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The Discourses of Women's Empowerment in the Case of Algerian Non-Governmental Organisations

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Submitted by: Mrs. **Siham Dieb**

Supervised by: Pr. **Fatima Zohra Benneghrouzi**

Board of Examiners :

President: Abdelhay Bakhta	(PROF)	Mostaganem University
Supervisor : Benneghrouzi Fatima Zohra	(PROF)	Mostaganem University
Examiner : Yahiaoui Habib	(PROF)	Mascara University
Examiner : Djaileb Farida	(PROF)	Oran 2 University
Examiner : Beghdadi Nour El houda	(DR)	Mostaganem University

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Dedications

Nobody has been more important to me in the pursuit of this project than the members of my family. I would like to thank my parents; whose love and guidance are with me in whatever I pursue. They are the ultimate role models.

Above all, I dedicate this work to my amazing children, Malek and Akram, and my loving and supportive father, Guarmit.

To all friends and colleagues,

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Abstract

In recent years, women's private and professional roles in the country have been transformed by social change, which has generated new spaces and greater visibility for women. This doctoral research analyses several techniques and tactics used by Algerian non-governmental organisations. The study aims to look at some of the feminist approaches used in women's NGOs. More precisely, it aims at examining the complex issue of empowerment planning in Algerian organisations. A mixed-methods approach was used in the study, which included interviewing the participants and distributing questionnaires. Women are empowered by using different strategies. Algerian organisations are using five main techniques to enhance their influence. These are as follows: Events and visitors, Media (print, electronic and social media), new ventures with leading firms and sponsors, religion, forming partnerships and framing women's issues. Many NGOs' decisions about these strategies are influenced by religious beliefs. The results showed that religion has a very significant impact on the working and structure of non-governmental organisations. Moreover, the results revealed that the concept of "empowerment" has very conflicting views, which show the change in society and its norms. Lastly, the focus of the study is also on the barriers, which NGOs undergo while highlighting Women's empowerment. Hence, the research throws light on the need for policymaking regarding the issue under study. It is suggested to determine the impact of empowerment and gender democracy in Algeria.

Key Words: Discourse, NGOs, Strategies, Women's Empowerment.

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List of Abbreviations and acronyms

CEDAW Convention on the Elimination of All Form of Discrimination against Women

DAW Division for Advancement of Women

DFID Department for International Development

MGD- Millennium Gender Development

NGO – Non-Governmental-Organization

NIPS National Institute of Population Studies

UN United Nations

UNESCO United Nations Educational, Scientific and Cultural Organisation

WB World Bank

WHO World Health Organisation

WLUML Women Living Under Muslim Law.

General Introduction

General Introduction

When a democratic process is institutionally weak or is not established on equality ideals, it permits a patriarchal political party to gain power and instantly enact laws relegating women to second-class citizenship, according to Moghadam¹. Furthermore, the complexity and rigidity of the cultural, social, and economic context that encompasses work aimed at boosting women's progress is one explanation for low levels of advancement for women (Lazreg1994, Moghadam2001). Another reason for women's disempowerment is the nature of the projects related to empowerment themselves.

Women's and Gender Studies provide insight into issues of importance to any researcher interested in diversity, humanity, society, or the world. They look at significant differences between men's and women's experiences. This agenda also develops critical thinking skills and an understanding of women's various contributions to society. Furthermore, experts in Women's and Gender Studies are hired as consultants by a variety of organisations that require persons with specialised knowledge of gender relations. This area has a broad 'interdisciplinary' scope (ranging from sociology to theory, activism to politics, history, and so on...), all from a feminist perspective.

Women's empowerment has received a lot of attention in Algeria in recent years, but boosting women's engagement as active members of society in the country's complex social framework is not without its challenges. Algerian women's hate has been at the forefront of the country's changes, and the goal of enabling women has been incorporated into the government's plan as one of the main goals. While there is a growing body of research on empowerment and women's organisations in general, there has been little research on the particular techniques used by women's non-governmental organisations in Algeria to boost advocacy and involvement in their activities. Thus, this thesis investigates the planning used by Algerian non-governmental organisations to promote women's empowerment through a mixed-methods approach. The study looks at fourteen non-governmental organisations situated in Algiers, Algeria, which is one of the country's most

¹ Valentine M. Moghadam Professor of Sociology and Women's Studies Purdue University, West Lafayette, IN USA.

modern and progressive cities. Because of the society's diversity, the researcher must use a careful approach to the research to examine the issue of enabling women there.

The goal of this research was to determine the tactics and strategies that non-governmental organisations have used to negotiate a patriarchal society and boost enabling women through their activities. The use of visitors and occasions, the media, religion, frames of issues, and the formation of partnerships were among the non-governmental organisations' strategies examined. Each method has its own set of dynamics, which are detailed in the analysis chapters. The study investigates the issue of empowering, to establish gender balance as a prerequisite. Any required change, of course, takes time, and social reform is a lengthy process. To become independent creative individuals rather than passive blind followers, it is necessary to think critically.

The following questions guide the research:

1. What strategies do Algerian non-governmental organisations use to promote female empowerment?
2. How do these tactics contribute to the empowering plan in non-governmental organisations?
3. What elements impact NGOs' choices about which strategies to use to advance women's positions?
4. How much are Algerian NGOs' strategies for women's empowerment compelling?

The following are some possible hypotheses for the above-mentioned questions:

- . Women are still undervalued, and legislative changes do not solve the situation. As a result, holding several workshops, public events, building alliances and discussing tactics through the implementation of national initiatives that handle framing women's issues are adopted by Algerian Non-governmental organisations.
- . Many various women's non-governmental organisations have focused their efforts on spreading their ideologies, goals, and the modernization of laws through raising awareness about the need to redefine social roles, cultural settings, and attitudes.
- . The foundational concept of equity's social and cultural constraints. In addition, abusive power exists in society, which has an impact on women's rights and maintains disparities and injustices brought upon by gender's naturalised legacy.

○ . When laws and social justice systems are well-functioning, they can serve as a vital tool for any organisation and can provide an essential mechanism for any strategy to reach gender awareness, and equity stopping the abuse of power by creating new norms.

In academia, it is extensively recognized that the methodology used determines its quality. Subsequently, we used both qualitative and quantitative approaches. This research employed a mixed-methods approach that incorporates interviews and questionnaires. Within each chosen non-governmental organisation, qualitative information was gathered from three principal sources. To start, information was gathered from documents like books, reports, factual reports, pamphlets, and some other NGOs' distributions. Semi-structured interviews with female NGO chiefs and organizers gave the second source of information. To work on the trustworthiness of the findings and the number of answers, another tool, a survey, was used. To find common themes in all responses, these sorts of information were cross-referred to in the analysis. The interview data were coded into markers, which were then analysed qualitatively, while the questionnaire information was measurably analysed employing the SPSS statistical analysis software.

We attempted to develop methods to creatively blend qualitative and quantitative techniques, believing that combining the two would give the most comprehensive and deep knowledge of the issue under investigation. With all of this in mind, Fairclough's CDA dimensions will be used to describe the methodology which was adopted in the analysis of this study. The current study follows this framework or strategy since it analyzes the data in three stages: description, interpretation, and explanation.

According to Fairclough (1989: 24), language is a kind of social practice: 'discourse refers to the whole process of social interaction of which a text is just a part'. He believes that critical analysts should look at the interrelationships between texts, production processes, and their social environment in addition to the texts, the process of text creation, and the interpretation of the texts. The language choices of the texts are therefore analyzed in the first two phases. (Texts) are regarded as objects in the first step, 'description' (discourse as a text). Text and conversation should be rigorously examined, including word choices and text structure. Apart from analyzing, attention should be brought to other aspects such as intertextuality in the second stage of 'interpretation' (discourse as discursive activity). Link the text to its context, in other words. The explanatory portion of the study

(discourse as a social activity) is based on historical, social, and cultural considerations (plea for diversity).

This thesis' research approach is likewise founded on the Islamic Feminist model, which penetrates research. Religion has turned into an instrument for enabling women in Algeria instead of a means for limiting and oppressing them. This way of thinking is affected by the Algerian setting, which has a special approach to accepting religion in such a manner that it serves a wide assortment of viewpoints through a wide range of interpretations that reach from the most moderate to the most liberal. Nonetheless, as this study will show, Islamic Feminism challenges the western feminist perspective on the status of women by proposing a complicated form of enabling women inside the Islamic Feminism model.

Many types of research on gender and patriarchal societies helped gain better knowledge of the variables influencing the empowerment and rights of women in Algeria. As previously stated, the function of religion, specifically, seemed to provide an insight into how Algerian women's organisations work. The examination started with the determination of a proper setting for the study. Since the advancement of empowerment is addressed in their goals and activities, Non-governmental organisations were chosen as a fitting spot to examine enabling women.

The study's theoretical framework also draws on research that joins non-governmental organisations' work with enabling women, like Joachim (2003), who gives knowledge, and insight into non-governmental organisations' strategies to impact policy and mobilise assets in support of themselves. The negotiation system that organisations engage in while advocating for rights related to women is captured in this research, as well as how they frame issues connected with advancing their plan and gaining access and backing for them. It provides insight into organisations' backstage tasks, including the various procedures and methods of advocacy, as well as the criteria they employ to promote and campaign for a particular issue. Even though this research did not capture the specifics of working in a particular setting, it caught the discussions and procedures used to impact decision-production on issues concerning empowerment. Since in light of a theoretical foundation makes sense for organisations to prepare structures as instruments for affecting political demonstrations through a procedure for framing of identifying issues, proposing arrangements, and supplying rationales for policy interventions, this study used a qualitative approach. Joachim's research, provides a full clarification of the powerful idea of women's

non-governmental organisations, emphasizing political possibilities, the procedure for framing, and well thought out designs that influence issues related to women's agendas (Joachim, 2003).

The focal point of this study will be Joachim's (2003) study, as well as a few different investigations (Moghadam and Senftova, 2005; Kabeer, 2005; Abu-RabiaQueder, 2007; Paterson, 2008). These studies, then again, offer a variety of theories and foundations for the elements of non-governmental organisations, with some centring specifically on the elements of organisations' empowering process. The researcher collected information from all these sources about non-governmental organisations' work to build an index of categories and markers that can be used as a guide during the fieldwork.

Paterson's (2008) investigation of the function of non-governmental organisations in enabling women in some areas of Baluchistan, Pakistan, and Abu-Rabia-(2007) Queder's work on non-governmental organisations' procedures for females' activism in Palestine, both catch the consultation in regards to enabling women in a comparative setting to the Algerian one, are two important examinations in comparable settings. Both examinations were conducted in male-dominated societies, where organisations' programs fundamentally incorporated related culture and ways to deal with empowerment were customised to the male-dominated community. Several studies (Devriese 2008, Thomson 2014, Raphaeli 2005) have investigated the social background of several Arab countries, revealing the patriarchal component of society. The majority of these studies focused on social development, particularly in the areas of employment and education.

This research work needs to employ theories and concepts from an interdisciplinary and multidimensional realm, including critical discourse analysis, human development, feminist epistemology, social sciences, and anthropology, which encompasses many other fields such as gender studies, to ensure the best tackling of the various aspects and to fully explore women's empowerment strategies. As a result, this study will propose a multidimensional, contextual, and interdisciplinary perspective of enabling women in Algeria.

The study distinguished five classes of techniques used by non-governmental organisations in Algeria to promote empowering process through a literature review. The first class, which contains different sub-classifications, is concerned with the use of political opportunities within organisations. These incorporate help from elites and officials in the government, who all assume a part in upgrading the standing and authenticity of non-governmental organisations, as well as the entrance they are given; hosting occasions, seminars, and gatherings that benefit organisations expertly by allowing open conversation of issues expertly (Joachim, 2003); collaboration with other Arab and worldwide non-governmental organisations, which can give them authenticity by welcoming specialists, companies, and spectators; and the use of the media, which affects general perceptions and mindsets as well as policymakers (Moghadam and Senftova, 2005).

The use of religious impacts inside women's organisations as an instrument for enabling women falls under the subsequent classification. The religious make-up of Algerian culture is considerable, and organisations take advantage of this to be attracted by people and the government in general. To give an example, texts related to Islam (like verses from the Quran) are used to make references, and Islamic understandings of the text are employed to explain actions and guarantee that they seem religious to acquire more extensive acknowledgement (Paterson, 2008). Moreover, religious personalities (male and female) are regularly invited to organisations' occasions and talks (Abu-Rabia-Queder, 2007). Therefore, religious targets and points are emphasised in the advertising of occasions and fairs, as individuals are willing to spend more money if it is used for a worthwhile purpose.

The third classification covers the gender-specific use and women's activist terms inside organisations, like the use of apparent or hidden terms related to feminism in missions, objectives, tasks, and discourses. The study is interested in seeing if gender terms are employed in non-governmental organisations at all and if women's activist terms are related to religious terminology (Abu-Rabia-Queder, 2007).

The fourth class is concerned with how organisations use accessible assets to engage women, for example, incorporating members, recipients, and families into organisation activities; providing courses and workshops; showing regard for customs by empowering women to produce local items; using volunteers, gifts, and materials; and

getting to proficient scholastics, social workers, and specialists to give insight and motivation. (Abu-RabiaQueder, 2007; Paterson, 2008).

The fifth and last class centres around non-governmental organisations' public commitment to advancing their services and actions, for example, hosting public occasions in shopping malls and public spaces and using the media to promote their activities through open appearances in interviews, TV shows, and on the news. This class likewise takes a gander at how organisations employ virtual spaces, web journals, email, distributions, adverts, and different types of communication to access and disseminate information to people in general (Moghadam and Senftova, 2005; Cronwall and Edwards, 2010; Villeval, 2008).

