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A Feminist Critical Discourse Analysis of Algerian Gender-Biased Idioms

A Dissertation Submitted in Partial Fulfillment of the Requirements
for Master's Degree in " Linguistic "

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Dedication 1

The great thanks go to my parents who were with me throughout my academic career and did not fail me in anything. I ask God to grant them health and wellness, to prolong their lives, and to make them a crown above my head and restrain them for my support and pride.

_ Messaouda Bouchekoua

Dedication 2

I dedicate my greetings to the most precious thing I have, my parents, who accompanied me throughout my academic career, and thank them, I am here, as well as to every member of the family, my sisters, my brothers, my friends, and my fiance in particular.

_ Aya Barbara

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List of Acronyms

CDA: Critical Discourse Analysis

FCDA: Feminist Critical Discourse Analysis

Abstract

Feminist critical discourse analysis serves as a bridge between feminist studies and critical discourse analysis. It is in the realm of sociolinguistics. The aim of this research study is therefore to examine Algerian gender ideology and asymmetric power relations in discourse. This dissertation aims to investigate differences in Algerian attitudes and gender power toward specific proverbial biased idioms using a feminist approach to critical discourse analysis. To conduct this study, quantitative and qualitative approaches were done. Moreover, the quantitative approach was used to collect numerous data. However, the qualitative approach was used to analyze the proverbial biased idioms which were selected through a survey of Tiaret people aged 50 to 65 years. A questionnaire was run to fifty participants from Tiaret. Finally, the findings contain a sum of experience and ideas and are an eloquent form of gender. Moreover, the results of this study showed that proverbial biased idioms memorialize the experiences, habits, beliefs, and traditions from generation to generation.

Keywords: critical discourse analysis, feminist studies, ideology, power relations, gender differences.

General Introduction

General Introduction

1. Statement of the Problem

Society's problems are too complex to be considered from a single point of view. This results in multi-dimensional interdisciplinary relationships, such as theories using related disciplines and those seeking to incorporate other or new theories. Teamwork consists of collaboration on a variety of studies in a range of traditionally defined areas. These methods also apply to the data under study. A critical look at the inequalities of social arrangements perpetuated by the use of language. Critical discourse analysis and much feminist language study are founded on the idea that language should be used for social change and emancipation. An international collection of research combining feminist studies and critical discourse analysis are brought together for the first time an analysis of feminist critical discourse.

2. Background of the Study

Critical discourse analysis emphasized the importance of a theoretical perspective for developing impact assessments compared to other discourse analysis methods. Critical discourse analysis researchers tend to think about abstract ideas and processes that guided their research before deciding to sample. They see reasoned opportunities to clarify their work while maintaining academic rigor. However, the CDA principle continued to renew its mindset that some groups benefit from essentials that can change today's cultural practices.

Since the late 1980s, feminist debates and theories have shown that talking about men and women rather than communicating around the world is problematic. In addition, gender as a class influences and operates through relationships between different classes, including gender, race, social role, and geography. It is also a theory associated with concepts such as patriarchy, and culture. Moreover, asymmetrical power relations in gender theory and discourse now operate in more subtle ways, albeit at different levels and in different ways in different communities.

3. Research Aim

The specific aim of this study is to explore the complexity which mean it is crucial to consider gender, power, and ideology while discussing the discourse that governs gender relations. This study aims at:

- a. The role of women and the ambiguities in proverbs.
- b. The attitudes toward feminists in Algerian proverbial biased idioms.

4. Research Questions

What is more, this research leads to asking the following questions:

- What impact may gender inequality have on Algerian culture ?
- What mostly causes gender differences ?
- To what extent do Algerian-biased idioms about women hold facts in society?

5. Research Hypotheses

By these questions, it is hypothesized that:

1. A male partnership that priorities male dominance over decision-making and limits on female independence, as well as violence and disrespect for women.
2. Women's ignorance of their rights and capacity to achieve equality is a fundamental factor in gender differences.
3. The Algerian-biased idioms represent linguistic and cultural backgrounds

6. Significance of the Study

Traditions and culture in Algerian society are unfavorable for women, including restrictions on their freedom. Also, Algerian culture sees women as inferior to men. Therefore, this article aims to discuss the proverbial biased idioms against women in Algeria.

7. Research Methodology

In this study, qualitative and quantitative methods are used. The corpus of this study included an analysis of 14 Algerian proverbial biased idioms that were selected through people from Tiaret aged 50 to 65 years. Seven of which are feminist proverbial biased idioms and the other seven were anti-feminist proverbial biased idioms. Also, a questionnaire was filled in to determine the attitudes of Algerians toward thoughts about women. The target of this survey is 50 respondents from different ages and genders.

8. The Structure of the Dissertation

This thesis is divided into three chapters. The first chapter is about the literature review which includes the definitions, origins, critiques, and the three main approaches for critical discourse analysis. It also includes its relationship with gender. The second chapter introduces the feminist theory, including the theme of feminism, and women's language, making men and women different genders. The final chapter provides a framework for analyzing the Algerian proverbial biased idioms. It also presents the methodology and results of showing the attitudes toward women in Algerian society.

Chapter One: Literature Review

Introduction

The exchange of gender research discourse by learners in the linguistic and literary fields in an attempt to explain the language usage throughout a range of academic disciplines. This chapter provided an introduction to critical discourse analysis. It emphasized numerous definitions made by diverse researchers. The origins and criticism of critical discourse analysis were also included. The sociocultural approach of Fairclough, the historical perspective of Wodak's discourse, and finally the socio cognitive perspective of Van Dijk were all considered in this chapter.

1. An Overview of Critical Discourse Analysis

The variability and power of critical discourse analysis have sparked a dispute, according to an overview of the field. As a result much study has been carried out, including corpus analysis and extract analysis. The development of critical discourse analysis (CDA) was driven by social impact. Setting aside institutions and investigating ideological imprinted in non-literary texts helped increase its performance and broaden its reach.

According to social research based on social history, semiotics, and linguistics, CDA has been viewed as a problem by the scientific approach, which is also considered important. Objections filed against the CDA and new trends that push boundaries. To clear up any misunderstanding associated with this term, and also explains what it means by critical. It is equally important to clarify commonly used terms such as text, discourse, context, and others that play a central role in the CDA, especially ideology, power, control, prejudice, and representation.

Critical discourse analysis has different methods and approaches. Political rhetorical, interpretive political, and discursive psychological approaches were some of the techniques. The political approach continued to conform to the method of political discourse that addresses social essentialism. Kramer's (2007), focus was on methods based on the evolution of objectivity across time, as well as the role that

power and politics play in the dissemination of objectivity. Contrarily, rhetorical analysis started with language and focused on the character and significance of rhetoric and its placement in social texts such as plot, discourse association, reasoning, narrative, meaning, interpretation, and framing, and takes a critical tool at the social context and attitudes. Finally, discourse psychology methods use a wide range of intellectual sources, including discourse analysis, ideological criticism, critical interpretation of philosophy, psychoanalysis, and ethnomethodology. Through this method, inner mental processes are seen as being composed of discursive processes.

One of the researchers recruited to the CDA is Halliday (1985), whose work is called '*Systemic Functional Grammar*'. He emphasized that linguistics does not only influence the development of CDA. He also referred to sociology, social theory, and philosophy. CDA focused on features that contribute to the discourse structures in which dominant ideologies are accepted or challenged and competing and opposing ideologies coexist.

Wodak, Fairclough, Kress, van Leeuwen, van Dijk, and Chilton are researchers who represent an important strategy in areas of interest such as inequality, governance, literacy, and media. Van Dijk (1997) is an intervention that included various semiotic tools, language, and non-language. However, the field has been seen as informed by the standards, methods, and analytical methods known as '*Critical Language Studies*' (Billing 2003). Van Dijk (2009) also considered the term '*Critical Language Research*' and thought it helpful to understand it as a combination of theory, practice, and analysis.

2. Definitions of Critical Discourse Analysis

Critical Discourse Analysis is a growing scientific field that includes many different language-learning concepts and methods.

Meanwhile, according to Wikipedia, discourse is defined as a "generalization of ideas used in discussion within each communication setting". The analysis was breaking down complex concepts into smaller pieces for a better understanding.

On the contrary, as stated by Fairclough (1993),

By critical discourse analysis, I mean analysis that seeks to systematically explore often ambiguous relationships of causality and determination between discursive practices, events and texts, and wider social and cultural structures, relations, and processes: to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power, and to explore how the opacity of these relationships between discourse and society are factors securing power and hegemony. (p .142- 33)

According to Fairclough (1993), CDA is a speech analysis that creates a relationship between different groups and nations. It focused on the text and events of events, connected them to the general perspective of human speech culture, and showed inequality and social relations. It examined social efforts through elite hegemonic attitudes and ideological texts. It follows hegemonic behaviors and ideological texts by examining how power affected people.

Frohman (1994):

Discourse analysis is a way of approaching and thinking about the problem provide a tangible answer to problems based on scientific research, and enables us to understand the conditions behind a specific problem and make us realize the essence of that problem and its resolution.

In this context, discourse analysis is a method that examines the collaborative approach to discourse research, which sees language as a means of social interaction, which is called critical discourse analysis.

According to Budd and Raber (1996), they said that the CDA carefully examined texts systematically to determine the underlying structure of speech. By examining the conflicts that humans create. CDA helped to understand the relationship between terminology. Evaluation and study of forms of sovereignty—transparent and opaque, based on power and control while on the process and structure of discrimination.

