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***POWER RELATIONSHIP BETWEEN  
MEN AND WOMEN IN THE ALGERIAN  
PROVERBS  
CASE STUDY TISSEMSILT SPEECH  
COMMUNITY***

A Dissertation Submitted in Partial Fulfillment of Requirement for the  
Degree of M.A in linguistics

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

”الرجال قوامون على النساء بما فضل الله بعضهم على بعض و بما أنفقوا من أموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله...“ 34 النساء

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (husband’s) absence what Allah would have them guard...”

An-Nisa: verse 34

## **Dedication**

-There is nothing called a self-made. Our actual selves are made of thousands of others.

-I am most grateful to Allah for lighting my path toward success.

-this dissertation is dedicated to:

- My parents Fatma and Aissa for their encouragement.

- Lovely sisters Sabah, Karima, Mahjouba and Djamilia.

- My best friend Ikram.

-My brother Boualam.

- My teacher Belarbe.

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“Whoever is thankful (to Allah) is in fact thankful for his own self, but if anyone is ungrateful, Allah is self-sufficient and glorious”

(Sourat Lokman 31:12)

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## **List of abbreviation**

TSC: Tissemsilt Speech Community

CDA: Critical Discourse Analysis.

DA: Discourse Analysis

FCDA: Feminist Critical Discourse Analysis

## List of Phonetic Symbols

### Consonants

Manner	Symbols	MSA examples	English
Plosives	/b/	/dʒi:bo/	Pocket
	/t/	/tʔallemha/	Learn
	/d/	/dar/	House
	/d/	/dlayel/	shadow
	/k/	/knoz/	Treasure
	/q/	/merzaqa/	Bring wealth
Fricatives	/f/	/fik/	On
	/s/	/sok/	Market
	/z/	/zin/	Beauty
	/ʃ/	/ʃawerha/	Take her opinion
	/dʒ/	/dʒabal/	Mountain
	/ʔ/	/ʔayb/	Shame
	/h/	/hruuf/	Word
Nasals	/m/	/margethom/	Soup
	/n/	/nssa/	Women
Lateral	/l/	/lilla/	Night
Flap	/r/	/radʒel/	Man
Approximants	/w/	/warda/	Flower

### Vowels

Length	Symbols	MSA examples	English
Weak	/ə/	/ʔakel/	Brain
Short	/æ/	/bæyra/	Spinster
	/i/	/aʔtini/	Give me
Long	/u:/	/mahdʒu:b/	Jobless
	/i:/	/dʔi:fa/	weak

## **Abstract**

The present research work attempts to examine the use of proverbs in Tissemsilt speech community. Besides, it hopes to investigate the representation of men and women in the Algerian proverbs. More to the point, it endeavours to shed the light on gender stereotypes in proverbs in Tissemsilt speech community. In fact, proverbs play important part in the people's lives; they express truth about the Algerian society. Moreover, the current research aims at revealing how the image of men and women is painted through investigating the attitude of people towards positive and negative portrayals of men and women of Tissemsilt speech community. To attain this, three data collection tools were used namely a written questionnaire administered to younger generation who belong to Tissemsilt speech community, which is about gender stereotypes in proverbs, the second is interview directed to elders, and the third one is the content analysis of set of proverbs to uncover stereotypes represented about both genders. The informants are Algerian intellectuals of different ages and sexes. After the qualitative and quantitative analyses. The results showed that Algerian people consider these stereotypes as a part of reality and they still engraved in the Algerian minds. Furthermore, the data have indicated that men and women are represented differently in the Algerian proverbs in which women, on the one hand, are stereotypically portrayed more negatively way, yet some social roles- like mother-are respected in proverbs, men, on the other hand, are portrayed in very positive way. According to the respondents, women are always presented as weak, evil, and dependent, but men are expected to be good and powerful. Finally, the study finds out that most Algerian proverbs put women in secondary position (subordinate), while they put men higher position related to the dominance.

**Key words:** stereotypes, proverbs, gender, attitudes, portrayals.



# **General Introduction**

## General introduction

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### General introduction:

Since proverbs are part of a given society or culture, they are supposed to reflect all its features tradition, habits, equality, gender and vice versa, so proverbs of certain countries may determine certain features about the society they originate from. Although proverbs belong to the past, this does not mean necessarily that they no longer have an impact on our present or future. On the contrary, this may give them a bigger influence on people's mentalities as well as their behaviour especially if this oral heritage is looked at as the wisdom of our ancestors. Proverbs, in general, are precise and condensed sayings frequently used to express general truths or practical precepts. They have their origins in oral tradition and tend to change little from generation to generation. In the context of gender and language, proverbs have a great significance because they mirror the traditional relationship between genders.

The present research work aims to examine the use of proverbs in Tissemsilt speech community. It also attempts to discuss how men and women are represented in the Algerian proverbs. Besides, it investigates whether there are stereotypes when talking about both genders in proverbs or not. To achieve such objectives, the research raises the following questions:

*1- How are men and women portrayed in proverbs?*

*2- What are the perceived attitudes of the Algerians towards the portrayal of men and women in cultural proverbs?*

*3- Are men and women represented in a fair way in the Algerian proverbs?*

In a desire to anticipate an explanation for the presence of stereotypes in the Algerian proverbs, the following hypotheses were put forward:

*1- Men and women are portrayed differently in the Algerian proverbs in which women are always perceived as being weak, evil, dependent and source of shame while power and intelligence should be kept only for men.*

*2- Algerian people have distinct points of view about the portrayal of genders in the cultural proverbs. Some of them, on the one hand, have positive attitude towards the representation of males and females in the proverbs and on the other hand some of the participants especially elders have negative point about them.*

*3- In most proverbs, women and men are not represented in fair way since power, sincerity, intelligence and so on are most of the times related to men however inferiority, lying and stupidity are matched with women.*

The corpus of the study is fifty (50) proverbs about men and women from formal and informal resources. The collected proverbs will be presented, discussed and explained linguistically. These proverbs cover a number of themes about both genders and the role they are expected to perform in Tissemsilt speech community. To check the participants' attitudes towards men and women in proverb an interview and questionnaire will be designed. The



## General introduction

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target population of those research tools are people from Tissemsilt speech community of different ages and both sexes (150 informants).

The present research work consists of three chapters. The first chapter deals with gender studies interests as a field of study, the theories related to the differences between women and men made by sociolinguists mainly by Robin Lakoff (1975) and an overview, with regard to the stereotypes existence is added to explore gender-related issues such as sex, power and age. Besides, it provides definition of proverbs, their functions, and their origins as well presenting the stereotypical side of proverbs.

The second chapter, however, gives an overview about discourse analysis in general and critical discourse analysis in particular. Moreover, it provides a general idea about the theories of discourse. It also mentions some research on discourse analysis.

The third chapter is devoted to present the description of methodology used including the description of the participants, the research instruments and the collection methods. The analyses of a set of proverbs belonging to Tissemsilt folk linguistics is also provided in addition to relying on the theory of representation as an approach to uncover gender stereotypes in the Algerian proverbial discourse.

# *Chapter one*

*An Overview of the Related  
Literature*

## **I.1. Section one: An Overview about Gender Studies.**

In this section, we shall discuss the major works related to gender studies in general including theories of gender studies, the main distinctions, sexism, and gender discrimination.

### **I.1.1. Introduction:**

This chapter is divided into two sections in which the first section attempts to review the main works related to gender studies. It firstly sheds the light on different views of sociolinguists and scholars who tried to define the notion of gender and to distinguish it from sex, secondly the current section deals with some theories related to gender studies. The second section, on the other hand, presents an overview about gender inequalities and how they participate in producing the notion of gender stereotype; moreover, it seems of a paramount importance to refer to proverbs and their relation with the concept of gender and their function when they tackle the topic of gender in some societies.

### **I.1.2. Gender Studies:**

Most people do not pay attention to the notion “gender studies”. Gender studies refer to the academic study of the phenomenon gender. Its emergence can be dated as recently as the late 1960, and its development triggered by second wave of feminism.

Gender studies is a field of study that looks at the world from the perspective of gender. This means that while studying something, the distribution of resources within a household, a social unit like a caste group, a bill placed before parliament, a development of project and the classification of different species are done in a manner that takes into account the fact that different genders exist in the world. Those genders are differently placed within social reality that various processes impact them differently.

In addition, Gender studies recognise that gender has to be taken seriously. It also recognises that often, within academic disciplines and with other spheres of society, the perspective that has been applied to most powerful people in society, and this is often at the expense of less powerful people. Gender studies is important for correcting such imbalances.

Moreover, Gender studies looks at the manner in which norms and pattern of behaviour associated within masculinity and femininity come into being; it studies the features of these norms and patterns. Within gender studies there is a recognition that men and women do not exist in isolation from their other social roles and position.

One of the most significant dimensions of Gender studies is that it is political. It raises questions about power in society and how the latter is differentially distributed between different genders. It also asks questions about who has power over whom, in which situation, how power is exercised and how it is and can be challenged. Different theories and perspectives within gender studies have different approaches to these questions, and look for answers in different social processes.

In short, Gender studies aims to look at the different situations in which men and women interact with or within each other, in particular how genders are presented in society.

### **I.1.3. Gender:**

Modern sociolinguistic investigation of differences in language between men and women lead to the reaction or coinage of the concept gender, the latter has been tackled from different angles by many scholars and researcher as: Brown and Livinson 1998, Mary Talbot 2010, and Ann Weather 2002.

Talbot (2010) stated that:

*Gender is an important division in all societies; it is of enormous significance to human beings. Being born male or female has far reaching consequences for an individual affects how we act in the world, how the world treats us. (p.10)*

From this definition, we understand that gender is not only a matter of being a male or female. However, it is mostly related to the social interaction between people basically, gender is concerned with people's action and reaction with the world or with others in the world, that is to say, it is something that men and women performed in society and how society determines the meaning attached to the role of both genders. According to Zimmerman and Walt (1990), gender is something that people perform and do. Performance plays an important role in gender, it means that gender has to do with doing specially men and women performance in society.

Furthermore, gender is a socially constructed phenomenon; it helps people to acquire characteristics, which are perceived as masculine and feminine. Gender is a common term generally refers to the socially constructed role, behaviour, activities and attitudes that a particular society considered appropriate for men and women.

As a whole, gender deals with the social and cultural differences between men and women mainly what do they, men and women, perform in their daily life such as their behaviour, roles, and actions.

#### **I.1.3.1. The Development of Gender as Field of Study:**

The early studies on gender have started with the work of the American linguist William Labov (1966) who examined language variation in New York City. He expected that the higher up the social scale and more formal speech style, the more often prestige variants occurred; he also found that in each social class women were consistently producing more of the prestigious forms than men in the same class.

Talbot (2010) argued that:

*there were the sociolinguist surveys of the sixties and seventies which, among other things, claimed to establish a rather intriguing difference between the language used by women and men: namely that, across social class, woman consistently tend to use more of features associated with the prestige standard of language variety of a language than men do. (p.103)*

Following the same line of thought, Peter Trudgill, a British linguist, conducted a survey in Norwich, which was modelled on Labov's New York survey. He directed his work to the working class in which he found that women, on the one hand, use the prestige variants more often than men because they are less secure socially and more likely to be judged on appearance than men. Men, on the other hand, are judged by what they do, thus they are not under pressure to use the prestige variant. In this respect, women use the standard form of language in order to gain a better social status. Labov and Trudgill have reached the same results that women use standard form more than men even though they use different participants.

Another famous linguist in the field of gender studies is Robin Lakoff who is more interested on the way men and women speak. She hypothesized that women use language in a distinctive way, notable for its uncertainty, weakness, and excessive politeness. She proposed a range of features some of them are as follow:

- **Vocabulary of women's work:** so many words that are related to the interests and activities of women such as dart.
- **Super polite forms:** here Lakoff referring to things like avoidance of swear – words and extensive use of indirect expressions.
- **Affective adjectives:** Lakoff suggests that, out of the wide range of adjectives used in expressing approval, are strongly marked as feminine such as divine and charming.

As a result, Lakoff found that men and women talk differently and the differences in speech of women and men are the result of male dominance.

#### **I.1.4. Gender and Language:**

Almost in all societies and cultures, people usually believe that men and women differ in their linguistic behaviour. There is a large literature available which tries to explain gender differentiation of linguistic behaviour in different societies, cultures, and speech communities.

Language and gender constitute society and they are closely related. Language used by one gender is often different from the one used by the other gender. It is often claimed that language is discriminatory against women. In spite of much progresses of women's right, women are still not equal to men. They are not provided opportunities of speaking as well as speaking for women.

Coates (1986) stated that *"the differences that are found in two different forms of language used by men and women are known as gender preferential differences"* (p.40).

According to this view, the differences which are found in the language used by men and women are more related to gender preferential differences that reflect the various attitudes adopted by societies towards males and females.

Rochefort (1665) claimed that:

*Men have great many expressions peculiar to them, which women understand but never pronounce themselves. On the other hand, women have words and phrases which men never use or they would be laughter to scorn thus it happens that in their conversations it often seems as if women have another language than men. (p.79)*

In the light of this, men and women use different words and phrases in their conversations and each one of them can use the language of the other, that is to say, each one has specific words that characterise his or her speech.

In addition, many linguists like George Keitch and John Shuttleworth record suggestion such as; women talk more than men, ask more questions, support each other, are more polite, are more co-operative and so on. However, men are silent, talk about sport more, and are competent in conversation.

At the end, both genders, men and women, use language in varied ways in order to communicate and transmit knowledge differently.

### **I.1.5. Theories of Gender Studies:**

#### **I.1.5.1. The Deficit theory:**

This approach treats females and males linguistic differences as an evidence for women powerlessness. It analyses language by seeing the language of men as the norm and language of women as a deviation from that norm in various ways, this is why women are obliged to belong always to men even in terms of language, that is to say women must not be separated from that of men in term of language.

Lakoff (1973) was the first feminist linguist who delineated the features of women's use of language and the conversational rules in terms of their lexical selections and the syntactical formation of their utterances. She claims that the speech patterns attributed to women are weak, frivolous, and hesitant in comparison with men's speech. Through the elaboration of women's language, Lakoff argues that women's language is inferior and uncertain to its opposite men's language.

Furthermore, she focuses on the idea that women are not capable of producing new words due to their limited vocabulary, whereas men produce new items. According to her, women use more polite speech and formal style. In this respect, Lakoff provides different features which characterize women's speech as follows:

- **Hedges or fillers;** e.g. well, you know.
- **The intensifier:** such as: just and so; e.g. I hate my life so much.
- **Tag question:** e.g. Don't you
- **Rising intonation in declaration;** e.g. we can go out
- **Hypercorrect grammar:** e.g. ain't I a women
- **Emphatic stress:** e.g. is it

Lakoff's claims were based on her proper intuition rather than empirical data collection (Wilson, 1996). Despite the lack of empirical evidence, the accepted conclusion of Lakoff (1975) lead to an emphasis on training women to remediate this suggested negative style. That is to say, boost women to stop using inferior women's language and commence to use superior men's language as alternative mode of speaking.

### **I.1.5.2. The Dominance Model:**

This theory represents female and male linguistic differences as evidence for men's domination. That is to say, men and women speech is resulted from male dominance and female subordinate. Women use language which reflects their subordinate position in society; however, men use language which reflects their power over women.

*"Ninety-nine percent (99%) of interpretations are made by males, they concluded that men's in conversation interpretation mirrors their dominance"* (Zimmerman and West, 1983. p.103). In this respect, women use fewer interpretations, whereas have the right to interrupt in conversation; they use interpretation to show their power and to possess greater status in society. Moreover, Spender (1985) points out that:

*Language helps form the limits of our reality. It is our means of ordering, classifying and manipulating the world. It is through language that we become members of a human community, that the world becomes comprehensible and meaning, that we bring into existence the world in which we live. (p.3)*

According to her, man is the only one who controls language, that is to say, man is the only one who dominate it. Spender is more interested in the circumstances, the context and consequences emerged when using a certain conversation style in society, she comes to conclude that men and women use different ways of speaking.

To sum up, men's conversational dominance is analogous to their social and political dominance; men use their power as a vehicle to underpin the effectiveness of their speech.

### **I.1.5.3 The Difference Theory:**

The difference theory has been founded by Deborah Tannen in her book *Don't Understand* (1990). She highlights the subculture or different social processes as reasons for male and female differences. She stated that:

*Girls and boys grow up being socialized so differently, and with different conversational expectations; that communication between them is like communication between two different cultures. (Tannen, 1999, p.12)*

In support of this, Tannen endorses the idea that men and women belong to different subcultures. She expects that men and women talk differently but with no pejorative value attached, because they grow up in different worlds and words.

Deborah Tannen (1992) sets some differences between the language of men and women:

#### **I.2.3.3.1. Status vs. Support:**

It is suggested by Tannen that men grow in a world where conversation is often contest. The goal is to achieve status among other people. Women, on the other hand, use talking to exchange confirmation and support.

- **Independence vs. Intimacy:**

Since men are raised to be the ones who dominate and use power over women, they are independent, however women are dependent since they are obliged to follow men and they need men in every single decision.

- **Advice vs. Understanding:**

Men give advice and women show understanding, that is to say, men provide women with advice and solution when issues rose and they are indirectly waiting for understanding of men.

- **Information vs. Feeling:**

In every conversation, men focus on information, while women give much details concerning everything or event by using their feelings in order to convey their messages.

- **Order vs. Proposal:**

Boys give orders like “give me that” or “get outta here!” while girls express their preferences, as suggestions like “let’s do these” or “how about doing that”

- **Conflict vs. Compromise:**

Men choose conflict whereas women compromise instead, in order to try to prevent fights.