Understanding the set of experiences that gives the scenery to this Algerian social setting is likewise significant because it makes way for women's changes to occur. females have been essentially disregarded from the public domain and confined in Algeria because of their patriarchal nature. Seeing a portion of the authentic cycles that Algerian women have needed to encounter is one of the central matters to be tended to in this work. As per Moghadam, there have been three waves of women's activism in Algeria, in light of their organisation and advancement toward activism.

Despite the tyranny of the regime, Algerian women formed the "Collectif 95 Maghreb Egalite" in collaboration with Morocco and Tunisia, according to Moghadam (Moghadam 2011). The creation of "international regimes" has delivered a major boost to women's rights around the world (Donnelly 2007:79). The Universal Declaration of Human Rights established the norms that allowed "the global human rights regime" to emerge. The UN Commission on Human Rights, as the fundamental organ, establishes norms and processes for monitoring the regime regularly. This and previous international conferences advocating for better women's rights led to numerous governments enacting legislation to strengthen women's rights. Rights include references to "particular entitlement" as well as what is "right":

'Both rights and notions of righteousness generate relationships between individuals who have an obligation and those who are owed or benefit from that duty.' Rights, on the other hand, entail a specific set of social institutions, rules, or strategies... Rights empower as well as reward those who possess them.' (Donnelly, 2007, p. 22)

Thanks to a strong international moral authority that has ensured that women's rights are guaranteed within national borders.

This is the "political opportunity structure" that fostered the women's activist development in the Maghreb, as per Moghadam (2011). Following President Boumediene's death in 1978, the Algerian women's movement started decisively. At the point when the Ministry of Justice reported the formation of a commission on family code in 1979, women requested to realize who might be on the commission. These were for the most part experts and college females who looked to pass on their needs and requirements. The government, then again, passed the conservative family code in 1984.

Algerian women's activists took on the fundamentalists who had been fruitful in passing the 1984 code in the subsequent wave. The rebellions of 1988 occurred about the public authority's market changes. Yet again this is added when the Islamic Salvation Front (FIS) started to acquire notoriety, alarming and threatening women once more. The FIS aspired to put Sharia law into effect and considered westernisation as corrupting (Moghadam 2011). During this time, women formed new organisations to contest the new family code. The incidence of violence against women was a defining feature of the 1990s. Despite this, activists from the 'Black Decade' and women's organisations continued their demands, while the state kept on obliging fundamentalists.

The third wave of feminism started in 2001, and it has been portrayed by demand for equal access to opportunities and rights that are based on justice, for example, opposition to referendums and amnesty, mobilisation for an egalitarian family code, and focus on an emphasis on reducing workplace sexual harassment and abuse against women (Moghadam 2011:192). Women were used as pawns in an ever-changing political scene, and feminists and activists are now challenging male guardianship of women. One of the most key aspects is gender, which is more than a social classification. Gender alludes to the implications and jobs given to people by the society in which they live (Moghadam 2005) reunites effectively seize opposed manners to impact societal change on the basis of the principle of equality. Various women's organisations, associations, and groups have made numerous efforts to address inequality in Algerian laws, but have received no response.

Law 87/16 on non-political organizations, enacted on July 21, 1987, governs women's organisations. Emancipation, Defense et Promotion, Triomphe, Egalité, Voix des Femmes, AICHA, Dafatir Nissaiya, SOS Femmes en Détresse, Association for the Defense

of Oppressed Women, El Islah Wal Irshad, Wassila Network, Children of Fatma n'Soumer, and UNFA are just a few of the organisations and associations promoting women's empowerment and legal rights in Algeria (Cherifa Bouatta1997). The associations stressed the importance of transforming women's images, which have been seen and looked down upon throughout history in many nations, through their existence and strategies.

In Algeria, there are numerous instances of women's organisations aiming for empowerment and healthy societal views about women. In May 1985, the Association for Equality of Men and Women Before the Law was founded. Its goal was to develop measures that focused on developing a preventative and support strategy, as well as an operational plan based on equality between men and women, before the law, as stipulated in Articles 39 and 40 of the 1976 Algerian Constitution. The African Charter and the Universal Declaration of Human Rights have also inspired it.

A growing number of non-governmental organisations have recently evolved in Algeria. Besides, globalization altogether affects changing Algerian culture overall and females organisations specifically, through the internet and media. As such, changes in the tasks and appearances of women in Algeria have been affected by schooling, western impacts, government changes, and the web. Algerian women, then again, go up against difficulties from the state, in addition to social limitations and, in some cases, from their peers. The people's mindsets are at the foundation of the stereotypical image of women. The UN CEDAW, which Algeria has accepted, has been used to address attempts to fight discrimination against women, and this has produced a squeezing point for the government. This research looks at how women in such associations arrange their operations and assets to promote enabling women, as well as how they use existing religious and cultural standards to lobby for legislation that benefits women.

The current research gives a look from the inside at the 'women just' places that the non-governmental organisations under investigation represent. It additionally looks into the perspectives of females in senior positioning at organisations, as well as their thoughts and objectives for women in Algeria. Moreover, it focuses on the five strategies used by non-governmental organisations to advance empowering process by examining various approaches and goals to overcome issues faced by females in Algerian culture. At last, and perhaps most importantly, this study has detected certain attempts at activism in Algerian

society. It recognises indicators of mobilising made by women organisations and identifies modes of activism.

The study is divided into five chapters, the General Introduction, which frames the thesis's subject and fundamental questions related to the research, outlines the construction inside which this question is arranged, portrays the importance of the research, and presents the significant theoretical backgrounds that influenced its development as well as providing some historical backdrop for Algeria. Chapter one is mainly devoted to Discourse and language with its definitions including gender identities in discourse and discourse communities. Giving key concepts in discourse studies and CDA with its analysis frameworks. The chapter considers the different ways of conceptualization of discourse, power relations and ideology. It exhibits also how critical discourse analysis becomes an interdisciplinary approach. This chapter is necessary for understanding key concepts as well as a complete overview of CDA, its development, and significant approaches, which were considered in terms of valid plurality and multiplicity, as well as some linguistic levels.

Chapter Two is the theoretical background and it examines past studies on the matter and discusses how relates to the current research. It also discusses other recent investigations that have been conducted in comparable situations, as well as socio-cultural variables of the subject. This part is partitioned into two sections, the first appropriating the concept of empowerment and its origins, basic principles, some measurements, and women's empowerment challenges. The second section discusses non-governmental organisations (NGOs) in general and their relationship to society. It also discusses women's organisations, with a focus on Algerian ones. Furthermore, the presentation of the primary obstacles that organisations in Algeria face. It also addresses the major five techniques investigated. The main literature on each strategy is presented, and its importance in non-governmental organisations as an empowerment strategy is explained in general.

Following that is the methodology chapter, which is separated into two sections. The first part, incorporates a representation of methods to collect data, the kinds of information gathered and the methodological procedures. The part is particularly crucial for proving the quality of the study because it contains extensive information about the data obtained during each procedure of the thesis. It begins by outlining the steps involved in choosing a research design, followed by a summary of the data gathering methods employed. The study intends to investigate the aspects that contribute to women's

empowerment planning in organisations. The chapter begins with an overview of the research questions and study objectives, followed by a description of the mixed-method approach and an explanation of its significance for investigating the issue. This chapter also includes an understanding of the research design and the data gathering methods employed, including analysis of documents, interviews, and a questionnaire. The research environment, time, and sampling procedures are then reviewed.

Chapter three is divided into two parts. The second part, where the data analysis then takes place. This part looks into three of the five strategies examined in the thesis. It is about guests and events, and it illustrates how using visitors and events as a strategy for enabling women works in non-governmental organisations. Then it moves on to the formation of alliances, with a consideration of various types of collaboration between NGOs and other organisations. Connections among organisations and the public authority, as well as how they collaborate with it, are also crucial. The third strategy we discussed in this section is organisations' use of virtual space, which starts by depicting the different sorts of media they use and the function that each plays in advancing women's status.

The Fourth chapter concerns the last two strategies analyses. It concerns religion and reveals insight into the critical function that beliefs and practices regarding religion have been selected to play by organisations, as well as in Algerian society in general. A discussion about how organisations use religious references to acquire authenticity and influence individuals is likewise included. The last section of the analysis looks at how issues are framed, including how women's activist discourse and choice instruments are involved by organisations to approach issues in support of themselves while staying away from antagonism. One more segment here examines relations with men in non-governmental organisations and analyses the elements of these connections as well as the impediments to enabling women in these organisations.

At last, the fifth chapter covers the conclusions and outlines the study by providing detailed discussions about the non-governmental organisations' techniques for empowering women. It shows how these techniques interact to accomplish the targets and how they intersect and connect. This part likewise reflects a more extensive exchange process occurring in Algerian culture on issues of status and rights related to women, especially within non-governmental organisations. The last chapter is critical, introducing an itemized discussion of the data analysis. It arrives at numerous conclusions relating to the theme

being studied. Following that, a few recommendations and suggestions for further research are referenced to improve the worth of this research.

CHAPTER ONE

Insight into Critical Discourse Analysis

1.1 Introduction

This chapter focuses on certain key concepts and a full overview of Critical Discourse Analysis, its development, and major approaches, as well as some linguistic levels. Like any other approach to language research, critical discourse analysis has a variety of theorists, concepts, and methods.

Critical Discourse Analysis is an interdisciplinary approach based on the work of several scholars. As a result, it is critical to introduce the concepts of Critical Discourse Analysis, as well as its important theorists and contributions. Its key concepts include the term "discourse" and the concepts of "power and ideology," among others. Understanding the nature of social power and dominance is a necessary premise for effective CDA. Power is also the main insight in feminist theory.

1.2 Language and Discourse

According to many scholars and researchers, the term CDA has become popular in the social sciences as a way of transdisciplinary analysis. It is common for any field to be pursued in other fields. It means that each approach builds on the preceding one by incorporating a variety of influencing factors. Scholars attempt to alter and regulate the theoretical framework and previous contributions in such a way that they produce what they deem important. The historical framework incorporates the contributions of carefully selected approaches such as linguistics, pragmatics, and discourse analysis, all of which are important and relevant to CDA. Numerous linguists are well-known for their achievements. There have been various ways of thinking about language that has had an impact on the matter of language. The following is Chomsky's viewpoint on language: "*When we study human language, we are approaching what some could call the human essence, the distinguishing aspects of the mind that are, as far as we know, unique to man,*" "Language and Mind, 2006." As a result, it is unavoidable that language is an important and fundamental human feature.

What is very important to bear in mind is that the complex and multidimensional conceptions of language make it so worth studying. To look at dictionaries, English Oxford Living Dictionaries for example, "*language is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.*" Language is a complex system that serves many different functions. As it is pointed out by H.G. Widdowson (1996), language figures our lives. According to Widdowson: "*It provides for present needs and plans and at the same time carries with it the impression of things past*" (Linguistics, 1996:03).

So, it is clear that the term language arises in different conceptions, either to be viewed as a social fact or mental reality. That makes language unlikely that there will ever be a single theoretical framework for viewing all its aspects simultaneously.

Moving the definition given by Fairclough is that discourse is '*language as a form of social practice*' (Fairclough, 2015, p.55). He argues that language is a part of society, not external to it and that it is a socially conditioned process (ibid. p.56). In other

words, language and society cannot be studied separately; they are interconnected in ‘an internal and dialectical relationship’ (ibid.).

Discourse can be defined as '*social circumstances of production and interpretation,*' implying that the socially created discourse framework is present in both the production and comprehension of texts. Furthermore, discourse analysis can be broken down into three levels: social circumstance, social institution, and society as a whole. Fairclough (2015).

1.2.1 Linguistics

The various theories offered in an attempt to explain the nature of human language are intertwined with the history of linguistics. It is important to give familiarity to linguistics. Like some other dictionary definitions, the English Oxford Living Dictionary defines linguistics as: "*the scientific study of language and its structure, including the study of grammar, syntax, and phonetics*". This definition is not always useful according to Laurie Bauer. Since it defines linguistics as a scientific study. In what sense is linguistics scientific? Laurie Bauer views science as: "*'science' may carry with some misleading connotations*". To not be confused, a linguist is a person who is an expert in the discipline of linguistics. Whereas a polyglot is someone who can speak many different languages.

Linguistics, according to Edward Finegan (2012), is described as: "*Linguistics is the systematic study of human language, including its structures, uses, and relationships between them, as well as its historical development and acquisition by children and adults. Language structure (and its underlying grammatical competence) and language use (and its underlying communicative competence) are both covered by linguistics.*"

The linguistic theory seeks to create a cohesive set of independent principles that may be used to explain linguistic occurrences. Theoretical linguistics is concerned with the development of models of language competence, whereas applied linguistics is concerned with the practical applications of linguistics.

Fairclough believes that linguistics still has limitations, despite the diverse points of view on the subject and the emergence of new approaches. "*However, the achievements of linguistics have been acquired at the price of a restricted conception of language study,*" she contends from a critical standpoint. It's a contradiction that linguistics has given such

little attention to actual speaking or writing; rather than attempting to characterise actual language practice, it's described language as a possibility, a system, and an abstract skill." Power and language (1989).

1.2.2 Pragmatics

The pragmatics discipline, which studies language use, is one of the most important linguistic levels. Before diving into this field, it's worth taking a look at some of the most essential connected concepts. We can use the following example to give a quick interpretation of this sentence: "They are not appealing." Syntax refers to the various ways in which words can be arranged in a language. The sentence is the most fundamental unit, consisting of a main clause with at least a subject and a verb. The fact that the plural pronoun "they" is a noun phrase subject followed by the primary verb "is," "not" is a negative marker, and "appealing" is an adjectival complement in this example, which is breaking down into its component pieces. This indicates that the sentence is syntactically sound. Syntax, in contrast to pragmatics and discourse analysis, is the study of the relationships between language forms, according to Joan Cutting (2002). It does not, however, take into account the world outside "who said it to whom, when, where, or why."

