

PEOPLES' DEMOCRATIC AND REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF ABDELHAMID IBN BADIS
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH



**The Discursive Manifestation of Gender and
Generational Gap Among Secondary School Teachers**

Dissertation submitted in partial fulfilment of the requirement for the degree of Doctorate in Gender studies,
Language and Sociolinguistic Diversity.

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Academic Year: 2018- 2019

DECLARATION

I, hereby, declare that this work has not already been accepted in substance for any degree, and is not concurrently being submitted in candidature for any other degree.

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The researching, preparation and presentation of the thesis have been undertaken entirely by the author.

Oussama FOUNES

Dedication

To my parents,

To my dear wife,

To my brothers and sisters,

And all friends and colleagues,

I dedicate this work.

Acknowledgements

Firstly and foremost, I would give all my undeniable and unforgettable thanks to the most graceful and most compassionate the almighty that has provided me with lot of blessings that can never be counted.

Second, I am grateful to Dr. Benneghrouzi Fatima Zohra and Pr. Abdelhay Bakhta for their precious and unreserved guidance.

I am also grateful for the encouragement, help, and support of many people who are behind making this study come real.

Thanks must also be extended to my teachers without exception for their great help and advice.

And all people who provided assistance via different means.

ABSTRACT

Sexist and ageist stereotypes are becoming increasingly normalized in the Algerian society, due to an intricate set of factors. This research specifically explores these biased perceptions among high school teachers, since they are also responsible for transferring knowledge and values. Age and gender hierarchies in the workplace are explored using intersectionality as a tool for research, in order to demonstrate the ways in which the interconnectedness of social categorizations creates overlapping systems of injustice and discrimination. The thesis employs both quantitative and qualitative data collection tools, including disguised observation, interviews, questionnaires, and surveys. These methods reveal a relative lack of teacher awareness concerning the in-depth nature of gender and age stereotypes, as well as the influence of these stereotypes on teachers and, consequently, on their students. Thus, this study calls for the introduction of training for teachers and the incorporation of a gender dimension in curricula, which addresses these inequalities vertically, rather than the top-top policies that appear to be incapable of altering deep-rooted, traditional, biased beliefs.

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GENERAL INTRODUCTION

Our particular interest in conducting this research on these issues was triggered by the constant gender and ageist stereotypical view of both women and men in domestic and professional settings. The focus will be put on an important agent of socialization that is school which contributes in influencing pupils' opinions and beliefs about many socio-cultural matters such as gender, age and generation. If we are having teachers aware of gender inequality impact on the societies performance at all levels and particularly in academia.

Specializing in gender studies for more than three academic years stimulated me constantly to work on any issue related to the terms masculine/feminine or male/female. Therefore, I found it interesting to question the perception age and gender in the Algerian context. The will to conduct a fieldwork research on this issue strengthens when I come across an old person airing his grievances in public about the today's era and its "bad" (according to him) generation. The complaints are usually confined to the misunderstanding between the two generations in behaviours, attitudes and dealings. In similar vein,

scene of having a young person disputing with an old one over the necessity to accept this new generation, simply because they belong to a different period of time and have been socialized differently. Furthermore, the conflict is not only between old/young but also between male/female, this is manifested in most of Algerians' daily life interactions where women are still viewed as a weaker partner whose role according to some men is to be in domestic places taking care of the children and doing the household activities. Raising a generation with these stereotypical binary distinctions between the two sexes may lead to the simplification of these biased gender roles. Thus, conducting research on this problematic is essential to create an alternative view, perception and understanding of gender and generational gap in Algeria. The target population will be mainly secondary school teachers since they are educators who should be aware of the impact stereotypes have on next generations.

The research objectives can be summarized to the following:

1. Explore teachers' perceptions of gender and age stereotypes.
2. Examine the impact of these perceptions on teachers and students.
3. Find out how the intersection of various social variables results in discrepant rates of injustices.
4. Come up with practices and ideas to appropriately address the problem of biased perceptions.

Further objectives and recommendations this research may highlight (from a wider perspective related to Associations and Public institutions whose aim is to diagnose, identify and reform the gender/age issues in all sectors, particularly Education) are:

- 1- Trained educators aware of gender inequalities and able to teach an alternative model that views women as equal to men.
- 2- To bridge the generational gap and to make positive use of the differences rather than useless void conflicts.

- 3- Provide coming generations with trained teachers who are able to spread the culture of acceptance, respect and mutual understanding of male/female and young/old differences.
- 4- Making of gender/age issues debatable and available as majors in universities, or discussed by organizations with media's adoption
- 5- To lessen the effect of stereotypes and make advantage of collaboration and cooperation rather than divergence
- 6- Inclusion of Gender Studies as a subject in Secondary Schools curriculum to have gender sensitive thinking
- 7- Undertake a gender review of national Education Plans, and develop long-term strategies to recruit, train, and support teachers elaborating gender sensitivity.

Conducting research on gender and generational gap necessitates a narrative of aspects of gender inequality in the Algerian society, and how stereotypes are perceived by teachers who educate and give knowledge, as they are supposed to correct the prevailing erroneous understanding of femininity and masculinity. The biased view of gender as binary, fixed and monolithic category is in fact prevalent because men are excused to speak and act independently without social restrictions, while women are sanctioned if they “violate” the canonized cultural norms. For instance, a father could raise his voice when reprimanding his son, while the mother has to keep her voice low when doing the same. For this, we are having gender inequality deeply rooted even among teachers who are intellectuals, and this is due to many reasons, socialization is one of them.

Another issue that this research tackles is the generational gap and how it affects the whole society generally and achievements in academia particularly. Mannheim (1952), strongly argues that “generational boundaries are created when significant historical events and periods of social change occur, making the formative experiences of those born after the change fundamentally different from those born before it”. This quote largely applies in the Algerian context where we have a generation that endured hard times directly after independence due

to the fragility of the state at that time, thus, life meant to be construction and hard work. In that period, life conditions were tough and there were no opportunities as those available for today's generation. These differences are significant and evident in modern societies, especially with the impact of the new technologies and the social changes that have taken place in our country. This difference may actually result in intergenerational conflicts and widens the gap between them. For example, stereotypes can be a source of conflicts. Extreme negative stereotypes of many young people (eg, irresponsible) can actually predispose older people to make attributions that are characterized by well-known clichés such as “the youth of today”. The same applies to extreme negative stereotypes of older (eg, dominating or interfering). There is strong evidence that this kind of stereotypes contributes largely in promoting age based discrimination and leads to perpetuating the misunderstanding which for sure results in inactivity and therefore loss at all levels including academia. Schools are considered as a significant agent of socialization, where teachers are responsible for the transfer of knowledge related gender equity. Yet, we can still notice, particularly in secondary schools, female teachers who prefer to be surrounded by other female colleagues, and similarly males feel comfortable when together. For instance, in seminars, female teachers sit together, while male teachers tend to group themselves away from their female colleagues. These gender-oriented attitudes seem to lessen productive exchange of pedagogical experiences. Therefore, the issue of gender will be certainly present in all domains because it is visible in several institutions like schools. According to Browne, C. (1988) “Teachers also have been socialized into gender roles, and there is evidence that teachers may give different career advice to boys and girls”. These different gender roles are among the major reasons that hinder the elaboration of gender sensitivity.

Sexism in language is also an important issue when speaking of the gender-generational gap because males exhibit and manifest their strength and dominance through language and females acknowledge the fact that they feel mostly stigmatized and stereotyped through language. Language and sexism have been an issue keenly debated by feminists since the 1960's and is still today a sociolinguistic target. Our aim in dealing with this aspect is to find out whether there is any manifestation of sexism in the Algerian Secondary School by teachers. That is, to test the teaching staff's sensitivity of gender issues and how to make of gender mainstreaming a policy that both the government and the ministry of education should adopt in order to recover women's status in Algeria. Sexism can be regarded just as a mistake caused by lack of awareness from the part of the speaker or writer and thus can be rectified simply by making them aware of the mistake, rather than assuming an individual

basis of sexism. (Vetterling-Braggin, 1981 cited in Mills, 2008:3). This, in fact draws my attention to the term “awareness” which could be achieved in the most powerful institution that gives lectures and is responsible for spreading it. Ergo, academic institutions should all come together to redefine gender and age issues

This research aims to explore the following questions:

1. How high school teachers perceive age and gender stereotypes?
2. How these biased perceptions affect them and their students?
3. How can we get educators out of the gender and age blind zone?

The possible hypotheses to the above mentioned questions are:

1. relative lack of teacher awareness concerning the in-depth nature of gender stereotypes and their overall influences
2. inequalities and injustices caused by the naturalized legacy of gender and generational divergence are adding insult to injury
3. Reforms didn't address the top-down trend but remained top-top only

It is largely known in academia that the quality of research is determined by the methodology it adopts. Thus, we opted for both qualitative and quantitative methods.

The qualitative data collection tools are interviews with 4 ordinary men, each representing a group of my target population. (50 young male teachers, 50 older male teachers, 50 young female teachers, 50 old female teachers). Moreover, the nature of my work as a teacher of English allowed me to be a disguised non-participant observer of behaviours, practices and talks depicting the gender and age hierarchy in context. In addition, quantitative research tools such as questionnaires and surveys were also used. Two questionnaires were handed to a sample of 200 teachers. The first questionnaire aims to examine teachers' perceptions of gender stereotypes, while the second one attempts to explore their understanding of the generational gap. Furthermore, teachers were asked to fill 2 surveys about positive and negative attributes to explore their ascription of these adjectives in relation to the 4 groups.

Feasible recommendations and suggestions will be provided not for the purpose of eradicating stereotypes but to stress on the importance of addressing such problems at the level of schools which are the foundation of knowledge, especially that many developing countries have already started giving importance to gender issues.

Bringing the two sexes and generations together will definitely have a major positive impact on the output of not only teachers but all people in all sectors. simply because our concern is having generations whether males or females able to perceive themselves as equal beings in all domains.

The conduction of this research is supposed to be a fieldwork research, since our concern is to figure out how teachers are affected by the stereotypical view of gender and age in our society. Questionnaires, interviews, surveys and open observation are the main tools we relied on.

In addition to the general introduction in which we provide the motivation and significance of the study, statement of the issue and hypotheses, the scope of the study and research methodology design, our thesis contains four chapters. The first two chapters are meant to go over the previous literature review related to the issues of gender and generational conflict. The third chapter is devoted to the findings and data analysis, while the fourth chapter provides the discussion of results and narratives of Inequality. Finally, the general conclusion presents the summary of the main points of our work and suggestions that would be a source for further research in the area of gender and age equity as well as recommendations that would help elaborate gender and generational equality in society and academia particularly.

The first chapter provides a general overview of what gender studies is about, here we will mention the main concepts related to gender theory like the deficient, dominance, difference and constructivist approaches, these have different standpoints towards masculinity and femininity. Some consider sex as a synonymous to gender where there is a binary distinction between males and females, i.e. they perceive identity as fixed and monolithic. On the other hand, we have an alternative model that highlights the fluidity of identity just as J. Butler (1990) argued that no one is either feminine or masculine but we are masculine in some contexts and feminine in other ones.

Another major concept that will be stressed is socialization and how it contributes in the construction of a stereotypical understanding of being male or female. Also, to bring to light the issue of naturalizing gender roles in the Algerian context. Moreover, the question of what the aspects of the gender gap in our society are, particularly among secondary school teachers. This research will not tackle only the issue of gender gap but also of age gap or what is known as generational gap. The gap between Old/Young in Algeria is present in several aspects of our daily life. However, the focus here is on the gap among teachers and whether these have an adequate understanding of the consequences and effects of being detached from each other. That is, if teachers themselves are not aware of the gender and generational divergence, then, how do we expect to raise a generation that treats females just the way it does with males? Furthermore, how can we make of age differences an advantage that fulfils youngsters' shortcomings and maintain elders' wisdom?

The second chapter presents how the intersection of age and gender in the Algerian workplace has been affecting not only communication but also productivity. More about the theories related to relationships in workplace from a gender and age perspective. In addition, theories related to women relationships and performance doing their job will be questioned. So, we can say that this chapter will focus more on relationships in the workplace after introducing all major theories and concepts related to gender studies in the first chapter.

This chapter is mainly a fieldwork where our hypotheses will be tested through different means:

Questionnaires will be given to all teachers aiming at exploring their views of what is behind the gender and generational gap in the workplace and what to propose as a probable solution to this issue.

Observation also is present as we are involved in the field of teaching. So, the task is quite feasible because teachers will be observed in their natural settings not by an intruder but by a colleague (Teaching Staff). To conduct the research, we will have access to some statistics and data that illustrate the history of participation of male/female teachers.

The last chapter provides the discussion of the results along with narratives of inequalities highlighting the reasons behind the stereotypical beliefs that dominant in the workplace among teachers.

CHAPTER ONE

REVIEWING GENDER AND GENERATIONAL THEORIES

“There was no respect for youth when I was young, and now that I am old, there is no respect for age, I missed it coming and going.”

J. B. Priestley

“Every generation is inculcated in traditions of prejudice which are encouraged as normal, natural and healthy.”

Bryant McGill

"Every old man complains of the growing depravity of the world, of the petulance and insolence of the rising generation. He recounts the decency and regularity of former times, and celebrates the discipline and sobriety of the age in which his youth was passed; a happy age which is now no more to be expected, since confusion has broken in upon the world, and thrown down all the boundaries of civility and reverence."

Johnson, The Rambler

“Ideally, what should be said to every child, repeatedly, throughout his or her school life is something like this: 'You are in the process of being indoctrinated. We have not yet evolved a system of education that is not a system of indoctrination. We are sorry, but it is the best we can do. What you are being taught here is an amalgam of current prejudice and the choices of this particular culture. The slightest look at history will show how impermanent these must be. You are being taught by people who have been able to accommodate themselves to a regime of thought laid down by their predecessors. It is a self-perpetuating system. Those of you who are more robust and individual than others will be encouraged to leave and find ways of educating yourself — educating your own judgements. Those that stay must remember, always, and all the time, that they are being moulded and patterned to fit into the narrow and particular needs of this particular society.’”

Doris Lessing, The Golden Notebook

“Both men and women experience pressure to conform to social standards of attractiveness. Men to look strong and be tough, women to look pretty and soft. Men to be masculine, women to be feminine. Men get judged for being “too feminine”, women get criticized for being “too masculine”. Gender policing affects us all.”

(Miya Yamanouchi, 2015)

1.1. Introduction

The academic history of gender and ageing goes back to a few decades only. Women’s studies for instance, came to birth in the 1960s along with the second wave feminist movement which advocated women’s rights highlighting inequalities and injustices committed against them. These movements claimed that the female sex has been and is still excluded by the male compatriot who according to some “feminists” is ruling the world. For example, gender matters were dismissed by specialists in humanities or sociology. “The “people” it studied were mainly men and the topics it focused on were aspects of the social world especially significant for men, such as paid work and politics (Pilcher and Whelehan, 2004:10)”. On the other hand, ageing or gerontology is not only excluded but is still dismissed compared to other sociological issues. Thence, the focus in the first chapter is to put on making the scarce literature on age and gender as two social variables influencing the way people perceive and get perceived. The review of literature necessitates a thorough narrative of the state of the arts related to the problem of gaps caused by the intersection of age and gender.

1.2. Distinguishing Sex from Gender

Scholars differentiate between sex and gender, between what is purely anatomical and what is otherwise. Brown (2011) identifies “the term sex (whether someone is male or female) refers to the natural or biological differences between men and women, such as differences in genitals, internal reproductive organs, and body hair”. Drawing upon this definition, sex is congenital and inborn anatomical differences between males and females or

in other words, it is a fixed physical and physiological category. However, gender is a social performance that is fluid and governed by circumstances and agents of socialization. As for the social perceptions of men-women, Brown explains “Gender refers to the cultural, socially constructed differences between the two sexes. It refers to the way a society encourages and teaches the two sexes” (ibid.). Differently couched, gender is a socio-cultural concept of what it means to be male or female in a given society. Each gender is therefore expected to fulfill certain duties and enjoy certain rights. In different terms, males are supposed to play certain roles that females are not. Conversely, females are meant for certain tasks that males are not meant for. This distribution of roles is often recognized as gender roles. Brown defines gender roles as “... the pattern of behavior and activity which society expects from individuals of either sex” (ibid.). People of either sex come to be socialized into gender roles.

Western feminist scholars paid considerable attention to differentiating the concept of gender from sex. This is because of the fuzzy boundaries existing between these two notions and the resulting confusions. For feminist scholars, gender and sex are conceived as two different and distinguishable concepts, though they have been used interchangeably, in some academic scholarship devoted to gender studies. At times such a choice has been warranted. Some scholars reserved the term gender to exclude the connotation of sexual intercourse; others preferred using ‘gender’ to refer to behaviour. In similar fashion, ‘Sex’ was used by certain scholars to refer to gender in contradistinction to grammatical gender and sometimes utilised for biological categorisation. But, in other occasions, the terms of ‘sex’ and ‘gender’ were used interchangeably as synonymous. This is why, defining concepts of gender and sex and clarifying one’s position of the use one makes of them remains imperative. In what follows, the attempt to address gender/sex dichotomy aspires to clarify the difference in the utilisation of those notions and how the terms ‘gender’ and ‘sex’ will be understood and dealt with in the remainder of this thesis. Gender, first and foremost, represents a social division based on sex. Although sex is related to gender because it affects the way we experience the world, they mean quite different things. For Canary and Dindia, (1998) gender refers to behaviour that conveys one’s social and cultural understanding of self as a man and women. According to Litosseliti, gender means “the traits assigned to a sex-what maleness and femaleness stand for-within different societies and cultures” (2006, p.11).

Gender and Sex are two terms that are often conceived as synonyms. However; Downes stresses that they are completely different because sex is about biological differences between men and women. By contrast, O'Grady stated that the concept gender is mainly about the constructed social categories based on sex. So, sex is an objective biological fact and gender expresses subjective cultural attitudes. Hence, we can define gender as opposed to sex as a socio-cultural specific set of characteristics that identifies the social behavior of women and men and the relationship between them. Thus, gender refers not simply to women and men but also to the relationship between them, and the way this relationship is socially constructed. Yet, masculinity and femininity understanding differs from one society to another, taking the case of Algeria and despite the evolution noticed we can still see women restricted due to the social and cultural barriers we were raised in. This monolithic stereotypical understanding of gender roles led to having a generation that subconsciously underestimates women, and maybe the evidence is having teachers who still perceive each other stereotypically, although they are stakeholders in educational institutions and those who have major impact on a whole community. Thus, we think that it's high time we introduced some teacher training courses that help us have a well-trained teaching staff that effectively contributes in the gender mainstreaming policy which is a must for any country that wants to get more productivity from its people.

1.3. Key concepts in Gender Studies

1.3.1. Gender regime

The gender regime is related to the gender order. At an institutional level, we can observe gendered patterns in everyday social practices in gender structured settings such as schools, families, and workplaces (Taylor, 2004). In elaborating 'the state of play' that such gender relations present as a pattern in gender arrangements in various institutions Connell uses the term "gender regime". Connell (2002) concludes that gender is a social structure and a pattern in our everyday social arrangements, activities or practice; by the continuous reconstitution of such patterns, the gendered social structure is maintained. Further, to understand and examine a social structure, it is important to identify "its constraints, its internal pressures, tensions and disruptions and its potentials for change"

While the gender regime is established in the everyday life of organisations (Connell, 2002), the gender regime of an institution is changeable. Such change is determined by whether or

not the gender regime of the institution can independently depart from the broader setting of gender order that shapes/influences it. Given that gender regime and gender order are interrelated, I argue that small changes within the gender regime of an institution, such as Secondary Schools in Algeria a university or a school, will be a starting point and ultimately may result in a wave of change in the gender order in a society.

1.3.2. Gender Order

The obedience of hierarchies in the Algerian society in general and particularly in the workplace is a must if one does not want to be described as violating the social structure. Connell (1987) recognizes the power of gender relations and explains how gender relations ‘work’ at each level of the social arena. First, at a structural level, Connell (1987) indicates that the ‘gender order’ is a “historically constructed pattern of power relations between men and women” (p. 99), and we can observe that the social arrangements in various institutional settings are gender structured (Taylor, 2004a). Being aware of the patterns from these social phenomena formed by the gender order, and perceiving that gender relations are relations of power (Taylor, 2004), it was important in this feminist critical policy analysis to reveal the discourses hiding behind gendered social practices. The concrete example that may confirm that women are also reinforcing in certain ways gender stereotypes is when some women complain the difficulty of certain tasks at work just because they are women, like when a working woman refuses to go on a mission at night.

1.3.3. Essentialism

Before digging into the concept of essentialism, we should highlight that our culture as Algerians had and is still having a noticeable impact on roles appointed to males and females, and therefore, what to do if you want to be described masculine or feminine. The cultural structure of our society determines the position of both males and females. In other terms, there is a belief that women’s place is domesticity, while, power and action are for man. This clear cut distinction between the two sexes is in fact crucial because essentialists believe that occupations are matched to whatever gender is reputed to have the interests, skills, and proclivities that the occupation demands (Charles and Bradley 2009). For instance, women in nurturing jobs and men in producing ones.

The existence of a valuable body of psychological and sociological research has repeatedly asserted that women and men are understood to have very different capabilities. That is,

women are routinely represented as social, nurturing, and detail-oriented, while men are presumed to be strong and robust, mathematical and analytical, and well-suited to exercising authority (e.g., Reskin 2000; Ridgeway 2011; Ridgeway and Correll 2004). These presumptions about male and female characteristics are disseminated and perpetuated through popular culture and the media, through social interaction in which significant others (e.g., parents, peers, teachers) implicitly or explicitly support such interpretations, and through micro-level cognitive processes in which individuals pursue and remember evidence that is consistent with their pre-existing stereotypes and ignore, discount, or forget evidence that undermines them (Correll 2001) Charles and Grusky 2004). Despite, the rise of gender egalitarianism over the last half-century, the workplace in Algeria seems not to embrace this wave of changes, at least for an equal fair treatment that is derived from the specificity of our balanced culture. Unfortunately, the resistance is an evidence, particularly, when gender stereotypes are endorsed by females themselves, and intellectual ones! It's high time we start questioning the training of the working force in Algeria. Particularly, in the sector of education, as it is more affective and influential.

1.4. Development of Gender Theories

1.4.1. Deficit Theory

The deficit theory is considered to have the most “stereotyping” view of women’s language. This approach introduced by Robin Lakoff (1975) argues that women’s language style is deficient, lacking in authority and assertiveness. According to Lakoff women face a ‘double bind’ where they are criticized or scolded for not speaking like a lady but, at the same time, speaking like a lady systematically denies the female speaker access to power on the grounds that she is not capable of holding the ground based on her linguistic behaviour. This means that a woman is stigmatized in both cases whether you speak like a “lady” or attempt to imitate what is called “men’s” language. The major concern of the deficit perspective was to analyse individual words employed by female speakers that presumably contrast language used by men. In her model, Lakoff considers men’s language as the norm and women’s language is a deviant version of the original “males” language. Reasons behind this classification are said to be women’s nature or nurture. In other words, women are born weak, passive and inferior or they are raised this way. According to Block (2002) women are seen as disadvantaged speakers

and communicators, particularly in the professional world, due to their upbringing and socialization as females. Moreover, Gender is viewed as having certain characteristics which are determined by the society and which are stable throughout one's lifetime. It is also regarded as the imitation of a set of behaviours already dictated by men and implemented by submissive women. (Block, 2002).

1.4.2. Difference theory

This approach introduced by Deborah Tannen in 1990, in which she claims that children are raised in a way that separates their behaviours from what is known as “feminine attitudes” and “masculine attitudes. Tannen stressed that boys and girls belong to two different sub-cultures and thus they speak differently. Tannen created a model for both male and female speeches, the contrastive comparison of language use favors men over women most of the time.

➤ Status vs. support

According to Deborah Tannen, (1994), men consider the use of language to create an atmosphere of dominance and assert their presence and at times their superiority. In addition, men's conversation is competitive that is, each of the interlocutors' attempts to maintain his dominance over the other, so it's a “struggle” for saving the status. Per contra, women usually talk to attain support and confirmation of ideas. According to Fishman, (1983) “women are more supportive in conversation, because they're brought up to be facilitators” This demonstrates how women can't be competitive in a conversation due to being socialized, raised and expected to conform to “the typical women's language”

➤ Independence vs. intimacy

When women engage in a conversation, they tend to achieve intimacy by accepting each other's opinions and standpoints, so that they can preserve the closeness between them. Yet, men usually seek independence and autonomy, each one of them comes up with an idea or an opinion and struggles to confirm it and persuade others of its validity and usefulness. Tannen gave an example of a woman who would check with her husband before inviting a guest, because she likes telling friends that she has to check with him. However, men in most of the time invite their friends for a movie or video gaming without taking the permission or at least

informing their wives beforehand. Thus, Tannen argues that men often mind their independence unlike women who incline to involving others in their business.

➤ **Advice vs. understanding**

Tannen claims that men are solution-oriented or they like to find immediate solutions to problems they encounter, while women prefer sharing their worries with others expecting understanding and sympathy. Tannen highlighted this by giving an example; “When my mother tells my father she doesn't feel well, he invariably offers to take her to the doctor. Invariably, she is disappointed with his reaction. Like many men, he is focused on what he can do, whereas she wants sympathy.”

➤ **Information vs. feelings**

Deborah Tannen claims that man conversing usually focus on discussing facts and bringing up topics of debate and information. If we draw on Tannen’s model and apply it to the Algerian society, we may consider men discussing politics, football or an incident. Yet, women tend to speak about feelings and emotions like cooking, TV shows or series.

➤ **Orders vs. proposals**

According to Tannen, (1994) men use imperatives when they want something to be done like: “Send me the files!” “Give me the ball now”. On the other hand, women propose something or use hidden directives that mitigate the intensity of their orders to be mere suggestions. In a stereotypical society like Algeria, women generally seek agreement or acceptance of men, especially if the man is a husband or father; this gives him much more power and authority. Yet, some men seem to decipher women’s attempt to gain what they want using mitigated orders, they feel controlled and refuse to accept. Thus, the situation is complex because women consider politeness while men prefer giving direct commands but don’t like to be commanded, which implies how the patriarchal thinking is present in nowadays society.

➤ **Conflict vs. Compromise**

According to Tannen, (1994), women usually try to avoid opposing others and seek compromise even if they risk losing some of their rights. While men are ready to engage in conflict, defending for a right or an idea. This can be easily observed in the workplace, in secondary schools where the observation took place, when the headmaster or the vice-principal gives a decision

or calls for a task to be completed which both men and women teachers don't swallow, we in most of the time find men resisting and rejecting verbally but women seem to accede, then complain subsequently. Tannen's six contrasts and despite being criticized afterwards by many linguists, they still make a reality of teachers' language use in Algeria. Secondary school teachers observed seem to maintain the dichotomous division or thinking of women in society and in workplace as well. The stereotypical loads deeply embedded in the culture demonstrated how women teachers are satisfied by being viewed as weaker and needing care more than being deprived and stereotyped. Such beliefs are absorbed, taken for granted and reinforced by what some teachers claim "religious teachings".

1.4.3 Dominance Theory

In the mid-1970s, language specialists shed light or focused on men's and women's language in interactions and how power is a key to dominance and influence. Dominance theory suggests that men's use of language enables them to maintain power over women in social interaction using what is known as linguistic devices like; interruptions, silencing and overlapping women's speech, using a high volume of words, or denigrating women (Davis & Skilton-Sylvester, 2004). The dominance model is viewed as radical compared to the deficit one. According to Cameron, 1995 the dominance model challenges the foundations of socio-economic hierarchies in different societies around the world: what is proposed is not just the adjustment of individuals' ways of speaking, but the dismantling of the entire social structure edified over centuries which has given men the upper hand over women. In 1975, Zimmerman and West conducted a study that has empirically demonstrated how dominance is present in mixed-gender conversations. Their sample was chosen from a population of university students residing in campus. The researchers recorded random routine conversations between men and women, and after analysis, results showed crucial gender differences in language use, in terms of interrupting, silencing, topic raising and turn taking. Men mostly use interruptions to demonstrate dominance in conversation, they also attempt to deprive women from the right to speak and inhibit them from finishing their speech. Yet, men conversing among themselves don't interrupt or object interruptions.

1.4.4 Gender Cognitive Developmental Theory

The Gender Cognitive Developmental Theory states that children explore their gender identities only after a few years but not at the beginning of their life cycle. That is to say, a kid

is ignorant of his gender identity until he starts to acquire what he is taught to do and to be by parents. These have a crucial role in ascribing a certain gender role to their kids who tend to imitate first and end up identifying themselves either as “strong” boy or “delicate” girl.

Jean Piaget's theory of cognitive development demonstrated that kids undergo fixed series of stages until maturity. In other words, kids' way of thinking is different from elders' because children have less sophisticated modes of cognitive organization. The child is the only active agent of his own sex role socialization and he is actively trying to interpret and make sense of the world around him (Piaget, 1969 and Kohlberg, 1969). In order for the child to acquire a gender role, he first understands that some activities and objects are associated with each sex. They recognize themselves as belonging to a gender class, they learn to label themselves and others correctly as males and females from 18 months to 3 years. The kid realizes that his gender is a constant category that does not change over time, what is called by Mussen et al., 1990 as gender constancy¹. Kids try to suit their beliefs, values and behaviours to their sex. They rely on reinforcers as a guide to see how well they are doing. This theory does not deny social learning principles, rather it adds to them, by offering that children willingly socialize themselves as feminine and masculine (Unger and Crawford, 1992). Cognitive developmental theory and social learning theory do share some concepts that can be tested in fieldwork. Both theories claim that children's understanding of gender is related to their cognitive maturity. Still, cognitive developmental theory refuses the assumption of a kid is gender typed after he forms an understanding of gender constancy. Cognitivists demonstrate the prioritization of gender typed objects by the age of three, long before they achieve an understanding of the concept of gender constancy (Matlin, 1987). On the whole, the cognitive developmental theory believes that children had made a cognitive judgement about their gender identity before they selected same sex models for sex typed behaviors (Lawrence Kohlberg, 1969).

1.4.5 Social Learning Theory

The social theory asserts that the acquisition of gender roles happens through observation and then by imitation. This process is realized by parents who are the first source of learning for their children. Parents monitor their children's behavior through the approval and disapproval

¹ Gender constancy is the child's realization that gender is fixed and does not change over time. The concept of gender constancy, influenced by the cognitive development theory of Jean Piaget, was introduced by Lawrence Kohlberg (1927-1987).

policy which encourages the child to behave in a certain way and not in another. Social learning theory argues that children acquire sex appropriate behaviour as a result of the rewards and punishments they receive for their behavior, this process is known as modeling and reinforcement, that is a child entertains and tend to repeat behaviours that he was rewarded for and tries to avoid practices or a behavior that get him punished. The restrictions and dictation of behaviours have crucial impact on the definition of a child's identity; this process is known as sex typing, which is the identification of person's sex through imitation of parents' behaviours. Observational learning may not always be reflected in immediate imitation, but may be stored for later use (Unger and Crawford, 1992).

Sex typed behaviour learning is dictated by parents, who make up the environment in such a way that some activities are much more likely to occur than others. For this, some behaviours are reinforced, for instance when providing blue equipment for a boy's room and filling it with the so called "masculine" games like guns, trucks and balls. Per contra, a girl's room contains pink equipment, dolls, kitchen set, make up...etc. The responsibility is of parents who are the ones that either reinforces these divisions not only of gender but also of behaviours. These words convey information about what parents expect from their children and what behaviors they are likely to reward and punish. The latter springs from the theory of reinforcement and punishment. Teaching and learning about gender often seems so natural and unremarkable to both parents and children that, parents may sincerely believe that they treat their sons and daughters similarly. Other socialization agents such as teachers, peers, and mass media also have a very strong influence on children's lives. However, among them, while teachers and peers serve as role models, mass media presents role models. Social learning theory is a general theory on how children learn to behave in different situations. It sees the child as a passive recipient of environmental forces rather than an active agent trying to comprehend and respond to the outside world. Women's experiences are viewed more positively in this theory than the psychoanalytic theory, in that it does not see an inherent inferiority in women. This theory has great potential to encompass the diversity of women. Moreover, it has clear concepts which can be empirically tested.

1.4.6 Psychoanalytic Theory

The Psychoanalytic Theory is based on Freud's principles which emphasize that children's understanding of the differences between boys' and girls' sex organs is important in the development of the gender identity. The process of development among boys and girls relies

on the attraction toward the person who is close to them in most times, this for sure is the mother. Later, around the age of four to five years, a kid can realize his/her sex as male or female and it is at this time that children start imitating same-sex parent. After children recognize to which sex they belong, they start Imitating parents to acquire a certain gender role (Heward, 1999). Thereupon, a child's personality will be the outcome of the relationship between biological sex and social gender. Freud's theory argues that human behavior is governed by its sexual orientation. In other words, a child reaches maturity after passing through several stages characterized by a concentration of libidinal² energy in a specific area of the body. Both boys and girls have similar development during the first two stages. Freud states: *"In the first, oral, stage, babies focus on the mouth region and achieve primitive sexual gratification through sucking. In the second, anal, stage, they focus on the anal region and obtain pleasure from defecating. Female and male babies are strongly attached to their mothers during these stages"* (Freud, 1976). Around the age of four, the boy reaches the third, phallic³ stage, and begin to differ from the opposite sex. Boys notice that they have a different genital from that of a girl, the latter gets anxious that she lacks something, and fear that they will be disfigured or what is scientifically known as castration anxiety which is defined by medical dictionaries as child's fear of injury to the genitals by the parent of the same gender as punishment for unconscious guilt over oedipal feelings.

Children's attraction and love for their mothers reinforce the impact of the Oedipal complex⁴. The Child is attracted to his mother in a sensual way and wants nobody to share her body with him even with the father who is considered as annoyance. Thence, a boy usually deals with his castration anxiety⁵ by repressing both their sexual desires for the mother and their hostile

² Libidinal: A major contribution of psychoanalysis to human understanding is its explanation of neurotic mental disorders in terms of fixation or regression of the libido. Libido, a Latin term meaning desire, want, amorous desire, is defined as the instinctual sexual energy underlying all mental activity. Psychoanalysis saw libidinal development as spanning the whole psychosexual evolution of the individual from birth to adulthood, as reconstructed in psychoanalytic treatment.

³ Phallic: relating to or being the stage of psychosexual development in psychoanalytic theory that follows the anal stage and during which a child becomes interested in his or her own sexual organs.

⁴ Oedipus complex, in psychoanalytic theory, a desire for sexual involvement with the parent of the opposite sex and a concomitant sense of rivalry with the parent of the same sex; a crucial stage in the normal developmental process.

⁵ Castration anxiety is a Freudian concept in which a child is afraid their genitalia will be harmed by the parent of the same sex as retribution for sexual feelings for the other parent. It is both a literal (fear of actually losing genitalia) and metaphorical (symbolic representation of genitalia) fear that arises due to the Oedipal complex.

rivalry with the father. Per contra, girls perceive their different sex organ as a deficiency and develop what is called the penis envy⁶, that is they wish that they had males' reproductive organ and consider the lack as an inferiority. Under these circumstances, girls acquire the perception of inferiority which lives with them until she delivers a male baby. According to Freud: "girls fail to completely resolve the Oedipal complex; because they see themselves as already castrated, rather than having a castration anxiety." This leads to the stereotypical feminine character known as passive, delicate and obedient.

Still, fierce criticism of Freud's theory is thought to have started in the 1990s and only few critical writings of the highest quality had been published from 1960 onwards. Freud's theory seems to have several shortcomings due to the overly theoretical concepts he generated without concrete and valid testing. In addition, Matlin refused his claim that anatomy is destiny and male anatomy is superior to female is not true and cannot be binding for women. He does not consider any outside influences such as parents, peers and the media, in children's development. Later theorists have found that children show clearly sex typed behaviour long before they are 4-5 years old, when Freud thought identification with the same sex parent occurred. (Maltin, 2008)

Grünbaum (1984) also made detailed refutation of the scientific status of psychoanalysis, his arguments are weighed as strong and well-elaborated points. Grünbaum argues that Freud's theory is sexist and places too much emphasis on sex in general. Especially when he related most of the mental problems to the outcome of the unraveled Oedipal and Electra complexes⁷. Furthermore, Grünbaum considers Freud's sexism as originating from the cultural stereotyping of women bearing in mind that he is biased to men against women. The feminist Lili Hsieh also listed some of Freud's "very strange" thoughts about gender and sexuality;

"Although boys are caught in the constant threat of castration, girls on the other hand are in this sense already castrated, and thus are faced with an irreparable damage — 'they feel

⁷The Electra Complex, named by Carl Jung for the Greek myth of Electra, is an extension of Sigmund Freud's Oedipus Theory and attempts to explain female psychosexual development. In the Greek Myth, Electra wanted her brother to kill their mother. In the Jung's theory (based on Freud's work), a girl learns that her father has a penis and she does not, develops "penis envy," a sexual attachment to her father, and a sense of romantic love for him.

seriously wronged ... and fall victim to “envy for the penis”’...Freud suggests that for women there are two possible ways out of penis envy — besides the more strenuous ways such as neurosis or ‘masculinity complex’ — one of them is a ‘capacity to carry on an intellectual profession’...the other is having a baby. Both are thus substitutes for the penis.”

By and large, we may point out that the major issue with Freud’s Psychoanalytic Theory is that his thoughts are intriguing enough to the point that modern psychology was not able to make a good deal of his claims concrete.

1.4.7 Gender Schema Theory

Gender Schema Theory believes that a child is constantly constructing mental representations about what it means to be a man or a woman through his observation of behaviours regularly performed in his society. S. Bem (1981), argues that such schemas are incorporated into the child’s self-concept, aid in the search and assimilation of subsequent information that the child deems schema-relevant, and are constantly changing as the child develops. Gender Schema Theory is said to be a blend of Social Learning Theory and Cognitive Developmental Theory in terms of explaining how children acquire gender typed knowledge and behavior.

This theory was introduced by Sandra Bem in 1981 and it has been supported by many studies over the years as she explains stereotyping and why these stereotypical perceptions persist in our society. Sandra highlighted how some routine behaviours and practices often lead to associating a certain task or job to a certain gender. For instance, speaking of food and the kitchen mostly implies a scene of a woman in her kitchen. This association is becoming part of a schema which is firmly ascribed to women. The impact is more insidious on young girls who endorse these traditional gender roles and embrace them as feminine and appropriate behaviors. Another example provided by Bem is when a child develops and begins to identify certain toys as "boy toys" and "girl toys". If we imagine a little boy and a little girl in a room playing with nothing more than a truck and a doll. Chances are they will automatically gravitate toward the "gender appropriate" toy and spend the majority of their time playing with that particularly toy.

“This theory is very important in that, it explains why gender stereotypes and gender role preferences are self-perpetuating and how they restrict children's alternatives; because children attend to schema consistent information and ignore, misinterpret or reject schema

inconsistent information. When events violate sex stereotypes, children may fail to notice or remember (Mussen et al., 1990).”

In order for us to minimize the effect of the gender schema, parents and educators need to teach children that the term sex refers only to the physiological, biological and physical anatomy and not to practices and behaviours.

1.5 Gender Analysis

According to the UNESCO, (2009: 25) the concept of gender Analysis investigates the different experiences, knowledge, and activities of women and men in a given context. It examines the differences so that policies, programs and projects can diagnose and find the different needs of men and women. Gender analysis is usually supported by the use of sex-disaggregated information and data, and requires good understanding of and sensitivity to the socio-cultural context. In the area of education, gender analysis can be integrated into curriculum analysis to assess how a given curriculum may have an impact on boys’ and girls’ learning attitudes, motivation, and achievements, as well as how they perceive themselves. In other words, the incorporation of a gender dimension in education has to conform with the needs of boys and girls so that the result will be an appropriate sphere of education to both sexes.

Gender analysis aims to examine differences in women’s and men’s lives, that is why certain gender roles are assigned to a specific gender and how the differences whether real or perceived have been used in assigning responsibilities (Anant, 2016). The focus in this study is how perceptions of femininity and masculinity contribute to the re-inforcement of gender stereotypical images stored in adult teachers’ minds. The analysis of these perceptions will create a platform of gender sensitivity which may bridge the gap between genders in Algeria.

1.5.1 Gender Analysis frameworks

Gender Analysis Frameworks are methods of research and planning for assessing gender issues in institutions, the case for this research which is assessing teachers’ understanding and perceptions of gender and age, and how these intersect to create areas of strength or weakness. These are the common frameworks used by gender analysts around the world.

- Harvard Analytical Framework (HAF) (or gender roles framework)

- Moser Framework (or triple roles framework and Moser/Levy framework)
- Social Relations Approach or framework) (SRA)
- Gender Analysis Matrix (GAM)
- Women’s Empowerment (Longwe) Framework;
- Capacities and Vulnerabilities Analysis Framework less well known
- Participatory rural appraisal (PRA)
- Rapid rural appraisal techniques (RRA)

1.5.2 Gender Policies

According to Kabeer (2005), a gender policy is a tool for helping practitioners and policy-makers determine to what degree a project or a policy is explicitly working towards transforming unequal gender relations. Kabeer classified gender policies as follows;

- a- **Gender-blind policy** design and analyses are those which are implicitly premised on the notion of a male development actor and which, while often couched in apparently gender-neutral language, are implicitly male-biased in that they privilege male needs, interests and priorities in the distribution of opportunities and resources, (Kabeer, 2005). Excluding women in doing research especially in the field of gender studies can easily lead to a biased analysis and consequently to unreliable results. She argues that gender-blind policies are the consequence of inappropriate assumptions and practices which inform policy and which in turn stem from the norms, beliefs and prejudices of policy makers. Some of the assumptions and practices which have led to gender-blind policies belong to the broader category of 'people- blindness' with harsher effects on women. Both students and teachers in Algeria seem to be unaware of the gender aspect or simply sticking to stereotypes and traditional gender roles assigned by society. The violation of the traditional roles can be regarded as “unacceptable” or inappropriate behavior that does not conform to femininity. Kabeer, (1992) classified what she calls gender blindness policies as errors of: **compartmentalizing, aggregating, eternalizing and depoliticizing**

b- Compartmentalizing According to Kabeer, (1992) Compartmentalizing is about dealing with social realities or women's lives as separate parts of compartments, that is analyzing them on an individual basis. She claims that Compartmentalizing assumptions can take the form of an artificial distinction between the technical and social aspects of planning. She adds: Kabeer, (1996; 12)

” for instance, dams and roads are seen as purely a matter for engineers with no social implications while a sociologist may be brought in afterwards to find out what went wrong with the project. They can also take the form of a concern with the physical and tangible (how many tube wells sunk) rather than with the social and intangible (what difference did it make?)”

