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An Empirical Analysis of Cross Cultural Gender Inequity in Folk-Linguistics: the Algerian versus English Proverbs and Sayings

A Dissertation submitted in Partial Fulfilment of the Requirement for the Degree

of Master in Linguistics

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Dedication -1-

To my family

My dad who has been my role model

To my mom who has supported me

To my sisters, Haouaria and Khadidja

To my brother Nasser

To all my friends especially LIMITLESS club members

Your support meant a lot to me.

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ADA: Algerian Dialectal Arabic

Ber: Berber

CA: Classical Arabic

CM: Code Mixing

CS: Code switching

Fr: French

H: High Variety

L: Low Variety

MSA: Modern Standard Arabic

Abstract

The study aims at examining gender inequity cross-culturally/linguistically in folk-linguistics. Precisely, it analyses the stereotypical assumptions about women in both Algerian and English proverbs and sayings. Mixed-methods research was employed in this study. First, it incorporates a quantitative method wherein a semi-structure questionnaire was intended to 60 respondents, who belong to different age groups from both sexes and have dissimilar academic/educational levels, in Tiaret Speech Community. It was meant mainly to probe their attitudes towards gender-biased language in folk-linguistics. Second, a qualitative content analysis of the collected proverbs from the last section of the questionnaire was used mainly to corroborate gender stereotyping cross-culturally/linguistically. The study concludes that women have been linguistically prejudiced as well cross-culturally mocked or underestimated via proverbs and sayings in folk-linguistics. Such linguistic practices have created gender inequity across cultures and affected women's positions in their societies in comparison to their males' counterparts. The results of this study might open the curiosity of other researchers in the future in revealing whether proverbs and sayings have threatened or protected women's positions with regards to gender studies in modern linguistics.

Keywords: Cross Cultural/linguistic differences or similarities, Folk-Linguistics, Gender Inequity, Proverbs and sayings, Stereotypes.

ملخص

يهدف هذا العمل الى دراسة عدم المساواة بين الجنسين في اللغويات الشعبية بين الذكر و الانثى ثقافيا و لغويا كما يلقي الضوء على تمثيل المراة في الامثال الشعبية و الجانب النمطي لها في المجتمع الجزائري. في الواقع . تعكس الامثال ، معتقداتنا الثقافية والصورة التي يحملها المجتمع الجزائري عن المرأة لأنها جزء مهم من معتقدات الناس التي يتم مشاركتها وتناقلها من جيل إلى آخر للحفاظ على هذه الأمثال حية ولتحقيق ذلك تراعي الدراسة طريقة كمية تعتمد على. إستبيان يستخدم لجمع البيانات حول تصور المشاركين حول تمثيل المرأة في المجتمع الجزائري وكيف يتم تصويرهن بشكل سلبي ، وهذا يقودنا إلى استنتاج مفاده أن المرأة الجزائرية مقلل من شأنها و مصورة بشكل سلبي في الأمثال التي تعطي صورة سلبية عنها .

الكلمات الدالة: التشابهات و الاختلافات اللغوية عبر الثقافات. اللغويات الشعبية. عدم المساواة بين الجنسين,الامثال و الاقوال ,الافكار النمطية

General introduction

General Introduction

Since language is a significant factor in any society, the use of language has become an interesting issue in sociolinguistic since early 1970'. Oral traditional linguistic practices are known as folk-linguistics such as proverbs and sayings, which are the basic factors that reflect our ancestors' culture and shape their thinking. Thus, they are somehow helpful in determining some features about the Algerian society, where women were negatively portrayed. Therefore, those proverbs and sayings have been the linguistic mirror of past experiences of the previous generations that is to say they can clarify the relation between males and females who have used language differently. This can be clearly perceived in gender stereotypes shaped in terms of the linguistic prejudices in proverbs and sayings in folk-linguistics.

The present study aims at:

a) To examine gender stereotypes in the Algerian proverbs and sayings in comparison to that of the English ones.

b) To unravel gender-biased language in both Algerian and English proverbs and sayings.

To achieve such objectives, the study raises the following research questions:

1. To what extent have proverbs and sayings in folk-linguistics prejudiced against women? What are the reasons behind scorning women in such linguistic practices?

2. How far do proverbs and sayings cross-culturally belittle and/or scorn women?

3. How do such linguistic practices affect women's positions and speech in society?

4. How can gender inequity across the Algerian and English cultures be explained?

Based on the research above mentioned questions, the following hypotheses were put forward:

1) Since time immemorial, proverbs and sayings across cultures have mocked and underestimated women as compared to men.

2) Women are stereotypically inferior in comparison to their males' counterparts in all cultures around the world.

3) Attitudes towards women in proverbs and sayings have affected women's speech and threatened their position in society

4) Gender stereotypes in proverbs and sayings are somehow similar in both the Algerian and English cultures.

To meet our projected hypotheses our research work is divided into three chapters as follows:

The introductory chapter, entitled, "Features of the sociolinguistic situation in Algeria", which presents the sociolinguistic situation in Algeria and Tiaret. It aims at clarifying the context of the study and shedding lighting on the language varieties that coexist in Algeria.

The second chapter, entitled,"Gender as a sociolinguistic variable   is concerned with gender and how it can affect our language based on many sociolinguists' theories such as Lakoff, Deborah Cameron and Labov in which they claimed that there are a strong relationship between gender and language.

However, the final chapter entitled ', Research Methodology and Data Analysis'' is devoted to data collection and findings' analysis to check the participants's attitudes towards women representation in the Algerian society. The gathered data in this chapter is collected by means of a questionnaire that was handled to a random sample of 60 women and men of different ages and educational levels.

Chapter one

Features of Sociolinguistic

Situation in Algeria

1.1 Introduction

The first chapter highlights some features of the sociolinguistic situation in Algeria and the outcomes of language contact including diglossia, bilingualism, code switching and code mixing resulted from the long term of all acculturation with different varieties. Algeria's exceptional linguistic case seems complex due to the coexistence of panoply of languages and varieties namely modern standard Arabic (MSA), Algerian dialectal Arabic(ADA) French(Fr) and Berber (Ber).Furthermore, it aims at shading the light briefly on the general historical background of Algeria and describes its colorful sociolinguistic situation referring mainly to the people and language of each period. In addition to this we will mention Tiaret etymology, historical background and geographical location.

1.2 Linguistic Melting –pot in Algeria

Algeria, where there is a melting pot of many ethnic groups and mixes of different varieties such as ADA, Fr, Ber, Spanish and Turkish that made its linguistic repertoire rich and colorful.

1.2.1 Berber and its varieties

The word Berber was adopted by Romans referring to the native population of North Africa before the Arab expansion but Kabyles who considered as the largest community of Algerian Berber prefer the term Tamazigh which means free people in the Tamazight language.

There are different varieties belong to Berber spoken in different areas in Algeria such as Kabyl variety,Chaoui variety of the Awras , Tamzabit of Ghardaia ,Tergui spoken in Ouargla ,Tchelhit spoken in el Beyedh.

Berber is considered as one of the Afro-Asiatic languages, it uses Tifinagh as a writing system or (Hamito-Semitic linguistic family) ,the major Berber groups are the Kabyles of the kabylie mountains (east of Algiers) and Chaouia of the Aures range (South of Constantine), and other smaller groups including Mzeb and Tuareg (South of Algeria)" (p.989)

Recently the Algerian TV has launched a new national television channel in Berber. In 2002 Berber had been recognized as a national language besides Arabic and as an official language in the constitution of 2016.

1.2.2 Modern Standard Arabic

MSA had been developed in the late 19th and early 20th centuries to unite the Arab world under one common language, it is the official language of the 24 Arab countries[1] and considered as the fourth most commonly spoken language in the world with 420 million speakers with thirty different dialects Benrabah (2007) defined it as " a written form of Arabic readily associated with the modern media which was developed in 19 century as part of the cultural revival"

MSA is derived from Classical Arabic therefore they share the same structure and grammar but MSA has added new technical and scientific vocabulary that is the main aim of simplifying CA to keep pace to the development ,MSA is most used in formal context such as media, education ,newspapers and official documents as the high variety .In Algeria MSA considered as the official language in which it is used in different formal contexts however we study it as a foreign language from the age of six starting from alphabets so like French and English.

1.2.3 Algerian Dialectal Arabic

Algerian Dialectal Arabic is spoken by the large majority of the population (81 percent) since 1963.ADA is somehow different from the Arabic that is used around the world. The later has been influenced by the coexistence of language varieties.

The Algerian Dialectical Arabic is the mother tongue of the majority of the Algerians, Hence, it is differs somehow from MSA in term of phonology, morphology, lexis and syntax considered as an under-resourced language.

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[1] https://ar.wikipedia.org/wiki/

It refers to the variety that Algerians use in everyday communication and all interpersonal interactions. Algeria Dialectal Arabic is unwritten because it is regarded the mixture of Arabic and many borrowed words from foreign languages resulted from the diverse periods that Algeria had passed in. The Algerian dialects have a mostly Arabic vocabulary with significant Berber substrate, and numerous loanwords from Turkish, Spanish and French.

1.2.4 Spanish

At the beginning of the sixteenth century, Algeria was characterized by political conditions that were characterized by fragmentation and wars Civilization among members of the ruling family, in addition to the rivalry between its kingdoms in devastating wars, which it weakened the central authority, and encouraged some tribes and coastal cities to declare insurrection, every These deteriorating conditions encouraged the Spaniards to occupy their coastal cities, while Spain appeared As a strong empire after completing its political unity, and enabling it to eliminate the last political representation in Andalusia, to continue the Algerian-Spanish conflict until the eighteenth century, which in turn witnessed great events and developments.

As A.t.Elmadani states "Almost, as soon as the news of capturing of Marsa Al-Kabeer reached Spain, the joys spread, and the feast was announced for seven consecutive days, and a publication published giving the King of Spain authority over Algeria and Tunisia, and gave Portugal authority over the Far Maghreb."

The Spanish occupied the city of Oran for three whole centuries, preceding the French occupation of Algeria in 1830. The beginnings of this Spanish occupation of Oran go back to the period following the fall of Granada and Andalusia in general, in the year 1492. The battle marked the beginning of the Algerian-Spanish War, which will continue for three centuries. Successively, until the liberation of the city of Oran in 1792 despite the long period of

occupation, the domination of Turks in Algeria was the result of the Algerians asking for help against Spain. The Spanish occupation of Algeria was more military control than social and that long period was enough to impact the Algerian society and it is strongly present in the west like Oran and Sidi Bel Abbas and its effects are nowadays present in our daily speech . through many civilizations have established in Algeria, people had different languages in addition to the North African dialects which made Algeria as a multilingual country

1.2.5Turkish

The linguistic case in Algeria under the Turkish control which began in 1529 was complex before the French occupation in July 1830. The Turkish language was the official language in the region and it was mostly spoken by the Algerian-Turkish community. For three centuries Turks turned Algeria into a pirate state open to multiple cultural models and ethnic groups and language.

Also according to some historians, the domination of Turks in Algeria was the result of the Algerians asking for help against Spain. The Spanish occupation of Algeria was more military control than social and more than three centuries were enough to impact the Algerian society (Tamazight-dialectal Arabic) , and it is strongly present in the west like Oran and Sidi bel Abbas and its effects are nowadays present in our daily speech.

The European languages have marked of their print the Algerian speech on the other side the Turkish or the ottoman occupation in Algerian speech and linguistic profile, the influence was not that deep unlike how the French language influence was and still deep and shown in our conversation.

1.2.5 French

 The French language in Algeria has no official status but it still plays a major role in communication and remained dominant since Algeria has gained its independence so that the French policy was effective unlike the Arabization one. Talab El Ibrahimi stated that

"The only language among the other languages which lasted and influenced the users it has gained a particular status in the Algerian society ,the French language which was imposed on the Algerians by fire and blood, constituted a fundamental element in the French policy of driving people from their identity and deculturation".

Accordingly France has two objectives: first, to introduce French culture, the second one Although is to get rid of Arabic language and its culture by closing all the schools that were both in Arabic and French and changing them into French only to became French the official language of the colonial country while Arabic became as a foreign language .in spite of all of obliteration of identity and deculturation Arabic kept being the language of the Quran.

1.2.6 English

 Nowadays ,we should be aware of the importance of studying English Since it has become an necessary and vital element in the educational system around the world since the United States is seem as a political and cultural superpower whose international language is used in media and international communication ,organizations and technology.

Due to the importance of English, decision makers in Algeria have decided to ranke it as the second foreign language within the secondary school besides French language which plays a major role in communication. In spite of English importance only 5% of Algerians can speak good English due to its complex linguistic background[2].

Intergrating English is not only for teaching but also for being open to the globalization world, communication and transmitting their messages.

At a national level Algerian government must abandon French and adopt English because EFL learning would give the country more opportunities in the future.

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[2]https://en.wikipedia.org/wiki/English_language_in_Algeria

1.3Outcomes of Language Contact

 In Algeria language contact is a sociolinguistic phenomenon in which the speakers of different languages or different varieties within the same language interact with each other to make an exceptional linguistic repertoire. It has different outcomes like Diglossia, Bilingualism, Code switching and mixing in which they have been occurred due to the friction and the contact between people from different social, linguistic and cultural background.

1.3.1Diglossia

Diglossia is a linguistic concept related to multilingualism in which the speakers use the two varieties of the same language in different conditions interchangeably. Fergusan (1959) was the first who developed it as a linguistic modal and defined it as:

> Diglossia is a relativity stable language situation in which ,in addition to the primary dialects of the language(which may include a standard or regional standards),there is a very divergent ,highly codified (often grammatically more complex)superposed variety ,the vehicle of a large and respected body of written literature ,either of an earlier period or in another speech community ,which is learned largely by formal education and is used for most written and formal spoken purposes ,but is not used by any sector of the community for ordinary conversation.