It is evident that one is conducting semantics if the focus is not on the examination of how words relate to one another, but on how words and sentences relate to the objects to which they refer and the situations they describe. Semantics is a branch of philosophy and logic concerned with the study of meaning.

"They" denotes something/someone talking about, "are" denotes a state rather than an action, and "appealing" is synonymous with "attractive" or "interesting." That is, semanticists look at what words mean on their own as they appear in a dictionary, regardless of who wrote the description.

According to Brown. G and George Yule, pragmatics, like discourse analysis, entails a combination of syntax and semantics, but both take into account a variety of concerns that are overlooked by both syntactic and semantic approaches. These approaches would not consider the context in the prior case, such as "who said it, when, where, and why it was spoken?" We must emphasise pragmatics and discourse analysis to achieve this.

Betty J. Birner (2012) emphasised and stated that both "pragmatics and semantics" are concerned with meaning, hence the two fields are intuitively linked. Most people believe they grasp the 'literal' meaning of a word or statement as opposed to what it might be used to convey in a given context. Things become far more complex when attempting to separate these two sorts of meaning from one another."

Pragmatics is a term that can be defined in several ways. Many scholars define pragmatics as the study of language from the perspective of use. It can take several forms depending on the focus placed on it by linguists; for example, it might be studied simply from a linguistic standpoint or about social factors. C.W. Morris, a philosopher, coined the term pragmatics in the 1930s. In the 1970s, pragmatics emerged as a discipline of linguistics. "Pragmatics," according to George Yule (1996), is the study of the meaning of people's words. It includes the interpretation of what is intended in a specific context, and, as the latter implies, pragmatics must consider who the speakers are, to whom they are speaking, when, where, and under what circumstances they are speaking. It is necessary to state that pragmatics is all about unspoken meaning and a lot of what is left unsaid.

"The study of the speaker meaning," "the study of contextual meaning," and "the study of how more is transmitted than is uttered," according to George Yule (1996). Various implicatures, such as 'rules,' are taken into account when analysing a dialogue. They are regarded to be virtually universally valid and refer to the quality, quantity, relevance, and method of discourse. According to George Yule, "Pragmatics is the study of the relationships between linguistic forms and the users of those forms" (1996). Pragmatics, by George Yule, was published in 1996.

"Pragmatists are interested in what isn't expressly conveyed and how we comprehend utterances in different settings," says Geoffrey Finch (2000). They are more concerned with the force of what is said than with its meaning, that is, with what is communicated by an utterance's manner and style."

1.3 Discourse Analysis DA

Within linguistics, discourse analysis is defined as an interdisciplinary study of discourse. The study of how language is used in texts and contexts is known as discourse analysis. Discourse analysis, often known as discourse studies, emerged as a field of study in the 1970s. Discourse analysis is a broad phrase that encompasses a variety of approaches to analysing discourse. Discourse analysis, like the term discourse, has numerous meanings according to scholars in many fields. The word discourse is derived from the Latin word *discursus*, which means "to go back and forth." It's been used to denote simple verbal communication. "*Discourse is a stretch of language believed to be meaningful, cohesive, and coherent,*" according to Cook (1989:156), referenced in David Nunan (1993:05).

Discourse analysis is the study of spoken language in sections larger than a single sentence. Coherence, which is based on semantic transparency, and cohesion, which is achieved by formal mechanisms such as sentence connectors and anaphoric elements, are the two fundamental features of successful discourse.

Different paradigms have influenced the discourse, according to Deborah Schiffrin (1994) and others. It's usually defined in one of two ways: (1) above the sentence language, and (2) language in use. Both definitions are based on two major twentieth-century language trends: "*formalism or structuralism*" and "*functionalism.*" According to Cameron (2011), those who believe in the second definition of discourse believe *that "language is employed to mean and do something; this meaning and doing are tied to the context of its usage."* Within the traditions of discourse analysis, the prominent approach in American discourse analysis, "**conversation analysis**," has also been identified (Deborah Schiffrin, 1994). (Michael Mc Carthy 1991). One of the key theoretical perspectives and approaches used in discourse analysis is "conversation analysis."

Conversation, according to David Nunan (1993), is defined as spoken interactions between two or more people that are conducted for social reasons rather than for the exchange of goods and services. "This type of research aims to characterise and explain how talks work," Nunan explains. According to conversation specialists, "conversation is the primary way by which individuals come together, communicate information, negotiate, and

maintain social interactions" (Discourse Analysis: An Introduction, 2012). Examining the conversation, the goal of "CA" is to characterise, evaluate, and comprehend conversation as a fundamental and integral aspect of human social life. CA is a well-established tradition with its own set of methods and analytical procedures, as well as a vast body of evidence.

The study of context, discourse, text, and function is the goal of discourse analysis and pragmatics. Brown Gillian & George Yule, Betty J. Birner, and Geoffrey Finch were among the theorists who looked into these issues. From Brown Gillian & George Yule's (1983:26) expression, one might deduce that discourse analysis entails "doing syntax and semantics" but primarily "doing pragmatics." The study of how people use language to conduct speech acts with performative sentences is known as pragmatics. Performative sentences, according to Bruce M. Race and Diane P. Levine, are utterances that perform speech acts. A performative verb is a verb in English grammar and speech-act theory that expresses the type of speech act being performed, such as promise, invite, apologise, anticipate, vow, request, warn, insist, and forbid. Also known as a performative utterance or a speech act verb. Speakers, too, can give an utterance of both social and practical meaning. The social meaning of an utterance informs the listener about the speaker's social identity, whereas effective meaning transmits the speaker's feelings.

One of the pragmatics' primary limitations, according to Fairclough, is its individualism. The actions taken are interpreted in terms of the strategies used by the individual speaker to achieve his or her goals. It overstates the extent to which people manipulate language for their specific objectives because people are often forced to derive their identities from societal conventions of speaking and writing that cannot be rebuilt on occasion by speakers. People use conventions rather than following them, which is evident. As a result, according to Fairclough (1989), "Pragmatics frequently appears to characterise discourse as it might be in a better world, rather than discourse as it is."

1.4 Discourse Communities

Depending on the group, people will communicate and exchange knowledge in different ways. A discourse community is a name given to this group. Discourse Community refers to a group of people who are working toward a common goal. They achieve their

objectives by encouraging community members to communicate with one another. A discourse community is a phrase used in composition studies and sociolinguistics to describe a group of people who share particular language-using practices and believe that discourse functions inside the community.

"A group of people who engage in the same activity, such as members of a corporation or organization who meet regularly, or students who attend the same university," says Paltridge (2006). A discourse community's members have a certain manner of speaking with one another. They usually have similar goals and may share similar values and beliefs... a person is frequently a member of multiple discourse communities. Someone could be a university student or a social organisation volunteer."

A discourse community, according to Swales (1990), is *"a group with some shared common goals, some communication methods, and some manner of providing and exchanging information among its members." The community has its genres, as well as its jargon and vocabularies."*

Discourse communities can assist you in writing in cases where the community has a certain language and writing purpose, as well as guide your writing. Audience (who you're writing to), exigencies (the problem you're writing to solve), and limits are the aspects that makeup discourse communities and they can help you figure out what's the ideal way to tackle rhetorical situations (limitations you have to factor into your writing). Knowing who you're writing for and what kind of discourse community you're writing for can help you organise your thoughts and get your message over to the audience.

Six features of a Discourse Community were defined by John Swales in "The Concept of Discourse Community." He went on to say that if a community lacks all of these characteristics, it isn't a Discourse Community.

1. A discourse community has a set of public goals that are broadly agreed upon.
2. The members of a discourse community have communication mechanisms in place.
3. The basic goal of a discourse community's participative method is to give information and feedback.
4. A discourse community uses and owns one or more genres to achieve its aims through communication.
5. In addition to having genres, a discourse community has developed its lexis.

6. There must be a specific number of people, who have a certain level of relevant content and discourses knowledge in the community.

Discourse communities arise as a result of a shared need for rules about how to use language, so it's no surprise that they're most common in the workplace. "Regulate social relations both within the group and its dealings with outsiders," Patricia Bizzell says of a discourse community's procedures (Academic Discourse and Critical Consciousness, 1992).

1.5 Discourse and Identities

Identity is defined in the broadest sense as to how people present themselves to one another. Our social universe is organised around the concept of identity. It is increasingly seen as something that is actively and publicly achieved in conversation throughout the social sciences and humanities. Rather than being clearly expressed, the values and beliefs that underpin literature are frequently veiled. 'Texts are never ideology-free, nor can they be detached from the social realities they help to preserve,' writes Threagold (1989). In this branch of discourse analysis, experts attempt to detect, understand, and explain the relationship between language and social norms and values. Its goal is to provide a means of exploring and, possibly, questioning some of the hidden and 'out of sight' social, cultural, and political values that underpin spoken and written discourse.

The concept of 'identity,' according to Taylor (1989), was unimaginable before the sixteenth century. It is now a deeply theorised, academic notion that is a paradigmatic product of its historical circumstances, established and reinvented in strategic ways by the era or movement in which it emerges, as well as the preoccupations of its theorists. In discourse analysis, as well as many other disciplines in the social sciences, 'identity' has recently become a well-accepted and distinct topic of investigation. The topic has made unparalleled inroads into popular culture, pervading everything from self-help literature to television chat programmes' pseudo-therapy. An Internet search on the term 'identity' in 2005 finds a fascination with 'identity fraud,' 'identification cards,' and 'identity theft,' all of which speak to a common-sense understanding of the term as something that people own; a personal item that can be authenticated or fabricated.

A person can have multiple identities, each of which serves a distinct purpose at different times. They may have a woman's identity, a mother's identity, and a teacher's identity. The way people use language and interact with others are examples of how they

reveal their identities. Identities do not emerge naturally; they are largely constructed via the use of discourse.

The information people give out about themselves to demonstrate their identity is heavily influenced by the context, occasion, and goal of the conversation. Thomas (2004) looked at how people express themselves in online chat rooms; she looked at how girls used words and images to create online identities that were distinct from their offline identities to achieve their goals. To demonstrate, Thomas plays a video from Violetta's lecture, in which she says, "I'd have full typing styles for people." For example, if I were trying to deceive someone, I'd make them believe I was someone else. I'd type a lot differently than I usually do; a person's typing style, like their voices, might lead them in the right direction." (Thomas, 2004).

The importance of language in social identity cannot be overstated. People's words and the manner they express them help others comprehend who they are. They assign values to one another based on what they say. This can lead to people misinterpreting and misjudging one another based on societal language roles. For example, socioeconomic class influences how speakers show themselves to one another through spoken and written discourse. 'The use of language is an act of identity...a mechanism by which people transmit to one another what sorts of people we are,' Cameron (2003) asserts. Language and discourse are also crucial in the development and negotiation of identities in other ways.

Individual and collective identities, for example, are distinguished from each other in the construction of identities by distinct types of agents and communication processes. In most cases, when we speak with a friend, we are negotiating our own identities as individuals. If we depict ourselves as depressed, for example, we will be responsible for the picture we project. In a public meeting, on the other hand, we may be speaking as members of a group, such as a political party, and at least part of our discursive constructions will engage the community we represent. All of them point to 'Identities types,' which are primarily discursively formed identities that are influenced by a variety of social circumstances. In this respect, though, Giddens sees identity as a series of "choices" that one makes about oneself and one's lifestyle regularly basis. It is a process, not a condition or a set of personal characteristics. Identities develop via affiliation, decisions, and the ascriptions of others, according to Litosseliti (2002).

Identities are conveyed in a variety of ways. They can be openly discussed and concentrated on, or they can be conveyed implicitly and symbolically. Most scholars agree that "any component of language can become indexical of social identities" when it comes to indexicality as an identification process. The indexicality of linguistic forms reveals how they relate to various identities. When someone declares themselves to be a "good mother" or a "Manchester United fan," for example, they are actively adopting their identity. People on a political panel may declare themselves to be "genuine conservatives" and then lie about and negotiate the criteria for membership in those groups. Indexicality is founded on the premise that symbols, not just linguistic ones, would 'index' or point to parts of the social context, according to Silverstein (1976). To put it another way, language traits can be used to index social meanings, which helps to form gender identities.

1.6 Discourse and Gender Relations

Most discourse analysts believe that discourse plays a significant role in the production and reproduction of social reality. Discourse analysis investigated the relationship between the use of language and the biological category of humans in this domain. Gender, on the other hand, is today seen as more than just the sex of the speaker or writer, but also a social category. Discourse and gender research are an interdisciplinary effort including researchers from linguistics, speech communication, and other fields. A man's linguistic performance demonstrates that he is a man in a specific social situation and of a specific social class. In their interpersonal connections, people express themselves in a variety of ways, including through language and other types of communication. The majority of this is accomplished unintentionally when we "repeat actions" such as gestures and movement, and the way we use language to indicate a specific identity. These aren't inherent behaviours; they're learned through social interaction.

Language and Women's Place is the title of her book. Lakoff (1975) suggested a concept she dubbed "women's language," which is distinct from "men's language." She claimed that this language had characteristics such as the use of overly polite forms, the avoidance of expletives, a larger use of diminutives and euphemisms...and the use of specific words like "adorable," "charming," and "sweet" vs "excellent," "terrific." In his book *You Just Don't Understand*, Tannen (1990) stated that boys and girls learn distinct

methods of using language and communicating with others as they grow up. To put it another way, they belong to distinct subcultures.

When studying the relationship between language and gender, researchers focused on conceptions of dominance. The dominance approach, as exemplified by Spender's *Man-Made Language* (1980), interprets inequalities in language use as a result of men's power over women. This viewpoint emphasises the distribution of power in society, arguing that women's language reflects their inferior status in society. Men force women to speak in a certain way to maintain male dominance and female subjugation in society. The male's use of language and gestures to demonstrate dominance is supposed to serve as a reminder to women of their social subordination (Zimmerman 1983). Litosseliti (2002) argues that focusing on gender identity and discourse necessitates an examination of power dynamics. Men and women's language choices demonstrate who is in charge and whose ideals will prevail and rule. Both the dominance and difference approaches are questioned from a critical stance; Cameron (1998) claims that gender expression is always context-specific. As a result, he recommends looking at how people in specific social and cultural relationships use language to express gender.