As a result, Tannen endorses the idea that men and women belong to different subcultures. On the whole, the two cultures theory reside in the notion that men and women belong to two different cultures as if they are coming from two different worlds.

#### **I.1.6. Main Distinction in Gender Studies:**

The notion gender is closely related to what is called sex; so many people find it difficult to differentiate between them.



**I.1.6.1. Gender vs. Sex:**

Sometimes it is hard to understand exactly what is meant by the term “Gender” and how it differs from the closely related term “sex”. Understanding of the social construction of gender starts with explaining the two concepts, i.e. gender and sex. Often these two terms are used interchangeably.

Mary Talbot (2010) said that “*Gender is socially constructed, it is learnt*” (p.11). In this respect, gender refers to all behaviours, actions, and norms which are related either being males or females. It is a way of looking at how social norms and power structures impact on the lives and opportunities available to different groups of men and women. Moreover, people are gendered and actively involved in the process of their own gendering, so that each gender, “male and female”, knows what to do depending on their sex. From childhood, boys learn to behave like man, while girls learn to behave like women.

According to Mary Holmes (2007), “*the only way girls know how to be feminine is to act like their mothers*” (p.34), People need to understand their gender that will help them to substitute norms and behaviours in a way that suits their gender.

Sex, in contrast, refers to the biological differences between men and women. Greyson (1997) states “*a social instruction organized around biological sex. Individuals are born “male or female”*”. From this vantage point, we note that by sex, is meant to be the biological traits of the human being, whether male or female. Meanwhile, “gender”, as it is mentioned above, differs from “sex” in being about the socially and psychologically expected characteristics rather than the biological organs provided by nature.

In addition, the concept of gender reveals how women’s subordination or men’s domination is socially constructed. That is to say, gender deals with how societies are divided into a dominating group governed by male members and a subordinate group composed by female members which leads to the development of the two classes; one is superior “men” and the other is inferior which is women.

Understanding the distinction of gender and sex helps people to rely that male and female behavioural differences do not automatically emanate from biological differences but also socially constructed.

Sex	Gender
It is natural.	It is socially constructed.
It is biological. It denotes to visible differences in genitalia and related differences in procreative function.	It is socio-cultural constructed and it refers to masculine and feminine qualities, behaviour patterns, related roles and responsibilities.
It is a universal term.	It is variable. It changes under the influence of time, geographical and socio-cultural setting.

Table 1.1: Difference between sex and gender

**I.1.6.2. Gender vs. Power:**

The word power was first used by Robin Lakoff in which she described the language of women as powerless and men's language as powerful in this respect, women are considered powerless in regard to men because of their nature. Foucault (1980) claimed that:

*Power is employed and exercised through a net like organization and not only do individuals circulate through its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or concerning target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its point of application (p.98).*

Thus, all social practices are shaped by power, embracing, at least according a wave thinking, the reproduction of traditional gender arrangements. Moreover, gender and power operate within social norms, which perpetuate the ideology of traditional gender roles and encourage negative stereotype. This power disadvantages women directly or indirectly by limiting their opportunities. However, it advantages men by giving them a superior position over women. This inequality between men and women results in men domination in society through the use of power over women, while women are put aside because they are inferior to men. In politics, it is true that women today have the right to be elected, but the society cannot see a woman in a position of power for she- is always expected to be inferior to man.

**I.1.6.3. Gender vs. Age:**

Age influences the linguistic style of individuals, that is to say, each gender "male or female" has its own style that differs from generation to generation. In this respect, the older generation use of language differs partially or completely from the younger generation. Individuals use language according to their age as well as their gender

**I.1.7. Sexism Language:**

The term sexism appeared at the end of the 1960 probably on the analogy of racism, it is about discriminating a nation on the ground of sex. It based on the assumption that women are different from men. Basically, a sexist practise involves how men and women are represented in job, press, everyday conversation and so on. For example, women are always defined in term of physical attributes, such as hair colour " a blonder ", or otherwise "beauty", consider also the asymmetry of the traditional honorific title Mr. but Mrs. and Miss, only marital status of women is marked.

In addition, another issue has been occupational stereotyping and androcentric assumption surrounding work; this includes the use of suffix man in occupational names such as businessman, postman and renders women in such occupational invisible. Moreover, words like doctor, writer, driver, mostly refer to men. This asymmetry implies that doctoring, driving, and writing are somehow covertly gendered and perceived as male activities.

To conclude, sexism language is more than a matter of vocabulary, but women have engaged in protected struggles to be treated on equal bases with men. This has involved challenges to sexist practices, in this context; Ms. has come into use as a way of placing women on the same floor as men.

### **I.1.8. Gender Discrimination:**

Discrimination faced by a person because of their gender can be termed as “gender discrimination”. It is a notion that is used by different linguists in different speech communities where they used to study and analyse the position of men and women.

Gender discrimination refers to the unequal treatment of girls in the society contributes towards hierarchies that exist at all levels. These biases not only exist inside the homes and families but also in public institutions and other parts of the social structure. The means of these biases can be based on physical, economic, cultural...etc. factors. These differences are not natural but they are socially constructed in patriarchal society, which legitimizes these practices and makes them acceptable; also, those who deviate from them are subjected to tremendous social pressure to conform.

Moreover, gender discrimination has become part of the life cycle of a women. It starts right at the time of conception, when the chance of being born is taken away from much discrimination against women may manifest itself in both covert and overt levels. In fact, it may not be females who face this gender-based discrimination but also by males do in some cases. Whenever one category is treated superior and the other as inferior it becomes a source of discrimination. So, discrimination based on gender may differ in different situations but the root lies in the ideology and how people think.

## **I.2. Section Two: Gender Stereotype and Proverbs**

This section is devoted for explanation of the practices of gender stereotypes in proverbs in an extremely broad sense. It first defines the term gender stereotypes. Then, it gives some common gender stereotypes of man as well as woman. It shed the light on the notion of gender inequality. It also refers to proverbs and their relation with the concept of gender.

### **I.2.1. Gender Role:**

Gender role, in general, is a set of expectations associated with the perception of men and women, that is to say, it is the social roles that a person is expected to fulfill based upon his or her gender. Gender roles vary depending on the situation in which the role of both genders is expected, they also vary among different societies and cultures, classes, ages and during different periods in history.

### **I.2.2. Gender Stereotypes:**

This word originates from the Greek word “Stereo” which means “solid” with the French word “type”. Noun meaning “a stereotype plate” is from 1817, which means preconceived and oversimplified notion of characteristics typical of a person or group. It was

introduced to the social sciences in 1966, when Lippmann used it to describe the typical picture that comes to the mind when thinking about a particular social group.

Stereotype can be conceptualized as the descriptive aspect of gender roles, as they depict the attributes that an individual ascribes to the group of people. In particular, stereotype is a fixed general image or set of characteristics that many people believe that they represent a particular type of person or thing. According to Fricker (2007), stereotypes can be positive and negative depending on the context in which they are being used, people stereotype each other in a negative way which results in what the sociolinguist called “discrimination”

### **I.2.2.1. Effects of Stereotype:**

- Distort people’s perception of reality.
- Affect social judgment about others.
- Illusory correlation.

### **I.2.2.2. Definition of Gender Stereotype:**

Through history, the content of gender stereotype changed in relation to historical changes in the relation between men and women. Yet, still they fulfill the function of maintaining a hierarchical unequal relationship between both genders. Gender stereotype is related to all behaviour that are performed by men and women. Herbert (1976) said that:

*The women met in shops and the high street, infecting each other with their own personal fear, the men discussed the peculiar happenings at their desks or work bench, many scornful of the suggestions that same evil was afoot in the two, but admitters by perplexed by the sequence of events. (p.110)*

As a matter of fact, popular stereotype usually pictures women as trivial and deprived; they overtly see that men are more serious and possess higher value than women. In this respect, men are generally thought to be a genetic, that is, competent, assertive, independent, masterful, powerful, and achievement oriented, while women are perceived as inferior, weak, warm, friendly and dependent to men. Rudman and Glick (2008) believe that:

*Gender stereotype represents a form of cultural knowledge to which everyone has repeatedly been exposed. This should have been relatively easy. Even if you personally do not agree with a particular stereotype. Stereotype tends to “stick” to your head. (p.81)*

Women are underprivileged and co-opted, and that men are only ones that possess a savoir-faire and aplomb. Moreover, stereotype begins to be formed at a very early age. The majority of children’s first stereotypes are based on gender as if this is one of social categories that they persistently recognize.

What is considered unfair is that in some societies women are considered as weak and less than men in almost all domains. Women also are criticized by many people even in their way of dealing with language. Unlike women, men are expected to be in a superior position which gives them power. There are stereotypes of men towards women and stereotype of women towards men which are as follow:

#### **I.2.2.3. Common Gender Stereotypes of Men:**

- Men are taught and powerful.
- Men are unfeeling and insensitive.
- Men are logical, sensible, and relation.
- Men are afraid to commit a relationship and form an attachment.
- Men are primarily interested in their careers or vocations.
- Men do not have a primary interest in marriage and parenthood.

#### **I.2.2.4. Common Gender Stereotype of Women:**

- Women are helpless and childish.
- Women are sensitive and intuitive.
- Women are scoter brained unstable and irrational.
- Women do not have primacy in their career or vocation.
- Women are primarily interested in a long term relationship and parenthood.

#### **I.2.3. Femininity and Masculinity:**

The term feminine refers to those characteristics that are associated with being female, with being a woman or a girl. For example, in most societies, girls are more sensitive and emotional, more likely to get upset, scared, and more likely to cry. Conversely, masculinity refers to those characteristics that are associated male, a boy or a man like boys are stronger and more authoritative. They are physically less gentle, they may be less sensitive, but they are bold and outgoing relation.

#### **I.2.4. Gender Inequality:**

The relationship between men and women is not only one of difference in biology or gender roles but also one of inequalities. This inequality between them known as gender inequalities is a universal fact of life. It starts from home when parents prefer the new born to be male rather than female, and extends to other fields and activities such as schooling, access to higher education and professional inequalities in terms of employment and promotion in work. Both feminists and anthropologists have focused on this inequality which stresses women's inferiority to men. They reject the idea that gender is natural, thus, they provide a subordinate position of women because of inequality.

Gender inequalities contributed directly to the development of many historical movements. According to Merchant (2012), the first wave of feminism focused on women's suffrage and political equality for women. The biggest success of this wave was ratification of the 19<sup>th</sup> amendment which gave women the right to vote.

In addition, the first movement of women was to gain political equality; however, the focus in the second wave was on gender equality and minimizing or avoiding cultural discrimination in society. It aimed to eradicate cultural racism and violence against women. The second wave victories enabled women to gain social, cultural, and personal rights. Moreover, the third wave of women liberation movement included extensive campaigning for greater women's influence in politics.

To conclude, gender inequalities are everywhere and are deeply engraved in all societies. Women always found themselves under power of men and ignorance of the society. They do not have the right to be independent from social norms and tradition.

### **I.2.5. Androcentric:**

Androcentric is originally derived from the Greek word male and androcentric literally means a decline of male-centeredness. Androcentric practices are those whereby the experiences of men are assumed to be generalizable, and are seen to provide the objective criteria through which women's experiences can be organised and evaluated. The concept of androcentric is often used by many writers like, Charlotte Perkins Gillman, who subtitled (1911) a book, "Our Androcentric Culture". Moreover, most societies, in the past, exhibit tendencies whereby their culture, knowledge, organization and institutions reflect and reproduce the power and dominance of men. One simple illustration is provided by androcentric use of language. In Britain up until at least the 1980's, "mankind" and "men" were widely used in generic way, instead of the more gender-neutral "humankind" and "people". However, most feminist analyses have problematized the generic use of masculine nouns and pronouns, arguing that such linguistic practices both reflect and contribute to the marginalization of women and are symbolic of their status in general.

### **I.2.6. Definition of proverbs:**

Proverbs have been and remain the most powerful and effective instruments for the transmission of culture, social morality, manners and ideas of people from one generation to another. The concept "proverb" has been defined by Chilisa (2012) as "*A proverb is a tool to describe and express socio-cultural event, a community's behaviour and practise handed down from generation to another*".(p.133). In this respect, proverbs represent a means used to reflect the custom, tradition, values, opinion and beliefs of a particular society. Besides, Fasiku (2006) argued that proverbs constitute a powerful rhetorical device for the shaping of moral consciousness, opinion and beliefs. The core idea of proverbs is that they are considered as wisdom which can guide people in their social lives. This wisdom is not limited to certain themes, but instead covers a range of themes.

In addition, Asante (2002) suggests that proverbs are often expressions of some facts of title deduced from observation. Moreover, Mieder (1993) stresses that proverbs play an active social role in the life of both speaker and listener. By employing proverbs in their speech, people wish to strengthen their argument, express generalization, influence or manipulate other people, question certain behavioural patterns, or poke fun in ridiculous situations. Besides, Martin (2015) believed that proverbs are used to reflect a nation's social life and

costumes, that is to say, proverbs are the only thing that gives an idea to people about their culture, tradition and social beliefs.

To conclude, proverbs are the symbols that characterise pieces and the truth in a metaphorical way that enable the listener to learn them by heart and pass them from generation to another.

### **I.2.6.1. The origin of proverbs:**

The origin of proverbs has been little studied. There for, the origin of the founders of a proverb are rarely ever known. Proverbs are characterised by anonymity in which no individual knows who created them, the time of their creation, or how long they have been in use. So, it is very difficult to trace their origins, particularly in oral cultures.

According to Marvin (1992), the origin of most proverbs is unknown (p.4). In the same sense here, Mieder (2004) confirms that:

*Proverbs like riddles, jokes, or fairy tales, do not fall out of the sky and they are not the products of mythical soul of folk, instead they are always coined by an individual either intentionally or unintentionally.(p.09)*

In the light of this, proverbs have their special characteristics in a way that makes them unique like any literary structure. Depending on his view, proverbs are the creation of people who were well aware of the need to create them or they might be created unintentionally.

### **I.2.6.2. Features of Proverbs:**

- Created and used in non-standard situation.
- Expressing truth.
- Simple and straight forward, and easy to understand.
- Easy to read.

### **I.2.6.3. Functions of Proverbs:**

Most cultures possess a repertoire of formulations and use them mainly as rhetorically effective means of transmitting accumulated knowledge and experience. Proverbs are speech entities that can be used in every aspect of discussion such as poetry, wise saying, and contemplative argument as well as daily lives of all cultures to address situations or just in leisurely discourse. As far as the functions of proverbs are concerned, Honeck has proposed the following functions for proverbs:

#### **I.2.6.3.1. Literary Function:**

Proverbs are used in prose, poetry and songs. The reasons vary with the genre. Poetry and songs tend to follow certain rhythmic structures, so poetic and balanced syntactic

structure of some proverbs can be appealing. In addition, they pack a great deal of information into a short statement and poet. Songwriters often have verbal economy as a goal. For writers of prose and some poetry, the goal may be different, with shift in a focus to rhetorical, sometimes indirect, distant style that typifies proverbs. Perhaps, the most fundamental reason why proverbs appear in literary sources is that, they pack an emotional and aesthetic punch. This effect can be traced not only to their frequent use poetic devices, but to their common Omni temporal form and their arousal of affect laden universal ideas about human affairs.

#### **I.2.6.3.2. Practical Function:**

This function clarifies the proverbs in their use in practical situation. Proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, typically concrete and used as indirect comments. They have the power and wisdom of many people behind them, and they perform categorization and pragmatic functions. The properties strongly suggest that they can be used to facilitate memory, teach and persuade.

Moreover, Moosavi (2000) argued that proverbs might be used for either of these functions:

- Proverbs are used as a title of a book or title of a literary work on the whole.
- In press, hot news is circulated through a proverb in the heading or text of it, which reflects new topic.
- Statement and government authorities use proverbs in their speech in different occasions.
- Proverbs might attract consumer's attention in ads.

#### **I.2.7. Gender Representation in Proverbs:**

Gender norms and practices differ from one culture to another. From a sociological point of view, culture is one way which may aid to shape the social norms by establishing a set of rules that are considered appropriate or inappropriate for human's behaviours. There are different things that may be helpful for men or women in a given culture and in a particular situation may not be helpful in another. Moreover, most gender norms reinforce biased attitudes toward either women or men by proverbs in the sense that proverbs mirror the cultural norms. Many linguists, in studying gender and proverbs, found that proverbs are symbols for discrimination against women as they have a weak or inferior position in society. Balogun (2005) argued that "*proverbs have served as a major avenue for the continued perpetration of gender discrimination among the Africans*". (p.39). in addition, proverbs preserve the social normative role of women as housekeeping. On the other hand, other linguists found that proverbs do not treat women only as weak but also men, proverbs also do not explain the differences between men and women. Finally, proverbs are tools in which there is a different interpretation of both genders.



**I.2.8. Conclusion:**

The first chapter defined the notion of gender studies as well as the concept of gender. On the one hand, it dealt with several concepts which have relation with the notion of gender. It also gave an overview about the main theories of gender studies and it discussed the meaning of some key related terms like: sex vs. gender, age, power...etc. on the other hand, it presented the most important studies about gender stereotype, moreover it mentioned some common stereotypes about men and women. Finally, it referred to the concept of proverbs and how men and women are represented in them.

# *Chapter Two*

## *DISCOURSE ANALYSES*

## II.1. Introduction:

Language is an intrinsic part of life. The nature and forms of language use are just as diverse as the areas of human activity (Bakhtin, 1999). Language and human activities are regulated by social factors. These vary from one country to country. It follows that the way in which language is used in different societies to portray similar event will also vary. Jaworki and Coupland contend that discourse is an inescapably important concept for understanding society and human responses to it, as well as for understanding language itself (1999). Discourse analysis as a research method can be found in two major families, linguistic-based analysis (such as conversation) and culturally or socially based discursive practices.