In accordance with Van Dijk (2004), " Critical Discourse analysis is a type of discourse analytical research that primarily studies the way social power abuse occurs, dominance, and political context ".The CDA looked at all discourse, written or spoken, about politics, governance, and social practices such as the inequality of fundamental rights and racial discrimination. Believe that analysis is particularly important to the CDS. The focus is on analyzing the practices of these practices from an economic and political perspective.

Regarding CDA as an analytical system defined by Kramer (2007), he stated

attends to discrete portions of the language with a particular socio-historical context to provide a multilayered analysis of an examination of how language functions to convey surface-level language as well as the underlying dynamics of social interactions, cultural legacies, institutional influences, and ultimately power. (p. 93)

Analysis of critical discourse considered the function of texts as a critical process in changing social and institutional relations among citizens such as ethnic, economic, educational levels, gender, religion, and age.

3. Origins of Critical Discourse Analysis

A critical content analysis, conceptual and linguistic framework was developed from CDA, social theory, early research, linguistic literature, and interactive discussion. Some defenders of the CDA were impressed by Marx's critique of the capitalist exploitation of workers.

However, CDA researchers were influenced by Gramscian Hegemony (1971). Their work includes expressing the idea that power can be exercised, control can be exercised, and that oppression, oppression, and exploitation can also be achieved through support.

Foucault (1972) assumed that consciousness determined social production. Unlike Marx and Habermas, he does not accept the existence of self-control but believes in the fact that the individual participates in power relations. The author of the CDA is attributed to Habermas(1981), whose main contribution was communication theory. According to him, the theory of legitimacy is related to the theory of communication and was universally assumed in all languages. He argued that language can be used as a strategy or a communication tool. Finally, the validity claim can be challenged and defended in non-communication situations. It is based solely on the feelings and understanding of everyone affected by the message. This feature is not available in the native language. The CDA carefully struggles with the use of good language.

4. Critiques of Critical Discourse Analysis

For over 20 years, Cda has emerged as a way of seeing, thinking, and approaching. In addition to attracting the attention of many medical professionals, CDA research has also been criticized. The multifaceted nature of the CDA makes it open to criticism from researchers who use methods and theories in different ways. First, Billing (2003) argued that they were important components of CDA.

Like Widdowson (2004), it denies that CDA is the cause. He doesn't believe in his analytical models. He opposed what was understood as text. It is also noted that there is a difference between the above meaning and the interpretation of the correct meaning offered since it is a business of speech or speech, not text content.

However, from Widdowson's point of view, this was doubtful because it suggested a sentence very separate from a speech. It defined CDA as a neutral, arbitrary, traditional selection of language elements. He also believed the CDA was

important because of its integrity, political integrity, and ethics. He believed the CDA should prioritize its goals, methods, and practices.

Talked about the shortcomings of CDA from Chilton's (2005) study. CDA is a theory of language, a social science that shows how speech affects others. In addition, Chilton pointed out that the study of critical analysis is not based on a specific curriculum. Given its audience and resources, the CDA may be limited to social media.

5. Critical Discourse Analysis and Gender

Deborah Cameron (1998,2006) was a CDA researcher on gender and language. Cameron was widely regarded as a critic of Tannen (1990). For example, she believed that there was a misunderstanding between men and women because they come from different cultures. Cameron (1998) argued that his views on how gender affects social relations remain the same. She said: " As long as the right contextual conditions apply, there will be no ambiguity about what the indirect strategy means, because participants take for granted one person's entitlement to request an item and the other's responsibility to provide it "(p.449). But in the workplace, if men do not understand women, they give direct orders. Because men do not think women should be better off than they are.

There was an important study developed by Stoke and Smithson (2002). They determined how gender entered the conversation. They saw that gender needs to be clearly stated in the discussion. It will also be seen that it voluntarily fixed a more average time in a clear direction. Gender is also targeted in subtle ways.

Feminist Critical Discourse Analysis (FCDA) is a synthesis of critical discourse and feminist studies in the present and contemporary, a rich and nuanced study of the complex study of power and ideas in speech, and perpetuates the hierarchy of gender leadership. The goal is to improve focus. In addition, the governance of gender ideologies and established power disparities between men and women are closely linked to other forms of social identity and perceived as diverse. In addition,

gender stereotypes and power asymmetries have become more nuanced in today's period as they emerge with new openness under the influence of anti-feminism.

The critical discourse analysis is seeing growth in the area of feminist critical discourse analysis. The latter studied discourse as causing and maintaining sexism and gender inequality, as shown by later studies (for example 2000, 2005). Five feminist critical theory tenets were listed by Lazer (2007). The first is the 'feminist analytical model', in which the goal of criticism was to create social change. The second was 'gender as an ideological construct', that was, ideology created a difference between men and women, created a division of labor, and taught only biology and women. Third, the 'complexity of gender and power relations' represented an explanation of inequality. This was complex and inconsistent and should be thought through nuanced and clearly. Language and culture were an integral part of the creation and exploration of gender identity. Finally, it included 'significant changes to the implementation'. Because both union players and feminists need to think about the practice.

6. The Approaches of Critical Discourse Analysis

Critical discourse analysis was a critical approach based on the work of three academics, namely Van Dijk's theory, Wodak's linguistic-historical theory, and Fairclough's cultural theory. Combining these three techniques existed useful for analyzing critical texts.

6.1. Fairclough's Socio-Cultural Approach

According to Fairclough's analysis, the discourse was viewed as an oral or written discourse that simultaneously included visual imagery, discussion, production, use, distribution, and community leadership. Fairclough offered three definitions for analyzing text and speech. The first was the interpretation of the relationship between the dialogue/interaction process and the text followed by a translation of the relationship between language and social and cultural context, to explain the text's content.

There were many assumptions in Fairclough's theory that underlie some speech preferences. Far from being empty and innocent, these thoughts were emotional and inspiring. Thus, discourse can have an emotional impact by creating and potentially creating a relationship between classes, genders and races, lineages, traditions, and minorities in the way they present things and place people. Fairclough (1989) believed that " the exercise of power is increasingly achieved ideology in modern society ". In order to play with the relationship between power and thought, the speaker introduced the idea of hegemony. By this, he meant that hegemony

is a theory of change about the evolution of power relations that allows for a specific focus on discursive change, but at the same time a way of seeing it as contributing to and being shaped by wider processes of change. (Fairclough,1993, p. 92, as quoted in Jahedi et al,2014, p. 30)

According to Fairclough (2001, p. 124), the political idea of hegemony " can be usefully employed in analyzing orders of discourse ". He added as well " an order of discourse in a network of social practices in its aspect. The elements of orders of discourse are not things like nouns and sentences elements of linguistic structures, but discourses, genres and styles"(Fairclough,2003,p.24).

Additionally, he put a lot of effort into making ensuring that the speaking order was flexible and could alter over time. The power dynamics in the partnership can be altered to determine these changes.

According to Fairclough,

Changes in power relations at the level of the social institutions at the level of the social institution or of the society determine how discourses are structured in a given order of discourse and how structuring changes over time. Power at these levels includes the capacity to control orders of discourse; one aspect of such control is ideological-ensuring that orders of discourse are ideologically harmonized internally or at the societal level with each other. (Fairclough,2001, p.25)

6.2. Wodak Discourse-Historical Approach

Wodak's approach to the history of speech understood speech as a form of culture. Therefore, he believed that "studies in CDA are diverse, drawn from a range of theoretical perspectives, and focused on various types of information and approaches "(Wodak, 2001, p. 5). Wodak's focus was on the multidisciplinary and electronic nature of CDA. The problems of the CDA community were far too intricate to be understood from just one angle. Consequently, in order to comprehend and explain, many theories and approaches must be blended.

According to Meyer (2001, p. 25) and Wodak (2009, p. 20)," all discourses are historical and can therefore only be understood concerning their context ". The communication that was said was related to other communications that took place at the same time or before them. For Wodak, the concept of context was important to the CDA as it demonstrated the philosophical, political, and ideological thought impact of the discussion.

Wodak explained some of the key questions of current research for the CDA, arguing that behavior at all levels included the past, current events, and visions of the future in many areas of life. It showed the unity that has always existed. Wodak (2001:11) invoked the principle of triangulation to examine the interaction between discourse and other cultural practices and norms. In the CDA, this principle suggested a different approach to data collection. After covering the theoretical and methodological approaches, it is time to understand how CDA is used.

6.3. Van Dijk's Socio-Cognitive Approach

Van Dijk's approach to social cognition, which understands speech as a cultural phenomenon, was consistent with Fairclough's critical approach. But he focused on speaking practice. Van Dijk focused on the social experience rather than the harmony between text and people. He said that social cognition is "socially shared representations of social structures, relationships, and groups, as well as mental processes like interpretation, reasoning, inference, and learning " (Van Dijk, 1993,

p. 257). He argued that the CDA should take into account the different types of social knowledge shared by groups (groups, organizations, and associations).

Van Dijk (2001). According to him, there are two levels of speech analysis. He determined the level of microscopic social behavior that included the use of language, speech, speech, and communication. The macro level was about power, dominance, and inequality between groups. (Van Dijk,2003).