1.7 Critical Discourse Analysis' Development: Transition Framework

Several researchers have influenced Critical Discourse Analysis, including Norman Fairclough (1989; Fairclough and Chouliaraki 1999), Teun van Dijk (1993a, 1993b), and Ruth Wodak (1989, 1999). Critical Discourse Analysis is a shared perspective on performing linguistics, semiotics, or discourse analysis, according to (Van Dijk 1993:131). The relationship between context and language was studied with increasing interest between the mid-1960s and the early 1970s. Meanwhile, several academics have switched their attention to a critical approach to language studies. Pecheux (1975), a French academic, was one of the first, with an approach that was based on the work of Russian theorists Bakhtin (1981) and Volosinov (1973).

In the late 1970s, critical linguistics was commonly associated with the publishing of significant works by a group of theorists including Roger Fowler, Gunther Kress, Robert Hodge, and Tony Trew. Many of them asserted that there is a significant link between linguistic structure and social structure; as a result, this group began to take a more critical

approach to language studies, coining the name "Critical Linguistics." They directed "Critical Linguistics" study into other areas such as gender studies and others over time. Critical linguistics is said to be based on M.A.K. Halliday's Systemic Functional Linguistics "SFL," which is also known as Functional Linguistics Grammar "SFG." "SFL," on which critical discourse analysts also base their analysis, is a language approach developed primarily in the 1960s by M.A.K. Halliday. It is made up of two parts: systemic and functional grammar. Functional grammar strives to disclose that language is a method of social interaction, while systemic grammar aims to explain the internal relations in language as a system.

In the late 1970s, critical discourse analysis arose from critical linguistics, and the terms are often used interchangeably. The word "Critical Linguistics" appears to have just lately come to symbolise the theory formerly known as "Critical Linguistics." Furthermore, some of the concepts of CDA may be found in Critical Theory, which was associated with a group of Frankfurt School and other neo-Marxist theorists before the Second World War. All of them were used as starting points for illustrating the goals and concepts of Critical Discourse Analysis.

1.8 Critical Discourse Analysis: Major Tenets

Since the 1990s, "CDA" has been significantly developed. Some theorists distinguish between critical discourse analysis (CDA) and critical discourse studies (CDS), while others use the terms interchangeably. Critical Discourse Analysis, according to Gee (2004), is a type of analysis influenced by Fairclough, Kress, Wodak, van Dijk van Leeuwen, and others. Furthermore, theorists believe that the broad term Critical Discourse Analysis is considered a broad movement with various perspectives and approaches. CDA aims to reveal connections between discourse practices, social practices, and social structures that are otherwise invisible to the layperson.

"CDA is a type of discourse analysis research that focuses on how text and speech are used to enact, reproduce, and challenge social power abuse, dominance, and inequality in the social and political arena." (Teun, Van Dijk, 2008:85)

Fairclough and Wodak discuss several key tenets in *Critical Discourse Analysis* (1997). So, here's a rundown of what's been mentioned in major studies:

- CDA deals with social issues;
- Power relations are discursive, and discourse is how they are exerted.
- Society and culture shape and are shaped by discourse;
- Discourse has an ideological role.;
- Discourse is historical, and it can be interpreted in light of its historical context.
- CDA is interpretative and explanatory; it goes beyond textual analysis; CDA has an ethical perspective. Permission must be obtained, and any concerns about the privacy of persons or specified institutions must be carefully evaluated.

Van Dijk (1995:17) claims that (not all) CDA work may be defined by the following major criteria, which can help determine its utility and distinguish it from other discourse research. Instead of being paradigm-oriented, CDA is problem- or issue-oriented. It efficiently investigates significant societal issues (such as sexism, racism, and other forms of inequality). CDA is neither a school, a field, nor a sub-discipline of discourse analysis; rather, it is an openly critical strategy, perspective, or stance for studying text and speech.

CDA work is often inter- or transdisciplinary and focuses on the relationships between discourse and society to fully analyse social problems or challenges. Its research (may) look at all levels and dimensions of discourse, including grammar (phonology, syntax, and semantics), style, rhetoric, schematic organisation, speech acts, pragmatic tactics, and interaction. Many CDA studies, however, are not confined to these exclusively "verbal approaches to discourse," but also consider another semiotic component of communication event (images, video, sound, music, gestures, and so on). Moreover, most of CDA's work focuses on the discursively enacted or legitimised structures and strategies of dominance and resistance in social relationships based on class, gender, ethnicity, race, sexual orientation, language, religion, age, nationality, or world region. Furthermore, much of CDA's work focuses on the underlying ideologies that contribute to the reproduction of resistance to domination or inequality. CDA focuses on manipulative, legitimising, and other discursive methods of influencing people's thinking (and subsequently their actions) in the interests of the powerful.

What can be deduced from all of this is that most scholars define CDA in terms of the approach they use in the study, as well as its relationship to its origins as Systemic Functional Linguistics and critical linguistics, as well as its doctrines, purposes, and functions.

1.9 Critical Discourse Analysis: Approaches and Analysis Frameworks

CDA takes a variety of approaches. There are primarily two common models among such approaches. Wodak's discourse-historical approach is the first, and Fairclough's three-dimensional model approach is the second. Scholars have investigated the organisation of the European Union (e.g., Iedema and Wodak, 1999) and the discursive creation of national identities using the discourse-historical approach (e.g., de Cillia et al., 1999; Wodak et al., 1999). The discourse-historical approach has three key and linked elements. Interdisciplinary, triangulation, fieldwork, and discourse context are among them.

To begin with, the discourse-historical method is distinguished by its multidisciplinary nature. De Cillia et al. (1999), for example, combined historical, socio-political, and linguistic aspects in their study of the discursive development of Austrian country and national identities. To emphasise intertextuality, the content of an utterance must be contrasted with historical contexts and organisational realities. To keep loyal to the notion of interdisciplinarity, which is an important element of the method, texts must be read by experts in different fields (Wodak et al., 1990:57). The principle of triangulation is the second distinguishing feature. The theoretical justification of preferred readings of discursive events is required (Wodak, 2001:65). Another reason why Wodak (2001) recommended triangulation in the discourse-historical approach is to reduce biases by combining multiple approaches and methods, as well as distinct empirical data and background information.

The interconnectivity of discursive and other social behaviours, as well as structures, can be explored through triangulation (Titscher et al., 2000:157). Third, as a precondition for any further analysis and theorising, the study should always include fieldwork to examine the research subject from the inside (Wodak, 2001:68).

A piece of discourse is embedded inside the socio-cultural practice at several levels, according to Fairclough's three-dimensional technique of discourse analysis: "in the immediate circumstance, in the larger institution or organisation, and at a societal level" (Fairclough, 1995:97).

The Critical Discourse Analysis approach of Fairclough focuses on the study of discursive events, which are defined as "instances of language usage, studied as text, discursive practice, and social practice" (Fairclough, 1993, p.138). As a result, a discursive event includes texts, as well as discursive, as well as discursive, practices (text generation and interpretation) and social practices (including situational, institutional and societal practice).

Fairclough suggested a three-dimensional framework that might be used to link micro levels of language usage to broader dimensions of social practice in multiple significant publications, including *Language and Power* (1989), *Discourse and Social Change* (1992), and *Critical Discourse Analysis* (1995). The idea of "order of discourse," which refers to the sum of all discourses that are in practice within a certain social domain or institution (such as the university), can be used to examine social practice (Fairclough, 1993). Every communicative or discursive event has three dimensions: text, discursive practice, and social practice, all of which should be examined:

1. Text: lexicalization, grammar, coherence, and text structure are all linguistic elements of a text.
2. Discursive practice: processes associated with text generation and consumption, such as utterance "force," coherence, intertextuality, and interdiscursivity.
3. Social practice the discursive event's institutional and organisational contexts, as well as the discourse's fundamental effects.

The three aspects of description, interpretation, and explanation are the foundations of Fairclough's method, on which this thesis was based. The three dimensions of discourses correspond to three analytical traditions, according to Fairclough (1992; 1995): the linguistics tradition, which emphasises close textual and linguistic analysis; the macro-sociological tradition, which emphasises social structures; and the interpretive or micro-sociological tradition, which emphasises individual action and agency.

1.10 Power and Discourse Relations

Understanding the nature of social power and dominance is a necessary premise for effective CDA. In the field of Critical Discourse Analysis, power is a crucial term. Power has long been a contentious topic, as evidenced by the many different theories of power. This concept is extremely important to social science theorists. Any form of language use, whether text or talk, is a form of social practice, according to CDA theory (Wodak, 2007). CDA looks into how speech contributes to and sustains social and political inequity, power abuse, and dominance. According to Fairclough and Wodak (1996), the discursive event and the context have a dialectical relationship; every discourse is both socially constitutive and socially formed. They emphasise that discursive processes have ideological impacts; yet, the audience is frequently unaware of these ideological functions, as well as power dynamics in discourse. As a result, CDA attempts to bring these previously unseen aspects to light.

Power, according to Max Weber, is an element of dominance. Power, according to Weber, is held not only by the state but also by other sovereign groups such as companies and the church. Power, according to Weber, is "the likelihood that an actor in a social relationship would be able to carry out his will despite opposition." Furthermore, Weber is concerned with the state as an organisation with a monopoly of force as well as the source of the formal authority that activates legal power. In this context, institutional power refers to the asymmetrical roles played by institutional representatives and clients who must adhere to institutional rules (Language and Power 2008:04). In democratic institutions, this power must be legitimised and justified through discourse for people to accept it. As a result, when people consider the exercise of power as legitimate, it becomes authority (an adapted example, Language and Power 2008:03).

The essence of power, according to Fowler (1985) and van Dijk (1996), is a type of relationship in which asymmetry and control are invariably present. They suggest that through the use of language, this asymmetry becomes powerful. "Power is the ability of persons and institutions to dominate the behaviour and material life of others," writes Fowler (1985). Power, he claims, is a transitive notion implying an unbalanced relationship. As a result, when we discuss power, we normally refer to relationships such as those between parents and children, employers and employees, doctors and patients, governments and

citizens, and so on. Language, according to Fowler, is an instrument for enforcing and exploiting existing positions of authority and privilege in specific ways, such as through regulations or instructions, and its use creates the statuses and roles that allow people to exert power. Similarly, van Dijk (1996) states that social power is a type of control that one group has over another, and that power is a key concept in analyzing group relations in society.

'An exercises power over B when A affects B in a manner opposed to B's interest,' says Lukes (1974: 34). Finally, if institutions can shape one's values, they will be able to regulate the ways of doing things that are primarily against one's genuine interests. Andrea Mayr (2008:13) emphasises that this usually occurs through discourse and power's ability to act ideologically. As Gramsci (1971) points out, there is no evading the fact that dominating groups do their best to maintain their dominance. They must maintain two adequate hegemonic functions: establishing consent "legitimacy" among the public and developing authority by increasing coercion capability through institutions such as "the police, the legal system, prisons, and so on." Andrea Mayr (2008:14) says:

"...the less coercion dominant groups need to use, the more legitimacy they have... The more commonsensical ('naturalised,' in Marx's terms) discourses and behaviours appear, the greater dominant groups' power to govern by 'consent.'" (Language and power, 2008)

It is critical to refer to Michel Foucault's views while dealing with the issue of power. Power has been discussed in new domains such as medicine, human sexuality, and feminist analysis as a result of his work. Power, or the social power of groups or institutions, is described as the power held by those who have privileged access to social resources such as education, expertise, and wealth, according to studies. The core premise of Foucault is that the relationship between individuals and institutions is the best place to observe power in operation. There are power interactions between social groupings in institutions, according to Norman Fairclough (1989:34), such as between women and men, parents and children, employees and employers, to name a few, that are not peculiar to a single organisation.

M. Foucault is fascinated by the topic, "How does power act in society?" He says that "power must be viewed as something that circulates or merely acts as a chain" (1980:98). According to M. Foucault, power is a relational quality that is put into action rather than a static quality.

"... Strengthening functions Individuals do not simply circulate in power networks; they have the ability to both surrenders to and exercise this power. They are never inactive or eager targets for the power; they are always relaying. To put it another way, people are the conduits through which power flows. They aren't exposed to it."
(Society Must be Defended 29).

Power, according to Foucault, is inextricably linked to knowledge. *'Knowledge and power are inextricably linked.'* says M. Foucault. *'Without the correlative constitution of a field of knowledge, there is no power connection, and there is no knowing that does not assume and constitute power relations at the same time* (Foucault, 1977).

According to Norman Fairclough (1989), power in discourse is concerned with discourse as a site for the exercise and enactment of power relations. In discourse analysis, power is defined as the use of language in a conversation that allows a person with high status and knowledge to take control of the discourse and so have more power. According to Atawneh (2009), language is used to retain authority.

1.11 Feminist Interpretation of Power and Empowerment

One of the most important works in feminist theory is devoted to criticizing women's subordination and disempowerment. Power is also the main insight in feminist theory. A relationship of oppressive or unjust power-over is described as power. From a variety of theoretical perspectives, many feminists have argued for redefining power as a capacity or skill, specifically the potential to empower or transform oneself and others. As a result, feminists tend to believe in the power in power in terms of control over rather than the power over. Women's empowerment is seen by some feminists as a method for accomplishing development goals. Individual development and interests are top of mind for them. Other feminists, according to Kabeer (1999), are concerned with power relations.