Algeria is a diglossic community in which Algerians use two varieties of the same language in different contexts. In addition to Algerian Dialectal Arabic which represent the low variety or vernacular variety used in streets and informal contexts and situations while the MSA represents the high variety, used in education and formal setting, for example in books, articles, news and reports as the prestigious one. Romaine stated that "the high (H) and low (L) varieties differ not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics namely: functions, prestige, library heritage, acquisition,

standardization and stability." She means that H and L varieties differ on grammar in which H has rules: vocabulary, standardization in which H is standard while L is not, literary heritage in H variety such as poetry and books.

1.3.2 Borrowing

Borrowing is the process of importing linguistic items from one linguistic stock into another, a process that occurs any time two cultures are in contact in period of time. Haugen's 1950 article on borrowing marks the beginning of the current interest in the topic. Much of the earlier work had dealt with historical linguistics and much of the following work has dealt with other areas of linguistics.

The early study of the process of borrowing and its results emphasized items from the linguistic systems such as vocabulary, phonology and grammar. In the last four decades added emphasis has been given to the study of the borrowing of other elements in communication systems. For Rajend et al (2009, p.270) Borrowing is " a technical term for the incorporation of an item from one language into another. These items could be words, grammatical elements or sounds".

Borrowing involves the adoption of individual words or even large sets of vocabulary items from another language or dialect Appel and Muysken (1987). According to Haugen, borrowing is defined as a situation where people adopt new items to a language or dialect taking from another language or dialect. Haugan (1989,p.22) stated that if he (the speaker) reproduces new linguistic pattern, not if he(the speaker) not in the context of the language in which he learned them, but in the context of another, he may be said to have 'borrowed' them from one language to another. The heart of our definition is then the attempted reproduction in one language of patterns previously found in another. English, for example, began with Germanic Vocabulary, but the enormous numbers of words of words which are borrowed are

attributed to historical factors. Hebert (2001). Half of the English vocabulary is borrowed from Latin, Greek and French words such as money, car, church and Garage, which are borrowed from these languages but many people are not aware that they are borrowed and are using them as English words. The Algerians may borrow words from the French language and use them in their dialect because of the long period of colonization and the influence of French culture, also it maybe for the reason that French language is learned from primary school and it used in many domains of study.

Table1.1: Borrowed words into Algerian Dialectal Arabic:

Words	Translation	Phonemic transcription	Origin
فكرون	A tortoise	/ fakru:n/	Berber
سومة	A price	/su:ma /	Spanish
سيمانة	A week	/ si:manə/	Spanish
سبردينة	Snickers	/spardi:na/	Spanish
تيليفون	Phone	/ti:li:fon/	French
كارطا	A card	/ka:rta/	French
طابلة	Table	/ta:bla/	French

1.3.3 Code Switching

Code-switching is a naturel and unconscious outcome of language contact and a bilingual practice .Myers-scotten(1993) defined the term as " The use of two or more languages within the same conversation ".

In Algeria, speakers code-switch in everyday conversations (in sentences, clauses and phrases). they switch from one language to another during the same speech, therefore they switch back and forth from Arabic to French and the opposite, since French is widely used

and understood because of the deep influence of French colonization in Algeria .

Some examples of code –switching in Algeria:

1- bus majach l7ad l an (The bus has not arrive yet)

2- rani cava- pas (I am not well)

3- ro7t la post l bare7(I went to the post-office yesterday)

4- machaftch l prouf (I did not see the professor)

5- jibil chargour (Bring me the charger)

From the examples above, we have noticed that CS is a part of Algerian speech where the majority of people use it either in administration, education or in politics and media

1.3.4 Code Mixing

"Code mixing is the embedding of linguistic units such as phrases, words and morphemes of one language into an utterance of another language" stated by Bokamba (1989)

CM is when you mix two or more languages during speech and governed by grammatical rule so there for not all bilinguals who can speak two languages can use it. In Algeria in our vernacular Arabic we mix some French words so the French prepositional phrase is inserted into an overall Arabic structure due to colonization on the Algerian people so that two language interact as Crystal (1997) stated that "Involves the transfer of linguistic elements from one language to another "

Examples of Code Mixing:

Bnj ida raki bien nro7o ll hospital bah njin les analyses ta3i

Mohamed rah m3ak psk gali ki yji l prouf ll amphi call me

1.3.5Bilingualism

In sociolinguistics Bilingualism can be defined by how it is used and the ability of the speaker to switch between his languages and successively use them according to his social needs. According to this definition, a person who knows two languages but uses only one is not considered bilingual, such as a person who immigrated to another country and learned its language and stopped using his mother tongue completely after that, or who learned another language and lived in his mind without actually using it as a means of communication .The bilingual individual has several languages that are all gained as a mother language. Means the individual is able to speak two languages, coexisting two languages in one community requirement that the most of speakers are bilingual speakers as clarified by M.Zachariah (1993): "The linguistic situation of a person or a certain human group who is fluent in two languages, without its members having a distinctive verbal ability in one language than in the other. This is the case of linguistics in which speakers alternately use two different languages, depending on the environment and linguistic circumstances" (p 35,36) many people have to be bilingual to be able to communicate ; however, most of the time one language is absent as the case of French in Algeria where the majority of the population can understand French, but they cannot respond accordingly.

A clear and simple definition of the term "Bilingualism" would be the ability to speak and use two languages, in the case of more than two languages, the term will be multilingualism.
The term bilingual refers to those people who use two or more languages or dialects in their everyday lives, regardless of the context of use` F.Fabbro(2001,p.202) While Haugen (1981,p.74) considered it as the "knowledge of two languages" The main difference between the two above-cited definitions are the fact that Haugen does not make any reference to the use of one of the two languages i.e., the knowledge of two languages can take different forms.

An individual can be linguistically competent in both L1 and L2 and be therefore able of perfectly or at least correctly using the two languages, but he can also be competent in one language and only understands the other one. Gumperz (1975:233) considered bilingualism as a situation in which "two or more languages [are] regularly used in the course of daily routine." However, distinctions are made between different types of bilingualism, the first one being that between social and individual bilingualism. Fishman (1971) used the term Diglossia for any society in which two varieties5 are used for different purposes, thus he considers as diglossic any linguistic situation in which there are "two functionally differentiated languages of whatever kind "Fishman quoted (1971,p.560)

1.4Tiaret: The context of the Investigation

Tiaret, also called (after 1981) Tihert, formerly Tagdempt, city, northern Algeria. It lies at the southern end of Ouarsenis Massif (in the Tell Atlas Mountains) on the slopes of Mount Guezoul (4,510 feet [1,375 metres]) at the edge of the High Plateau (Hauts Plateaux). Wadi Tiaret flows through the city to join Wadi Mîna.3

1.4.1 Etymology and Historical background

 : Berber: Tahert or Tihert, i.e. "Lioness") is a major city in centralتيارت /تاهرتTiaret: (Arabic: Algeria that gives its name to the wider farming region of Tiaret Province, an upland agricultural region in the Tell Atlas area of Algeria.

Tiaret changed hands many times during the thousand years before the French came to colonize Algeria in the 19th century. Often the changeover was violent, as local and regional power brokers of different religious sects and political ideals clashed for control of the pass. France brought stability to Tiaret when they arrived in 1843, as well as substantial numbers of colonists who constructed many grand buildings in the European style. When Algeria

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3https://www.britannica.com/place/Tiaret

achieved independence in 1962, however, most of the French and other European "pied noirs" (literally "black feet") left the city that had been their home for in some cases several generations. Today, Tiaret is suffering from environmental degradation due to the intensive agriculture practiced around it, as well as an influx of people that has put severe strain on the city's infrastructure.

1.4.2Geographical Location

Tiaret is located west of the country, it has fourteen dairat and fourty two municipalities, it covers area of 20.050.05 sq km2.it is bounded by several wilayates namely:

-Tissemsilt and Relizane to the north

-Laghouat and El Bayad to the south

- Mascara and Saida on the westren side

- And finally Djelfa from the East

The wilaya of Tiaret consists of 42 Communes/municipalities (cf. 02).

 Conclusion

Some of the concepts listed above are complex to deal with that's why each concept can take more than ten pages to discuss , that is why we discuss it as briefly as we can .

In this chapter, as noticed, we have dealt with the features of sociolinguistic situation in Algeria and the result of language contact; while, in the second chapter which entiteled 'Gender as a sociolinguistic Variable" , we will discuss, the theories to language and gender and the surrounding issues concerning gender such as gender inequity, identity and stereotypes.

Chapter Two

Gender as a Sociolinguistic

Variable

2.1 Introduction

The second chapter focus on the literature review concerning language and its relation to gender and how can this later effect the language of males and females .it deals also with the theories of gender and language: Deficit, Difference, Dominance and discursive approach. in addition to that, we ought to shed the light on gender studies as a field of study with related issues such as gender stereotypes, gender inequity and the stereotypical side of proverbs.

2.1.1 Gender vs Sex

The British sociologist Giddens (1989,p.158)defined sex as "biological or anatomical differences between men and women"; whereas, gender "concerns the psychological, social and cultural differences between males and females". On the basis of these definitions, it seems relatively easy to distinguish between the two categories, although Giddens mentioned some syndromes of abnormal development: the testicular feminization syndrome, and the androgenital syndrome. In these cases infants, designated as female at birth, even if chromosomally male, tend to develop female gender identity, and vice versa.

Speaker's sex has emerged as one of the most important social factors in the quantitative study of phonological variation. However, sex does not have a uniform effect on variables or even on variables that represent sound change in progress. This is because sex is not directly related to linguistic behavior but reflects complex social practice. The correlations of sex with linguistic variables are only a reflection of the effects on linguistic behavior of gender the complex social construction of sex and it is in this construction that one must seek explanations for such correlations. Sociolinguists generally treat sex in terms of oppositional categories (male/female), and the effects of sex on variation are generally sought in linguistic differences between male and female speakers. However, because gender differences involve differences in orientation to other social categories, the effects of gender on linguistic

behavior can show up in differences within sex groupings. Data on sound changes in progress (the Northern Cities Chain Shift)show that gender has a variety of effects on variables and that the significance of gender in variation cannot be reduced to notions of male or female speech as more or less conservative.

2.2 Folk -linguistics and Gender

Folk-Linguists have advanced the claim that women's speech differs from men's in several significant ways that serve to reflect and reinforce the lower status of women in this society[4]in which it consists proverbs, sayings and attitudes based on our gender.

2.2.1 Women Stereotypes in Proverbs Across Cultures

According to Fayemi (2009) "proverbs are traditional moral and wisdom expressions that are handed over from generation to generation" .For instance in Africa" they are an inheritance that is passed on through words of mouth"Olatunji. (1984) stated. Proverbs as traditional sayings depict culturally-specific accepted truths about how a community acts and lives. The view of women portrayed in proverbs was distorted by male prejudice and pervasive bias, and the positive aspects of womanhood were ignored. Such a status has largely contributed to the overall negative picture of a woman, in particular all the stereotypical attributes related to the female kind . What is amazing about women proverbs is the fact that majority of them may be easily understood cross-culturally, even though they originate from all sorts of 'foreign' cultures and are characterised by huge cultural differences. This may only be possible due to human common characteristics, fundamental needs and experiences worldwide.

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https://www.tandfonline.com/doi/abs/10.1080/03637758109376048[4]

2.2.1.1 Algerian Women Stereotypes in Proverbs

Women are treated badly in Algerian proverbs. The language that is used in proverbs in order to refer to women is mainly conventional within the Algerian society. People created different names to refer to women. These words were used in proverbs and combined with other words in order to explain a state of mind. In addition, the language that is used show that women are static. They are either a'gouza, bayra, a'roussa (maiden) and other ones which means maiden. Women are generally thought of to be kind, soft and a symbol of tenderness. Therefore, the language of the majority of proverbs shows them as creatures that need to be treated like animals or as a dangerous gender since they have a devilish side. Most of people argued that the language of proverbs favours men rather than women. As far as the age and gender variables are concerned, people from all ages and especially women see that the language of proverbs came to make women inferior to men. In a society like Algeria we can say that we have a lot of stereotypical images about women. These images can be seen as the major factor that makes of a language a sexist one. Algerian Dialectal Arabic is full of words that have bad connotations about women. Most of the proverbs that were studied showed that there are sexist expressions that are used to refer badly to women. This pushes us to say that the linguistic distinction between the sexes is much more cultural than linguistic. Men and women are given different roles in the Algerian society and this is clearly reflected in the language of proverbs. In order to free a language from stereotypical images one should first identify an area in which they are mostly used. Proverbs are one of the areas that can serve this purpose. Since they are part of the cultural heritage of societies it would be hard to fight them.

2.2.1.2Western Women Stereotypes in Proverbs

Although the West is proud of what its laws and legislations have accomplished in a file on women, it is still unable to define the simplest standards that preserve their dignity. It differs from one European country to another without any reference. It emphasizes that the woman who has always defended her to reach the status of a man has turned into a commodity for sale and a machine for profit.

Proverbs on female are very mutual in the English language. Both can be positive or negative and those that criticize women are cited much more frequently. Women are culturally perceived as the weaker sex.

An irony when women pretend they know less to avoid conflicts with men which means a man thinks he knows but the woman knows better and the reality of women and their position in western culture, those familiar with Western literature, poetry and European novels know that European culture, from the Middle Ages and what preceded it to the end of the present century, viewed women as a second-class existence, and every claim that contradicts this view is false.