Kabeer stresses on the necessity to consider all the possible gender dimensions in any project or study if we want to resolve inequalities in a certain society.

c- Aggregating: According to Kabeer, aggregating refers to the use of abstract, generic categories (the poor; the labour force; the community) which disguise the extent of differentiation and inequality within categories (Kabeer, 1992). However, development policy was criticized by some feminist scholars because of its consideration of household as one such unified category of analysis.

d- Eternalizing: is mainly about the perceptions and views which led to a gender insensitive policy. That is the depiction of gender relations as unchanging and unchangeable, these beliefs sprang from the idea that women are biologically “weak” and their natural role is to nurture and raise the children and let man do his bread winning job. Thus, the gender division of labour and the attribution of certain roles and tasks to women and men on the basis of some notion of ‘natural’ ability is one form taken by this attempt to eternalize gender inequality. “The gender division of labor is a central feature of gender inequality, both in its economic aspects and in the social construction of gender identities” (Huber 1991; Lorber 1994). Putting Huber’s and Lorber’s quote into the Algerian context may demonstrate how women in Algeria are expected to be either at home or to do what is called “women’s jobs” such as; teachers, secretaries, nurses...etc, or in jobs assisting men. This division is persisting for generations and it seems like women have to comply to the unfair division of jobs or they will be viewed as violating or breaking a sacred set of social norms and

traditions. One may argue that this problem is out dated and that the world is more open to working women, but at the level of perceptions especially in Algeria it is not the case. Bianchi, (2000) states that although this inequality has decreased in recent decades, the household division of labor remains highly gendered and gender segregation in the labor market remains high, although after a half century of apparent stability, there were declines in the 1970s and 1980s (Blau, Simpson, and Anderson 1998; Cotter et al. 1995; Reskin 1993; Wells 1999).

- e- **Depoliticizing** Kabeer considers Depoliticizing as a major aspect the gender- blind policy due to its depoliticized understanding of gender relations. For instance, women's issues are most of the time confined to the private sphere of the family.

The avoidance to interfere in the private sphere of the family explains the reluctance of the state and policy makers in most societies to take action against violence and sexual abuse within the family. The gradual emergence of violence against women within the home as a matter for policy intervention has entailed the politicization of the problem, the struggle to shift it from its previous status as a 'private' issue, to be settled by the individuals concerned, to the status of a 'public' issue, a question of basic human rights and hence a matter for state intervention. It is worth noting that while violence against women has increasingly been recognized by international bodies as an infringement of their human rights, its political nature cannot be easily accepted in all development agencies. Thus, in the World Bank's report on the issue, it is brought in as a 'hidden health burden' (Heise et al.1994). The significance of the labelling of a problem is the response it evokes: clearly the policy response to violence as a health issue is likely to differ considerably from the response when it is raised as a human rights issue. (Kabeer, 1992)

1.5.2.1 Gender-aware policies

Kabeer, N., (1994a) introduced gender aware policies as an alternative to the gender blind policy which according to her a set of assumptions and practices through which gender has been marginalized or ignored in past policy efforts. She stresses on the importance of including policy makers, planners and analysts to constantly check their preconceived perceptions and actions against reality so as to avoid the consequences of their own prejudices or of planning on the basis of some outmoded version of that reality. However, rethinking assumptions and practices from a gender perspective need not automatically result in the

adoption

of

policy

interventions which directly address the unequal relations between women and men. The extent to which interventions which result from gender-sensitive analysis will also have transformative outcomes will reflect the combined effects of the predisposition of individual planners and implementers, the institutional constraints within which they must function, the socioeconomic contexts in which they are planning and the possibilities which they offer. Consequently, under the broad rubric of gender-aware policies, we can distinguish three kinds of interventions. (Kabeer, 1996).

1.5.2.2 Gender-neutral policies:

Gender-neutral policies are said to be the minimum we would expect from a gender-aware policy analysis. Such policies stem from an accurate assessment of the existing gender division of resources and responsibilities and ensure that policy objectives are met as effectively as possible within a given context. Gender neutral policies seek to target the appropriate development actors in order to realize certain pre-determined goals and objectives, but they leave the existing divisions of resources, responsibilities and capabilities intact. The implementation of gender policies in Algerian schools seem to insufficient as it does not redefine and assess resources and responsibilities which may lead to the persistent stereotypic division of roles and tasks. Both decision and policy makers are supposed to have prior understanding of the obligation for Algeria and Algerians to launch a sensitivity campaign which aims at a gradual change of perceptions and beliefs to move consequentially to gender mainstreaming policies which will be accomplished in context.

1.5.2.3 Gender Mainstreaming Policies

Gender mainstreaming is the process of assessing the implications for women and men of any planned action, with the objective of promoting gender equality. For a better definition we quote the Economic and Social Council of United Nations, New York, 1997

“Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as men an integral part of the design, implementation, monitoring and evaluation of all policies and programmes in all political, economic and societal spheres, so that women and men

benefit equally, and inequality is not perpetuated. The ultimate goal of gender mainstreaming is to achieve gender equality”.

Reflecting on this, will perhaps ring the bell of whether Algeria is on the right railroad or it is getting gender blind. The reason is that neither the majority of people are aware of gender issues nor the government is opting for gender mainstreaming policy. The latter may probably play a crucial role in spreading gender sensitivity and help revisiting the entire official strategies from a gender perspective, for sake of having a society if not eradicating inequality, at least make it lessen. Lessen in terms of; less ignorance, less violence and thus, more harmony and respect resulting “positive” productivity.

“the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels...making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes” (United Nations, 1997: 1)

One may wonder what is Algeria’s standpoint towards gender mainstreaming. Algeria stressed its support for gender inclusion and equality though adopting The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Likewise, Algeria adopted an initiative on gender equality and women empowerment, particularly, on improving access to employment for women from 2010 to 2013, which was mainly aiming at creating the appropriate atmosphere for a just decision making, advocating the gathering of the components of data related to sex and studies as well as integrating gender into sectoral programmes. Additionally, the programme focused on improving women’s access to employment by supporting already existing job creation mechanisms and by developing pilot projects, besides spreading enough public information on gender issues and promoting women’s socio-economic rights through partnerships with the media and Civil Society organizations. Among the accomplishments of this project was the organization of training sessions on database management to strengthen the capacity of national institutions to produce gender-sensitive information. Moreover, trainings were held in order to support the creation and management of micro enterprises and the development of women’s entrepreneurship. Also, about 90 NGO (*non-governmental organization*) executives working on women’s rights were trained across the country to strengthen their capacity to network, advocate for women’s rights and improve the image of women in society. In short, one may say that, the data quality and expertise on women’s status and the capacities to mainstream

gender issues in public policies were strengthened to the first national survey of time use conducted in the spring of 2012, with 9000 households interviewed.

The educational system in Algeria worked and is still working on the eradication of violence and discrimination against women, through spreading awareness and bringing up a generation that acts as one front in its campaign of making gender stereotypes vanish and disappear. Yet, our educational system is not really up-to-date to address these traditional gender perceptions, i.e. gender mainstreaming policy is not recognized not only in educational institutions but even in the entire country. The endeavor to make reform remained theoretical despite many attempts. These latter ones should be implemented through fieldwork or in other words, the elimination of gender discriminations should be first taught to educators (teachers), and then transmitted to pupils in secondary schools particularly, as it is the most appropriate age in which we make our pupils gender sensitive. Moreover, these initiatives of engaging a whole society in eradicating injustices committed at the expense of women have to be considered by stakeholders and decision makers.

“Mainstreaming a gender perspective in all types of activities (referred to as gender mainstreaming) is a globally accepted strategy for promoting gender equality. Mainstreaming is not an end in itself but a means to the goal of gender equality. Mainstreaming involves ensuring that gender perspectives and attention to the goal of gender equality are central to all activities policy development, research, advocacy/dialogue, legislation, resource allocation, and planning, implementation and monitoring of programmes and projects.”

In this passage, gender mainstreaming is given adequate explanation of what it means and what it's used for. Gender mainstreaming is not a mere goal to achieve but a strategy or a tool used by specialists, decision makers and governments to solve issues related to gender inequality, let's say that it is the ingredient that should be found in any recipe. Hence, one may presume that the adoption of such principle will reinforce the situation of not only women in Algeria but also men as well. To give better insights about the main goals of gender mainstreaming we list how it is understood and what it aims to achieve as defined by *the United Nations Economic and Social Council in 1997*;

- Forging and strengthening the political will to achieve gender equality and equity, at the local, national, regional and global levels.

- Incorporating a gender perspective into the planning processes of all ministries and departments of government, particularly those concerned with macroeconomic and development planning, personnel policies and management, and legal affairs.
- Integrating a gender perspective into all phases of sectoral planning cycles, including the analysis development, appraisal, implementation, monitoring and evaluation policies, programmes and projects.
- Using sex-disaggregated data in statistical analysis to reveal how policies impact differently on women and men.
- Increasing the numbers of women in decision-making positions in government and the private and public sectors.
- Providing tools and training in gender awareness, gender analysis and gender planning to decision-makers, senior managers and other key personnel.
- Forging linkages between governments, the private sector, civil society and other stakeholders to ensure a better use of resources.

In addition to the above mentioned objectives, we can also put gender mainstreaming's policies and programmes to the following approaches; Gender-Neutral, Gender-Sensitive and Gender Transformative approach.

1. do not reinforce existing gender inequalities (**Gender Neutral**)
2. attempt to redress existing gender inequalities (**Gender Sensitive**)
3. attempt to re-define women and men's gender roles and relations (**Gender Positive / Transformative**)

The degree of integration of a gender perspective in any given project can be seen as a continuum²:

Gender Negative	Gender Neutral	Gender Sensitive	Gender Positive	Gender Transformative
Gender inequalities are reinforced to achieve desired development outcomes Uses gender norms, roles	Gender is not considered relevant to development outcome Gender norms, roles and relations are not affected (worsened or	Gender is a means to reach set development goals Addressing gender norms, roles and access to resources in so	Gender is central to achieving positive development outcomes Changing gender norms, roles and access to	Gender is central to promoting gender equality and achieving positive development outcomes Transforming unequal gender

and stereotypes that reinforce gender inequalities	improved)	far as needed to reach project Goals	resources a key component of project outcomes	relations to promote shared power, control of resources, decision-making, and support for women's empowerment
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Table 01: United Nations Women, Glossary of Gender-related Terms and Concepts

1.6 Gender, Language and Education

Gender and language were and are still researched by many sociologists and specialists who tend to reveal differences in using language between men and women. It all started when women movements claimed the existence of a biased canon created by men and contains only “men’s language” which is at least according to them monolithic. Such beliefs prompted what is known as early feminists to stand and try to redefine the “unfair” depiction and portrayal of women and their language particularly. Feminists call was later considered in academia as “the women's movement in the 1960’s triggered studies on women's role in linguistic settings” (Cameroon, 1998:23), a large critical literature on the subject has emerged. In its fourth decade (1970-2000), the relationship between language and gender still fascinates and receives growing attention from scholars. Like sociolinguistics in general, the study of language and gender has always been grounded in eliminating disadvantage as it has been explained by various scholars “Investigating and understanding language use are crucial in eliminating disadvantage because it is through language that relationships with others are negotiated and social identities constructed” (ibid). Prior to the 1970’s, women were partly invisible both in psychological and sociological research, this is also the case in the field of sociolinguistics. By the mid 1970’s things were turned upside down with the publication of three books, these have continued to significantly influence sociolinguistic work: *Male/Female Language* (Mary Ritchie Key, 1975), *Language and Sex: Difference and Dominance* (Barrie Thorne and Nancy Henley, 1975) and Robin Lakoff’s remarkable *Language and Women’s Place* (1975) which is considered as a turning point in the field because pre 1970’s sociolinguistic works had little focus on gender as a social variable. Moreover, during this period, academic research was dominated by white males who were interested only in co-variation of language and social class, age and ethnicity. This approach

is known as “male” or “norm approach” that sprung from the belief that men and people are the same thing.

As far as the relationship between language and gender is concerned, a lot has been written concerning the asymmetries between women’s and men’s language. Sociolinguists have approached language and gender from different perspectives which are: deficit, dominance, difference and the social constructivist approach theorized by Robin Lakoff, Zimmerman, West, and Deborah Tannen. The distinctions among these approaches can be found in the way they attempt to explain the gender differences either by social positions, power relations or cultural experiences.

According to the deficit framework which was a characteristic of earlier works in the field. This approach is best-exemplified in Lakoff’s (1975), *Language and Women’s Place*, Lakoff raised the question of gender differences in speech. Lakoff identified her objective as to understand what language use can tell us about sexual inequalities. She claimed to establish what is called Women Language (WL). She viewed women as using language in ways that relegate them to subservient status. In her analysis, women were seen as hesitant to express their opinions and likely to use hedges, intentional patterns, and tag question formations to appear tentative and to avoid confrontation with others (Llamas, Mullany and Stockwell; 2007:65). She defined women language as deficient lacking strength, determination and feasibility, she even described their language as a deviation from the norm which is men’s language that is considered the norm. She asserted that women’s language contributes to their inferior status or to them being seen as “the second sex” in terms of Simone de Beauvoir. By not writing about men’s language, Lakoff conveyed her perspective that men’s speech is the standard, and women’s speech less acceptable. Although she assumed men as normative and women as deficient approach, Lakoff realized that women could not easily solve their problems simply by adopting the speech style of men. According to her, women who speak like men are criticized for not being feminine, and women who use women’s style of speaking are “ridiculed as unable to think clearly, unable to take part in a serious discussion... as less than fully human” (Lakoff cited in Llamas et al, 2007:65). Women are presented to be disadvantaged, inferior language users and thus they speak powerless, uncertain, weak and excessively polite language whereas men are implied to be the superior language users and the language they use is considered to be the norm (Weatherall, 2002).

Regarding the dominance framework, the inequality of language used by women and men is regarded as the demonstration of patriarchal practices reinforcing the monolithic social order

(Llamas et al, 2007). To put it differently, this approach sees women as an oppressed group and explains linguistic differences in women's and men's speech in terms of men's dominance and women's subordination. Those who have used this model tried to show how male dominance is enacted through linguistic practice as Zimmerman and West put it "doing power is often a way of 'doing gender'" (Zimmerman and West cited Llamas et al, 2007:67).

The difference approach has been considered as the alternative to the deficient model, it does not perpetuate direct stigmatisation and invisibility but it simply believes that men and women come from different backgrounds and that they were raised separately having divergent views of their world. Girls and boys are thought to play predominantly in single-sex groups and as a result, they develop unique communication patterns in their own gender groups and cross-gender miscommunication occurs (Talbot, 1998). Women begin to assert that they have a different voice, a different psychology, and a different experience of love, work and the family from men (Humm cited in *ibid*). The advantage of the difference model is that it allows women's talk to be examined outside a framework of oppression or powerlessness.

The fourth and most recent and prevailing approach is what is known as a "social constructivist". This approach challenges the idea that gender is static. In this framework gender identity is seen as a social construct rather than as a given social category. As Zimmerman and West put it a speaker should be seen as "doing gender" rather than statically "being" a particular gender" (Zimmerman and West cited in Llamas et al 2007:66).

The idea of gender as a social and a cultural category is not an old one. The understanding of gender as something performed or done had spread among sociolinguists by the 1990's. Actually; this altered definition of gender has also shifted the aims of the research in the field of language and gender. Researchers in this field are no longer concerned with showing how gender correlates with the use of linguistic features, yet their aim is to show how speakers use the linguistic resources available to them to accomplish gender. Every time we speak, we have to bring off being a woman or being a man.

All in all, the early years of language and gender research revolved around English-speaking cultures and around white, middleclass speakers. More recently, researchers have been encouraged to study the speech patterns of women and men in a variety of cultures. In the Maghrebin context, Fatima Sadiqui's comprehensible book *Women, Gender and Language* in

Morocco is the best example. She deals with the relationship between women, language and gender in Morocco.

1.6.1 Sexism in language

Language and sexism has been an issue that is debated by feminists since the 1960's and is still today a sociolinguistic target. Sexism has been defined differently by many scholars in different areas of research. However, the one which is often cited in the literature by liberal feminists which states that "sexism is the practices whereby someone foregrounds gender when it is not the most salient feature" (cited in Mills 2008). This means that sexism can be regarded just as a mistake caused by a lack of awareness from the part of the speaker or writer and thus can be rectified simply by making them aware of the mistake, rather than assuming an individual basis of sexism (ibid). For her part, Mills challenges this traditional conception of sexism; since she feels that it has become highly problematic (Mills, 1995).

Furthermore, Mills claims that sexism is a form discrimination that presents not only at a societal level but it is institutionalized, therefore conflict over what gives individuals the rights to certain positions and resources (ibid). She adds that language is not just a neutral vehicle which represents reality but a site of struggle over word-meaning. Being aware of the complex nature of sexism, she argues that sexism does not only reside in isolated words or phrases that can be exposed objectively but it is also related to the context as explained below by Deborah Cameron:

"If we take it that no expression has a meaning independent of its linguistic and non-linguistic context, we can plausibly explain the sexism of language by saying that all speech events in patriarchal cultures have as part of their context the power relations that hold between women and men. This varied and heterogeneous context is what makes expressions and utterances liable to sexist interpretation." (Cameron, 2006:16)

As reflected by this quotation, recently, feminist analysis of sexism has shifted from a simple analysis of "overt" sexism which occurs at the word level to an analysis of indirect sexism which resides at the levels of sentences and discourse "the subtle and hence more insidious discriminatory and exclusionary discourse that abound" (Mills, 2008).

Many feminist researchers have indicated the mechanisms involved in women's oppression in male dominated societies. Nonetheless, women's place in the reproductive and domestic sphere and men's place in the productive and public sphere have been 'naturally' accepted

historically (Taylor, 2004). Connell defines gender as “the structure of social relations that centers on the reproductive arena, and the set of practices (governed by this structure) that bring reproductive distinctions between bodies into social processes” (2002, p. 10).

Taylor (2004) elaborates on Connell’s claim that understandings of the meaning of being male or female do not derive from biological differences. Taylor (2004) claims that gender differences are underpinned by ideas about femininity and masculinity; they are understood to be the appropriate characteristics and behaviour for women and men, which have sustained gendered social structures. Taylor (2004) argues that ideas about gender difference paradoxically act to mask natural similarities, and, as a result, gender difference is accepted in social practice as ‘natural’. These ideas—gender discourses—are discussed in more detail later in the chapter.

Connell (1996) recognizes the power of gender relations and explains how gender relations ‘work’ at each level of the social arena. First, at a structural level, Connell (1996) indicates that the ‘gender order’ is an “historically constructed pattern of power relations between men and women” (p. 99), and we can observe that the social arrangements in various institutional settings are gender structured (Taylor, 2004). Being aware of the patterns from these social phenomena formed by the gender order, and perceiving that gender relations are relations of power (Taylor, 2004), it was important in this feminist critical policy analysis to reveal the discourses hiding behind gendered social practices.

1.6.2 Gender Discourses

Gender discourses represent and sustain social practices that constitute gender order and gender regime (Taylor, 2004a) that have been presented as asymmetric power relationship and male domination. Lazar (2005) further claims that discourse within both spoken and written language acts as a meaning-maker that contributes to the reproduction, maintenance, resistance to and transforming of the social order. Gender discourses are not monolithic. Rather, there are number of forms of discourse produced and shaped by different cultures and different social factors (Taylor, 2004a).

Femininity and masculinity are the gender discourses that inform people’s understandings about the appropriate characteristics and behaviour for women and men in society. Such gender distinctions produce “an identification of masculinity with the public realm and production, and femininity with domesticity and consumption” (Connell, 2005, p. 78).

These general gendered social practices form gender discourses that indicate systemized power relationships between men and women, where masculinity is dominant (Connell, 1987), and result in marginalizing women's position in the workplace.

1.6.3 Education and Gender Roles

The Algerian educational system and Algerian teachers particularly have crucial contributions in reinforcing the binary gender roles. School is known as the third socialization agent affecting children's perception and apprehension of what it means to be a boy or a girl. The child becomes in touch with different people in a different context, the process of acquisition in childhood is a major factor that immerses a child into a situation in which values and norms related to behavior and thinking are learned and internalized. For instance, school is the place where children are assessed and evaluated for their performances in different subjects. That is to say, the school is the first platform where a child can show off his preferences, talents and passions. Elkin and Handel, (1978) stated that school as an agency of socialization should be recognized as the first organizer of social relationships (Elkin & Handel, 1978). Moreover, Coates and Wagenaar emphasized that the classroom is often seen as a place where the child is easily faced with socializing amongst peers. Since most of the things that children do in the classroom are done in the presence of their peers, they have to learn how to deal with a more formalized group situation. Parental expectations and perceptions of their children's development of both cognitive and motor skills affects the transition to the school environment (Coates & Wagenaar, 1999). Gender roles are defined by Davidson and Gordon authors as "a set of behaviors, attitudes, and motivations culturally associated with each sex but not seriously expected to occur in a pure form socially developed or encouraged differences between the two sexes". Davidson and Gordon (1979) mentioned that the disparity a child may live before school in terms of gender role models that they may imitate, is available in the school.

Algerian schools are major institutions contributing in the formation of beliefs about femininity and masculinity. However, teachers seem to perpetuate whether consciously or not the stereotypical practices and gender roles. The gender dimension is insignificant or non-existent because curricula don't undergo any form of review by gender or sociology specialists. Thus, our schools today seem to be a fragile ground in the face of verbal, physical and even sexual violence. The latter is not present only among pupils but even between

teachers and their learners. An article published by Echourouk newspaper revealed that the chairman of the Federation of parents' associations, Ahmed Khaled warned;

“The phenomenon of school violence, was taking serious proportions, both from the pupils themselves or from pupil against pupil, pointing to an exhaustive and detailed report listing all cases of violence in schools registered annually. The highest authorities in the country should pinpoint and address seriously the causes of the specter of violence after the registration of over 200 cases of violence in schools involving pupils as well as managers, teachers, and guardians”,

The absence of an organized campaign to sensitize teachers and students about gender stereotypes has led to an increasing number of violence cases not limited to student-student but also student-teacher and teacher-teacher.

1.7 Gender Relations and Power

1.7.1 Patriarchy

In order to map the structure of gender relations in society, it is important to know what produces the differences in power between a group of people who oppress and those who are being oppressed. Specifically, I apply critical feminist theory and critical discourse theory for this purpose, because both strongly focus on power relations (Lazar, 2005b), and each theory is useful to clarify how such gendered power relations are systematically produced and reproduced to maintain gendered social practice. Critical feminist theory concerns the relations of power that systematically produce a social group of privileged (men) and disadvantaged, excluded, and disempowered (women) (Lazar, 2005b). Lazar (2007) asserts that, “power relations are a struggle over interests, which are exercised, reflected, maintained, and resisted through a variety of modalities, extents and degrees of explicitness” (p. 148).

“the relationships between dominant and subordinate groups such that the dominant group can define the situation, needs, wants, and desires of the subordinate group who accept and internalise the definition so that conflict is averted and the interests of the dominant group are met.” (Wearing, 1996, p. 72)

As just described, the fundamental idea of gender and gender relations is the social construction of power relations, accumulated in social structures and social practices between men and women (Connell, 1987).

The core of the gendered power structure is generally the connection of authority with masculinity (Connell, 1987, p. 109). The term 'patriarchy', which is also referred to as 'gender order' at the structural level (Connell, 1987, p. 91), is used to define such male dominant power that operates over dependent female and male members in a family. This notion of gendered power relations was extended to apply in the public and production arenas of men and in the private and reproductive arenas of women (Wearing, 1996). After all, the female reproductive arena incorporating pregnancy, breastfeeding, and nurturing small children ultimately limits women's economic production in the public arena. Patriarchy is, thus, situated in the system of male power and such patriarchal power normally operates through "the routine functions of the institutions" (Connell, 2002)

Labour market in Algeria is perhaps divided into jobs for women and others for men. Algerian women are expected to be teachers, nurses, secretaries and any other job that is characterized by being nurturing and assistant. This kind of division is in fact patriarchal and unfortunately institutionalized in various arenas such as Education which is our concern here. According to Connell, labour in the domestic sphere derives from love or obligation within a family (Connell, 2002). But, it is in fact simply a different social channel from the male production arena. For example, the gendered division of labour in the workplace such as 'male' trades like engineering may affect students' (gendered) choice of future study (Connell, 2002).

Wearing (1996) claims that the notion of 'women' has shifted from that of female subjectivity as "a given based on natural biology" to something recognizing "commonality and diversity". She further adds that the issue of women is now exposed to diversity and it is "the subject of feminist politics" for change. Facing diversity and difference are clearly challenges for contemporary feminism in this complex society.

1.7.2 Hegemony in gender relations

In a patriarchal social order, the gendered relationship of dominance by men over women is maintained and perpetuated because this biased ideology is embraced by an entire community (Lazar, 2005b). Thus, hegemonic power becomes naturalised, or taken for granted, in the struggle for dominance. This is exactly the case for Algeria where we find a small minority perceiving the hegemonic gender relations as unfair should be altered. Per contra, the majority still believes in the traditional stereotypic gender roles, including teachers of both sexes since we have males believing in their essential superior status compared to some females who

openly state that their status, duties and even happiness cannot be fulfilled without being supervised by men. Those beliefs are for sure affecting the whole community due to transmitting these conceptions to younger generations maintaining the traditional understanding of gender relations. Such struggles over power that depend on consent rather than coercion are known as hegemony (Fairclough, 2001b).

If we consider defining power relations, Connell (1987) claims that hegemony is “an essential part of social power” (p.107). He explains that because power relations function as a social structure, as a pattern of constraint on social practice and because social practice is stratified by a gender order, it is the ‘power’ that controls such an order (p. 107). Thus, awareness of hegemonic discourses can be key to change in society (Connell, 1987). Deploying a notion from Gramsci, Connell (1987) defines hegemony as meaning:

“Ascendancy achieved within a balance of forces, that is, a state of play. Other patterns and groups are subordinated rather than eliminated. If we do not recognize this it would be impossible to account for the everyday contestation that actually occurs in social life, let alone for historical changes in definition of gender patterns on the grand scale.” (p. 184)

Such hegemonic discourse is largely accepted in society more generally. This implies that the subordinates also act in ways which sustain the power balance of the ascendancy of hegemonic masculinity.

1.8 Generational Gap

Before digging deeper into definitions of the concept generation gap, we should pay attention to its connotations because there are who consider it as the chasm between Children and Parents, while others as differences between young and old. Understanding of different generations and the “gap” between them has many applications in all areas of life, from parents interacting with children, to sales people selling to younger or older clients, to managers who work with teams of people of different ages. However, this study focuses more on the gap among teachers, and how this led to miscommunication and results issues in workplace, particularly in schools between knowledge givers. Among the definitions there is; “A difference in values and attitudes between one generation and another, especially between young people and their parents”.(English Language Dictionary of American Heritage).“The years separating one generation from the generation that precedes or follows it, especially, when regarded as representing the difference in outlook and the lack of

understanding between them” (Collin’s Dictionary). “When older and younger people do not understand each other because of their different experiences, opinions, habits and behaviour”. (Cambridge Advanced Learner's Dictionary & Thesaurus). “A lack of communication between one generation and another, especially between young people and their parents, brought about by differences of tastes, values, outlook, etc”. (English Dictionary). Furthermore, Generation gap specialists affirm that sharing same life experiences condition generational groups to see and act differently from other generational groups.

Reflecting on the above definitions of generation gap incite us to ask many questions among them: Have generations in Algeria experienced different modes of life? Is there a lack of communication between generations in Algeria? The answer will be perhaps a yes, because numerous studies showed actual conflict between young / old all over the world (Mannheim, 1983). Yet, what is even more insidious about the situation in Algeria is that we are having a community of teachers who are maybe blind to the effects of miscommunications among themselves. Being a close observer gave me crucial insights which allowed me to understand perceptions of Age and Gender by teachers of both genders and generations. For example, old teachers still tend to believe that they were educated better, raised better and therefore they are better than today’s generation which they consider as having “vacuous” minds, with less knowledge and this means that they are incompetent. The clash between generations sprung from many reasons, the major one is that we grew up experiencing this gap until we thought it is natural, normal and for some it is absolutely real. So, socialization is an important factor, still the issue of untrained teachers on how to have a clear plan, agenda and methodology that aims at the mitigation of this age and gender gap is missing.

Karl Mannheim is considered as the former modern scholar to explore the issue providing a thorough examination of the development of generations. Mannheim managed to write and clarify in his writings and published works that a younger generation usually endures the complex socialization process which exposes them to two opposing trends; one of their ancestors versus what they experience and live in their daily life. This means that we consider recent generation as deviating from their ideals, yet we neglected or dismissed the difference in the circumstances each generation faced. For example, the old generation was not that open to globalization or technology. On the other hand, we have a new generation

that is integrated to the outside world and thus affected by both its positive and negative outcomes.

At an early age, a child undergoes the acquisition process from his mother and father subsequently. Yet, the child develops few years later his own understanding of the environment and people surrounding him. This way, a child constructs distinct perceptions different or even divergent from those values of his parents. Karl Mannheim argues that “visible and striking transformation of the consciousness of the individual ... a change not merely in the content of experience, but in the individual’s mental and spiritual adjustment.” Mannheim highlights the idea of how the younger generation in most of the times shapes its definition of the world due to the experiences they have been through. Mannheim stressed that an individual constructs a particular understanding in relation to personal experiences occurring in a certain social context, “which is necessarily different from other generations.” (Mannheim, 1923)

Mannheim defined the term generation as social location that may influence a person’s consciousness exactly like culture can do. According to Mannheim “individuals who belong to the same generation, who share the same year of birth, are endowed, to that extent, with a common location in the historical dimension of the social process”. This demonstrates for example, how the older generation in Algeria shared and is still sharing almost same assumptions about colonialism, and values like nationalism and hard work. Elders who had undergone the atrocities of colonialism developed what Mannheim calls “collective mentalities that mirror a dominant view of the world, reflecting similar attitudes and values and providing a basis for shared action.” Such perceptions become “continuing practice,” which means that the values of a certain generation will influence peoples’ behaviours continuously.

The theory of generations insists that people are mainly affected by the era they were born in. People develop “value systems” since their early childhood which keep not only influencing them but molding them to believe, support and adhere to norms, practices and behaviours that were dominant at that time. Thence, a certain cohort absorbs the set of thoughts as the norm that all generations should abide by or they will be subject to rejection since they are “violating” what is considered as “absolute truth” for a particular community.

The duration of a generation remains as a topic of dispute among specialists, as they could not agree on its duration. Still, most of them agreed that a generation rounds from twenty to

thirty-three years. People in general, believe that a generation lasts for about 25 years which means that from the day someone is born until he turns 25, at this age he will probably be working and married. In a similar vein, specialists prefer to use the cohort rather than generation which they consider as general and not for scientific use. A cohort usually shares a set of values generated from the circumstances and incidents that took place in their context. For example, in Algeria we have two well-known generations; Revolution and post-independence generations.

On the other hand, what is worth questioning is that some studies state that the generational gap is not that “scary” because these generational differences are based on little scientific research. However, recently generational gap is getting researched more especially in humanities. For instance, Algerian youth nowadays are more sensitive to issues of leadership than years ago. Thanks to globalization, most Algerian youth manage to speak the international language English, this facilitated their involvement both nationally and internationally.

1.8.1 Western Generations

Definitions of a generation vary from a theorist to another; however most of them agree that it is a group of people within a particular society defined by age boundaries. In similar vein, specialists suggest a more scientific term that is “cohort” to differentiate between people who were born in at a certain time period and family generation. For example, Glenn (1977) considers a the concept generation as relating to a person’s position in the parent-child family structure or hierarchy, while the term cohort denotes a group within the population who are of a similar age (Pilcher 1994).

A review of the literature has shown that the issue of generations has not been offered adequate scholarly merit in western countries, and maybe meager or nonexistent in the Arab world. As mentioned above, generations cannot be studied if we detach the historical events and experiences shared by a community. For this, the study of generational cohorts in Western was feasible as they had shared histories from a political, economic and social perspective. In this study we chose to review the American model of generations and comparing it to the one in the Arab world despite the scarce data and research done in this sociological domain.

Schuman and Scott (1989) questioned a population of Americans about the most important events they lived in the last fifty years to figure out what are the common incidents among the same cohort. Answers provided by the participants revealed that the Second World War and the Vietnam War were the most to mark the lives of that generation. The younger generation stated that the significant historical events, such as the Great Depression and the assassination of President Kennedy are the major ones. Youth nowadays are of crucial criterion in the concept of generational cohorts since many theorist scholars acknowledge and use it, (Egri & al). Still, it has been argued that there will be always a difficulty with regards to which events to be assigned to which cohort, because these events occur all the time rather than at specific clearly defined intervals.

1.8.2 Generations in the Arab World

Generations are formed by certain socioeconomic events that affect them. Consequently, generations in the Arab world are alike in terms of the culture, religion and historical events they undergone. However, they are also different since each group has his own perceptions, needs, and priorities. The Arab region has undergone significant changes in recent decades, among the major causes of the Arab spring for instance, is the generational gap, and this has led to a tension between a ruling old generation and a ruled younger generation. The absence of a dialogue policy, an authentic will to embrace youth intellectuals with all the energy they have, was lately expressed in protests and violence.

- **Types of Generations**

The table below shows how scholars' definition of a generation varies from one to another. The table provides dates and labels of each generation by different scholars.

Source	Labels				
Howe and Strauss (2000)	Silent Generation (1925–1943)	Boom Generation (1943–1960)	13th Generation (1961–1981)	Millennial Generation (1982–2000)	—
Lancaster and Stillman (2002)	Traditionalists (1900–1945)	Baby Boomers (1946–1964)	Generation Xers (1965–1980)	Millennial Generation; Echo Boomer; Generation Y; Baby Busters; Generation Next (1981–1999)	—
Martin and Tulgan (2002)	Silent Generation (1925–1942)	Baby Boomers (1946–1960)	Generation X (1965–1977)	Millennials (1978–2000)	—
Oblinger and Oblinger (2005)	Matures (<1946)	Baby Boomers (1947–1964)	Gen-Xers (1965–1980)	Gen-Y; NetGen; Millennials (1981–1995)	Post-Millennials (1995–present)
Tapscott (1998)	—	Baby Boom Generation (1946–1964)	Generation X (1965–1975)	Digital Generation (1976–2000)	—
Zemke et al. (2000)	Veterans (1922–1943)	Baby Boomers (1943–1960)	Gen-Xers (1960–1980)	Nexters (1980–1999)	—
Label:	Mature Generation	Boom Generation	Generation X	Millennial Generation	Generation Z
Date:	1925–1945	1946–1964	1965–1980	1981–2000	2001–present

Table 02: Definitions of Generations by Scholars

Source: Reprinted from; Generational Differences, Thomas C. Reeves and Eunjung Oh, University of Georgia, Athens, Georgia

Generations were divided up by specialists into many groups depending on the era they were born. the focus here will not be on all generations but only four major groups that make the 95% percent of the Algerian population

1.9 Conclusion

The issue of gender and generation in Algeria is still creating areas of injustice due to the complexity of perceptions and understandings. Many factors seem to contribute in the formation of biased standpoints, especially when it comes to gender identity and age cohorts, as this affects every single human being on earth. Being a boy or a man in Algeria can be viewed as a privilege by those who embrace stereotypes as “norm and truth”, they don’t matter if a man is not handsome or rich or even does troubles and has a bad reputation. Per contra, a girl is severely blamed for raising her voice, going out at night or even opposing men’s opinion. These stereotyped perceptions are strengthened by a whole network forming a society; it all starts at home with parents then friends, school and educators. These may have unintentionally acquired and gave out these perceptions which were reinforced by erroneous religious teachings based on patriarchal interpretations of texts. In addition, it requires great efforts and courage to stand in the face of beliefs that are considered as undeniable truth and be able to refute them after ages since they were implanted in peoples’ minds.

CHAPTER TWO

THE INTERSECTION OF AGE AND GENDER IN THE ALGERIAN WORKPLACE

2.1 INTRODUCTION

Gender Stereotypes have an insidious impact on people because they are based on erroneous preconceived notions. Up to date research findings and experiments revealed how people take for granted stereotypes believing that they are the norm that should not be ignored. Thus, prejudicing the other may seem to many as legitimate just because they are different. Biased perceptions of gender and age are even present in the workplace affecting communication between employees and even productivity.

2.2 GENDER RELATIONS IN THE WORKPLACE

Relations between women and men in the Algerian workplace are not that equal despite having same duties, rights and wages. If we consider how women are treated while working compared to the other sex, we will for sure find many disparities and inequalities. As our study focuses on how gender roles are perceived in the Algerian educational setting, we can say that the traditional gender stereotypes are still believed by majority to be the "Truth" or scientifically speaking these stereotypical perceptions are deeply embedded in the Algerian society that they become an agreed upon norm. The Algerian woman at work is in most of the time compelled to either to act like men or endures different kinds of unfair treatments and stigmatization. Some women while working tend to change their voices to a higher pitch, avoid smiling and deal with their colleagues and clients authoritatively to gain obedience and respect. Otherwise, she will not be able to control her surroundings and may face various unfair treatments and unfair practices. Thus, one may point out how Stereotypes can be very harmful because they can cause a person to mistreat others based on preconceived notions that are untrue. Many studies showed that most people are not aware of how stereotyping automatically influences their thinking and, therefore, believe that their perceptions are based on objective observations. So, what are women supposed to do? To uncomfortably imitate men, or remain passive and endure mistreatment and stereotyping?

These negative practices have for sure a huge impact on working women and the quality of their generated results. Believing that women's place is the "kitchen" or in other words domestic settings has led to the policy of Occupational Sex Segregation in which men and women are subconsciously dictated to choose particular jobs and ignore others. That is to say, men are expected to be in the so called "masculine" jobs, while women in those considered as "feminine". This leads to limited employment opportunities for both sexes, but women tend to

be more negatively affected as the jobs associated with women usually carry less prestige and rewards and women are kept locked into these jobs.

The concept of gender or gender relations is not that well-known among laymen, due to the "blind" reproduction of traditional gender roles taught by our culture, traditions and norms, these are reinforced by gender stereotypes which are deeply imbedded in every aspect of life. Thus, it's notably lucid that agents of socialization had the greatest impact on peoples' perceptions of what it means to be a man or woman. On the basis of a complementarity in procreation, what is assumed to be natural is also formed historically. Hence, the sexes enter into the social process as non-equals, and their non-equality becomes the foundation or basis of further formations. In similar vein, this belief of men's superiority over women is highly accepted and even praised not only by men but by some women, even mothers teaching their daughters to be silent in the presence of men, to obey and serve the husband who is considered as orders giver and the woman as the one who implement. In this way, gender relations become fundamental regulating relations in all social formations that we know of. They are absolutely central for questions of the division of labor, domination, exploitation, ideology, politics, law, religion, morals, sexuality, bodies and senses, and language. At the same time, they transcend each of them. The impact of such beliefs and practices are not confined only to education but are present and prominent in any field or domain. Still, what is alarming is that we still don't dare to ring the tocsin and start thinking of an alternative model and campaign that may enlighten if not every single individual, at least we begin with teachers. In a word, there is a massive need to diminish the danger of stereotyping, self-stereotyping and gender blindness all together.

The gender division is reproduced by many and in many contexts, for instance, in schools a male teacher treats his female colleague differently from a male one and vice versa, this reinforcement of stereotyped gender roles led unfortunately to using the syllabus in a way that maintain gender stereotypes, and unfortunately this is transmitted to pupils' minds affecting their conceptions of how to consider and treat the other sex.

Relations between the sexes, particularly between teachers as they are the focus of our study need to be revisited and given much attention if we are determined to get our schools out of "darkness" since they are the most powerful and affective institutions that spread consciousness and awareness.

Gender Ideologies in the Algerian workplace are similar to those dominating our society, or to the traditional gender relations known by people as common sense relations. Gender division of labour in Algeria is present and it is still believed that a woman should be a nurse, teacher or secretary, but so strange if she becomes a Taxi driver, mechanic or any other job that is considered as “masculine”. These beliefs led to segregation in the activities the workers engage in, the social networks they join, how they perform on the job, and how they are evaluated. Consequently, employers reflect their personal use of gender in their activities, behaviours, and judgements because they are expected to perform and conform only to the restricted social norms. An employer doing his job draws on cultural beliefs and assumptions taken for granted by the great majority of the society. For this, gender blindness and insensitivity is not necessarily intended, on the contrary, it is in most of the time an implicit performance that seems to both the performer and the receiver as something natural and expected.

2.3 Gender and Education in Algeria

According to UNESCO’s report on education in Algeria school enrolment (primary, middle, and secondary education) showed a noticeable trending rise since independence until the very first years of the 21st century. Since then the number of pupils increased from less than one million students to more than 7.5 million. The advancement was even bigger in secondary schools and universities. In the year 2000, almost 8.2 million Algerians out of a population of over 30 million attended primary school (4.7 million) or a secondary or higher education institution.

Gender	Population aged 6-14 years					
	1948	1954	1966	1977	1987	1998
Male	13.4	23.5	56.80	80.80	87.75	85.28
Female	4.6	9.5	36.90	59.60	71.56	80.73
Both	9.1	16.6	47.20	70.40	79.86	83.05

Table 3: Trends in enrolment ratios in Algeria according to census data

Source: NSO 1999, RGPH results

The big enrolment process was initiated by the colonial authorities on the eve of independence, and considerably accelerated between 1966 and 1977. The slowdown in male enrolment ratios observed in recent years (including a drop-out phenomenon between 1987 and 1998) does not appear to have affected girls; female enrolments have increased very steadily and neither the economic and social nor political crisis appear to significantly affect enrolments. The percentage of enrolled girls kept increasing continuously. This might be interpreted by the unequal positions that were appointed to males and females, in the Algerian society, boys are raised to think that they are the sole responsible on their future and the future of their wives and kids possibly. This perception of masculinity led young students to abandon studies and look for paid jobs so that they can save their "manhood". The stereotypic dichotomous thinking generated the discriminated gender roles; men viewed are bread winners and women care givers and obedient housewives whose place is home exactly the kitchen. Consequently, we have some women who believe subconsciously that it is natural to be home taking care of the children and the husband, and it is an obligation for them to feel inferior to men. Interviews with some women teachers reinforced these gender stereotypes because they think that the term "woman" or in dialectal Arabic /mrΛ/ denotes passivity and inferiority to "man" which is /rΛjel/ that depicts strength and rationality.