Understanding oppression dynamics and internalized oppression is required to interpret 'power over' from a feminist perspective. As a result, empowerment encompasses practices that encourage people to believe they are capable and entitled to make decisions. According to feminists and other social theorists, societies assign a specific set of abilities to social categories of people. Rowland (1997) defines empowerment as the process of removing negative social constructs such that people believe they have the ability and right to act and influence decisions.

Women's Empowerment is sought on "intrinsic grounds," as a process through which women obtain autonomy or self-determination, and as a means of abolishing patriarchy. Feminists believe that the major purpose of Women's empowerment entails questioning, destabilising, and eventually changing the patriarchal gender system. Women's empowerment, according to feminists, must begin with the establishment of a unique 'time and space' for women to reflect on their lives critically, gain new understanding, and organize and act for change. As part of the empowerment process, both the condition and status of women in society must be addressed.

1.12 Ideology in Critical Discourse Analysis

Critical discourse analysis (CDA) is a foundational discipline that has been used to solve questions about the relationships between language, society, power, identity, and ideology. The goal of CDA is to expose the underlying covert objective that is left unsaid in the discourse. This latter sees language as a powerful tool for establishing specific ideologies and identities as dominant in a society. Language is essential for communicating, changing, and, most importantly, reproducing ideologies. In the social sciences and other fields, ideology is a complicated concept. It is often used due to its broad and flexible definitions. The French philosopher Destutt de Tracy coined the term "ideology" in 1796, at least in print.

De Tracy's ideology, based on Enlightenment ideas, was to be the new foundation of science. The name 'ideology,' on the other hand, quickly evolved to refer to concepts rather than the new science proposed by de Tracy. This turn of events is generally attributed to Napoléon Bonaparte's opposition to new science, which he claimed was misleading and distant from reality. Napoleon's ideology, according to Thompson (1990), is untrue. Few individuals would call themselves ideologists, he points out.

Thompson (1990) reformulates the concept of ideology in his book *Ideology and Modern Culture*. He uses the terms 'neutral conceptions of ideology' and 'critical conceptions of ideology' in two broads but very different ways. And he begins with a straightforward definition. "Meaning in the service of power" is how ideology is defined (ibid. p.7).

'Ideology is a system of representations that seek to sustain existing class domination relations by orienting individuals towards the past rather than the future, or towards images and ideals that obscure class relations and detract from the collective pursuit of social change.' writes Thompson. (Thompson, 1990, p.41)

Thompson expands on this term, maintaining the notion that studying ideology is a critical undertaking. He also makes changes to the definition. For starters, the definition of ideology must be misleading. From Thompson, we move on to Fairclough's understanding of ideology. Ideologies, according to Fairclough and Wodak (1997), are "certain modes of describing and building society that sustain unequal power, dominance, and exploitation." As a result, ideologies may be used to legitimise dominance. Fairclough (1995) adds to John B. Thompson's (1990) definition of ideology by saying that ideology is "meaning in the service of power." Ideologies, according to critical discourse analysts, are how the social dominance of the majority of dominant group members is justified, condoned, and accepted as legitimate and common sense (Language and power, 2008). Ideologies are systems of ideas that are commonly referred to as "beliefs" in psychology, particularly social and political ideas that are shared by a social group, such as communism, feminism, sexism, and other examples of widespread ideologies. However, they are not socially shared concepts like socio-cultural knowledge or social attitudes.

Ideology, in sociological terms, refers to a person's total perspective, which includes their culture, values, beliefs, assumptions, and expectations for themselves and others. Ideology provides a sense of self within society as well as of other people. It is a crucial concept in sociology and a basic part of sociologists' research since it shapes social life and its function in fundamental and powerful ways. People, especially in the media, frequently use the term "ideology" to refer to a specific ideology rather than the notion itself, such as "radical Islamic ideology" or "white power ideology. There is a focus on what is referred to as the dominant ideology even in sociology.

Critical Discourse Analysis aims to reveal how ideological presuppositions hide beneath the surface structures of textual language choices (Machin & Mayr, 2012). Furthermore, ideology, as a system of ideas, creates and directs society's major power centres. To summarise this theoretical understanding of ideology, it might be defined as "a system of representations that conceals and misleads and hence serves to maintain dominance relationships." (Thompson, p.55, 1990). Because discursive practices are embedded in social structures that are primarily constructed, evaluated, and legitimised in and through language, it is necessary to investigate their discursive manifestations to have a greater understanding of ideology, how it works, and how it is created, altered, and replicated.

1.13 Conclusion

This chapter seeks to present a broad overview of the relatively new field of "Critical Discourse Analysis" as well as some insight into it. This chapter tries to cover the fundamentals of CDA and gradually introduces the analyst to a variety of approaches and analysis frameworks. Once again, it was discovered that CDA questions, which were solely focused on its approaches, were considered in terms of valid plurality and multiplicity. We focused a lot of time on the most well-known approaches, such as the three-dimensional model and the discourse-historical approach. The main purpose of this chapter is to raise awareness of several important concepts including pragmatics, discourse communities, identities, and gender relations. Ideology in discourse, in addition to power. Power is also the main insight in feminist theory. This chapter seeks to present some needs in the area while also appreciating what has been accomplished in the field of discourse research.

CHAPTER Two

Research on Women's Empowerment and NGOs

Section One Women's Empowerment

Introduction

“Incredible change happens in your life when you decide to take control of what you do have power over instead of craving control over what you don't.”

Steve Maraboli

Researchers might use a literature review to gain knowledge and guidance about their research topic. It displays past published work by academics and researchers on the topic (Sekaram, 1992:37). The current study aims to encompass the key characteristics of women's empowerment and encircle the essential aspects that have been identified in earlier studies undertaken in various parts of the world. Researchers and practitioners interested in gender issues are increasingly interested in the concept of empowerment. This part aims to understand the empowerment process and the concept of women's empowerment. It also tends to discuss the fundamental concepts of women's empowerment and develop some ways for achieving women's empowerment to resist disempowerment. According to Steve when you choose to focus on what you can control rather than what you can't, your life undergoes remarkable progress.

During the last few decades, empowerment has become a prominent topic of discussion at all meetings, seminars, symposiums, and workshops focused on the country's human development and socioeconomic advancement. Many international organizations, including the major UN agencies, use women empowerment as one of their methods in all policies involving fertility behaviour and demographic transition, child welfare, infant mortality, economic growth, and poverty reduction (Kabeer, 2001). This literature is reviewed in the following headings.

2.1 Worldwide Status of Women

Half of the world's population is made up of women, while the other half relies on them explicitly or implicitly. Despite their major contributions to civilisation, women's standing in most parts of the world is not equivalent to men's, and they are handled unequally. (Rahman and Naoroze, 2007). Women's position is hampered by the fact that they have fewer opportunities for property, credit, education, talent, and paid jobs than men. Around two billion people worldwide are considered poor, with women accounting for two-thirds of those who are poor (ESCAP, 2002). Women work more hours than men, yet earn less because they do 60% of all unpaid labour (UN, 2007). Despite their contributions to the global economy and hard work, women hold only 1% of the total global resources (Al Mughairy, 2004). It was also shown that women fall behind their male counterparts in terms of schooling. According to studies, over 10 million more girls drop out of school than boys (Turquet, et al. 2008). Women account for two-thirds of the world's illiterates (UNESCO, 2006). Furthermore, due to their lower socioeconomic status, lack of education, and ignorance, women face greater health risks than males. Every year, at least half a million women die as a result of pregnancy problems or disorders related to pregnancy that might be prevented (WHO, 2005). To put it another way, one woman dies every minute as a result of pregnancy-related problems or childbirth (UN, 2007). Since 1990, the number of HIV-positive women has increased worldwide (UN, 2008). In most regions of the world, women's reproductive rights are frequently infringed.

Early marriages cause challenges for girls and diminish their economic, educational, and awareness position. In South Asia, nearly half of young women (approximately 10 million) marry before they turn 18. (UNICEF, 2005). Women's violence is also a significant social issue. Domestic, sexual, and physical abuse has a significant impact on a vast number of women all over the world. According to a cross-country survey, 15 to 71 per cent of women are victims of domestic violence at some point in their lives (WHO, 2005a). In Australia, Canada, Israel, South Africa, and the United States, 40 to 70 per cent of female homicides were committed by their partners, according to another study (WHO, 2002).

Another crime in which the majority of the victims are women is human trafficking. According to research, 80 per cent of the 800,000 people trafficked across borders are women and girls, with the majority being coerced into commercial sex (US Department of State, 2005). Gender inequality can also be apparent in political institutions, where a lack of female representation prevents lawmakers from enacting legislation that protects women, promotes gender equality, and improves their socioeconomic standing. Women make up less than 10% of parliamentarians in one-third of developing countries (UN, 2008). In addition, women all around the world are subjected to a variety of other adversities. Women have a hard time succeeding in male-dominated fields.; therefore, it is vital to take appropriate actions to improve women's conditions by creating a supportive environment for them. This goal can only be reached by bringing attention to women's issues and undertaking intensive research to find strategies to handle the situation.

2.2 The Status of Women in the Islamic World

More than half of the world's women are Muslim, and they live in nearly fifty Muslim-majority countries. In the Islamic world, women incur additional difficulties than women in other parts of the world. They only have limited access to the outside world. They are enslaved by patriarchal family structures, in which males are regarded as keepers of women. Early marriages, honour killings, and high fertility, as well as a lack of control over money, a lower level of education, restricted mobility, less participation in jobs, and a lack of freedom of choice, are all challenges that Muslim women face (Kishor, 2000; Sidani, 2005). So, many problems lower the status of women as compared to men; as a result, drastic actions to enhance women's lives are required, because healthy, educated, and empowered women may affect change in their own lives as well as in society. It is the responsibility of social scientists to propose feasible methods by conducting relevant studies to discover the socio-cultural variables that obstruct women's advancement in all sectors of life. This study tackles the case of Algerian non-governmental organisations to be worthy of mention in the next chapters of the research.

2.3 The Status of Women in Algeria

Some Historical Backgrounds

Algeria gained independence from France in 1962 following a long battle for national liberation. According to Sangeeta Sinha (2012), women had a crucial role in the revolution led by the FLN. They served as nurses, cooks, spies, and occasionally combatants. They paid a high price for their involvement. Women were expected to return to their homes and resume their usual roles at the end of the conflict. Algerians, like many other newly independent nations at the time, were confronted with the issue of their identity and how it should be reflected in the nation's unity. The French and Algerians had been segregated by colonisation, frequently for religious reasons. The political elites established Islam as the uniting principle in the post-independence era.

As a result, once the country gained independence, women received no advantages from their participation in the battle or for their sacrifices during the independence war. The battle for independence sowed the seeds of women's marginalization. The extended independence war had resulted in the development of many factions based on regional disparities (Charrad 2001). After defending people against colonial dominance, these "kin-based groups" pursued political power in the nation-building process after 1962.

Charrad examines women's rights and status in post-independence Algeria within this paradigm (2001). Family Law was held captive in the midst of this nation-building turmoil since it revolved around the question of Algerian society's future. According to Charrad (2001), the Algerian political elite exploited tribal affiliations to gain power. In this power battle, the army emerged as the most powerful entity, and it could also hold these tensions at bay. Women's status remained undetermined in the midst of the power struggle, and the issue of Family Law was put on hold until 1984. When it was passed, women were essentially confined to the status of second-class citizens, with no or limited rights.

Women obtained civil and political rights during President Ben Bella's government (1962-1965). During this period, the right to vote and the ability to run for political office were both granted (Benoune 1995). "Any discrimination based on sex, race, or occupation

is prohibited," states Article 39 of the constitution. "All political, economic, social, and cultural rights of Algerian women are protected by the constitution," says Article 42. (Lazarus 2010). Despite constitutional provisions, women did not make significant headway, though female attendance in schools climbed from 1.5 million in 1967 to 1.5 million in 1977. The 1984 Family Law was enacted during Benjedid's presidency in 1984.

Algeria's socioeconomic problems deteriorated under Chadli Benjedid's presidency, driven by overcrowding, rising unemployment, a severe housing shortage in metropolitan areas, and the presence of a huge alienated, unhappy populace that had given up hope of finding work. The situation was aggravated by Benjedid's strategy of Arabization of schools, which created a divide between French-educated young who had access to lucrative foreign jobs and Arabic-speaking youth who were usually unemployed. Furthermore, the influx of Arabic teachers from Egypt meant that many pro-Muslim Brotherhood teachers disseminated their violent ideology in schools and mosques (Gera 2007:79 in Lazarus 2010).

The injustices meted out to women in the post-independence years had their beginnings in the pre-independence years when the French used their divide and rule strategy to successfully split society between French-speaking elites and Arabic-speaking underlings. Women with only minimal French skills were made silent almost immediately. Despite their participation in the independence battle, the secularist political ideology was swept aside to unite the country under Islam. During President Ben Bella's tenure, women were granted several political and social privileges in the years after independence.

However, this was short-lived, since Algerian traditionalism resurfaced in the form of Family Law after 1966. The Sharia-based family law was in direct conflict with the country's Constitution, which guaranteed equal rights to all citizens. In 1984, the Family Law was eventually passed, relegating women to traditional duties with no means of appeal. To maintain power, the government pitted various parties against one another, attempting to avoid any open confrontation with fundamentalist groups. In the 1990s, the GIA began to wage civil war against the civilian population. Killings and disappearances were widespread during this decade. Women's violence was also at some all high. Women who did not wear the veil or who were seen without it were harshly tortured and often killed. Women appeared to have been effectively suppressed by the beginning of the century.

Despite its oil reserves, the country was now regressing rather than growing toward economic prosperity.