The current chapter is devoted to theoretical framework that will provide a general overview about discourse analysis. It aims to present the main approaches to discourse analysis. It sheds the light on major approach of discourse which is critical discourse analysis. Moreover, it refers to some studies about critical discourse analysis.

## II.2. Language:

From a linguistic point of view, it is difficult to provide a clear and common definition for the concept 'language'. In fact it has been defined differently by various scholars in different discipline. Some linguists built their definitions on the language system. That is to say, they concentrated on the component of language of the tiniest parts to whole discourse. However, others built their definition on the use of language as a means of communication in a particular society.

A language is system of arbitrary, vocal symbols that permit all people in a given culture or other people who have learned the system of that culture, to communicate or to interact (Finocchiaro 1984). In the same line here, Wardhaugh (1984) claims that "*a language is system of arbitrary vocal symbols used for human communication*". Similarly, Gumperz argued that "*A language is set of rules enabling speakers to translate information from the outside world into sound*" (1972)

Based on the definitions of language above, we say that a language is a means of communication. But, if the definition of a language is used in the study of language, we must involve the other means of communication that are not categorized as a language. If we regard a language as consisting of sounds, the fact shows that the different means of communication may use sounds as its medium. In short, a means of interface known as a language must have some characteristics that do not belong to the other means of communication. In this relation, a language must be systematic, it is basically spoken, it is arbitrary, and it is productive.

First, language is said to be a system, it must be systematic in nature. It means that language is built on a highly perfect system of structures and rules. Second, it is said to be arbitrary. This means that it is initially created based on social agreement. Arbitrariness is about the lack of logical relationship between the words and the things they refer to i.e. the relationship between them is arbitrary. Moreover, language is social, that is to say, it is not only a mean of communication, but it is a vital medium for establishing and maintaining a social relationship. Another characteristic of human language is that it is productive. This

refers to the ability of native speakers to understand and produce any number of sentences in their native language.

To conclude, we can say that a language is not only regarded as a mean of communication but it is a means of communication that has some characteristics.

### **II.3. discourse and discourse analyses:**

The term “discourse” is a complex and mammoth-like interpretation. Many previous studies mention the term discourse as a very ambiguous since its introduction to modern sciences and the various broad interpretation of discourse. Therefore, the definition of discourse reflected here will focus on the linguistics point of view, especially that of applied linguistics. Here, it refers to the speech patterns and how language, dialects, and acceptable statements are used in a particular community.

Zellig Harris (1952) was the first linguist to use the word discourse in a technical sense for analysing what he calls language beyond a clause. For Harris, discourse is ‘sentence writ large’; it is quantitatively different but qualitatively the same phenomenon. He saw discourse as a manifestation of formal regularities across clauses or sentences in combination.

Harris’ approach to discourse analyses is a theoretical and methodological extension of linguistic structuralism. Since then different scholars within linguistics and within other areas of social sciences and humanities have used the term differently. As a result of this heterogeneous application, the term discourse seems to be shrouded in some ambiguity and different researchers take its different meanings. Widdowson (1995, p.175) observes that “*discourse is a contentious area of enquiry*”. Similarly, Fairclough says that:

*Discourse is a difficult concept, largely because there are so many conflicting and overlapping definitions formulated from various theoretical and disciplinary standpoints. Further, discourses differ with the kind of institutions and social practices in which they take shape; and with the positions of those who speak and those whom they address. (1992, p.03)*

Moreover, discourse as a subject of study looks at discourse among people who share the same speech conventions. Besides, it refers to the linguistic of language use as a way of understanding interactions in a social context, specifically the analyses of occurring connected speech or written discourse.

To analyze the discourse especially written discourse such as articles of journal, linguistic study provides a scientific studies named discourse analysis as a methodology to understand the linguistic phenomenology of discourse in particular situation economic journal as what Carter defines discourse analyses as a way of examining the use of language functions in

different speech communities and to discover patterns either in spoken or written forms as well as their correlation with the societies (1993,p 13).

#### **II.4. Definition of discourse analyses:**

Discourse analysis, also called discourse studies, was developed during the 1970s as an academic field. It is a broad field term from the study of the ways in which language is used between people, both in written texts and spoken contexts. Discourse analysis can be defined as “*the study of how sentences in spoken and written language from larger meaningful units such as paragraphs, conversation, and interviews*”. (Richards And Schmidt, 2013, p. 174).

Discourse analysis is the systematic study of naturally occurring communication in the broadest sense, at the level of meaning. Although some researchers employ the term to describe a particular kind of analyses, it is also a label that has widespread usage across several disciplines with diverse goals. Therefore, it is more accurate to think of discourse analysis as a cluster of methods and approaches with some substantial common interests rather than a single, unitary technique.

According to Snape and Spencer (2003, p. 200), discourse analysis originates from the discipline of sociology and is about: “*examining the way knowledge is produced with different discourses and the performances, linguistic styles and rhetorical devices used in particular accounts*”.

Jankowicz argued that:

*Discourse analysis focuses on the way in which your respondents draw on differing interpretive repertoires depending on their interpretation of the context in which your interview takes places. The technique focuses on the way in which language is used in given settings, and in a discourse analysis, your task is to identify the context; the various interpretive repertoires; and attempt a matching of one to the other, to arrive at an understanding of the function, from the point of view of your respondent, of the different stories being told. (2005, p. 229)*

In the light of this, discourse analysis is of particular relevance when listening to people’s own narratives of a situation. Discourse analysis as a research technique involves the analyses of language with the above framework in mind, and has become increasingly popular in recent years in the social and management sciences.

Fairclough and Wodak claim that:

*Discourse is not produced without context and cannot be understood without taking context into consideration... discourses are always connected to other discourses which are produced earlier, as well as those which are produced synchronically and subsequently. (1997, p. 277)*

In other words, language does not have a fixed, objective meaning, but is coloured by a whole range of situational factors: the author's belief system, the surrounding political, economic and social context, any professional community to which the person belongs as well as the immediate situation in which the words were uttered.

In short, discourse analysis is a method of analysing the structure of text or utterances longer than one sentence, taking into account both their linguistic content and their sociolinguistic context; analysis performed using this method.

### **II.5. The advantages and limitations of discourse analysis:**

To understand the limitations and advantages of this culture, so many comments can be, but in the analysis of this discourse is dominant to the advantages of its limitations. For example, discourse analysis can also be used for positive or negative. These techniques can be expressed about aspects of behaviour of people who sometimes like not aware of what is spoken so difficult to control and cannot be controlled to make conversations that are not understood or sometimes misunderstood with his words that resulted in the emergence of negative side in society. But it can be overcome and do things that can help people with the alternatives that have been available, so the community will prosper and who most need to feel happy, especially people who are very vulnerable. As for promoting health, improving the availability and quality of treatment programs, improving services for vulnerable people, and reducing health inequality, it is a discourse analysis that expects to improve the health of the population both physically and mentally and empower patient.

Moreover, researchers discussed discourse analysis in the form of a social psychological criticism that is positive to the occurrence or phenomenon that exists. Every culture usually has an advantage that is more specific; as opposed to discourse analysis in general has the relevance, practical and simple application to certain people, certain places, and certain times.

Discourse analysis is in a more specific context. In studying its application studies, conversational analysis discusses the repetition of the design of each topic through the arrangement of relationships to be examined and then gets the facts in various social phenomena. However, other things are also discussed about this discursive construction which operates on a widely perceived social process as well as the negative things that will happen.

Understandably that the function of discourse and language will have an impact of change, whether in the social environment or the individual or self into positive, therefore discourse analysis poses more challenging challenges to theory, as well as traditional policies and practices in various contexts available.

A limitation in discourse analysis, one of them is the choice made in community making the methodology will be a problem, and the many differences of opinion about the culture. Because every culture or tradition has procedures, a special understanding of discourse and discourse analysis, concepts, and the epistemological position of each. The disadvantages of discourse analysis here are very specific to every tradition, generally belief in the support of discourse analysis that meaning can make dissenting opinions negotiation and always open to all. In this concept can be very challenging, because the provisions are always open to any analysis research and if there is on the new interpretation, this is where will be able to generate comments and criticisms that dominate and will continue and will not stop.

In addition, as to the cause of the confusion for new researchers is the differences and the similarity between the concept of composition with the comparison of experienced researchers, when confusion can be resolved in conclude the explanation in the can from new researchers with experienced researchers for everything in the analysis. Let alone the most important, this can interfere in discourse analysis such as autonomy, gender, identity, sometimes like different. Such concepts can sometimes cause anxiety and worry for the research, and need to be careful.

## **II.6. Approaches to discourse analysis:**

Contemporary scholars (McDonnell 1986, Mchoul 1994, Fairclough 1992, Dijk 1993, Schiffrin 1994, Wood and Kroger 2000, Wodak and Mayer 2001) of discourse analysis have observed that there are a number of approaches to study discourse. In this section an attempt is made for a comparative study of the approaches to discourse analysis that are in vogue. These approaches are discussed in terms of the critical and non-critical paradigms to emphasise why critical approaches to discourse analyses have been endorsed for doing the discourse analysis of the adverts.

The approaches to discourse analysis have been divided as critical and non-critical on basis of the way they offer answers to the question: “what is language?” the approaches of discourse analysis which look at language as a *static*, *transparent* and *reflexive* medium are brought under ‘non-critical’ (NCDA) and the approaches which assume language as a constitutive medium are discussed as ‘critical’ approaches to discourse analysis (CDA). Fairclough explains that:

*Critical approaches differ from non-critical approaches in not just describing discursive practices but also showing how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has*

*upon social identities, social relations and systems of knowledge and believe, neither of which is normally apparent to discourse participants.*

*(1992, p. 13)*

## **II.7. Non-critical approaches to discourse analysis:**

The bulk of research in contemporary studies of language and discourse has been decidedly ‘non-critical’ even when it has focused on the social dimensions of language use. Such studies have typically aimed at describing the world and ignored the necessity to change it. The NCDA approaches to discourse analyses are as follow:

### **II.7.1. Harris:**

The non-critical approaches to discourse analysis are the directed descent of Harris (1952). The non-critical discourse analysis tends to construe discourse as text analyses. That is why Harris claimed that discourse is the next level in a hierarchy of morphemes, clauses and sentences. Harris used invented data to study the formal structural properties of connected speech. He believed that the methods of formal linguistics could be used to understand how sentences are connected, not simply the formal structure that exists within a sentence.

In his procedure there is an implication that discourse is a structural unit at a higher level like the sentence at lower level of language organization. His primary concern was with the formal distribution of sentences without any references to meaning. Schiffrin (1994) says that:

*Structure was so central to Harris’s view of discourse that he argues that what opposes discourse to random sequences of sentences is precisely the fact that it has structure: a pattern by which segments of discourse occur relative to each other” (p. 19)*

In the ensuing years after Harris, the procedure of inventing whole texts and judging their acceptability has not found wide spread application. There is therefore a strong tendency among discourse analysis to rely more heavily on observation of naturally occurring language.

From the work available in discourse analysis it shows a great heterogeneity of approaches. The data studied, the theoretical positions taken and the overlaps with other disciplines are diverse enough to suggest that discourse constitutes more than one distinct sub field of linguistics. Point to be noted is that the common vein that runs through these approaches is the emphasis on the study of language used beyond the boundaries of clause or sentences since natural language rarely occurs in isolated sentence form.



Criticizing Harris and the other formal approaches to discourse analysis Mchoul (1994) says that:

*It is extremely mechanistic- attempting as it does to read off quite general discursive norms from imagined or invented texts as though discourse were less of a social phenomenon and more of a formal system in its own right.*  
(p. 942).

### **II.7.2. Speech act approach:**

Two philosophers, John Austin (1962) and John Searle (1969), developed speech act theory from the basic insight that language is used not just to describe the world, but also to perform actions. The issuance of the utterance indicates the action performed. Although speech act theory was not first developed as a mean of analysing discourse, particular issues within the speech act theory like that of the problems of indirect speech acts, multifunctionality of the acts and the context dependency of the acts for being felicitous lead to discourse analysis.

Moreover, speech act to discourse analyses focuses upon the knowledge of underlying conditions for production and interpretation of acts through words. The interesting aspect of this approach is that it heavily depends on the context for resolving the conflict in the adjacency pairs. This is perhaps the only advancement over the previous approach. Like Harris' approach to discourse analysis, the speech act approach also suffers from the some limitations: hypothetical contexts supplied along with the hypothetical utterances.

### **II.7.3. Pragmatic approach:**

A pragmatic approach to discourse analysis is based primarily on the philosophy of H.P.Grice (1975). Grice proposed distinctions between different types of meaning and argued that general maxims of co-operation provide inferential routes to speaker's communicative intention. Commenting on the relevance of pragmatics to discourse analysis Schiffrin (1994, p. 192) says that through pragmatic approach is purely descriptive, it helps to understand the speaker meaning, *the conversational implicature*, in the context with the help of the general co-operative principle (CP). Gricean CP consists of what are called, *conversational maxims*. They are the maxim of quantity, quality, relation, and manner. These maxims are not rules, but norms that are expected to be followed in a speech situation by the participants for resolving the crisis of meaning.

Grice was aware that people do not always adhere to the maxims. Such a non-adherence of maxims generates "implicatures". Grice points out that the absence of connection does not prevent us from trying to interpret utterance. Because, the violation of a maxim is salvaged by the fact that the speaker fulfils another maxim.

Gricean pragmatics suggests that human beings work with very minimal assumptions about one another and their conduct, and that they use those assumptions as the basis from which to draw highly specific inferences about one another's intended meaning. In this sense pragmatics is extended semantics. Through particular issues like the force and implicature have generated useful results, pragmatics by its very nature is descriptive and lacks explanatory power; particularly of how culture and related concepts like worldviews are embedded in discourse.

#### **II.7.4. Sinclair and Coulthard:**

Sinclair and Coulthard (1975, 1977) worked towards a general descriptive classroom discourse. Their descriptive system is based on *units*, which are similar to the units in systemic grammar of Halliday (1961). There is a rank scale of units in systematic grammar, with units of higher rank being made up of units of lower rank. So, in grammar a sentence is made up of clauses, there are four units of descending rank *lesson*, *transaction*, *exchange* and *move*.

Critically, Sinclair and Coulthard have little to say about the 'lesson'; but they do suggest a clear structure for the transaction. Transactions consist of exchanges, which are opened and closed by 'boundary exchanges', which consist minimally of framing moves. For example, "well, today I thought we'd do three quizzes", consists of a framing move "well" and focusing move, which tell the class what the transaction is all about.

The strength of the approach is in the pioneering way in which it draws systematic organizational properties of dialogue and provides ways of describing them. Its limitations are two fold: the data does not reflect the current classroom practices and there is an absence of a developed social orientation to discourse. Observing the weakness of Sinclair and Coulthard's approach to discourse, Fairclough (1992, p. 15) says that it is purely descriptive and makes the classroom discourse seem more homogenous than actually is; and naturalises the dominant practices by making them appear to be the only practice.

In short, Sinclair and Coulthard's approach to discourse lacks a developed social orientation as it has failed to understand how power relation have shapes discourse practice in the classroom.

#### **II.7.5. Conversational Analysis:**

Conversational Analysis is an approach to discourse analysis whose project is to describe how people talk and communicate. Research findings in CA are not presented as the analysts' interpretation, but as real life practices as revealed in the data. CA has been originally developed in sociology by a group of sociologists called 'ethnomethodologists' (such as Harvey sacks and Harold Garnfinkel). They concentrate mainly on the informal conversations between equals such as telephone conversations and formal conversations between doctor and patient looking for patterns from what they talk to each other. CA contrasts with the Sinclair and Coulthard's approach by highlighting 'what speakers do when they talk'. Though CA is descriptively refined and exhaustive.

Moreover, the role of the analyst in the CA tradition is that of detached observer who looks for generalizing patterns of talk. Such a mechanical consideration of conversation (text) for analysis leaving aside the contextual features makes CA as yet another non-critical approach to discourse analysis. Van Dijk sums up the limitation of CA in the following way:

*It is evident in any conversational situation that producing discourse is part of wider process of producing social life, social relationships and social identities; yet much of CA in its harmonious reading of interaction between the equals gives the impression that producing discourse is an end in itself.*  
(1983, p. 19).

The other NCDAs are Labov and Fanshell's (1977) *Therapeutic Discourse*, Potter and Wetherell's (1987) *Social Psychology Approach to Discourse Analysis*, Gumperz's (1982) the *International Sociolinguistic Approach to Discourse Analysis*. Through each of these approaches is powerful descriptively, they lack a motivated social approach to the study of discourse as *social action*. Besides, they have all treated language as an innocent medium and described it accordingly. They are all in one way or the other influenced by the prevailing orthodoxy of linguistics which is that it is descriptive discipline, which has no business passing comments on materials which it analyses.

### **II.8. Critical Discourse Analysis:**

Research in critical approach to discourse analysis attempts to find out answers to Fowler's question. Folwer has asked:

*Why this sentence? Why have all other possible sentences been rejected? It obvious that grammar in itself, the individual's ability to produce English or French sentences give no reason at all for the production of one sentence rather than another.* (1970,p, 185)

Chomskyan or Saussurean or any other framework of descriptive linguistics cannot answer this question. As Terry Eagleton has stated:

*Language cannot be, for Saussure, as it can be for Volosinov and Bakhtin, a terrain of ideological struggle. Such recognition could involve, precisely, the displacement and rearticulating of formal linguistic difference at the level of other theoretical practices. If the dictionary informs us that the*

*opposite of capitalism is totalitarianism; we will need more than the Course of general linguistics to illuminate that particular diacritical formation. (1980. P, 165)*

Critical discourse analysis is a branch of discourse analyses that goes beyond the description of language use to an explanation of how and why particular discourses are produced. CDA believes that the choice of certain formal structures cannot be kept distinct from the sociocultural designs that they are made to serve.