2.2.2The relation between Folk -linguistics and proverbs

Since language reflect our culture that means folk linguistics which consists of sayings, proverbs, beliefs and attitudes concerning language represent people's culture which embraced the idea that men and women are different and lead to gender stereotypes across many cultures the perception of women seems to be negative due to the male –dominated world. Language has learned, shared and passed from one generation to another and that is also for proverbs and sayings that shape the culture and try to keep the folklore heritage alive therefore they are part of it. It had based on experiences of many generations and had characterized by huge cultural differences although its origin is unknown as Mieder

(2004.P.09) stated 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 that is why proverbs tell people more about the culture they belong to in a metaphoric way indirectly or directly from one generation to another because they reflect the wisdom and knowledge of certain speech community

In virtually all societies men fare better than women. Men exercise more power, have more status and enjoy more freedom. Men usually head the family, exercise considerably more force in legal, political, and religious matters, take alternative sexual partners, may often take more than one wife, have greater freedom in the choice of a spouse, usually reside near their own kin, and have easier access to alcoholic beverages and drugs. Women, on the other hand, are often segregated or avoided during menstruation, must often share their husbands with one or more co-wives, are blamed for childlessness, and are often forced to defer to men in public places. Child rearing is the only domain where women regularly exert more influence than men.

2.3 Early Studies in Language and Gender

The study of language in related to gender has become an interesting field concerning sociolinguistics in the early 1970. Although language is an important element in communication it differs from men to women based on their gender or the expectations of society.

2.3.1 Sex Covert Prestige and Linguistic Change

Petter Trudgill based on labov's findings describe the speech of women as the prestigious one based on his work concerning the urban dialect of Norwich. Covert prestige reflects the different sub-cultures of the society and lead to linguistic changes due to their powerless

position in society, the sex differentiation which considers as a linguistic phenomenon continue phonological and morphological variables because of social class, age and style. He claimed that "Women are rated by their speech since they are not rated by their occupation unlike men" .Therefore women pay attention to their prestige during conversations more than men do, while Labov (1990) mentioned that men use more nonstandard forms than women while women favour more prestige forms then men that means that gender is an important factor control the language of both genders that is why and based on the subordinate position of women in society makes it more necessary for women to secure their social status linguistically." While men do not give much important to their speech because of the social norms which women are forced to keep using a standard form and seem to be more sensitive to the prestige pattern than men to adapt the social norms.

2.3.2 Social Network

The concept of the social network was introduced to the field of sociolinguistics by Lesley and James Milroy. In her study of three working-class communities in Belfast, Northern Ireland, Lesley Milroy (1980) found significant deviations from the classic class and gender pattern. Linguistic variation in these communities could be explained on the basis of differences in speakers' social network structures. There was a correlation between linguistic variation and a speaker's integration in a social network. A social network is an abstract mechanism that denotes the social relationships an individual contract with other individuals in a society. If society as a whole is viewed as the macro-level, then social networks can be described as 'micro-level social clusters' cf. Chambers (1995,P. 67)families, friends, neighbor hoods, etc., i.e. particular patterns of social organization within society as a whole. The character of a social network is defined by the contact patterns between its members (How many members know each other and how well do they know each other). These patterns then construct different types of network structures which can reveal an individual's integration

into a network. The structure of a network can be determined by the factors of density and multiplexity. The former indicates the number or quantity of social ties within a network (how many members know each other); the latter denotes the quality of social ties (how well the members know each other). Multiplexity refers to any factor or link that can deepen a social relationship, e.g. if two girls are not only sisters but also close friends and if they also work together, their relationship can be said to be in three ways multiplex: by their kinship, their friendship and their workplace connection. Their social ties are multiplex in character.

2.4 Gender and Surrounding Issues

Gender related issues take many forms, including   gender inequal representation   in the society, stereotypes and identity.

2.4.1 Gender and language

Since language is utilized for communication between humans as Lakoff stated that "language uses us just like we do, it automatically has distinguished by gender as the relation between language and gender is difficult, although females and males share the same language but each gender has its own characteristic" whereas coates (1986,p.161) stated that "the differences in conversational style between all-women and a1l men groups are a reflection of sub-cultural differences such as acknowledgement is a necessary precursor to recognizing that women's talk is as deserving of sociolinguistic description in its own right as men's talk."

Since the early 1970's the complex relationship between language and gender become very interesting research topic in the field of sociolinguistics begin with robin Lakoff who had pointed features of the female language. She and other linguists have come to believe that the gender speak in a different way (men attempt to establish power and status in their conversations in the other hand women speak in an emotional way)

2.4.2 Gender and Society

 Society has stamped an image into the minds of people of how the role of each gender should be played out. There are two recognized types of gender, a man and a woman, however there are many types of gender roles a man or a woman may assume or be placed into by society. The ideas of how one should act and behave are often times ascribed by their gender by society, but these ascribed statuses and roles are sometimes un-welcomed, and people will assume who they want to be as individuals by going against the stereotypes set forth by society. Despite stereotypes playing a predominant role within our society, and thus influencing what people believe about each other in terms of their same and opposite genders, people within our society are able to go against these ascribed stereotypes and be who they want and it be okay. The differences between women and men are not solely biological. Our society's culture has established a set of unwritten cultural laws of how each gender should act, or in other words society has ascribed a stereotype. Men's identity has been one of masculinity, and masculinity is defined as referring to a man or things described as manly. What does manly mean though? Is a male manly if he is "Mr. Fix-it", or the jock, or if he sits on the couch on Sunday watching football? This latter statement is a stereotype of men, that has been around for decades, and is current as well, but starting with the sixteenths a man's role started to change, despite the stereotype not changing to accommodate it

2.4.3 Language and Sexism

Language plays an important part in society. In large extent it is a mirror of it while at the same time it functions as means of constructing and maintaining that society. In structure and in its use we bring out the world into realisation and if it is inherently inaccurate, then we are misled. Dale Spender (1980) Sexism in language exists when language devalues members of a certain gender. Sexist language, is language that excludes either men or women when discussing a topic that may be applicable to both sexes. Hence, sexist language describes the

bias towards a certain sex in language. Importance lies in discussing issues concerning women, especially considering they make up 50% of the human population. Sexist language is strengthening sexism by discriminating against an inclusive society for both genders, affecting perceptions of gender roles in the workplace, and reinforcing the idea of male superiority.

2.5 Theories of Language and Gender

When humans use the language to express, it is considered that male and female use different languages and there are some theories which have dealt with this such as Dificit theory, dominance and difference.

2.5.1Dificit Theory

Robin Lakoff was among the first who pioneered in study of language in relation with gender in her article "Language and Women's Place" in1975 which became later on a book and a basis for many linguists she claims that there are a different between females and males in the use of linguistic features such as vocabulary, morphology and pronunciation which reflect their gender roles in society.

She claims that women use more adjectives, tag questions, indirect question, hedges and rising intonation. She points in her book several features of the female's language (1975,p.45-79)

• Hedge: using phrases like "sort of", "kind of", "it seems like", and so on.

• Use (super)polite forms: "Would you mind...","I'd appreciate it if...", "...if you don't mind".

• Use tag questions: "You're going to dinner, aren't you?"

• Speak in italics: intonational emphasis equal to underlining words - so, very, quite.

• Use empty adjectives: divine, lovely, adorable, and so on

• Use hypercorrect grammar and pronunciation: English prestige grammar and clear

enunciation.

• Use direct quotation: men paraphrase more often.

• Have a special lexicon: women use more words for things like colors, men for sports.

• Use question intonation in declarative statements: women make declarative statements into

questions by raising the pitch of their voice at the end of a statement, expressinguncertainty,

For example, "What school do you attend? Eton College?"

• Use "wh-" imperatives: (such as, "Why don't you open the door?")

• Speak less frequently

• Overuse qualifiers: (for example, "I think that...")

• Apologize more: (for instance, "I'm sorry, but I think that...")

• Use modal constructions: (such as can, would, should, ought - "Should we turn up the

heat?")

• Avoid coarse language or expletives

• Use indirect commands and requests: (for example, "My, isn't it cold in here?" - really a

request to turn the heat on or close a window)

• Use more intensifiers: especially so and very (for instance, "I am so glad you came!")

• Lack a sense of humor: women do not tell jokes well and often don't understand the punch line of.

This model refers to how language show women's lower status and weaker position in the society when compared to that of men which consider as the standard and basis women rely on to talk which means that females speech is not consider as equal as that of men. For Lakoff women use different style in communication because of social factors such as:

1- Lack of confidence due to innate biological differences.

2- Different cultural background influence the selection of vocabulary

2.5.2 Dominance Theory

The Dominance model whereas the deficit model might suggest that so-called features of 'women's talk' suggest a weakness in the language, the dominance model suggests that men's use of language 'dominates' the weaker female sex. Partly this stems from their higher position in the social hierarchy. Thus, either consciously or subconsciously, men use language to exert power and maintain their dominance in society. One linguist associated with this theory is Pamela Fishman. In her study, she taped mixed sex conversations between three couples. The tape recorders were set up to capture 'natural' non-planned conversations, though the participants could choose when to switch the recorder on and off. In her study Fishman(1983) observed that men often maintained control over conversations and that women asks many more questions, almost as if they were asking permission to speak and she also found that when men initiate conversations, they were much more likely to succeed and that 'women had much more trouble getting conversations going.' Her conclusions suggested that women do much more 'work' in keeping conversations going (asking questions, supporting men with their speech) whereas men tend to control the conversation, helping reinforce their dominance and social power. Another study which links to the Dominance

Model was completed by Zimmerman and West in 1975. You can read the whole study here, but there is a helpful summary online which you can listen to here. Zimmerman and West recorded everyday conversations in informal settings, such as coffee shops and cafes. Their study reinforced the dominance model, finding that in mixed sex conversations men interrupted women more, gave delayed minimal responses to women and also tended to talk more. In mixed sex conversations, women were silent more and for longer periods.

2.5.3 Difference Theory

One linguist often associated with the difference model is Deborah Tannen. According to Tannen, many misunderstandings arguments and disagreements between men and women could be down to these gender differences. There is a really nice summary of these differences here. It's important to remember that these gender differences are put forward as socially constructed, so are not down to biological differences between men and women. There is a downloadable summary of Tannen's position here. Other linguistics have explored differences in men and women's language based on specific language features. Janet Holmes explored how tag questions were used differently by men and women. Holmes categorised tag questions into 'Modal Tags', which are requests for information and may show uncertainty, and 'Affective Tags' which are addressee orientated. Rather than showing uncertainty, affective tags are designed to not upset the addressee. They show concern rather than weakness. Whilst Holmes may not strictly be identified with 'The Difference Model' her research does conflict with The Deficit Model. Affective tags, according to Lakoff might show weakness. For Holmes, their usage is more about care and consideration. Remember to do really well in paper 2, its important to be able to assess explicitly the weaknesses of different models.

2.5.4 Two Cultures Theory

Since gender is shaped by culture that means every ethnic group has gender role expectations vary from one to another as gender has been shown as a cultural perception of males and females based on their speech because language is controlling by social cultural and psychological factors.

In the aspect of culture variation do exist between males and females because they come from very distinct cultural background that is why they face difficulties during communication with each other because they have different communicative style and behaviour as Maltz and Borker (1982) have discussed in their paper "A cultural approach to male female miscommunication " which consider as one of the first papers on gender related differences therefore children from childhood learn to do different things and grow up in different sociolinguistic cultures in single groups although they share the same environment.

2.5.5 Ethnogaphic approach

The ethnographic approach is among the most important and most famous of the methods used in qualitative studies, and its emergence was directly related to anthropology and ethnology, as it refers to specialists in these two fields, to a pattern of social research concerned with the study of a particular social group in a school, factory, club, university holistic study through the culture of this group and the identification of their internal concepts and perceptions.

With this concept of the ethnographic approach, Marcel Mauss (1926), Malinowski Bronislaw (1963), Geertz Clifford(1973), and others tried to understand divergent cultures, then its use was extended with the British Bingham School to include urban contexts (CléretP52) and with the American Chicago School. It was inspired by the folds of the

symbolic interactions l'interactionnismesymbolique, led by George Herbert Mead, whose goals included the symbolic nature of social life.

As for the field of communication, we can talk about the approach of "communication anthropology", which came as a specialization for the first time in 1967 through the writings of the American linguist Hymes Dell (1927 - 2009), where he proposed an ethnographic investment of behaviour, situations and things in a particular group on the basis that it has a communicative value, as a result of which the meanings and roles are exchanged between the members of the group.

The general principle upon which this approach is built is that the researcher obtains information and data about the phenomenon he wants to study from the reality of the field itself. Ethnographic research requires specific data collection mechanisms such as recording daily observations inside or outside the organization, as well as interviewing managers, employees, workers, or anyone who provides specialized information to the researcher, and analysing relevant documents and diaries.

2.5.6Discusive Approach

Diborah Cameron in her approach gives more importance interest to the sociological factors that may cause the differences in speech between gender and how can cultural background play a major role in the vocabulary because it can construct the gender through language within cultural overview. Each society expect from each gender to behave in a certain way (women use nonverbal expressions more regarding tag questions, in contrast men can control their language.

2.6Stereotypes

The origin of this word derives from the Greek word "stereo" which means solid, which means a particular image about a particular social group or person, it was introduced the first time in1966 by Lippman within social sciences. According to social role theory eagly(1987):

"Stereotypes is confirmed when they play different social roles unlike the expectations'' that is why society has expectations about how women should behave and if they do not follow those expectations by behaving in a feminine way such as (using indirect language).

When differences do occur, they often lead to gender stereotypes especially women who consider as the inferior group while males are the leaders and it is a mistake to consider one of the speeches of men and women as superior because although they vary

Geis (1993,p.95) stated that stereotypes"enhance perceptions, interpretations and memories that are consistent with stereotypical attributes and obscure, diffuse, or cause us to disregard or forget information that is inconsistent with them…Thus, even when women and men behave alike, we see them as different."

2.7Gender Inequity

Gender inequity means not giving the genders their opportunities and resources even with taking the differences into consideration.