It is vital to stress that women have not simply become passive observers over time. Algerian feminists continued to struggle for their rights even though they were putting their lives at risk. Indeed, there have been waves of activism in which women have pushed for their rights in the face of adversity. Women Living Under Muslim Law (WLUML), a non-profit organisation, has played an important role in this fight for justice by giving them a venue to express their dissatisfaction. Several other organisations and human rights organisations have continued to assist Algerian women in their fight. It would not be an exaggeration to argue that the Algerian woman's life has been irreversibly changed as a result of the colonial wars and post-independence battles.

Patriarchy is dominated the social system in developing countries. This arrangement promotes rigorous labour division and limits women's freedom of movement. It specifies women's place in the workplace. The status of a common woman is linked to her family, and she plays a key role in keeping the family together by having and rearing children and caring for elderly relatives. In developing countries, there is a bigger discrepancy between males and women in terms of education, employment, political engagement, decision-making, resource control, access to health facilities, and job prospects. Less investment in female education is standard practice. In a system where women are discriminated against, the position of women in the household and society is not regarded as sufficient (Tisdell, 2002).

Algerian women have seen major changes in their position and role over the last two decades. Some significant development has been made, according to socioeconomic indices. Moreover, as more and more societal changes occur, issues concerning women and women's rights have become a major topic of discussion in Algeria's public sphere. It's fascinating to watch social developments and see how various people preserve tradition through their personalities and viewpoints on change.

Finally, one might conclude that women lagged in all important fields of life. Gender division in labour is widespread. Women spend the majority of their time doing housework, and although working long hours, their efforts are undervalued. They must also

deal with a variety of issues and become victims of detrimental social traditions. Male dominance is widespread. Even in their personal lives, women do not have the freedom to make their own decisions (Habib, 1996). All of the preceding discussion is based on the belief that the overall situation of Algerian women is unsatisfactory. Women are facing problems all over the world, especially in the developing world. So, what about the efforts being made to improve the status of women through Algerian NGOs.

2.4 Commitment to improving Women's Status around the World

Since its inception, the United Nations (UN) has prioritized the advancement of women's rights. It established the Division for the Advancement of Women in 1946 for this aim (DAW). 1975-1985 was designated as a decade of women's equality, progress, and peace to raise awareness about women's issues. Various conferences on women's concerns were also held by the UN and affiliated agencies regularly. The fundamental goal of these conferences was to address gender prejudices, which must be stopped and to include women in the development process by boosting education and bettering health care, among other things. Various commissions and agencies are now working on and sponsoring projects connected to women's issues, such as the Division for Advancement of Women (DAW). The World Food Organization (WFO), the United Nations Development Fund (UNDF), the Department for International Development (DFID), the World Health Organization (WHO), and the World Bank (WB) are all members of the World Food Organization (WFO).

Any definition of development that ignores women's contribution is incomplete (Day-Hookoomsing, 2002). Women's empowerment is a plan for the well-being of people, families, communities, and nations, not merely a popular discussion among development agencies, governments, and non-governmental organisations. As previously stated, various programmes and projects are launched, and actions are taken to improve the status of women; however, various world reports indicate that the status of women in Algeria is less than satisfactory; therefore, much research is needed to explore the variables that contribute to substantial progress in the status of women. The majority of Algerian studies were based on secondary data from national surveys, and researchers were limited to only those characteristics or variables that were employed

in these surveys. As a result, they only had a few possibilities, which limited the breadth of their research. Furthermore, large-scale data collecting is prone to inconsistencies in validity.

In many previous pieces of research on empowerment, women's education and economic standing were used as indicators of empowerment. Some empirical evidence and links between diverse elements connected to women's empowerment tactics are required to catch the attention of these people and agencies.

2.5 Women's Empowerment: Concept and Measurement

Women's empowerment is an even more significant challenge. Each concerned researcher attempted to explain it from his or her point of view. There is, nevertheless, the considerable consensus among them to some extent. Similarly, numerous scholars assess women's empowerment, taking into account the study's scope and location. This section focuses on reviews of women's empowerment in the domestic sphere from a variety of social sciences.

2.5.1 Empowerment and its Origin

Since the late 1970s, academics and aid workers in the English-speaking world have used the term "empowerment" in fields such as social services, social psychology, public health, adult literacy, and community development (Simon 1994). Today, the term is much more in vogue, having made its way into the worlds of politics and business. It means that the term "empowerment" has a multi-fold concept.

The concept began to acquire traction and gradually gain a footing in the worldwide gender and development agenda in the 1990s. It had become the new motto of international development organizations by the end of the decade. The concept of empowerment is currently at the centre of the rhetoric of the "participation of the poor" in development. It is commonly used in conjunction with other trendy concepts such as "community," "civil society," and "agency."

The origins of empowerment can be traced back to Freudian psychology, the Black struggle, Gandhism, and feminism. However, the phrase would not be widely used until the 1970s. Algerian women have remained in the background of social and economic life in a

developing country and cultural context continues to be a significant barrier for women to overcome. In a male-dominated and conservative society, recognizing women as powerful and accountable was unthinkable just a few years ago. Women continue to experience prejudice, marginalization, and exclusion despite the advances made. Even though gender equality is one of the universal ideals endorsed by the world community, real practices indicate a disconnect between what should be and what is. As a result, establishing a legal foundation to set rules to assist in structuring the process of empowering women and giving them their position, allowing them to perform their part with the minimum possible hurdles and contribute to long-term development, is critical. Algeria, on the other hand, aware of the importance of women's incorporation in development and the different barriers to objectivity, sought to construct a legal structure to contribute to the advancement of women's involvement through unfettered economic and social engagement. Amendments were made to reflect this. Despite all of the efforts undertaken in Algeria in collaboration with national and international development agencies, the situation remains unchanged and unaided by these efforts.

This thesis tried to examine how the concept of empowerment is used from theory to praxis and articulate a broader understanding of the notion, far from its trending and "buzzword" aspect in the fields of gender equality. By deconstructing the concept of empowerment, this research focused on analyzing women's empowerment from a critical, gender, and intersectional standpoint. Then tackled the Algerian women and their lack of power and control over their lives when the country has many programs dedicated to empowerment. Government policy's definition and description of 'gender', 'women', and 'empowerment' are worthy to mention in research. Also, as to how women's empowerment strategies are measured in Algeria and the most crucial aspect, which deals with non-governmental organisations' strategies and how programs impact women's lives in Algeria.

The multiple origins and sources of inspiration for the term "empowerment" has roots in feminism, theology, the Black Power movement, and other disciplines (Simon 1994; Cornwall and Brock 2005). Empowerment, according to Simon (1994), refers to principles such as individuals' and groups' ability to act to ensure their well-being or their right to participate in decision-making that affects them. The term is increasingly being used in studies interventions involving marginalized populations such as African Americans, women, gays and lesbians, and disabled persons. Mason and Smith (2000) use the terms

"empowerment," "autonomy," and "gender stratification" interchangeably in their work. Others, such as (Malhotra and Mather 1997; Kabeer 1998), have maintained that empowerment is not the same as autonomy. Autonomy means independence to them; however, empowerment can be attained through interdependence. From the feminist perspective, Kabeer (2001) defines empowerment as:

"The expansion of people's ability to make strategic life choices in situations where they previously did not have this ability."

The idea of change from a state of disempowerment, as well as the idea of human agency and choice, are both present in Kabeer's description. As a result, this definition includes two elements: the concept of transformation from a position of powerlessness, as well as the concept of human agency and choice.

Bennett (2002) defines empowerment as *"the development of different individuals' and groups' assets and skills to interact, influence, and hold responsible the institutions that touch them."* This definition, according to Bennett, is meant to be operational.

Those who lack power are disempowered. People who have been denied the ability to make decisions, according to Kabeer (2005), are disempowered. According to her, empowerment is defined as the ability to make decisions and to do so, one must have a variety of possibilities. Empowerment is also defined by Keller and Mbwewe (1991, as cited in Rowlands, 1995) as *"a process by which women learn to recognise themselves to enhance their self-reliance, assert their independent right to make decisions and control resources, and thus challenge and eliminate their subordination."* Kabeer (2012) goes on to say that there are two options: first-order decisions are strategic life choices that are important to how individuals want to lead their lives, and second-order choices are less consequential but still important for the quality of life and are primarily framed by first-order choices. Early conceptions of empowerment, according to Wise (2005), are based on a philosophy that values oppressed people's points of view, allowing them to not only voice their views but also gain power and transcend injustice. The term "empowerment," is now defined by Bertelsen, and Holland (2006) as

"The process of increasing an individual's or group's capacity to make purposeful choices and turn those choices into desired actions and outcomes."

The capacity to make purposeful choices and the institutional context in which those choices are made influence the level or degree to which a person is empowered. The existence of choice, the use of choice, and the achievement of choice are all indicators of empowerment. To determine whether a person has the option to make a decision, whether that person takes advantage of that opportunity, and whether that choice results in the intended outcome. For instance, if a group was attempting to determine the degree of political empowerment of women, it would need to gather information on whether opportunities for political participation exist, such as whether elections are held, and, if so, whether women attempt to vote; and whether they vote.

Empowerment, according to Whatley (2008), comprises "raising the spiritual, political, social, or economic strength of individuals and communities, as well as the empowered growing confidence in their abilities." He went on to say that empowerment is most likely the sum of a set of abilities, such as decision-making authority, access to knowledge and resources, and the ability to make sound decisions. The ability to influence other people's perceptions through democratic means.

As a result, there are two major perspectives on empowerment in social interactions: The first is that empowerment is primarily concerned with the person and changes in their cognitive processes, while the second is concerned with changes in social relationships. Individually-based concepts of empowerment argue that it is only slightly related to the direct exercise of power and that it is more about personal cognition and awareness from which other changes occur, avoiding notions of dominance, consent, and resistance in terms of personal transformations. According to Zimmerman (1988):

"Empowerment is a concept that relates people's talents and skills, natural support systems, and proactive behaviours to social policy and change challenges,"

The United Nations (2010) states that empowering women to increase their ability is critical and the prime objective of development. Women's full participation in developing, implementing, and evaluating decisions that regulate people's well-being is also a criterion for empowerment, according to the United Nations (2010).

According to Desai (2010: 4), empowerment has evolved into "mobilizing grassroots women, encouraging their involvement, and giving them a voice in predefined development initiatives without allowing them the power to challenge established development narratives and articulate new alternatives." According to the United Nations' Human Development Report 1995 (UN, 1995), empowerment refers to people's full participation in procedures and decisions that affect their lives. As the theory argues, people's equal participation in processes and decisions that influence their lives demonstrates empowerment (Oxaal & Baden, 1997). In actuality, however, what is referred to as "participation" in development activities does not empower the poorest and most marginalized members of society (Oxaal & Baden, 1997). Furthermore, according to Oxaal and Baden (1997), participation should not be limited to discussions about previously taken decisions but should include engagement at all stages of the process, from planning to implementation. As a result, "the practice of involvement should be powerful in and of itself" (Oxaal & Baden, 1997: 17).

Empowerment, according to scholars, entails more than decision-making; it also entails changing negative societal constructions and a process that allows women to perceive themselves as individuals capable and eligible to make decisions (Malhotra, 2003; Batliwala, 1994; Rowland, 1997). People will gain the capacity to make and influence decisions as a result of this (Rahman, 2013). Development agencies, according to Rowland (1997), tend to focus on power over. According to Rowland (1997), empowerment requires redressing all negative societal constructions that deprive women of the right and capacity to make decisions. As a result, the dynamics of 'power to' and 'power within' are crucial in achieving this empowerment (Björg, 2007). Furthermore, according to Kabeer (1994), women's empowerment strategies must focus on 'power inside,' as this will improve women's ability to make decisions, set agendas, and manage resources. People cannot be given this kind of power; it must come from within (Kabeer, 1994). International development organizations, on the other hand, see women's empowerment as a necessary condition for economic growth and poverty reduction, which benefits not only women but the entire society, including men and children (Khattab & Sakr, 2009).

The Human Development Report of 1995, for example, emphasizes that empowerment entails investing in women's capacities as well as allowing them to exercise their rights, which is not only beneficial in and of itself but also a sure way of contributing to the overall development and economic growth (UN, 2011).

According to the United Nations Development Programme (2011), increasing access to income and skills empowers people to promote economic self-sufficiency, decision-making, and skill provision. The goal of empowering women to make their own decisions appears to be based on the assumption that doing so will solve global economic problems. As a result, many countries around the world, particularly developing countries, have turned to microfinance as a viable tool for eradicating poverty and empowering women while also improving the economy.

2.5.2 Women's Empowerment Concept and Basic Principles

According to the dictionary meaning of empowering, it is "to give someone the power or authority to do something, or to give them more control over their lives or the circumstances they are in." The term "empowerment" includes the term "power." The power within, power to, power with, and power over are the four types of power proposed by Rowlands (1997). Whereas *power within* refers to self-esteem and awareness, *power* refers to capacity building, *power with* refers to the collective consciousness, and *power over* refers to a conflict between powerful and powerless people.

Another perspective defines empowerment as the ability to make decisions, such as marriage, the number of children, movement, employment, entertainment, and improving one's quality of life. In this regard, Kabeer (2001) defined empowerment as the expansion of people's ability to make strategic life choices in situations where they had previously been denied this ability. She proposed three interrelated dimensions to help people make these decisions. These were the dimensions of resources, agency, and achievement, with resources referring to the circumstances in which decisions are made. Material resources, such as land and property, are one form of resource; nonmaterial resources, such as relationships, networks, laws, norms, and practices, are another. The second facet of empowerment is agency, which refers to how things are done. It is the ability to set objectives, motivate oneself, and put forth an effort. Choices are made accessible by combining resources with the agency. The third dimension, achievement, relates to the

potential that the preceding dimensions have produced. Incompetence and disempowerment result from a failure to reach one's potential.

Women's empowerment entails financial security, access to resources, increased awareness, and control (UNICEF 1994). Here, welfare refers to material benefits provided to women without their active participation, access to resources refers to the ease with which resources are made available, awareness refers to raising awareness to achieve gender equality, and control refers to the ultimate level of gender equality and women's empowerment.