Kress and Hodge (1979) first used the concept ‘critical’ for doing linguistics. They argued that language does not merely reflect social processes and structures but affirms, consolidates and in this way reproduces existing social relations/structures. Improving on this, Fairclough (1992) says that doing discourse analysis is not merely cataloguing the discourse markers that help the text hang together nor is it listing the features that make up a text.

Moreover, CDA studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality. CDA is not so much a direction, school, or specialization next to many other approaches in discourse studies<sup>0</sup>. It aims to offer a different ‘mode’ or ‘perspective’ of theorizing, analysis, and application throughout the whole field.

Critical research on discourse needs to satisfy a number of requirements in order to effectively realize its aims:

- As is often the case for more marginal research traditions, CDA research has to be “better” than other research in order to be accepted.
- It focuses primarily on social problems and political issues, rather than on current paradigms and fashions.
- Empirically adequate critical analysis of social problems is usually multidisciplinary.
- Rather than merely describe discourse structures, it tries to explain them in terms of properties of social interaction and especially social structure.
- CDA focuses on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relation of power and dominance in society.

Fairclough and Wodak (1997.p, 80-271) summarize the main tenets of CDA as follows:

- CDA addresses social problems
- Power relation are discursive
- Discourse constitutes society and culture
- Discourse does ideological work
- Discourse is historical
- The link between text and society is mediated

- Discourse analysis is interpretative and explanatory
- Discourse is a form of social action

To conclude, critical discourse analysis moves from this surface attentiveness to recognition of the crucial roles played by deeper, larger social forces that exist in a dialectical relationship with the discourse.

### **II.8.1. why critical?**

The word ‘critical’ is a key theoretical concept in critical discourse analysis, which needs some explanation here. The word signals two things simultaneously. Firstly, it signals a departure from the purely descriptive goals and methods of non-critical discourse analysis which suffer from inherent weakness of explanatory power. Secondly, the word critical also signifies the need for analysts to unpack the ideological underpinnings of discourse that have become so naturalised over time. Connerton (1976), a sociologist of the Frankfurt school, elucidated the word critique in the following way:

Critique denotes reflection on a system of constraints, which are humanly produced; distorting pressures to which individuals, or group of individuals, or the human race as a whole succumbs in their process of self-formation... criticism is brought to bear on objects of experience whose ‘objectivity’ is called into question; criticism supposes that there is a degree of inbuilt deformity, which masquerades as reality. It seeks to remove this distortion and thereby to make possible the liberation of what has been distorted. Hence it entails a conception of emancipation. (Quoted in Fowler, 1991. P, 5)

The first paragraph is related to the social determination of ideology, and the constraining role of language in socialization. The second paragraph is related to the central preoccupation of CDA. The latter insists that all representation is mediated, shaped by the ideological priorities of the society. These representations are so naturalized over time that we begin to treat them as common, acceptable and natural features of that society.

### **II.9. Research in Critical Discourse Analysis:**

Although most discourse studies dealing with any aspect of power, domination, and social inequality have not been explicitly conducted under the label of CDA.

**II.9.1. Gender inequality:**

One vast field of critical research on discourse and language that thus far has not been carried out within a CDA perspective is that of gender. In many ways, feminist work has become pragmatic for such discourse analysis since much of this work explicitly deals with social inequality and domination. See Tannen work (1994) for an analysis of gender differences, in which many of the properties of discursive dominance are dealt with.

**II.9.2. Media Discourse:**

The undeniable power of the media has inspired many critical studies in many disciplines: linguistics, semiotics, pragmatics, and discourse studies. Often content analytical approaches in critical media studies have revealed biased, stereotypical, sexist or racist images in texts, illustrations, and photos. Early studies of media language similarly focused on easily observable surface structures especially along socio-political lines in the representation of communists.

Best known outside of discourse studies is the media research carried out by Stuart Hall (1980) and his associates within the framework of the cultural studies paradigm. An early collection of work of Roger Fowler and his associates (1979) also focused on media. As with many other English and Australian studies in this paradigm, the theoretical framework of Halliday's functional-systematic grammar is used in a study of the 'transitivity' of syntactic patterns of sentences. The point of such research is that events and actions may be described with syntactic variations that are a function of the underlying involvement of actors. Thus, in an analysis of the media accounts of the 'riots' during a minority festival, the responsibility of the authorities and especially of the police in such violence may be systematically de-emphasized by defocusing.

Fowler's later critical studies of the media continue this tradition, but also pay tribute to the British cultural studies paradigm that defines news not as a reflection of reality, but as a product shaped by political, economic, and cultural forces (Fowler 1991). More than in much other critical work on the media, he also focuses on the linguistic "tools" for such critical study, such as the analysis of lexical structure, modality, and speech acts.

**II.9.3. Political Discourse:**

Given the role of political discourse in the enactment, reproduction, and legitimization of power and domination, people may expect many critical discourse studies of political text and talk. So far most of this work has been carried out by linguistics and discourse analysts, because political science is among the few social disciplines in which discourse analysis has remained virtually unknown, although there is some influence of "postmodern" approaches to discourse (Derian and Shapiro 1989), and many studies of political communication and rhetoric overlap with a discourse analytical approach (Nimmo 1981).

In linguistics, pragmatics, and discourse studies, political discourse has received attention outside the more theoretical mainstream. Seminal work comes from Paul Chilton; see his collection on the language of the nuclear arms debate (Chilton 1985).

Although studies of political discourse in English are internationally best known because of the hegemony of English, much work has been done in German, Spanish, and French. This work is too extensive to even begin to review here beyond naming a few influential studies.

#### **II.9.4. Ethnocentrism, Anti-semitism, Nationalism, and Racism:**

The study of the role of discourse in the enactment and reproduction of ethnic and racial inequality has slowly emerged in CDA. Traditionally, such work focused on ethnocentric and racist representations in the mass media, literature, and film (Dines and Humez 1995; Van Dijk 1991; UNESCO 1977). Such representations continue centuries-old dominant images of other in the discourses of European travelers, soldiers, philosophers, and historians, among other forms of elite discourse (Barker 1978). Fluctuating between the emphasis on exotic differences, on the one hand, and supremacist derogation stressing the Other's intellectual, moral, and biological inferiority, on the other hand, such discourses also influenced public opinion and led to broadly shared social representation. It is the continuity of this socio-cultural tradition of negative image about the Other that also partly explains the persistence of dominant patterns of representation in contemporary discourse, media, and film (Shohat and Stam 1994).

Many studies on ethnic and racial inequality reveal a remarkable similarity among the stereotypes, prejudices, and other forms of verbal derogation across discourse types, media, and national boundaries. Stereotypical topics of difference, deviation, and threat, story structures, conversational features (such as hesitation and repairs in mentioning Others), semantic moves such as disclaimers, and lexical description of others and a host of other discourse features also were studied. The aim of these projects was to show how discourse express and reproduces underlying social representation of Others in the social and political context.

Racism was the major point (including anti-Semitism, xenophobia, and related forms of resentment against "racially" or ethnically defined Others) is a complex system of social and political inequality that is also reproduced by discourse in general and by elite discourses in particular. Instead of further elaborating the complex details of the theoretical relationships between discourse and racism, it is of paramount important to refer to a book that may be taken as a prototype of conservative elite discourse on "race" today, namely, *The End of Racism* by Dinesh D' Souza (1995).

#### **II.10. Feminist Critical Discourse Analysis (FCDA):**

Research such as price do an excellent job of combining activist goals with CDA methods as they have traditionally existed and applying these combined strategies to their sites of analysis. But other researchers have more explicitly combined feminist theoretical traditions with CDA methodology by positioning feminist theory not as an addition to the methodology but as an intrinsic part of methodology itself, resulting in what has been referred to as "Feminist Critical Discourse Analysis". The latter is particularly useful for this study

because the principles of FCDA seamlessly combine the goals of this project with both the theoretical lens and CDA methods.

Feminist critical discourse analysis is especially concerned with the role of language in naturalising and normalising sexism (Lazar, 2007). This focus on the role of language is motivated by the view that social identities are the product of discourse. Accordingly, what people think and how they act is not determined by their physiological characteristics. It is, rather, constructed, negotiated and changed in discourse. Feminists, hence, make a distinction between sex and gender. While sex refers to the biological characteristic, gender is a notion that refers to the social meaning that we ascribe to sex categories, male and female.

Michelle M. Lazar (2005) describes a number of principles as key to feminist CDA theory and practice. She explains that feminist CDA includes: feminist analytical resistance or activism, the assumption that gender is an ideological structure, recognition of the complexity of gender and power relationship, attention to the role of discourse in the construction of gender, and critical reflexivity as praxis. Lazar puts simply feminist CDA is:

*To show the complex, subtle, and sometimes not so subtle, ways in which frequently taken for granted gendered assumption and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different context and communities. (2007, p. 142).*

This explanation recalls CDA's focus on exploring and analyzing the ways that power relations are discursively produced, sustained, negotiated, and challenged in a variety of texts and contexts, but FCDA includes an explicit focus on gendered and by extension, sexed-assumption within such discourse.

This study uses FCDA as a method of inquiry, drawing on FCDA as outlined by (2005; 2007) with theoretical and methodological support from key CDA scholars. As Lazar (2005; 2007) point out, feminist scholarship and CDA are both motivated by emancipatory goals and seek social transformation. As both are based in criticism of unequal power relation and a broader ambition for social justice, Lazar (2007) argues that there is a place for explicitly FCDA praxis to advance a rich and nuanced understanding for the complex workings of power and ideology in discourse in sustaining hierarchically gendered social arrangements. The aim is to explore the material and phenomenological consequences that discourse (as divulged and interpreted through language in texts) has for women and men in specific contexts. (Lazar, 2007.p, 142).

### **II.11. Ontology and Epistemology of Feminist Critical Discourse Analysis:**

In CDA, discourse is seen as socially constitutive and socially conditioned, but it is not the only means through which we create meaning and interpret our world (Fairclough and Wodak, 1997). FCDA recognizes that discourse is just one element of social practices and one



component of how we structure our realities (Lazar, 2007). FCDA recognizes a material world, apart from discourse, but which discourse can both affect and be and be affected by. Though our use of FCDA, we draw on a social constructivist ontology and material feminist especially in terms of understanding how gendered issues are constructed by various actors' discourses and repertoires and the effects this might have on maintaining or resisting power inequalities materially and phenomenologically.

## **II.12. Key concept:**

As there are a multitude of ambiguous and loaded terms floating around the field of FCDA. Here we are going to define a few key concepts their relevance FCDA, namely: hegemony and power, discourse, discursive repertoire, and gender.

### **II.12.1. Power and hegemony:**

FCDA draws in part on a Foucauldian tradition, which views power as invisible and everywhere, but Chouliaraki and Fairclough (1999) suggest that this should be complemented with a view of power as domination, which allows for the role of structure and agency in social practices. Power then both shapes and is shaped by our social practices (Lazar, 2007). Lazar also utilizes the Gramscian conceptualization of hegemony as a form of power and draws on Chouliaraki and Fairclough's (1999) definition of hegemony as relations of domination based upon consent rather than coercion, involving the naturalization of practices and their social relations as well as relations between practices as matters of common sense.

### **II.12.2. Discourse:**

FCDA takes the view of discourse as one element of social practice, where discourse is in a dialectal relationship with the social meaning in both shaped by social practices (Lazar, 2005). Chouliaraki and Fairclough (1999) refer to discourse as semiotic elements of social practices that include forms of communication such as language, non-verbal communication, and visual images.

### **II.12.3. Discursive repertoire:**

Discursive repertoire is a concept used in critical forms of discourse analysis to examine human agency in the discursive construction of social life, rather than looking at how people are being subjected to various discourses. Potter and Wetherell (1987) define repertoires as recurrently used systems of terms used for characterizing and evaluating actions, events and others phenomena.

### **II.12.4. Gender:**

In FCDA, gender is seen as an ideological structure that is embedded and reproduced in discourse (Lazar, 2007). The general conception of gender as a phenomenon largely based on and determined by biological sex hierarchically categorizes people into two classes: men and women. Different contexts, divided by space and time, ascribe different traits and roles to these two groups; however the hierarchy of patriarchal domination is similar throughout the world (Lazar, 2007). While the "naturalness" of these gender categories has been shown to be

socially constructed (Butler, 1993) the material effects and gendered social practices that result from this constructed categorization are salient.

**II.13. Conclusion:**

This chapter pointed out the different aspects which are related to the phenomenon of discourse analysis. First, it gave an overview about discourse analysis, and then it discussed the different approaches related to it. Moreover, it highlighted some of research on critical discourse analyses. The current chapter referred to the notion of feminist critical discourse analysis as an approach for the current study.

***Chapter Three:***  
***Data Collection and Result's***  
***Interpretation***

**III.1. Introduction:**

The first two chapters provided a general overview about gender studies and defined the notion of proverb and their origins as well presented the stereotypical side of proverbs. Moreover, they gave an overview about the notion of discourse analysis in which they shed the light on the concept critical discourse analysis.

The present chapter discusses the practical element of the research. It explores the research design in depth, and discusses what methods are employed. The aim and nature of the research place it within an ontological position and to discuss how the research questions are addressed.

Furthermore, this chapter presents the analyses of the gathered data. First, the analyses of questionnaire and the interview are provided. It tends to show the attitude of people, who live in TSC, towards gender stereotypes in proverbs. Second, the analyses of common Algerian proverbs are provided. The analyses discuss the representation of men and women in proverbs. The discussion is concerned with social roles, nature and stereotypes of both genders.

**III.2. Research Design:**

This dissertation revolves around the identification of proverbs about men and women and their representation. It also aims at showing different images that proverbs entail about both genders.

In the pursuit of this endeavour, different proverbs have been taken from Arabic sources and periodicals are screened of their proverbial content. The proverbs obtained in this process are listed. The list is analysed for content and type, using categories drawn from research on common proverbs recurrent in Tissemsilt speech community. Examples are also analysed for their relative degree of dependence on cultural factors.

In order to measure public perception and attitudes towards proverbs about men and women, a questionnaire and an interview were designed. The report examines how proverbs are still in use and to what extent their content about men and women are accepted among the public of Tissemsilt culture. It also looks at respondents' attitudes with regard to how comfortable or uncomfortable they feel when using negative and positive proverbs about both genders.

**III.3. Presentation of the Participants:**

The participants, who were targeted to answer the research tools administrated to them, were people from Tissemsilt speech community. The sample is composed of both males and females. The goal of the study is to choose a random sampling from Tissemsilt speech community in order to collect different views. The questionnaire and interview, which we addressed to people, investigate whether there is gender stereotype in the Algerian proverbs or not.

### III.4. Research Instruments:

The word research is commonly defined as the process of collecting information and data for the sake of answering some questions or solving certain problems. This collection of data is based on research tools or methods of data collection. The current research involves different instruments which are as follow:

#### III.4.1. A Questionnaire:

One of the most used tools in the world of the research is the questionnaire. The latter was defined by many scholars. Brown (2001) stated that:

*“Any written instruments that present respondents with a series of questions or statements to which they are reach either by writing out their answers or selecting them among existing answers “(p.6)*

In the light of this, a questionnaire is a research instruments that consists of a set of questions that aim to collect information from a respondent. In other words, the questionnaire is a printed paper consisting of lists of questions to be answered so as to collect the needed data. It is implemented for the sake of gathering information.

In the present research, the questionnaire was directed to the younger generation and distributed in the speech community of Tissemsilt in which different people answer it. The research hypotheses were translated into two types: closed and open questions. It was translated to Arabic.

The aim of the current questionnaire is to find out different attitudes of people about gender stereotypes in the Algerian proverbs. It includes three parts; each part contains a set of questions. The first one, focuses on the informants' personal information (age, gender, occupation), whereas the second part includes (9) questions. The goal of this section is to know respondents' point of view about gender representation in proverbs. Finally, the third part includes a collection of popular proverbs, aiming to uncover the participants' knowledge about them.

#### III.4.2. The Interview:

An interview is a two way method allowing the exchange of ideas. It is a formal meeting at which someone is asked questions in order to find out if they are suitable for a job or a course of study. The interview is a suitable research instrument to use, because it is appropriate with younger children or illiterate people, it deals with confidential and delicate topics, it also guarantees mutual encouragement from both parts, and we can obtain both written and oral data for analysis.

A number of different interview types can be employed to gather data. Interview is a technique used by many qualitative researchers. In structured interviews, researchers usually are asked an identical set of questions for all respondents. Structured interviews resemble verbal questionnaires and allow the researcher to compare answers from different participants. Less rigid are semi structured interviews, in which the researcher uses a written list of

questions as a guide, while still having the freedom to digress probe for more information. However, in unstructured interviews, no list of questions is used; instead, interviews develop and adopt their own questions.

In the present research, we use a semi-structured interview because it is less time consuming. It was addressed to elder people from Tissemsilt speech community. It was translated into Arabic. The interview aims at asking them some question about proverbs in order to see their attitudes about gender stereotypes in the Algerian proverbs and those questions are as follow:

Q1: Do you use proverbs in daily life?

Q2: Do you know proverbs that talk about women and men? Would you like to give us some of them?

Q3: How are men and women are presented in those proverbs?

Q4: In your opinion, do you think that men and women are represented in a fair way?

Q5: Do they accept proverbs that misrepresent their behaviour?