In general, the word equity is commonly used to refer to inequalities on different bases (United Nations 2014). Mencarini(2014) mentioned that" The term gender inequity specifically refers to disparities and inequalities between treatment of men and women". This concept is a subtle term because it may not refer to the equality of outcomes for both men and women but refer to fair outcomes between men and women. Therefore, the matter is not only whether treatment of each gender is equal or not but also which gender is rendered unable to

access to access the full range of opportunities, rights, or benefits. Therefore, the pursuit of gender equity emphasizes the fairness of the process of resource allocation and decision-making to both men and women, allowing both a full range opportunities to achieve their social, psychological, and physical needs (United Nations 2010). In this entry, gender not only includes people who are cisgender (whose gender attributes and expressions match their sex at birth) but also people of different gender identifications and gender expressions that do not align with heteronormative expectations. Since the late 1990, studies of gender inequity are no more limited to the two sexes, men and women, ,

2.8 Gender Identity

Gender identity Gender identity refers to a person's basic sense of self as a male or female, that is, the inner experience of belonging to one gender Fagot & Leinbach, (1985) Stoller, (1964). Most individuals develop a gender identity that is congruent with their biological sex, such that biological females have a "female" gender identity and most biological males have a "male" gender identity. From a cognitive-developmental standpoint, gender identity refers to a child's ability to not only accurately discriminate males from females, but to also correctly identify his or her own gender status as a boy or a girl. Within this framework, the development of gender identity is a cognitive milestone and is thought to represent the first stage in achieving gender constancy, that is, the understanding that being male or female is a biological characteristic and cannot be changed by altering superficial attributes, such as hair style or clothing Fagot & Leinbach,(1985).1 In typically developing children, gender identity is established by age 3, at which point children can correctly answer the question, "Are you a boy or are you a girl?" Gender constancy is, on average, established by age 7. The development of a gender identity carries affective significance, as evidenced by the intensity of children's "emotional commitment to doing what boys and girls are supposed to do" Fagot & Leinbach, (1985, p. 687). It is also evidenced by the pride with which young children

announce their gender and the embarrassment experienced if they are mislabelled by others

Zucker(2005).

Conclusion

In this chapter we have discussed the relationship between language and gender and how can

the later influence our speech. In the third chapter we will analyse the gathered dada from our

participants and make a brief conclusion of all what we have done so far.

Chapter Three

Research Methodology and

Data Analysis

3.1 Introduction

The first two chapters provided a general overview about language and its different uses by males and females, as well presented the stereotypes in folk linguistics across cultures. In this chapter, we will try to analyse the gathered data by analysing the questionnaire, this part provides the main finding about the stereotypes of Algerian women.

3.2.1 Research Tools and Procedures

Concerning tools questionnaire will be used to accomplish the objective of the present study Certain factors and aims of the research make the researcher choose such kind of research tools. Gender inequality is a deeply rooted issue that has been prevalent in all corners of the world since the beginning. It is the essential factor which pushes us to choose a questionnaire.. The aim of the study is to know the opinion of the Algerian society about gender inequality and how women were underestimated in folk proverbs. The questionnaire is the only tool that we use to answer some questions. Moreover, to test the participants' awareness about it we make them answer to the questions about gender inequality and folk proverbs about women.

3.2.2 The Methods of Data collection

The data of this research have been taken from 60 informants belong to Tiaret speech community. This data represent their point of view about the representation of women in folk proverbs and sayings in the Algerian society. A quantitative method has been adopted using the questionnaire as a research tool. We choose the questionnaire because it is useful to enrich or gather a large data in a short time with different informants in order to find out their point of views about women stereotypes in folk proverbs.

3.2.3 The Objectives

The questionnaire to fulfill the following aims:

1- to shed light on women situation in Algeria

2- Examine the stereotypes of Algerian women in folk linguistic and how they are represented negatively.

3- Investigate if there is a women stereotype that has treated women as an inferior character in the Algerian society.

4- Examine the effect of gender on the language we use in relation to sociolinguistics.

5- To identify the differences between male's and female's language.

3.3The Analysis of the Questionnaire's Findings

3.3.1Personel Information

This section is devoted to analyse the personal and professional information of our participants such as age, sex, educational level which present the gathered data.

3.1.1.1Respondents' Sex
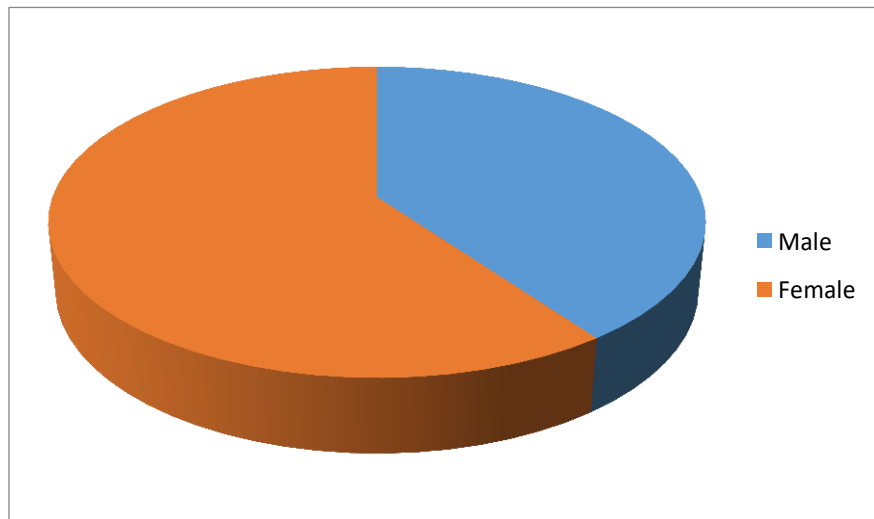
Graph 3.1Respondents' Sex

From the figure 3.1 above we can notice that the number of male (24)   is less than the number of female (36), this study shows that female represent the majority of the participants 60% while the male represent only 40% from the 60 respondents.

.
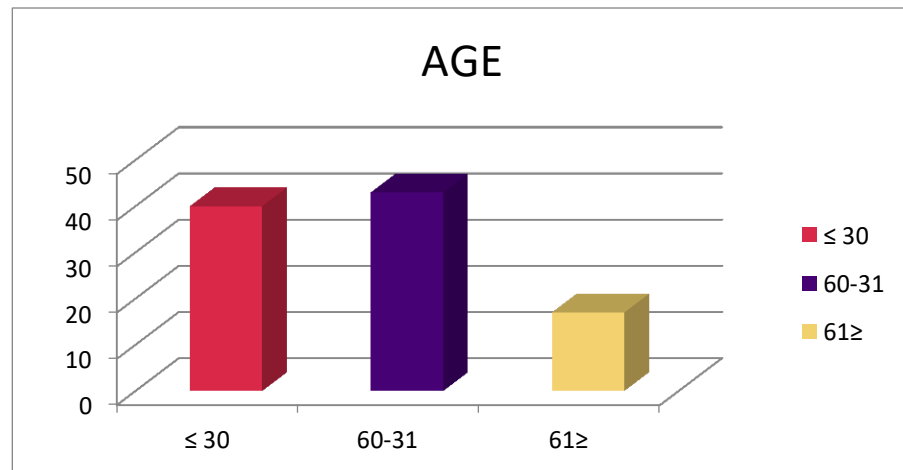
Graph 3.2 Respondents' Age

Concerning the age variable, there are 3 categories in which the participants can be classified according to which vary from less than or equal 30 years to 60 or more years old as follow:

Group 1:≤30 years old 24 respondents among them there are 5 males, and 09 Females(40%)

Group 2: 31 to 61 years old (26 respondents among them 9 Males and 17 Females (43%)

Group 3: 60≥ years old (10 respondents among them 2 Males, and 8 Females (17%).

The total number of the distributed questionnaires is 60 .The data collected about respondents' ages indicates that 43% of the respondents'' ages range from 31 to 60 and; while, 40% of them are less than 30 years old. and 17% % of the respondents' ages are 60 years old and more .the statistics reveal that most of the respondents' ages range from 31 to 60 Age is a crucial factor that helps in reaching precise and valid results to the current research work.
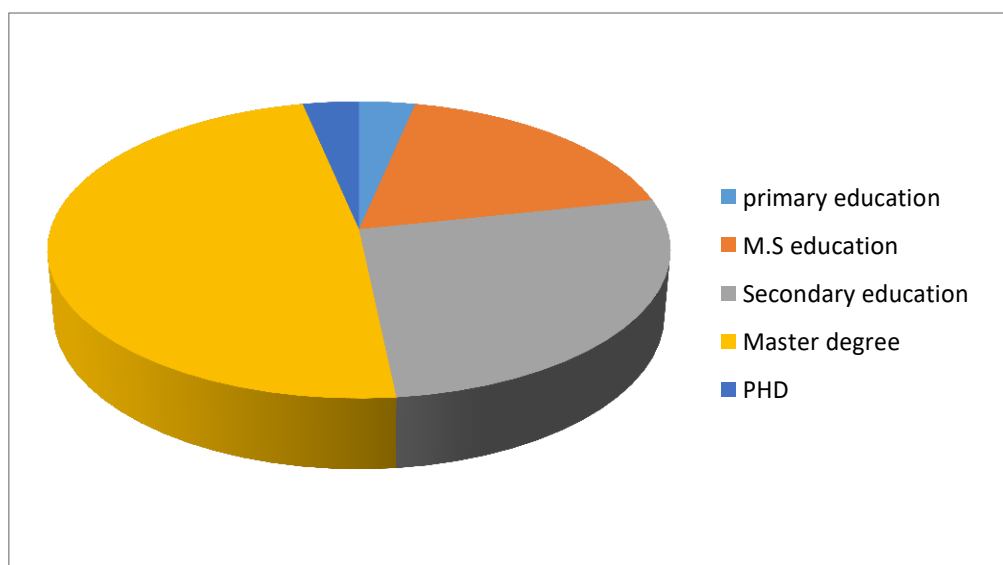
Graph 3.3 The Educational level of participants

We group people according to their educational level and sex which are variables that may attach the linguistic repertoire of Tiaret speech community so we try to analyse the level of our participants, based on the gathered data concerning educational level as shown in the figure 3.3.The results show that the female score the highest percentage in middle school education, secondary education, MA with 16.66%, 20%,25% in that order which means that the majority of our respondents have a good level of education because only two of them have a primary education while the majority have a Master Degree.

Q1: Are women underestimated in today's Algerian society?
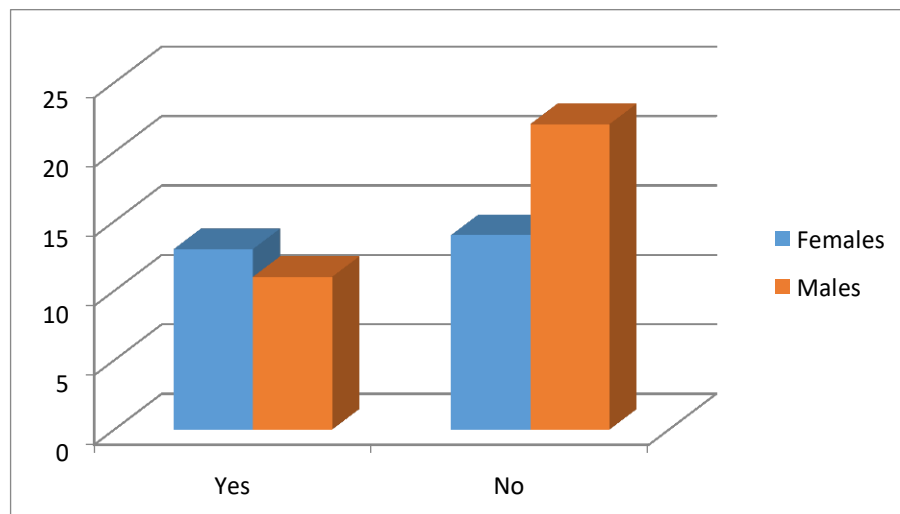
Graph 3.4 Participants' Opinions about the underestimating of women in Algeria

We want to know if the Algerian woman is underestimated or no. According to the results listed in graph 3.4 the majority of the participants 53.3% say that women are not underestimated among them only 26.6% women while the majority of women33.3% say yes while; the highest majority of men say no26.6% that is mean that the men believe the fact that women are not underestimated in today's society because of many reasons

With dealing with that question, we intend to know the reason behind the stereotypical side of the Algerian women in the society and if it still exist. The table and the figure show that the majority of the respondents 21.66% among them 4 male and 9 female claim that women are underestimated because society does not respect women and they are still seen as a seen as a secondary character while; 8.33% see that women are considered as homemakers while; men work outside even in today's world, further
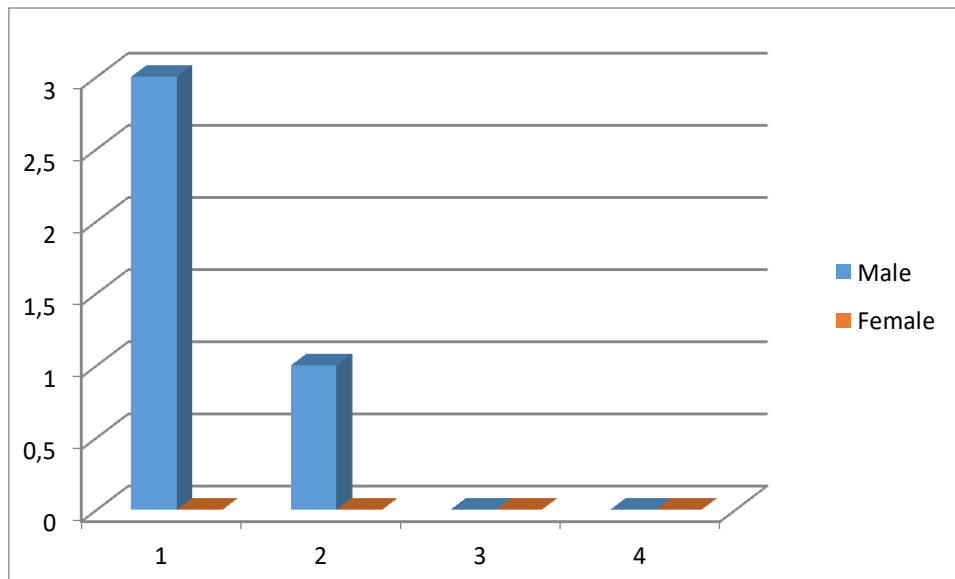
Graph3.4.1Participants' opinions about confirming women underestimating