It was generally agreed that teaching is a male job but recently, educational institutions voiced a considerable demand for teachers and it was here that women took advantage of the definite change. At the very beginning, only few women were involved in teaching but later teaching has substantially grown in salient figures. According to Ackers (1989: 3) in her book *Teachers, Gender, and Careers*, she claims that "teaching has been called a divided profession". Teaching is no more a male-dominated profession as women's numbers outnumber men's and recruitment has shown that in the Algerian schools, female teachers are the majority. Moreover, women are clearly proved to be just as equally devoted to their outdoors activities. Byrne (1978) has argued that historically:

"Women's commitment to teaching is a tradition, secondly only to her domestic role throughout recorded history and in both East and West, and has acquired an aura of 'inborn gifts' and extended maternity that seems ineradicable. It is curiously noticeable that from the earliest days of state education, women have gravitated to and concentrated on younger children, on the infant and junior schools, the elementary and non-advanced sectors within the profession" (cited in Drudy 2005: 22).

Today Algerian female teachers are making a significant percentage of the teaching staff, just their male colleagues or sometimes in some schools we can see that women teachers exceed men. This is due to many reasons, among them that the great majority of women tends and works hard to carry on their studies, unlike men who are recently attracted by shortcut jobs like joining the army or making a private business. Consequently, many women sit for the teachers' recruitment contest and pass it. According to some declarations by officials of the General Union of Workers (UGTA), women teachers make more than 50 percent of the teaching community if we count all primary, middle and secondary school.

Teaching has proved, therefore, to be a female-dominated profession if we keep in mind the steady increase of female teachers in schools. Gender interaction is still dramatically value laden in spite of the fact that both sexes recognize that their relationships are governed by fair duties and rights. The Algerian Constitution (1990) equates between both sexes in terms of salary, ranking, and professional status according to the Article 55, Article 6 paragraphs 3 and 4, and Article 84. Nonetheless, the Algerian Arab-Islamic socio-cultural values determine not only the patterns of behavior between both sexes but also attitudes and perceptions. Either gender harbors different, if conflicting, beliefs on the other, whether a fellow teacher, student, or administrator. Human relations, collegial spirit, and teaching practices come to be definitely affected one way or another by these gender-based attitudes.

Teachers in Secondary school define their attitudes toward female and male colleagues according to what they culturally learned from their societies. Browne echoes "Teachers also have been socialized into gender roles, and there is evidence that teachers may give different career advice to boys and girls" (op. cit. 28). Thus, one may argue that the great majority of Secondary School Teachers are gender blind, hence it is becoming a necessity to elaborate gender sensitivity in Secondary schools from different assets. The fundamental line of argument thus far is that the very nature of gender interplay in the Algerian pedagogical settings has implicitly shaped teachers' attitudes toward fellow teachers and students. It is of an overriding importance to understand this gender role interplay and its impact on teaching practices and transmitting knowledge to younger generations.

Having a close look at laws applied in the Algerian educational system from gender lens, will reveal how there are almost no inequalities and injustices in terms of laws since they are applied equally on women and men teachers. For instance, People are recruited in teaching positions and paid regardless of their gender. All teachers have practically the same workload:

in the primary schools, school teachers work up to thirty hours a week; in the middle school, teachers work as many as twenty-four hours a week; and in the high school, teachers are assigned eighteen hours a week. Subjects are neither gender-specific whatsoever, nor are promotions and incentives. Teacher mobility is basically experience and seniority based: After three years in a teaching position, teachers are legally eligible for mobility regardless of gender, both male and female teachers can be assigned to isolated regions, where living conditions could be extreme. Yet, when assessing teachers' perceptions and attitudes we find considerable discrepancies and misunderstandings. These spring from their insensitivity on gender stereotypes and embracing traditional gender roles as normal and correct. Female teachers usually expect to be sent to urban city schools or schools closer to their homes; they also judge that male teachers are more suitable for teaching noisy and overcrowded classes in near and far away schools. Male teachers think that female teachers benefit from their gender more than male teachers do, female teachers have the right to up to three months of maternity vacation and are favored in terms of less busy schedules and less disruptive classes. All this led to the formation of dichotomous beliefs and perceptions about gender roles in Algeria, particularly, in educational spheres. The strength of stereotypes and the way Algerians were raised seems to persist and still affects not only teachers but also future generations who for sure can be easily influenced by their teachers.

2.4 Discrimination and Sexism in the Workplace

An Important body of research has been devoted to the issue of discrimination, yet, discrimination in the workplace seems to be a taboo. Some workers avoid complaining about discrimination in order not to be seen as vulnerable and not being able to cope with others. Unfortunately, age and gender in the workplace may bring considerable stereotyping. If we consider age in secondary schools, we find generational conflicts based on deeply rooted ideas and sayings perpetuated and narrated as "truth" to others. For example, observing discussions between colleagues on age as a social factor, we usually learn from elders that the younger generation is "worse" due to these reasons (stereotypes); the younger generation can never be as competent as the older one. Youngsters are having a better life conditions and still complain too much. Nowadays generation is obstinate, hasty and lazy. The young generation is losing values and principles and having identity crisis. On the other hand, Older generations may inaccurately be perceived as rigid, inflexible, incapable of learning new skills, unproductive, and never satisfied. *"There is a stereotype that older workers are expected to have lower job performance than younger workers"* (Cuddy & Fiske et al. 2006). These

stereotypes and many others spring from a blend of real situations, prejudice, generalizations, erroneous perceptions...etc. Still, we cannot put a whole generation in one box because prejudicing someone just because of his age cannot be true, simply because we always can find a responsible, knowledgeable and understanding young man or woman, as we can have an energetic and competent old man or woman. *"when multiple aspects of job performance are taken into account, older workers can be just as productive as younger workers"* (Prenda & Stahl, 2001). This shows how age cannot be an obstacle in front of productivity, on the contrary, being older may make one more experienced and talented. *"...meta-analytic evidence shows that job performance actually increases with age when measured by productivity and peer evaluations"* (Waldman & Avolio, 1986). Thus, bringing both generations together and making use of each generation's qualities will allow to create a better platform of communication and understanding which result valuable achievements. Especially when being educational institutions where students get influenced and learn.

2.4.1 Benevolent Sexism

Benevolent sexism seems positive. Benevolent sexists believe that women are morally pure and aesthetically superior to men, women are wonderful creatures who should be cherished and protected by men, and men should financially provide for the women in their lives and protect their safety (Glick & Fiske, 1996, 1997, 2001). If benevolent sexism is about directing "positive" comments favorable to women, then how can it be sexist? The answer can merely be that in placing women on a pedestal, benevolent sexism confines and restricts women's behavior. In order to keep receiving the caring and gentle benevolent treatment, women have to conform to the canon that dictates the characteristics of a docile woman and typical womanhood. If women tend to exceed the already stated expectations and dare to be feminists, occupying professional and leadership positions...etc., Here they are simply violating the "typical woman model" and will consequently deprive themselves from being gently treated thanks to the seemingly positive "benevolent sexism" and exposing themselves to the direct ambivalent sexism in the form of rude expressions that weigh almost like benevolent sexist statements. Benevolent sexists' mindset, for instance, tend to accuse a woman victim of rape when she was described as a married woman more than when her marital status was unknown (Viki & Abrams, 2004). Not conforming to the dominant gender roles imposed by the society is regarded as intolerable breaching of the norms and thus, women doing so receive no compassion or sympathy. Accordingly, benevolent sexism predicted greater victim blaming after reading about a female victim of acquaintance rape, but

not stranger rape (Abrams, Viki, Masser, & Bohner, 2003). For instance, women victims of verbal, physical or sexual violence in Algeria were in most of the time regarded as deserving it simply because they did not abide by the traditional roles and practices expected from them. Raped women are blamed more than the rapist because the woman was not wearing Hijab or was wearing tight jeans. The act of wearing jeans justifies for some the atrocity of raping. Thence, women in Algeria are supposed to be confined by the traditional perceptions restricting their lives and choices and giving reign to men's patriarchal beliefs.

Benevolent sexism, although subjectively positive for the actor and the recipient, has large-scale negative consequences including the maintenance of gender inequality. System justification theory states that complementary stereotypes endorsed by both the advantaged and disadvantaged group serve to maintain the status quo of society (Jost & Banaji, 1994; Jost, Banaji, & Nosek, 2004). Benevolent sexism, with its focus on the positive, complementary nature of gender stereotypes endorsed by both men (advantaged group) and women (disadvantaged group) is thought to have system-justifying effects (Glick & Fiske, 2001). Indeed, research showed that when primed with complementary stereotypes (men as agentic, women as communal) participants' increased their support for the gender status quo (Jost & Kay, 2005).

Moreover, the combination of benevolent and hostile sexism has been proposed to contribute to system justification and gender inequality. Cross-culturally, researchers have found that nations with the highest levels of hostile and benevolent sexism also have the greatest gender inequality (Glick et al. 2000). Benevolent sexism, by rewarding women with tangible advantages for conforming to traditional roles, serves to reinforce and maintain a social system of gender inequality. Women may accept and even endorse benevolent sexism as a way of escaping hostile sexism. Women would obviously prefer to be treated favorably by the men in their lives as opposed to antagonistically; therefore, they may be persuaded to conform to traditional roles, forgoing other opportunities in order to maintain positive relationships with male family members, intimate partners, and even men in general.

In cultures where the prevalence of hostile sexism is high, women may have to choose between cruel treatment at the hands of hostile sexists and conforming to traditional gender norms in order to receive the positive benefits of benevolent sexism. In similar vein, women were found to perform benevolent sexism more than men who mainly use hostile sexism (Glick et al. 2000). As a test of causality, Fisher (2006) found that women endorsed

benevolent sexism most when they were misinformed that their male peers had scored high (as opposed to low) on hostile sexism. Thus, women may seek refuge in benevolent sexist beliefs as a form of protection from hostile sexism.

The above outlined research demonstrates that benevolent sexism can be detrimental to women as a group, maintaining gender inequality and patriarchy. Importantly, research has also shown that benevolent sexism can have negative consequences for individual women. Because benevolent sexism is often viewed as positive, chivalrous, or sometimes even well-mannered, many women may be the recipients of this type of sexism on a daily basis, without thought to how it affects them. However, research has shown that targets of benevolent sexism experience cognitive performance impairment (Dardenne, Dumont, & Bollier, 2005).

"The biggest mistake is believing there is one right way to listen, to talk, to have a conversation or a relationship" Deborah Tannen, Ph.D.

The creation of a common ground for men and women, the younger and older generation to communicate may seem feasible but in fact is challenging, because each cohort or gender has his own view of the world which is also influenced by the seemingly just stereotypes. The biological differences are often negatively reinforced by the socio-cultural beliefs and behaviors expected from a person of a particular age or gender. No matter which theory is correct, gender differences in communication may pose problems in relating or interacting with one another. Examining these differences in the first step in gaining understanding of the issues involved and then moving towards better communication to enhance relationship building and organizational operations.

2.4.2 Ambivalent Sexism

Unlike the benevolent, ambivalent sexism is more direct and less disguised form of stereotyping directed usually to women. This theory was first introduced by Glick and Fiske in 1996, and was later revisited in 2001; they consider this type of sexism as carrying almost same loads of prejudices as benevolent sexism.

Glick and Fiske developed what is known as Ambivalent Sexism Inventory (ASI) so as to examine the extent to which both ambivalent and benevolent sexism affect women. Algerian women are probably exposed to both forms of sexism, however, they react differently. Algerian women entertain being described as docile obedient conforming to social hierarchical norms imposed by the society. Even some teachers are pleased when given some

privileged on the basis of their "weakness". For instance, a colleague teacher at the beginning of the year revealed her objection to teach a third year class because she cannot control them. She even emphasized that they abide by orders only when given by men teachers. This clearly shows how the woman teacher is underestimating her ability to control a class just because of her gender. This self-stereotyping attitude is repeatedly committed by women teachers either to gain some privileges or because they believe that they are inferior to their male compatriots. On the other hand, men continue to exercise stereotyping with the consent and agreement of women.

The case of the Algerian society, particularly women teachers still cannot understand why benevolent sexism is called so?! Simply because they don't see any harm in it. For instance, complimenting an Algerian housewife for cooking delicious dishes and being a good housewife who is fulfilling her gender role duties is considered as an absolute praise that does not contain any kind of sexism. Yet, saying such a statement to a woman is implicitly sexism or this what we call benevolent sexism! which we consider as more insidious than the hostile one. If we direct this statement to a woman with a rough and tough tone: "you are a female and your appropriate place is house and kitchen nothing more". This will be for sure considered as totally rude and impolite. However, if we address a woman with a smile saying: "waaaaw what a delicious dish u cooked, you are really a great housewife and no one can take your place when it comes to cooking stuff!". Well, this is dangerous because we are perpetuating the traditional gender roles or we are practicing another kind of sexism that smartly confines women to a house and kitchen. This danger is not felt not only by ordinary women but even by the great majority of women secondary school teachers. This means that teachers themselves still cannot uncover sexism and stereotypes that are reducing them to being inferior to men. Therefore, the question which persists is: Can an untrained teacher about gender sensitivity teach generations about the elimination of gender inequality and discrimination?!

2.5 Socialization Reinforcing Gender Stereotypes

A human being naturally acquires perceptions and conceptions at a young age through what is called agents of socialization which are: Family, school, Peers (Friends) and the media. These elements are strong enough to distort a child's perception in an almost gender blind society. The insidious effect of stereotypes is not easy to identify or control due to being deeply imbedded from early childhood. Thus, people think that their judgments are

logical and true, moreover they tend to justify inequalities within the family, society and in the workplace.

Family is the first and most influential agent of socialization, simply because the child get to know his/her mother first, later his/her father and end up with other members of the family. There is no doubt that the Family is the foundation of behaviors, it has an influential role since it teaches the kid the language, i.e. how to speak what to say and what not say. In addition, parents set rules for emotional control like on how to treat a boy and a girl. Moreover, parents are responsible on subconsciously transmitting some stereotypical attitudes, for example: this toy is for girls! Don't talk like girls!

It is from family that people inherit behaviours and practices, and form a certain identity. According to Pierre Bourdieu, a person's habitus is inherited from his family. That is to say, the way we speak, behave, pronounce and interact with other, construct our personality that can never be detached from the context and the environment we were raised in.

2.6 Power Relations in the Workplace

Studies have indicated the processes adopted to oppress women in male dominated societies. Nonetheless, women's place in the reproductive and domestic sphere and men's place in the productive and public sphere have been 'naturally' accepted historically (Taylor, 2004). These beliefs are still persisting in the Algerian workplace to a certain extent despite reforms and the achievements women could realize. Recent studies have shown that women make more than 60% percent of the educational staff in primary, middle and secondary school. This may be comprehended by some as a victory, however, only half of this story is true because we are appointing women to domestic jobs where the duty is to take care of the children, teach them and carry on what they started at home. This perpetuation of traditional gender roles is maintaining the hierarchical order of the society. In fact, ousting women from full participation in labour market regardless of what stereotypes dictate is also an insidious campaign or policy of the patriarchal practices.

Taylor (2004) elaborates on Connell's claim that understandings of the meaning of being male or female do not derive from biological differences. Taylor (2004) claims that gender differences are underpinned by ideas about femininity and masculinity; they are understood to be the appropriate characteristics and behavior for women and men, which have sustained gendered social structures. Taylor (2004) argues that ideas about gender difference

paradoxically act to mask natural similarities, and, as a result, gender difference is accepted in social practice as 'Normal', maybe, further than that, nowadays, we can see that even inequalities are perceived as just practices. For instance, women teachers are sometimes expected to exert more efforts than men, head teachers were often observed overwhelming women with duties because they have tendency to accept orders and commands especially from their supervisor or someone having a higher position than them.

2.7 THE INTERSECTION OF AGE AND GENDER

2.7.1 Intersectionality

Foremost, Intersectionality is defined by various feminists differently, however these definitions intersect with the following; It is the interconnected nature of social classifications on the basis of one of these social variables; gender, age, class...etc., These affect us all but differently. Discriminations or injustices committed against a young woman are in no way similar to those meant for an old man. According to Crenshaw, (1989) gender and age are interconnected as "intersecting oppressions". The intersectional theory suggests how various biological, social and cultural categories and other identity axes interact at multiple levels. This framework is used in this research as a tool to reveal areas of injustice and inequality in Algerian high schools on a multidimensional basis. Moreover, intersectionality is used as a tool for revealing and transforming the interworking of power and oppression. In other words, it is an effective means aiming at justice for all people. In its most popular form, many understand it to be a method for revealing the multiple dimensions of our social identities, for instance, the way Algerian teachers experience their age and gender, a woman teacher may view as oppressive and a man teacher as advantageous. For this, it might be highlighted that the challenge for Algerian high school teachers is to debunk the patriarchal understandings and interpretations of gender and age. The intersection of gender and age and with the contribution of norms and teachings reinforcing women's invisibility have led to the creation of two divergent groups; the oppressor and oppressed who unfortunately consider inequalities as just.

According to Kimberlé Crenshaw (1989), Intersectionality mainly studies the interrelation of social variables and their creation of multiple systems of oppression. McCall defines intersectionality as an approach that investigates "the relationships among multiple dimensions and modalities of social relationships and subject formations" (McCall 2005). Intersectionality as a theory aims to uncover and analyze how identities are a complex of

biological and social criteria brought together to either give advantage to one or disadvantage to another.

The intersection of age and gender in the Algerian workplace is most of the time serving as oppressive measures towards both men and women and thus affecting their experiencing of living whether young or old, men or women. M. Maynard, (1984) defines the oppression that is based on social or biological variables as “domination always involves the objectification of the dominated; all forms of oppression imply the devaluation of the subjectivity of the oppressed” (Collins, 1986). This definition applies to problems faced in secondary schools where students, teachers and the staff are objectified because of their age or gender. For instance, a young teacher is devalued in many cases and treated as novice employer who should always conform to rules and attitudes exercised by individuals who are older than him.

With the understanding of intersectionality, a better and comprehensive understanding of people and communities is maintained. For instance, if we consider Algerian high school teachers’ age, gender, religion and the environment together, it will be feasible for us to achieve a thorough understanding of the causes behind the gender and generational gap. Consequently; the results provided may help specialists diagnose and generate concrete strategies and models aiming at the creation of balanced thoughts about generations and gender as well.

Intersectionality puts much focus on groups experience not only multiple but also particular forms of inequalities. However, some specialists doubt the efficiency of the theory because it divides a population’s experience into several categories, but focuses only on few of them which does not provide a thorough consideration of the problem. Moreover, there are some sociologists who didn’t even recognize intersectionality as a valid theory as it fails according to them, to genuinely tackle the problematic and sustainably uncover the original source of the injustices put under examination (Conaghan 2009). Thence, the criticism of intersectionality frameworks is disputed and refuted by other specialists who stress the necessity of considering the intersection of several social variables if we want to thoroughly detect injustices, and therefore, we will be able to understand, explain and provide efficient resolutions to these issues.

“Intersectionality promotes an understanding of human beings as shaped by the interaction of different social locations (e.g., ‘race’/ethnicity, Indigeneity, gender, class, sexuality,

geography, age, disability/ability, migration status, religion). These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic unions, religious institutions, media).”

According to Kimberlé Williams Crenshaw and from an intersectional standpoint, inequalities are not the outcome of one reason but they are the result of various intersecting experiences, locations and power relations. This explains the complexity of the Algerian workplace, particularly in Secondary schools where we find a blend of identities. These latter ones are determined by various social variables like: class, gender, age, status...etc. Our attempt in this research is to unravel how the intersection of gender and age can create a matrix of domination and inequality among teachers. What is important about any intersectional study is that the researcher cannot determine the importance of one social variable over another until he is in the process of investigation. In other words, the researcher should not have any preconceived ideas, about which factor is going to determine the results the experiment. Intersectionality is not only about detecting injustice but also to bring to light where the intersection of certain variables can bring privilege and superiority over other individual(s), because this depends on what situation or specific context they are in.

Since oppressions and inequalities are interlinked, it won't be possible for us cover a complete analysis or uncover the undertones of gender-generational gap in the workplace. Therefore, we found it crucial to move beyond one social variable and include age or generations which are also a major factor of injustice not only in educational settings but also in all other domains. In doing so, we will be able to generate new and more complete information to better understand the origins, root causes and characteristics of these biased stereotypical perceptions about age and gender. Intersectionality therefore, is the remedy or as (Hancock, 2007, p. 73) defines “the best chance for an effective diagnosis and ultimately an effective prescription”. Our objective in this study is to diagnose the how and why we have gender/age roles misunderstandings and what are the roots of such beliefs, and ultimately how to view people around us through gender lens. i.e. how train trainers (educators) to be gender sensitive.

Intersectionality consists of three approaches that allow us to analyse the intersection of various variables and its impact on the individuals and groups as well. Anti-categorical, inter-categorical and intra-categorical complexity help the researcher understand and apply the theory for significant and valid results. Approaches introduced by Ange-Marie Hancock,

2013 came to interrogate and understand human differences and even similarities. Hancock's attempt to generate a more advanced way of analyzing differences gave birth to three unitary, multiple and intersectional approach. For instance, only one social variable is considered in the unitary approach to understand a certain problem, still, this does not guarantee exact and thorough results since focusing on one variable necessarily means the negligence of some other crucial variables. For the multiple approach, many variables or factors are taken into consideration but it does so by adding as many factors as they need without paying attention to the intricacy of these variables. Lastly, the ultimate approach is intersectionality which carefully adopts the analysis of how social variables or factors relate to each other to create different grounds, privileges and injustices. Ange-Marie Hancock introduced the three approaches represented in the table below:

	Unitary Approach	Multiple Approach	Intersectional Approach
Number of Relevant Categories/Processes	One	More than one	More than one
Posited Relationship Between Categories/Processes	None	Predetermined and conceptually distinguish- able	Relationships are open empirical questions to be determined
Conceptualization of Each Category	Static at individual or institutional level	Static at individual or institutional level	Dynamic interaction between individual and institutional factors
Case Makeup of Category/Class	Uniform	Uniform	Diverse; members often differ in politically significant ways
Approach to Intersectionality	Lip service or dismissal	Intersectionality as testable explanation	Intersectionality as paradigm/ research design

Table 3: Ange-Marie Hancock's Intersectionality Approaches

Source: Empirical Intersectionality: A Tale of Two Approaches, Ange-Marie Hancock, Vol.3:259, p268.

2.7.2 Gerontology

As our concern in this study is age, it would be better to introduce and differentiate between scientific terms to grasp where and when to use each term. The first concept is Gerontology which defined as the study of the maturing and development through middle age and later life. It isn't just about studying old people. Social changes are what we put the focus on because we tend to reveal how age can be both a tool to gain power and authority and also

a social variable that may lead to being stereotyped and dismissed perhaps in the Algerian society. The basic definition of Gerontology is the scientific study of old age, the process of aging, and the particular problems of old people. However, it is more than that if we dig deeper into it. According to Nancy Brossoie, Gerontology is the scientific study of aging that examines the biological, psychological, and sociological (biopsychosocial) factors associated with old age and aging. Thus, the aging process begins from the moment we were born and during that development we are exposed to various factors, among them the four agents of socialization; family, school, peers and media. Moreover, people are affected by their environment and place they raise in and behaviours they acquire. Ergo, one may point out that Aging is a complex process influenced by many other personal and social factors. Specialists and professional in Gerontology focus on different aspects of aging and development since it is a broad field that consists of many subfields working together with a united focus on middle-aged and older adults.

A central aim of social gerontology since its inception as a discipline has been to understand and improve the lives of older adults, and to ameliorate the “problems” of aging. For this reason, gerontologists mainly focus on how socioeconomic, political, and cultural conditions influence the process of aging, privileges and injustices older adults are exposed to.

According to Hooyman and Kiyak, 2005 Social gerontology aims to uncover the impact of social structures on adults and older adults over a synchronic period of time. Social gerontology means doing research about various aspects of a person’s social life this includes for instance; a person’s attitudes, relationships, health social participation. Gerontologists’ concern in to eradicate the mistreatment and injustices committed because of a person’s age. In addition, gerontology as a theory seeks to voice the stereotypes perpetuated by a set of unexplained customs and norms which have been serving injustice for decades if not centuries.

Gerontology may clarify how age can be a factor leading to inequality and stereotyping, especially in the workplace. Probably not only secondary schools in Algeria endure ageism problems but also all the other institutions and platforms. This issue of generation gap is generating diverging cohorts blaming each other. Youth from one part are complaining the "unfair" treatment in the workplace due to being inexperienced, and from the other part elders are also object attitudes and behaviours of young people or what they call "the stubborn"

generation. Social gerontology main concern or objective is to make old people lives better for a convenient participation and activity in society.

2.8 Social Gerontology theories

social gerontology theories vary from a scholar to another, but they all seek for answers to why is there a phenomenon called ageism and how to analyze it for sake of creating a better environment and opportunities for elders. In our research we will mainly focus on burawoy theoretical thinking on age and ageism.

2.8.1 Life Course Perspective

This framework is used by specialists to examine and describe how aging is affected diachronically According to the contexts and circumstances each individual is exposed to. According to Elder and Johnson (2003) People's age trajectories are influenced and shaped by the social structures and cultural realities dominating a particular society. For instance, Algerians' life trajectory differs based on generation and gender, that is to say, an old man's life trajectory is different from young's one because older adults in Algeria witnessed the French colonization era when life conditions were hard and the sole struggle was to liberate the country, then, engage in reconstructing it. Per contra, a youngster's life trajectory is to work harder not in fighting or liberating the country but to be able to have a successful career. Thence, the notion of social structure and context is essential in order for us to grasp a full understanding of aging which varies depending on intersecting factors and circumstances.

Life course perspective is not a monolithic entity, rather a multidisciplinary versatile approach that obtains content from different sciences like psychology, sociology and history. It is also characterized by its change over time, that is, it considers a person's life trajectory thoroughly but is open to irregularities or divergence.

2.8.2 Social Exchange Theory

Social exchange theory mainly seeks to examine relationships between generations, i.e. it focuses on the individual and how he behaves with people of different ages, profiles and resources that accompany advancing age. *“A primary assumption is that various actors each bring resources to an interaction or exchange and that such exchanges are governed by norms of reciprocity, an obligation to repay the receipt of valued assets, services or sentiments. Repayment may be deferred for decades, as when a parent's investment in his or*

her adolescent child is repaid by that child in midlife when the parent is old and frail'

(Silverstein et al., 2002 cited in Lawrence T. Nichols, 2011).

2.8.2 Age and Society Paradigm (Age Stratification Perspective)

The Aging and Society Paradigm is in fact a developed theory of what used to be called the age stratification perspective. According to Bengtson (1997) this theory about understands the interconnection between and within generations, i.e. how social structures lead to agreements or conflicts depending on age system. Thus, researchers are repeatedly asked and invited to consider age diachronically as a fluid variable that is able to change. For instance, a kid has an expected social role and position by members of society at a particular phase of his life, these restrictions will vary as he his ages changes over time to an adolescent facing new challenges, restrictions and expectations.

The Algerian workplace is also affected by age strata⁸ which divides the workforce into age cohorts doing "age-related jobs". People in Algeria have both positive and negative preconceived notions about older adults, for instance, jobs like electrician, plumber, welder...etc, are mostly associated with young age which implicitly discriminate older adults. Still, older adults are privileged in some contexts and circumstances like; people tend to associate experience and skills with old age, an old doctor is much appreciated compared to the novice ones. People embrace an advice given by an older adult more than if by someone young.

The distribution of power among age cohorts also varies depending on other factors. However, if we examine power relations among Algerian families with reference to age, we may find out there are three phases an individual undergo in his life cycle. Children have no power compared to their parents, they only need to obey and implement what is dictated by an elder or endure sanctions. Afterwards, children become adolescents gaining more power but not enough to challenge parents who are the financially independent breadwinners, yet, when parents reach an older age that is around 65 years old and more, they get gradually inactive needing their sons help and care. At this time, parents begin to lose control at the expense of

⁸ **Age strata** A system of inequalities linked to age. In Western societies, for example, both the old and the young are perceived and treated as relatively incompetent and excluded from much social life. is the unequal distribution of scarce resources based on one's age. This relates to Ageism because the elderly are sometimes looked down upon and treated unfairly thus giving them an unequal distribution of resources which can be from jobs to everyday help to food.

their sons who become managers of the family. According to Riley, (1988) this shift in power within families invokes questions of whether older parents will be neglected by their adult children or not, since the unfair power imbalances need to be invisible in families as in the workplace if we aim at an intergenerational compatibility

2.8.3 Age Stratification Theory developed by (Riley, Johnson, and Foner 1972), it suggests that stratification is caused by age the way it is by other social variables like gender, race, status...etc. In other words, due to age we have different cohorts in society entertaining different opportunities and privileges. For instance, the Algerian society is governed by some seemingly hidden social restrictions based on age stratification perspective, if we consider an older adult who is so concerned of his look or likes to wear fashionable clothes, this might seem to many as odd or weird simply because older adults are expected to be calm wearing Djellaba and staying either home or on pavements. Thus, people tend to expect what they were accustomed to see since their childhood, each generation or cohort in Algeria is expected to conform to its age related behaviors or gets sanctioned by members of that society.

2.9 Critical Perspectives of Aging

Critical perspectives of aging are diverse and multidisciplinary just like social gerontology is. According to Burawoy (2005) these perspectives vary from the political economy of aging, feminist gerontology, theories of diversity, humanistic gerontology, and strands of social constructionism. This in fact highlights how perspectives of aging conform with intersectionality as an approach for a diachronic analysis of a social phenomenon

2.9.1 Critical Gerontology

Critical gerontology is defined as an approach that is mainly dedicated to researching issues related to aging. It also puts the focus on assumptions and practices underestimating older adults and their capacities. Critical gerontology provides a deep understanding and examination of the biased preconceived notions about aging and demonstrates how the beliefs some people take for granted are mere stereotypes springing from traditional perceptions limiting elders' strength and ability to be active citizens contributing to the building and welfare of their society just like young people do or may be better.

Critical gerontology is a broad approach that deals with issues of power and their relation to older age. The latter is perceived differently depending on the society and its culture, thus, Estes (2001) argues that "aging and old age are directly related to the nature of the society in

which they occur and, therefore, cannot be considered or analyzed in isolation from other societal forces and characteristics”. For instance, older teachers in Algerian are given much respect and deference compared to younger teachers who undergo underestimation and even stigmatization sometimes, the unequal treatment of teachers in Algeria is caused by several factors like; people believe that older teachers are more competent, more serious and thus brought up “intellectual” students, unlike, younger teachers who are accused of lacking commitment and competence, these biased perceptions of younger teachers stem from the change in principles, values and ethics the Algerian society witnesses.

“humanistic critical gerontology has four aims; to theorize subjective and interpretive dimensions of aging; to focus on praxis (involvement in practical change) instead of technical advancement; to link academics and practitioners through praxis; and to produce “emancipatory knowledge.” (Moody, 1993)

The second dimension postulates that critical gerontology’s objective is the creation of alternative patterns of older age that contribute to the eradication of negative stereotyping of older adults (Walker, 2000).

2.9.2 Social Constructionist Perspectives

Originating from sociology in 1990s, social constructionism has a tight relationship with social gerontology because it is highly cited in articles, books and journals. “Social Constructionism aims to understand and analyze the nature of reality, i.e. seeking an answer to the idea of how observations are an accurate reflection of the world that is being observed” (Murphy 1998).

Social constructionists try to understand the nature of life and how the world is created from a personal and collective perspective. i.e. they interpret the world as it seems to an individual or a group of people. Researchers in social gerontology mainly engage in micro-level critical thinking and interpretations of social attitudes within social and professional workplaces. For instance, the focus of our study in to understand the process of aging in high schools and how the social structures influence teachers’ life and understanding of themselves as elders and their surroundings.

2.9.3 Perceptions of Ageism

Research on elders' status and position in their societies revealed that older people are sometimes perceived positively as being wise, experienced and venerated. Still, elders are also negatively stereotyped in different contexts. For example, older people were stereotyped as having poor health with diminishing mental ability and negative personality as being big-headed, obstinate and ungrateful about whatever achievement done by youngsters. This clash and exchange of accusations seem to date for a long time ago, and it is spread to affect the family, workplace and society in general. Among reasons of this gap identified by specialists show that the social variables age, gender, Intellectual level, frequency and type of contact with older people, cultural influences, modernization and the media may be factors which play a role in influencing people's perceptions. The national office of statistics (ONS) in Algeria demonstrates that the population exceeded 40 million inhabitants by the end of 2015, and that there is growing population of elders that will exceed the percentage of youngsters by 2040. Still, there is no absolute agreement of what and when to call someone as old because of many factors among them historical and cultural norms. In Algeria, we did some interviews with citizens of different ages, on which age they consider as old. Most of the answers revealed that an old person is he who is 50 years old onwards. Yet, when we included gender that is when to say that this woman is old? The answer was quite different and alarming. Because most interviewees stated that a 40 years old woman is classified as an elder. This clearly shows the gender stereotypical thoughts which bias males over females. This idea was explained by (Knox et al.2005), where they assert that the gender of the person who perceives and the perceived are crucial in defining an individual as an older adult. Compared to women, men tend to mention a young age when asked about what an older adult age can be? On the other hand, they perceive women as "old" even when they are at a younger age. In a nutshell, specialists working on generations and ageism agreed that there is no agreement on what "older age" constitutes since there are various factors influencing the categorization of people or their classification. For example, we may come across elders at a same age, but they have a different look, this will distract and affect our prejudices depending on what we see. An older adult who practices sport and who is more into fashion and tries to look young and healthy will never be given same age if the other is an old wearing Djellaba, with a turban on head...etc. The latter will be stereotyped either positively, i.e. treated with excessive respect and deference or negatively, that is viewed as "weak" not into what a young person can do. Thence, we may point how

age, gender, health, look and many other factors can significantly contribute in people's attribution of the other as being old or young.

2.9.4 Elders Stereotyping in Algeria

Old people in Algeria are often stereotyped not only by other generations but sometimes even by themselves. Adjectives used to stereotype old people fall usually into these; senile, rigid in thought and manner, with old-fashioned morality and skills. Similarly, older adults are also portrayed as eccentric and sometimes arrogant, tough and not accepting a person outside of their cohort. This apparent misunderstanding or divergence led to generating negative thoughts about the notion of old age, that is to say, people tend to believe that older adults are different, and they may eventually cease to view them as worthy human beings. Paradoxically, old people are not only negatively stereotyped but also entertain some sort of appreciation. The older generation in Algeria may be even be described as wise, experienced and honored. Some examples are given down here to demonstrate the terms and vocabulary used to describe old people both positively and negatively.

Positive Representation of Elders	The Connotation
/j:kh/	Old person (sometimes experienced like; teacher or imam)
/sɪlhæ(d)j/	Has religious meaning; (often for a Muslim who went to pilgrimage)
/sidi/	Sir or Master (used mostly by women to address a relative old person)
/si mʊheməd/	/Si/ equals Sir Mohamed is added when we don't know the person's name. (It also connotes the prophet, it is a form of respect)
/ɣami/	Stands for Uncle, it shows respect to an old person (usually to an unknown in public)
/b'ba/	Means father, (used to show respect to Elders, not necessarily a father)

Table 04: Positive Representation of Elders in Algeria

Negative representation of Elders	The Connotation
/ʃbæn/	Perceived as less polite, derived from /ʃi:b/ which means gray hair.
/ʃæ'jəb/	Someone who has gray hair, a sign of senescence.
/ʃærəf/	Represents senile or very old age
/ʃj u:z/	Derived from /ʃajz/ which means incapability or incompetence due to being aged.
/gəru:m/	Means decrepit person that is weak.
/mqerqʌb/	Denotes the ineffectiveness or inefficacy of overly aged
/mtʌbteb/	Means impotent and feeble old person
/ʃʌʃin fi s'sin/	Advanced in years or so old.
/bæqileh l'mə jehmə/	Pejorative expression used to show that the person one step from death.

Table 05: Negative Representation of Elders in Algeria

The above mentioned negative or ageist language is a problem for older adults. Many of the terms are commonly used to describe older adults without much thought or understanding of how these terms hurt and degrade the individual. Such attitudes towards older adults have to be revised by sociolinguists and specialists who may stress the danger of denigrating older people and introduce at least neutral terms and adjectives that portray old adults fairly.

Like gender, age is also subject to prejudice and stereotyping, people tend to judge the other based on various variables but most importantly on gender and age. Older age is usually associated with impotency, inactivity and poor performance. In Algeria, adults are “stereotypically” expected to have a weak physical morphology and probably retired not doing having any responsibility. Algerians tend to perceive a person as an older adult when he reaches the age 60. However, World Health Organisation (WHO) stated that an older adult is a person who is 65 years old and more. According to Cohen (2002), age is not only chronological but encompasses other factors such as; the physiology, sociology and culture. For instance, in Algeria, adulthood is differently perceived by Algerians from a context to

another, if someone is asked to describe his perceptions of an older adult living in a small village and who is jobless, the answer will probably be an old man wearing a turban and a Djellaba, sitting in a corner with another older adult friend. On the other hand, an older adult in a bigger city is usually expected to be healthier, more competent and probably sitting in a café reading a newspaper.

Still, there is no absolute agreement on an exact older age because this depends on many factors, like life expectancy which varies from a country to another. For instance, a person who might be considered as an older adult in Algeria, might not be in Germany because life expectancy is higher compared to Algeria. Ageist stereotypes may subconsciously affect and influence elders' performance at work and their communication styles. For instance, we noticed generic objections revealed by younger teachers about their elder colleagues' supposedly "arrogance" and non-cooperation. In fact, this is might be caused by the negative preconceived notions each cohort has about the other.

Teachers are expected to be sensitive to issues of inequality and discrimination since they hold the responsibility of transferring knowledge that perpetuates tolerance and eradicates convergence. Elders and particularly teachers need to celebrate their adulthood and help in the process of bridging generations together, because ageist attitudes serve for nothing but elders' disempowerment and the alienation of younger generations.

2.10 GENDER AWARENESS TEACHING

2.10.1 Teachers Attitudes Towards Male/Female Students

Social psychologists have identified two types of attitudes: implicit and explicit attitudes. They all come down to whether individuals are aware of their attitudinal systems or attempt to suppress unwanted ones. For better or worse, it has been reported that teachers favor dealing with female students rather than male students, although many would dismiss this attitude. As far as this gender-issue is concerned, teachers constantly and passionately defend their attitudes, which they evaluate as fair for both sexes. This seeming disparity and/or ambivalence in attitudes require two types of measurements: implicit and explicit measurements. It is worth emphasizing the distinction between the types of attitudes. Hewstone and Stroebe claim "In a broad sense, the study of attitudes is important because attitudes are important for our social lives", and equally important, they are essential to our socio-psychological well-being to redress attitudes according to social situations. People feel

in harmony with and live up to their nursed attitudes because they seem to be convinced by the justifications of their existence.

An implicit attitude is a random direct reaction to the aim which we are not able to manage. It reflects how the individual assesses the aim at a subconscious scale”. Implicit attitudes refer, therefore, to totally disguised attitudes to target objects without the individual’s least suspicion. According to Breckler “The distinction between implicit and explicit attitudes will not always be important” (ibid.). Nonetheless, conformity may not always be the case. Again, Breckler asserts “Inconsistency between explicit and implicit attitudes can occur, however” (ibid.). The discrepancy between the types of attitude leads to what social psychologists call cognitive dissonance.

2.10.2 Teachers’ Role in Promoting Gender Equality

Educators’ role in schools is not limited to the classroom or to teaching the curriculum. However, good teachers are expected to inspire students and positively influence them to embrace knowledge along with values. Among the values that a teacher is supposed to teach are those of respecting the other regardless of any social categorization, particularly, gender awareness. Pupils need to learn about the danger of verbal, physical and sexual violence at an early age in order to mitigate the impact of biased practices on both men and women.

“Gender is a social construct, not a biological one, and discrimination on this basis is consequently difficult to assess and to address. Distinctions based on biological sex can be measured statistically, whereas gender differentials entail more subtle distinctions on male and female roles. Achieving gender parity (equal numbers of boys and girls) in school is just one step towards gender equality in and through education. While parity is a quantitative concept, equality is a qualitative one. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.” Wilson, (2004, p. 12)

Wilson asserts that gender is not only balancing numbers but also considering what he calls the qualitative side. In Algerian schools, statistics demonstrate that girls outnumber boys which means girls are not deprived of education except in some circumstances as girls who live in remote rural places and this problem apply to most countries worldwide. However, the qualitative aspect of gender equality is in most of the time dismissed subconsciously. Having experience and being involved in the field of teaching, allowed us to be in touch with teachers

and observe the gender insensitivity perpetuated due to mainly to socialization and traditional roles taught by elders. These perceptions seem to persist when you learn from some teachers that girls don't do well at scientific subjects and some of them are not physically fit to practice sports. This way of perceiving and treating girls necessitates a campaign of spreading awareness to train teachers and all the staff to start looking through gender lens.

These arguments are shared and maintained by The International Network for Education in Emergencies (INEE⁹) Which states:

"If we are committed to achieving education for all, we must not view gender as a separate or additional piece of work in education programming. We must instead use a 'gender lens' when planning, implementing, monitoring and evaluating all of our work. A gender lens is like putting on a pair of spectacles. Through one lens of the spectacles we see the participation, needs and realities of girls and women. We see boys' and men's participation, needs and realities "INEE, 2010, p. 15

The achievement of gender equality and sensitivity in Algerian schools calls for a lucid consideration to put into effect gender mainstreaming policies that will improve the educational system, staff and therefore have better students and future generations. In education, experts and key leaders need to review the syllabus and train educators for effective and aware teaching that considers the specificities of each gender without being influenced by the traditional stereotypical beliefs. Teachers are invited to consider and be aware of the following points;

- 3 Teachers should recognize all the aspects of gender biased attitudes and behaviors to work on eradicating them through dialogue and the adoption of gender sensitization campaigns.
- 4 Giving same and equal attention to both girls and boys in whatever subject, i.e. it is not recommended to treat girls with a preconception that they don't excel in scientific subjects compared to boys. Moreover, boys need also to be encouraged to embrace literary subjects which may guarantee a better future just like scientific streams do.

⁹**INEE** International Network for Education in Emergencies is a network of more than 11,500 individual members and 130 partner organizations in 170 countries. INEE members are practitioners working for national and international NGOs and UN agencies, ministry of education and other government personnel, donors, students, teachers, and researchers who voluntarily join in the work related to education in emergencies.