Furthermore, from Van Dijk's point of view, he argued that the CDA approach is based on an understanding of the emotional structure and social relations in discourse. He viewed ideology as " the basis of the social representations of groups" (Van Dijk,2006, p. 131) and defined ' social power ' in terms of control. Therefore, four groups were therefore more or less powerful if they can exert greater or lesser influence over the behaviors and perspectives of other groups (Van Dijk, 2003, p. 354-5). Because of this, he remarked, "Groups have more or less power if they can more or less control the acts and minds of members of other groups "(Van Dijk,2003:35_45). In addition, he added, ideological debates were often framed by ideals of self-praise and negative criticism of others.

In conclusion, Van Dijk argued that the CDA should no longer limit the analysis of connections between speech and social structure. However, the use of language and speech is always based on thought patterns, goals, and social expressions (intellectual, behavioral, emotional, thoughts, patterns, and values) of language users. This is the cultural triad model that underpinned Van Dijk's approach to social cognition. As evidenced by much of Van Dijk's work, critical analysis of his writing focused on the concept of 'us' and 'them' and the discourse patterns and strategies used to gain control.

Conclusion

This chapter makes clear that the purpose of content analysis was to highlight the fight against social inequality, abuse of power, and discrimination, but most studies have not attempted to reconstruct the struggle. Instead, it focused on eliminating oppression and ideological discrimination. Analysts can use critical discourse analysis to understand texts describing relationships and issues. Therefore, the critical discourse analysis's purpose was not to clarify the situation. Rather, its purpose was to expand the level of mind and make one aware of one's flaws and unconscious motivations.

Chapter Two: Feminist Theory

Introduction

This chapter considered that the main theme of feminism throughout history has been gender inequality in societies. It has what feminism has made a theory and is now called a feminist critique of literacy. It was also literary criticism. As in other literary criticism, it has to do with its characters, themes, etc. Also, it supported that depictions of women can be found. The role of women and the ambiguities in proverbs can be resolved with the details of literary criticism.

1. Definition of Feminism

The word ' feminism' is a term often used by radicals and misogynists. The personal life exhibited this trend. Males and females both shared the same prejudice against feminism. In Western civilization,

The central idea of feminism is that women should be subordinate to men. Feminism aims to free women from this position of servitude and to reshape society so that patriarchy is eradicated and a culture that is fully inclusive of women's goals and aspirations is established.(Edgar & Sadgwick, p.124).

As feminism was created and scholars became interested, many fields emerged over time, feminist literacy criticism and theory, for instance.

Rosalind Delmar, a historian, stated that the definition of ' feminism ' was taken for given by both feminists and non-feminists, and that this definition is used for self-affirmation. " The notion that feminism's meaning is ' obvious ' needs to be contested, the author continues. It now makes comprehending feminism difficult due to its variety, peculiarities, and specificity (Kolmer & Bartkowski, p.27).

As seen by Delmar's example of how to develop a definition of feminism,

Many would agree that at the very least a feminist is someone who believes that women experience discrimination due to their sex, that the social, economic, and political order needs to be drastically changed (some right even say restored) in order to meet their unique requirements, which are currently unmet and negated. (p. 27)

She acknowledges that things get complicated as feminism has different branches, methods, and focuses.

2. Waves of Feminism:

Two professors of gender studies. The wave of feminism was described by Wendy Kolmar and Frances Bartkowski in their book, ' Feminist Theory: Reader (2005). At the end of the eighteenth century, they were the first to describe the place of women and how " the majority of women in the United States and Great Britain had no public legal presence. They were either spouses identified by their husbands or daughters identified by their father's position ", according to (Kolmar & Bartkowski, p.62). During this time, the phrase ' feminist theory ' was not in use, and the demand for women's rights was not taken seriously.

Mary Wollstonecraft wrote ' Vindication of the Rights of Women ', which was published in 1792. She asserted that men should see their wives not only as women but also as partners, he called for equality between women and men.

The period following the ,1920s was referred to as ' lower world ' of American feminism. The suffragettes,

were disappointed to discover that the women's vote did not radically after the outcome of the elections, women voted in relatively small numbers and, for the most part, with their husbands, fathers, and brothers, and brothers. Suffrage organizations at the same time. The

1920s woman depicted as the ' flapper ' is one who is more sexually and socially liberated but who is not a political activist in the sense that her surrealist foremothers would have dreamed. (p.136).

The word ' girl' originated in what was in the 1980s, it was thought to be the third wave f feminism. These women regard themselves as autonomous and powerful. Women were still having a hard time debating issues that had been around for more than a century in the 1980s.

Feminist theory and scholarship had, by the conclusion of this time, drawn out a field of inquiry that has fairly fully infiltrated both what we know and how we know it, even though fresh voices continued to enter its multiplayer discussion (Cixous, Hélène, et al,1976, p.383).

In the early 2000s, the focus of women's studies shifted to gender studies (p.530). Self-affirmation and accepting the diversity of gender and identity became the main topics of discussion. The start of the fourth wave of technology-driven feminism was regarded as occurring in the late 2010s. Utilizing media and platforms, women advance feminism and their cause. Gender equality and sexual diversity were the primary concerns of this wave.

3. Language and Women

Lakoff's 1975 work, ' Language and Women's Place ', marked the beginning of sociolinguistic study of women's language. Lakoff examined how men and women communicate differently from one another and how these disparities vary on various levels in her book.

According to Lakoff, " If a tiny girl ' talks roughly ' like a masculine, she will typically be evacuated, soldered, or made fun of. In this sense, society, represented by a child's parents and friends, keeps her in check and in her place "(Lakoff, p.40). It doesn't matter because social evolution was a process. She did, however, note that this could be a linguistic issue.

If the little girl learns her lesson well, she is not rewarded with unquestioned acceptance on the part of society; rather, the acquisition of this special style of speech will later be an excuse others use to keep her in a demeaning position to refuse or take her seriously as a human being. Because of the way she speaks, the little girl - now grown to womanhood - will be accused of being unable to speak precisely or express herself forcefully (p.40_41).

She spoke proudly, saying that children, regardless of gender, are harmed by using female language from childhood.

At the age of ten, boys and girls begin to acquire two different languages, claimed Lakoff. It has the effect that " the boys have unlearned their original form of expression and adopted new forms of expression, while the girls retain old ways of speech " (p.41). Girls faced pressure from society at a young age to speak and behave and are criticized for not following the norm, while boys are given ideas and space to develop their ways of communication and language.

As well as room to hone their linguistic and communication skills. If a girl commits something, she will be punished for it. If she doesn't learn how to speak properly, she will be mocked and criticized for being unfeminine; if she does, however, she will be mocked since she will not be able to speak effectively or participate in a serious discussion, which implies that she is not fully human (p.41).

A girl came across two things. She is too young to make her own decisions, so society does it for her.

Lakoff made clear that women find their own words, which should be universal and neutral, contradictory to themselves; but make the role inconsistent reflecting " a deep bias on the part of our culture [...] against women being accorded full status as rational creatures and individuals in their own right " (p.42).

Lakoff provided an illustration of how society discrimination against people of all genders. If a man and a woman both say. ' the wall is mauve', when they see a red wall (p.43), they will have two reactions to the observation. No one is blind to a woman's observation. However, one man asserted that she was sarcastically impersonating a woman, homosexual, or an interior decorator (p.43).

Like beige and lavender, which most men lack, women's language is seen as strong, and men find these words " irrelevant to the real world "(p.43). Lakoff used this example to show that in certain situations, men can ignore women because they do not think the situation matters. Just as men and women are different, so are their words.

Girls should act like women from childhood. Parents are pressured by society to raise their daughters this way, and if they fail, they do not care for individuals or their kids. Men can raise their voices and lose their composure when they become angry, but when women do the same, they are labeled as ' mad women ' because " women are allowed to fuss and complain, but only a man can bellow in rage " (p.45).

4. Society and Gender

Beauvoir was a French philosopher, feminist theorist, and feminist existentialist. She was known for her book ' *The Second Sex* ', published in 1949. This book was considered the fundamental work of feminism and marked the beginning of the second wave of feminism.

Females are part of the human species, and they continue to make up around half of the population today as they have in the past, according to Beauvoir. However, we are constantly urged to be, stay, and become women because we are taught that femininity is under peril. Therefore, it would seem that not every human being is inevitably a woman; in order to be taken into account, a person must share in the mysterious and imperiled reality known as femininity (p. xvii)

Beauvoir questioned the connection between women and femininity (p.xviii). In addition, her book's central thesis was that women have generally been forced to hold a secondary position to men since patriarchal times (p.xiii). Women were considered the second gender_ *the other* _ about men. Males were considered primary by default and considered the other genders and subganders. Because they were seen as males, women were considered the second sex. She was nothing without him. In order to demonstrate this, Beauvoir shared the following tale:

A well-known female author once objected to having her picture taken for a collection of photos specifically on female writers because she wanted to be included with the guys. But she used her husband's connections to secure this privilege! Women who identity as males yet claim to be treated with respect and consideration by men (p.xviii-xix).

Women need to use relationships with men to succeed. Beauvoir suggested that her womanhood was obsessed with her femininity and the way her society defined it. She was incomparable to her two predecessors in terms of male and female characteristics,

Men are frequently used to refer to all people, which suggests that they stand for both the positive and the neutral, but women exclusively stand for the bad, as determined by limiting criteria, without reciprocity. It is annoying to hear a man say, ' You think thus and so because you are a woman ', in the middle of an abstract discussion, but I know that my only response is to respond, ' I think this and so because it is true ', thereby eliminating my subjective self from the discussion (p.xix-xx).