With dealing with that question, we intend to know the reason behind the stereotypical side of the Algerian women in the society and if it still exist. the figure show that the majority of the respondents 21.66%   among them 4 male and 9 female claim that women are underestimated because society does not respect women and they are still seen as a seen as a secondary character while; 8.33% see that women are considered as homemakers while men work outside even in today's world.
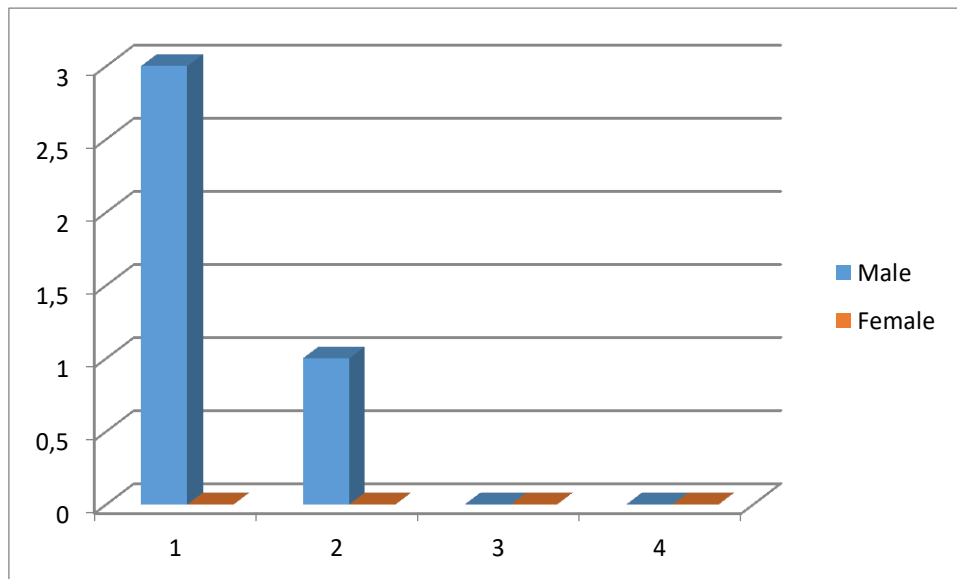
Graph3.4.2 Participants' opinions concerning refusing women underestimating

As offered in the figure 3.4.2 the majority of participants perceive that women are not underestimated and the overwhelming majority of them18.33% among them 6 male and 5 female believe that due to the fact that Algerian women compare themselves to western that is why they feel inferior

Q 2: Do you think that women are treated as if they were inferior as in olden days?
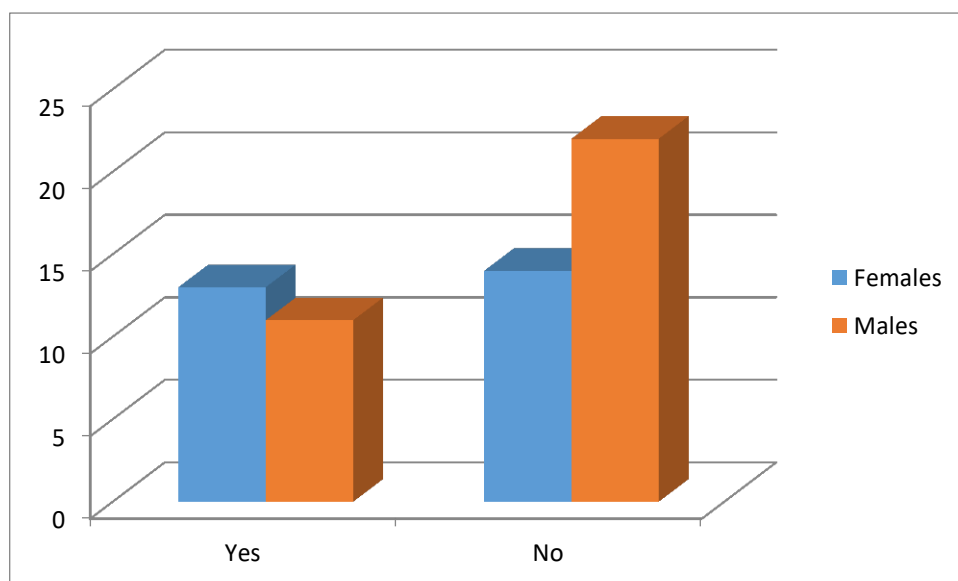
Graph 3.5Respondents's Opinions regarding treating women as inferior

According to the result obtained for this question show clearly that 33 participants out of 60

answer with yes .This indicates that they agreed that women are treated as if they were

inferior in olden days which equals 99.99% among them 22 females (66.66 %)

and 11 males (33.33 %) .These scores might be interpreted by the fact that The reset of the

participants answer with NO this indicates that they disagreed that women are not treated as

if they were inferior as in olden days , which equals 100% among them 14 females(51.86%)

and 13 males (48.14%)

In dealing with this question, after the participants answer with YES we intend to know why,

so we gave them four options to choose one of them based on their point of view

 From the generated answers shown in Table the majority of the respondents choose option

number one Gender roles should not be downgraded to few biological difference and that

which equals 100% among them 3 males who represent 30%   and 7 females who represent

70% .

Also the second option is ranked in second position (100%) in this question with 8

participants for both genders; 50% of men claim that Men have powerful position; while,

50% of women report that Men have powerful position. This may be explained through the

fact that Men have powerful position in the Algerian society, and is still till nowadays

Moreover , The third option is ranked in third option (100%) in this question with 8

participants for both genders , 25% of men claim that They are not given rights because they

are believed to be inferior; while, 75% of women report that They are not given rights because

they are believed to be inferior. This may be explained through the fact that there are some

women really believed that they are inferior.

Also, The fourth option is ranked in fourth option (100%) in this question with 8 participants for both genders , 37,50 % of men claim that is Lack of knowledge and maturity. , while 62,50% of women report that is lack of knowledge and maturity.. This may be explained through the fact that lack of knowledge and maturity was one of the reasons why women were treated as if they inferior in the olden days

 The rest of participants who are In dealing with this question, after they answer with NO we intend to know why so we also gave them four options to choose one of them based on their point of view

From the generated answers shown that the majority of the respondents choose option number four and that which equals 100%

In this question with 14 participants for both genders 28,75% of men claim that They were protected by men not underestimated, while 71,43% of women report that They were protected by men not underestimated also, These results may be explained through the fact that were not inferior and they were protected by men.

Also The third option is ranked in second position (100%) in this question with 6 participants for both genders; 50% of men claim that They were warriors and practiced same rights/duties as men while50% of women report that They were warriors and practiced same rights/duties as men. This may be explained through the fact that women were powerful as a men in the olden days. Moreover, The first option is ranked in third position (100%) in this question with 4 participants for both genders; 25% of men claim that Both sexes were treated negatively in the past. While75% of women report that Both sexes were treated negatively in the past. This may be explained through the fact that there were no differences between male and female in olden days and both were treated same way, negatively.

As it was expected The second option is ranked in last position (100%) in this question with

2 participants for both genders; 50% of men claim that while 50% of women claimed that

The majority of men and women had no education.

 This may be explained through that both men and women were in same case being inferior

they had no education which means there was lack of knowledge.

Q3: If the gender roles were reversed and men in society were underestimated, would
this be a negative or positive thing and why?
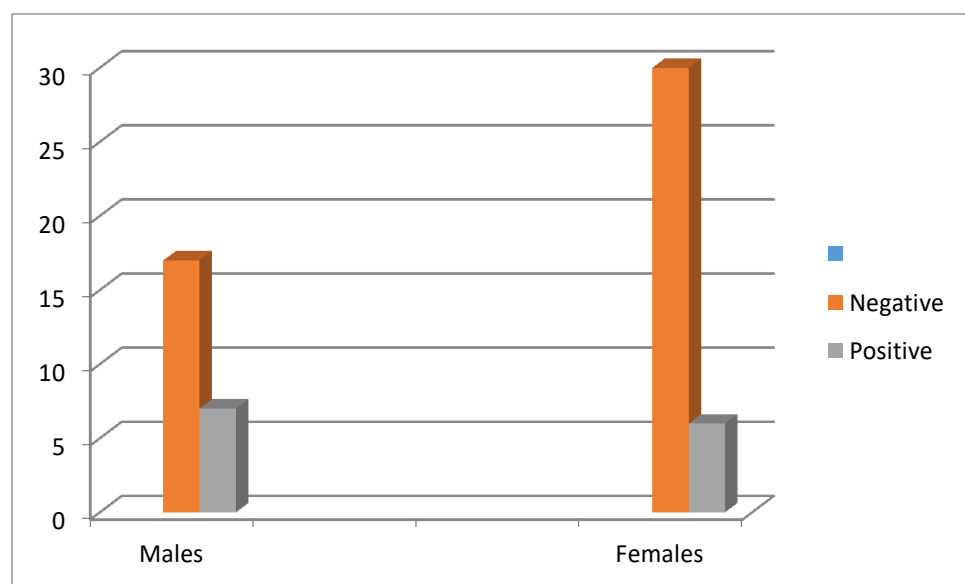
Graph 3.6 Participants' Opinion Regarding Reversing Gender Roles

The results of the question reveal that both women and men in Algerian society seem

tocorrobora1te the point of view that if the gender roles were reversed and men in society

were underestimated, would be a negative thing.

This question with 47 participants for both genders 36.18% of men claim that it's a negative

thing saying that because life is based on the basis and both of them have their own rights and

duties, while; 63.82 % of women claimed that men are powerful than women in some ways

we should not reduce his position and Equality must be achieved

The results of the second option of the question for rest of the participants reveal that both genders support the question by claiming as it is a positive thing the option with 13 participants for both genders 53.80% of men claim that it is a positive thing which was unexpected for us and the majority said to have the equality while; 46,20 of women claimed that its positive things that may be explained that most of them were feminist.

1Q4: Is there equality between male and female roles nowadays?
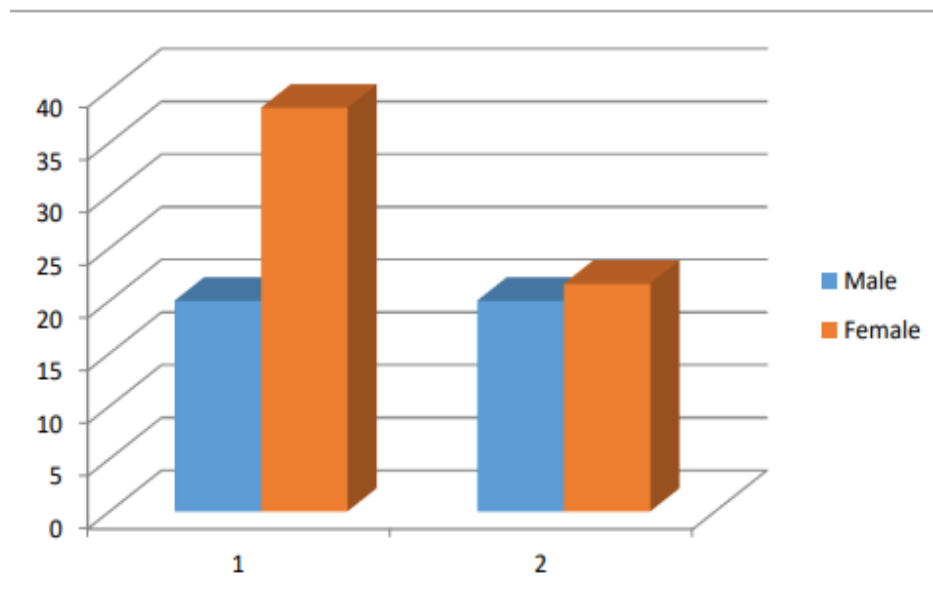
Graph 3.7Participants'Opinions about Gender Equality in Algeria

The statistics in the graph 3.7 indicates that the majority of participants58.3% think that women are equal to men nowadays while; the minority33.3% answer the opposite that women are not equal. The total percentage of answer of question four has been portrayed in figure below.