- 5 It would be better for teachers to advocate the policy of cooperation and exchange of ideas among genders, rather than alienation and divergence caused by the inhibition of co-educational intercommunication.
- 6 Teachers need to be well-versed in gender and leadership through exposing them to revisited programs, platforms and courses which cope with the Algerian identity, culture and religion particularly.
- 7 Promoting the establishment of youth platforms and organizations for the purpose of reinforcing dialogue between generations and genders in Algeria. These can be both virtual platforms on the internet and fieldwork projects aiming at bridging ages and genders together.

2.11 Research Methodology and Design

This attitudinal quantitative and qualitative research opted for different tools and approaches including semi-structured interviews, questionnaires, surveys and observation. These were used to examine teachers' perceptions of ageist attitudes and gender stereotypes.

The participants were directly interviewed either in the workplace or at home. The method we opted for is the general interview guide approach which guarantees that we get answers on particular questions from all interviewees. This approach is neither informal nor fixed-response interview. This method allows both the interviewer and interviewee to feel at ease and not controlled while providing answers on the questions wanted. The interview is "a conversation, whose purpose is to gather descriptions of the [life-world] of the interviewee with respect to interpretation of the meanings of the described phenomena" Kvale, 1996. Furthermore, participants were interviewed in Arabic and later answers were translated to English.

In this research we opted for a quantitative and qualitative approach. For the quantitative analysis, Intersectionality was used as a tool to understand and analyse the ways in which gender intersects with age to create different areas of injustice that led to ageism and gender inequality. The corpus of this research is 200 high school teachers from the western part of Tiaret who were questioned using both questionnaires and surveys. In addition, interviews

were conducted with youth and elders so as to examine their perceptions of the gender and generational gaps.

2.11.1 Corpus Selection

The selection of a population to be tested about its perception of gender and generational gap sprung from observing the increasing rate of stereotypes in the society. As gender and age stereotypes seem to be naturalized for ordinary people, we wanted to shed light on the sector of education which is supposed to train generations by an already trained staff. Thence, the focus was on teachers, but we still needed to narrow our sample. After consideration we decided to choose high school teachers because we believe that pupils are adolescents who start to shape their own understanding of femininity, masculinity, old age or youth. Students in high school are not expected to be gender or age sensitive but teachers are. For this, we have put more focus on teachers who were divided to four groups; Old Men Teachers, Young Men Teachers, Old Women Teachers and Young Women Teachers. Each group consist of 50 members in order to have reliable results of how each group perceive the other and which group is the most or least stereotyped. To accomplish this, we have chosen the intersectionality method which aims at understanding inequalities caused by different social variables like race, age, race, gender...etc.

The four groups of teachers were exposed to two different questionnaires; the first to test their perceptions of the generational gap and the second to examine their gender sensitivity. Moreover, teachers were also handed two surveys; one containing positive attributes or adjectives and the second contains negative ones. The teachers were asked to order the attributions from 1 to 4 according to their perception of which group is the closest to the adjective.

4 personalities representing the four groups were also interviewed about their perceptions of the tension caused by age and gender. The participants were an old experienced women teacher, a young novice women teacher, a young man karate coach and an old Mudjahid. They were interviewed either at home or in the workplace.

Using multiple tools in this research allowed us to collect considerable and diverse data embodied in the form of different standpoints, beliefs, opinions and understandings. The answers provided helped us to provide thorough analysis of the complexity of the problem of gender and generational gaps. Results provided have shown how socialization, religion,

media, customs and traditions have canonized and naturalized stereotypes which were taken for granted by laymen and advocated by the supposedly educated “elite”.

2.11.2 Intersectionality as an approach for research

This research adopts Intersectionality as an approach for analysis and interpretation for the findings. The focus in this research is on age and gender and their impact on teachers’ perceptions. The intersection of these two social variables necessitates a thorough consideration of other factors such as the cultural competence of teachers, the religious background and the social structure which differ from one teacher to another.

Concretely, the use of this approach seeks generating reliable data about the situation of gender inequality and generational conflicts. The fieldwork research has gone through a bottom-up approach to assess and examine high school teachers’ sensitivity with regard to ageism and gender stereotypes. So as to gather authentic information about the problematic under focus, a sample of 200 teachers was questioned, interviewed and surveyed so as to provide not only macro-level answers, i.e. to avoid being superficial, the micro and small-scale study of the participants reinforce results’ authenticity and research feasibility.

In doing so, this study may compile statistics and data that enable specialists and decision makers to establish platforms, organizations or launch projects aiming at training teachers to overcome and move beyond the stereotypical and traditional views of gender and age. In similar vein, this will subsequently lead to having a well-trained “feminist” teaching staff who becomes the trainer of generations using what is known as “feminist pedagogical¹⁰ strategies”. These are defined as methods that transmit knowledge and information with a careful consideration of its conformity with a certain gender equality agenda. The latter is agreed upon and set by specialists who design gender mainstreaming policies that conform to a particular society’s spectrum of gender equality. Gender pedagogy can be trimmed according to students age and needs. In other words, teachers can undergo a thorough training on gender equality but asked to focus on teaching methods addressing most common gender stereotypes dominating Algerians’ mindsets. For instance, teachers can organize sessions to their pupils about the detection of gender based violence in its three forms; verbal, physical

¹⁰ **Feminist pedagogy** is not a toolbox, a collection of strategies, a list of practices, or a specific classroom arrangement. It is an overarching philosophy. A theory of teaching and learning that integrates feminist values with related theories and research on teaching and learning.

and sexual. At the verbal level students may be exposed to the biased gender sayings or idioms aiming at women's invisibility.

2.12 Conclusion

In order for a workplace to be stable and productive, co-existence and communication should be fostered by the owner of a particular company or institution. Public institutions of education, particularly schools need to have focused consideration and care because they don't affect only employees but also students who get moulded and intellectually trimmed thanks to the teaching staff. Thence, it would be crucial to invite specialists, educators, inspectors and decision makers to tackle the problem of biased and traditional stereotypes about gender and ageism equally like other pedagogical issues. In similar vein, youth organizations, platforms and initiatives directed to reinforcing tolerance and acceptance of the other have to be encouraged both in schools and in civil society, as they enlighten generations and make the gender-age based violence decrease for the well-being of people regardless of their age or gender.

CHAPTER THREE

Teachers' Perceptions of Gender and Age Stereotypes

Chapter Three: Research Design and Methodology

3.1 Introduction

This research lands itself to investigating the way secondary school teachers in Algeria view each other. In other words, to come up with reasons and motives that pushed them to have such perceptions, if positive the challenge will be how to transmit this gender education and generational closeness to students, and if negative the challenge will be harder because our major aim is to have well trained teachers who view people of different genders and ages not as traditional gender roles dictate or stereotypically but to tolerate differences and make use of them, since the more we bridge the gap the more societies will live in harmony and thus will produce and prosper. This study is attitudinal adopting description and interpretation as analysis approaches. This current study is consequently both descriptive and interpretive in nature, scope, and tone. Descriptive in terms of narrating various different perceptions, attitudes and experiences of teachers with different age and gender which necessarily means different standpoints and beliefs.

The purpose of this chapter is in fact to deal with the research methodology and procedure, i.e. how the current study is carried out. Interviews, questionnaires and observation were major tools used in this research. Our aim is to uncover teachers' perceptions of age and gender stereotypes. That is to say, to find out if teachers are sensitive in relations to the two social variables age and gender. It is widely agreed that stereotypes are deeply embedded in societies and it's hard for ordinary people to identify and avoid them. For this reason, our focus was on schools, particularly, on teachers whose role is to transmit knowledge. The impression that is taken from our raw observations is that there is a considerable community of teachers who cannot unravel the complexity of biased views and perceptions, those of women and men, also, young and old. This blindness is alarming, simply because having unaware educators means having a whole ignorant society that is still stuck to traditional gender roles. Being hindered by these is leading to several obstacles in communication, co-existence and consequently production.

As it is known, each research has particular academic methodologies which help reaching certain results and objectives. First, the ontological perspective. (i.e., what can be known?). Second, the epistemological perspective. (i.e., how they know what they claim to know?). Differently stated, while the ontological perspective investigates the nature of the existing phenomena and eventually classifies them, the epistemological perspective seeks to

determine the justifications thereof. A priori, these two basic perspectives define and guide the choice of the methodology and directly affect its process to attain the set objectives: identification of the issue of study and define its related components in a comprehensive framework. We have seriously taken these two yardsticks while investigating teachers' perception of gender generational gap. The premise is not only to identify teachers' attitudes on Age/Gender issues but also to find out the impact of these attitudes, beliefs, and values on them and especially on their students. In doing so, we will bring into light the reason which made teachers view each other stereotypically and look for a common ground that may bring all teachers together regardless of their Age or gender, for better achievements and thus, better future generations. This research will be mainly about the investigation of aspects, attitudes and motives that led to this gender/Age insensitiveness that results a society that firmly believe that whatever a woman can do, she still remains a weak creature under men's wings. Or from an age perspective, old people will never lean towards youngsters, because they are either not worth considering or a threat to elders' position. The investigation will be a fieldwork in which data will be gathered through observation, interviews and questionnaires for sake of having a thorough image of nowadays schools' situations in terms of gender awareness and generations' closeness.

Choosing the most appropriate means of research is certainly a matter of many factors. Beiske (2002) states that "while factors such as time and costs certainly play an important part in deciding how to approach a particular research problem, the subject of the research itself should ultimately determine the methods used." It should be noted that a good approach of the subject greatly depends on the right choice of the research method."(Scandure & Williams, 2002; cited in Beiske, 2002). In this study, it was opted for the questionnaire as a means of carrying out this research. Questionnaires will be distributed to a sample of 400 teachers. 100 questionnaires will be administrated to women teachers, and another hundred to men teachers. Also, 100 questionnaires will be given to young teachers between the ages 20 to 30. The last 100 teachers will be given to old teachers between the ages of 50 to 60. After this, a comparison and analysis of their perceptions on gender and age sensitiveness will be achieved. The result will reveal either awareness or blindness of the gender-generational gap.

3.2 Why a Questionnaire?

We have opted for a questionnaire as acknowledged the most important source of information for research in order to obtain a quantitative and qualitative data. There are

many advantages to using questionnaires: (a) you can collect a large amount of data in a fairly short time.

Questionnaires are a means of collecting data. Researchers (Bell, 1999; Kervin, 1999; de Vaus, 1996) agree that a questionnaire is a series of written questions that particular persons would answer for the sake of gathering information. The questions can be open-ended, or closed-ended (quick MBA, 2002). In case of the former, the informants have the freedom of offering a range of answers; however, closed-ended questions require the respondents to choose one or more choices as given by the questionnaire designer.

3.2.1 Positive aspects

Questionnaires have many advantages. In general, they facilitate gathering considerable data, as they are helpful for a class use. (Nunan, 1992). People usually find questionnaires easy to read and fill, for this, informants feel comfortable and under stress or influenced by anyone. Moreover, the analysis of questionnaires is feasible and provides reliable results when used appropriately. (Beiske, 2002).

Gender analysis is the methodology for collecting and processing information about gender. It provides disaggregated data separated by sex, and an understanding of the social construction of gender roles, how labour is divided and valued. *“Gender analysis is the process of analysing information in order to ensure development benefits and resources are effectively and equitably targeted to both women and men, and to successfully anticipate and avoid any negative impacts development may have on women or on gender relations.”* (FAO, 2013)

3.2.2 Negative aspects

Actually, it is of great importance to mention that questionnaires, though they are widely used by researchers for the sake of investigating peoples' attitudes, they have some disadvantages. In addition, other shortcomings can be spotted because written questionnaires lack some helping features like gestures and other visual clues, and personal contact which can affect the respondents, and sometimes questionnaires are not completed by the persons we want or even may not be given back. (Beiske, 2002).

3.3 Research Design and Procedure

Any researcher should give much importance to his research methodology, if he wants to make of it a successful one. Research methodology is considered as the founding stone of the whole thesis. It is the overall approach to his study including issues he needs to think about such as constraints, and choices within the research. In this research we opted for a mixed methods approach for the complexity of gender and age stereotypes. Both quantitative and qualitative approaches are used since neither approach is enough for research, by themselves, to capture the dynamics and nuances of a situation (Creswell et al., 2006). We believe that quantitative and qualitative research approaches are complementing methods which allow for a more robust analysis and nuanced context by taking advantage of the strengths of each (Ivankova et al., 2006).

The present study is a case study of 400 teachers working in secondary schools, teaching different subjects but from the same town which is TIARET. The purpose of this study is to identify teachers' perceptions of age and gender differences. Moreover, to figure out reasons behind their views and how to make the impact of stereotypical perceptions lessen if not eradicated.

3.3.1 Quantitative Data Analysis

This study necessitates not only a quantitative method but also a qualitative one, yet, careful sampling and choice of population was carried out so as to guarantee the reliability of the results. Both interviews and questionnaires are meant to collect data from 4 cohorts of teachers. In addition, we interview a representative of each group; young males, old males, young women and old women.

3.3.2 Qualitative Data Analysis

This approach is relied on the collection of qualitative data. According to Wiersma (1995), qualitative research investigates the complex phenomena experienced by the participants by examining their words and actions in descriptive ways. This view is also maintained by Cohen et al., (2007: 41): 'Qualitative researchers seek lived experiences in real situation'. In addition, qualitative research seeks to discover the way high school teachers perceive the stereotypical perceptions about age and gender. The outcomes emerged out of this research method can be also reliable and valuable.

3.4 Description of the Questionnaire

This research used a set of methods and styles to design and answer the research questions and sub-questions. Silverman and Marvasti (2008) identify mixed-methods research as an approach that combines qualitative and quantitative research methods. Qualitative and quantitative research can be thought of as "complementary parts of the systematic, empirical search for knowledge". Johnson and Christenson (2008) explain that qualitative and quantitative portions of the research can be conducted concurrently to enable the researcher to examine the research problem more fully. Thus, we opted for both approaches and considered the quantitative aspect since we questioned a population of four hundred teachers, and qualitative in terms of questionnaires which are particular to each gender and age group.

3.5 Description of the Population

Choosing participants for the research should be planned and feasible as it is a major step that affects the study and the results as well. For a better sampling Lewis (2003) recommends that the researcher identify the relationship between possible participants and the research questions to ensure that they provide pertinent information. Selecting in this manner is also called Purposeful sampling. Purposeful sampling is defined by Ritchie, Lewis and Elam (2003) as follows:

“The sample units are chosen because they have particular features or characteristics which will enable detailed exploration and understanding of the central themes and the researcher wishes to study. Those maybe socio-demographic characteristics, or may relate to specific experiences, behaviors and roles,” (p.78)

We purposefully targeted Secondary school teachers for our research for a set of reasons, due to the nature of our research which is about investigating gender sensitivity and perceptions in society, because ordinary people may be gender blind and not fully aware of stereotypes as they are hard to identify and reject. Yet, teachers should if not must be aware about the traditional gender roles and stereotypic views of gender and age. We focused on secondary schools because they teach teenagers and near-future university students who should have an idea about the gender and age differences. Gathering perceptions of secondary school teachers about their male and female colleagues allows educators to better understand gender-based differences, inequalities and stereotypes in the workplace.

Understanding these differences can lead to improved teacher education and professional training programs.

	<i>Okba Ibn Nafaa Secondary School</i>	<i>Tarik Ibn Ziyad Secondary School</i>	<i>Chadli Kada Secondary School</i>	<i>Akid Lotfi Secondary School</i>
Male Teachers	07	17	14	12
Female Teachers	10	08	15	07
Old Teachers (55 – 60)	14	06	12	08
Young Teachers (20- 28)	07	14	04	15

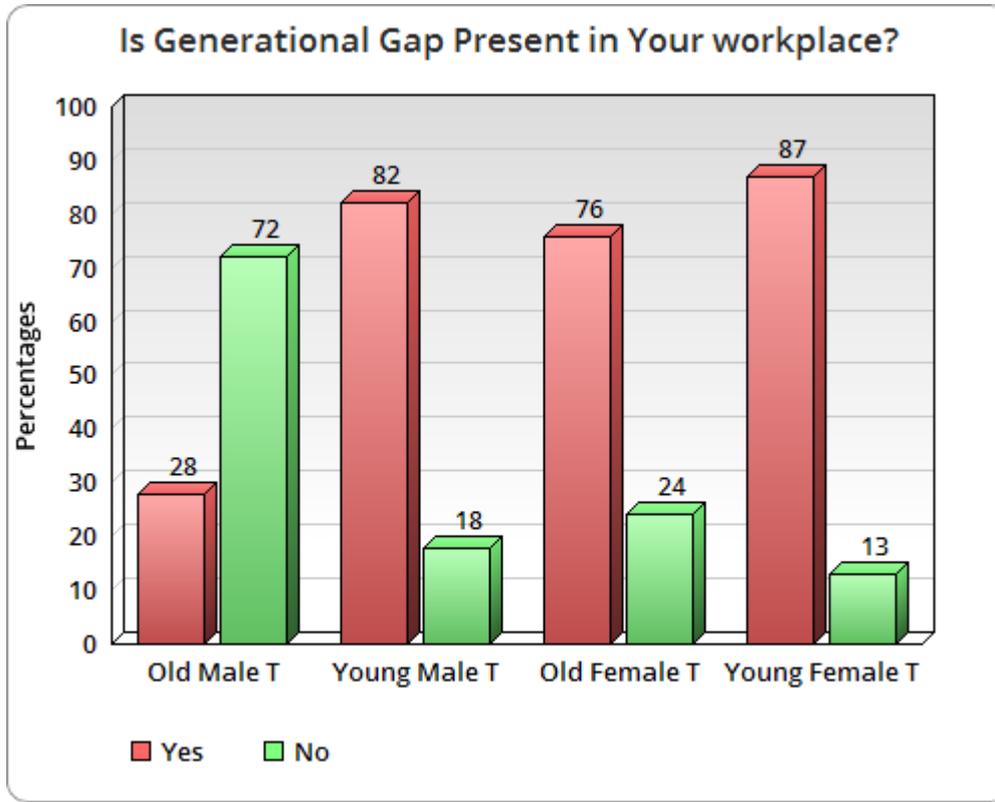
Table 3.6: Demonstrating Teachers’ Age, Gender and Workplace

3.6 The Analysis of the Questionnaire

According to Spindler, (1993) differences in the backgrounds of the individuals often lead to perceptual disparities and social incompatibilities in interpersonal interactions. This to say, these incongruencies cause the actions of teachers to be discriminatory and detrimental toward students whose cultural backgrounds and values differ from their own. (p. 167)

3.6.1 Teachers' Perception of the Generational Gap

Figure 1: The Generational Gap in the Workplace



Answers on this question demonstrate a general agreement on the existence of generational gap in the Algerian workplace, percentages of YMT, OFT, YFT range from 76% to 87%, They all stated that they witnessed or experienced problems of communication with the other generation. Still, what is remarkable is that 72% of **Old Male Teachers** think that there is no generational gap in their workplace. These answers imply that either this category of teachers is not aware of the problems caused by age differences, thereupon facing communication problems or they don't want to acknowledge the generational gap as it may be a danger to their positions and authority. Mainly, we can say that generational gap is a present issue that teachers face in the course of their careers, and that we have to play an active role to raise awareness on these issues and get all workers out the blind zone and work on ideas and practices that will bring generations together.

What is the intensity of the generational gap?

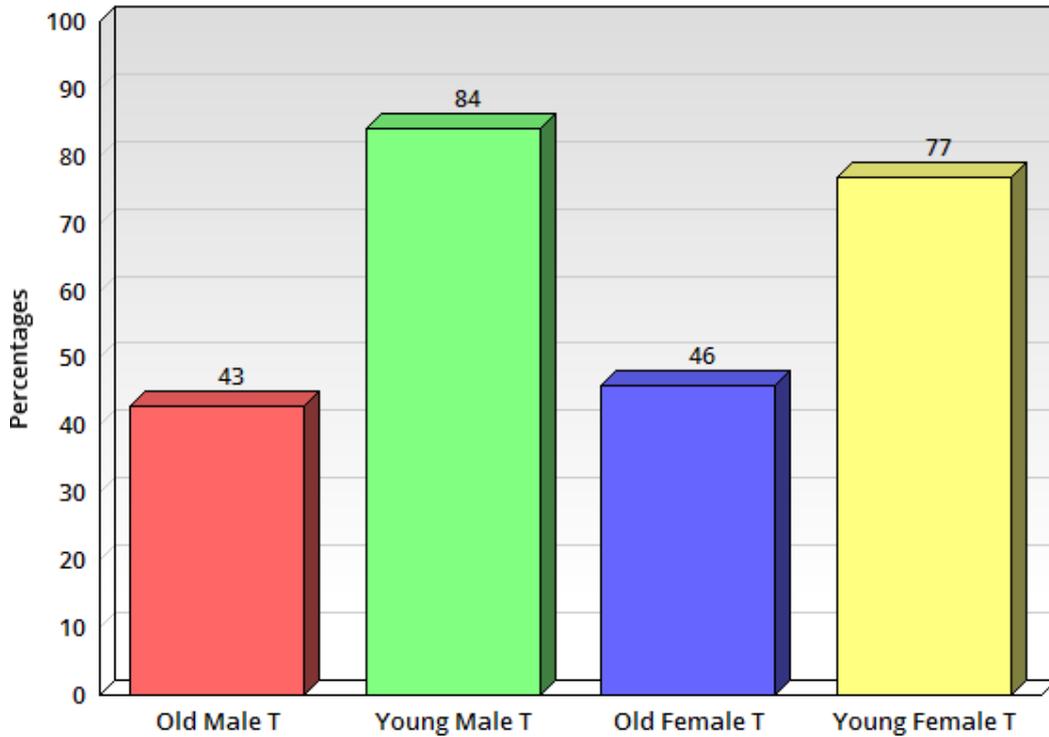


Figure 2: The Intensity of the Generational Gap

This graph shows teachers' perception of the intensity of generational gap in their workplace. Results reveal that both O.M.T and Y.M.T believe that the intensity is only around 43% and 46%. On the other hand, Y.M.T and Y.F.M think that generational conflicts are strongly existent and they range from 77%. to 87%. Analyzing results can easily draw a picture of two opposing generations, young vs. old. i.e. we have an older generation that believe clashes and conflicts are not that intense, while the younger generation believe that it's intense. This means that the younger generation is the one mostly affected by this gap, thus, we should start to consider these conflicts and try to organize trainings or workshops to tackle these issues attempting to lessen the gap and correct the divergent perceptions of age differences.

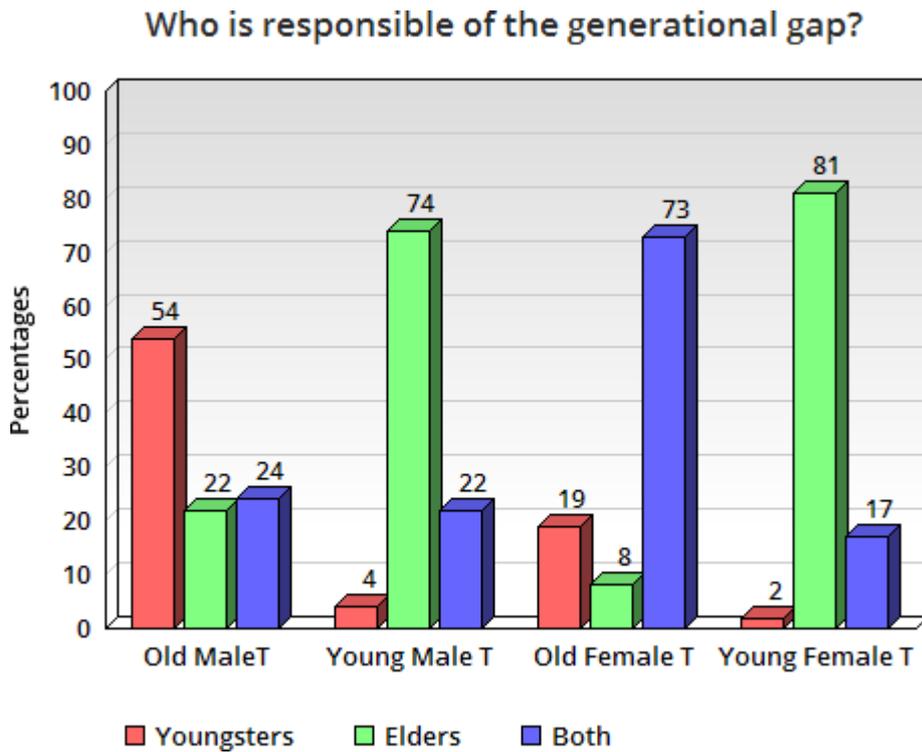


Figure 3: Who is Responsible of the Generational Gap?

When teachers asked on who is responsible on the generational gap, results show how stereotypes and prejudice are deeply rooted in their minds because most answers were kind of accusations to the other generation. We included a (both) box but only few believe that they are both responsible except for O.F.T who held a different opinion since about 73% believed that it's both the responsibility of the young and old generation. This graph may be another proof that generations or at least teachers in Algeria are at clash. The latter have enormous negative impact not only on generations but also their production. Even more, on students who keep reinforcing these stereotypical biased views instead of working all together on the eradication of ageist beliefs.

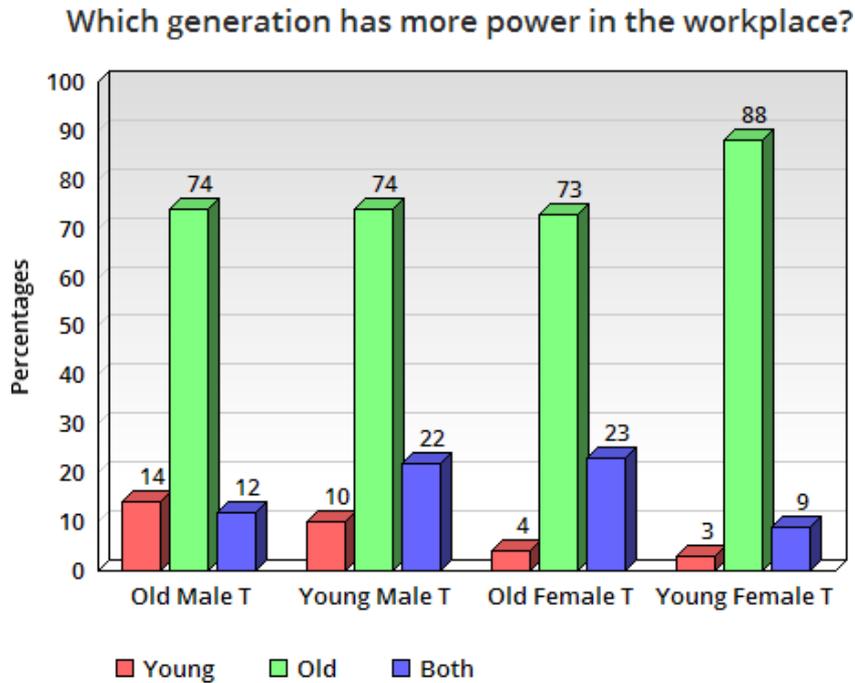


Figure 4: Which Generation Has More Power in The Workplace?

This graph shows how all groups; O.M.T, Y.M.T, O.F.T and Y.F.T agreed that Elders are the ones who have power more than any other community. Elders believe that they hold power because of positions they are in and the privileges they get due to experience. On the other hand, the young generation think that they cannot be in power at an early age or in the beginning of their careers because they lack experience and competences. If we consider answers of women teachers, we can also notice that they are perpetuating stereotypes since they prioritized old men than themselves. That is to say, they acknowledged men’s control and power over all other groups even old women teachers who are in the same generation but have different gender. Such answers reveal how teachers’ views and perceptions are influenced by the monolithic, masculine understanding of gender roles.

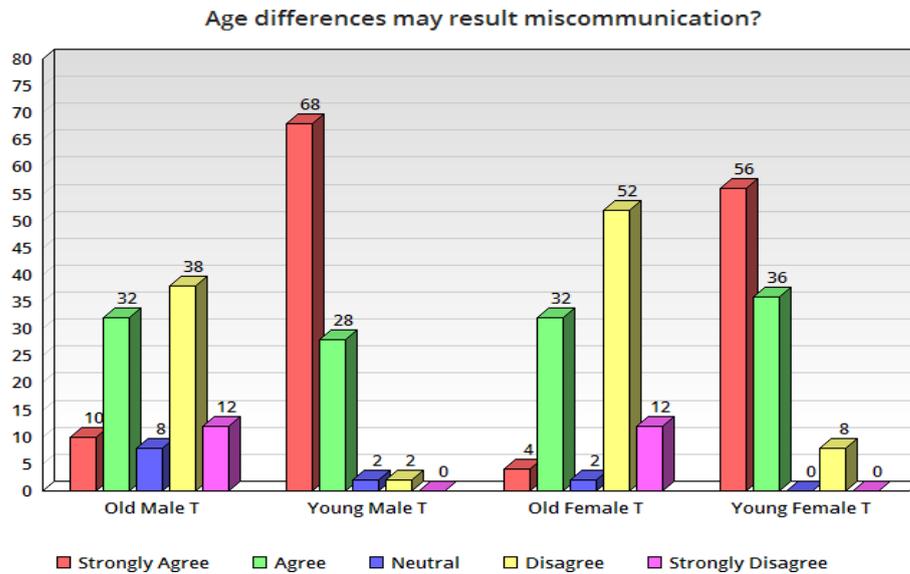


Figure 5: Age Differences May Cause Miscommunication

This graph shows the existence of communication problems caused by age differences, results show that Y.M.T and Y.F.T strongly believe that communicating with the other generation is a hard task to accomplish. While most of O.F.T and OMT disagree or don't acknowledge the fact that being of another cohort is a barrier preventing full understanding between generations. What is particular about these answers is that the younger generation regardless of its gender, stress on the existence of a tension in communication with elders, referring to not considering their views and opinions as worth implementing, just because of the stereotype of; "You are still novice and maybe not well trained". On the other hand, we figured out that the older generation is hesitant to acknowledge the conflicts of communicating with the younger generation. In fact, the biggest deficiency here is the two divergent perceptions each generation holds of the other one, as we observed how some young talented teachers blame elders for not including them in the decision making of rules affecting the school and students. Per contra, the older generation is not able to accept rivalry or at least that their language use is different from younger generations. The conflict and prejudice appear to be a "fixed" canon that won't be "destroyed" easily. The exchange of accusations and describing elders as bureaucratic, outdated and arrogant workers is faced by other beliefs of the incompetent, novice and stubborn younger generation.

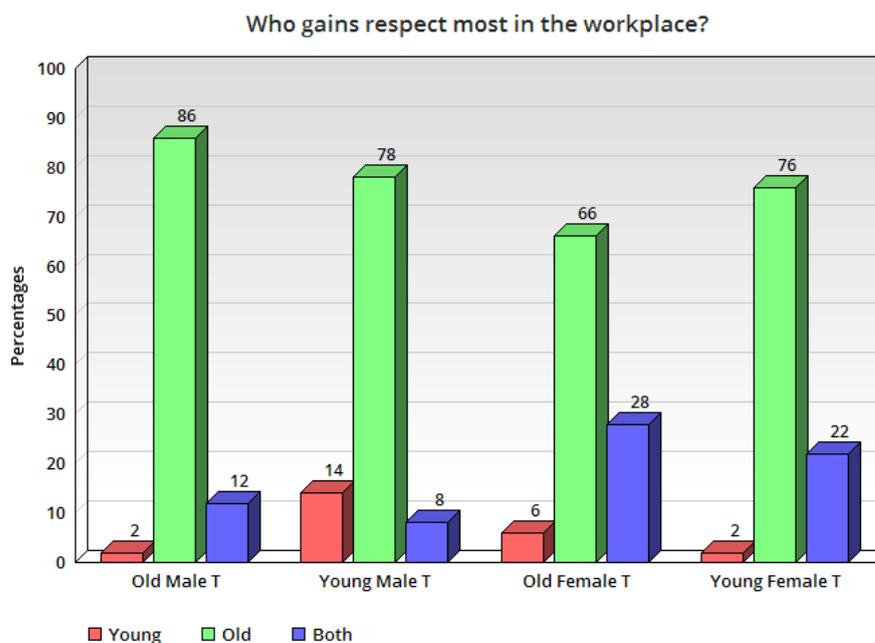


Figure 6: Who Gains Respect Most in the Workplace?

This graph demonstrates teachers' perception of who gains respect most in the workplace, results show that there is a general agreement between the four groups; O.M.T, Y.M.T, O.F.T and Y.F.T that OLD teachers are the ones who gain respect most. These beliefs are generated due to many reasons; as in many other societies, Elders are respected more than any other community. However, in the workplace the equation is different because age is not the only variable that determines treatment and deference. An old employer has more experience and is therefore more talented. Young employers like being supervised and guided by elders. Thus, we can mention that age is a major factor in the Algerian workplace that determines the way you should be treated. Yet, this does not mean that young workers cannot be talented or respected like elders, or maybe more than them. There are several social variables and attitudes which can influence the other and make him respect someone. Ergo, this question is a complex inclusive one that does not have a single answer but many. The objective of asking such questions was only to uncover the general views and perceptions teachers have of age and its relation to deference in Algerian secondary schools.

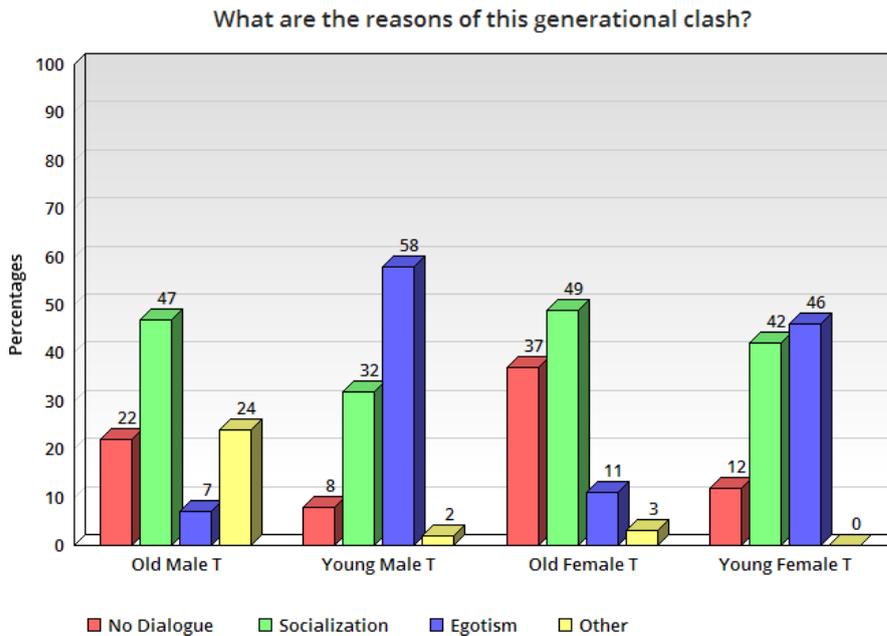


Figure 7: The Reasons of the Generational Clash

Answers to this question were different since each cohort claimed certain reasons resulting the inter-generational clash. Most O.M.T and O.F.T believe that the major cause of this conflict is due to being differently socialized, in other words, there has been a considerable change in life conditions, circumstances and opportunities if we compare the Algerian society in the last 30 years. On the other hand, Young male and female teachers think that conflicts between generations are persisting because of egotism. Young teachers consider Elders as self-centered and egoistic for many reasons we mention; being unsatisfied with younger generation’s work, criticizing their ability to master their field of studies, lack of adherence to their norms.

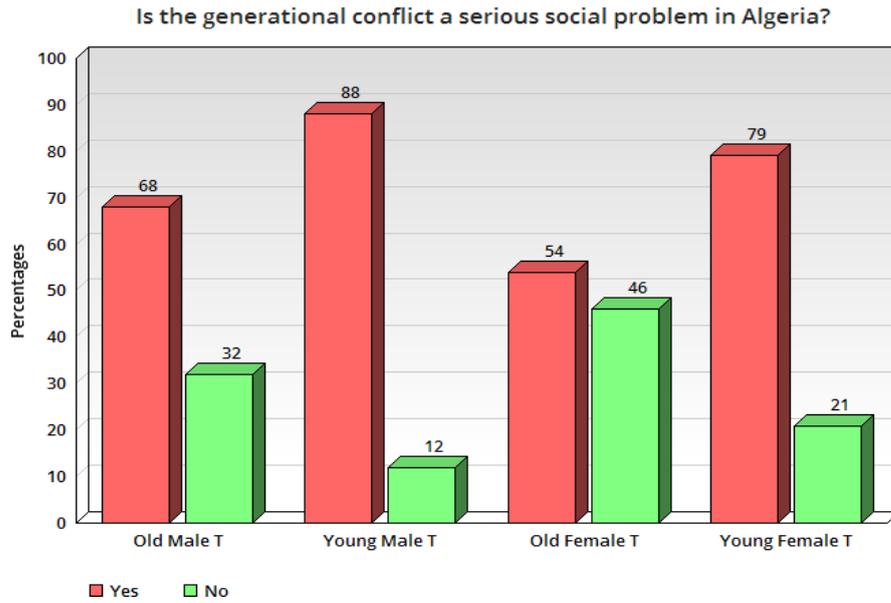


Figure 8: The Seriousness of the Generational Conflict in Algeria

This question was asked to examine if teachers view the generational gap as a serious social problem or not. Answers demonstrated that nearly most of all the teachers agree on this idea. Yet, if we dig deeper to and try to distinguish answers, we find that both Y.M.T and Y.F.T strongly adhere to the idea, unlike Elders since we still have about 36% to 46% who did not agree that conflict between generations is a serious social problem. Such answers may imply that Elders are less affected by the age gap as they are in usually in position of power due to experience. Thus, we find some Elders who can't realize the disparity in ideas, thoughts and practices of younger generations. Moreover, we should not neglect or dismiss the existence of bureaucracy and monopoly exercised by some Elders in power.

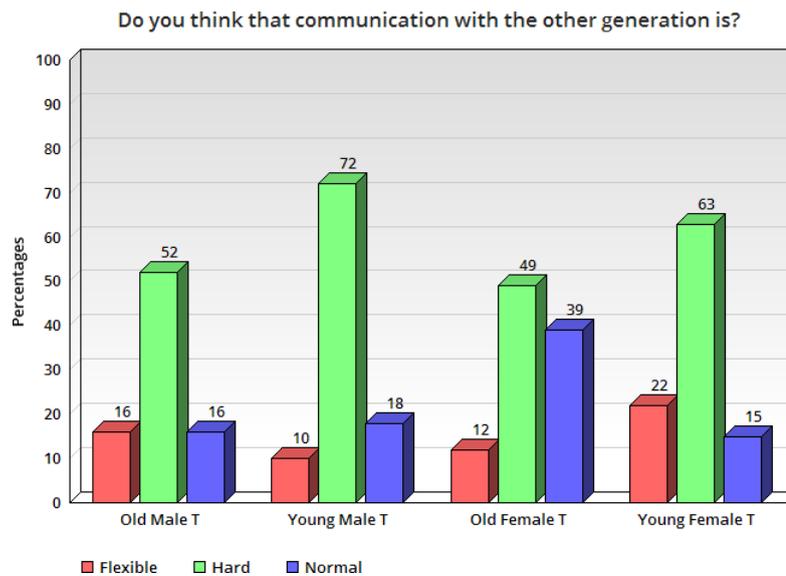


Figure 9: The Aspects of Communication with the Other Generation

Linguists agree that the major conflict between generations is that of language, i.e. it is mainly linguistic, that is to say generations may have problems of communication due to the different repertoire and linguistics competence they have. People of the same age usually have a shared knowledge that is shaped by experiences undergone by them. Thus, we questioned secondary school teachers of different age and gender on how they find interaction with the other generation. Answers were nearly “unexpected” since all O.M.T, Y.M.T, O.F.T and Y.F.T agreed upon the hardness of communication with the other. These answers rang us a bell and led us to ask further questions; how come teachers are unable to communicate flexibly with colleagues of different age? What are reasons of language barriers? Isn’t it high to start considering the divergent perceptions each generation hold of the other? We may answer these questions and get to bring cohorts together when we decide to train educators on the insidious effect of biased perceptions and traditional views of age and gender.

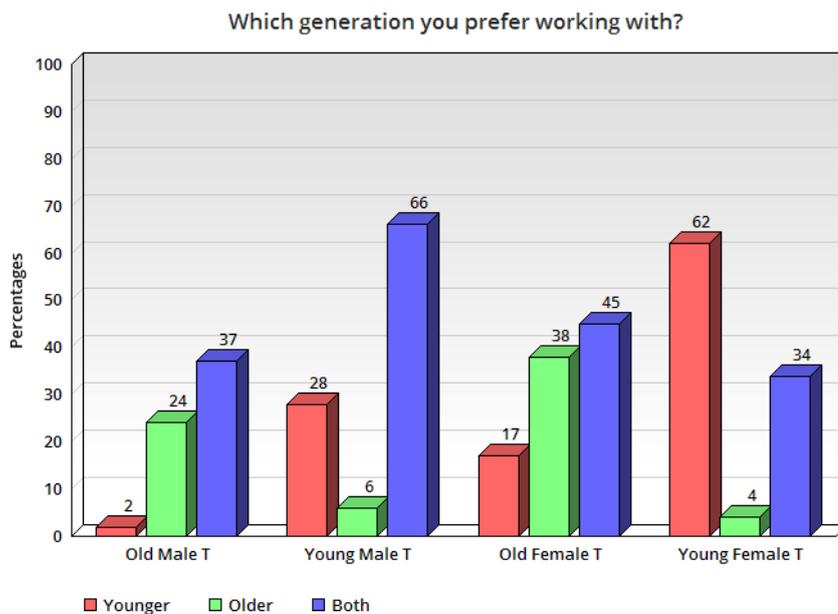


Figure 10: Preference of Generations at Work

Just like the above provided results, answers on this question still reinforce the stereotypical and traditional depiction of gender and age. Despite their status as teachers, they are still hesitant to explore the other and make use of differences. 74% of O.M.T questioned insisted that they prefer with people of their age. Unlike Y.M.T who stated that they don't mind working with young or old colleagues. For Y.F.T 62% of them prefer working with younger colleagues. In general, we noticed that teachers in most of the time prefer to work and interact with people of the same generation because they understand each other better, share common goals and sometimes same problems. Some teacher stated that they can tackle many subjects or topics that they don't dare to discuss with the other generation. What is remarkable in most of the answers provided is that the notion of fear is always present when it comes to being in touch with the other generation. This substantiates the existence of a deeply rooted set of erroneous perceptions in teachers' minds. Or in other words, teachers are always stuck to the debris of the traditional roles and biased perceptions. One may recommend a dialogue policy that brings educators together regardless of their age and gender to debate and discuss for sake of being enlightened and getting out of the blind zone.