Women's empowerment is a complex concept with various conceptual and measurement challenges. According to Kabeer (2001), women's empowerment demands a systemic change in not just any institution, but particularly those that reinforce patriarchal structures. In the context of women, empowerment essentially refers to a sense of awareness of one's situation, accompanied by knowledge, skills, and information that can help women gain higher self-esteem and facilitate their role as decision-makers in today's patriarchal society, where women have always been subordinate to men.

Women's empowerment, which refers to the empowerment of women in today's society, has become a significant subject of debate in terms of development. It can also be used to describe approaches to other trivialized genders in specific political or social circumstances. It can also refer to other marginalized genders in a certain situation.

Bennett (2002) coined the word "social inclusion" to go along with the concept of empowerment. Bennett defined empowerment as "the enhancement of assets and capabilities," while social inclusion was defined as "the removal of institutional barriers and the strengthening of incentives for access to assets and development opportunities."

Women's Empowerment, according to Moghadam (2005), is "*a multidimensional process of civil, political, social, economic, and cultural participation and rights.*" Empowerment, according to Behall (2011), is a process by which women who are currently discriminated against might achieve gender equality. Women's empowerment refers to increasing women's social, economic, political, and legal authority to fully realize their rights, have their voices heard, and reduce domestic violence. As a result, it refers to a gender-neutral atmosphere where there is no gender bias.

If women can make decisions of their own for their benefit, they are empowered. Women's empowerment enables them to become educated and aware of their rights and responsibilities. *"Nations are more safe, secure, and rich when women thrive."* (US President Barack Obama)

All women's empowerment frameworks take a similar approach to conceptualizing women's empowerment. The study of these frameworks, on the other hand, gives a roadmap for understanding the philosophical concept of women's empowerment. The foregoing framework, when combined, leads to the conclusion that empowerment is mainly the growth of confidence inside an individual or group to originate competency, strength, and collectivity to control their environment. Thus, the term "women's empowerment" has various connotations in different socio-cultural and political settings; nonetheless, most definitions emphasize concerns about acquiring power and control over decisions and resources that determine one's quality of life.

2.5.2.1. Basic Principles

The Women's Empowerment Principles are a series of guidelines that outline how women can be empowered in society. Governments and civic society are also represented in the Principles. The following are the fundamental principles of women's empowerment:

A. Gender Equality is Promoted by Leadership:

A person's leadership is defined as the process of influencing a group of people to achieve a common goal. There is a pressing need to get something done. Leadership is defined as *"a process of social influence that maximizes the efforts of others toward the achievement of a goal"* (Kruse, 2013). Gender disparities in public life will not be closed if women's access to public leadership positions remains elusive across the community.

B. Equal Opportunity and Nondiscrimination:

Treating all men and women equally while also respecting and promoting human rights. Equal treatment or treatment that differs but is regarded as equivalent in terms of rights, benefits, obligations, and opportunities are examples of this. This means that their rights, duties, and opportunities will not be affected by their gender. Furthermore, to ensure

that rules and practices do not discriminate against women, ensure the safety and well-being of all women and men, and you will be able to live a life free of violence.

C. Promote women's education and professional development:

Programmers who open avenues for women's advancement at all levels encourage them to pursue nontraditional fields. Additionally, these create more stable and just societies, allowing women, men, families, and communities to have better lives. As a result, promoting women's accomplishments requires expanding chances for women's development in education and establishing strategic collaborations with women's groups.

D. Empower women through enterprise development and practices:

Women's leadership and contributions to their communities should be promoted and recognized, and women should be adequately represented in any community consultation.

E. Transparency to achieve gender equity

To overcome the inequalities that have led to women's underrepresentation, it is necessary to put transparency into practice. According to many gender experts, transparency has been recommended as a critical strategy for promoting and achieving gender parity. So, why is women's empowerment necessary?

The Algerian country's progress toward women's emancipation is nevertheless hampered by the tradition of male supremacy over female counterparts. The need for an equal society, in which gender supremacy has no place, has become a need. A woman's position in the family and society is influenced by sociocultural norms and beliefs. As a result, the advantages of women's empowerment are not limited to women. It suggests that empowering women is a means of accomplishing the goals of all communities. Women's education, for example, has ramifications beyond increased production in the country.

Due to their contribution and participation in the Algerian War of Independence, women gained a new sense of self-identity and a measure of acceptability from men that they had not previously experienced. Some women became more involved in the new state's development, while others returned to their traditional domestic roles. Women's standing began to improve after independence as a result of greater family education and social

development. Many women worked as teachers, nurses, and technicians in the public sector. Gender bias, on the other hand, is still present in many cultures and social institutions around the world, preventing women from fully participating in society. Many women's organizations and activists believe that it is essential for women to have complete control over their lives and to live with a sense of self-worth. Women make up a major portion of the global population, and their actions influence the trajectory of social change in entire societies.

2.5.3 Measurement

Because of its context-specific nature, there is no widely accepted criterion for gauging women's empowerment. Women's empowerment can be interpreted differently in different cultures, and the same measuring approach may not be effective in comparing the levels of empowerment among women from two different cultures. Therefore, empowerment is often measured in different settings using slightly different methods (Beegle et al., 2001), taking into account the socio-cultural norms of the studied area. As a result, an understanding of the area's socio-cultural norms is required for defining and quantifying women's empowerment.

In earlier research on women's issues, empowerment was determined by adopting indirect measures. Women's age, age at first marriage, the age difference between husband and wife, women's education, and employment level were all commonly employed proxies in this research (Mason, 1986). However, because women's empowerment is multidimensional and cannot be quantified by a single proxy variable, these proxy variables fail to represent a clear picture of women's empowerment (Mason and Smith, 2003). As a result, based on several studies, one can conclude that empowerment is a composite of multiple dimensions that manifest themselves differently in various socio-cultural contexts. In their respective research, Kabeer (2001), Hashemi et al. (1996), and Mason (1998) demonstrated such dimensions.

The majority of investigations, according to Malhotra et al. (2002), employed quantitative approaches. The majority of these studies focused on women's empowerment as a desired outcome. Furthermore, in several investigations, researchers used a combination of quantitative and qualitative methodologies (triangulation). However, only a few of these studies focused on household wellbeing. Furthermore, some studies looked

at women's empowerment from a multi-dimensional perspective. Women's empowerment was measured using a variety of dimensions in this case. The following are descriptions of some of these dimensions:

Steele et al. (1998) split the multidimensional notion of female empowerment into four aspects in their study. Women's mobility, participation in household decision-making, husband's attitude, attitude toward her children's education, and age at marriage were the factors considered. Kishor (2000) used financial autonomy, engagement in the contemporary sector, lifetime exposure to employment, sharing of decision-making responsibilities, family structure, equality in marriage, devaluation of women, marital advantage, and traditional marriage as indicators of empowerment in an Egyptian study. The overall meanings of the dimensions are comparable in both of the research stated above.

A parallel study was undertaken by Rahman et al. (2008), with data obtained from 200 farm women. Women's decision-making within the home, spending ability, Cosmo etiquette, social involvement, and access to assets and resources were selected as the five measures of empowerment for this study. In this investigation, a quantitative method was used. Women's freedom of movement is also regarded as an essential feature in the socio-cultural context, and it can be considered as one of the dimensions of women's empowerment not articulated by Rahman. Jeejeebhoy (2002) employed three characteristics of empowerment (autonomy) in another qualitative study: women's mobility (freedom to visit other places), access to economic resources, and decision-making authority.

Roy and Niranjana (2002) identified three dimensions of empowerment in India, based on the National Fertility and Health Survey: women's engagement in decision-making, their freedom of mobility, and their access to money. Developing indicators were used to measure each of these dimensions separately. In addition, this study took a quantitative method. In two countries, Jeejeebhoy and Sathar (2001) conducted a quantitative analysis. Four dimensions of empowerment were used in that study: economic decision-making ability, spatial mobility, freedom from threat, and control over economic resources.

In an analysis of the State of Women Reproductive Health and Family Planning survey conducted by the National Institute of Population Studies (NIPS) in October 2003, Ahmad and Sultan (2004) used empowerment, mobility, and communication with

husbands as dependent variables. The authors, on the other hand, did not determine the combined influence of all of these dimensions. Sridevi (2005) measured the construct of women empowerment using five factors. Control of personal wage; maintenance of family income; support of the natal family; expenditure on children's education; and financial decisions on health care were among them. Furthermore, all of these measurements were used to frame the composite index. Further, this study was based on both qualitative and quantitative approaches and respondents for this study were female Postgraduate teachers.

In her research, Parveen (2005) created a composite measure of women's empowerment based on six dimensions: economic contribution to the household, access to resources, asset ownership, participation in household decision-making, gender awareness, and the ability to cope with household shocks. Both qualitative and quantitative methodologies were used to perform this research. The cumulative empowerment index of all aspects was constructed and used as the dependent variable in the regression analysis. Because it addressed many facets of women's empowerment, it was a good attempt to operationalize the multidimensional idea. Women's mobility, which is a critical aspect in determining women's empowerment, was not, however, considered a primary feature of women's empowerment.

According to the aforementioned reviews, empowerment dimensions were chosen based on the nature and context of the studies, and different aspects of empowerment were used in different study contexts. Women's spatial mobility, women's engagement in household decision-making, and women's control over resources were the most commonly used dimensions of empowerment.

2.6 A glance at some of the Socio-cultural factors in Women's Empowerment

The empowerment of women is influenced by a variety of socio-cultural factors and demographic factors. In this section, you'll find reviews on various aspects.

2.6.1 Education of women

Previously, education was employed as an indirect indicator of female empowerment. It is considered that education empowers women by increasing their ability

to earn money, gaining confidence to face challenges, and improving their ability to make decisions about themselves and their intimates. All of these factors contribute to women's empowerment. Education should be linked to any improvement in the position of women. Gaining knowledge would strengthen the individual, as well as increase the respect they would receive as a result of their newfound understanding. Women would be able to assert themselves and think independently if their knowledge was improved. Women who have been educated are better able to stand up to biases, injustices, and suffering, and as a result have been empowered with a vision to better understand the world they live in, as well as the knowledge, skills, and attitudes required to tackle and address today's various challenges. Thus, education is viewed as a powerful weapon for empowerment. However, according to several research, educated women still confront numerous barriers that obstruct their empowering efforts. The following is a review of the impact of education on women's empowerment.

Sridevi (2005) researched post-graduate teachers. If the respondent completed M.Ed. and M.Phil. or PhD, education was measured as a dummy variable in that study. A higher level of education, it was hypothesized, would lead to a higher level of empowerment. The researchers used multiple regression analysis. It was discovered that the findings supported the notion that a higher level of education leads to more empowerment. Similarly, Ahmad and Sultan (2004) used data from the National Institute of Population Studies (NIPS) study on women's status, reproductive health, and family planning to develop a positive relationship of education.

Ahmad and Sultan developed composite indices for three dependent variables, namely empowerment, mobility, and sharing/communication with husband, in their analysis. The mean value of empowerment, mobility, and sharing/communication with husband was low at a lower level of education, and high at a higher level of education, according to a comparison of the dependent variable's means at various levels of education. As a result, education was found to be a strong predictor of women's empowerment as well as other dependent variables. However, rather than multivariate regression analysis, which is a common approach for multivariate analysis, this result was based on a one-way analysis of variance technique.

Informal education can empower women as well. In this regard, Parveen, (2005) found that both formal and informal education have a good impact on women's empowerment in her study. She stated that education and skill increase women's socioeconomic status and enable them to more successfully demand and preserve their rights. Furthermore, education, in her opinion, was beneficial in overcoming the socio-cultural constraints that impeded their well-being. Batliwala (1994) gave another point of view, stating that there are three approaches to women's empowerment: integrated development, economic development, and consciousness-raising. She argued that one of the causes of women's powerlessness is a lack of knowledge, which prevents them from getting a paid job, receiving health care, or being aware of their rights.

These studies suggest that in most parts of the world, there is a strong link between education, employment, and women's empowerment. As a result, women are more marginalized from the mainstream of their communities due to a lack of knowledge and education. Education is also seen as a powerful tool for influencing the social environment. Furuta and Salway (2006) identified a significant link between education and women's decision-making ability in their study based on the 2001 National Demographic and Health Survey. This research also reinforced the notion that education is a prerequisite for increasing women's status in the household and enabling them to exert control over their surroundings. In a separate study, Rahman et al. (2008) investigated if there was a link between women's education and their empowerment. Education, according to the study, improves people's understanding and awareness of their surroundings, as well as their cognitive and psychological realms of empowerment. For women's empowerment, education is critical. It includes directions on how to analyze information, manages the environment, and protect them from violence (Malhotra, 1997; Kishor, 2000 Kishor and Gupta 2004).

Rahman et al. (2008) concluded that education gives women the courage to speak out against social injustice and political discrimination in their studies. The above information can be summarized by saying that education offers women a variety of benefits that help them become more empowered. However, in highly male-dominated societies such as Algeria, maximum utilization of these benefits is hard to reach without a women-friendly environment and civil society cooperation.

2.6.2 Women's age

Mason (1986) asserted that women's ability to speak up for their rights is based on a lifetime of experience. In their study, Mustafa et al. (2008) discovered that women under the age of 20 had less empowerment than women between the ages of 40 and 44. The authors also claimed that older women had better knowledge and tighter relationship with their spouses since they had more opportunities to communicate with them on a variety of subjects as they grew older.

Age was also considered by Ahmad and Sultan (2004), Elizabeth and Thomas (2001), and Jeejeebhoy (2000) as one of the main predictors of women's empowerment. Based on the findings of the study on age and women's empowerment, it can be concluded that as women grow older, they gain more knowledge and confidence in their ability to cope with day-to-day activities, leading to empowerment.