By seeing women as sexual and ' other ', men deny their humanity and undermine their sexuality and gender.

Men are right because they are men and women are wrong. After all, they are women (p.xx). The man did not ask about his way. As a woman and as a man it is gender (p.xx). That woman defined and differentiated that she was accidental, non-

essential part of man's relationship with her, not he. She is the Other, he is the Absolute, and he is the Subject (p.xx-xxi)

Beauvoir argued that a person is born either male or female, but his femininity and masculinity are shaped by society. As a result,

One does not become a lady at birth. There is no biological, psychological, or economic destiny that determines the role that a human female plays in society rather, it is civilization as a whole that elaborates on this intermediary good between the male and the eunuch that is known as feminine (p.301)

One of the primary claims made by Beauvoir in the *Second Sex* was this. Biology, religion, or social class did not define who a woman was. It was defined by how society viewed women and femininity.

The most compassionate of men, according to Beauvoir, " never fully comprehend a woman's concrete situation ". When folks hurry to defend advantages whose full extent they can hardly assess, there is cause to have a great deal of confidence in them (p.xxxii). Men and women should have equal opportunities both as children and as adults because they are created equally. Nevertheless, because of how society viewed femininity and masculinity, that is not the case as Beauvoir said.

Women are educated by society to become " in the bosom of the family, the woman seems in the eyes of childhood and youth to be clothed in the same social dignity as the adult males " (p.xxxii), despite the fact that they are not born subordinate and passive. Beauvoir proposed that boys and girls be raised differently in schools starting at a young age because of this. Society must change its perception and definition of gender so that women do not become inferior and passive. Because of the way that masculine conceit has turned the " female question into ' quarrel ', which impairs one's ability to reason, the ' female question ' appears inconsequential " . People have worked nonstop to establish the superiority, inferiority, or equality of man and woman " (p.xxxiii)

Beauvoir argued that before society could change its views on gender and specifically on femininity, all preconceived notions of superiority, inferiority, and quality had to be changed, ignored, and forgotten to start over.

Conclusion

This chapter made the case that criticism does not necessarily entail critiquing something negatively by pointing out its shortcomings. It is envisioned as a strategy that pays significant attention to detail instead. . It emphasized how gender and language were the main topics of feminist criticism. Lakoff's concentration on language and gender, as well as his beliefs about how linguistics relate to literary theory, were also featured. Her area of study, linguistics, was a type of literary criticism that put a focus on language use.

Chapter Three: Research Design and Data Analysis

Introduction

In this chapter, fourteen Algerian proverbial biased idioms are examined. Seven are feminist proverbial biased idioms. However, the other seven are anti-feminist. After reviewing the fourteen probes, the data were collected in Tiaret by a questionnaire sent to 50 participants of different genders and ages. The questions referred to the Algerian proverbial biased idioms. Finally, the chapter ended with a discussion of the most important findings.

1. Research Design

All scientific research can be divided into main approaches. Both approaches were employed in this study. A qualitative approach was used to analyze the Algerian proverbial biased idioms. Meanwhile, a quantitative approach was used to collect a large number of data to explore the similarities and differences between male and female opinions.

2. Participants

The total number of participants who responded to the survey is 50 participants. They were of different gender and age and had ideas of commandment proverbs about women.

3. The Qualitative Approach

Qualitative research attempts to describe, understand, and explain a situation in its context. Therefore, the use of descriptive detail is to build context and allow people and structures within the study to be understood from the overall context. Here, we have done this by analyzing proverbs about women to help us understand their backgrounds.

4. Data Collection

The methodology is best characterized as being qualitative and quantitative. Quantitative by calculating the frequency of the questionnaire's answer, and requiring minimal descriptions in reporting correct or different responses to the questionnaire. Rather, a qualitative analysis was used by collecting and analyzing the Algerian proverbial biased idioms which were selected through a survey of Tiaret people aged 50 to 65 years and asking participants about their attitudes toward these proverbs.

5. The Questionnaire Design

Data were collected after the questionnaire distribution. The latter consisted of 13 questions asking participants to know their attitudes toward women. First, they were asked to provide information about their gender and age, which could lead to differences in responses. Then they were given four possible sources of popular proverbs. In questions 5,8,9,10,12 respondents gave their opinions. The scale used in questions 6 and 7, this scale was intended to measure the informant's attitudes.

6. Data Analysis

This section first presents an analysis of the Algerian proverbial biased idioms regarding women. Next, the survey participants are provided.

6.1. Analysis of Algerian Proverbial Biased Idioms

The qualitative analysis was used by collecting and analyzing the Algerian proverbial biased idioms which were selected through a survey of Tiaret people aged 50 to 65 years.

6.1.1. Feminist Proverbial Biased Idioms

حديث النساء يونس و يعلم الفهامة يديرو شركة من الربح و يحسنوك بلا ما

***Women's talk comes and teaches understand, they run a profit-making company, and they shave your hair without water.**

The wisdom of this saying is that women, with their soft words, overpower males and achieve what they want. It also contains a warning against approving women's speech.

*النساء إذا اتلجمت و الخيل إذا اتلجمت

***Women, if they put on belts, are like horses, if they put on a bridle.**

Comparing women to horses is an indication of their ancient qualities and high aspiration. Women resemble horses in terms of generosity and nobility.

*الرجال تهد الجبال، و النساء تهد الرجال

***Men break mountains and women break men.**

In this popular saying, we see that no matter how powerful men are, women are stronger than that.

*المرءة تغلبها المرءة و الرجل تغلبه المرءة

***Women defeat women and men defeat women.**

The woman is the enemy of the woman. This saying is circulated, and it is also struck by the effect of jealousy among women, but the enemy of the man is the woman, as she overpowers him with her soft words and behavior.

*مزين النساء بضحكات لو كان فيها يدوموا، الحوت يعوم بالماء و هو ما بلا ما يعوموا

***Women are beautiful with their smiles if they keep it, the whole floats with water, and the women without water float.**

The proverb highlights women's cunning and deception, and strikes at women's behaviors. A woman's laughter does not know what is behind that smile, as it ends with fulfilling the interest, as a woman only laughs to achieve a goal.

*قال النساء غلب الكتب

***The wisdom of women beat the books.**

It is a wisdom that strikes at clarifying the wisdom of women and their customs.

*النساء إلى حبو يدبروا و إلى كرهو يخبروا

***Women manage when they like, and if they hate they tell.**

It is wisdom in the importance of love and hate and their significance in a woman's life. She does her business as usual with calm and discretion if she is in love, but on the other side, if she hates, she cannot hide her feelings because everything in him tells that.

6.1.2. Anti-Feminist Proverbial Biased Idioms

* لا تغرك شمس الشتاء و لا تغرك ضحكت النساء

***Do not be deceived by the winter sun, and do not be deceived by the laughter of women.**

The meaning is that the winter sun is volatile, no matter how it is, do not trust it, like the laughter of women who do not know what is behind it.

*ما في الشتا ريح دافي و مافي النسا عهد وافي

***There is no warm wind in winter, and there is no covenant in women.**

The meaning is that women do not keep their promises.

*أنتوما النسا هدرتكم ما تنحصى و مرقتكم ما تنحسى

***Women's words are countless and their broth is not swallowed.**

In this proverb, women talking in councils is likened to a lot of chatter and gossip, their words circulated at breakneck speed, and their conversation does not absorb time and if it was soup, a person might not be able to swallow it.

*إذا حلفو فيك النسا بات قاعد و إذا حلفو فيك الرجال بات راقد

***If women swear by you, you say wake, and if men swear by you, stay asleep.**

This proverb proves that women's plot is great. That is, despite the strength of men, the cunning of women exceeded that. If a woman threatens a man, she will achieve her gift and will not back down from it, whatever the price. Unlike the man, he defines his threat.

*كيد النسا كيديين و من كيدهم جيت هارب يتحزمو بالثعابين و يتخلّو بالعقارب

***The plot of women is a plot, and from their plot, I came running away. They are girded with sables and interspersed with scorpions.**

This proverb contains an analogy of women's maximum insidiousness to the most dangerous animals as lilacs of decoration. It outweighed irony, malice, and cunning and the plot is of two types: a plot for you and a plot against you, so it is not a condition followed by evil. Therefore, the woman's plot can be a sword in your hand to fight the world, or a dagger planted in your chest.

*اللي عملتو فالرجال أستناه و اللي عملتو فالتساء ما تنساه

***What you do to men, wait for it, and what you do to women, do not forget it.**

Through this proverb, it is indicated that women do not forget revenge. The man reacts and then transcends it, but the woman does not forget.

*كل بلية سبابها ولية

***Every misfortune is caused by women.**

It means that women are the cause of every problem, i.e. behind every problem is a woman.

6.2. Analysis of the Questionnaire

Gender		Age			
Male	Female	18 to 25 years	30 to 45 years	50 to 65 years	More than 65 years
21	29	16	19	10	5
42%	58%	32%	38%	20%	10%

Table 1. Information about Participants.