The graph below 3.7 show that 58.3 %of the total participants see that there is an equality between male and female in today's Algerian society, 20% of them are male while; the 38.3% are female which means that female see that there is equality while: just 33.6 of the

participants think that there is no equality between gender role 20% are male while; the majority are female21.6%
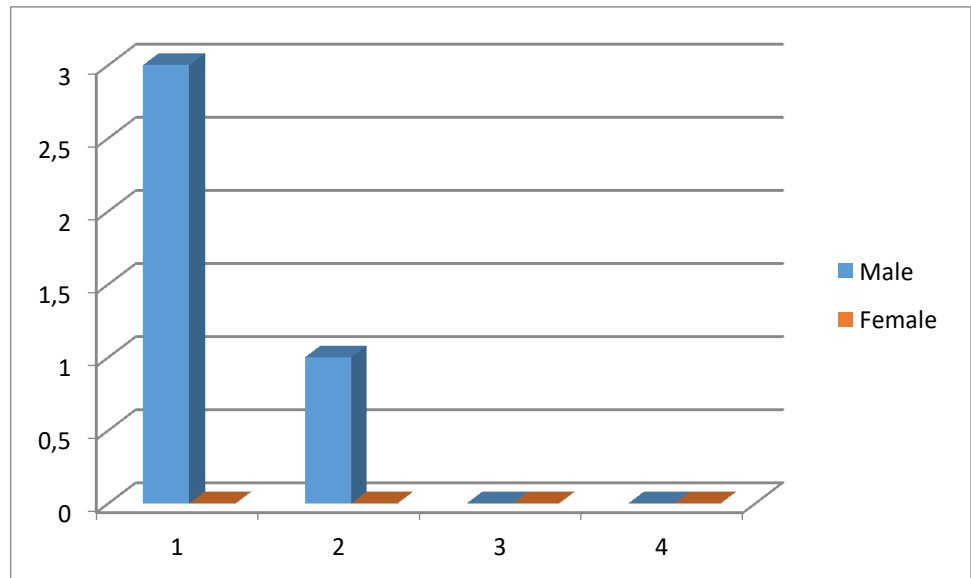
Graph 3.7.1 Participants' Opinions concerning confirming the existence of Gender Equality in Algeria

In order to discover the reason behind people point of view about confirming gender equality in the Algerian society the majority of them see that it is because justified with the fact that women are more outgoing and occupying some manly jobs with 25 percent 15% female and 10% male than the fact that both exes are treated the same way with13.33%, 10% are female while; just 3.33 are male
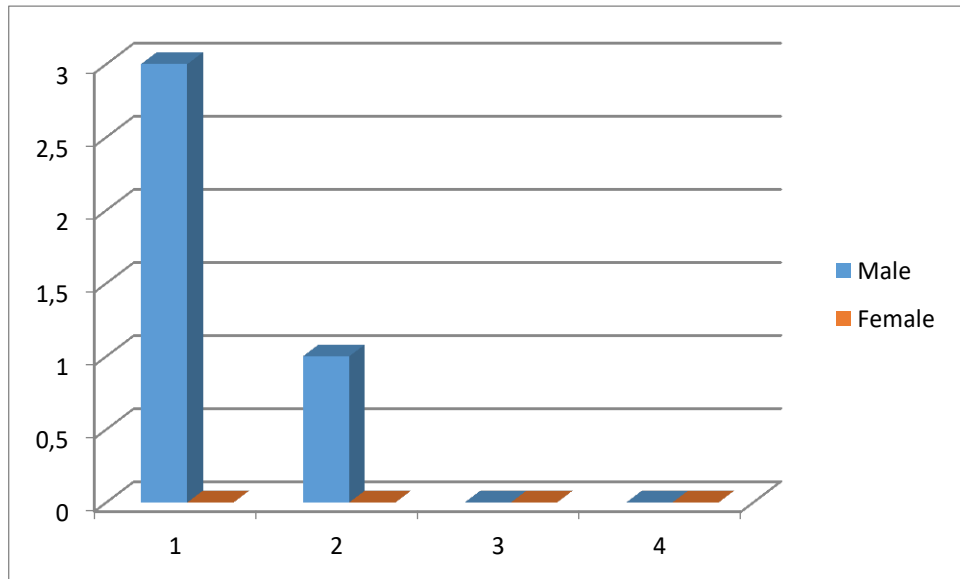
Graph 3.7.2Participants' Opinions concerning Refusing the existence of Gender

Equality in Algeria

The statistics in graph 3.7.1 show that the majority of participants think that there is no

gender equality between male and female nowadays in Algeria.

Q5: Is it good to teach children that females should be more emotional and caring;
while, males strong and resilient?
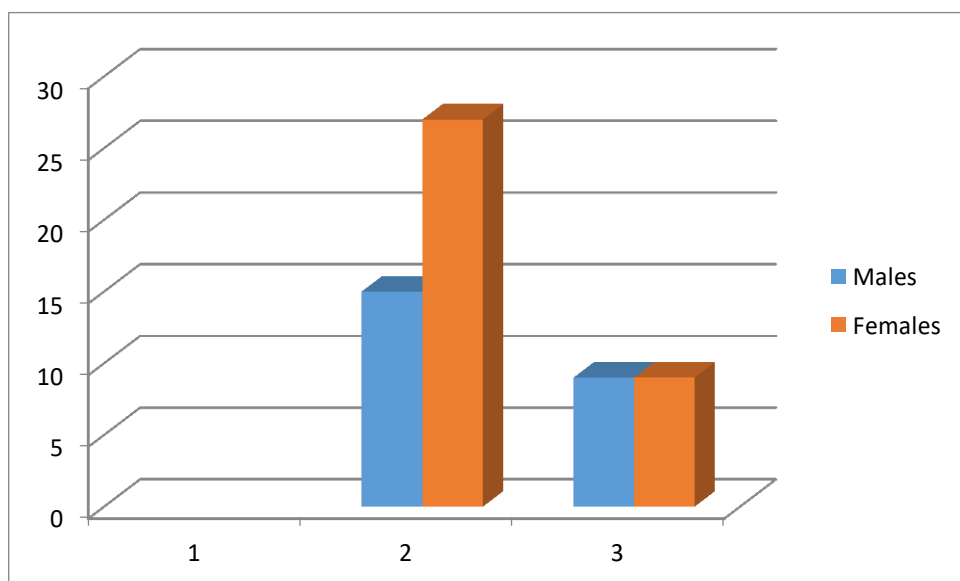
Graph 3.8Participants' Opinion about teaching children Gender norms

According to the result obtained in graph 3.8 for this question show clearly that 42 participants out of 60 answer with yes .This indicates that they agreed that is good to teach children that females should be more emotional and caring; while;males strong and resilient which equals 100% among them 27 females (64,28 %) and 15 males (35,71%) . These scores might be interpreted by the fact that The reset of the participants answer with NO this indicates that they rejected the idea teaching children that females should be more emotional and caring; while, males strong and resilient , which equals 100% among them 9 females and 9 males

In dealing with this question, after the participants answer with yes we intend to know why, so we gave them four choices to choose one of them based on their point of view

 From the generated answers shown in the graph the majority of the respondents choose option number one to be more aware in the dealing with women.

and that which equals 100% among them 13 males who represent 52%   and 12 females who represent 48% Also The Fourth choice is ranked in second position children should follow gender norms.(100%) in the, choice which equals 100% among them 3 males who represent 33,33% and 6 females who represent 66,66 % In the other hand , the Second choice is ranked in the third position , To avoid misunderstanding between girls and boys , which equals 100% among them 2 males who represent 28,57% and 5 females who represent 71,43%   Moreover, the third choice is ranked in the fourth position , To encourage the communication between males and females. which equals 100% among them 4 males who represent 57,14% , while 3 females who represent 42,82%

From the previous graph, the rest of participants who are In dealing with this question after they answer with no we intend to know why , so we also gave them four choices to choose one of them based on their point of view.

From the generated answers shown in graph the majority of the respondents choose the choice number three, we should teach them that all human beings are emotional and strong. which equals 100% among them 2 males who represents 25% while; 6 females who represents 74% In addition the second choice is ranked in second position We should give them more freedom rather than imposing gender behaviour , which equals 100% among them 1 male who represents 14,28% while 6 females who represents 85,72% Also, we have the fourth choice is ranked in third position , We should surpass those merely socially constructed norms. which equals 3 males who represent 50% , while female who represent 50% in addition , the first choice ,is ranked in the last position , Children have to be neutral when it comes to genders. which equals 100% among them 2 males who represent 50% , while 2 females who represent 50% also .

Q6:Do you think there should be an absolute Gender Equality?
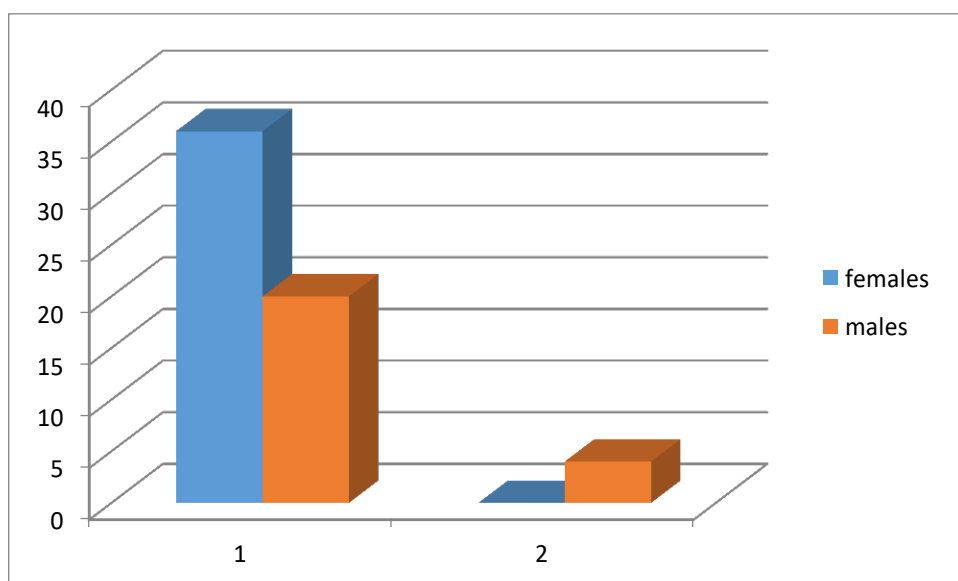
Graph 3.9 Respondents' Opinion about absolute Gender Equality

The statistics in the graph 3.9indicates that the majority of participants45 think that it should be an absolute gender between male and female in the Algerian society today while ;the minority answer the opposite that there should not be an absolute gender equality in job role and .the total percentage of answer of question six has been portrayed in figure below 3.9

Gender role should not be downgraded to few biological differences with 26.66% 25% of them are male while: the rest are female 1.66% than 10% of the participants believe that there should be an equality because both gender should been seen equal while; just 1.66% of them think that it is just a propaganda that male and female are different
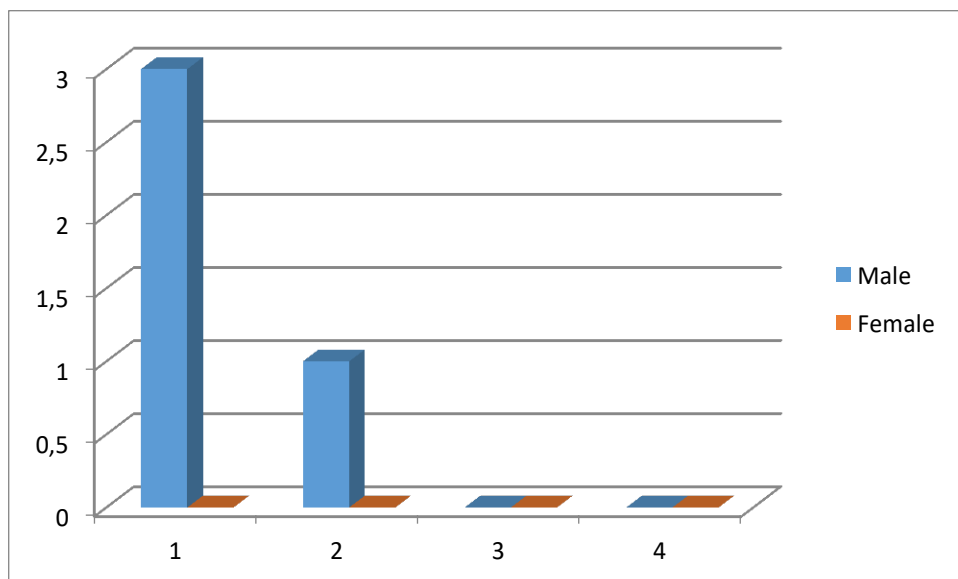
Graph 3.9. 1Respondents'Opinions Concerning Accepting Absolute Gender Equality

 The majority of respondents think the Gender role should not be downgraded to few biological differences with 26.66% 25% of them are male while; the rest are female 1.66% than 10% of the participants believe that there should be an equality because both gender should been seen equal while; just 1.66% of them think that it is just a propaganda that male and female are different

Q8: What do you think about these statements?
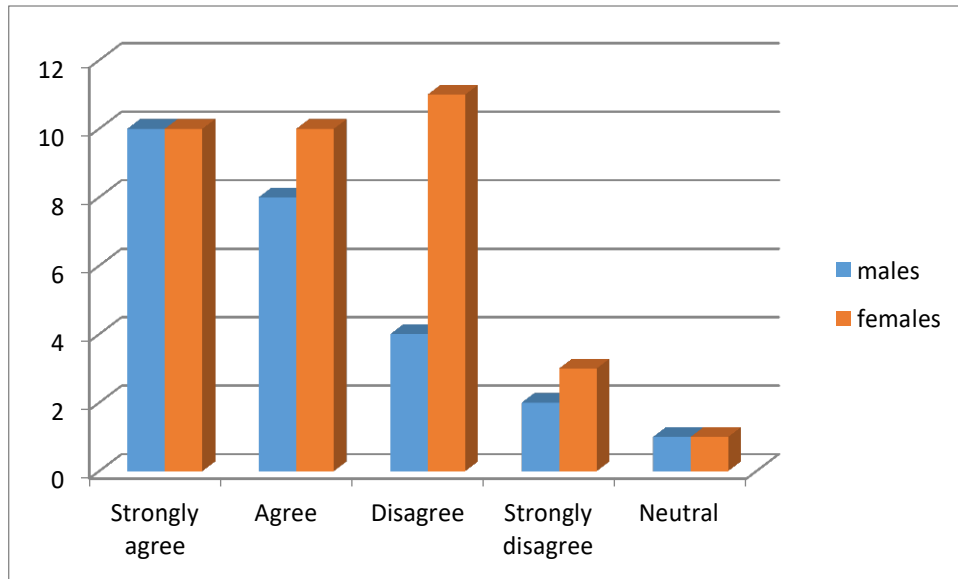
Graph 3.10 Participants' Opinions Concerning Folk Proverb

These statements is designed to check differences of the participants' point of view one can observe that most of our respondents 10 of participants (10 females and 10 males) say that they 'Strongly agree ' use Folk proverbs depict women as weak and dependent while;18 participants (8 females and 10 males) say that they Agree on Proverbs encourage sex discrimination and violence against women, and 15 participants 4 males and 11 females Disagree on Proverbs about women promote inequality in society . In Addition 5 participants' 2 males ,and 3 females Strongly disagree with Proverbs about women contradict with each other And the last statement 2 participants 1 male and 1 female are neutral on Proverbs give a good image for women.