Did you encounter problems of communication working with the other generation?

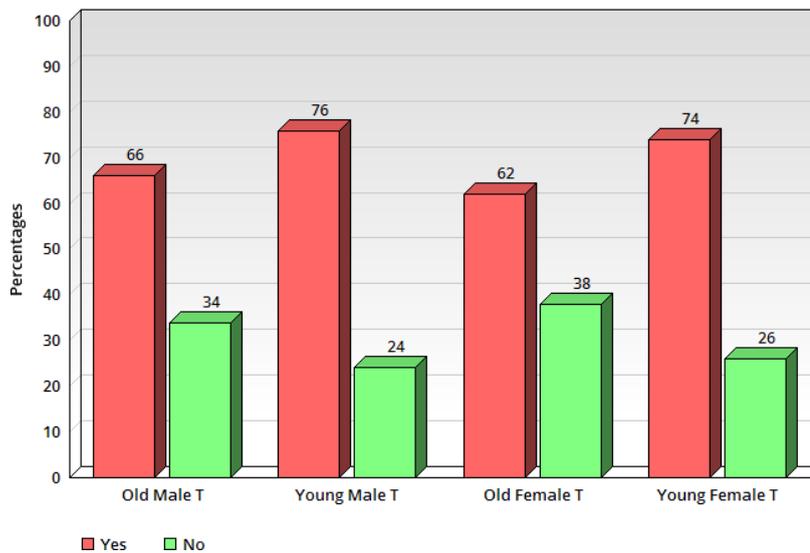


Figure 11: Problem of Communication Among Generations

Another question that disclosed the conflict situation between generations. The four groups O.M.T, Y.M.T, O.F.T and Y.F.T all agree that they faced problems of communication with the other cohort. Young teachers believe that they belittled and not given much importance, they also view themselves as deprived of some privileges absorbed by Elders. On the other hand, Elders accentuate that the younger generation is less competent, obstinate and not worth to be entrusted with bigger responsibilities. These unfair prejudices each generation hold of the other generated a fertile contention ground. Thus, we do believe that the issue of stereotypes and sexism in Algeria is much more complex than thought of. Ergo, there should be a revisiting policy and training campaign that should start first by educators and key

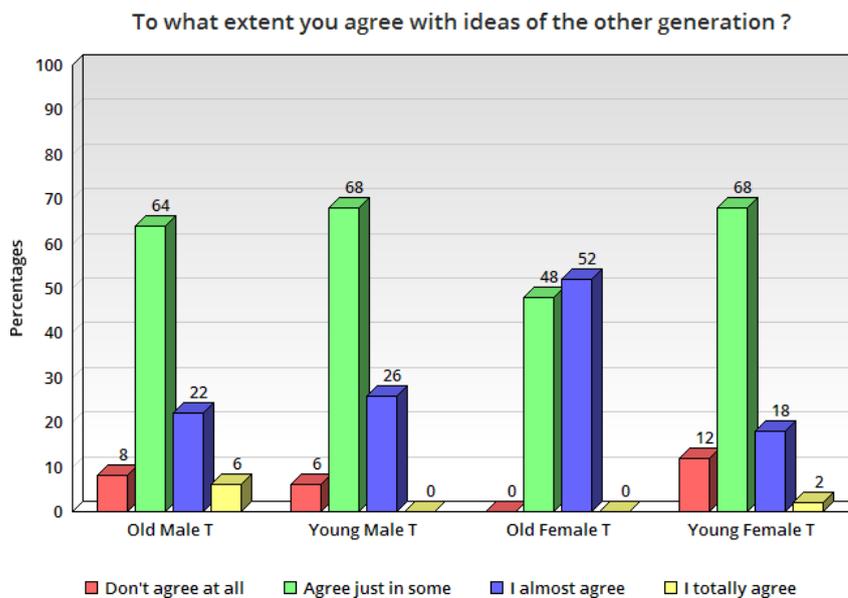


Figure 12: Tolerance and Understanding of Other Generation’s Ideas

Misunderstanding and conflict between generations are present firstly at the level of the mind because the starting point of discrepancy is prejudice. After having stereotypical perception of the other, this prepares a ground for disagreement. The graph above clarifies how teachers are not in harmony and how they still doubt one another. Most teachers and all O.M.T, Y.M.T, O.F.T and Y.F.T stated that they agree but just in some of the other’s opinions. The reasons behind these skeptic attitudes are the recurrent blame exchanged that between generations that sprung from a deeply embedded stereotyping standpoints. It should be mentioned that the adherence of such prejudices by educators is alarming and must be tackled through redefining cohorts in Algeria and to consider age differences from a scientific Gerontological perspective rather than a set of abstract opinions which contribute to alienation of teachers and thus future generations. Age stereotypes could discourage older workers from remaining in the workforce (Brooke & Taylor, 2005). This being not comfortable in the workplace and enduring stereotypes is leading teachers, especially elders to retire early as a way of to escape the burden.

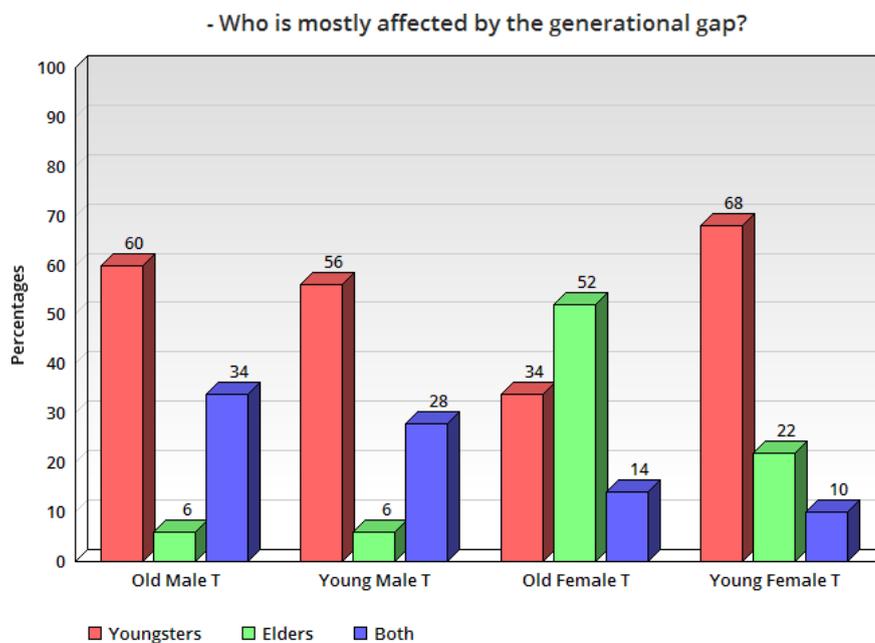


Figure 13: The impact of the Generational Gap

What confirms the stereotypical perceptions of age by teachers is this graph, almost all groups and even elders seem to endorse the idea that they hold power and the younger generation is the one mostly affected by them. In addition, some younger teachers stated that they do not feel convenient working with elders due to the taken over power in the workplace by elders. Walker highlights that there is the potential that workplace age stereotypes may become more prevalent and affect more workers (Walker, 1999), what seems present not only in workplace but in most of Algerians' minds. In a nutshell, we may point out the existence of stereotypes in teachers' standpoints and thus attitudes which explains the age related conflicts and misunderstandings.

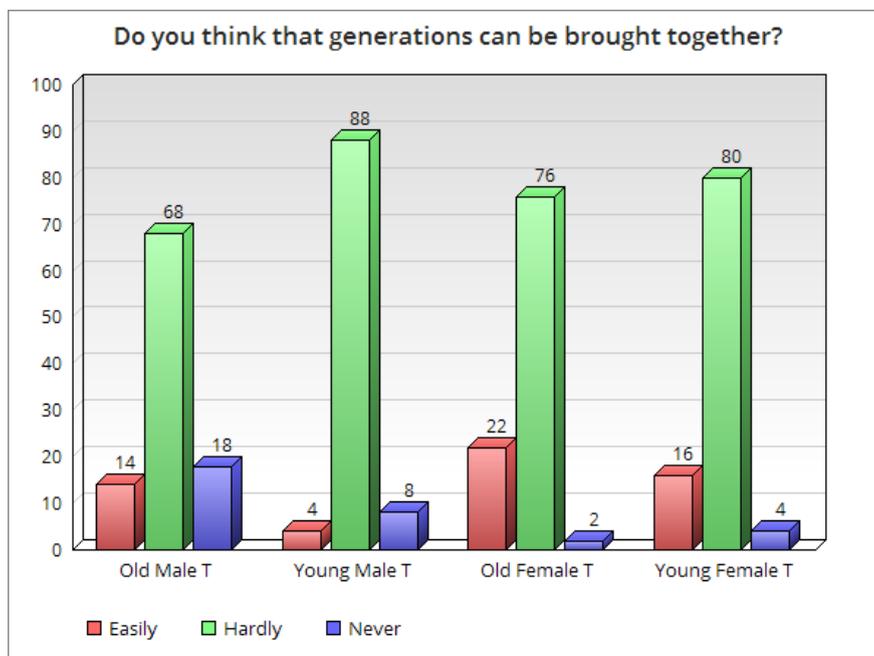


Figure 14: Can Generations Be Brought Together?

This graph shows crucial evidence that generations in Algeria, particularly secondary school teachers still absorbed by the divergent ideas that contribute to disparity. Mostly, the great majority of O.M.T, Y.M.T, O.F.T and Y.F.T believe that bringing generations together is can hardly be achieved. Teachers backed their views with the discrepancies existing between generations in Algeria due to the different socio-historical environments they were raised in.

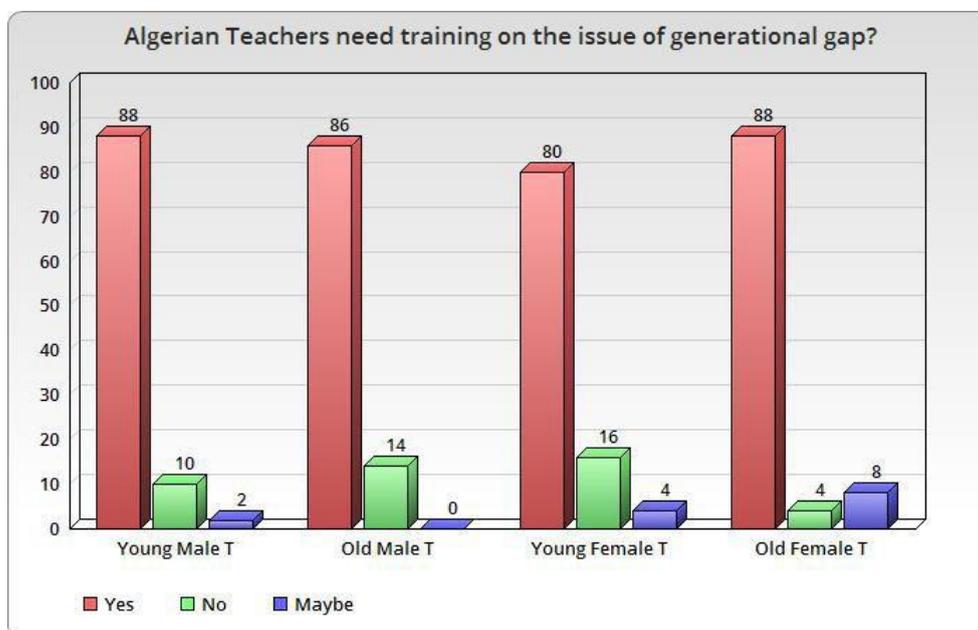


Figure 14: The need for generational gap training

Nearly all of O.M.T, Y.M.T, O.F.T and Y.F.T agreed that they need trainings to be aware of age stereotypes and learn how to lessen them if not eradicate them. Teachers stressed on the

creation of certain mechanisms that may bring generations together in Algeria, not only in the educational arena but all other fields. In addition, most teachers questioned stated that no one should be stereotypes because of his age simply because we are all born young and turn old. Thus, it would be better to focus on the qualities of each generation and work hard to blend all skills harmonically together. As a result, Educators will be sensitive to these issues and will be a better guide for upcoming generations.



Figure 16: The Situation of Workplace Conflicts Between Generations

This question was asked to examine teachers' perceptions of age conflicts in the workplace. Unexpectedly, answers demonstrated that most of all teachers emphasized that conflicts caused by age differences have increased. Accordingly, this confirms that the gap between cohorts in Algeria is getting bigger and more serious. Technology and the fast changing life styles all over the world may be crucial factors tempting the younger generation to alter some attitudes and practices. Instead, older generations seem to not entertain or absorb the fast wave of change and are more adherent to the customary way of living. However, we should always remember that stereotypes may be based on hearsay, preconceived ideas, or unfounded assumptions in order not to incorrectly infer that all members of that group are the same. (Fiske & Taylor, 1991).

17. In your opinion, how can we bring generations together?

Workplace age stereotypes are beliefs and expectations about workers based on their age (Hamilton & Sherman, 1994). As stated in this quote, age stereotypes remain mere beliefs

controlling peoples' minds. Yet, is this the way secondary school teachers understand the generational gap? Based on the answers provided by teachers, we noticed that most of them ignore the cognitive or subconscious prejudice thoughts they have of people just because of their age. We quoted some teachers' answers which explain their misunderstanding of age differences. A young male teacher answered: "Generations will be brought together once Elders stop thinking that they hold the absolute truth and that they are the norm should be followed and stick to". This teacher believes that the generational gap is the elders' matter and that they are one responsible on it. Such beliefs contribute significantly to dissension and alienation. On the other hand, we chose an old female teacher answer; " generations will never come together in Algeria because the younger generations are too lazy to work hard as we do due to the negative influence of technology and the dominant individualistic environment we live in. The younger generation learnt to gain without pain even this contradicts ethics, honesty and principles" Despite the two divergent views, we still may recognize some truth in them. The old female teacher blamed the younger generation for losing some of their morals just to conform to the materialistic society at the expense of principles, which is credible to some extent. Ergo, one may say the generational conflicts in Algeria are much more complex than to be reduced to a certain cohort. For this, we can mention that these beliefs are not only prejudices but stereotypes because they seem to be deeply embedded in teachers' cognition. As stated by Fiske, 1998, Stereotypes are different from prejudice, which is more affective or attitudinal, and different from discrimination, which is more behavioral.

3.6.2 Teachers' Perception of Gender Stereotypes

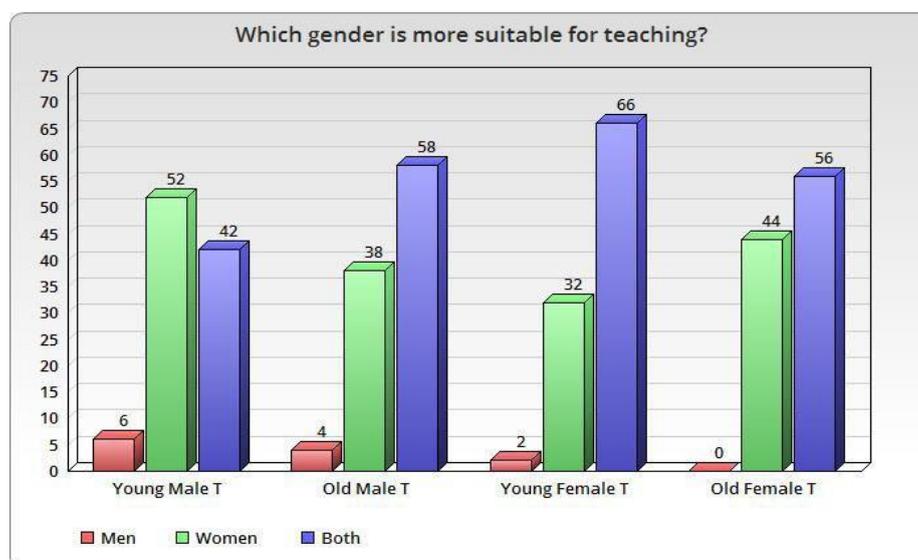


Figure 17: Which gender is more suitable for teaching?

Most teachers agree that teaching is suitable for both genders. However, we still notice a considerable percentage from 32% to 52% which represents O.M.T, Y.M.T, O.F.T and Y.F.T who think that women are more suitable for teaching than men. The latter was thought of as suitable for teaching only by 0% to 6%. Such answers are not naïve or empty but revealing of how teachers are influenced by the traditional gender roles. Some of the teachers perceive women’s role in society as nurturing or in other words, as the ones whose job is to take care of the children, raise them and are patient and can stand them being stubborn and picky.

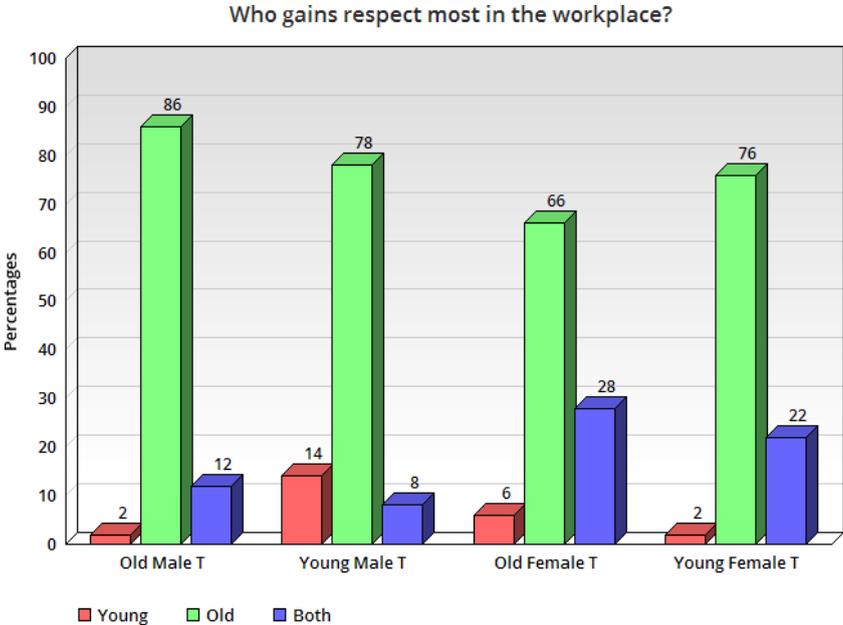


Figure 18: Who gains respect most in the workplace?

Unexpectedly, the graph shows that teachers of different genders and age all agree that Elders gain respect more in the workplace. This is in fact, a perpetuation of traditional norms system that depicts old people as the most experienced and acquainted with every and each aspect of work and the workplace. Such beliefs seem to be just, however, there might be always an insidious impact on the younger generation, as it limits their abilities and confidence especially when facing some authoritarian old employers who are not willing to leave their positions. These complex relationships which may occur in the workplace place are among the reasons that decrease communication and thus productivity. Towers Watson states that "companies with highly effective communication practices enjoy 47 percent higher total returns to shareholders compared with the firms that are least effective at communicating."

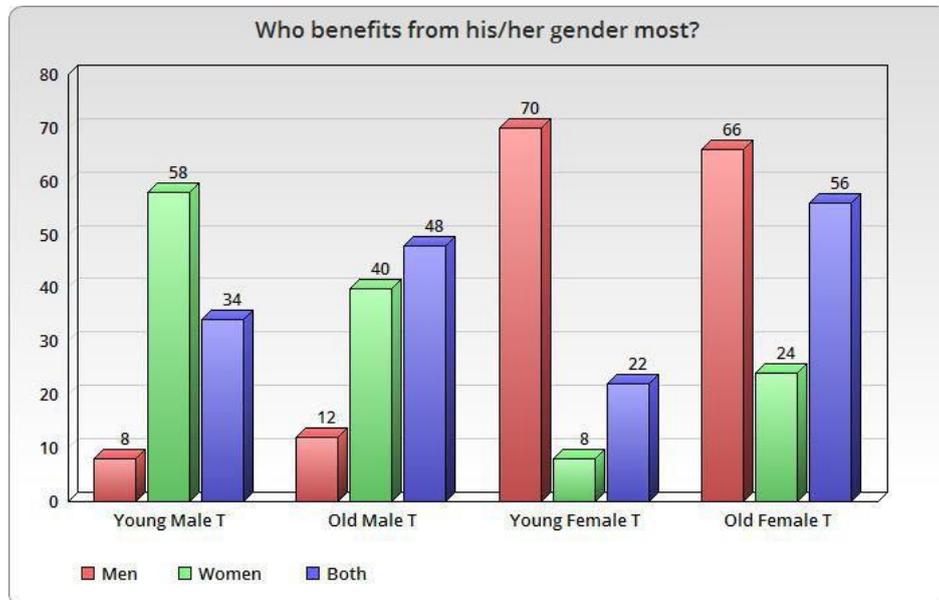


Figure 19: The most privileged gender

Answers on this question were manifold but we still notice that both young and old women teachers agree that men benefit from their gender more than them for certain reasons. On the other hand, we have male teachers who believe that women take advantage of their gender more than they do. For instance, women teachers claim that men are privileged because they can control the students better due to their physical ability. Some stated that men don't have duties at home, that is "it's not their job to do household activities..." Moreover, some women teachers stressed that the workplace is managed mainly by men and women's role is secondary. Men's excuses and arguments were that; most hired workers nowadays are women and that they have more facilities compared to men. For instance, women teachers are assigned to teach in urban cities close to their homes unlike men. Some other male teachers alleged women teachers of intentionally "taking advantage of their gender under the pretext of we are weak but we want at the same time we want to challenge and why not rule you!" All answers provided by both male and female teachers reveal how the 200 secondary school teachers questioned are subconsciously perpetuating gender stereotypes and the binary distinction between sexes. What is even surprising is that women themselves think that they are weaker than men and that it's their job to do the household activities and maybe the most extreme opinion stated by a female teacher is "A woman can never be safe in our society unless she is under the wings of a man". This statement is for sure stereotypic and the woman's thinking is monolithic but a question worth asking is; what made this woman think this way? Maybe she is simply describing how our society perceive women? As a matter of fact, one should acknowledge both genders' abilities and competences.

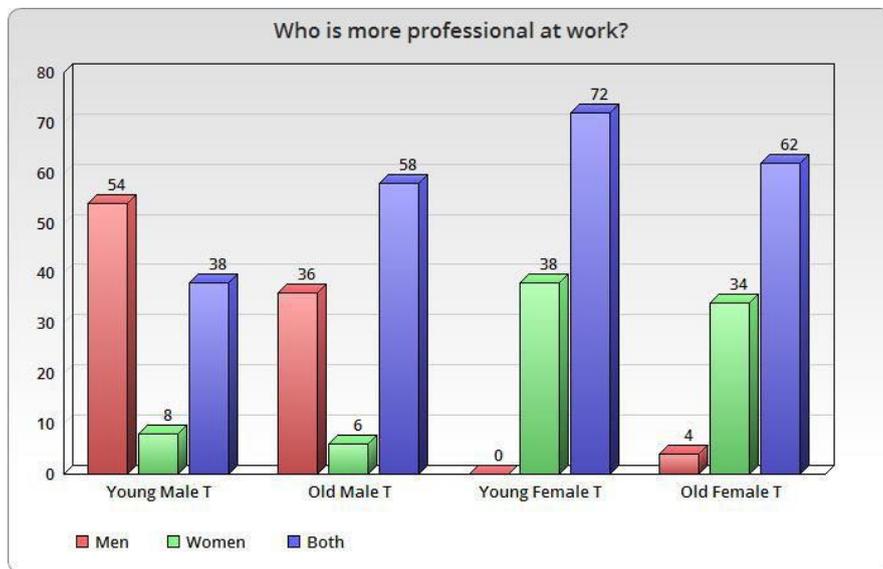


Figure 20: Who is more professional at work?

Answers to this question revealed how balanced teachers think because most of them agreed that both sexes can be professional at work, all that is needed is hard work and perseverance to achieve an objective regardless of the gender. Still, we noticed that 54% of young male teachers think that men are more professional at work. Such stereotypic beliefs are stoked by the traditional heritage and binary distinction between sexes in Algeria. Parents raise a boy as strong, rough and independent while bring up a nurturing, subordinate and home-oriented. Stereotypes become naturalized norms that contribute significantly in distorting a generation's perception of femininity and masculinity. What may be more insidious is to have unaware teachers in the field perpetuating the stereotypic perception of what it means to be man or woman.

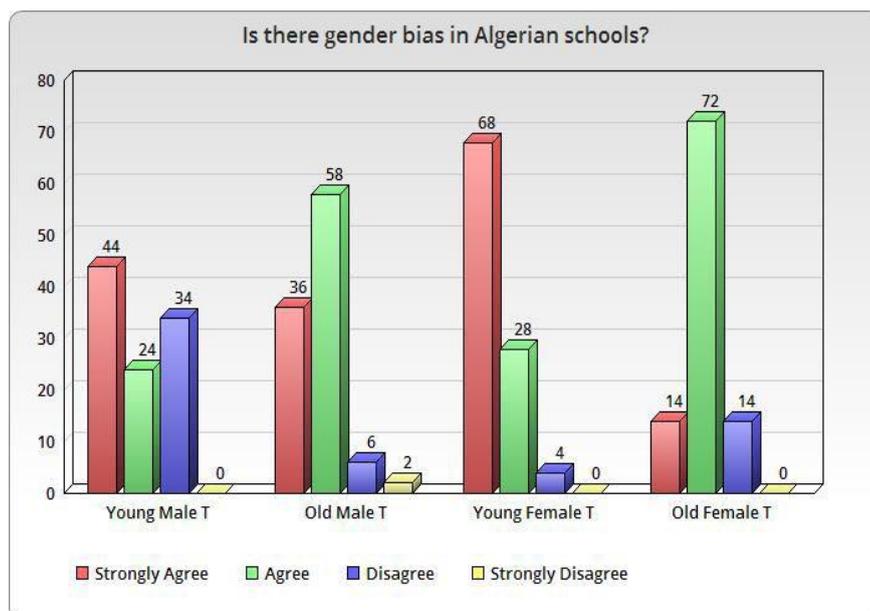


Figure 21: The existence of gender bias in Algerian schools

Gender bias is not only about favoring boys over girls or the contrary, yet it is a more complex issue that most teachers don't commit intentionally. The bar graph above reveals the ambivalent perceptions about the existence of gender bias in Algerian schools. Both male and female old teachers agree that there is bias in schools committed either by teachers, administrative staff or even among students themselves, which is in fact a valid observation. On the other hand, we have a considerable percentage of young male and female teachers stating that gender bias is not that prominent in our schools, this perception might be due to various reasons; young teachers may be unaware of the forms of bias because of their modest experience in education. Decision makers in education need to understand that gender stereotypes reproduced by society should be unraveled to be eradicated later in schools. Marshall argues that; "Because classrooms are microcosms of society, mirroring its strengths and ills alike, it follows that the normal socialization patterns of young children that often lead to distorted perceptions of gender roles are reflected in the classrooms" (Marshall, 1997). Ergo, we must be careful and make of our schools a place where to mitigate the impact of gender inequalities instead of being an arena to perpetuate and reinforce the traditional perceptions of gender. Still, the problem of gender bias is not that plain because bias is embedded in textbooks, lessons, and teacher perceptions of what it means to be a girl or a boy. David Sadker's research on the issue of gender bias came up with some erroneous practices done by teachers which augment bias in schools like; when a teacher praises, providing positive feedback for a response; teacher remediates, encouraging a student to correct or expand their answer; teacher criticizes, explicitly stating that the answer is incorrect; teacher accepts, acknowledging that a student has responded. It was found that boys were far more likely to receive praise or remediation from a teacher than were girls. The girls were most likely to receive an acknowledgement response from their teacher (Sadker, 1994).

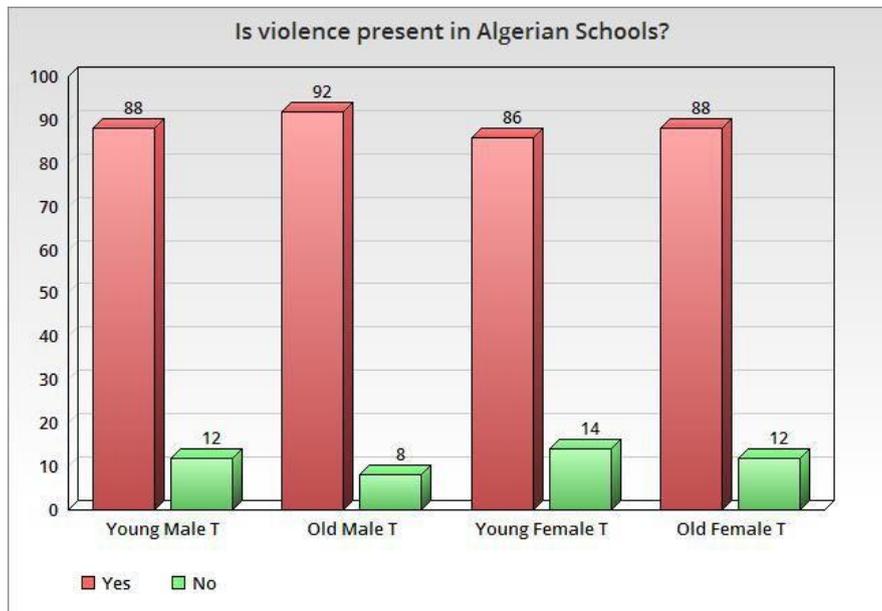


Figure 22: Violence in Algerian schools

Answers on this question show how all Algerian teachers can agree on the presence of violence in our schools, still knowing that violence is threatening life and future of the coming generation is not enough. Most teachers questioned wondered what would be the solution to this problem admitting their incapacity to encounter this phenomenon. The latter should not be confronted only by people in education but also by policies authorized by the government. Another challenge is that data on students' exposure to violence in schools is limited, due to the fact that they are hesitant to report acts of violence especially by girls reporting sexual harassment because they fear of being shamed, stigmatized, not believed or retaliated against. Violence is not confined to schools but it is the result of intersectional inequalities and issues affecting the entire society. For education, one may point out the need to develop a gender-sensitive and gender-safe school environment by providing students with learning materials and experiences that reflect equity and equality between sexes.

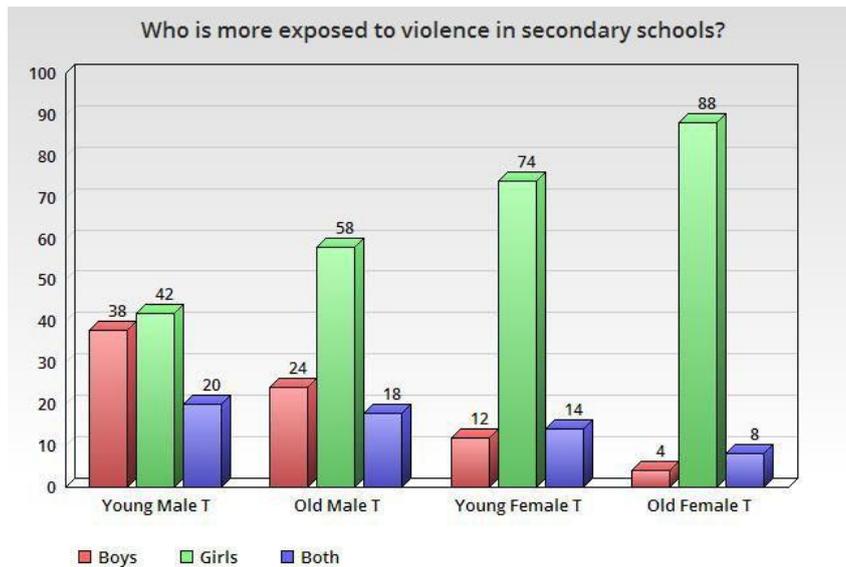


Figure 23: The most exposed gender to violence in schools

The majority of teachers agreed that girls are the most affected by violence in Secondary schools. Still, male teachers think that boys are also victims of violence. Compared to girls, boys are exposed to physical violence mostly because they engage in quarrels and fights with less dispute. However, girls usually tend to argue for a long time before any physical contact. Some boys or men in general believe that they are not violent at all when catcalling at women but in fact, they are committing what is known as verbal harassment. The latter can even be in a form of compliments directed to a strange woman or even a colleague at work. Interestingly, lately some men accuse women of harassing them by addressing nice compliments to them or exposing their charms to attract men. This has also been defined as a form of sexual harassment. Therefore, all forms of violence need to be regarded neutrally without sticking to the clichés simply because it is more complex than some people think.

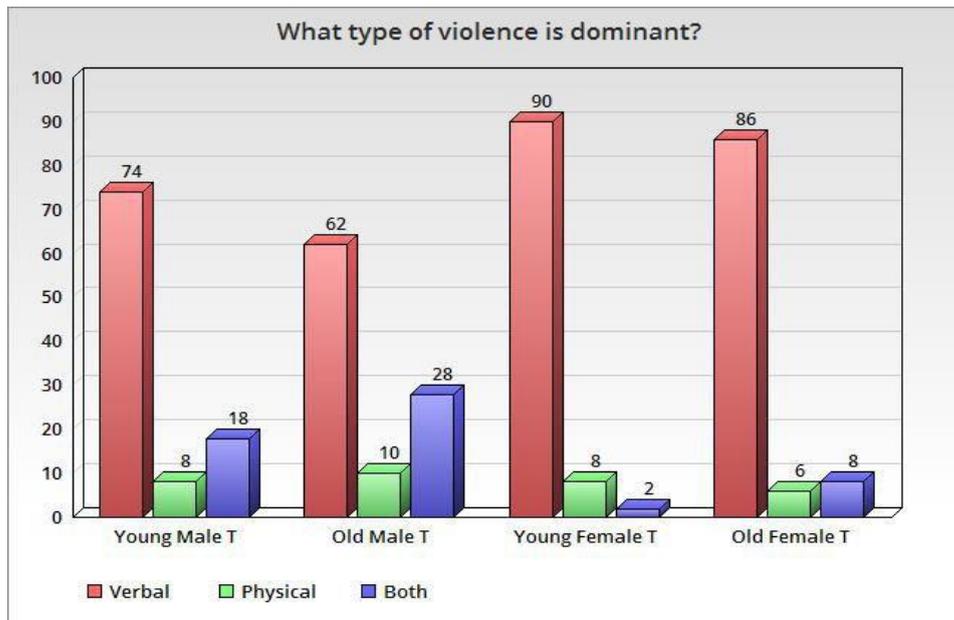


Figure 24: Types of dominant violence

Results show a rising percentage from young male teachers to old female teachers, they almost all agree that women are more exposed to violence than men for various reasons; young women teachers mentioned that it's a hard task for them to manage a crowded class compared to men. Some women teachers implicitly acknowledged their inability caused by their gender. They argued that a woman cannot always reproach troubles done by male students because they are afraid to face verbal and even physical violence just as what happened to some of their women colleagues. In similar vein, young girl students claim to be stereotyped, both physically and verbally assaulted just because of their gender. Such biased gender perceptions may be a crucial factor explaining women's invisibility in the Algerian society. Slimane Mdher, 1997 stated that psychological violence seems to be more destructive of the moral and mental integrity of individuals to such an extent that they consider it as a constitutive component of the Algerian society, impossible to be subverted. Not only research or studies expose gender based violence but also everyday reality proves it. It seems to be undeniable that women in Algeria are exposed to verbal violence on a daily basis. Most of women teachers questioned mentioned that they were verbally abused by students, colleagues, administrative staff and even by strangers out of the school. Verbal abuse is not necessarily an insult but it can be a compliment perpetuating the traditional gender roles like saying; "You are a typical housewife, I feel comfortable to get back home and find a clean house and delicious food". Moreover, Verbal violence may also include humiliating the other in public or harassing women by saying a compliment like "you are gorgeous!" to a strange woman.

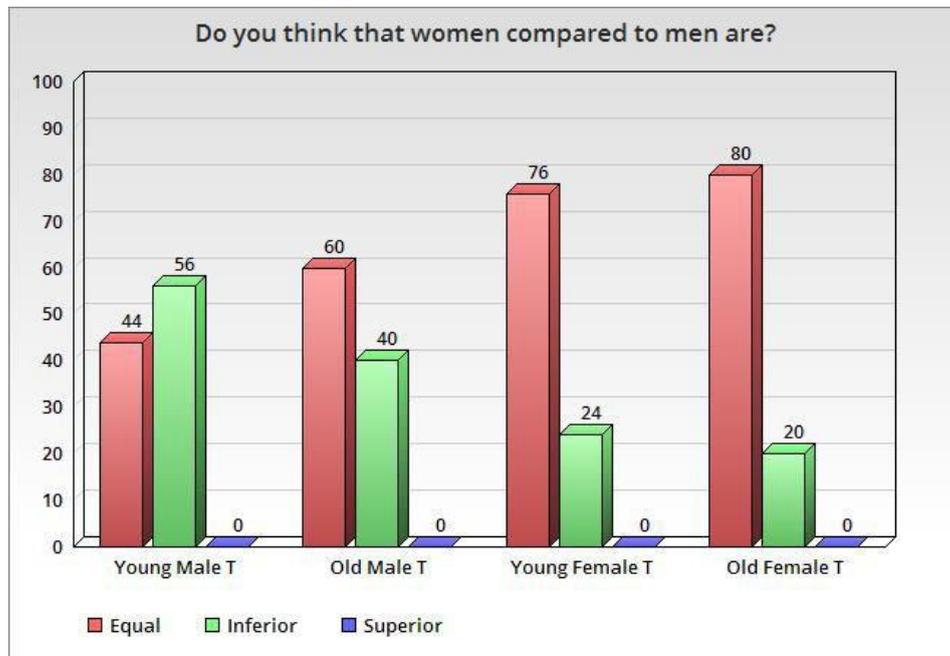


Figure 25: Perceptions about women among teachers

Another unexpected answer was the answer provided by 56% of young male teachers who claimed that women can never be equal to men due to their biology and religion as well. These deeply rooted conceptions are backed by some patriarchal interpretations of religious texts. These could successfully indoctrinate that a woman's typical place is her house, husband and children. Some teachers went further by saying men's responsibility is to take care of women and be their protector. In fact, this called benevolent sexism which a compliment intended to maintain women's traditional roles by giving smooth and affectionate comments having an insidious impact on women's perception of themselves. In other words, *"It is a chivalrous ideology that offers protection and affection to women who adopt conventional gender roles. Because benevolent sexism may superficially seem like positive regard rather than prejudice, it can go unnoticed or even be embraced by women themselves."* Glick, P., & Fiske, S. T. (2001). On the other hand, most women teachers agreed that they are equal to men and that they need to entertain same rights and opportunities.

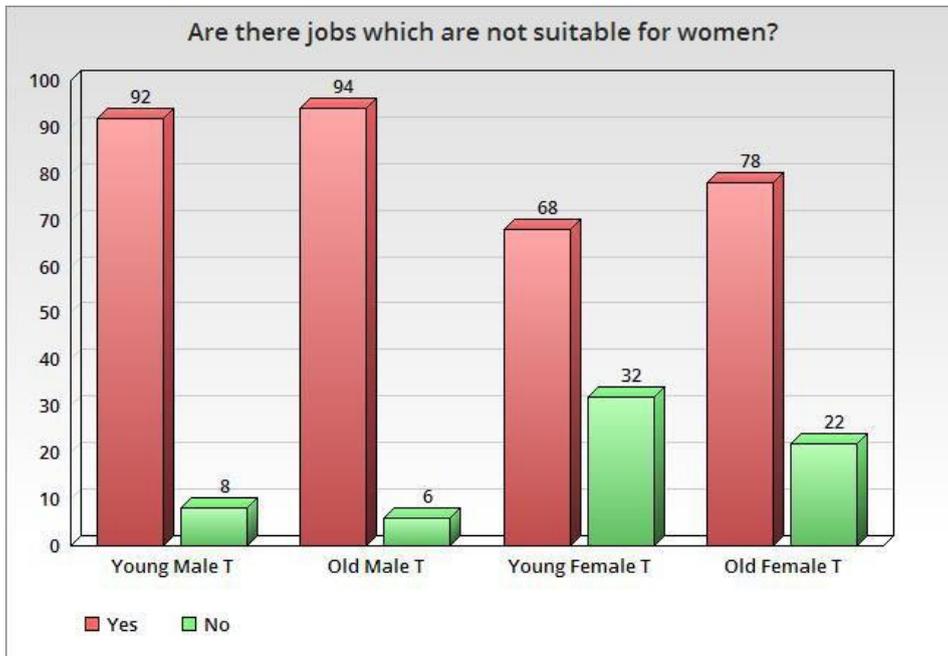


Figure 26: Are there jobs which are not suitable for women?

The vast majority of teachers including women stated that there some jobs which are not suitable for them. These beliefs spring from the ideology of women are physically weak compared to men. Most of women teachers admitted that they are inferior to men in terms of physical ability, and that it is socially “unacceptable” for a woman to do what is known as “men jobs”. An idea worth mentioning is that these ideas are endorsed by educated women teachers, which imply that it is a hard task to rectify or alter these perceptions as they originate from culture and religion (according to them).

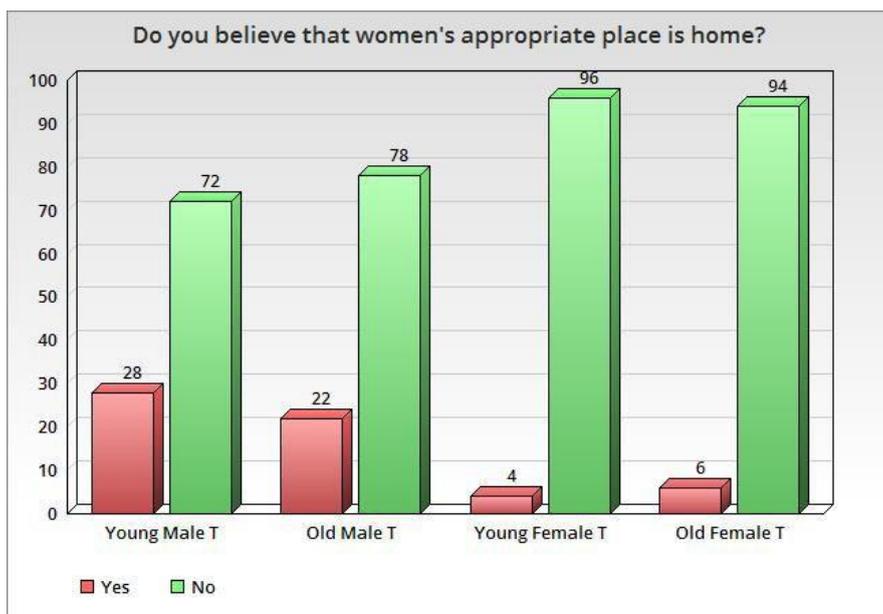


Figure 27: Women’s appropriate place

Due to the traditional gender roles and stereotypic culture depicting “successful” women as obedient housewives taking care of children, husband and household activities. This graph can obviously show how teachers including women believe that their appropriate place is home. Men perpetuated the conceptions of women need to be protected and not exposed to the dangers of society, so home is the place where she can be safe and productive. What was astonishing is to find women teachers complaining about their job and hoping to stay home if they had another option. Most of women teachers questioned voiced out their uncomfortableness at work and that they are doing it just to help the husband and keep the family surviving. In fact, such burden on women’s shoulders shows a matrix of inequalities, among these we mention; being stereotyped for working but enjoying their financial income. Not being comfortable at work and longing for staying home. The intersection of injustices imposed by society are biased to a complex point, how come that some people want women to stay at home but they don’t mind if they go out for work to bring the money?