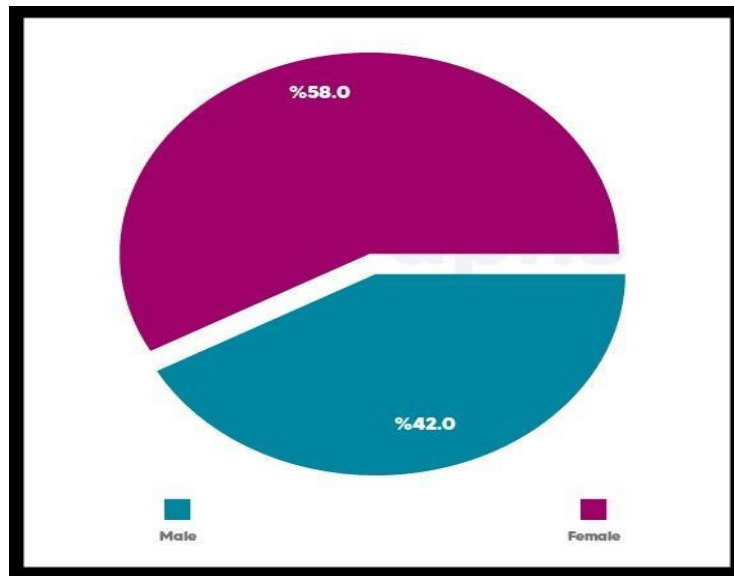


Figure 1. Gender

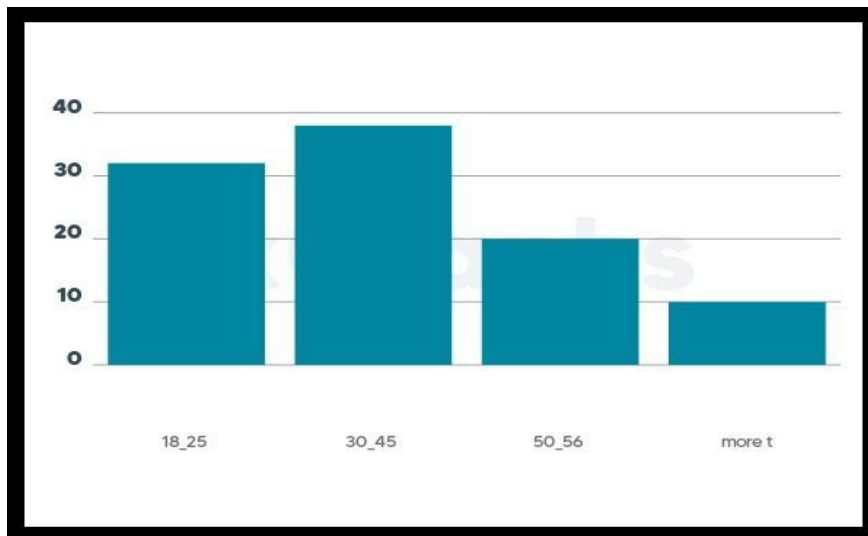


Figure 2. Age

The total number of respondents served is 50 participants. 21 men and 29 females participated in this questionnaire. They are between the ages of 18 and 65. (32%) are 18_25 years old, (38%) are 30_45 years old, (20%) are 50_65 years old, and only (10%) are more than 65 years old or older.

Question 3:Where did you know popular proverbs?

Statements	Male	Male Percentage	Female	Female Percentage
The school	1	2%	3	6%
The Family	12	24%	19	38%
Books	1	2%	1	2%
Social media sites	7	14%	6	12%

Table 2.The Source of Popular Proverbs

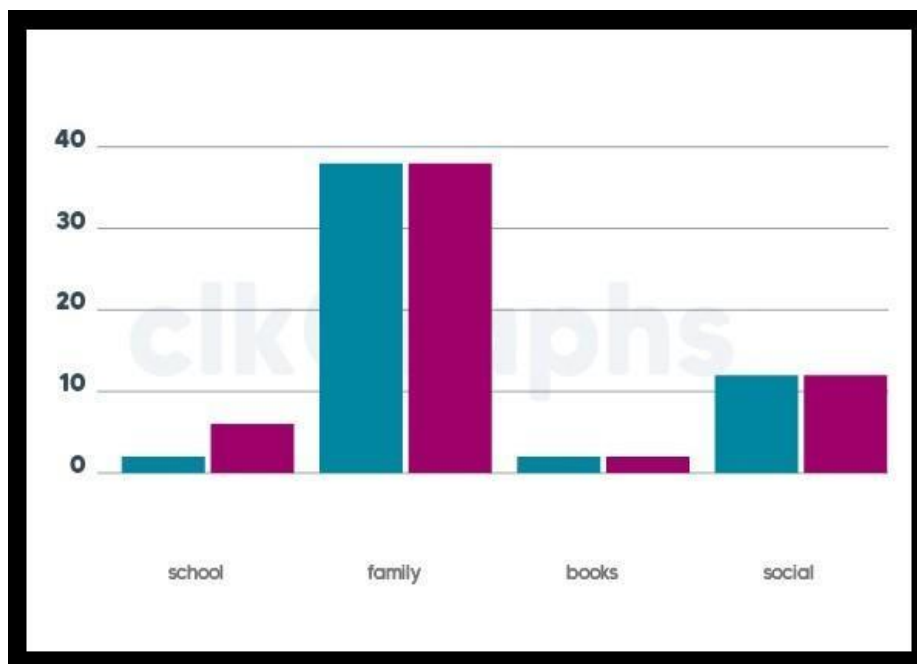


Figure 3.The Source of Popular Proverbs.

Participants gave a variety of responses to popular proverbial sources they knew. Family (62%) is the most common source of popular sayings. (26%) of participants said that social media sites were their source of proverbs. Few informants chose 'books' and 'the school' as a source of proverbs.

Question 4:Who is the person most often referred to in popular proverbs?

Male		Female		Percentage of Male	Percentage of Female
Male	10	Male	11	32%	68%
Female	6	Female	23		

Table 3. The Most Often Referred to in Popular Proverbs.

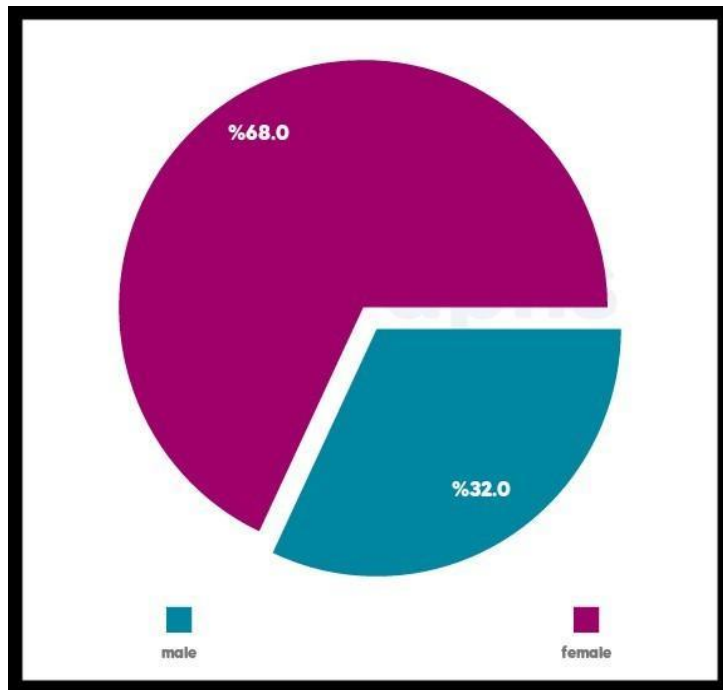


Figure 4. The Most Often Referred to in Popular Proverbs.

The table above shows that participants (68%) said female as the one referred to in popular proverbs. Others (32%) chose the male mentioned in popular sayings.

Question 5: In your opinion, when reading popular proverbs, it is possible to understand their meaning without interpreting them?

Statements	Male	Male percentage	Female	Female percentage
Always	4	8%	8	16%
Sometimes	13	26%	17	34%
Never	4	8%	4	8%

Table 4. The Meaning When Reading Popular Proverbs.

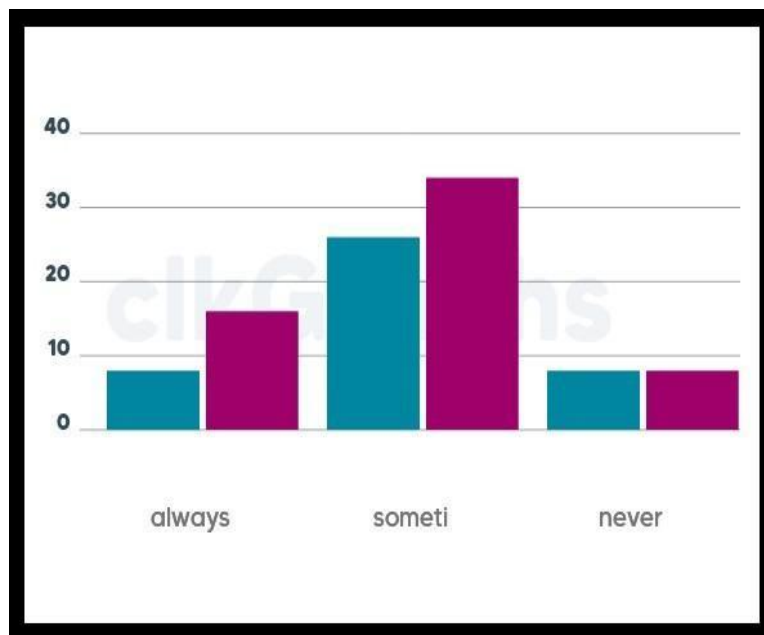


Figure 5. The Meaning When Reading Popular Proverbs.