Q6: Do you teach your grandchildren these proverbs? Do you think that it has an impact on them? How?

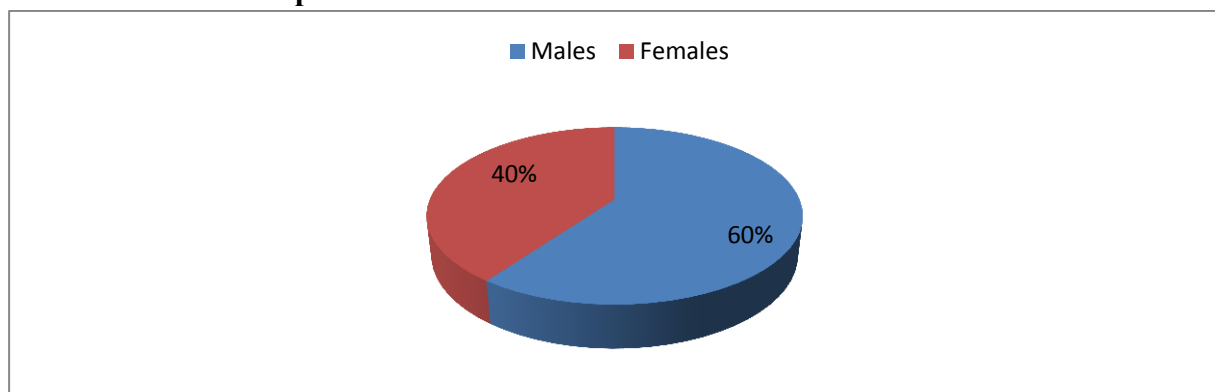
### **III.5. The Analyses of the Results:**

#### **III.5.1. The Questionnaire:**

Most of the participants answered the closed ended and multiple choses questions whereas only a few of them answered the open-ended questions.

##### **III.5.1.1. Participant's Background:**

- **Gender of Participant's:**



Graph 3.1: Gender of the Participants

The total number of the participants is 150. (60%) of them are males and (40%) of them are female (graph 3.1). In this respect, the majority of the respondents 90 are males and only 60 of them are females.

- **Respondent's age:**

<b>Ages</b>	<b>Number</b>	<b>Percentage</b>
20-30	60	40%
30-40	42	28%
40-50	39	26%
Over 50	9	6%

Table 3.1: Respondents' Age

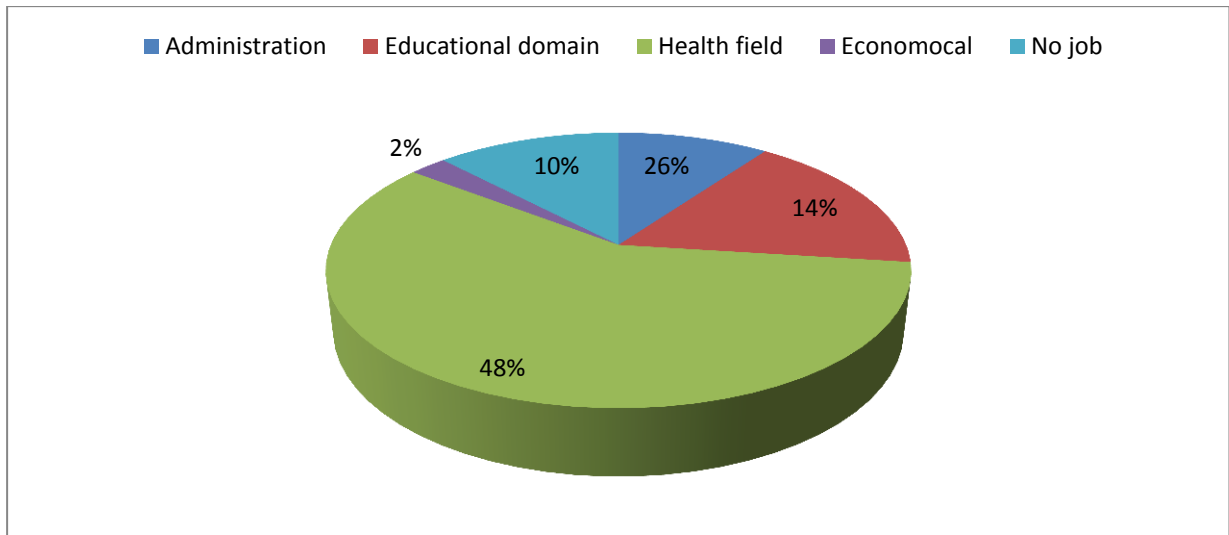
The data about respondent's ages (table 3.1) indicates that 40% of the respondent's ages range from 20 to 30 years. 28% of them are aged between 30 and 40. Moreover, 26% of the participants' ages range from 40 to 50 year old. Only 6% informant's ages exceeds 50.

- **Informant's profession:**

<b>Profession</b>	<b>Number</b>	<b>Percentages</b>
Administration	39	26%
Educational domain	21	14%
Health field	72	48%
Economical	3	2%
No job	15	10%

Table 3.2: Informants' Profession

The analyses of the data collected (table 3.2) show that 48% of the respondents work in the field of health. Besides 26% of them work in administration. 14% of them have profession in the educational domain. And 2% of the participants' domain of work is economical. However, 10% of them do not have a job.



Graph 3.2: Informant's Professions

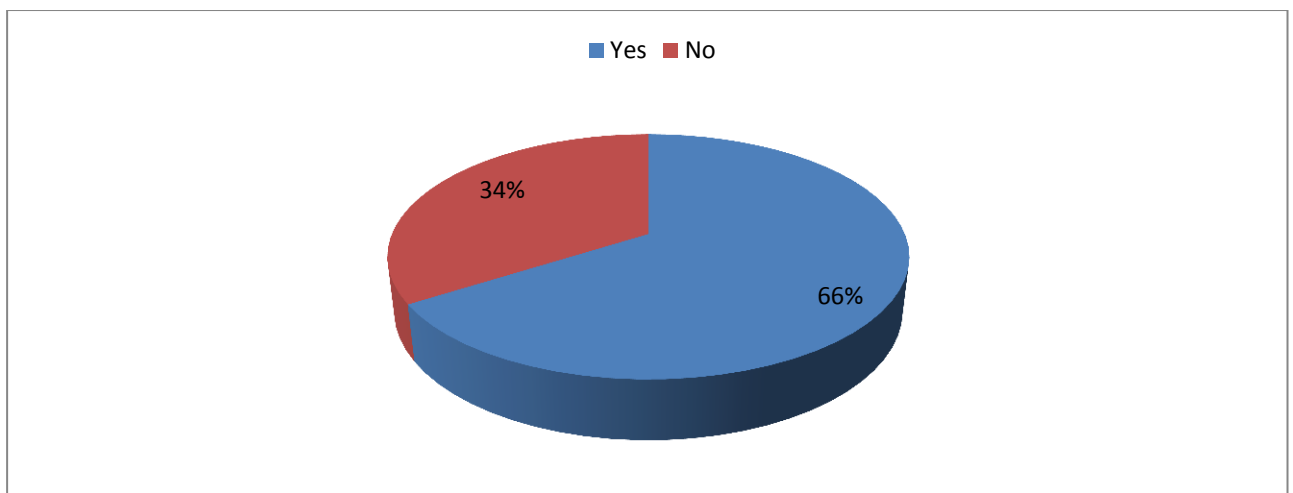
III.5.1.2. Respondent's point of view about proverbs:

- Do you use proverbs in your daily life?

Options	Yes	No
Females	26%	14%
Males	40%	20%
General percentages	66%	34%

Table 3.3: The Use of Proverbs

According to the results listed in the table (3), the majority of the participants (66%) use proverbs in their lives. Between 14% females and 20% males who do not use proverbs when they speak.



Graph 3.3: The Use of Proverbs

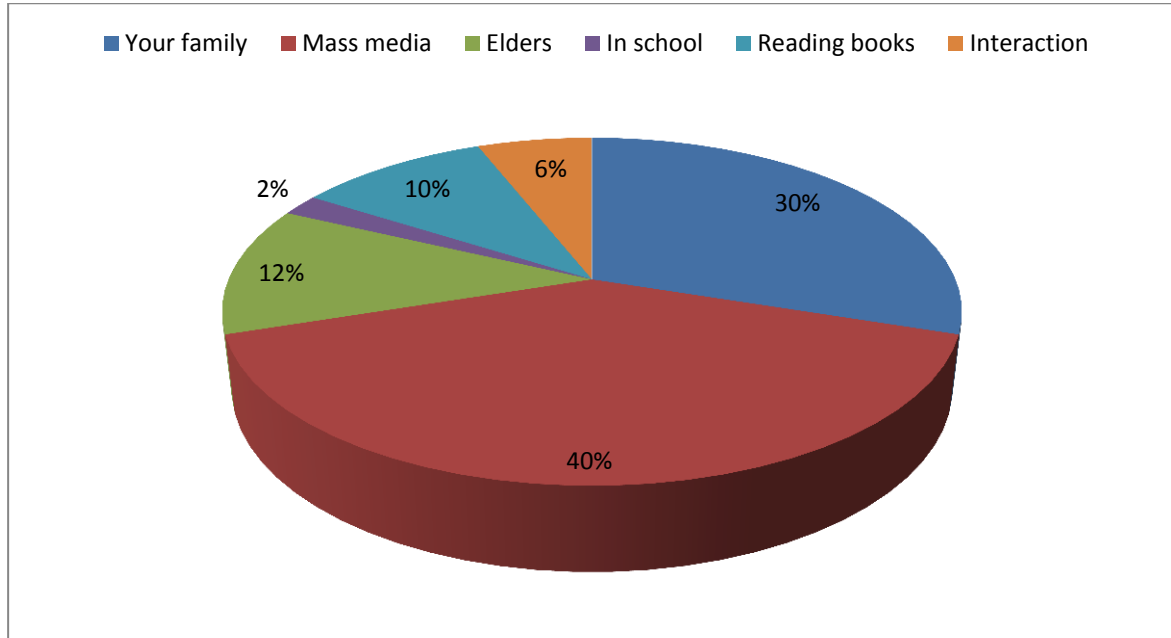


• **Do you learn proverbs through?**

Source of Proverbs	General Percentages
Family	30%
Mass media	40%
Elders	12%
In school	2%
Reading books	10%
Interaction	6%

Table 3.4: Source of Proverbs

Table number 3.4 talks about the source of proverbs, that is to say, from where they learn proverbs. 30% of the informants stated that they learn proverbs from their family members. 40% argued that they learn proverbs through mass media. Moreover, 12% of them claimed that they acquire proverbs from their grandparents. And 10% of them mentioned that they learn proverbs while reading books. 6% of the informants argued that they learn proverbs from other people in interaction with them. However, only 2% of them stated that they learn proverbs in school.



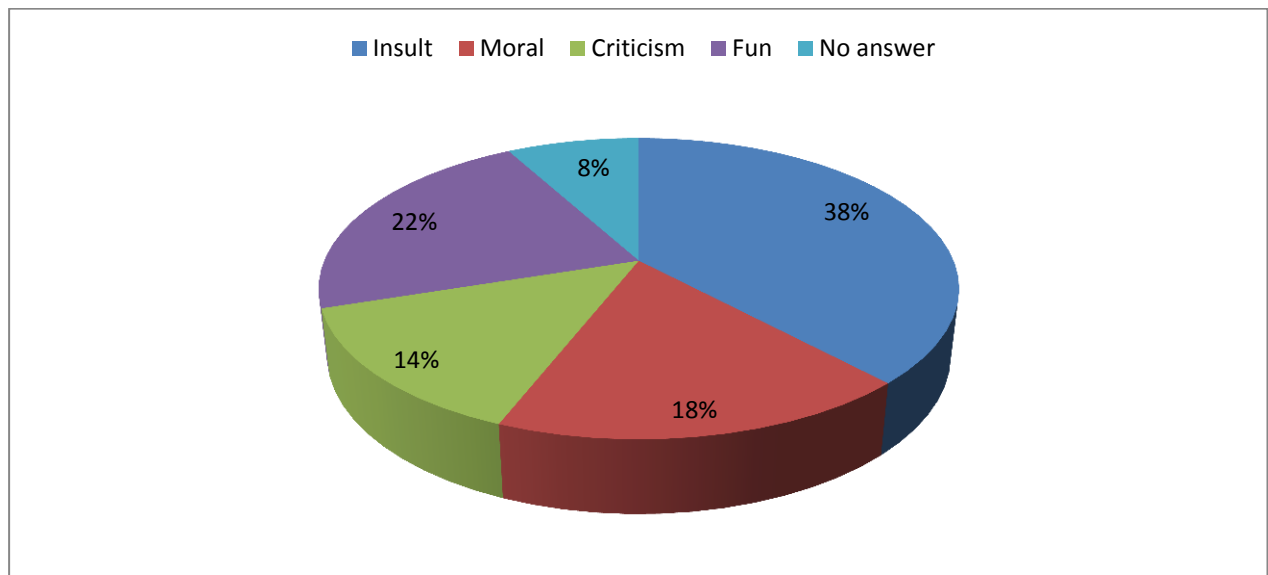
Graph 3.4: Source of Proverbs

• **What is the purpose of using proverbs in conversation?**

The purpose	Female	Males	General percentages
Fun	10%	12%	22%
Insult	6%	32%	38%
Moral	8%	10%	18%
Criticism	10%	4%	14%

Table 3.5: The Purpose of using Proverbs

The data; in table 3.5 reveal that the majority of respondents i.e. 38% state that they use proverbs in order to insult others. 18% of them use proverbs for the sake of giving moral and advice. 22% of the informants argued that they use proverbs to make people laugh. Moreover, 14% of them use proverbs in order to criticise people. However, only 8% of the participant did not answer.



Graph 3.5: The Purpose of using Proverbs

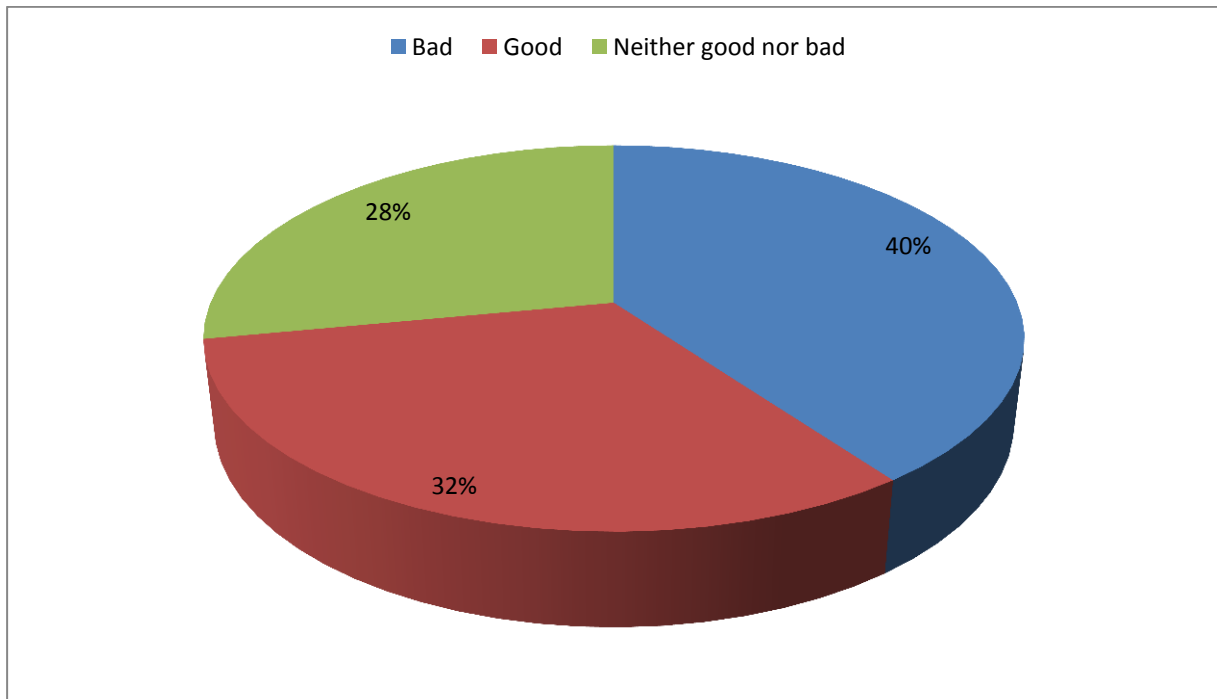
• **How do you assess the negative representations of male and female in proverbs?**

Nature of representation	General representation	Males	Females
Bad	40%	24%	16%
Good	32%	12%	20%
Neither good nor bad	28%	22%	6%

Table 3.6: The Negative Representation of Male and Female in Proverbs

The statistics in table 3.6 indicate that most of the respondents (40%) claimed that the negative representation of male and female in proverbs is bad because using proverbs in a

negative way may hurt people's feeling and reduce respect between them. 32% of the respondents stated that the negative representation of both genders in proverb is good because most of the proverbs emerged from the ground. And the rest of them argued that it is normal.