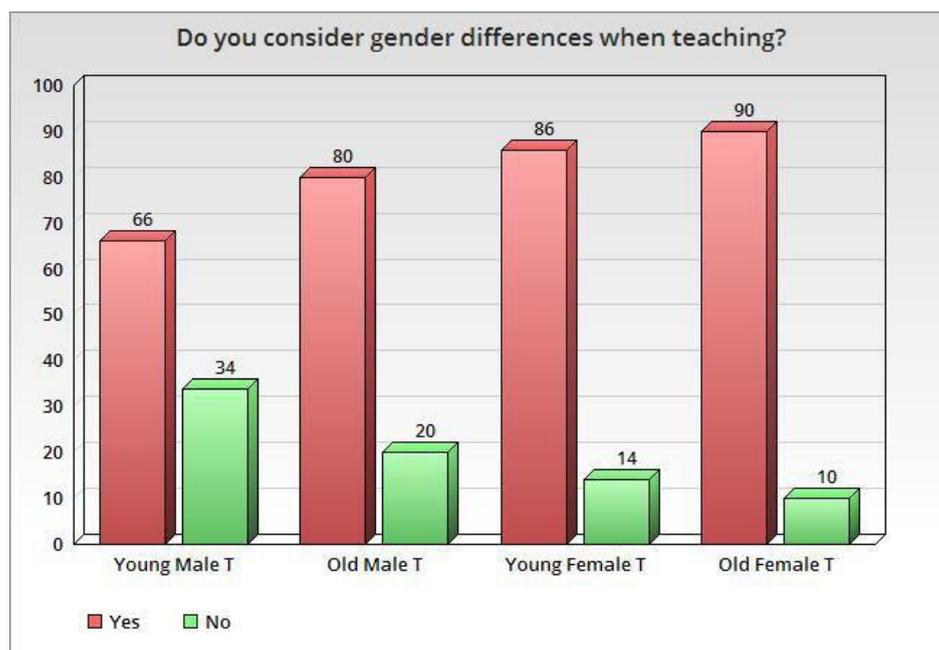


Figure 28: Are gender differences considered while teaching?

The graph shows that the majority of 66% to 90% of teachers differences when teaching. However, their seemingly “understanding” is in fact a perpetuation of stereotypes. We chose some “captivating” answers provided by some teachers: “I help girls understand mathematics with extra hours” This implies their weaknesses in the subject. “I don’t allow girls to sit with boys in my lecture” which was a rather “shocking” answer, the teacher argues that a girl cannot be “totally” safe (in terms of sexual harassment) if she sits next to a boy. The teacher of sport justified his answer by saying: “I help girls who want to get exempted from practicing

sport, you know women”, this shows how preconceptions about women’s inability are present and naturalized. Another teacher of French praised girls for doing well in French and foreign languages in general by saying “I mostly work and interact with girls, they are interested and persevering compared to boys”. Such compliment was never told by a teacher of a scientific subject. In general, we could understand through answers provided that most of the teachers consider girls or women as needing care and help because they are naturally incompetent both physically and intellectually. Ergo, teachers perceive gender sensitiveness as being caregivers.

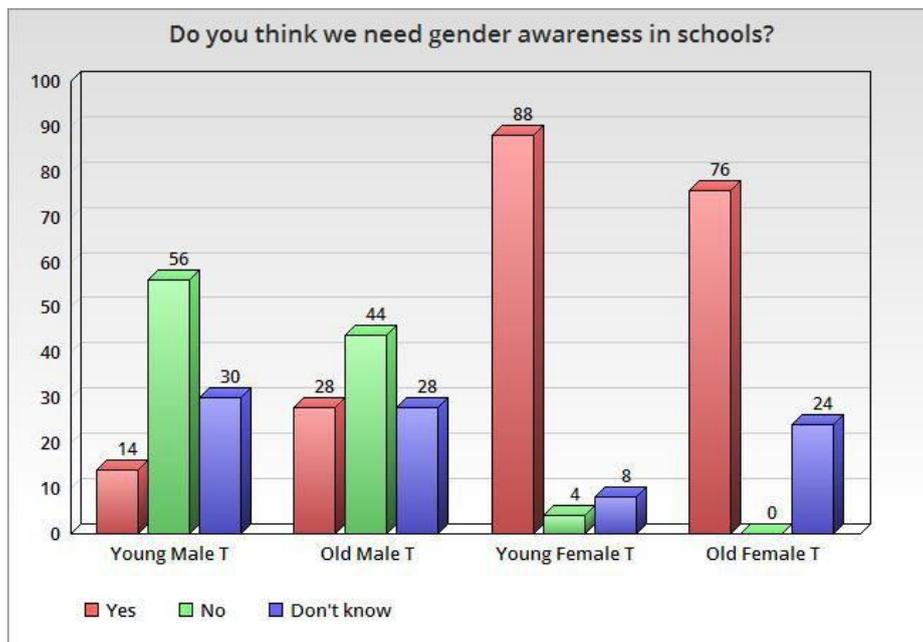


Figure 29: The existence of gender awareness in schools

The graph shows divergent standpoints since both young and old male teachers stated that there is no need for gender awareness in schools, they justified their answers by saying: “we (Muslims) are most respectful to women; Islam is the source of awareness”. Another teacher: “Women in Algeria gained more than their rights, no one dares to confront a woman today”. Another old male teacher:” We don’t need imported western policies and programs of gender equality, they are not accepted even by westerners”. Moreover, “I don’t believe in gender equality, a woman can never be a man and vice versa”. Such answers demonstrate how men teachers in Algeria don’t entertain the idea of gender sensitization because they understand it as contributing to the empowerment of women over men. On the other hand, a percentage of 76% to 88% stated that gender awareness is needed in Algerian schools. Women teachers complained being deprived of some rights under the excuse of “their weak nature or religion”. We chose these answers provided by both young and old women teachers; “we need to have gender sensitive teachers and administrative staff before teaching kids”. “The society has to

understand that women are able to work and contribute to the building of her country just as or maybe better than men”. “Women suffer from verbal and physical violence, sexual harassment and stigmatization, we really need campaigns for spreading awareness”. These opposing gender views denotes the complexity of this issue and how educated teachers could not agree on what is gender equality and how to be implemented. For this reason, we stress on revisiting training programs for teachers at first, then working on the reformation of school curricula. The gender aspect, i.e. gender mainstreaming has to be taken seriously in order for gender equality to be a concrete reality.

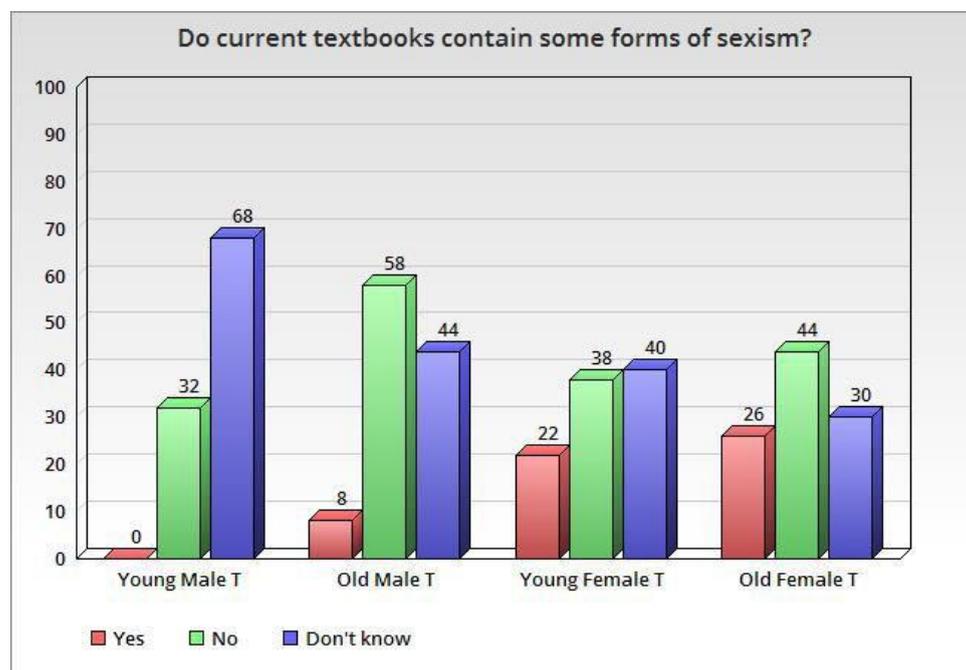


Figure 30: Do textbooks contain some forms of sexism?

The graph demonstrates how answers are confined to either no or don't know which maintains the hypothesis of teachers' unawareness of the different forms of sexism and inequality. The ability to decipher the concealed gender stereotypes requires training programs dedicated to the teaching staff. For instance, textbooks of English in high school contain several examples of gender bias and sexism such as the depiction of women as docile doing household activities, men usually doing tasks that require force.

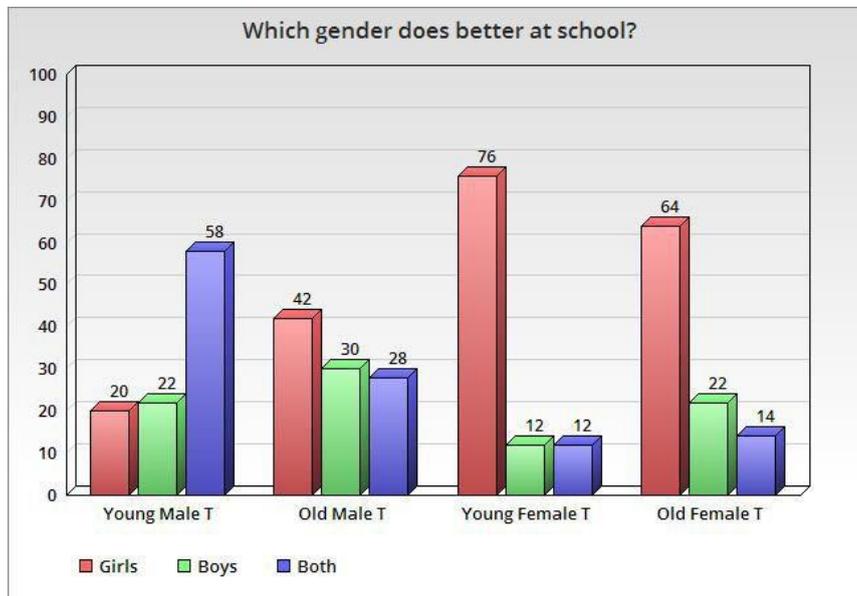


Figure 31: The gender that excels at school

Almost all teachers agreed that girls do better at school except young male teachers who said that both girls and boys do well at school. Girls' excellence at school is nowadays a concrete reality despite the biased gender views, through experience in the teaching arena and observation; we could obviously realize girls' interest and enthusiasm towards studies. Female students respect school rules, make fewer absences compared to boys, do homework and respect deadlines. It is only young male teachers who answered that both girls and boys do well at school which doesn't seem as a reliable or tested hypothesis. Teachers not being able to acknowledge the excellence of girls over boys, are in fact holding stereotyped and biased gender views which contribute to the inferiority of women and the patriarchal boosting of men.

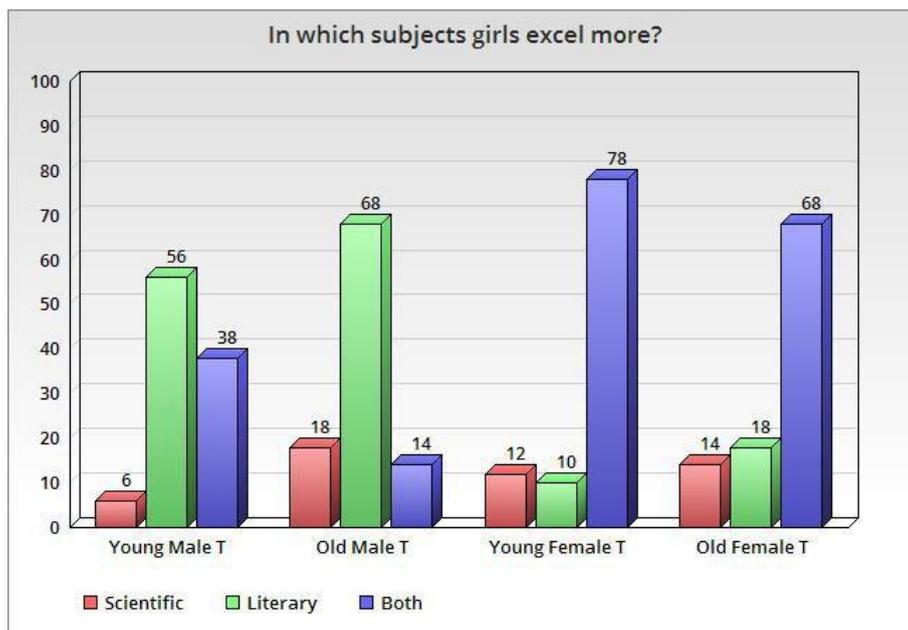


Figure 32: Subjects girls at good at

This graph shows how both young and old male teachers share the same perception of girls excelling at literary subjects while female teachers took a defensive position and argued that both sexes can excel at any subject. In fact, these opposing views were present even among specialist feminists. There are some who believe that girls' performance in scientific subjects is influenced by society and what it has been dictating or accusing them of, these influence not only girls but a whole society which embrace these stereotypes and consider them as the norm. Still, there are other critics who endorse such stereotypical gender differences and believe that girls cannot excel as boys can do at math for instance. Some specialists aim at creating a comfortable atmosphere for girls in the scientific arena that is they are pro-inclusion because "attitudes developed in the early years are vital (Whitelegg, 1992). These critics stress on interventions such as role modeling, mentoring, out-of-class science experiences, and other endeavors designed to increase science self-efficacy and success. However, there some feminists who argue that this is not the suitable solution because it still considers masculine levels of achievement as the benchmark for success and portrays women as passive and insecure acceptors of roles (Phipps, 2007). The binary conception of gender is problematic because of the attribution of differential judgments and values. Hence, gender equality is a criterion for the quality of teaching (Howie et al., 2002). The existence of these opposing views among teachers is indicative of their gender insensitivity or traditional binary thinking. Thus, the necessity of teacher training on gender equality seems to be a must.

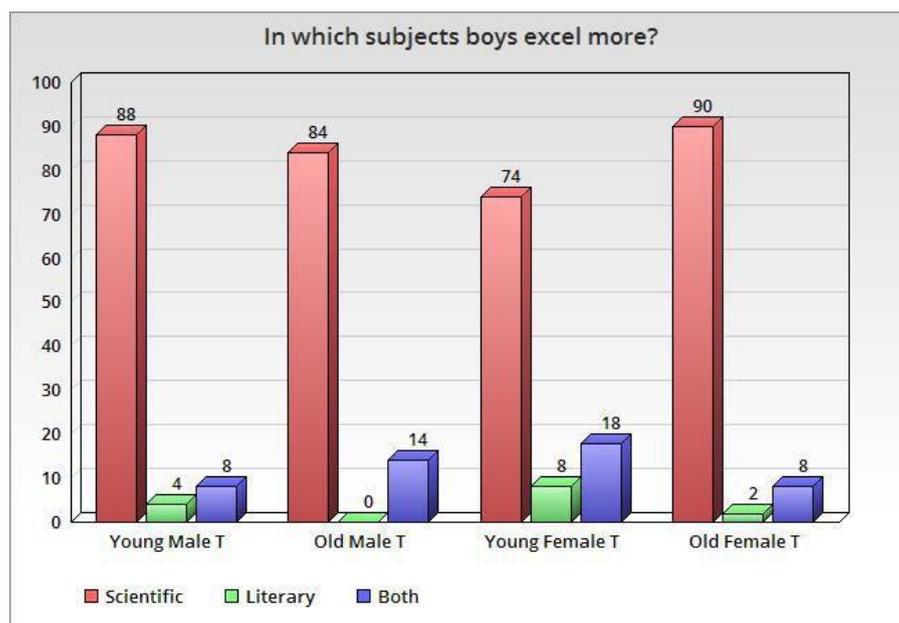


Figure 33: Subjects boys are good at

Unexpectedly a percentage of 74% to 90% of teachers stated that boys excel in scientific subjects which is may be a confirmation of a stereotype. This implicates how teachers are influenced just like ordinary people who ascribe characteristics of strength and intellectuality to a male, and passivity to females. The main outcome here is teachers' unawareness of the importance of gender equality which resulted deeply rooted predispositions and attitudes towards gender equality as well as a low level of competence to recognize and address gender inequality.

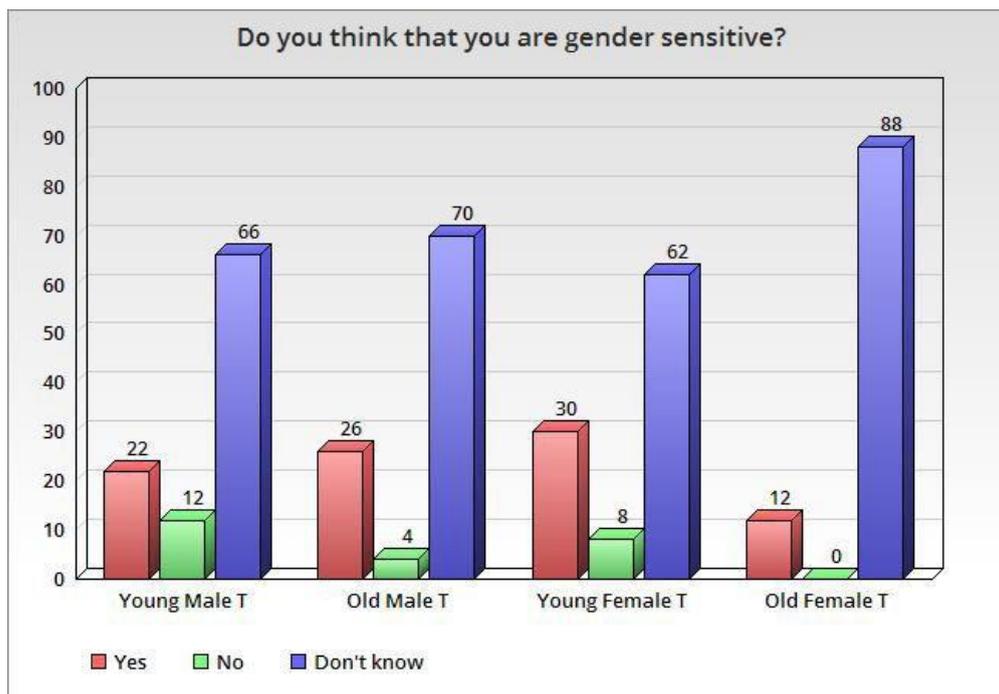


Figure 34: Teachers' gender sensitiveness

Results provided demonstrate adequately teachers' unawareness of gender sensitivity. A percentage of 62% to 88% mentioned that they have no idea about what it means to be gender aware, while only 12% to 30% stated that they view themselves as gender sensitive which is not always the case. Answers showed how teachers' understanding of gender sensitivity is confined to providing girl students with aid, due to what their "Innate Physical inferiority" compared to their male colleagues. Teachers' stereotypical beliefs about gender may seem as having no impact their students, roles and responsibilities, but in fact, teachers' perceptions can also affect the way they interact and communicate with their students (Gray & Leith, 2004); influence students' motivation and achievement (Martin, Yin, & Mayall, 2006); and project social representations of gender onto boys and girls (Ivinson & Murphy, 2003). Teachers may have a similar knowledge level, but teach in different ways since their personal beliefs and perceptions have a powerful influence on their teaching methodology and

standpoints. For instance, among teachers questioned, a teacher of science stressed: “I don’t allow girls to sit with boys to protect them from any kind of verbal, physical or sexual harassment”. Such an answer asserts that the teacher believes in segregation and girl students’ isolation as a solution to gender based violence.

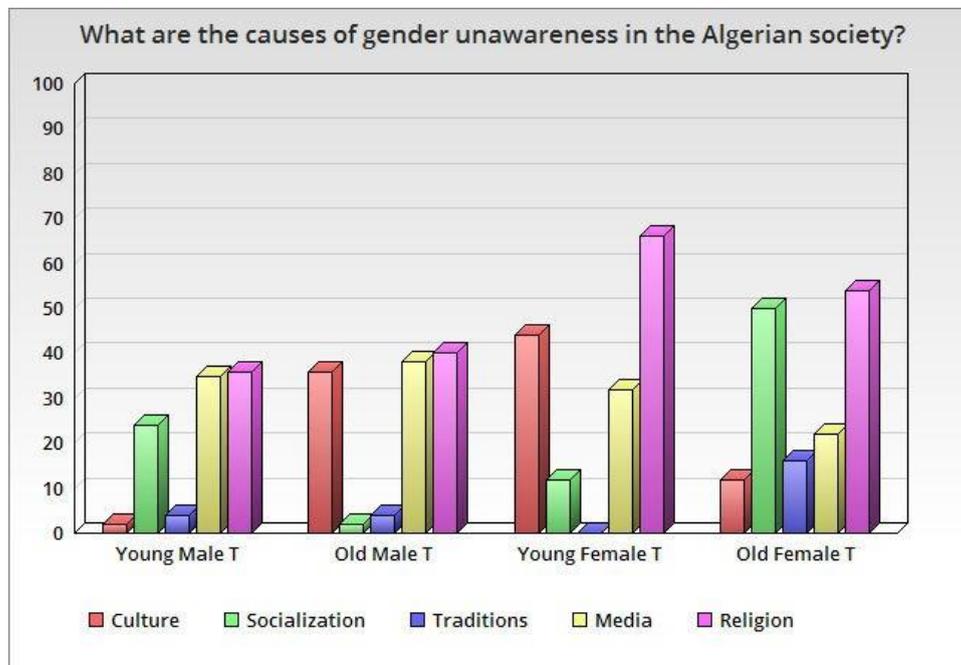


Figure 35: The causes of gender unawareness in the Algerian society

Teachers’ answers reveal that religion is the reason for gender unawareness in Algeria. In fact, the issue of religion and gender equality is complex that it is not easy to provide an adequate answer. Islamic feminists argue that Islam was and is still pro-women and gender equality while others argue that restrictions imposed on women are derived from Islamic teachings mentioned in Quran, Hadith and Fatwa(s) given by some Muslim scholars and theologians. In fact, Most Algerians regardless of their intellectual level were raised in a society where religion teachings are given too much respect despite being unreliable sometimes. For example: some ordinary people tend to justify beating women with a Hadith saying: “and beat them”. This Hadith is taken out of its context to justify any kind of violence exercised by a husband on his wife. The combination of religion with culture results beliefs that reinforce women’s invisibility and any idea contradicting the misinterpreted patriarchal teachings is regarded as breaching orders of god.

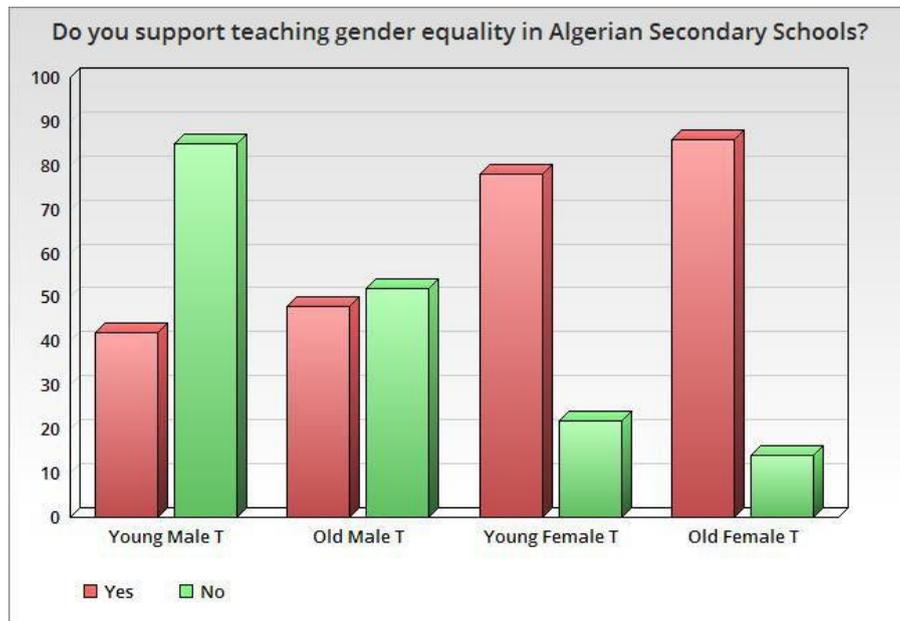


Figure 36: Teachers stance on teaching gender equality in schools

The implementation of gender equality policies is highly supported by most female teachers both old and young. On the other hand, male teachers especially young don't entertain the idea of equality in education. Such answers may seem abnormal to the reader but when we tried to figure out the reason behind these standpoints; most of male teachers said that the concept of equality is unreachable due to the social, cultural and biological differences between boys and girls. In addition, some stated that gender roles in Algeria are governed by the adherence to religious teachings which denotes the unfeasibility of change. Issues like segregation between genders or uniform are still believed in by most parents although they are not imposed by law. For this, this research works mainly on diagnosing teachers' perceptions, the reasons behind them and what should be done to move beyond the stereotypical traditional view of gender.

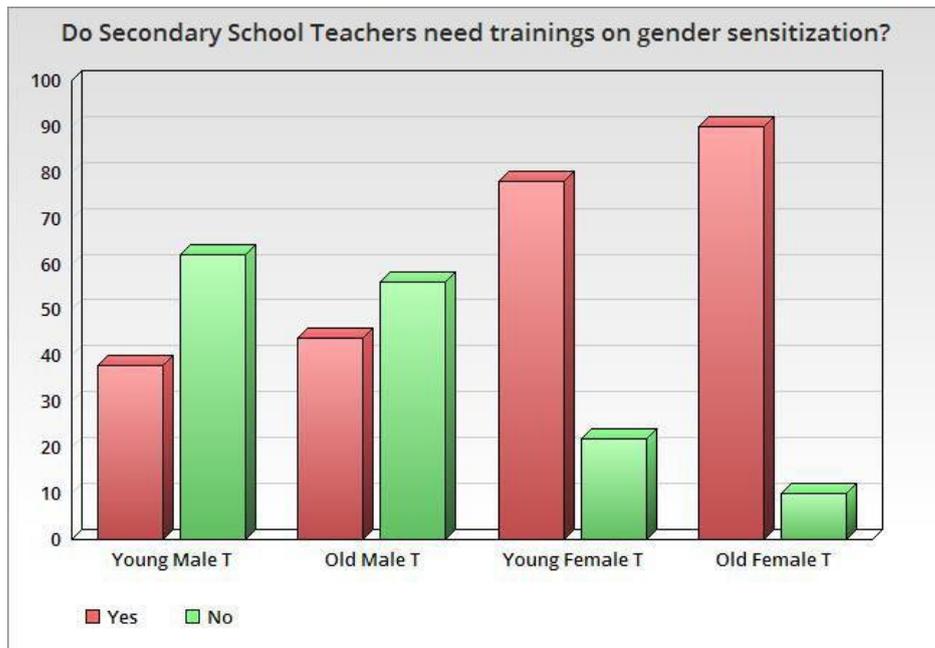


Figure 37: Do teachers need gender sensitization trainings?

The graph demonstrates how women teachers are the most affected by gender inequalities, for this reason most of them stated the need of gender sensitivity for teachers. On the other hand, not all men teachers agree to incorporate the gender dimension in schools. Men teachers justified their answers by the fear of a raising campaign aiming at women empowerment which negatively (according to men teachers) affected their opportunities in all domains. Hence, we stress in this study on training educators first before including gender in curriculums. The strength of perceptions influenced teachers' beliefs of what should a woman do to conform to femininity.

3.7 Conclusion:

Unexpectedly, the findings of the questionnaires demonstrated alarming insensitivity if not ignorance of the gender and age awareness which unfortunately does not influence only teachers but their families and most importantly students who are the future generations. Thence, we may point out that a call for reforms through the cooperation and collaboration of policy makers, curriculum designers, trainers, inspectors...etc. These need to focus on the eradication of stereotypes and inequalities caused by differences in age or gender and work on reinforcing tolerance and understanding which results bringing up a generation that treats the others with respect and tolerance regardless of the generation or gender they belong to.

Chapter Four

*Discussion of the Results /Perceptions and
Narratives of Inequalities*

4.1 Interviews Highlighting Gender and Generational Inequality Narratives

4.1.1 Introduction

The research tool we opted for in this section is the interview, the latter aims at understanding inequalities or tensions caused by age and gender. Kvale, (1996) defines the interview as a tool to describe and the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. The interview seeks to get insights and thoughts about the gender and generational problem from a personal perspective. The tension or divergence caused by age and gender will be described based on the interviewee's experience in life.

4.1.2 Interviewees

The participants in these interviews were asked separately about age and gender as variables of focus in this research. An experienced old woman teacher, novice young woman teacher, an old Mujahid and a young Karate Do Coach. Interviewees were chosen to fit the four groups of interest (O.M, Y.M, O.W, Y.W)¹¹. They were asked about their perceptions of the generational gap in Algeria and gender stereotypes as well. The major objective was to figure out if they are these or not. Interviewees were informed before about the nature and topic of the interview, after we got their consent we handed them major interview questions which were mostly open-ended to allow interviewees to express and reveal their views with no confinement, this enabled them to feel at ease and not controlled or guided, especially that the issue of gender inequalities and generational gap are somehow critical. Roughly, interviewees were asked same questions, and only few were asked based on their occupations and experiences as teachers, coach and Mujahid. Interviews' time varied from 40 minutes to 1 hour and a half. While interviewing we took notes to record any gestures or silent messages relevant to the study. Afterwards, interviews were transcribed and analyzed for similarities and differences in perceptions between the four groups. Among limitations encountered, is the translation of interview questions to Arabic and how it can distort the form of the questions. We also tried not to influence interviewees with our questions by posing them in a neutral way.

¹¹ O.M, Y.M, O.W, Y.W these are abbreviations which stand for Old Men, Young Men, Old Women, Young Women.

4.2 Narratives Demonstrating the Generational Gap

4.2.1 First narrative: We brought you freedom!

Informant Profile N°01

Gender: Male

Age: 87

Physical: Chubby Normal length, grey hair, brown eyes

Social category: Mujahid¹² Fighter

Context: At his place. Home

Description of place: Ain Hadid city. It is 17 km far from Freneda town. Known for its Mujahidin

Time: The meeting took place on Friday at 18:14 until 19:30 (1 hour and 15 minutes)

Visited Personality: Paid a visit to the Mujahid, (guerrilla warrior) Mr Abdelkader who fought against the French colonizer, he witnessed both the era of pre-revolutionary war and the post-independence period. He was and is still considered as a noteworthy figure and leader in Tiaret province. Mr Abdelkader was happy to receive me at his house and welcomed all my enquiries. I informed him that I was conducting research on generations in Algeria and that I needed his frank and honest answers.

Major Interview questions and Answers:

The interviewer: How do you find life nowadays compared to the past?

Mr Abdelkader: We were enduring extreme life conditions due to poverty and the absence of facilities but we were solidary and united and brought you independence, unlike today.

The Interviewer: What has changed nowadays?

Mr Abdelkader: Everything! People do not care anymore about each other and they never say “praise be to Allah” i.e. (people nowadays can never be satisfied)

The interviewer: Don’t you think that today’s generation is smarter and well-educated?

Mr Abdelkader: Yes, they are educated but without ethics! Education is not enough.

The interviewer: Would you please give me your detailed impressions on nowadays’ generation?

Mr Abdelkader: What do you want me to say! The youth of today are far away from what they should be or do. **The interviewer:** Why?

Mr Abdelkader: They do not work hard as we used to do. All their concern is their look. They

¹² According to oxford dictionary, Mujahid is a person (especially a guerrilla) who strives or fights in support of Islam; specifically, an Islamic fundamentalist guerrilla

don't listen; they are intransigent and think that they know everything. They look for easy money and easy life!

The interviewer: So, you don't trust this generation right?

Mr Abdelkader: Let's say I don't trust the great majority.

The interviewer: Can you tell me what they should do to be correct and successful just the way you are?

Mr Abdelkader: They have to obey their parents, respect elders and work hard. They also need to think of judgment day and understand that life is ephemeral.

The interviewer: one last question please; according to you what should be done to bring both youngsters and elders together?

Mr Abdelkader: Youth must listen to elders' commands and advice, they need to be obedient and learn from their ancestors. Another thing is that they have to stop imitating French people who fought and tortured us. They must develop the country (Algeria) and protect it from any danger.

The interviewer: Thank you so much Mr. Abdelkader, it was a pleasure talking to you.

Mr Abdelkader: You are welcome any time dear son.

INTERVIEW ANALYSIS

The impressions and standpoints revealed by Mr. Abdelkader in this interview are a summary or a depiction of how most elders in Algeria view the younger generation. In fact, the rejection of the other has many different reasons; a major one is the changing lifestyle which seems alien to elders. These don't entertain seeing a young putting earphones and listening to music. Elders who share the same views with Mr. Abdelkader can't accept more than one mode of life. Mr. Abdelkader mentioned several times that successful youth are those who obey elders, which clearly explains their understanding of being "righteous", that is you just need to be like us, nothing more. Moreover, one of the arguments he provided is "all their concern is their look" which denotes that he does not give much importance to appearance. Such beliefs spring from their hard living conditions during the revolution. At that time men didn't have the time, money and facilities to take care of themselves and their look, they were almost absorbed with the responsibility to liberate the country and winning the bread for their families. Palmore (1999) states that wisdom is usually ascribed to elders due to longevity and

life experiences, but this cannot be a fact. Positive ageism¹³ seems to be the approach dominant in Algeria as elders are given considerable respect and even glorification. Thence, it seems abnormal for them to see a youngster privileged with modern and technological equipment. Another perspective is elders' attachment to religion and being faithful which is in fact fading nowadays due to globalization and emergence of some secular mentalities.

4.2.2 Second Narrative: They just don't understand!

Informant Profile N°02

Gender: Male

Age: 27

Physical: Slim and tall. Sporty body

Social category: Karate Do Coach

Context: in Sports Hall

Description of place: Frenda city. 50km far from TIARET.

Time: The meeting took place on Tuesday at 14:12 until 15:03 (almost 1 hour)

Visited Personality:

I paid a visit to a sporty person who believes in sportsmanship and acceptance of the other. In addition to being a Karate coach, Samir has lately graduated from the faculty of law. My choice was on purpose away from the educational setting because I already questioned teachers. I chose Samir for his respectability and cheerfulness, and also because he was praised by many people in my city. I imagined that a knowledgeable coach would not be monitored by stereotypes and generational conflicts.

Major Interview questions and Answers:

The interviewer: Do you have old clients? I mean if there are adults aging 50 years old and above among your clients?

Samir: Not really, I only had 2 adults around this age who used to accompany their kids and train with them.

The interviewer: Are fathers authoritarian? I mean the way they treat their sons!

Samir: Not at all, I can see that they are kind and trying to have successful and sporty sons

The interviewer: Can you tell why some elders usually complain about the attitudes of youngsters? I mean like describing them as intransigent and hasty.

¹³ Positive ageism connects with stereotypes of older people as having gained wisdom through their longevity and life experiences (Palmore, 1999), and has been described as 'sageism' (Minichiello, Browne & Kendig, 2000: 268)

Samir: I think that parents should not consider their sons as incompetent because this will lead to frustration and deviation consequently. Those who don't trust the abilities of youth nowadays they just don't understand that the world is changing on a daily basis and that they have to accept the fact that life is easier and faster thanks to technology and globalization.

Elders

The interviewer: What can you suggest to make the gap between generations come to an end or at least abate?

Samir: Well, to my mind, I assume that both youth and elders have to opt for a policy of dialogue where they highlight and discuss the discrepancies to seek a solution that may bring them together. I also believe that it's the role of elders to understand youngsters and make use of their abilities and energy instead of the void exchange of accusations.

The interviewer: Thank you Samir for your time, it was an honour for me to interview you.

Samir: You are welcome; the pleasure is mine.

INTERVIEW ANALYSIS

Samir's answers demonstrated how balanced he is since his opinions were not as tough as Mr. Abdelkader's views. Samir acknowledged the existence of generational gap but his recommendations were directed more to elders because he believes that "they need to understand" youngsters and stop accusing them. The residue of his ideas is that elders couldn't adapt to nowadays realities that they consider any new attitude or technology as an alien to their lifestyle. Elders seem to be "haunted" by the nostalgia to old times when life was simple and less stressful. Therefore, each generation needs to understand that differences do not mean that there is necessarily a gap, they can bring diverse thoughts which can be elaborated and improved for a better result especially in the workplace. Ergo, conflicts and accusations like describing the younger generation as a group of coddled, lazy, disloyal, and narcissistic young people, who are incapable of handling the simplest task without guidance has to be altered. Per contra, the younger generation also need to stop describing the older generation as ignorant, unproductive and arrogant. In a nutshell, we can describe Mr Abdelkader's and Samir's perceptions of the generational conflict as a set of stereotypes each generation hold over the other, from one side, older people resist change and from the second one the younger people embrace it.

4.3 Narratives Demonstrating Gender Stereotypical Perceptions

The tool used for data collection was semi structured interview. The aim of these interviews is to uncover women teachers' perception of their gender roles within society and if they feel stereotyped and endure injustice because of their gender. The content was analyzed qualitatively by classifying whether teachers are in a gender-blind zone or they are aware of gender inequalities in the workplace. In addition, a semi-structured interview was the most suitable type of interview for this study because it allows an interviewer to follow up interesting developments and let the interviewee elaborate on certain issues (Dörnyei, 2007). It also allows asking the interviewee the same questions but not necessarily in the same order or wording, which was necessary in this research since some of the participants touched upon various aspects while answering particular questions. The purpose from opting for such method were to let the interview flow naturally by seamlessly connecting subsequent questions, trying to be neutral and not imposing any personal bias, and let the interviewee dictate the pace focusing primarily on listening.

4.3.1 Third narrative: It's women's mistake!

Informant Profile N°03

Gender: Female

Age: 58

Social category: Teacher of History and Geography in High School

Context: At School

Description of place: Frenda City.

Time: The meeting took place on Sunday from 13:40 to 14:10

Visited Personality: The person visited is my former teacher in high school, she has been teaching history and geography for more than 20 years. The choice was made due to her experience and positive reputation in school. Mrs. Yamina is the coordinator of her subject and all novice teachers like to be in touch with her for her open-mindedness and understanding.

Interview questions and Answers:

The interviewer: how can you describe your way of life as a working woman?

Mrs. Yamina: Well it's not easy at all, it demands hard work and patience. We are responsible on pupils at school and the household as well. So, one should be smart and punctual to overcome this stressful routine.

The Interviewer: Do you prefer working women over housewives or those who chose to stay at home to take care of the family?

Mrs. Yamina: Actually, I don't. I prefer and I advise women to stay home if they want to enjoy their lives, especially if their husbands provide all that is needed.

The interviewer: Oh, that was not an expected answer from a working woman!

Mrs. Yamina: You are right, but you can say that working was imposed on me. I was obliged to work even before getting married since I was the only breadwinner in my family after my father fell sick and couldn't exercise any job. If I had a choice, I would have chosen to stay at home because it is the best place for a woman.

The interviewer: Can you explain why staying home is the best place for a woman?

Mrs. Yamina: I believe that women were created to be housewives. That is, to nurture the kids and take care of her house. It's beyond women's capacity to work both in and outside her house. I am a teacher and I can tell you that we are suffering. My children were raised in the kindergarten; they did not have enough time with me which I regret.

The interviewer: Do you think that all women teaching with you or all working women are mistaken?

Mrs. Yamina: Not at all, I understand that each one has her own circumstances and maybe they have some reasons that they chose to work just the way I did. Still, I believe that life would be happier if I stayed home for my family.

The interviewer: What are the challenges that a woman may face in the workplace?

Mrs. Yamina: Emmm! Well there are many, as a teacher I struggle with pupils, colleagues and the administration. For instance, pupils don't fear a woman but man. So, a woman has to be strong or tough enough to control the class. Even the administration treat women with less deference compared to men.

The interviewer: excuse me for interruption, but can you tell what do you exactly mean by "the administration treat women with less deference compared to men...?"

Mrs. Yamina: Of course, I mean the director or principal or any employer in the administration don't hesitate to give orders and blame a woman for any mistake. However, when it comes to men they restrain.

The interviewer: So, you think that there is gender inequality in schools?

Mrs. Yamina: Of course, there is.

The interviewer: Regardless of the verbal violence, is there any other problem in the workplace?

Mrs. Yamina: Women do suffer from physical violence and at times even sexual harassment.

The interviewer: Can you provide some incidents that you witnessed?

Mrs. Yamina: In fact, there are many, I have been working for more than 20 years and I can tell you that I witness such incidents every year. I remember once; a woman colleague of mine was attacked by her pupil because she caught him cheating. What is worse is that the pupil was not excluded and the Director blamed her for not “treating the pupil properly”. There is also another incident, when a substitute teacher got sexually abused by a headmaster who threatened her of losing her job if she refuses. The result was that she got both sexually harassed and sacked from her job because no one could confront the headmaster who reported that her claims are mere lies. For this, I told you that the safest place for a woman is her house with her husband.

The interviewer: I see what you mean. I thank you for your openness and the time you provided for me to interview you. Thanks again.

Mrs. Yamina: You are most welcome.