On the meaning of reading popular proverbs. (60%) of participants said they could 'sometimes' make sense without interpreting the meaning, (24%) said they could 'always' make sense, and only (16%) said they 'never' made sense and replied that they did not understand the meaning of famous sayings without interpreting them.

Question 6: Does the meaning of proverbs depend on the culture of the people who use them?

Statements	Male	Female	Percentage of Male	Percentage of Female
Agree	6	14	12%	28%
Strongly agree	4	8	8%	16%
Disagree	6	6	12%	12%
Strongly disagree	5	1	10%	2%

Table 5. The Concept of Popular Proverbs.

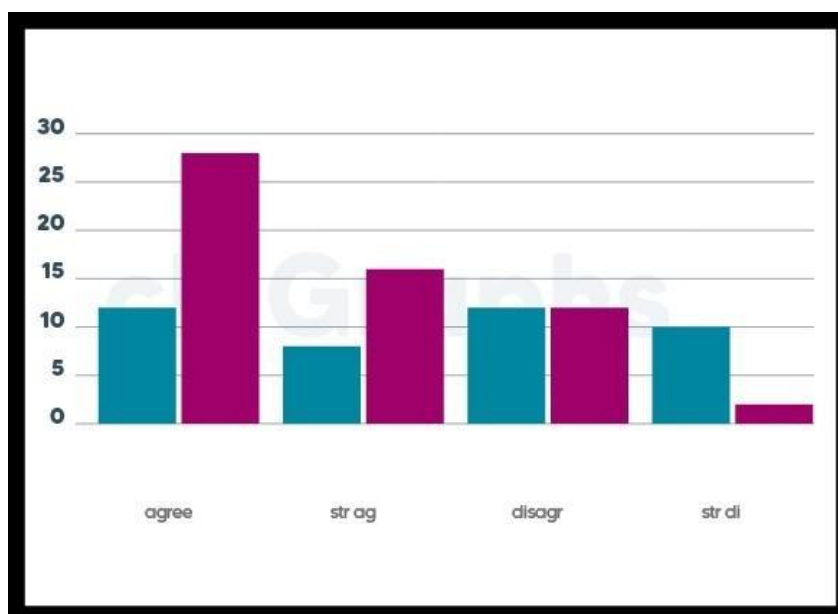


Figure 6. The Concept of Popular Proverbs.

The table above includes (40% of) the participants. It consists of males (28%) and women (12%) who agree with the popular proverbial concept. (24%) participants fully agree, as (24%) of participants also disagree. Others (12%) strongly disagree.

Question 7: Do popular proverbs represent Algerian culture?

Statements	Male	Female	Percentage
Agree	11	18	58%
Disagree	9	5	28%
Hesitant	1	6	14%

Table 6.The Function of Popular Proverbs.

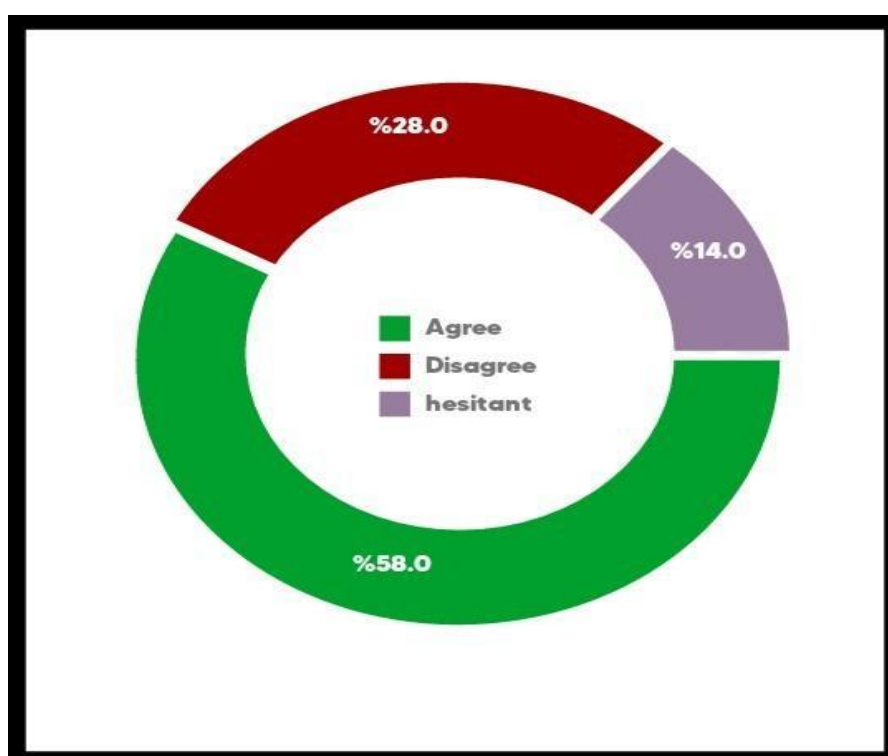


Figure 7.The Function of Popular Proverbs.

In this table dealing with the function of proverbs, most participants (58%) agreed with the information that proverbs represent Algerian culture. However, (28%) were against it and (14%) were hesitant.

Question 8: Are proverbs popular in our time?

Options	Gender	Number
Yes	Male	6
	Female	7
No	Male	15
	Female	22
Percentage	Yes	26%
	No	74%

Table 7.The Importance of Popular Proverbs.

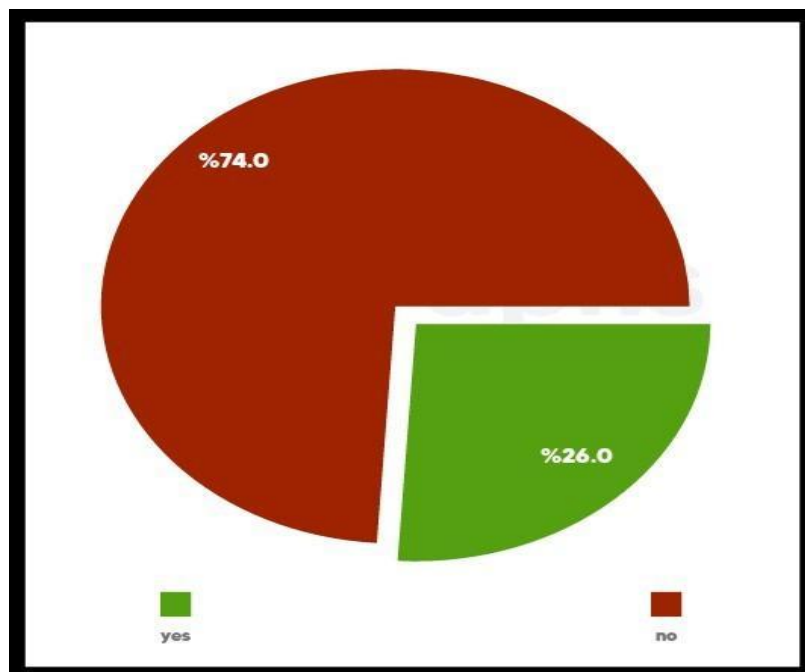


Figure 8.The Importance of Popular Proverbs.

(26%) answered 'Yes' to this question about the importance of popular proverbs, consisting of six (6) males and seven (7) females. (74%) said 'No', including fifteen (15) males and twenty-two (22) females.

Question 9:Do you see that all popular proverbs are biased?

Statements	Participants	Percentage
A little biased	33	66%
Much biased	4	8%
Unbiased	13	26%

Table 8.The Role of Popular Proverbs.

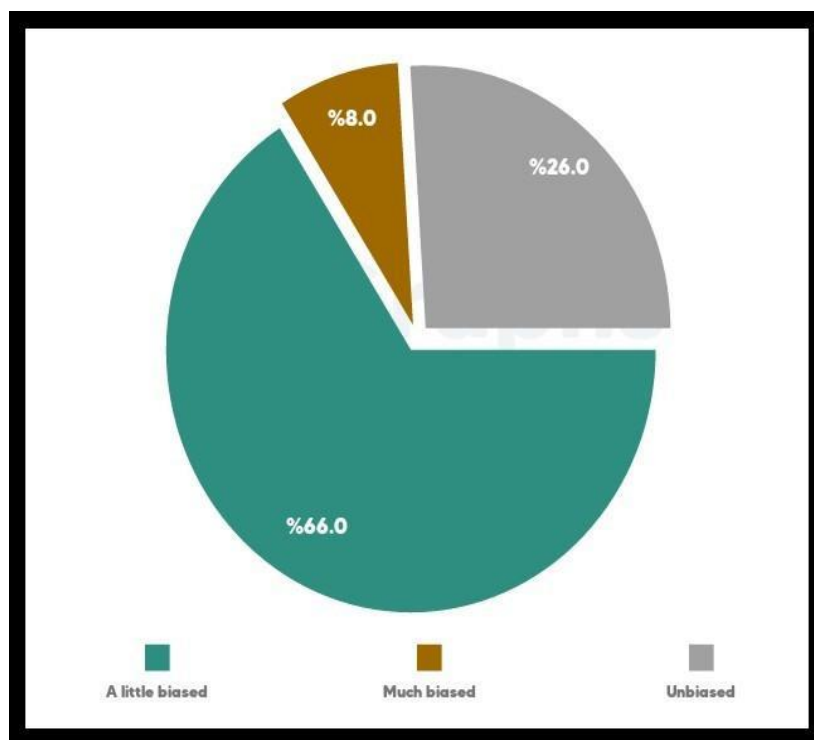


Figure 9.The Role of Popular Proverbs.