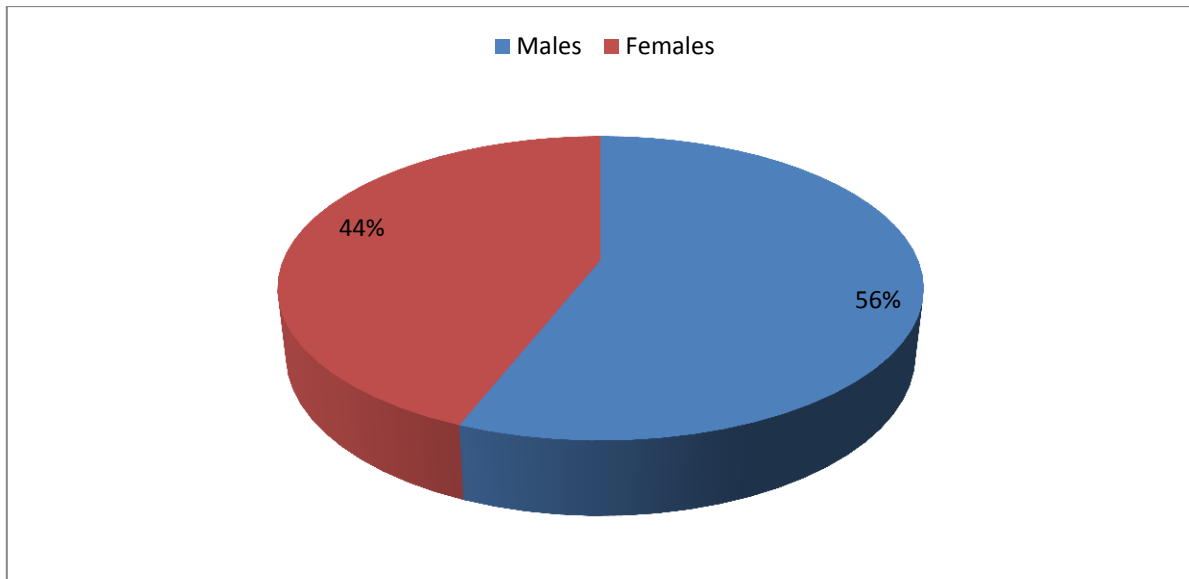
Graph 3.6: The Negative Representation of Male and Female in Proverbs

• **In your opinion, who are more engaged in using proverbs?**

Who are more engaged in using proverbs	Females		Males	
	M	F	M	F
General percentages	44%		56%	
Gender	M	F	M	F
Number	30	36	60	24

Table 3.7: Respondents' Attitudes towards the Use of Proverbs

Most of the participants (of about 56%) view that males are more engaged in using proverbs when they speak because they interact with different people from different cultures. The rest of the informants (44%) affirm that females are interested in using proverbs (table 6).



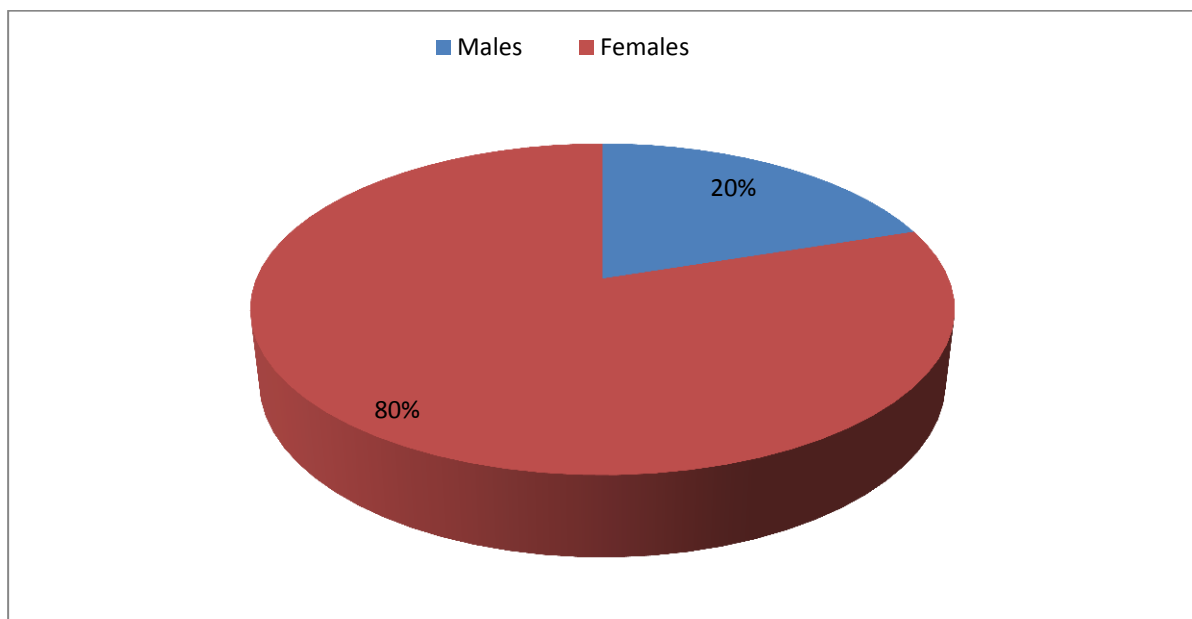
Graph 3.7: Respondents' Attitudes towards the Use of Proverbs

- **Depending on your experience, against whom are proverbs used?**

Gender	Number	General percentages
Males	30	20%
Females	120	80%

Table 3.8: Proverbs are against Women and Men

With regard to question nine, the data in table 3.8 shows that 80% of the respondents argued that proverbs are used against women because our society is men dominant, that is to say, they are the leaders in such patriarchal society. Only 20% of them confirm that proverbs are used against men.



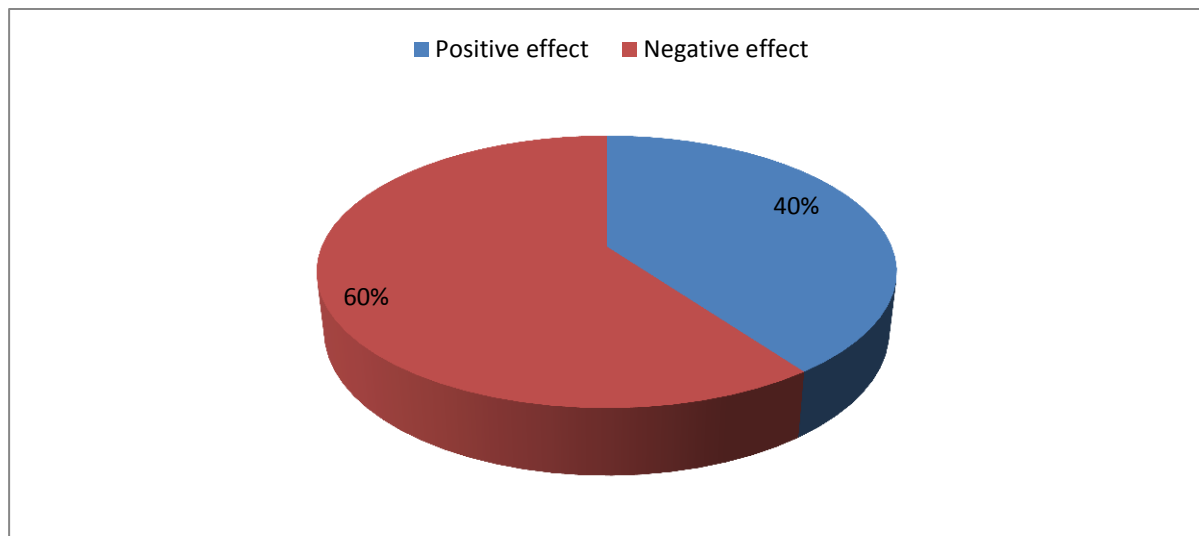
Graph 3.8: Proverbs are against Women and Men

- **Do you think that gender representation in proverbs has?**

The effect of proverbs	Males	Females	General percentages
Positive effect	26%	14%	40%
Negative effect	40%	20%	60%

Table 3.9: The Effect of Proverbs

For table 3.9, the results show that most participants 60% think that gender representation in proverbs has a negative effect because they may result in different problems between society members. However, 40% of them assert that gender representation in proverbs has a positive effect.



Graph 3.9: The Effect of Proverbs

- **Which of these items do you think is more used when talking about women in proverbs?**

Items	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>
Beauty	20%	6%	14%	20%	40%
Intelligence	50%	24%	4%	20%	2%
Trouble maker	60%	18%	6%	14%	2%
Evil	40%	34%	18%	8%	0%
Dependent	0%	12%	20%	8%	60%

Table 3.10: The Conception of Participants about the Most Useful Item about Women

The data shown in table 3.10 above reveal that the great majority of respondents (i.e. of about 60%) declare that women are firstly presented as trouble makers in the Algerian

proverbs because wherever they go they do problems at home between family members, in school, and in street. Besides, some of them argued that women's intelligence is the second item that proverbs talk about because women have a half brain and they do not think wisely. However, others said that women's beauty is the thing that is used in proverbs. Moreover, some informants stated that proverbs accused women of being evil by nature, in which women are represented as being dangerous as devil. Finally, some of them mentioned that women are presented as dependent person in some proverbs.

- **Which of these items do you think is more used when talking about men in proverbs?**

Items	1 <sup>st</sup>	2 <sup>ns</sup>	3 <sup>rd</sup>	4 <sup>th</sup>	5 <sup>th</sup>
Powerful	40%	26%	6%	20%	8%
Handsome	34%	20%	14%	22%	10%
Good person	6%	24%	26%	34%	10%
Independent	22%	10%	16%	18%	34%
Masterful	16%	6%	10%	6%	62%

Table 3.11: The Conception of Participants about The most Useful Item about Men

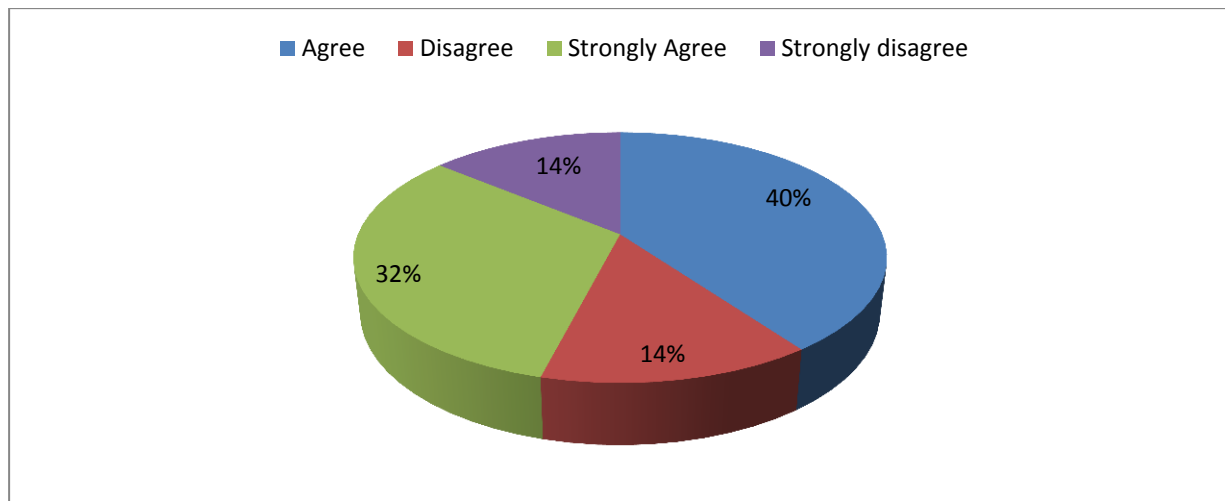
Concerning this question, results indicate that 40% of all participants choose the item of power, the most used item when talking about men in proverbs, because power is something innate on them, that is to say, it is something related to men. And, some informants argued that men are most of the times mentioned in proverbs as being handsome and independent. Besides, 16% of them stated that the item of masterful is more used when talking about men in proverbs. However, few of them said that men are described as good person in proverbs.

- **Negative ideas about women in proverbs are true:**

Degrees of agreement	Agree		Strongly agree		Disagree		Strongly disagree	
	M	F	M	F	M	F	M	F
General percentages	40%		32%		14%		14%	
Negative idea about women in proverbs	28%	12%	17%	15%	8%	6%	10%	4%

Table 3.12: Negative Idea about Women in Proverbs.

With regard to the negative representation of women in proverbs, 72% of the respondents agreed with the truthfulness of negative ideas about women in proverbs. Between 18% males and 10% are females disagree with the statement.



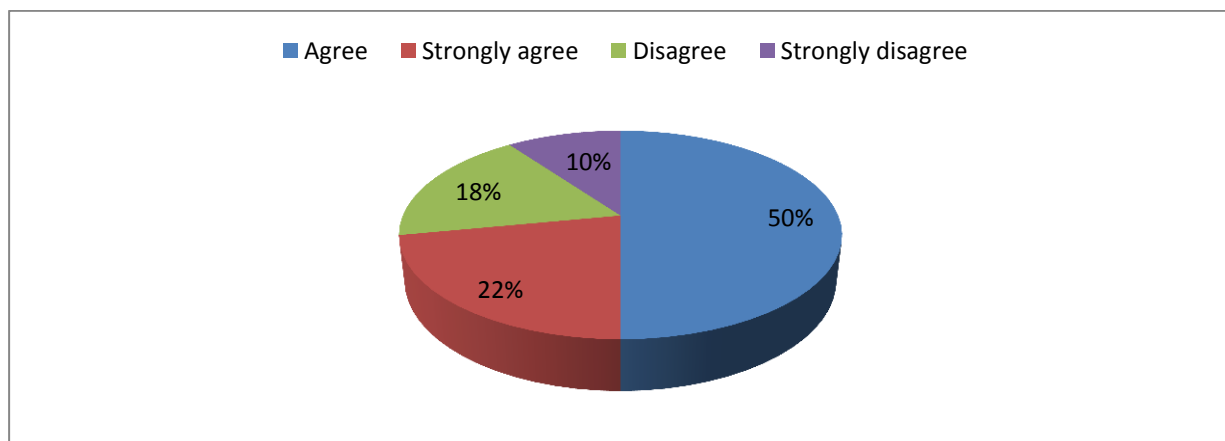
Graph 3.12: Negative Idea about Women in Proverbs

• **Positive Ideas about Men in Proverbs are true:**

Degree of agreement	Agree		Strongly agree		disagree		Strongly disagree	
General percentages	50%		22%		18%		10%	
Gender	F	M	F	M	F	M	F	M
Positive ideas about men in proverbs	18%	32%	10%	12%	6%	12%	4%	6%

Table 3.13: Positive Ideas about Men in Proverbs

More than the half of our respondents (72%) agrees with the fact that men are portrayed positively in Algerian proverbs. However, 28% of them disagree with the idea that proverbs maintain a positive image about men.



Graph 3.13: Positive Ideas about Men in Proverbs

III.5.1.3. Participant Knowledge about Proverbs

- Are you acquainted with proverbs about male and female?

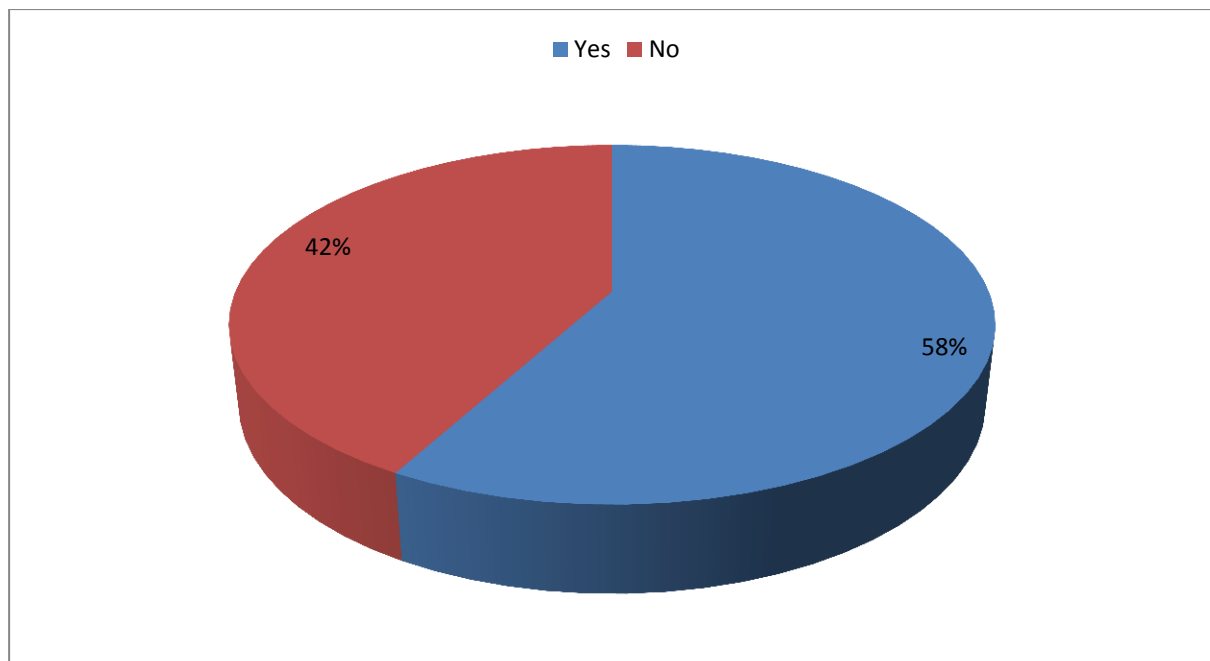
Options	Males	Females	General percentages
Yes	34%	24%	58%
No	28%	14%	42%

Table 3.14: Informant Knowledge towards Gender Proverb Usage

As clearly stated in table (14), most of respondents 58% state that they use proverbs about both gender in their conversation and this involve 34% men and 24% are females. However, 42% of them declare that they do not use proverbs.