Q 8.a: Are their meaning positive or negative?
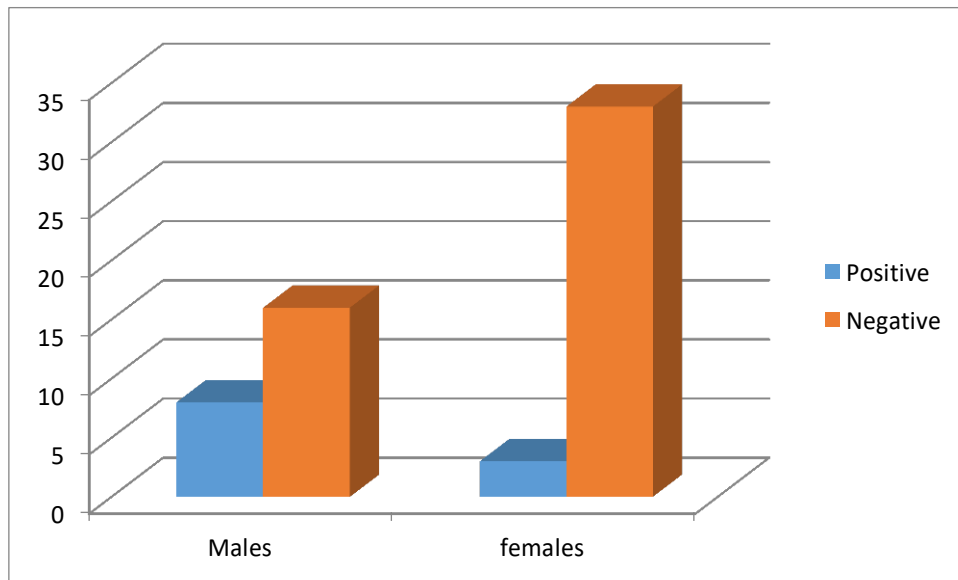
Graph 3.11.aParticipants' Opinions about Negativity of Folk Proverbs

The results of the question reveals that both genders went with the proverbs and sayings that underestimate women in Algeria are negative this question with 48 participants for both genders ,32,65% of men claim that proverbs and sayings that underestimate women in Algeria it's meaning is negative while; 67,35 % of women claimed that proverbs and sayings that underestimate women in Algeria it's meaning is negative also.

  The results of the second option of the question for rest of the participants reveal that both gender support the question by claiming as its meaning is positive the option with 11 participants for both genders 72,72% of men claim that their meanings are positive while; 27,28% of women claimed that its meaning is positive too.

Q8.b Do they represent women negatively in proverbs?
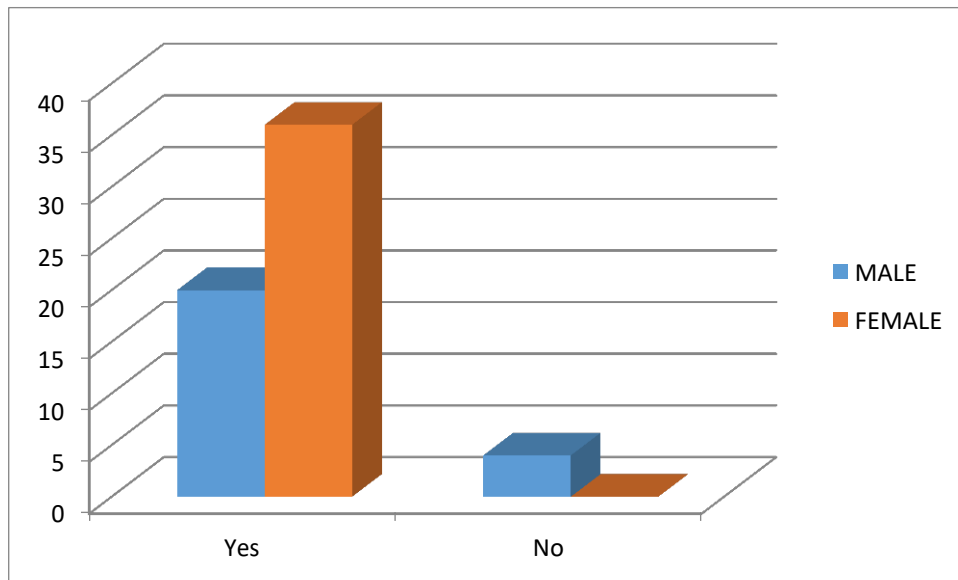
Graph 3.11.b Participants' Opinions About Representation of Women in Folk Proverbs

The responses obtained for this question show clearly that 56 participants out of 60 declared that folk proverbs represent women negatively which equals 93.33%, among them that the hole number of women(36) and (20) men. These high scores might be interpreted by the fact that folk linguistics give a negative image about the Algerian women because of many reasons such as our cultural and historical reasons, whereas: 3.33% of the respondents believe that proverbs do not represent women negatively explained with the fact that proverbs passed from generation to another.
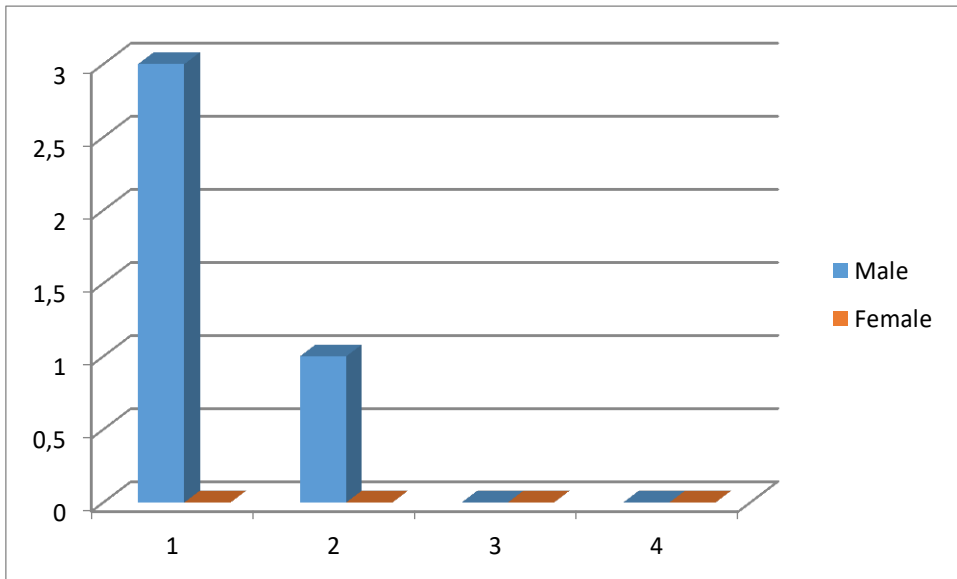
Graph 3.11.b.1Participant's Opinion About Positive Representation of Women in Folk

Proverbs

As unexpected, our sample contains 03 respondents who assert that proverbs based on

individual experience not all the society , while; no one of the participants think that women

use proverbs more than men do although it is a fact that women are who use proverbs more in

their speech .
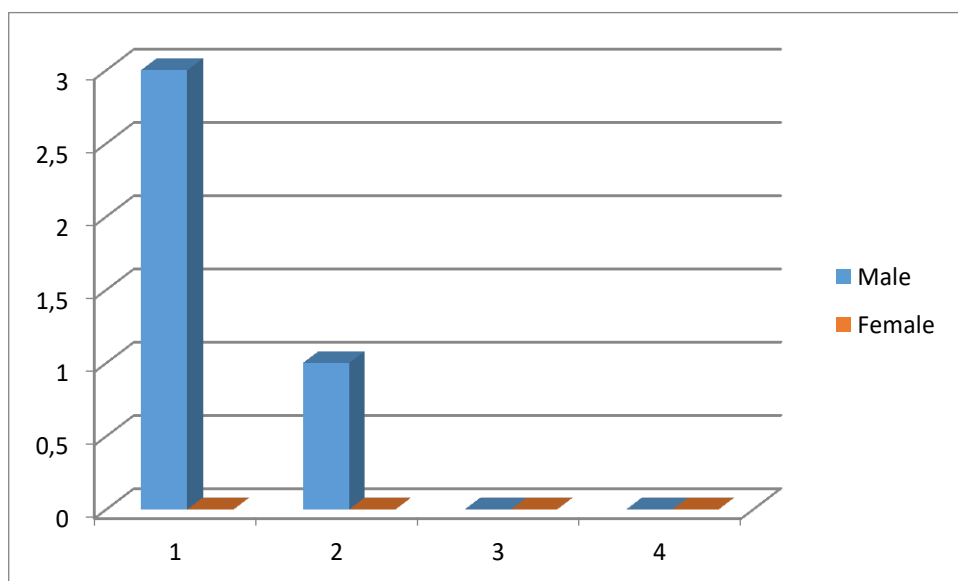
Graph 3.11.b.2Participants's Opinions about negative representation of women in folk

proverbs

As it was expected, 29 of the respondents think that proverbs represent women negatively

because men are leaders in Algeria so they use proverbs against women which represent

48.33% among them 14 males and 15 females, while 13 participants think that women play a

secondary role in the Algerian society based on the fact that Algeria still being under the

dominance of men, while just eight participants said that women cannot express freely

Gender Inequality and negative representation of women in proverbs

We asked our participants to provide us with certain folk proverbs concerning the

underestimating of the Algerian women and how they are represented in a negative way and

the following proverbs are the data collected from the saying and proverbs the participants use

in their lives, the present study sought to investigate "The Representation of women in

Algerian proverbs". This study was an attempt to investigate how Algerian women are

represented in proverbs, to see whether proverbs against them or not. To reach the objectives

of this study on women representation in proverbs, we collected a number of proverbs from

random participants those who have ideas about women's issues. Different results have been

drawn from the data analysis. First, proverbs are associated with established wisdom. They

have a powerful impact on our society that is based mainly on oral tradition. Proverbs, still

represent the backbone of the Algerian society, they have the function of legitimizing certain

stereotypes, especially, those related to women. Second, Proverbs confirm by their very

nature the social norms. They maintain ideologies that put women in a secondary position,

while theyappreciate and put men in higher positions related to governance and dominance. A

proverb provides its speaker a safe way to criticize, mock or even insult, for they are argued to

be truths and nobody is allowed to question them, since they are believed to be sacred. Our

parents and our grandparents, including women, insist on the collective acceptance of the

dominant norms and values to be taken for granted. Third, a proverb frequent use make of persistent stereotypes. They exaggerate, idealize, simplify, and joke for the benefit of the dominant classes, Contradictory gender view are made visible in proverbs, one openly and directly, and the other mostly hidden between lines. Finally, in the data analysis of the proverbs collected we have seen how two main views of all men and women are constantly echoed. In most proverbs men are pictured as predators, profiteers and tyrants. Women as weak This research about proverbs was a great experience for me. It touches all aspects of human being. This study may pave the way to conduct further research on the representation of women in proverbs all over the world. In addition, this research triggers an interest in evaluating our understanding of the Algerian culture, especially gender differences in society. Another interesting area of research is exploring the effect of Algerian proverbs on the Algerian society and in the construction of our identity. Moreover, investigating the difference between men and women in proverbs could also be interesting since it would not only raise people's awareness of this particular issue, but they would be more careful before using a proverb that is pregnant with ideological implications.

Table 3.1Negative representation of women in proverbs across cultures:

The Algerian proverb	The translation	The equivalent in English
ضرب لمرا ترتب	Beat your wife to comfort her	A woman, a dog and a walnut tree , the more you beat them the better they be
الحرث بكري و الزواج بكري	Earth cultivation is early and the marriage is early	Those who marry early and have their breakfast will know no regret.
اقلب القدرة على فمها تخرج لبنت لامها	Turn the jar over her mouth , the same as daughter is to her mother	Foal is to the mare, the same as daughter is to her mother.
دار لبنات خاوية	The house of girls is empty	Girl belongs to others while boy belongs to you.
شاورها و خالفها	Ask her but do the opposite	Ask your wife's advice and do the opposite.
كل بلية سبابها ولية	Every misfortune is caused by a woman	Woman is the root of all devil
سوق لنسا هدرة لنسا ميعاد النسا	The market of women, the words of women , date of women	Words for women, action for men
مكان كي لام حبيب	There is no lover like your mother	There is sincere friend like your mother
لا يعجبك نوار الدفلة في لواد داير ضلايل ولا يعجبك زين طفلة حتى تشوف لفعايل	Do not be pleased with girl's beauty until you witness her deeds	Choose your wife not with your eyes but with your ears
زوج لفعات في غار ولا زوج نسا في دار	Two snacks in a cave better than two girls in a house .	Two women in a house ,two cats and a mouse , two dogs and a bone , will never accord in one

Conclusion

   The choices of participants in this chapter were mostly satisfying. This sample is used to

gather the real information about the typical image about women in folk proverbs across

cultures. The first questions aimed at gathering information about our participants by means

of ages, sexes and educational levels. The other four questions are precisely used to have a

general idea about how women were tread by the Algerian society and other three questions

are used to obtain the participants' point of views about gender inequality and how women were underestimated by folk proverbs

Finally, the last part is about letting the participants providing us with certain proverbs and sayings that underestimate woman stating the reasons behind portraying them negatively in the Algerian society.

General conclusion

General Conclusion

Proverbs and sayings have reflected our culture and shaped our ancestors gender baised linguistic practices (known in modern linguistics as folk-linguistics). Such linguistic processes have revealed that men and women use language differently for different purposes. They may also lead to gender stereotypes across many cultures. Women seems to be negatively viewed and treated in some primitive societies due to the male dominated world since the role of women is limited because men believe themselves powerful and see their wives weak

Folk-linguistics used to portray women cross-culturally as inferior, weak, more sensitive, needy, and evil; while, men as superior, powerful, intelligent and stronger that's why very few popular proverbs and famous sayings elevated the status of a woman because she was regarded as a mother this why she was qualified positively as white and blonde. Some proverbs even carry on board or broad racism, bullying, and standards that had been enshrined as facts. Through this study, we come to the conclusion that proverbs and sayings across cultures and languages stereotype women in all aspects, especially from a linguistic point of view, wherein a very dark views of women have been negatively portrayed because of either biological, psychological, mental component or emotional reasons. This reflects the patriarchal society that presents negative stereotypes of on women. Unfortunately, such linguistic practices were transmitted to the youngest people since their birth and are clearly embodied in the streets, during interactions and transactions between individuals. In fact, what is more dangerous is the effect of these stereotypes on women's roles and/or position in society however, there are some proverbs and sayings that shows a positive representations of women since many of our respondents shared some positive and irrefutable attitudes on the proverbs that misrepresent women.