The table above shows that (66%) of the participants said that all popular proverbs are a little biased. (26%) said that it is not biased and only (8%) said that it is ever biased.

Question 10: Do you think figurative expressions are:

Suitable		Not suitable	
Male	Female	Male	Female
11	17	10	12
56%		44%	

Table 9. Figurative Expressions Formula.

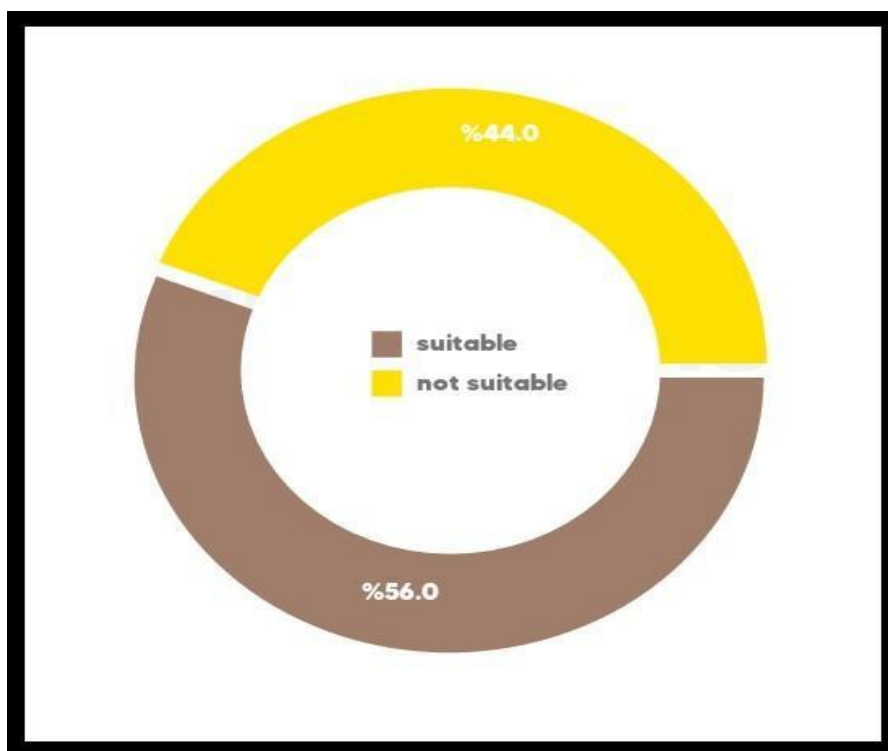


Figure 10. Figurative Expressions Formula.

Here, seventeen (17) females and eleven (11) males (56%) said the metaphor was appropriate. About (44%) of ten (10) males and twelve (12) females said the metaphor is not appropriate.

Question 11:Metaphors can help you:

Statements	Male	Female	Percentage
Improve your language	6	7	26%
Learn new vocabulary	15	22	74%

Table 10.The Role of Metaphors for the Participant.

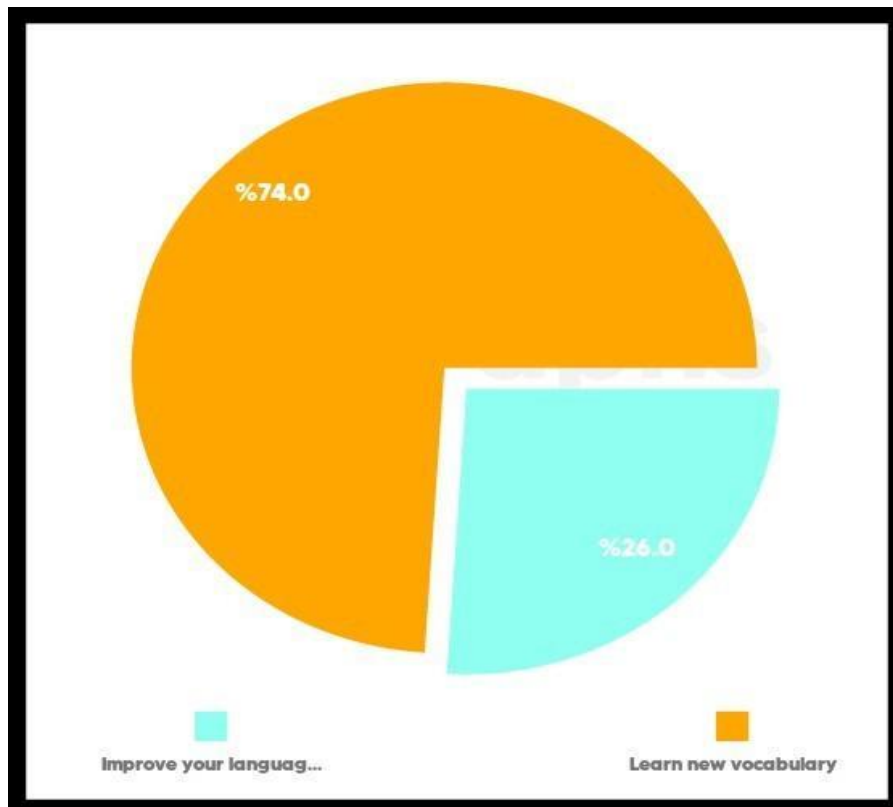


Figure 11.The Role of Metaphors for the Participants.

In this table, very few (26%) said that the role of metaphor is to improve their language. Then (74%) said metaphors help them learn new vocabulary.

Question 12: From your point of view, what is the width of the use of metaphor?

Statement	Participants	Percentage
Self-expression	30	60%
Criticism	20	40%

Table 11. The Participant's Opinion on the Purpose of Using Metaphorical Phrases.

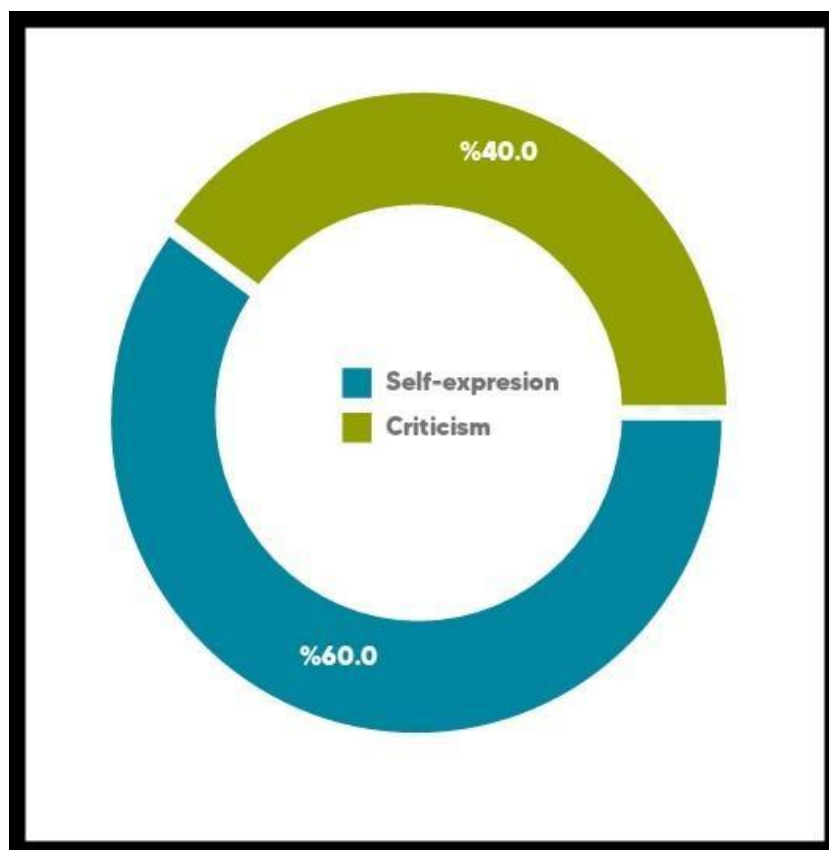


Figure 12. The Participant's Opinion on the Purpose of Using Metaphorical Phrases.

The table above relates to participants' opinions to use metaphors. Thus, (66%) chose self-expression, whereas (40%) chose 'criticism' as the purpose of using figurative language.

Question 13: How can gender-biased language be avoided?

Suggests	Participants	Percentage
Replace gender-neutral words and phrases	30	60%
Communicate with everyone by including reference points from men and women	20	40%

Table 12. The Solution to Avoid Gender-Biased Language.