Moreover, the participants who use proverbs are invited to provide two proverbs about males and females. In this vein, some participants gave positive proverbs such as /dar bla mra dalma/ which can be translated as “A house without woman is dark” which means that women are the basis of the house. Another one is / rdžal mafihich ʔayb/, in English “shame is not related to man”

Furthermore, most of the participants provided negative proverbs about both genders like / maʔrifit rdžal knoz w maʔrifit nsaa khnoz/, in English “ your acquaintance with men is a treasure, and that with women is an impurity”, / ili ghilboh rdžal fi sok ydži lljayra fi dar/, in English “who men defeat in the market, he comes to woman in house”, another one is / ida half fik radžel bat raged, w ida halfet fik mra bat nayed/ which can be translated as “if men swear on you, you can sleep, but if women swear on you, it is needless to sleep”



Graph 3.14: Informant Knowledge towards Gender Proverb Usage



- Give a brief explanation to the following proverbs:

Proverbs	Males	Females	General percentages
" إذا حلف فيك راجل بات راقد و إذا حلفت فيك مری بات نايض" "if men swear on you, you can sleep; but if women swear on you, it is needless to sleep"	50%	30%	80%
"معرفة رجال كنز و معرفة نسا خنوز" " your acquaintance with men is a treasure, and that with women is an impurity"	34%	0%	34%
"أم البننت مسنودة بخيط وأم الولد مسنودة بحيط" " the mother of the girl is backed by a thread, and the mother of the boy is backed by a wall"	60%	20%	80%
"الي مات باباه يوسد الركبة ولي ماتت يماه يوسد عتبة" " who his father died, he sleeps on the knee, and who his mother died, he sleeps on threshold"	54%	32%	86%
"زين للمرى و المرى للرجال و الرجال بلسانو" " beauty is for woman, and women is for man, and men is with his tongue"	10%	36%	46%

Table 3.15: The Meaning of Proverbs

The data shown in table 15 above reveal that 80% of our respondents give explanation to the first proverb. They said that woman, in this proverb, is represented as being dangerous as devil, however man is represented as being tolerant person. Only 34% of them explain the second and are only males in which they mentioned that this proverb is about friendship, and it describes women as bad person and do not know the real meaning of friendship , but it describes men as being good person.

Moreover, the great majority of respondents (80%) claimed that the third proverb is about marriage. They said that woman cannot stay in her father house a long time. However, man can spend his life on his father house. (86%) of them gave a meaning to the forth proverbs. They argued that mother plays an important part in her children's lives. Finally, only 45% from the whole population gave an explanation to the last proverb. They declared that the proverb talks about women's beauty.

### III.5.2. The Interview:

This section will report the results of elders' interview qualitatively, and will discuss the main results concerning gender stereotypes in Algerian proverbs.

**III.5.2.1. The Use of Proverb:**

We decided to ask our participants about whether they use proverbs in their conversation or not.

Elder 01: said that proverbs have a great impact on his speech. He uses them for the sake of giving advice to other people especially his daughter Fatima.

Elder 02: stated that using proverbs in conversation makes things ambiguous that is why he does not use them.

Elder 03: argued that she uses proverbs in order to make people laugh.

Elder 04: claimed that he does not use proverbs because people do not understand them.

Elder 05: declared that she uses proverbs only with family members in order to criticise or insult them in indirect way.

Elder 06: said that she does not have any relation with proverbs.

Elder 07: stated that proverbs are part of his speech, and he uses them in order to give moral or advice people.

Elder 08: argued that she does not use proverbs because time changes and proverbs lose their meaning.

Elder 09: claimed that he does not master proverbs for that he does not use them.

Elder 10: declared that she uses proverbs everywhere and with different people in order to make them laugh.

Elder 11: said that he uses proverbs for the sake of teaching his children.

Elder 12: stated that he does not use proverbs in his conversation.

Elder 13: argued that she uses proverbs only with elders because the younger generation does not understand them.

Elder 14: declared that he uses proverbs with his friend.

Elder 15: said that she does not use proverbs.

**III.5.2.2. Interviewee Knowledge about Proverbs:**

We asked the respondents about their knowledge about proverbs, in other words, we asked them if they know proverbs about men and women or not.

Elder 01: said that he knows proverbs that talk about men and women. He gives us two examples which are: /ma yeghwik nowar defla fel wed dayer dlayel, w mayghorak zin tofla hata tfof lf?ayel/, in English "do not be pleased with the oleander roses in the valley, they are overshadowing the place, and do not be pleased with a girl's beauty, until you witness her

deeds". The second one is: /rdʒal thid dʒbal w nssa thid rdʒal/, in English "men calm down mountains, and women drop men".

Elder 02: stated that he knows about men and women even though he does not use them. He gives us one proverb about women, which is: /ɟawer lmra w khalefha/ which can be translated as "consult your wife but do the opposite of what she tells you to do".

Elder 03: argued that she does not know proverbs about men and women.

Elder 04: declared that he does not know proverbs about both genders.

Elder 05: claimed that she knows proverbs about both genders. She gives two proverbs which are: /bayra fi dar ʔar/ which can be translated as "a spinster at home is a shame", /nssa margethom matetehssa w 9osethom ma tetenssa/, in English "women's soup is never sipped and their story is never forgotten".

Elder 06: said that she does not know any proverb.

Elder 07: he gave us proverb which is: /al ʔatek slakha zwadʒ/, in English "the solvation of an unmarried girl is marriage".

Elder 08: argued that she does not know proverbs.

Elder 09: stated that he does not use proverbs.

Elder 10: she provided us with different proverbs like /kol zman w lih rdʒalo/ which can be translated as "every time has his men", /nssa nos ʔkal/, in English "women is half brain".

Elder 11: he gave us proverbs as / ma3refet rdʒal knoz w ma3refet nssa khnoz/, in English is "your acquaintance with men is a treasure, and that with women is an impurity", /aʔtini bintak w zidni ʔawlitha/, in English "give me your daughter and increase her support".

Elder 12: stated that he does not know proverbs.

Elder 13: she provided us with proverbs such as /lbnat fi dar w zman ghadar/ which can be translated as "girls in the house and time treachery", / la tghorak ɟims ɟat wla tghorak dahket nssa/, in English "do not believe winter days, and do not believe laughing women"

Elder 14: stated that he knows many proverbs about men and women, but he does not remember them.

Elder 15: said that she do not know proverbs.

### III.5.2.3. Gender Representation in Algerian Proverbs:

We asked our respondents about gender representation in Algerian proverbs, that is to say, how men and women are represented in proverbs?

Elder 01: stated that women in most proverbs are represented as symbol of shame; however men are always presented as good person.

Elder 02: said that men are described as powerful and good, but women are described as weed person.

Elder 03: argued that proverbs do not tell the truth about men and women because women are always presented in negative way and men are presented in positive way.

Elder 04: claimed that proverbs most of the times talks about women's beauty and men's power.

Elder 05: declared that women are portrayed as unintelligent persons. They are seen in society as week species in comparison to men.

Elder 06: said that she does not know.

Elder 07: stated that the word of power is always linked to men and the word of inferiority is always linked to men in proverbs.

Elder 08: claimed that proverbs sometimes talk about women's kindness but they always portray women as evil person and men as good person.

Elder 09: argued that women are represented as being weak person and men are represented as being powerful person.

Elder 10: declared that women are presented as being dangerous as devil; however men are presented as being good person.

Elder 11: claimed that man is man and woman is woman these things are mentioned in proverbs.

Elder 12: argued that women are described as being stupide person in the world, in the contrary men are always describes intelligent person.

Elder 13: said that men are placed in the first position in the society that's why they are represented as being good and powerful, however women are represented as being weak because they are placed in the second position.

Elder 14: declared that he does not understand what we said.

Elder 15: claimed that women are described in most Algerian proverbs as causing problems and men as being good person.

#### **III.5.2.4. Gender Inequality in the Algerian Proverbs:**

We asked our informants to indicate their point of view about gender inequality in the Algerian proverbs, in other words whether males and females are represented in a fair way in proverbs or not.

Elder 01: said that men and women, in proverbs, are not represented in a fair way as it is mentioned in Quran "الرجال قوامون على النساء". Men are represented as being powerful, but women are represented as being weak.

Elder 02: stated that there is no equivalence between men and women in Algerian proverbs because men are always presented as being good men, whereas women are always presented as being evil women.

Elder 03: argued that men and women are not represented in fair way.

Elder 04: claimed that men, in our society, are regarded as the primary members of the society while women are regarded as the secondary members of the society, so they are not represented in fair way.

Elder 05: declared that men and women are not represented in fair way in Algerian proverbs.

Elder 06: said that women and men are represented in fair way.

Elder 07: stated that women, in the past, were treated in bad way by both society and men, and men were the leaders of the society, as result they are not represented in fair way.

Elder 08: argued that women and men are not represented in fair way in proverbs.

Elder 09: claimed that men and women are not equal, so they are not represented in fair way in the Algerian proverbs.

Elder 10: declare that men and women, in the Algerian proverbs, are not represented in fair way because our society is men made.

Elder 11: said that women and men in the Algerian proverbs are represented differently. Men are most of time portrayed as being powerful person; however women are portrayed as being weak person.

Elder 12: stated that women and men are not represented in fair way in proverbs.

Elder 13: argued that Algerian proverbs always give positive image about men and negative image about women, so women and men are not represented in fair way.

Elder 14: claimed that women and men are represented in fair way in proverbs.

Elder 15: declared that men are the leaders of our society and they cannot be put in the same line with women in proverbs.

#### **III.5.2.5. The Negative Representation of Males and Females in Proverbs:**

We ask our respondents if males and females accept proverbs that misrepresent their behaviour.

Elder 01: said that men and women do not accept proverbs that criticise their behaviour.

Elder 02: argued that both gender may accept proverbs that criticise their behaviour.

Elder 03: stated that the majority of people do not accept things that criticise them, so men and women do not accept proverbs that criticise their behaviour.

Elder 04: declared that they do not accept proverbs that misrepresent their behaviour.

Elder 05: claimed that women and men do not accept people who judge them in a negative way.

Elder 06: said that people do not accept proverbs that misrepresent their behaviour.

Elder 07: stated that women and men may accept proverbs that misrepresent their behaviour.

Elder 08: argued that people do not accept proverbs that criticise their behaviour.

Elder 09: claimed that women and men do not accept proverbs that misrepresent their behaviour.

Elder 10: declared that people may accept proverbs that criticise their behaviour.

Elder 11: said that negative representation of both genders in Algerian proverbs leads people to refuse to use proverbs and they also refuse to accept proverbs that misrepresent their behaviour.

Elder 12: stated that women and men do not accept proverbs that misrepresent their behaviour.

Elder 13: argued that they may accept proverbs that misrepresent their behaviour.

Elder 14: claimed that people do not like things that misrepresent their behaviour.

Elder 15: declared that women and men do not accept proverbs that misrepresent their behaviour.

#### **III.5.2.6. The Impact of Proverbs on the Younger Generation:**

In this part, we intend to ask the elder people whether they teach proverbs to their grandchildren or not and whether they will have an impact on them.

Elder 01: stated that he does not teach proverbs to his grandchildren because time change and children change too.

Elder 02: argued that he teaches his grandchildren proverbs because they belong to our culture. He said that they will not impact them.

Elder 03: argued that she uses proverbs with her grandchildren, but she does not teach them proverbs.

Elder 04: claimed that he does not teach his grandchildren proverbs because they do not listen to him.

Elder 05: declared that she teaches proverbs to her grandchildren.

Elder 06: said that she does not use proverbs.

Elder 07: argued that he teaches proverbs to his grandchildren. He claimed that proverbs will not influence them.

Elder 08: declared that she does not teach her grandchildren proverbs.

Elder 09: stated that he does not teach his grandchildren proverbs.

Elder 10: claimed that she teaches her grandchildren proverbs because they are the basis of our history.

Elder 11: said that he teaches his grandchildren proverbs because they are our culture.

Elder 12: stated that he does not teach his grandchildren proverbs.

Elder 13: argued that she teaches her grandchildren proverbs because they are the bases of our society.

Elder 14: claimed that he teaches his grandchildren proverbs because they are our culture.

Elder 15: declared that she does not teach her grandchildren proverbs.

### **III.6. The interpretation of the result:**

The research instruments, which we used in this study, are significant in uncovering distinct attitudes of people regarding stereotypes and belief about males and females in the Algerian proverbs. Depending on these results, those proverbs still impact people's opinion towards both genders especially women. Most people, who live in Tissemsilt speech community, believe that men are represented in a positive way and women are represented in a negative way. The most important observation in the current research is that women support the negative idea about themselves. Females and males of Tissemsilt speech community accept such stereotypes caused by these traditional saying and do not reject them because they claimed that proverbs are part of their culture and they do not have the right to stop or change them. So, both genders may affect their children's thinking in the future since they accept those stereotypes about themselves.

If the context of the study and the number of the participants were large, it may change the results of the current study.

### **III.7. Discourse Analyses using The Theory of Representation:**

The theory of representation, FCDA, is chosen to be applied as an approach to analyse proverbs and to find out the way females and males are represented in the Algerian proverbs. This analysis is based on two concepts which are hegemonic masculinity and femininity; the analysis begins by identifying the difference between men and women in proverbs, that is to say, how men and women are represented in Algerian proverbs. And then it seeks to see whether there are stereotypes between both genders in proverbs or not, how proverbs serve as tools to impose male's dominance and how they are stacked with the ideas that fortify gender stereotypes.

### III.7.1. Hegemonic Masculinity and Femininity:

In criticising gender inequalities, which FCDA seeks to do, two concepts that are useful for consideration in patriarchal societies are hegemonic masculinity and femininity. Patriarchal societies are noted for promoting male rule and female subordination, i.e. the domination of men over women.

Hegemonic masculinity, in the one hand, is the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees the dominant position of men and the subordination of women. On the other hand, hegemonic femininity consists of the characteristics defined as womanly that establish and legitimate a hierarchical and complementary relationship to hegemonic masculinity and that, by doing so, guarantee the dominant position of men and subordination of women.

### III.8.1. Gender Representation in Proverbs:

Women and men are represented in various ways. Females are absent in major roles. However, males are the ones who are concerned more by positive roles. The following examples explain the situation:

1. /maʔrefet rdʒal knoz w maʔrefet nsaa khnoz/ (your acquaintance with men is a treasure, and that with women is an impurity).
2. /ida hlaf fik radʒel bat raged w ida halfet fik mra bat nayed/( if men swear on you, you can sleep; but if women swear on you, it is needless to sleep).
3. /lbent laa tʔallemha hruuf laa tsekenha yruuf/ (do not allow the female to learn one letter, nor occupy a space).

In those proverbs, it can be seen that proverbs maintain positive images about men and negative images about women. The first proverb describes men as being treasure, this means that you find treasure if you meet real men. However, knowing women is something unnecessary because they are useless. The second proverb describes women as being evil persons and cannot forget what happens easily but men are described men as being tolerant persons. Most of proverbs neglect women. Whereas men play an important part in the society and proverbs do not neglect them as they do with women. The following proverbs where the presence of men is essential /raddʒel howa ses daar/ “the men is the pillar on which the house is built”.

Moreover, the majority of proverbs assign women with cooking as in /lmra lmeraqa merzaqa/ “women who put more water when cooking bring wealth” they only associate her with cooking. However, proverbs always associate men with working like / khadem rdʒel sidhom/ “the man who work is the master”, and this means that man, who works, is the leader. Besides, an androcentric mind, through the last proverb, reveal a flagrant intention to reassert male's domination by limiting the females' personal and spatial freedom and some simple right such as attending school.



### III.9. Representation of Hegemonic Masculinity and Femininity in Algerian Proverbs:

Many Algerian proverbs transmit messages that are characterised with sorrowful stereotypes and are accepted as existing reality. In this context, proverbs treat men and women differently, in other words, they describe women in a negative way. However, they describe men in a positive way.

#### III.9.1. Women's Beauty vs. Men's Beauty:

1. / zin lel mra w lmra lel radjel w radjel blsano/ (beauty is for woman, and women is for man, and men is with his tongue)
2. /zin mayebni khyam/ (beauty never builds a house)
3. / la yghorak nowar nowar defla fel wed dayer dlayel w la yghorak zin tofla hata tfof f?ayel/ (do not be pleased with the oleander roses. In the valley, they are overshadowing the place, and do not pleased with a girl's beauty, until you witness her deeds).
4. /zin radjel dǧibo/ (man's beauty is his pocket).

Many Algerian proverbs talk about the notion of beauty, which is an essential condition for women to be accepted by the society, but it is not for men as it was mentioned in the first proverb. Besides, beauty is deceitful in most of cases as the following Algerian proverbs tell men to marry some beauty queen because she will certainly disappoint him like /khanfusa tlahini khir min ghzala traquebni/, in English ( I would have a beetle that amuses me better than a gazelle which tortures me). In this proverb, the beetle is associated with ugliness, while gazelle commonly symbolizes a beautiful female. In the third proverb, the metaphor expression (overshadowing the place) denotes the numerousness of this kind of roses of those undesirable oleander trees this image compared to the situation of many beautiful girls but very few good who can prove useful wives.

On the contrary, men are not judged by their appearance because beauty is not related to men. Money is an essential thing that must be found with men as it is mentioned in the last proverb. The gender norms maintained by proverbs from the previous ages and even today, as in Arabic culture in general, most of Algerian women were/are housewives being economically dependent on men, and if men transgressed this gender norm, they will be stigmatized. In the following proverb:/radjel mahdǧul w elmra tnub/, in English "the man is jobless while the women is working"; in most patriarchal societies, working and gaining money is male's duty, and a working woman is not going to be praised because she is transgressing the norm of "staying at home. Depending on gender norm, money should be the element of power for men and the working women deprived man from his power.

#### III.9.2. Women as Evil creature vs. Men as Good Creatures:

1. /ida half fik radjel bal raged w ida halfit fik mra bat dayed/ (if men swear on you, you can sleep; but if women swear on you, it is needless to sleep).