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Appendices

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والتأثير،2015،جامعة محمد بوضياف المسيلة.

Appendix 1

Questionnaire

Dear participants,

This questionnaire in between your hands is a part of our research work that is meant to collect data about women stereotypes in folk Linguistics across cultures. We would like you to answer it honestly and briefly and give us some information based on your social and cultural background.

N.B: Please! Answer the question below honestly by ticking (√) in the right box (es) that soot (s) your opinion and believes.

Section One: Informants Personal and Professional Data

1- Sex: Male Female

2- Age: ≤30 ☐ 31-60 ☐ ≥ 61 ☐

3- Educational level:

Primary education ☐ Middle school education ☐ Secondary school education ☐

Master degree ☐ PhD ☐

Other specify:………………………………………………………………………………

Section two: Gender Inequity vs. Equality in Algeria

1- Are women underestimated in today's Algerian society

Yes ☐ No ☐

If Yes, is it because…

Women are considered to be homemakers; while, men are the one who work. ☐

Society does not respect women and they are still viewed a secondary character. ☐

Society perceives women as the weaker sex. ☐

Society thinks that women must be subjugated. ☐

Others(specify):………….........………………………………………………………………..

If No, is it because…

Women think they are more valuable than men ☐

Algerian women compare themselves to western women ☐

Family supports the idea that women are underestimated. ☐

Women believe that they are powerful. ☐

Others(specify):………….........………………………………………………………………..

2- Do you think that women are treated as if they were inferior as in olden days

Yes ☐ No ☐

If Yes, is it because…

There is no need to educate women as their role is limited. ☐

Men have powerful position ☐

They are not given rights because they are believed to be inferior ☐

Lack of knowledge and maturity. ☐

Others(specify):……………………………………………………….

If No, is it because…

Both sexes were treated negatively in the past. ☐

The majority of men and women had no education. ☐

They were warriors and practiced same rights/duties as men. ☐

They were protected by men not underestimated. ☐

Others(specify):…………………………………………………………………………

3- If the gender roles were reversed and men in society were underestimated, would this be a negative or positive thing and why?

………………………………………………………………………………………………

………………………………………………………………………………………………

……………………………………………

4- Is there equality between males and females roles nowadays in Algeria?

Yes ☐　　　　　No ☐

If Yes, is it because…

Women follow the social norms and expectations. ☐

Both sexes have the same opportunities. ☐

Equality is applied by the Algerian system. ☐

Women are more outgoing nowadays and occupying some manly jobs ☐

Others(specify):………………………………………………………………………

If No, is it because…

Men and women are equal but they are not treated equally. ☐

There are some people that still have issues with having a woman as a boss. ☐

Men and women are not equal; men are very physically stronger than women. ☐

Algeria is still holding a heritage of men dominance due to cultural/social background. ☐

Others

(specify):………………………………………………………………………

5- Is it good to teach children that females should be more emotional and caring; while, males strong and resilient?

Yes ☐　　　　　No ☐

If Yes, is it because…

To be more aware in the dealing with women. ☐

To avoid misunderstanding between girls and boys. ☐

To encourage the communication between males and females. ☐

children should follow gender norms. ☐

Others (specify):………………………………………………………………………

If No, is it because…

Children have to be neutral when it comes to genders. ☐

We should give them more freedom rather than imposing gender behaviour. ☐

We should teach them that all human beings are emotional and strong. ☐

We should surpass those merely socially constructed norms. ☐

Others

(specify):………………………………………………………………………

6- Do you think there should be an absolute gender equality (e.g. no job role restrictions and equal salaries, equal housework and children care share at home)

Yes ☐　　　　　No ☐

If Yes, is it because…

Gender roles should not be downgraded to few biological differences. ☐

Both gender should been seen equal. ☐

It is only propaganda that men and women are different. ☐

Women are facing violence so they should feel safe with absolute equality. ☐

Others (specify):………………………………………………………………………

If No, is it because…

Every gender has its own duties and rights. ☐

The gender nature is different so they cannot be equal. ☐

Men cannot practise two activities at the same time unlike women who can control things. ☐

Men cannot take care of house and children. ☐

Others (specify):…………………………………………………………………………….

7- what do you think about these statements:

Acronyms: Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD)Neutral(N)

Statements	(SA)	(A)	(D)	(SD)	(N)
Folk proverbs depict women as weak and dependent					
Proverbs encourage sex discrimination and violence against women					
Proverbs about women promote inequality in society					
Proverbs about women contradict with each other					
Proverbs give a good image for women					

8- can you provide me with certain proverbs and sayings that underestimate women in Algeria:

i. …………………………………………………………………………………
ii. ………………………………………………………………………………
iii. …………………………………………………………………………………
iv. …………………………………………………………………………………
v. ………………………………………………………………………………
vi. …………………………………………………………………………………
vii. ……………………………………………………………………………
viii. ……………………………………………………………………………

a) Are their meanings: Positive ☐ Negative ☐

b) Do they represent women negatively in the Algerian society?Yes ☐ No ☐

If Yes, is it because…

Women play a secondary role in the Algerian society. ☐
Women are inferior in the family. ☐
Men are the leaders in Algeria so they use proverbs against them. ☐
Women cannot express freely. ☐

If No, is it because…

Proverbs based on individual experience not all the society. ☐
Proverbs give a good image for mothers. ☐
Women use proverbs more than men do. ☐
proverbs represent women positively. ☐

Thank you for your corporation

استبيان

أعزائي المشاركين

هذا الاستبيان الذي بين أيديكم هو جزء من عملنا البحثي الذي يهدف إلى جمع البيانات حول الصورة النمطية للمرأة في اللسانيات الشعبية عبر الثقافات, نود منكم الإجابة بصراحة وإيجاز وإعطاءنا بعض المعلومات إستنادا على خلفياتكم الاجتماعية و الثقافية.

ملحوظة: رجاءا أجب على الأسئلة أدناه بصراحة عبر وضع علامة(X)في الخانة المناسبة التي تناسب أفكارك و معتقداتك.

المرحلة الأولى: البيانات الشخصية و المهنية للمشاركين

1-الجنس: أنثى ⬭ ذكر ⬭

2-العمر -: المستوى التعليمي:3 60≥30 31-60

تعليم ثانوي □ تعليم متوسط □ تعليم ابتدائي □

درجة ماجيستير □ دكتوراه □

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خيارات أخرى: المرحلة الثانية: عدم المساواة بين الجنسين مقابل المساواة بين الجنسين في الجزائر

1-هل يتم التقليل من شأن المرأة في المجتمع الجزائري الحالي؟

نعم □ لا

إذا كانت إجابتك نعم لماذا؟....

-النساء يعتبرن ربات منزل, بينما الرجال هم من يعملون خارجا □ المجتمع لا يحترم المرأة و لا يزال يراها عنصر ثانوي. □

المجتمع يعتبر المرأة الجنس الأضعف. □ المجتمع يظن بأن المرأة يجب أن تكون خاضعة □

(خيارات أخرى):...............................

-النساء الجزائريات يقارنن أنفسهن بالنساء الغربيات .. إذا كانت لا , لان؟ النساءيعتقدن بأنهنأكثرأهمية من الرجال □ العائلة تكرس فكرة أن المرأة مقلل من شأنها - النساء يعتقدن بأنهن قويات □

-(خيارات أخرى...............................) □

2هل تعتقد بأن المرأة عوملت كما لو أنها دونية في الأيام الماضية؟

نعم □ لا إذا

كانت إجابتك نعم, لأن

لم يكن هناك داعي ل تعليم المرأة لأن دورها محدود.الرجل كانت لديه مكانة قوية □ انعدام المعرفة و النضج □ لم يمتلكن حقوق لانه يعتقد بأنهن دونيات □

خيارات أخرى...............................:

إذا كانت لا, لأن......

كلا الجنسين عوملا بطريقة سلبية- أغلبية الرجال و النساء لم يحصلوا على التعليم. □

-كن محاربات و يمارسن نفس الحقوق/الواجبات مثل الرجال □

.كن محميات بواسطة الرجل و ليس مقلل من شأنهن □

خيارات أخرى...............................:

3-إذا عكست الأدوار و الرجل في المجتمع أصبح مقلل من شأنه , هل سيكون الامر إيجابي أم سلبي و لماذا؟

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4-هل توجد مساواة بين أدوار كل من الذكور و الإناث حاليا في الجزائر؟

نعم ☐   لا ☐

إذا نعم, لأن....

-النساء تتبع معايير المجتمع و المتوقعات ☐   كلا الجنسين لديهم الفرص ☐

-المساواة طبقت في النظام الجزائري ☐

-المرأة تخرج حاليا و تمارس بعض المهن رجالية ☐

خيارات أخرى:...

إذا لا,لأن.....

-الرجال و النساء متساوون لكنهم لا يعاملون ب مساواة ☐

-.هناك ناس لا تزال لديهم مشكلة من كون رئيسهم امرأة ☐

-الرجال و النساء ليسوا متساويين, الرجل أقوى فيزيائيا من المرأة. ☐

-الجزائر لا تزال تحمل الموروث الثقافي الخاص ب هيمنة الرجل نظرا للخلفية الثقافية /الاجتماعية. ☐

خيارات أخرى:...

5-هل من الجيد تعليم الأطفال بأن الإناث يجب أن يكونوا أكثر حساسية و عاطفية و اهتمام بينما الذكور أكثر قوة و تحمل ؟

نعم ☐   لا ☐

إذا كانت الإجابة نعم, لأن...

لتفادي سوء الفهم بين الأولاد و البنات لكي يكونوا أكثر وعي في التعامل مع المرأة ☐

.الأطفال عليهم إتباع معايير المجتمع ☐   لتشجيع التواصل بين الإناث و الذكور ☐

خيارات أخرى:...

إذا كانت الإجابة لا, لأن...

-الأطفال يجب عليهم أن يكونوا حياديين حين يتعلق الأمر بالجنس الخاص بهم -يجب أن نمنحهم حرية أكبر بدلا من إرغامهم على سلوك خاص بجنسهم. ☐

-يجب علينا أن نعلمهم بأن كل البشر حساسين و أقوياء. ☐

يجب أن نتجاوز تلك المعايير المبنية اجتماعيا فقط. ☐

خيارات أخرى:...

6-هل تظن بأن يجب أن تكون هناك مساواة مطلقة بين الجنسين(مثل:لا يوجد قيود على الدور الوظيفي و المساواة في الرواتب و العمل المنزلي و حصة رعاية الأطفال في المنزل)

نعم ☐   لا ☐

إذا نعم لأن...

-لا يجب أن ترتكز أدوار الجنسين على بعض الاختلافات البيولوجية. ☐   كلا الجنسين يجب أن يروا بتساوي. ☐

-هي فقط فكرة شائعة بأن الرجال و النساء مختلفون. ☐

-.النساء يتعرضن للعنف لذا يجب أن يشعرن بأمان مع المساواة المطلقة. ☐

خيارات أخرى:...

إذا كانت الإجابة لا, لأن...

طبيعة الجنسين مختلفة لذا لا يمكن أن يكونوا متساويين ☐   -كل جنس لديه واجبات و حقوق خاصة. ☐

-الرجال لا يستطيعون القيام بعملين في الوقت عينه عكس النساء اللواتي يستطعن التحكم في الأشياء. ☐

-الرجال لا يستطيعون الاهتمام بالبيت و الأطفال. ☐

خيارات أخرى:...

7-ما هو رأيك حول العبارات الآتية؟: الإختصارات: أتفق بشدة(أ.ب), أتفق(أ), لا أتفق(ل.أ.),لا أتفق بشدة(ل.أ.ب), محايد (م)

العبارات	أ.ب	أ	ل .أ	ل ـأ.ب	م
تصور الأمثال الشعبية المرأة على أنها معتمدة و ضعيفة					
الأمثال تشجع التمييز الجنسى و العنف ضد المرأة					
الأمثال عن المرأة تعزز عدم المساواة فى المجتمع					
الأمثال حول المرأة تتناقض مع بعضها					
الأمثال تعطي صورة جيدة للمرأة					

8-هل يمكنك اعطائي بعض الأمثال الشعبية التي ترى بأنها تقلل من شأن المرأة في الجزائر؟

I.……………………………………………………………………………………………

II.…………………………………………………………………………………………...

III.………………………………………………………………………………………

IV.…………………………………………………………………………………

V.………………………………………………………………………………

VI.………………………………………………………………………………

VII......……………………………………………………………………………

VIII.…………………………………………………………………………………

…

أ- هل معناها؟   إيجابي ☐   سلبي ☐

ب- هل يقدمون النساء سلبيا في المجتمع الجزائري؟   نعم ☐   لا ☐

إذاكانت الإجابة نعم لأن....

النساء يلعبن دور ثانوي في المجتمع الجزائري ☐   المرأة دونية في الأسرة ☐

الرجال هم القادة في الجزائر لذلك يستخدمون الأمثال ضد النساء. ☐   النساء لا يستطيعون التعبير بحرية. ☐

إذا لا,لأنها...

-الأمثال ترتكز على تجربة شخص و ليس كل المجتمع ☐   -الأمثال تعطي صورة جيدة عن الأم. ☐

-النساء يستخدمن الأمثال أكثر مما يفعل الرجال. ☐   -الأمثال تقدم النساء ايجابيا. ☐

شكرا لتعاونكم

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Map01 : Algeria during the turkish period

Map02 :Tiaret communes and districts