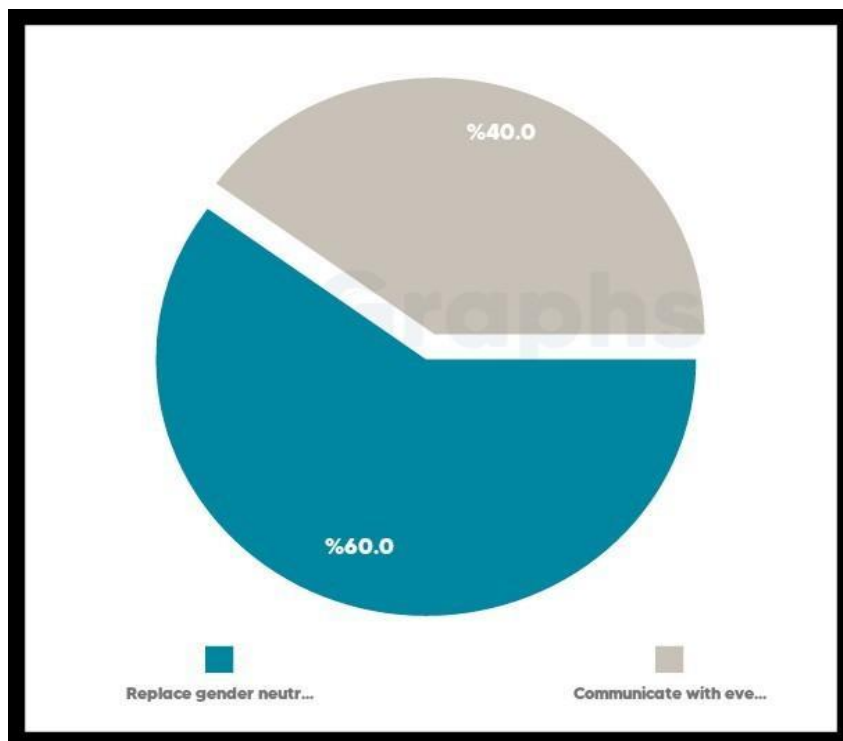


Figure 13. The Solution to Avoid Gender-Biased Language.

The final table represents participants (60%) who said substituting gender-neutral words and phrases was the best solution for avoiding gender-specific language.

Others (40%) chose the second solution which is communicating with everyone, including male and female reference points, to avoid sexual language.

Findings and Discussion

According to the results of this study, women attended more than men. The main age group was 18_25 years old, with only 5 being the oldest. In addition, the main source of popular sayings is represented in the family. This means that the vast majority of people know popular sayings from their family circulation.

Women are most often mentioned in popular sayings. When it comes to understanding the meaning of well-known sayings, they often contain hard-to-understand metaphors, so participants answer that they may sometimes understand them without interpreting them. Furthermore, most participants agree that the meaning of a proverb depends on the culture of the people using it.

Proverbs represent Algerian culture as they are part of the community. Proverbs have been passed down from generation to generation since ancient times. Moreover, popular proverbs are the juices of human experiences through the stair of his life. An expression of situations or events that he established as lessons and proverbs in order for what comes after to use them as an example.

According to participants, all popular sayings are a bit biased, arguing that figurative language is kept. They also point out that metaphors help in learning new vocabulary. Moreover, from their point of view, the breadth of their use of metaphor serves self-description rather than criticism. They also suggested the best solution for avoiding gendered language, which is to replace gender-neutral words and phrases.

After all, as technology brought about major changes and our obsession with phones and social networks became apparent, a common saying spread among seniors and councils of elders.

Conclusion

This chapter is devoted to the practical aspects of this thesis. It described the research methods used for data collection. It also presented the study design, participants, and research tools used for data collection. Finally, it presented, analyzed, and discussed the collected data.

General Conclusion

General Conclusion

In the first chapter of our work, we discussed the history and significance of critical discourse analysis as it relates to society. Additionally, we addressed the goals of critical discourse analysis in scientific research, as it reveals the basic policy based on social systems.

In the second chapter, which was titled the feminist theory, where we came to the relation of gender by power and language, and we explained the role of women and their quest to achieve control over social behaviors, and all that women searched for equality in their rights and duties, just like men.

In the third chapter, as an applied chapter. We developed a questionnaire for 50 people, women and men of different ages. It was about Algerian proverbial biased idioms to find out their opinions on this subject.

Additionally, researching Algerian cultural proverbs and Algerian attitudes towards them suggests that men should always dominate women, and this might be connected to how life functions naturally. In Algeria, women are assumed to be the primary breadwinners while males are the main breadwinners, while women are expected to be primarily responsible for household chores and care given. Men are depicted as stronger, intelligent, courageous, and determined, while women are more decisive in their attitudes.

From this brief study, we conclude that proverbs still play an important role in how people live and behave, especially in male-dominated societies. Proverbs act as propaganda to perpetuate experiences, habits, beliefs, and conventions from generation to generation. They embody a way of life and everything that comes with it in terms of education and morality.

Our case study is specific to the University of Ibn Khaldoun, particularly in the Department of English Language.

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Appendix

Questionnaire:

A Questionnaire about Algerian Proverbial Biased Idioms

Dear participant,

We are giving you this questionnaire as part of the research to complete our master's thesis on biased idioms in Algerian proverbs.

Thank you for your cooperation.

1_Gender:

- Male
- Female

2_Age:

- 18_25
- 30_45
- 50_65
- More than 65

3_Where do you know popular proverbs?

- The school
- The family
- Books
- Social media sites

4 Who is the person most often referred to in popular proverbs?

- Woman
- Man

5_ In your opinion, when reading popular proverbs, it is possible to understand their meaning without interpreting them?

- Always
- Sometimes
- Never

6_ Does the meaning of proverbs depend on the culture of the people who use them?

- Agree
- Strongly agree
- Disagree
- Strongly disagree

7_ Do popular proverbs represent Algerian Culture?

- Agree
- Disagree
- Hesitant

8_ Are proverbs popular in our time?

- Yes
- No

9_ Do you see that all popular proverbs are biased?

- A little biased
- Much biased
- Unbiased

10_ Do you see that figurative expression:

- Suitable
- Not suitable

11_Metaphors can help you:

- Improve your language
- Learn new vocabulary

12_From your point of view, what is the width of the use of metaphors?

- Self-expression
- Criticism

13_How can gender-biased language be avoided?

- Replace gender-neutral words and phrases
- Communicate with everyone by including reference points from men and women

استبيان عن المصطلحات الجزائرية المتحيزة التي يضرب بها المثل

عزيزي المشارك،

نقدم لكم هذا الاستبيان كجزء من البحث لاستكمال أطروحة الماجستير لدينا حول المصطلحات المتحيزة في الأمثال الشعبية الجزائرية.

شكرا لتعاونكم.

1_ الجنس:

- ذكر
- أنثى

2_ السن:

- 18_25
- 30_45
- 50_65
- فوق 65

3_ من أين تعرف الأمثال الشعبية؟

- المدرسة
- العائلة
- الكتب
- مواقع التواصل الاجتماعي

4_ من هو الشخص المقصود أكثر في الأمثال الشعبية؟

- المرأة
- الرجل

5_ في رأيك عند قراءة الأمثال الشعبية يمكن فهم معناها دون تفسيرها؟

- دائما
- أحيانا
- أبدا

6_ هل يعتمد معنى الأمثال الشعبية على ثقافة الأشخاص الذين يستخدمونه؟

- موافق
- موافق بشدة
- غير موافق
- لا أوافق بشدة

7_ هل تمثل الأمثال الشعبية الثقافة الجزائرية؟

- موافق
- غير موافق
- متردد

8_ هل الأمثال الشعبية متداولة في وقتنا هذا؟

- نعم
- لا

9_ هل ترى أن كل الأمثال الشعبية متحيزة؟

- متحيزة قليلا
- متحيزة كثيرا
- غير متحيزة

10_ هل ترى أن التعبيرات المجازية:

- ملائمة
- غير ملائمة

11_ يمكن للعبارات المجازية أن تساعدك على:

- تحسين لغتك
- تعلم مفردات جديدة

12_ من وجهة نظرك، ما هو الغرض من استخدام ا

- التعبير عن الذات
- الانتقاد

13_ كيف يمكن تجنب اللغة المتحيزة بين الجنسين؟

- استبدال الكلمات و العبارات المحايدة بين الجنسين
- التواصل مع الجميع من خلال تضمين نقاط مرجعية من الرجال و النساء

الملخص باللغة العربية

اصبحت معرفة كيفية التعامل مع أعمال اللغة بشكل نقدي مهارة ضرورية لجميع المتعلمين. تمثل هذه الدراسة تحليلاً للخطاب النقدي النسوي الذي يطبق التفكير النقدي على مجموعة متنوعة من المواقف الاجتماعية و يكشف عن السياسة الأساسية القائمة على التفسيرات الاجتماعية مثل المعتقدات و الاختلافات بين الجنسين اعتمد هذا البحث على استبيان وتحليل للأمثال الشعبية الجزائرية. أدلت النتائج أن نسبة النساء كانت أكبر من نسبة الرجال.

الكلمات المفتاحية: اللغة, الخطاب النقدي النسوي, الاختلافات بين الجنسين و الأمثال الشعبية الجزائرية.

Summary in English

Knowing how to approach the workings of language critically is becoming a necessary skill for all learners. This article represents a feminist critical discourse analysis that applies critical thinking to a variety of social situations and reveals the underlying politics based on social interpretations such as beliefs, and gender differences. This research was based on a questionnaire and analysis of the Algerian popular proverbs about women. The results indicated that the percentage of women was greater than the percentage of men.

Keywords: language, feminist critical discourse, gender differences, Algerian popular proverbs.

Résumé en Français

Savoir aborder les œuvres langagières de manière critique est devenu une compétence nécessaire pour tous les apprenants. Cette étude représente une analyse du discours critique féministe qui applique la pensée critique à une variété de situations sociales et révèle des politiques basées sur des interprétations sociales telles que les croyances et les différences entre les sexes. Cette recherche s'est appuyée sur un questionnaire et l'analyse de proverbes algériens. Les résultats ont indiqué que le pourcentage de femmes était supérieur à celui des hommes.

Mots clés langagière, discours critique féministe, les différences entre les sexes, proverbes algériens.