INTERVIEW ANALYSIS

Yamina’s answers reveal the complex and paradoxical situation some women especially working women endure. To think that a woman is able to prove her position a society by working is not that concrete assumption if we consider Yamina’s perception of herself and women in general. Yamina mentioned that she works just because she was obliged to, she even stressed on the idea that a woman’s appropriate place is home taking care of the family. Such beliefs spring the deeply rooted gender roles in Algeria. Regardless of the intellectual level a woman has, a considerable percentage of them believe that they are not safe and happy with their jobs. The reason behind such standpoints is the gender based violence; the latter has several definitions, aspects and types. Women teachers stated that they suffer from both verbal and physical violence in the workplace and in public. The pressure society imposes on a working woman gets bigger the smaller the town she works in is. Thence, some women tend to choose the safest option which is staying home to avoid being sanctioned by people. In the light of this idea Meyerowitz explains; “the family seemed to offer a psychological fortress, a buffer against both internal and foreign threats. In this ideological climate, independent women threatened the social order. “Under cultural pressure and with limited options for work outside the home, women, contained and constrained to their domestic harness” (Meyerowitz, 1994). Moreover, Yamina seem to admit that a woman is weaker compared to man and that she needs to stay under his wings to be in the safe zone. These ideas contribute largely to reinforcing the stereotypical gender distinction in Algeria. Accordingly, some of the

Algerian women teachers exercise self-stereotyping¹⁴ and accept not only to play the role of victims but to live as victims bearing the burden of the burden of bringing up their children and looking after home and running domestic affairs. While men go out to be bread-winners and don't look back the housework or taking care of their children.

4.3.2 Fourth narrative: Moving beyond stereotypes is a must for all of us!

Gender: Female

Age: 23

Social category: Novice Teacher

Context: At High School

Time: The meeting took place in teachers' hall on Tuesday 21st February 2017. From 11:03 until 12:05

Visited Personality: This visit was paid to a young female novice teacher who specialized in English Literature. Fatima is a hardworking teacher who adores her job. Moreover, Fatima is interested in women's rights and empowerment.

Interview questions and Answers:

The interviewer: What is your first impression on teaching now that you taught only for few months?

Miss Fatima: I think that I used to think of teaching as a fun job but later I discovered that it's more than that.

The Interviewer: What do you mean?

Miss Fatima: I mean that teaching requires hard work and perseverance if a teacher wants to excel in what he doing.

The interviewer: Ah, ok I see. What about your relationship with old women colleagues?

Miss Fatima: It's a great one that is based on mutual respect and exchange of ideas.

The interviewer: Which gender you prefer working with? I mean do you like to work with women teachers or men?

Miss Fatima: I don't think that I have a problem with that but I can tell you working with women teachers is more exciting to me.

The interviewer: can you reflect on this idea please?

Miss Fatima: For instance, when I need to discuss a point or a lesson that I don't fully grasp.

¹⁴ Self-stereotyping occurs when individuals' beliefs about their own characteristics correspond to common beliefs about the characteristics of a group they belong to. This is generally measured in one of two ways. The first involves measuring the degree to which individuals describe themselves using

characteristics that are commonly thought to describe members of their group in general.

I like to consult women teachers due to being close to them and not having any problem of being shy or hesitant.

The interviewer: What about collaborating with teachers of the opposite sex?

Miss Fatima: Well, for male teachers I like to collaborate with them with regards to issues or tasks that I know they can help with. For example, male teachers are more acquainted with administrative matters, so I believe they can help. They also master the use of technology and ICTs. So, whenever I want to prepare a presentation or a project preparation for my students I prefer working with male colleagues.

The interviewer: How do you perceive the gender conflict in Algeria. Let's say, the way you deal with gender stereotypes and stigmatization of women.

Miss Fatima: Emmm, I don't see that it's a clash or conflict but it is only about opposing ideas that we need to respect and understand. To my mind, Algerian women are more than equal to men because we are making the majority and everywhere.

The interviewer: Can you tell why you think that women are more equal than men and how gender stereotypes are not an obstacle for you?

Miss Fatima: Sure, in fact, the Algerian woman is dominantly present in all sectors and she is significantly contributing to the building of the country and its economy. In contrast, men are complaining the strong competition of women, some of them are stuck to gender inequality perceptions which are not efficient compared to decades before. Thus, I don't see that being stereotyped by men is something that hinders women from doing and being what they want. The actual context shows that women are the majority in schools, universities and workplace.

The interviewer: What do you suggest as solutions to the problem of gender discrimination in Algeria?

Miss Fatima: I believe that it's high time for men to give up the traditional and biased perceptions of women in Algeria. They need to think of creating a suitable ground that fosters communication and collaboration for the welfare of not only institutions but also to raise a generation that treats women with deference and respect. Moreover, some women have to understand that they are as equal as man and that they need to contribute equally in making positive change in the society.

The interviewer: Thank you very much for your frank answers and clarifications. I really appreciate it.

Miss Fatima: You are most welcome.

INTERVIEW ANALYSIS

The interview with Miss Fatima demonstrated how young Algerian women understood that they seized the opportunity and could be active just like men and sometimes more than them. According to Fatima it does not matter if a woman is stigmatized through the reproduction of obsolete prejudices against women, what really matters for her is that the Algerian woman nowadays is the determinant of her future and status as well. This implies that young Algerian women are satisfied with their achievements and the positions they hold especially that the Algerian government has already facilitated access to women in major sectors of the country. Women are no more concerned or mindful of stereotypes as long as laws are implemented to protect them.

4.4 Survey About “Positive and Negative” Adjectives’ Attribution Among Teachers

4.4.1 Variables

The survey considers the intersection of the two social variables age and gender, and how these are perceived by teachers in secondary schools. Both gender and age were divided to two groups; old males, young males, old females, young females.

4.4.2 Hypothesis

The two surveys handed to teachers included a set of 20 adjectives in each. Teachers were asked to attribute positive or negative adjectives to the group that applies most to them. The survey’s hypothesis is to put into question teachers understanding of stereotypical adjectives and if they classify generically conforming the dominating perceptions laymen adopt.

4.4.3 Reliability

In order for the survey to be reliable, we proposed two opposing surveys, one with 20 positive adjectives and another 20 negative ones. Teachers will assign the adjectives to a particular group either positively or negatively. This allowed us to have a grasp of the most stereotyped or privileged group.

4.4.4 Teachers’ Attribution of “Positive” Adjectives

Teachers in 4 High Schools were handed this survey which uncovers to which group they ascribe or associate negative and positive adjectives. People in the survey were divided up to 4 groups. The survey was distributed randomly to 100 teachers in High Schools.

Group 1: Young Men between the ages of 20 and 28

Group 2: Old Men between the ages of 55 and 60

Group 3: Young Women between the ages of 20 and 28

Group 4: Old Women between the ages of 55 and 60

The first survey includes a set of 20 positive adjectives along with the above mentioned 4 groups. Teachers were questioned to fill in the table with numbers from 1 to 4. Number 1 is given to the group which applies most to the adjective and number 4 is given to the group with least appliance to the adjective.

4.4.5 SURVEY: Survey for assessing Algerian Secondary School Teachers' attribution of "positive" adjectives.

Please use number 1 to the group that applies most to the adjective and 4 to the least.

Attributes	Young Men 20-30	Old Men 50-60	Young Women 20-30	Old Women 50-60
<i>Powerful</i>	2	1	3	4
<i>Financially Independant</i>	3	1	4	2
<i>Money Savers</i>	4	2	3	1
<i>Experienced</i>	3	1	4	2
<i>Respectful</i>	4	1	3	2
<i>Patient</i>	4	3	2	1
<i>Emotional</i>	4	3	2	1
<i>Conservative</i>	4	1	3	2
<i>Polite</i>	4	3	2	1
<i>Organized</i>	4	1	3	2
<i>Ethical</i>	4	3	2	1
<i>Ambitious</i>	1	3	2	4
<i>Adhere to rules</i>	4	3	2	1
<i>Responsible</i>	4	1	3	2
<i>Modest</i>	3	4	2	1
<i>Hard Workers</i>	4	1	3	2
<i>Collaborative</i>	3	4	1	2
<i>Flexible</i>	1	3	2	4
<i>Funny</i>	1	4	2	3
<i>Humane</i>	4	3	2	1

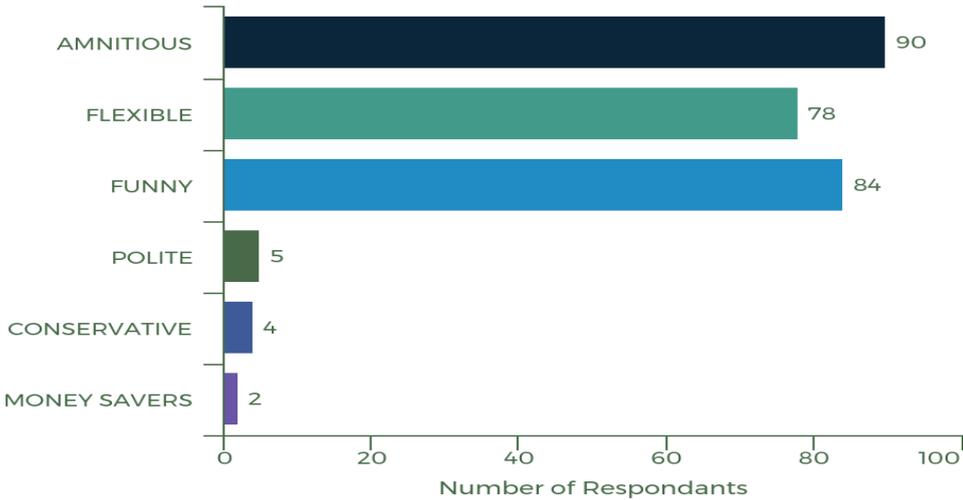
Results Analysis:

Results have shown that most of positive attributes ascribed to young men are; Ambitious, Flexible and Funny. These adjectives imply that teachers consider youth males as the most ambitious because at this age they think of finding a suitable career, realizing a dream or achieving success. Young age is also characterized by physical strength and energy; this implies flexibility and smooth adaptability. The majority of teachers stated that young men are the funniest compared to other groups. These perceptions may fall under the umbrella of age-based prejudices which are from one part deeply rooted and believed in by ordinary people, yet, dismissed or disregarded by gerontologists or specialists in general. Nelson and Palmore stated that although people can be discriminated based on their age, there is still a lack of investigation or overlooking of the nature of ageism and its forms of prejudice. (Nelson, 2005; Palmore, 1999). Older men were positively described as hard-workers, financially independent, conservative, responsible and respectful. These attributes agree to a large extent with the common prejudice people have on elders. Elders in Algeria are perceived as more responsible compared to nowadays generation, such beliefs did not appear out of scratch, in fact, elders' lifestyle in Algeria was much more hard and complicated due to historical reasons (French Colonization) which made them confront harder conflicts. Moreover, elders are respected for their age and this is both a norm and a religious teaching in Algeria. These biased perceptions may seem normal or logic for people but a scientific and objective diagnosis of generations in our society may easily demonstrate the gap between them. The latter has led to divergence, lack of collaboration which results less production and more complexions especially in the workplace.

In similar vein, young women had only one positive adjective which is collaborative, this instead, contributes to the stereotype of women work as a group but cannot work independently. This belief can be assigned to the impact of benevolent sexism which might be addressed in a compliment outfit but it has an insidious on women. According to Glick and Fiske benevolent sexism regards women as feeble individuals who need protection and care (Glick & Fiske, 1996). Benevolent sexism is described as more dangerous than the hostile one for its polite form, but research and specialists stressed that it is equally oppressive as hostile sexism. Per contra, 8 positive attributes were assigned to old women like; money savers, patient, emotional, polite, ethical, humane and adhere to laws. These adjectives may be excused by most old women without figuring out that they are stereotyped. Benevolent sexism is a tool that implicitly controls women and praises them for being docile women

conforming to the stereotypic gender roles. Women embracing benevolent sexism promote inequalities and injustices committed against them just because it entertains the idea of a woman needs care because she is a treasure, while this treatment limits her freedom and confines her to being a typical version of what men want. Duckitt argues that most women are either supporting the existing forms of sexism or are ignorant of them, which make them satisfied with being oppressed (Duckitt, 2007). According to Connelly & Heesacker, unlike hostile, benevolent sexism is easier for women to accept as it comes in the form of a pleasing compliment seemingly providing benefits. Thus, most women perceive benevolent sexism as not harmful, which perpetuates gender injustices held by the society.

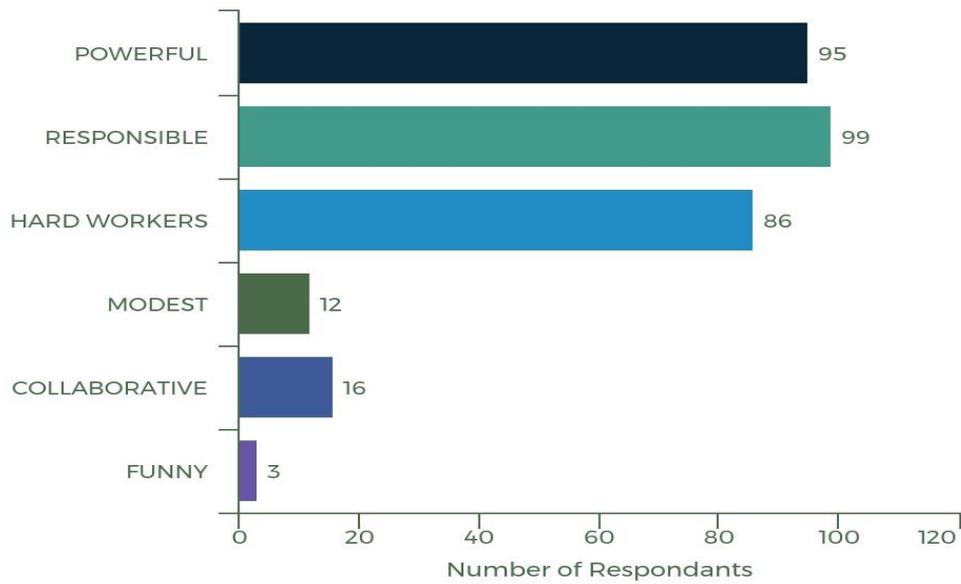
POSITIVE ATTRIBUTES ASCRIBED TO YOUNG MEN



Source:100 Teachers Surveyed

Graph 38: Positive attributes ascribed to young men

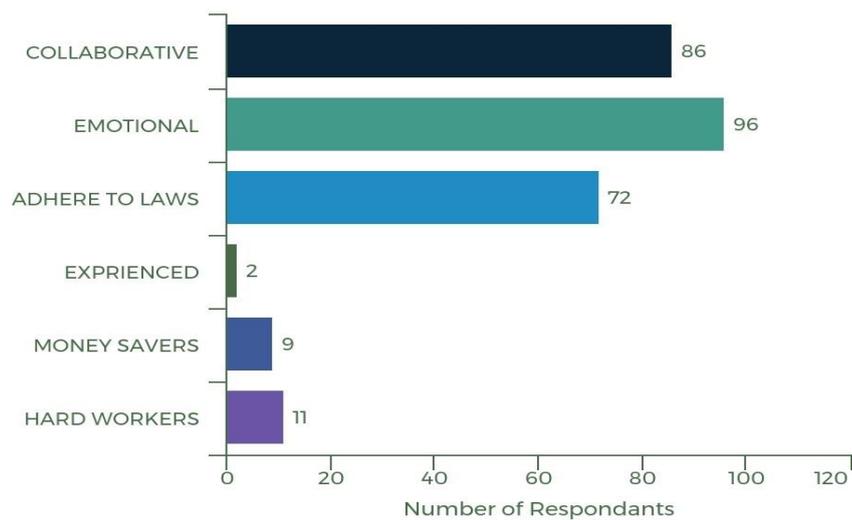
POSITIVE ATTRIBUTES ASCRIBED TO OLD MEN



Source: 100 Teachers Surveyed

Graph 39: Positive attributes ascribed to old men

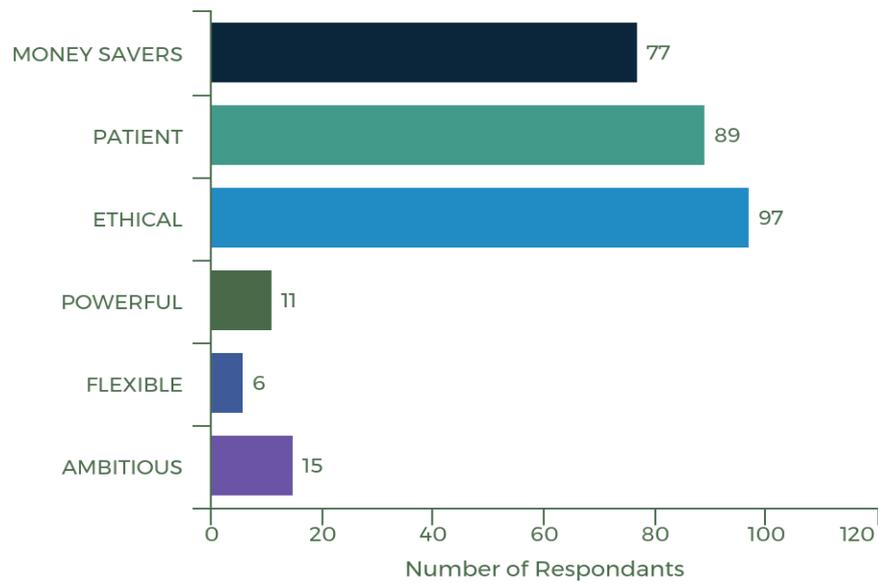
POSITIVE ATTRIBUTES ASCRIBED TO YOUNG WOMEN



Source: 100 Teachers Surveyed

Graph 40: Positive attributes ascribed to young Women

POSITIVE ATTRIBUTES ASCRIBED TO OLD WOMEN



Source: 100 Teachers Surveyed

Graph 41: Positive attributes ascribed to old women

4.6 Teachers' Attribution of "Negative" Adjectives

Survey for assessing Algerian Secondary School Teachers' attribution of "negative" adjectives. Please order your answers from most to least using number 1,2,3

- **Description of the survey**

Teachers in 4 High Schools were handed this survey which uncovers to which group they ascribe or associate negative adjectives. People in the survey were divided up to 4 groups. The survey was distributed randomly to 80 teachers in High Schools.

Group 1: Young Men between the ages of 20 and 28

Group 2: Old Men between the ages of 55 and 60

Group 3: Young Women between the ages of 20 and 28

Group 4: Old Women between the ages of 55 and 60

- **Negative Attributes Survey**

The first survey includes a set of 20 positive adjectives along with the above mentioned 4 groups. Teachers were questioned to fill in the table with numbers from 1 to 4. Number 1 is given to the group which applies most to the adjective and number 4 is given to the group with least appliance to the adjective.

- **Survey Description**

The main purpose of this survey is to find out to which gender or cohort teachers ascribe positive and negative attributes. Random 80 secondary school teachers were covered by the statistical survey.

4.6.1 SURVEY: Survey for assessing Algerian Secondary School Teachers' attribution of "negative" adjectives.

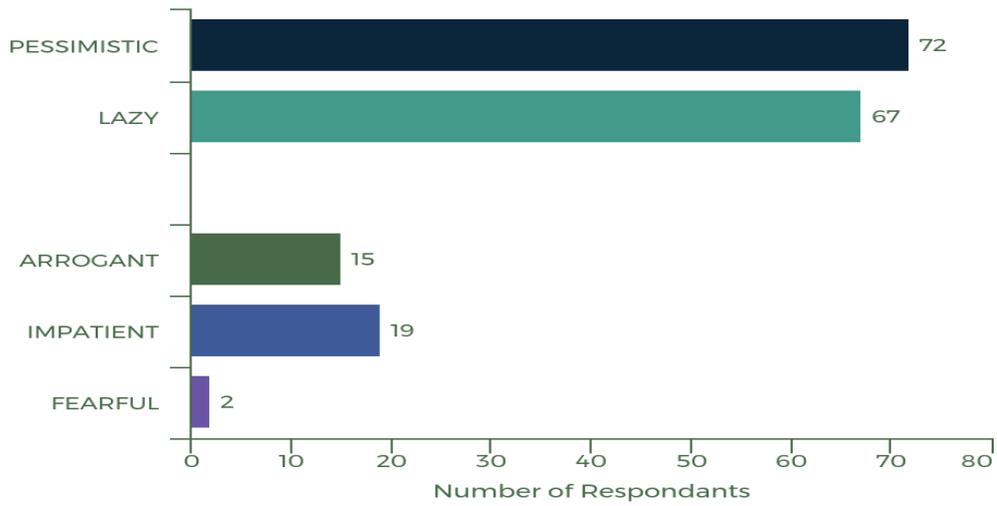
Please order your answers from most to least using number 1,2,3,4

Attributes	Young Men 20-30	Old Men 50-60	Young Women 20-30	Old Women 50-60
<i>Passive</i>	4	2	3	1
<i>Talkative</i>	3	4	1	2
<i>Lazy</i>	3	1	4	2
<i>Pessimistic</i>	3	1	4	2
<i>Agressive</i>	1	2	3	4
<i>Irrational</i>	4	3	2	1
<i>Hesitant</i>	4	3	1	2
<i>Gossipy</i>	3	4	1	2
<i>Rude</i>	1	3	2	4
<i>Fearful</i>	3	4	1	2
<i>Lack discipline</i>	1	4	2	3
<i>Naggy</i>	2	4	1	3
<i>Impatient</i>	2	4	1	3
<i>Submissive</i>	3	4	2	1
<i>Arrogant</i>	1	4	2	3
<i>Stubborn</i>	1	3	2	4
<i>Delicate</i>	3	4	1	2
<i>Indecisive</i>	3	4	1	2
<i>Reliant</i>	3	4	1	2
<i>Negligent</i>	1	3	2	4

Results Analysis:

The second survey contains 20 negative stereotypes and the same 4 groups, as it was given to the same 100 high school teachers. It aims at uncovering which group is the most stereotyped. Young women were the most stereotyped due to the intersection of young age and female gender, teachers answered that *Talkative, Hesitant, Gossipy, Fearful, Naggy, Impatient, Delicate, Indecisive* and *Reliant* all apply to young women. These stereotypes believed to be mainly as characters of young women demonstrates how teachers surveyed are influenced by prejudice and preconceived notions just like the society does. What is alarming is that most of the attributions chosen fall under the umbrella gender stereotypes. Unlike men, young women were described as weak and all they master is being talkative, naggy and gossipy; these three adjectives demonstrate how women's language is considered as deviant from the so called norm "men language". In addition, describing them as hesitant, fearful, indecisive and reliant implies that women are unable to make decisions or to confront obstacles on their own. Thus, we may say that even teachers contribute to the reinforcement and invisibility of women. Per contra, young men were stereotyped differently in the sense that adjectives such as; *Aggressive, Rude, Lack discipline, Arrogant, Stubborn and Negligent* were ascribed to them which contributes to the idea of men are superior to women because men are physically stronger. In similar vein, we noticed that despite the 20 negative adjectives, teachers chose the dominant perceptions about youth in Algeria. i.e. even young men are stereotyped particularly by elders, for instance: it is common to hear an old man or woman complaining the behaviours of their young son lacking discipline, being stubborn and rude with their parents. Youth in Algeria are also accused of being negligent and not committed compared to the older generation. Older women were also stereotyped as *Passive, Irrational* and *Submissive* which is an obvious perpetuation of traditional gender roles. Older men were the least stereotyped group but still described as *Lazy* and *Pessimistic*, this implies that old age is associated with being inactive and feeble. Pessimistic reinforces also the belief that elders are frustrated as they are in last phase of their lives which coincides with a different lifestyle of youth that causes the generational misunderstand and conflict.

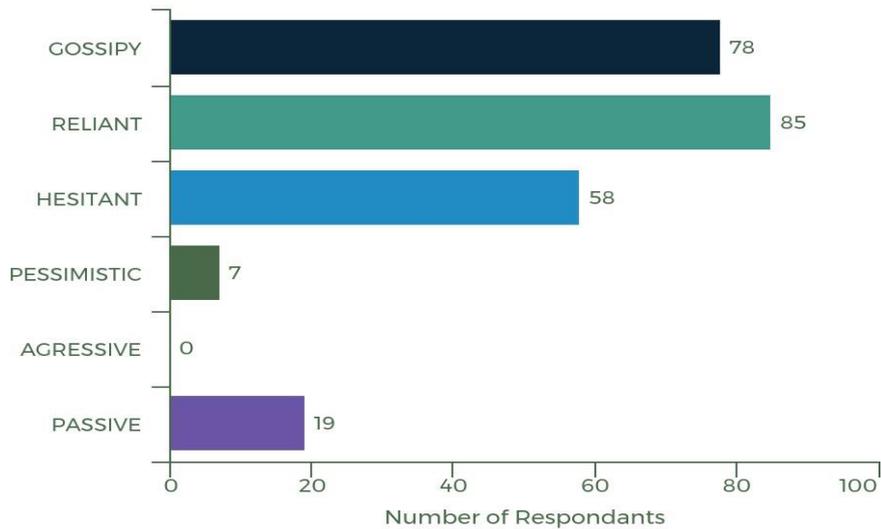
NEGATIVE ATTRIBUTES ASCRIBED TO OLD MEN



Source:100 Teachers Surveyed

Graph 42: Negative attributes ascribed to old men

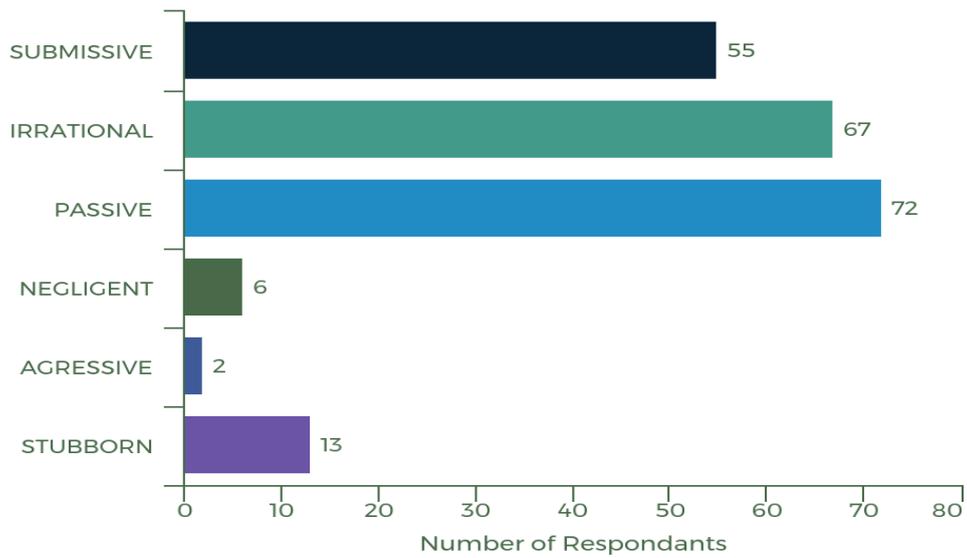
NEGATIVE ATTRIBUTES ASCRIBED TO YOUNG WOMEN



Source:100 Teachers Surveyed

Graph 43: Negative attributes ascribed to young women

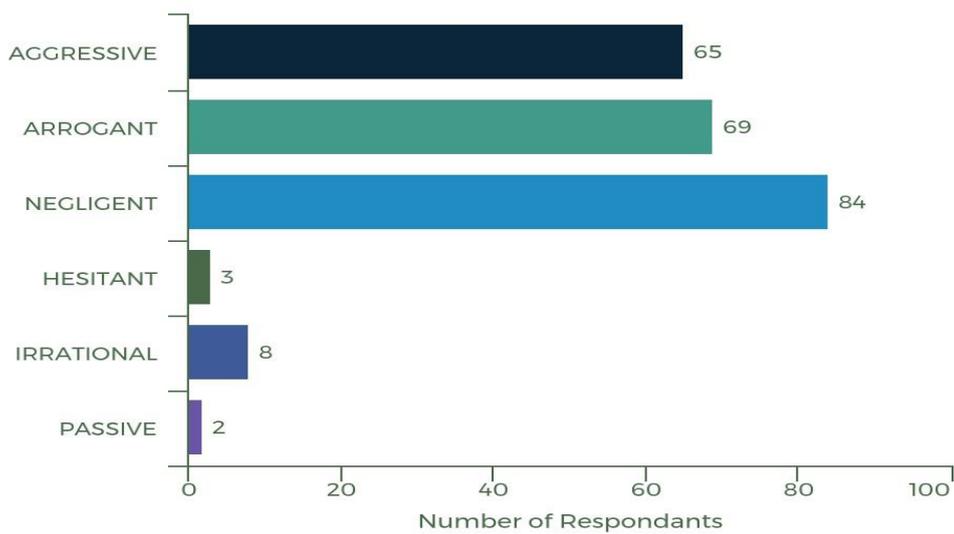
NEGATIVE ATTRIBUTES ASCRIBED TO OLD WOMEN



Source: 100 Teachers Surveyed

Graph 44: Negative attributes ascribed to old women

NEGATIVE ATTRIBUTES ASCRIBED TO YOUNG MEN



Source: 100 Teachers Surveyed

Graph 45: Negative attributes ascribed to young men

4.7 Conclusion

The hypothesis suggesting teachers' stereotypical understanding of age and gender is significantly demonstrated in the answers provided. The attribution of certain attributes whether positive or negative to a certain cohort or gender shows how teachers are not in isolation of the trending traditional and stereotypical adjectives influencing laymen. Thus, it would not have been possible for feminist schools to be without a beforehand set agenda addressing injustices caused by stereotypes. Ergo, one may point out that it is high time for the ministry of education to consider organizing workshops and trainings for teachers, who will adopt gender pedagogy methods for schools advocating mutual understanding and respect, regardless of the biased categorization which served none but divergence and alienation.

Section Two

Discussion of the Results

GENERAL DISCUSSION

4.8 Introduction

This section discusses the results generated by informants who were interviewed, questioned and surveyed. The focal area of interest that this research attempted to bring into focus is the injustice caused by two social variables age and gender. Age differences for example created different generations having "divergent" behaviours and values, these discrepancies are due to being raised in different environments where each generation swallowed a set of beliefs that naturalized as norms that should not be violated. However, the younger generation does not share those thoughts and practices and consequently may reject some of them. This rejection of the other deepened the gap between generations and has led to conflicts, miscommunication and dissensions which affect not only the relationship between sons and parents but more importantly productivity in the workplace. The outcome in the education sector is not goods or products but generations implementing what they were taught in schools. Thence, it is crucial to signal teachers' insensitivity to age and gender stereotypes.

4.9 Bridging Generations Together

Tension between generations might be a universal issue, however in Algeria and particularly among teachers, the results have shown how the situation is much more complex than in other countries. The elder generation seems to be conforming to the social traditional roles and perceptions about notions of ageing and youthfulness. For instance, they some elders have some preconceived judgments about youngsters such as: the expression of "youth of today" which has various negative connotations, it means that youth nowadays are not "strong, committed and even respectful" the way their ancestors did. Youth nowadays are accused of being negatively absorbed by technology, while technology is used by many youngsters in a good manner. On the other hand, we have a younger generation accusing elders of doubting their capacities and thus, excluding them to be active citizens contributing to the building of their countries. Since ours ample was teachers, it was noticeable that youth were divided to two groups; one that is confident about his achievements and future career, and another that is frustrated by that feeling of inferiority and inexperience. The former group when questioned or interviewed demonstrated their understanding of ageing stereotypes, and how a teacher should think beyond prejudice and stereotypes in order for him to teach values of tolerance and acceptance of the other. Still, some other teachers were affected by comments directed to them or treatments which they considered as unfair. Young and novice teachers especially

complained being rejected by some older teachers. For instance, a teacher of English questioned about this problem answered as follows:

"I strongly believe that there a real generational gap in schools and even outside schools, I was told many times that my master's degree is not worth the B.A. decades ago, despite being an excellent student in university, I was told that I can never teach like an experienced old teacher does, even people in general do not hesitate to show their disapproval of what is known as " nowadays teachers". For this, I want to confirm that there is indeed a generational clash depicted in scornful treatments of the younger generation or at least the belittling of their accomplishments"

The above mentioned quote reveals significantly how some teachers are affected by stereotypes and prejudices. These will in no way help the sector of education to foster but merely hinders the two generations to work in a collaborative environment. Teachers regardless of their age need to accept the other and create an appropriate atmosphere of mutual respect and exchange of expertise. Bowen stresses that Baby Boomers should not look at a new generation worker as a threat but look at this opportunity to learn new concepts from them (Bowen 2011). Looking at a new generation either as deficient or a threat to elders' positions and status will only reinforce divergence which affects productivity in the workplace and since education's product or outcome is educated future generations, this is more insidious because we all need to work together to raise a generation that thinks beyond stereotypes and understand that age is a fluid social variable that we are all affected by, i.e. no one remains young or old forever.

Stereotypes tend to put an entire community or group of people sharing same interests and objectives in one basket, while people from any generation in workplace need to know people as individual and show respect to each other (Murphy and Raines 2007). This respect can be embodied in communication with the other which allows one to infer how differences between generations are that obstacle but judgments are. Chad Nelson (2009), emphasizes how it is important to understand each other's personality in order for one to have a quality communication. When teachers communicate without being influenced by prejudices, this will decrease the severity of divergence and allows them to make use of each generation's competences. In fact, it's undeniable that an older generation holds considerable experience in the workplace which may benefit the younger one. Per contra, the younger generation holds

control of ICT's and technology in general. The fusion of elders' experience along with youth's innovation will create a productive environment rather than void accusations.

Scholars and specialists suggested various solutions to the problem of generational gap; among them the model introduced by Wood and Stefanie (2005), where generation gap is replaced by "generation united". According to them uniting generations should undergo four phases. The first step is that employees have to be able to do self-criticism and spot the mistakes they have done. This way they develop their wisdom which should be consequently shared with their colleagues. The next step is that the older generation ought to be committed as mentors to future generations. That is elders need to play a positive role of transferring values and knowledge to the younger generation whose duty is to accept being followers of their elders and try to demonstrate their skills and flexibility modestly and without any negative preconceived judgments of the other. The last step is about tolerance, that is generations need to accept the fact that each cohort has certain competences that if shared with the opposing generation will generate fruitful insights for self-development. Houlihan and Anne, (2007) argue that each generation carry loads of valid values that might be motivating to the other.

Baby Boomers generation is decreasing in the workplace due to getting retired, but generation X is witnessing an increase. Thus, it will be rewarding to bridge Old teachers with younger ones in order not to lose the expertise and help new teachers to make use of a heritage of experience that will smooth the performance of their job. On the other hand, the newer generation is known for its manipulation of ICTs, internet and technology in general, these skills can be useful if integrated with the experience and wisdom elders have. Still, sharing same beliefs, standpoints and thoughts among one generation is not a must or a reality, it may also to happen and frequently that we find members of the same generation believing in different or even opposing ideas. For instance, it is a fact that there are many old teachers who are adequate with ICTs control and maybe better than a young can do. The same goes with the younger generation which may have conforming ideas and beliefs with members of the older generation. These all depend on a person's personality and socialization. Ergo, it is immature to judge or prejudice an entire community or cohort just because they were born in the same year or they belong to a certain era.

Indulging in conversations and dealings with the opposite generation without any negative preconceived notions results a sense of integration and tolerance. The latter allows employees

for instance, to create an atmosphere of cooperation and productivity. The exchange of expertise among generations is in itself a force for a better workplace, while weaknesses can be compensated through the complementary strengths of each generation.

Algerian teachers should understand the issue of age gaps and work on sensitizing their students on how generations may differ only in experiences and values which necessarily results different strengths and weakness. For example, elders in Algeria speak French eloquently and probably better than most youth, this was due to the colonial era when they were taught by native speakers and French was used in administrations and even everyday life. This has forced elders at that time to master the language. Algerian youth nowadays are keen on learning English also for certain reasons, one is globalization and the position English is having worldwide. Algerian youth are fond of English because it is a language that allows them to communicate with foreigners both native and non-native ones. Thence, looking at differences as diversity enables generations to integrate in an exchange of expertise that will decrease the tension and give reign to rewarding collaboration.

4.9 Bridging Genders Together

Gender inequality is a universal problem that has been tackled by specialists, decades ago. However, its impact varies from one country to another depending on the intersection of various factors such as: socialization, customs and traditions, religion, media...etc. These have crucially affected people and influenced them to form certain perceptions about a particular gender. This research has put gender stereotypes in question not among laymen but secondary school teachers in Tiaret. Answers provided through interviews, questionnaires and surveys delivered to teachers have shown a clear view of how Algerian teachers perceive gender stereotypes and if they are gender sensitive or not. Results revealed how stereotypes are deeply imbedded in teachers' minds, particularly women teachers who acknowledged their inferiority to men ascribing it to cultural and mostly religious reasons. A woman teacher of history and geography in high school answers as follows when asked; Do you think that you are equal to men? And you should share same rights and duties? The teacher answered as follows:

“I don’t believe that men and women are totally equal, I only believe that Allah prioritized men over women for many reasons; for example, me as a woman I don’t have the physical strength of a man, this is Allah’s wisdom who assigned him with the responsibility to protect me... women are emotionally vulnerable, physically weak, as the prophet says: “Women lack in mind and religion”. This proves that a woman is inferior to man and it is with a man that women live in peace and dignity... Allah ordered women to be obedient wives and men to be responsible and be the bread winners...”

The above mentioned quote may seem shocking to those advocating women’s rights especially when they know that the person questioned is supposedly an intellectual woman teacher holding a Master’s degree and has been teaching for more than 5 years. The interpretation of the answer provided shows how the teacher is stereotyping herself taking religion as a pretext to what she calls a “divine positive inequality”. I consider the quote provided above as the one of the significant outcomes of this research as it aims at revealing how the issue of gender gap and stereotypes should be first tackled by trained experts who will train inspectors to organize training sessions for teachers at a first place. Gender traditional roles and the unfair consideration of women in Algeria is entertained not only by illiterate or ordinary people but unfortunately by some of the so called “elite”. The religious dimension is clearly present when talking about women’s rights in Algeria. Teaching provided by theologians along with the complex nature of customs and traditions we have been raised with have formed a strong barrier hindering women from knowing their rights ascribing inequalities to religion. For this reason, it is probably an emergency for both the government and the ministry of education to start calling for specialists who may deliver seminars, lectures and trainings for stakeholders in the sector of education. The experts won’t be importing equality or implementing “western feminisms” but they first should be Algerians who are able to revisit and debunk all the mistakenly endorsed teaching as “absolute truth”.

The naturalization of gender stereotypes is in fact reinforcing women invisibility and belittling the efforts exerted by organization and platforms defending women’s rights. In order for us to eradicate a particular problem, we need to search for its origin, the case here for gender insensitivity is mainly due to the absence of awareness and a feminist school that raises generations who can move beyond the narrow perceptions of women. Once having well-trained educational staff, we will then have aware students who will consequently be fathers and mothers forming an entire society that believes in equal opportunities, treatments and positions for both sexes.

The findings of this research can be reduced to few major points; one of them is that the biased gender roles have been taken for granted and embraced as natural and most of the time as norms that people should not violate or they will be sanctioned. The fear of being stigmatized and considered as odd has led not only ordinary people to behave subconsciously stereotypically but also teachers who were the focus of our study. The seemingly unexplained prioritization of men over women is in fact originated from a complex of various cultural and religious reasons. Daughters in Algeria are taught to be delicate, gentle and silent especially in the presence of men. A violation of this norm can cause the girl rejection but the entire society. Values of chastity, shame and passivity are expected by many to be embodied in women only, if a man does so, people still can find this awkward or even embarrassing and putting his virility into question. The majority of women teachers questioned committed self-stereotyping in a way or another. They believe that it is indisputable to totally make men equal to women simply because their physical as well as “mental” strength is divine as granted by God. The feeling of inferiority and men’s superiority over women is in most of the time cherished by men, as it is welcomed and entertained by women as their heavenly fate. Thence, it might be noted that the intricate relationship of gender inequality with some biased or misinterpreted texts will make of gender sensitization campaigns and mainstreaming policies to be difficult to unravel. Still, a call to specialists, theologians and decision makers has to be launched so as to find and establish a common ground for dialogue that may end up with generating fair thoughts and insights that bring genders together and stimulate not only teachers but even the whole society to embark a ship of understanding and mutual respect instead of stoking biased erroneous thoughts about women.

4.11 Feminist Pedagogy

The corner stone of sensitization campaigns about gender inequalities and gender based violence may probably be realized after adopting the feminist pedagogy approach. The latter requires well trained and aware teaching staff who uses various strategies to enlighten students and make an end to the biased gender stereotypes influencing students. According Maker and Tetreault (1994) the feminist pedagogy is divided up into four major axes; mastery, voice, authority and positionality.

The first theme is mastery which concentrates on teachers’ competence to move beyond the traditional and cultural boundaries and incorporate the dimensions and perspectives of their students. In other words, mastery is mainly about finding the right teaching method that

motivates the student to be critical and not to be generic. After, students can be invited to form a union where they express their thoughts, interact and debate about issues affecting them, while trying to find out fieldwork solutions to the problems they are exposed to.

4.11.1 Approaches for a Gender Sensitive Teaching

In fact, the data gathered from high school teachers has shown the scarce knowledge or acquaintance with gender sensitive pedagogy due to various reasons already mentioned in the findings. Most of the teachers questioned were subconsciously teaching traditional gender understanding just like the way they perceive it. Cushman maintains that the central explanation for inequalities in gender and achievement lies in gender stereotyping and the cultures of gender differences (Cushman, 2010). Cushman's claim applies to teachers' understanding of gender roles, they were raised in a culture that considers man as the breadwinner and responsible, yet, women as needing protection and care.

4.11.2 Traditional Gender Teaching

Traditional gender roles are transmitted from unaware teachers to the stereotypically raised child. Children are exposed to gender norms from a very early age and as such have a concept of discrimination even if they are not cognitively aware of it (Martin and Ruble, 2010). Children are not encouraged to play with girls and willingly choose to be with boys. The pupil in high school has already acquired a set of biased gender understanding and thus, continues the cycle of gender stereotyping. For instance, the pupil is constantly exposed to how his teacher treats boys and girls, I mention one example when a teacher deprived his girl student of joining her male mates to play football, and when being asked why he did so? He answered: "you know! She is a girl". This expression seemingly of care, demonstrated how the teacher's mindset is governed by the biased and binary understanding of gender. He believes that a girl is physically weak compared to boys. This conforms to a set of stereotypical characteristics such as women are beautiful, passive, timid, submissive, domestic, physically weak and docile. These adjectives have been and are still ascribed to women. Per contra, men are viewed as the "norm" which needs to blindly be followed since they are active, rational, strong, independent, and competent and decision makers.