2. /rdʒal thid dʒbal w nssa thed rjal/ (men calm down mountains, and women drop men).
3. /nssa marghethom ma tetehsa w 9esethom ma tetenssa/ (women's soup is never sipped and their story is never forgotten).

A number of Algerian proverbs paint a generic dark picture about women and usually call men not to trust them and be aware of their deception like /sog nssa sog metyar yadakhlo rod balak ywarolak min rebh 9ontar w yrodolak rass malak/ which can be translated as “the market of women is unprofitable, beware if you coming to it. They entice you with big profits, but they end up striping you of your capital”. Moreover, women are portrayed as powerful creatures when coming to revenge; they take revenge with evil power they have as the first proverb denotes.

Most Algerians believe that when women are talking, devil is there in order to listen and learn from them. They also believe that she is the one who took Adem from Al Djana. Women, in the second proverb, are represented as being dangerous considering the use of word /thid/, “drop”. Besides, women, according to many Algerians, are evil because they are accused of doing witchcraft and they are accused of being behind every evil. Moreover, women are responsible for any problem and people tend to blame women in every problem that happened.

Unlike women who are regarded according to many proverbs as evil, men are good persons as it mentioned. Men, in the first proverb, are presented as tolerant persons because they can forget what happens to them.

### III.9.3. Women's Brain vs. Men's Brain:

1. /harim mahromat al ʔakl/ (women do not have mind).
2. / mra noss ʔkal/ (woman is half brain).
3. /zin zina w lʔqel nechrihle/ (she is beautiful, but I need to buy her brain).

The brain is used as metaphor in most Algerian proverbs. It symbolizes intelligence, but beauty, in most cases, is related to stupidity. Many Algerian proverbs state that beauty is an important feature to women; whereas brain should be kept for men. The two concepts, brain and beauty, have set men against women as two separate entities, associating men with inner quality, while women with appearance, that is to say, men are associated with intelligence and wisdom, but women are associated generally with emotion, tenderness, and lack of logic.

Algerian traditional proverbs assert that women have no brain. As it has been put in the last proverb /zin zina w lʔqel nefrihle/ “she is beautiful, but I need to buy her brain”. This proverb asserts that the general saying stated that brain and beauty cannot be found in one and the same person. They also claimed that a woman need nine others brain to equal one man's brain. So, women, in most proverbs, are portrayed as unintelligent or they are seen in society as weak species in comparison to men.

**III.9.4. Men's Power vs. Women's Inferiority:**

1. /mra dʔifa/ (woman is weak).

According to many Algerian proverbs, women, on the one hand, are seen as secondary members of society who are expected to depend on men in everything because they are physically stronger at dealing with various tasks. Men, on the other hand, are regarded as the primary and the single opponent of women because men are seen as the norm or models that women should follow and serve. They have highest ability to manage everything.

Moreover, women are compared to animals in many contexts and situation. Women are not only compared to animals but also regarded as inferior persons, since the presence of men in women's life is necessary to afford them protection and guide them as if they are incompetent and incapable of succeeding by their owns.

Over the use of several proverbs, men have gained the social power to insult women and to treat them as unworthy beings. The responsibility for different kinds of female subordination is not only that of the Algerian men. However, the majority of Algerian women also contribute to the continuation of negative stereotypes about themselves in the sense that they accept that they are inferior and evil. In addition, women consider themselves as second class beings and accept rules of the society they live in even these rules do not meet their satisfaction or afford them with total right as men.

Men, in most of the Algerian proverbs, are presented as being powerful persons and are the only one who gives order. Men are the leaders of the society. They are superior to women.

**III.9.5. Marriage and Divorce in Proverbs:**

1. /mra ida talet baret/ (woman if she prolonged, she will be spinster).

2. / al ʔatek slakha zwadž/ (the salvation of unmarried girl is marriage).

3. / zwadž lilla tedbero ʔam/ (marriage of one night requires a year of full preparation).

Algerian traditional view sees marriage as scared institution due to the religious background of the Algerian society, but also it is regarded as a breakthrough in one's life that determines the rest of one's lifetime. This is why it requires a full preparation from both sides as it mentioned in the third proverb. However, many proverbs depict marriage as a matter that concerns men in principle. Implicitly, marriage of girl is regarded by the traditional view as privilege. The girl ought to accept marriage offer mindlessly; otherwise, she will undergo a terrible life as spinster or as an old main. So, she has to accept her new husband no matter how he looks and no matter how his character is. The proverb justifies; / radʒel radʒel/, in English is "man is man" i.e. no shame or blame on him, but women are considered as a source of shame like /bent tʒib lʔar w lʔdo lldar/ which can be translated as "girls bring shame and enemy home". Shame, in general, is related and caused by girls, it is even worst as girls do

not need to do something wrong to bring shame to their families. So, when father are informed that they have a baby girl and they will start cursing as it has been said in kronic verse. It can be translated into English ‘..... if someone is told that has a baby girl his face becomes black and he will feel extremely depressed”.

According to the traditional view, girls are always expected to get married once they are mature. Therefore, if you have a daughter, she will soon leave you and live with her husband and all your endeavours to bring her up and educate her have gone in vain.

When talking about divorce, women are always blamed, insulted, and ridiculed. If a woman gets divorced, she is considered as the first responsible for it. She will be excluded from the social life. Proverbs prove that women who are divorced are less accepted in their society.

### **III.10. Conclusion:**

Proverbs have a great impact on the Algerian society. They present certain stereotypes related to both genders. The investigator comes into a result that women are always placed in the second position, while men in higher position. In most Algerian proverbs, women are portrayed as stupid, weak, dangerous, and evil. However, men are most of the times portrayed as being good, powerful and intelligent, that is to say, women are presented in a negative way in proverbs, but men are presented in a positive. So, the negative social stereotypes towards women do not give them the right to stop or even to reject the traditional saying. The conclusion that can be drawn from these stereotypes is that we still live in patriarchal society where males dominate and control females. Thus, this phenomenon requires further as well as serious analysis in Algeria's different speech communities.

# *General conclusion*

## General Conclusion

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### General conclusion

Proverbs have a powerful impact in our society; they are based mainly on oral tradition. They still represent the backbone of the Algerian society. They have the function of legitimizing certain stereotypes. Moreover, they maintain ideology that put women in a secondary position, while they put men in a higher position related to the dominance. The current research deals with people view's towards gender stereotypes in the Algerian proverbs. It aims at knowing people's opinions about how men and women are portrayed in proverbs.

After a year of practice, this study finds out that proverbs still exist in the Algerian society and have a considerable effect on shaping people's opinion about gender. In fact, not all of the informants use proverbs about men and women. The Algerian people believe that women are portrayed in a biased manner that contributes towards the perpetuation of stereotypes and patriarchal social order that characterize women as housewives, dependent, week-minded which contrasts with the depiction of men as honour, grace, solvers of all problems due to their possession of physical and mental strengths. Moreover, the majority of participants agree on that the Algerian proverbs depicting female characters negatively are indirectly perpetuating patriarchy while mentioning males in extremely positive manner; they are directly reinforcing it. This proves that the Algerian men are expected to be the primary wage earners; however, women are expected to be primarily responsible for housework and caregivers. While men are depicted as the strongest sex, are thought to be intelligent, courageous and determined; women, on the other side, are stereotyped as more governed by their emotions and their virtues are expected to be chastity and modesty.

Unquestionably, the study of cultural proverbs and the people's attitudes towards them implicate that men should always have rule over women. In this respect, most of our participants in Tissemsilt speech community agree with the fact that man is the only person who controls life, that is to say, he is the one who dominates it and he is the leader of the society. However, woman are always seen from the second eye of the society, that is to say, women are subordinate, weak and passive in the sense that women are useless without the presence of men. Furthermore, females' in Tissemsilt speech community are convinced that their role in life is limited to housewives, and are strongly convinced that life is related to men.

We come to conclude that proverbs still constitute a considerable indicator of people's way of life and attitudes especially in man-dominated societies, and they still affect the point of view of most Algerians. It is unreasonable to find that females are misrepresented, that is to say, women, in the Algerian society, are still seen as evil persons, but men are always seen as good persons and this was accepted by the majority of respondents. In fact, men, according to elders, are the only persons who can impose themselves in our society and women cannot do this job.

From what has been gathered and analyzed, the younger Algerian generation is more aware to reject the female negative ideas in the Algerian proverbs. Besides, some elders support the negative idea about women in which they said that proverbs say the truth about

## General Conclusion

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both genders. All in all, the real progress of such research is to show the representation of men and women in the Algerian proverbs in general and to investigate gender stereotypes in proverbs in particular. Although, the Algerian people are not more engaged with proverbs, they answer about the questions that we asked. Therefore, they are not more positive towards the issue of men and women in proverbs. This study opens a new opportunity for further research since we could not manage to deal with more aspects related to such a topic in TSC within our research. So, changing the tools or the context of the study may change results; in addition studying proverbs of women only may reveal other result.

Some recommendations can be drawn from this study. First, transformational procedure can be adopted by legal, educational, cultural and political approaches and establishments set up to spread gender parity. First, recognition of believe, attitudes and practices of a culture and their effects on gender equity should be achieved. Second, recognition of the fact those cultures adapt and evolve as a person and society do. Moreover, a language management program is needed to eliminate instances of gender discrimination in the use of proverb. So, proverbs that promote gender equality and sexual parity should be disseminated. Besides, the curriculum also needs to be made more gender -teachers should receive training to teach in a gender sensitive manner. Finally, there should be national sensitivity exercises directed towards the articulation that women's cultural role, status, position and dealings as a projected through the Algerian proverbs.

We hope that this study serves in understanding some aspects in the field of sociolinguistics and gender studies in Algeria in general and in our newly founded department in particular.

**General Conclusion**

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# *Appendices*



**8. In your opinion, who are more engaged in using proverbs?**

Males

Females

**9. Depending on your experience, proverbs are used against:**

Men

Women

Why? .....

**10. Do you think that gender representation in proverbs has?**

Positive effects

Negative effects

**11. Which of these items do you think is more used when talking about women in proverbs?**

- Beauty
- Intelligence
- Trouble maker
- Evil
- Dependent

Justify? .....

**12. Which of these items do you think is more used when talking about men in proverbs?**

- Powerful
- Handsome
- Good person
- Independent
- Masterful

Justify.....

**13. Negative ideas about women are true:**

Statement	Strongly agree	Agree	Disagree	Strongly disagree
Negative ideas about women are true				

**14. Positive ideas about men in proverbs are true:**

Statement	Strongly agree	Agree	Disagree	Strongly disagree
Positive ideas about men in proverbs are true				

**Section three: participant's knowledge about proverbs:**

**15. Are you acquainted with proverbs about male and female?**

Yes

No

If yes, give us some example .....

**16. Give a brief explanation to the following proverbs.**

"إذا حلف فيك راجل بات راقد و إذا حلفت فيك مري بات نايفض"

.....

"معرفة الرجال كنوز و معرفة النساء خنوز"

.....

"أم البننت مسنودة بخيط و أم الولد مسنودة بحيط"

.....

"الي مات باباه يوسد الركبة ولي ماتت يماه يوسد عتبة"

.....

"زين للمري و المري للراجل و الراجل بلسانو"

.....

.

***Thank you for your corporation***



## استبيان

يعتبر هذا الاستبيان جزء اساسي من شهادة ماستر الاكاديمية الذي سيساعدنا على جمع معلومات حول مذكرتنا بعنوان "تمثيل النمطي بين الجنسين في الامثال الشعبية الجزائرية دراسة حالة ولاية تسميلت".

من فضلكم نرجو ان تشارك معنا خبرتك من خلال الاجابة على الاسئلة ادناه

**الملاحظة:** ضع علامة (X) في الخانة او الخانات المناسبة و أجب على الأسئلة التالية.

المرحلة الاولى: المعلومات الشخصية.

- 1- الجنس:  ذكر  انثى
- 2- السن:  30-20  40-30  50-40  اكثر من 50
- 3- المهنة:

المرحلة الثانية: رأي المشارك حول الامثال الشعبية.

4- هل تستخدم الامثال في حياتك اليومية؟

نعم  لا

5- هل تعلمت الامثال من خلال؟

- عائلتك
- كبار
- انترنت
- في مدرسة
- مجادلة

6- ما هو هدف استخدام الامثال في المحادثة؟

مزاح  حكم  نقد  اهانة

كيف

7- كيف ترى تمثيل سلبى للمرأة و الرجل في الأمثال؟

سوء

جيد

لماذا

8- برأيك، الأمثال تستعمل ضد:

مرأة

رجل

9- برأيك، من الذي يستخدم الامثال بكثرة؟

مرأة

رجل

لماذا

10- هل تعتقد ان تمثيل الجنسين في لا إمثال له:

أثر إيجابي

أثر سلبي

11- اي من هذه عناصر التي تستعمل كثيرا عندما نتحدث عن المرأة في الامثال :

• جاملها

• ذكائها

• مشاكل

• شريرة

• غير مستقلة

تعليل

12- اي من هذه العناصر التي تستعمل كثيرا عندما نتحدث عن الرجل في الامثال

• قوي

- جميل
- طيب
- مستقل
- عنيد

.....علل

### 13- الأفكار السلبية عن المرأة في الأمثال صحيحة:

لا اوافق بشدة	لا أوافق	أوافق بشدة	أوافق	الجملة
				الأفكار السلبية عن المرأة في الأمثال صحيحة.

### 14- الأفكار الإيجابية عن الرجل صحيحة:

لا اوافق بشدة	لا أوافق	أوافق بشدة	أوافق	الجملة
				الأفكار الإيجابية عن الرجل في الأمثال صحيحة.

المرحلة الثالثة: ثقافة المشتركين حول الأمثال.

### 15- هل تعرف امثال حول الرجل ولامرأة؟



هل من الممكن ذكر مثالين :

.....

"إذا حلف فيك راجل بات راقد و إذا حلفت فيك مرى بات نايض"

"معرفة الرجال كنوز و معرفة النساء خنوز"

"أم البنت مسنودة بخيط و أم الولد مسنودة بجيظ"

"إلي مات باباه يوسد الركبة ولي ماتت يماه يوسد عتبة"

"زين للمرى و المرى للراجل و راجل بلسانو"

شكرا لمشاركتكم في هذا الاستبيان

## **Appendix 2**

### **Interview**

**First, we start with introductory question, then we ask question about the topic which are as follow:**

Q1: do you use proverbs in daily life?

Q2: do you know proverbs that talk about women and men? Would you give us proverbs about men and women?

Q3: how men and women are presented in those proverbs?

Q4: in your opinion, do you think that men and are represented in a fair way?

Q5: Do they accept proverbs that misrepresent their behaviour?

Q6: do you teach your grandchildren these proverbs? Do you think that it has impact on them? How?

## Résumé

La présente recherche tente de représenter les hommes et femmes dans les proverbes Algériens. Plus précisément, il s'efforce de faire la lumière sur les stéréotypes de genre dans les proverbes de la communiant de parole Tissemsilt. En fait, les proverbes jouent un rôle important dans la vie des Algériens ; ils expriment la vérité sur la société Algérienne. En outre, la recherche actuelle espère révéler comment l'image des hommes and des femmes est peinée en enquêtant sur attitude des gens envers les représentations positives et négatives des hommes and femmes de Tissemsilt. Pour parvenir, trois outils de collecte de données ont été utilisés, à savoir un questionnaire administre à la jeune génération appartenant à la communiste Tissemsilt, qui traite des stéréotypes de genre dans proverbes. Le second est une interview dirigée aux aînés, et la troisième est l'analyse de proverbes. Les résultats obtenus à partir du questionnaire et interview ont montré que les Algériens considèrent les stéréotypes comme partie de la réalité et qu'ils sont encore graves dans l'esprit Algerian. En outre, les données on indique que l'homme et la femme sont présentes différemment dans les proverbes dans lesquels les femmes sont stéréotypées de manière plus négative mais les hommes sont représentés de manière positive. Solon les répondants, les femmes sont toujours présentées comme faible, mauvaises et ainsi de suite, mais les hommes devraient être bons et puissants.

**Mots Clés :** stéréotypes, portraits, le genre, proverbes, attitudes.

## ملخص

يهدف هذا البحث إلى دراسة تمثيل المرأة و الرجل في الأمثال الشعبية الجزائرية. أكثر من ذلك، إنه يسعى إلى تسليط الضوء على الصورة النمطية بين الجنسين في الأمثال في ولاية تيسمسيلت . و علاوة على ذلك، فإنه يأمل في كشف عن كيفية رسم صورة الرجال و النساء من خلال التحقيق في مواقف و آراء الناس اتجاه تمثيل الإيجابي و السلبي للجنسين. لتحقيق ذلك، تم استخدام ثلاث وسائل لجمع البيانات: استبيان، مقابلة و تحليل مجموعة من الأمثال. و أظهرت النتائج التي تم الحصول عليها من الاستبيان و المقابلة أن الجزائريين يعتبرون هذه الصور النمطية جزءا من الواقع ولا زالت محفورة في العقول الجزائرية و بالإضافة إلى ذلك أشارت البيانات إلى أن الرجل و المرأة يظهران بشكل مختلف في الأمثال الجزائرية حيث يتم تصوير النساء بشكل نمطي من ناحية أكثر سلبية عكس الرجل الذي يتم تمثيله بطريقة إيجابية. و بحسب المجيبين، الأمثال تمثل النساء دائما على أنهن ضعيفات و شريرات، بينما تمثل الرجال بقوة و جدية.

الكلمات المفتاحية: الجنس، الأمثال، القوالب النمطية، المواقف، تمثيل.