4.11.3 Gender Sensitive Teaching

Gender sensitive teaching in Algeria is almost non-existent and any attempts made by teachers are of their personal experience and will. There is no training for gender equality¹⁵ for teachers or administrative staff, textbooks is loaded with gender stereotypes and there is open clear policy adopted to lessen the effect of injustices committed against females like; physical and verbal gender based violence in Algeria. Thus, one may suggest that it is high time to start a gender awareness campaign in order for us to sensitize educators at first who will have the responsibility of enlightening future generations. Gender awareness teaching is accepting that both men and women are socially equal, that is no one can be underestimated, stigmatized or mistreated because of her/his gender. In addition, teachers need to recognize gender stereotypes and work on eradicating them by moving beyond the traditional perception of gender division, he should not segregate boys and girls, he has to encourage interaction and collaboration. Gender sensitive teachers don't perpetuate erroneous ideas like girls don't excel in Mathematics but boys do. On the contrary, a feminist teacher highlights the fact that there are more women teachers in Algeria than men, there are also more girls in university than boys...etc. Thornton claims that male teachers are a minority, the lack of which some have attributed to low male student achievement (Thornton, 2002). Studies demonstrating men's incompetence in a certain domain are not known or maybe neglected, unlike women who are subject to the underestimation of their physical and intellectual abilities. In essence, the duty of teachers to enlighten the society might seem vague for some of them as they are people after all who were equally socialized not only to stereotype the opposite sex but also to self-stereotyping. Despite certain understanding of gender equality at a theoretical level, it still remains hard for some to transform words into action because of the fear of being stigmatized or viewed as not conforming to societal expectations (Cushman, 2010).

Algerian text books often support traditional gender roles, women in most of the time portrayed as docile wives taking care of the house, children and the husband while men depicted as bread winners whose responsibility is to protect the family from any potential

¹⁵ Training for Gender Equality, defined by the UN Women Training Centre as: A transformative process that aims to provide knowledge, techniques and tools to develop skills and changes in attitudes and behaviours. It is a continuous and long-term process that requires political will and commitment of all parties in order to create an inclusive, aware and competent society to promote gender equality. It is a tool and a strategy to effect individual and collective transformation towards gender equality through consciousness raising, empowering learning, knowledge building, and skill development. Training helps men and women to build gender competence and acquire the knowledge and skills necessary for advancing gender equality in their daily lives and work. Training for gender equality is part and parcel of delivering our commitments to equal human rights for all.

dangers. The portrayal of these patriarchal beliefs in textbooks has led to the reinforcement of gender inequalities. In her analysis, Hayat Aoumer stated that most of the books (Algerian textbooks) look as if made in the 1970s. The texts selected are clearly shaped by the authors own schemas about what is to be a female and what is to be a male in Algeria (Hayat Aoumer, 2014). Thus, it is crucial to review the teaching materials from a gender aware perspective and opt for a gender responsive pedagogy¹⁶. The latter requires the Algerian government to adopt gender-responsive budgeting¹⁷ (GRB) policies. For instance, the process of reforms in curriculums, pedagogy and trainings necessitate the availability of funds which facilitate the decrease of gender inequalities.

¹⁶FAWE developed the Gender-Responsive Pedagogy (GRP) model to address the quality of teaching in African schools. The model trains teachers to be more gender aware and equips them with the skills to understand and address the specific learning needs of both sexes. It develops teaching practices that engender equal treatment and participation of girls and boys in the classroom and in the wider school community. FAWE is a pan-African Non-Governmental Organisation working in 33 African countries to empower girls and women through gender-responsive education. <http://www.fawe.org/about/index.php>

¹⁷ Gender-responsive budgeting (GRB) refers to an analysis of the “impact” of actual government expenditure and revenue on women and girls, as compared to men and boys. It neither requires separate budgets for women, nor does it aim to solely increase spending on women-specific programmes. Instead, it helps governments decide how policies need to be adjusted, and where resources need to be re-allocated to address gender inequalities.



Graph 29: Terms Used by the UN Women Training Centre for The Process of Training for gender equality

Note: Image taken from UN WOMEN TRAINING CENTRE, JUNE 2015

4.12 Perspectives of Equality in Education

Equality in education has various dimensions, as our focus is gender and age as social variables we introduce the gender equality framework¹⁸ derived from USAID¹⁹ educational programs. Such frameworks can be adopted by decision makers in Algeria. According to USAID the gender equality framework has four dimensions; equality of access, equality in the learning process, equality of educational outcomes, and equality of external results. USAID

¹⁸ The Gender Equality Framework draws clear distinctions and demonstrates interrelationships among the concepts of gender parity, gender equity, and gender equality. In addition to drawing out the nuances between equity and equality, the framework reinforces other key concerns such as access, quality, continuity, relevance, and learning outcomes. The framework also emphasizes the relationships between and among students and teachers and boys and girls, implying the need to transform deeply ingrained behaviors and gender norms that have negative impacts on the aspirations and life choices of girls and boys.

¹⁹ USAID stands for the U.S. Agency for International Development (USAID) which was mandated to take the lead in the international donor community to address persistent gender inequities when the U.S. Congress enacted the Percy Amendment to the Foreign Assistance Act and launched the Office of Women in Development. In the following decade USAID began supporting innovative programs to improve girls' access to primary education.

States that both sexes should be granted same opportunities to access education by providing safer schools not far from pupils' houses. They also need to have same learning process in terms of being treated equally and given enough attention for better achievements. In addition, pupils should be taught with gender neutral materials and methods. Moreover, equality of educational outcomes means that both sexes need to be assessed based on their efforts and competences rather than on the preconceived biased perceptions of femininity and masculinity. For instance, some teachers in Algeria encourage girls to choose literary streams believing that they excel in them better than scientific ones, these biased standpoints subconsciously lead the student either to prefer or dislike a certain subject and subsequently a university major. Furthermore, equality of external results denotes that both men and women are exposed to similar opportunities and they both benefit equally from economic, social, cultural, and political activities.

4.12.1 Gender-responsive Budgeting

Governments in different western countries adopted the gender-responsive budgeting (GRB) policies which attempt to consider the funding of projects, programs and initiatives from a gender perspective, i.e. funding for the purpose of ensuring balanced benefits for both men and women alike. Gender responsive budgeting is the exploitation of money for an agenda of gender equality. Gender responsive budgeting is also defined as a tool that aims at integrating gender perspectives in the budgeting process.

According to Sheila Aikman and Elaine Unterhalter

“By 2003, GRB initiatives had been undertaken in more than 60 countries, spanning all the continents. They differ significantly from one another, for a range of reasons that include the political and social conditions prevailing in the different countries, and the nature of the actors undertaking the activities. The availability of the budget and other supporting information for public scrutiny and the nature of the budget format will also lead to different approaches.”

(Sheila Aikman and Elaine Unterhalter, 2007)

Algeria has also the capacity to create and adjust a gender responsive budget²⁰ that addresses initially education, particularly high school teachers and students. The organization of

²⁰ Gender responsive budgeting means preparing budgets or analysis them from a gender perspective. Also referred to as gender-sensitive budgeting, this practice does not entail dividing budgets for

trainings to the teaching staff requires hiring specialist trainers and feminists to debunk the stereotypical gender stereotypes and sensitize teachers to adapt their teaching methods from traditional gender blindness to gender responsive pedagogies that will contribute significantly to the eradication of gender inequalities in and outside the school. For instance, the South Australian GRB introduced a framework that divided expenditure to three sections;

- **Gender-targeted expenditures**

Deals mainly with funding of projects aimed at equality between genders. For instance, building special toilets for girls in middle and high schools because of menstruation. GRB projects may be expanded to cover other fields other than the educational one.

- **Staff-related expenditures**

Is the process of reviewing budgets spent and if they are equally directed to men and women? For instance, gender pay gap does not exist in Algeria while women in other countries are underpaid compared to men.

- **Mainstream expenditures**

“The gender issue and gender projects urgently need to be mainstreamed at a higher level of political dialogue and development programme measures. A gender budget initiative is one example of a core proposal... There is important potential here for a macro-economic gender policy, as experience in other African countries has shown...” (Rodenberg, 2003)

General expenditures are the ultimate policy that the Algerian government should adapt in order to achieve the concrete and fruitful outcomes of gender equality at a supreme level. An example can be given from the neighboring country Morocco where gender responsive projects were accurately assigned to meet gender needs. According to the national democratic Institute there has been a noticeable evolution in access to education for young girls in rural areas increased from 66.1 to 84.3 per cent between the years 2000 to 2005.

4.13 Training Teachers on Gender Responsive Pedagogies

According to Professor Juliette Walma van der Molen who is an expert in gender responsive pedagogies from University of Twente in the Netherlands;

women. It aims at dealing with budgetary gender inequality issues, including gender hierarchies and the discrepancies between women and men salaries.

“It is important to organise a training course on gender for teachers, because, more than they think, teachers subconsciously interact with students based on gender stereotypes. And students themselves often have more gender stereotypes than we think. For example, boys in particular often believe that they are better than girls at mathematics or computing. By raising awareness of these situations through training, we can try to counter such stereotypes in education.”

Julliette Walma stressed on the importance of training teachers on the insidious danger of gender stereotypes because we tend to think and behave based on a set of perceptions we have over ourselves and the other. Teacher training doesn't have to be over a long period of time, for instance, the ministry of education in Algeria can simply announce the inclusion of gender responsive pedagogy in teacher training programs, this can be advertised and promoted through media and by demonstrating its importance for inspectors of education and consequently teachers and students. On this idea the research associate Heather King from King's College London in United Kingdom states:

“We know that professional development takes time: all the research tells us that teachers need to attend a number of sessions over an extended time period in order to change their practice. However, we found out that a one-afternoon session, if run well and if enjoyable, challenging and intriguing, can help to change a teacher's attitudes and awareness, which in turn may change practice for the better.”

4.14 Recommendations for Further Research

In this research we managed to bring many issues under light and focus, for the purpose of drawing attention and suggesting alternatives to the traditional perceptions of age and gender among Algerians. Still, limitations and undiscovered areas are still there, the results of this research have opened the door to posing other questions and enquiries. For this, we devoted this space for recommendations that will help future researchers get inspired to work on issues falling under the same umbrella. The following questions will generate a debate that will culminate in positive actions taken towards addressing gender and generational issues in Algeria, especially in the educational sector.

- Curriculum developers, inspectors assigned to train teachers and teachers should check and re-consider the syllabus taught with feminist lens. i.e. The incorporation of

a gender dimension that enables students to shape a more “balanced” and unbiased understanding of gender roles.

- The Ministry of Education should consider the inclusion of gender awareness module in teacher training programs with a focus on debunking gender hierarchies²¹ and how to create feminist teachers, classes and consequently students who are gender sensitive.
- Seminars, workshops, conferences and trainings which focus on self-development leadership and women empowerment should be organized for university students so as to contribute in creating active future generation that believes and promotes gender equality and justice.
- More research and studies have to be conducted in the field of gender, gerontology and leadership because the scarce data and literature have led to the dismissal of these issues affecting people of different gender and age, especially in the workplace.
- Manuals, booklets and guides need to be available and provided not only to teachers but also to the educational staff, students in high schools and universities as they help at making the gender polarization²² mindsets lessen.
- Empowering women through providing access to report any form of verbal or physical violence, sexual harassment and abuse in the workplace.

²¹ Gender Hierarchy defined as men or women being superior to another. But it's obvious more complicated than that. In some societies men dominate over women. In others, women dominate over men. In some societies women are secondary to men but become quasi-equal to men once they reach a certain age.

²² Gender polarization is a concept in sociology by American psychologist Sandra Bem which states that societies tend to define femininity and masculinity as polar opposite genders, such that male-acceptable behaviors and attitudes are not seen as appropriate for women, and vice versa.

- Training girls to be self-confident and to speak out against stigmatization, gender bias and discrimination in schools along with the establishment of counselling desks that help students solve their problems and provides them with psychological support.
- Sensitizing boys to dissociate from the biased gender perceptions and teach them to respect girls as to accept that they are equal to them sharing same rights and opportunities
- Educating young children appropriate and necessary roles for women and men. The assumption that careers in teaching are suitable only for females and not for males restricts opportunities for both genders.
- The government should consider gender mainstreaming in infrastructure Providing facilities directed to women/girls like; special toilets for girls with more facilities due to menstruation.
- Newly recruited teachers have to be provided by better working conditions so as to improve their productivity with their colleagues, students and the administrative staff regardless of their age or gender.
- Create gender/age equity policies that boost mutual respect and understanding between the teaching staff and students as well, rather than stoking hate and divergence

4.15 CONCLUSION

The implementation of gender equality policies in Algerian schools need to be very soon in order for us to compensate the delay in making reforms in the Algerian educational system. The reforms have to be concrete in a practical framework which supports bridging generations and genders in Algeria. Algerian high school teachers don't stand aloof with regards to the intersection of gender and age, and how they are entrapped by the generic and stereotypic perceptions of gender inequalities and generational conflicts dominant in their societies. The traditional understanding of gender and age seem to influence our thinking and thus practices

towards a certain gender or cohort. The deeply embedded perceptions were subconsciously taught to believe in as “absolute truth”, i.e. such beliefs have become naturalised and regarded as “normal” if conformed with, but aberrant if violated.

GENERAL CONCLUSION

This study tests a set of hypotheses in the context of Algerian society, specifically in Algerian schools. Essentially, it is a call to specialists, including sociologists, feminists, teachers, and students, as well as to laymen, imploring them to reconsider the status quo with regard to dominant traditional perceptions and stereotypical thoughts about the social variables of age and gender, these have historically been, and continue to be, a moot point, due to biased gender and age perceptions. Despite reforms that favor Algerian women, and although women now share responsibilities with men in most sectors, they remain more stigmatized than men. Issues of gender equality and women’s rights have been given enough importance, but from a top-top perspective, while education about equality between the sexes has never been stressed through reforms to school curricula. The individual is defined as the central cell in terms of building a certain society, yet the absence of a micro agenda that is addressed to the individual has led to a generation being raised to implicitly believe knowledge that is full of erroneous beliefs, a knowledge that underestimates women and depicts them as second-class citizens. Furthermore, some women in Algeria stereotype themselves, believing that this is their "nature". Thus, recommendations are addressed to decision-makers and networks that actively advocate women’s right, in order to alter their policies from a top-top to down-top approach. This will help debunk the gender stereotypes that start in schools, until a balanced mindset is formed that treats women as equal to men in both their rights and duties. This change in mindset can be achieved through education, which will subsequently diminish (if not completely end) the verbal, physical, and sexual violence committed against women in Algeria.

The second perspective of this study works in a similar vein to the stereotypical biased perceptions of gender, but age seems to be a focal issue that has resulted in two divergent generations. This generational conflict is reaching its peak, as people become absorbed by prejudice, fear, and a rejection of the other. The younger generation blames elders for not understanding their hopes and wishes, with some even accusing elders of being unhelpful. Conversely, elders accuse the younger generation of being intransigent, ignorant, and irresponsible. This exchange of accusations has been perpetuated in different contexts, such as

in the workplace, which is supposed to be a space of collaboration, production, and harmony, but not one of divergence. This research thus examines the impact of gender and age misconceptions on teachers, and, consequently, on their students and Algerian society in general. Its results demonstrate that the scarcity and, at times, absence of a gender and age sensitive culture among teachers means they are almost as gender-blind as ordinary people.

The endurance of the gap between genders and generations in Algeria has been heavily influenced by teachers' lack of awareness of the insidious impact of stereotypes. This gap is embodied by different notions of the rejection of the other, particularly the stigmatization of communities that belong to a certain group. For instance, the biased understanding of gender has led to the invisibility of women's capacities and abilities to be active participants to society. Accordingly, verbal, physical, and sexual violence against women are to some extent caused by the absence of well-trained teachers and administrative staff about how to debunk sexist and ageist stereotypes. In response, this thesis emphasizes the importance of conducting workshops, seminars, and training exercises that are organized to train teachers to be sensitive to stereotypes, as they are reinforced through curricula and textbooks. Decision-makers and specialist pedagogists are also invited to analyze or revisit textbooks that are used in primary, middle, and secondary schools to ensure effective teaching staff are able to enlighten students from an early age until they become university students. Following this, sensitization campaigns can be launched and directed at parents. As they are a child's first exposure to an agent of socialization, parents need to be aware of such stereotypes in order to raise a girl or boy that is confident and comfortable with their gender. The child will thus be satisfied with their gender identity, since it does not deprive them of thinking or behaving in a particular manner.

²³ Gender identity is defined as a personal conception of oneself as male or female (or rarely, both or neither). This concept is intimately related to the concept of gender role, which is defined as the outward manifestations of personality that reflect the gender identity. Gender identity, in nearly all instances, is self-identified, as a result of a combination of inherent and extrinsic or environmental factors; gender role, on the other hand, is manifested within society by observable factors such as behavior and appearance.

The process of sensitizing educational staff and parents is the cornerstone of raising a sensitive generation. Algerians' understandings of gender and age as social variables are somewhat affected by dominant stereotypic views of women and men and of the old and young. Children are molded from an early age to perceive their mother as the source of care, while their father is understood to be the source of money. Gender awareness can be addressed during early childhood, through the introduction of a set of reviewed programs that promote a social transformation towards gender equality in the youngest generation (Piburn 2006).

balanced understanding of gender roles has to be reinforced by teachers who should be feminists before being teachers as they need to deal with any issue from a critical perspective. Nevertheless, the educator cannot teach effectively even if he is well trained, without the existence of reviewed textbooks that do not contradict the gender responsive approach adopted by her/him. Gender sensitive or at least neutral textbooks enable the learners to debunk the deeply rooted misconceptions about both men and women and to be more independent in terms of thoughts and actions, that is to say, the pupil becomes free to express his emotional and physical abilities. The "digression" from depicting traditional gender roles in textbooks may seem odd or deviant to the norms because several generations were raised since early childhood to see the father going to work or to the market, while the mother is usually a docile housewife who does the household activities, cook the lunch and takes care of her kids. The reproduction of these generic roles in textbooks need to be eradicated.

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APPENDICES

APPENDIX A

Questionnaire

Dear Teachers,

This questionnaire makes part of a research for a doctoral degree on Teachers' Perceptions of Gender.

Your opinion as an Algerian Teacher is very important.

Be certain that your responses will remain strictly confidential and will not serve any other purpose than the one stated above. Thank you for your cooperation.

Sex: Masculine Feminine

Age:

1. According to you who are more suitable for teaching?

Men Women Both

2. Who gains respect most in the teaching arena?

Men Women Both

Why ?.....

.....

.....

.....

3. Who benefits from his/her gender most?

Men Women Both

How ?.....

.....

.....
.....

4. In your opinion who is more professional at work?

Men Women Both

5. Do you think that there is gender bias in Algerian schools?

Yes No

Why ?.....
.....
.....

6. Do you think that there is violence in Algerian Secondary schools?

Yes No

7. Who is more exposed to violence?

Men Women Both

8. What kind of violence?

Verbal Physical Both

9. Do you think that women when compared to men are?

Equal Superior Inferior

10. Do you think that there are some jobs which are not suitable for women?

Yes No

Why?.....
.....
.....

11. Do you think that women's appropriate place is home?

Yes No

12. Do you consider gender differences when teaching?

Yes No

13. Do you think that we need gender awareness in schools?

Yes No Don't Know

14. Do you think that current textbooks contain some forms of sexism?

Yes No Don't Know

15. Which gender does better in school? (pupils)

Girls Boys Both

16. In which subjects do girls excel more?

Scientific Literary Both None

17. In which subjects do boys excel more?

Scientific Literary Both None

18. Do you think that you are gender sensitive?

Yes No Don't Know

19. What are the reasons behind gender unawareness in the Algerian society?

Culture Traditions Socialization Religion Media

Other ?.....
.....
.....

20. Do you support the inclusion of a subject on gender sensitiveness in secondary schools?

Yes No

21. Do you think that teachers need training to be aware of gender issues?

Yes No

22. What is the most appropriate way to mitigate gender stereotypes?

.....

إستبيان : _____

هذا الاستبيان هو جزء من بحث في إطار إنجاز مذكرة دكتوراه عن موضوع الأفكار والتصورات لدى الأساتذة عن المرأة و الرجل. كن متأكدا أن إجابتك ستبقى خصوصية و لن يتم إستخدامها لأي غرض آخر غير هذا البحث. شكرا لتعاونكم.

الجنس : ذكر انثى

السن :

1. من وجهة نظرك من الأنسب لمهنة التعليم؟

الرجل المرأة كلاهما

2. من الذي يحضى بأكبر قدر من الاحترام في مجال التعليم؟

الرجل المرأة كلاهما

و لماذا؟.....
.....
.....
.....

3. ما هو الجنس الذي يحضى بامتيازات اكثر؟

الرجل المرأة كلاهما

كيف ذلك؟.....
.....
.....
.....

4. من هو الأكثر احترافية؟

الرجل المرأة كلاهما

5. من وجهة نظرك,هل توجد تحيز جنساني في المدارس الجزائرية؟

لماذا؟.....
.....
.....

6. هل تظن ان هناك عنف في التعليم الثانوي الجزائري؟

نعم لا

7. من الأكثر عرضة للعنف؟

الرجل المرأة كلاهما

8. ما نوع هذا العنف؟

لفظي جسدي كلاهما

9. في رأيك النساء مقارنة مع الرجال هم؟

متساويين افضل اقل

10. هل تظن انه هناك بعض الوظائف الغير مناسبة للنساء؟

نعم لا

لماذا

.....

.....

.....

.....

11. هل تؤمن ان المكان المناسب للمرأة هو بيتها؟

نعم لا

12. هل تراعي الفوارق الجنسية اثناء التدريس؟

نعم لا

13. هل تعتقد اننا بحاجة الوعي الجنساني؟

نعم لا لا اعلم

14. هل تظن ان الكتب المدرسية الحالية تتضمن شكلا من اشكال التحيز الجنساني؟

نعم لا لا اعلم

15. من هو الجنس الأكثر تفوقا في الدراسة؟

الرجل المرأة كلاهما

16. ما هي المواد التي تتفوق فيها اكثر الفتيات؟

العلمية الأدبية كلاهما ولا واحدة

17. ما هي المواد التي يتفوق فيها اكثر الرجال؟

العلمية الأدبية كلاهما ولا واحدة

18. هل تراعي الاعتبارات المنظور الجنسية؟

نعم لا لا اعلم

19. ما هي الأسباب الكامنة وراء الوعي الجنساني؟

ثقافة عادات التنشئة الاجتماعية الدين الاعلام

أسباب أخرى:

.....

.....

.....

20. هل تؤيد ادماج مادة بشأن المجال الجنساني في التعليم الثانوي؟

نعم لا

21. هل تعتقد انه من الضروري ان تكون دورات تكوينية للمدرسين من اجل التوعية للمسائل الجنسانية؟

نعم لا

22. ما هي الطريقة المناسبة التي تخفف الأفكار النمطية عن الجنس؟

.....

.....

.....

APPENDIX B

QUESTIONNAIRE

Dear Teachers,

This questionnaire makes part of a research for a doctoral degree on Teachers' Perceptions of the generational gap in the workplace.

Be certain that your responses will remain strictly confidential and will not serve any other purpose than the one stated above. Thank you for your cooperation.

Sex: Masculine Feminine

Age:

1. Do you think that there is a generation gap in your workplace?

Yes No

2. According to you what is the intensity of this generational gap?

0% 10 20 30 40 50 60 70 80 90 100%

3. Who is responsible for this generational gap?

Youngsters Elders Both

4. Which generation has more power in the workplace?

Young Old Both

5. Age differences may result in miscommunication and understanding problems?

Strongly Agree

Agree

Neutral

Disagree

Strongly disagree

6. What are the reasons of this generational clash?

- A situation of contest (Overtaking the leadership in society)
- Cultural values (due to different socialization and traditions)
- Rejection (Each generation rejecting other's practices)
- Other.....
.....
.....

7. Who gains respect most in the workplace?

Young Old Both

8. Is the generational conflict a serious social problem in Algeria?

Yes No

9. Do you think that interaction with the other generation is?

Flexible Hard Normal

10. Which generation do you prefer working with?

Younger Older Both

11. Did you encounter any problems of communication working with the other generation?

Yes No

If yes, state some.....
.....
.....

12. To what extent do you agree with the ideas of the other generation?

I don't agree at all

I agree just in some

I totally agree

13. Who is mostly affected by the generational gap according to you?

Youngsters Elders Both

14. Do you think that generations can be brought together?

Easily Hard Never

15. Do you think that teachers in Algeria need trainings and workshops on the issue of generational gap?

Yes No Don't know

16. Would you say workplace conflicts between different generations have?

Decreased

Remained stable

Increased

17. In your opinion, how can we bring generations together?

إستبيان: _____

هذا الاستبيان هو جزء من بحث في إطار إنجاز مذكرة دكتوراه عن موضوع الأفكار والتصورات لدى الأساتذة عن صراع الأجيال. كن متأكدا أن إجابتك ستبقى خصوصية ولن يتم إستخدامها لأي غرض آخر غير هذا البحث. شكرا لتعاونكم.

الجنس: ذكر انثى

السن:

1. هل تظن أن هناك صراع بين الأجيال في مؤسستك؟

نعم لا

2. بالنسبة لك ماهي نسبة الهوة بين الجيلين في مؤسستك؟

0% 10 20 30 40 50 60 70 80 90 100%

3. في نظرك من هو المسؤول عن صراع الأجيال؟

الشباب الكبار كلاهما

4. أي جيل يتمتع بسلطة أكبر في مكان العمل؟

الشباب الكبار كلاهما

5. الفرق في العمر يؤدي إلى مشاكل في التواصل والتفاهم؟

أوافق بشدة

أوافق

محايد

لا أوافق

لا أوافق بشدة

6. في نظرك ما هي أسباب الصراع بين الأجيال؟

- المنافسة والرغبة في القيادة

- القيم الاجتماعية، التقاليد والأعراف

- رفض الأجيال لبعضها البعض

- أشياء أخرى.....

.....

.....

.....

7. من يحظى بقدر أكبر من الإحترام في مكان العلم؟

الشباب الكبار كلاهما

8. هل تظن أن صراع الأجيال مشكل ذا أهمية في الجزائر؟

نعم لا

9. كيف ترى التواصل مع الجيل الآخر؟

صعب سهل عادي

10. مع أي جيل تفضل العمل؟

الشباب الكبار كلاهما

11. هل واجهت أي مشاكل في التواصل مع الجيل الآخر؟

نعم لا

- إذا كان الجواب نعم أذكر

أمثلة.....

.....

12. إلى أي مدى توافق أفكار الجيل الآخر؟

- لا أوافق تماما

- أوافق في بعض الأفكار

- أوافق تقريبا

- أوافق تماما

13. من الأكثر تأثرا بصراع الأجيال في نظرك؟

الكبار الشباب كلاهما

14. هل تعتقد أنه يمكن تحقيق توافق الأجيال؟

بسهولة بصعوبة لن يحدث أبدا

15. هل تظن ان الأساتذة يحتاجون للتكوين فيما يخص صراع الأجيال؟

نعم لا لا اعلم

16. هل تظن أن الصراع بين الأجيال في الجزائر؟

في تناقص في تزايد بنفس الوتيرة

17. في وجهة نظرك كيف نحقق التوافق بين الأجيال في الجزائر؟

.....

APPENDIX C

SURVEY: Algerian Secondary School Teachers' attribution of positive adjectives according to age and gender. This survey will do no harm to anyone.

Attributes	Young Men 20-30	Old Men 50-60	Young Women 20-30	Old Women 50-60
<i>Powerful</i>				
<i>Financially Independent</i>				
<i>Money Savers</i>				
<i>Experienced</i>				
<i>Respectful</i>				
<i>Patient</i>				
<i>Emotional</i>				
<i>Conservative</i>				
<i>Polite</i>				
<i>Organized</i>				
<i>Ethical</i>				
<i>Ambitious</i>				
<i>Adhere to rules</i>				
<i>Responsible</i>				
<i>Modest</i>				
<i>Hard Workers</i>				
<i>Collaborative</i>				
<i>Flexible</i>				
<i>Funny</i>				
<i>Humane</i>				

دراسة: إلى أي مجموعة ينسب أساتذة التعليم الثانوي الصفات والنعوت الإيجابية . الأجوبة تبقى خصوصية ولن تؤثر على

صاحبها.

الشباب 20-30	الرجال الكبار 50-60	الشابات 30-20	النساء الكبار 50-60	الصفات
				ذو نفوذ
				مستقل ماديا
				يدخر المال
				ذو خبرة
				محترم
				صبور
				عاطفي
				(محافظ) ملتزم
				مهذب
				منظم
				متخلق
				طموح
				يتقيد بالقانون
				مسؤول
				متواضع
				يعمل بجد
				متعاون
				مرن في المعاملة
				فكاهي
				إنساني

APPENDIX D

SURVEY: Algerian Secondary School Teachers' attribution of negative adjectives according to age and gender. This survey will do no harm to anyone.

Attributes	Young Men 20-30	Old Men 50-60	Young Women 20-30	Old Women 50-60
<i>Passive</i>				
<i>Talkative</i>				
<i>Lazy</i>				
<i>Pessimistic</i>				
<i>Agressive</i>				
<i>Irrational</i>				
<i>Hesitant</i>				
<i>Gossipy</i>				
<i>Rude</i>				
<i>Fearful</i>				
<i>Lack discipline</i>				
<i>Naggy</i>				
<i>Impatient</i>				
<i>Submissive</i>				
<i>Arrogant</i>				
<i>Stubborn</i>				
<i>Delicate</i>				
<i>Indecisive</i>				
<i>Reliant</i>				
<i>Negligent</i>				

دراسة : إلى أي مجموعة ينسب أساتذة التعليم الثانوي الصفات والنعوت الإيجابية . الأجوبة تبقى خصوصية و لن تؤثر على صاحبها.

الشباب 20-30	الرجال الكبار 50-60	النساء الصغار 20-30	النساء الكبار 50-60	الصفات
				غير نشيط
				ثرثار
				كسول
				متشائم
				عدواني
				غير عقلائي
				متردد
				وقح
				متخوف
				غير منضبط
				متطلب
				غير صبور
				(مذعن) خضوع
				متكبر
				عنيد
				(مرهف) حساس
				إتكالي
				مهمل

APPENDIX E

GLOSSARY OF KEY CONCEPTS

Sex: Biological differences between men and women (UNGEI, 2012). **Gender:** The social and constructed differences in women's and men's roles and responsibilities, which are learned, vary from culture to culture and change over time (UNGEI, 2012).

Gender: Culturally and socially constructed difference between men and women (as indicated by terms such as 'gender affairs' and 'gender politics') that varies from place to place and time to time. In comparison, 'sex' denotes biologically determined, thus interchangeable difference between them.

Generation: is "all of the people born and living at about the same time, regarded collectively." It can also be described as, "the average period, generally considered to be about thirty years, during which children are born and grow up, become adults, and begin to have children of their own. In kinship terminology, it is a structural term designating the parent-child relationship.

Cohort: a Group whose members share a significant experience at a certain period of time or have one or more similar characteristics. People born in the same year, for example, are the birth cohorts (generation) for that year. Similarly, married men or those who smoke are cohorts of the other married men or other smokers.

Intersectionality: a sociological theory about how an individual can face multiple threats of discrimination when their identities overlap a number of minority classes, such as race, gender, age, ethnicity, health and other characteristics.

Gender equity: Giving equal treatment to girls and boys, women and men to access resources and opportunities. In the provision of education, it refers to ensuring that girls and boys have equal access to enrolment and other educational opportunities.

Gender relations: Relationships between women and men acquired through the process of socialization in terms of power sharing, decision -making, and division of labour within the household and in the society at large.

Gender stereotypes: The constant portrayal, such as in the media, conversation, jokes or books, of women and men occupying social roles according to a traditional gender role or division of labour.

Gender Bias: Gender bias occurs when people make assumptions or stereotypes about behaviors, abilities, or preferences based upon gender.

Gender Awareness: is an understanding that there are socially and culturally determined differences between women and men based on learned behavior, which affect their ability to access and control resources. A school head that is gender-aware will understand that special attention should be given to the way education is delivered to both male and female students because society (and, more specifically, teachers), may value girls and boys differently. This has implications for their learning (UNESCO, 2009).

Gender Analysis: investigates the different experiences, knowledge, and activities of women and men in a given context. It explores these differences so that policies, programs, and projects can identify and meet the different needs of men and women...Gender analysis is usually supported by the use of sex-disaggregated information and data, and requires good understanding of and sensitivity to the socio-cultural context. In the area of education, gender analysis can be integrated into curriculum analysis to assess how a given curriculum may have an impact on boys' and girls' learning attitudes, motivation, and achievements, as well as how they perceive themselves. (UNESCO, 2009).

Gender Sensitivity: Is the ability to recognize gender issues. It is the beginning of gender awareness (Mlana & Washika, 2005)

Gender Mainstreaming: The process used to ensure that women's and men's concerns and experiences are integral to the design, implementation, monitoring, and evaluation of all legislation, policies, and programs. This leads to equal benefits for women and men and ends the perpetuation of existing inequality (UNGEI, 2012: 3).

Hidden Curriculum: Refers to the often invisible or unspoken school rules, procedures, structures, and norms that shape students above and beyond the official curriculum.

Teacher Perception: describes how teachers perceive their colleagues' characteristics, such as gender, age, language and physical attributes.

Gender discrimination: Denying opportunities and rights or giving preferential treatment to individuals on the basis of their sex.

Gender neutral: The claim some people make when they want to present themselves as not practicing gender-based discrimination. What it often masks, however, is the failure to take gender issues into consideration, and this can translate into discrimination against girls as it fails to pay attention to the distinct and special needs of girls and boys.

Gender blindness: The failure to recognize the differences between males and females and therefore leading to failure to provide for the differences.

Gender responsiveness: Refers to taking action to correct gender bias and discrimination so as to ensure gender equality and equity.

Empowerment: The process through which marginalized people such as the poor, minorities, and girls and women become aware of their subordination, and acquire the skills and knowledge they need to analyze and overcome their marginalization.

Feminism: A theory and social movement that focuses on women's rights and seeks to redress in equalities.

Patriarchy: An ideology and social system that propagates male supremacy or male power and superiority over women as natural and God given. The operating premise is that men are biologically, intellectually and emotionally superior to women. Conversely, women are considered to be weak and dependent on men for protection, guidance, upkeep and general survival.

الملخص:

الهدف الرئيسي للدراسات الجندرية هو جعل كلا من الجنسين يتمتع بنفس الفرص في المجال الاجتماعي, السياسي أو الاقتصادي. ولكن ما نلاحظه في مجتمعنا الحالي مختلف إلى حد ما بسبب إستمرارية النظرة النمطية للذكورة و الأنوثة من طرف بعض الجزائريين. الهوة بين الجنسين موجودة تقريبا في كل الأماكن, بكل بساطة لأن هذا ما نراه في المدارس, الإدارات, المؤسسات و الحياة اليومية. منظور آخر لملاحظاتي هو التباعد بين الأجيال أين نجد الكبار يكررون بإستمرار نفس العتاب على الجيل الأصغر ; هذا الأخير يتهم عادة بكونه غير ناضج, غير مسؤول, متعنت و أقل درجة مقارنة بالجيل الأكبر لأنهم لا يعيشون, يختبرون و يتعاملون مع الأشياء بالطريقة التي فعلها أسلافهم. من ناحية أخرى لدينا جيل جديد يلقي باللوم على الجيل الأكبر لأنه لا يتفهم تصرفاته, أفكاره و مواقفه المتباينة. لهذا الصراع بين الأجيال يبدو أنه أبدي بسبب ديمومته. هذا المشكل أصبح طبيعي في أغلب أوجه الحياة ولكن تأثيره خفي على البعض منا, لهذا ارتأيت أنه جدير بالإهتمام القيام ببحث عن هاته القضية المتناساة محاولين فك خيوط هذه المعضلة بين الجنسين و الأجيال في الجزائر. الدراسة تركز على أساتذة التعليم الثانوي إن كانوا و اعيين بتأثير التباعد و اللامساواة بين الرجل و المرأة و ماهو دورهم في توعية الجيل الصاعد عن ضرورة المساواة بين الجنسين. زد على هذا, تسعى الدراسة إلى تسليط الضوء على تأثير إختلاف السن بين الاساتذة على المردودية في العمل. يهدف هذا البحث إلى كشف خطورة الافكار و النظرة النمطية للسن و الجنس و كيفية جسر الرجل أو المرأة, المسن أو الشاب من أجل مجتمع متوازن يؤمن بتبادل الخبرات و إحترام الغير بغض النظر عن جنسه أو عمره.

Résumé:

Le principal but des études du genre est de permettre aux deux sexes d'avoir les mêmes opportunités sur le plan social, politique et économique. Mais, ce que l'on remarque dans notre société contemporaine, est à un point différent, vu la persistance de la vision stéréotypique de la féminité et de la masculinité chez certains Algériens. Le fossé entre les deux sexes est omniprésent un peu partout, étant donné que l'on constate dans les écoles, les administrations, les différentes entreprises, voire, dans la vie de tous les jours. Une autre optique de mes remarques, met en lumière l'écart entre générations où l'on constate que les aînés sont toujours là à blâmer la nouvelle génération, qui est souvent accusée par son manque de maturité, de son irresponsabilité, d'être têtue et de compétences inférieures à celles de leurs aînés et ce, pour la simple raison que cette nouvelle génération n'a pas le même mode de vie et ne voit pas les choses de la même manière que les générations antérieures de leurs ascendants. D'un autre côté, Les nouvelles générations blâment à leur tour leurs aînés qui, selon eux, ne les comprennent pas, et n'acceptent pas leurs idées et leurs positions qui sont bien différentes. D'où le conflit entre génération qui semble éternel puisque qu'il a toujours existé et continue de l'être. Cette question de conflit des générations qui paraît si naturelle, a pourtant un impact sur certains aspects de notre quotidien, chose qui m'a poussé à étudier cette question que l'on ignore volontairement, en m'essayant à trouver le fil d'Ariane de ce différend entre les deux sexes et celui des générations en Algérie. Notre étude se focalise sur les enseignants du secondaire s'ils ont conscience de l'impact du fossé déjà creusé et des inégalités entre la gente masculine et la gente féminine, et de connaître leur rôle qui vise à sensibiliser la nouvelle génération, à l'importance d'égalité et d'équité entre les deux sexes. En outre, cette étude vise à mettre en lumière l'impact de la différence d'âge entre les professeurs sur leur rendement. Notre étude se focalise sur les enseignants du secondaire s'ils ont conscience de l'impact du fossé déjà creusé et des inégalités entre la gente masculine et la gente féminine, et de connaître leur rôle qui vise à sensibiliser la nouvelle génération, à l'importance d'égalité et d'équité entre les deux sexes. En outre, cette étude vise à mettre en lumière l'impact de la différence d'âge entre les professeurs sur leur rendement.

ABSTRACT

Sexist and ageist stereotypes are becoming increasingly normalized in Algerian society, due to an intricate set of factors. This research specifically explores these biased perceptions among high school teachers, since they are also responsible for transferring knowledge and values. Age and gender hierarchies in the workplace are explored using intersectionality as a tool for research, in order to demonstrate the ways in which the interconnectedness of social categorizations creates overlapping systems of injustice and discrimination. The thesis employs both quantitative and qualitative data collection tools, including disguised observation, interviews, questionnaires, and surveys. These methods reveal a relative lack of teacher awareness concerning the in-depth nature of gender and age stereotypes, as well as the influence of these stereotypes on teachers and, consequently, on their students. Thus, this study calls for the introduction of training for teachers and the incorporation of a gender dimension in curricula, which addresses these inequalities vertically, rather than the top-top policies that appear to be incapable of altering deep-rooted, traditional, biased beliefs.

ملخص

تعالج هذه الدراسة مشكل الأفكار النمطية عن الجنس والعمر في المجتمع الجزائري. قد تبدو التصورات النمطية عن الرجل والمرأة، والشيوخ والشباب طبيعية لكن تأثيرها جد خطير على كل من الطلبة وخاصة الأساتذة. ولهذا إختارنا القيام بهذا البحث لتحليل فهم وتصورات أساتذة التعليم الثانوي للأفكار النمطية عن الجنس والعمر. زيادة على ذلك تدعو هذه الدراسة إلى ضرورة تكوين الأساتذة للأخذ بعين الإعتبار العمر والجنس كمتغيران اجتماعيان مؤثران على عملية تدرس الطلبة، لأن المدرسة هي أساس ومنبع نشر ثقافة التعايش وقبول الآخر. تبين نتائج هذه الأطروحة كيف أن الأفكار النمطية هي بصفة رئيسية مشكل ثقافي وجب معالجته لدى الأساتذة قبل الطلبة.

الكلمات المفتاحية: العمر؛ الجنس؛ الأفكار؛ النمطية التوعوية؛ الأساتذة.

SUMMARY

This study explores the issue of gender and age stereotypes, which are becoming more normal in the Algerian society. Stereotypical perceptions about men and women, youth and the elderly appear to be normative, yet they have an insidious impact on both students and most importantly teachers. Therefore, this study examines teachers' understanding of and sensitivity towards gender and age stereotypes. It highlights the need to train teachers in order to make them more aware and considerate of several social variables, as schools are the foundation of tolerance and mutual respect. The results of this thesis demonstrate the ways in which age and gender stereotypes are a predominantly cultural problem that must first be tackled among teachers, before it can be tackled among students.

Keywords: Age; Gender; Stereotypes; Awareness; Teachers.

Résumé

Cette étude traite le problème des stéréotypes du genre et de l'âge qui deviennent naturalisés dans la société algérienne. La perception stéréotypée de l'homme et de la femme, les vieux et les jeunes "semble" "normale" mais "elle" a un impact dangereux sur les étudiants et surtout les enseignants. C'est pour cela nous avons choisi de faire cette recherche "afin d'examiner" l'impression des enseignants au lycée sur les pensées stéréotypées du genre et de l'âge. De plus, cette étude fait appel à la nécessité de former les enseignants à être vigilants et à prendre en considération les variables sociales différentes pendant l'enseignement parce que les écoles "représentent" la base de la source de la cohabitation et l'acceptation de l'autre. Le résultat de cette thèse démontre comment les pensées stéréotyper du genre et de l'âge, d'une façon principale, un problème culturel qui doit être examiné parmi les enseignants avant les étudiants.

Mot-clés: Age, Genre, Stéréotypes, Vigilance, Enseignants.