2.6.3 Women's employment participation

Women's participation in jobs, businesses, and other income-generating activities is considered to decrease their economic dependence, provide them more control over resources, and increase their participation in decision-making and mobility. Women's positions as workers should be improved by creating a friendly workplace, according to planners. Women's economic dependency, according to Batliwala (1994), is the primary cause of their powerlessness. Heaton et al. (2005) found that employment was the most important factor in improving women's autonomy in a cross-country study. Increased female economic growth, according to Blumberg (2005), is the most important factor in reducing gender inequality. Women's wages give them the ability to expand their resources and gain control over them, allowing them to become more powerful. Cultural barriers, on the other hand, may obstruct economic empowerment. Furthermore, women's participation in paid jobs can only be effective if they have complete control over their earnings; otherwise, it is just an addition to their responsibilities without a significant result.

2.6.4 Social networking

Women's social networks and involvement with non-family groups have an impact on their empowerment. The relationship between social networking and group engagement is explored in reviews. Becker et al. (2002) found that women who were members of any group had more influence in their area than non-members in a study based on a community survey in a village in Detroit, USA. These findings revealed that increasing women's participation in community-based and non-governmental groups is a critical component of women's empowerment. In another community health survey, Peterson and Hughey (2004) concluded that engagement in community health contexts gave opportunities for women's empowerment while also encouraging individuals to acquire collective consciousness and motivation for action. Furthermore, the study's findings indicated that organizations that promote women in developing a supportive network of social relationships within the group be restructured.

Women have a window of opportunity to share their issues and find solutions through social networking. In this regard, Cochran (1986) argued that social networking and support groups were necessary for people to become more empowered. In other words, communities, churches, religious groups, and volunteer organizations give a platform for individuals to be empowered. DAWN (1995) emphasized the role of women's organizations in changing women's attitudes regarding society and in building political will for concrete action. Mosedale (2005) stated that collaborative action can lead to power. Creating opportunities for women to spend time with other women was emphasized in some of the measures to empower women. In other words, women's mutual groups are needed where they may think about themselves, communicate their concerns, and develop solutions to solve them. Mosedale also sees the potential for collective empowerment through group political, economic, and social mobilization. Kabeer (2001) argued that confronting structural inequities is incompatible with gender norms and that individual acts are ineffective; consequently, collective action is considered to be more effective for achieving desired changes in women's positions.

2.6.5 Women's rights awareness

Women's empowerment is considered to be influenced by their awareness of their rights and how they exercise those rights.

Women must acknowledge the core reasons for their problems, as well as inherent structural and institutional discrimination, to reduce the gender gap or enhance empowerment. Women's roles need to be restructured as well, as they are limiting their advancement (UNICEF, 1994). These viewpoints are similar to those of radical feminists Taylor and Rupp (1993), who advocated for structural changes. Without the promotion of awareness-raising efforts, none of these improvements would be feasible. According to Oxaal and Baden (1997), the successful implementation of women's reproductive and sexual rights is linked to their economic independence and bargaining strength. Bisnath (2001) had a similar viewpoint, emphasizing political mobilization, awareness-raising, and education as means of achieving women's empowerment. To achieve gender equality, the author also advised changes to laws, civil codes, property rights systems, and social and legal institutions.

What changes should be made? How significant are such changes? The only way to find out the answers to such concerns is for women to become more aware. To put it another way, understanding rights is critical for establishing a rationale for structural change that will empower women. It is difficult for a single woman to make significant changes in her life. In this regard, Batliwala (1994) stated that women's economic strength does not always imply empowerment; rather, empowerment may be understood by looking at the ideology that legitimizes male dominance and investigating the facts that perpetuate female oppression. Women were to blame for their oppression, according to the author. As a result, she advocated for external intervention in their development, and she linked women's empowerment to access to new ideas and information. A new set of ideas and facts, it is determined, can bring good transformation into women's consciousness. As a result, awareness of such ideas and facts is critical for raising consciousness, which leads to empowerment.

Women's empowerment, according to Rowland-Serdar and Schwartz-Shea (1991), is dependent on their ability to assimilate cultural messages. In other words, the higher

women believe in cultural messaging, the lesser their sense of empowerment. Women devote most of their time and energy to raising and caring for their children, rather than thinking about themselves. They were in a condition of confusion because of their lack of thinking and strong cultural views, and they couldn't understand what their rights, responsibilities, and cultural obligations were. Women must be able to understand their rights and how they are being exploited to be empowered. This goal can only be realized by raising women's awareness of their rights and practices of them.

Empowerment is based on raising awareness, organizing, and challenging existing power systems (Batliwala, 1995). Sarafat and Yano (2007) further said that, although being aware of their rights, women found it difficult to exercise such rights due to socio-cultural constraints. Women's economic self-sufficiency, on the other hand, could solve this problem. Women's participation in micro-credit activities, according to Farashuddin et al. (1998), may increase their awareness and knowledge of inheritance laws, polygamy laws, dowry laws, and other issues. Women's groups, non-governmental organizations, and microcredit were identified as sources of awareness-raising that contributed to their empowerment, according to their findings.

Women's awareness of their rights is a significant predictor of their empowerment. Collins (2000) defined 'power' as the intersection of ideology, culture, and consciousness. As a result, without awareness, women will continue to promote their own and other groups' subordination. Macedo and Freire (1998) The importance of raising awareness and developing critical thinking was emphasized rather than blindly following cultural norms. To overcome the cultural hurdles that impede women's empowerment, critical thinking must be fostered in them through education and awareness campaigns.

2.6.6 Political participation

Political engagement is thought to be one of the factors of empowerment because it gives women a place to show their strength and the ability to choose leaders who are capable of solving their concerns and committed to minimizing gender gaps. Political engagement, according to Stromquist (1995), is a key factor of empowerment since it enhances women's capacity to investigate, organise, and mobilise resources for the sake of social change.

These perspectives suggest that women's political interest is a prerequisite for their empowerment, as stated by Bari (2005), who believes that political participation is critical for the development of the individual and collective activity, as well as the creation of opportunities that lead to empowerment. Based on the aforementioned reviews, one may deduce that women's engagement at both the individual and collective levels is a pathway to empowerment and this can be summarized in a single statement: women's political participation is a key determinant of their empowerment.

2.6.7 Facilities at the regional and local levels

The setting or locality, according to Kabeer (2001), explains the diversity in women's autonomy. Women's agency (ability) is mostly affected by social circumstances rather than individual attributes. As a result, one could argue that geographical characteristics influence women's thinking and status.

2.6.8 Cooperation of the husband

Husbands' cooperation is critical for women's empowerment since it is assumed that husbands' cooperation creates a helpful environment for wives to achieve good status in the household. Although there was limited literature on the impact of husbands' cooperation on women's empowerment, Sarafat et al. (2007) found that a woman's empowerment status increases if her spouse has friendly interactions with her and allows her to express herself freely. In other words, the emotional relationship between the husband and wife, as well as the democratic culture inside the home, contribute to women's empowerment.

2.6.9 Household status

Household status is frequently assumed to be a strong predictor of educational attainment, media exposure, and awareness. The importance of family status in women's empowerment is discussed. Women from wealthier families receive better education, media exposure, and control over resources, according to Parveen (2007), giving them more confidence to challenge traditional and cultural attitudes. Women from lower socioeconomic status, on the other hand, have fewer possibilities to enhance understanding, skill, and assets, giving them less confidence and self-esteem. According to Ahmad and

Sultan, women's status is also determined by the type of household in which they live (2004). According to the study, better living circumstances have a favourable effect on female empowerment.

2.6.10 Willingness for change

Efforts by the government and contributions from non-governmental organizations are required to empower women. All of the government's or NGOs' efforts, however, will not be enough to change women's status without their active engagement. Women need to have some inner feelings for change and actively participate since these feelings inspire them to take action. In this context, Malhotra and Schuler (2005:73) believed that because political leaders and governments may not appropriately promote women's interests, women should have the knowledge and skills to efficiently utilize available resources. In this light, their willingness to change can be viewed as a significant predictor of their efforts for empowerment.

Young (1993:158) proposed that to empower themselves, women should make their own goals for developing a good self-image and critical thinking. These viewpoints suggest that human motivation is required for change to occur and that motivation can be gained by a willingness to change. According to Cheston and Kuhn (2002), women's self-esteem and confidence do not directly lead to empowerment, but rather strengthen their ability and contribute to their willingness to change their position of subordination, which helped them become empowered.

2.7 Barriers and Challenges to Women's Empowerment

The difficulty of obtaining services was frequently one of the barriers to inequality. This research examines whether the government and non-governmental groups are working together to improve women's lives and voices. If policy and action had been combined to increase women's empowerment, that would have been even better. Many policies, such as employment, involved women, but there was still more work to be done. As a result, non-governmental organizations' contributions were valued in several research. So, what causes contribute to women's subjugation and justify societal inequity?

The Algerian Constitution protects the principle of non-discrimination based on gender and ensures that all people, men, and women, have equal rights and responsibilities. Men and women are constitutionally equal. Women in Algeria, for example, are safeguarded

from a variety of angles. The constitution speaks to all of its citizens, regardless of gender: "Article 32. - Citizens are equal before the law, without discrimination based on birth, race, sex, opinion, or any other personal or social condition or circumstance." Women, on the other hand, continue to hold a secondary position in real life. It indicates that official institutions (laws and acts) are in direct conflict with many of the traditional informal institutions (social norms and customs). The patriarchal social power structure contributes significantly to the creation and maintenance of gender inequality. Some societies' patriarchal natures also are in a state of flux.

Many families in Algerian society still have a preference for male-child, according to the Algerian context. Male superiority continues, implying that the concept of male dominance is deeply rooted. Women take part in a variety of social and cultural activities. However, there are some limitations to participating in other activities (social, religious, economic...etc.). The old cultural atmosphere will not be able to dispel its stronghold. Do these barriers and challenges affect women's empowerment? Is it possible to include domestic responsibilities as a challenge? Is modern society beginning to recognize women's identities or not?

2.8 Conclusion

Empowerment of women refers to a woman's ability to make decisions (Kabeer, 2001). Assets, agency, consciousness, and social integration can all help people make these decisions. To put it another way, empowerment is the ability as well as a capacity-building process that enables individuals or groups to make their own decisions. Women's empowerment is measured by many scholars using various characteristics of empowerment; nonetheless, women's participation in household decision-making, control over productive assets, and mobility are often used dimensions of women's empowerment. The literature review also reveals several socio-cultural aspects that have a direct or indirect impact on women's empowerment.

The concept of empowerment and its advantages to people and society were discussed in this section. By adopting the concept of empowerment as well as its origins. It identified strategies for women's empowerment as well as obstacles to women's empowerment. This section of the chapter concluded that women should be appropriately educated and empowered so that they can make contributions to the progress, peace, and security of the country. Empowerment should not be interpreted by men as a loss of authority as a result of women's advances. Empowerment, on the other hand, should be viewed as a communal force that will bring people together for positive and effective change. To sum up, women's empowerment has the potential to transform a men-centric country into one that is an equally dominated country.

Section Two Non- Governmental Organizations NGOs

2.1 Non- Governmental Organisations

"The complexity of NGOs defies easy categorization. They comprise a wide range of organizations and institutions that are completely or substantially independent of the government and generally pursue humanitarian or cooperative goals rather than commercial ones. They are private organizations in developed nations that assist international development, indigenous groups organized regionally or nationally, and village member, groups. Charitable and religious organizations that collect private funding for development, offer food and family planning services and encourage community organizing are examples of non-governmental organizations (NGOs). Independent cooperatives, community associations, water-user societies, women's organizations, and pastoral associations are among them. Non-governmental organizations (NGOs) are citizen groups that promote awareness and influence policy." World Bank

The rise of non-governmental organisations (NGOs) over the last few decades has given them a prominent role and enabled them to form a distinctive sector in civil society.

The term "non-governmental organisation" is now used to represent a wide range of organisations. An NGO has no commonly accepted definition, and its meaning varies depending on the context. Nonetheless, there are a few distinguishing features. An NGO should be free from the direct authority of any government. There are three more widely accepted characteristics that rule out particular body types from the selection. An NGO is not a political party; it is a non-profit organisation, and it is not a criminal organisation, especially if it is non-violent. These features are applicable in general since they correspond to the UN's criteria for recognition.

In 1945, the term "non-governmental organisation," or NGO, was coined. A citizen-based, non-profit group that functions independently of the government is known as a non-governmental organisation. NGOs, also known as civil societies, are non-governmental organizations that are organized at the local, national, and worldwide levels to achieve specific social or political goals and are cooperative. While the term "NGO" has a variety of meanings, it is commonly understood to refer to private, non-profit, and non-criminal groups that operate outside of government authority. Other versions define NGOs as non-profit, non-religious, and non-military organizations. A non-governmental organization

(NGO) is the most frequent moniker for a group founded to aid others on a global scale. NGOs work to enhance the lives of underprivileged people who are unable to reach their full potential or accomplish their full potential rights in society, through direct or indirect forms of action.

A non-governmental organisation is a non-profit, volunteer citizens' group that is organised on a local, national, or international level (NGO). NGOs provide a variety of humanitarian and service tasks, bringing public concerns to governments, promoting and monitoring policies, and encouraging political engagement through the distribution of information. They are goal-oriented and driven by people who share a common passion. Some are centred on specific topics like human rights, the environment, or health. They do research and gather information, serve as early warning systems, and aid in the monitoring and execution of international agreements. Their relationship with United Nations offices and agencies varies according to their goals, location, and the mission of a certain organization.

Operational NGOs, which are primarily concerned with development initiatives, and advocacy NGOs, which are primarily concerned with supporting a cause, are the two types of NGOs. This could be understood as a decision between small-scale change brought about directly through projects versus large-scale change brought about indirectly through political influence. In general, non-governmental organizations (NGOs) respond to the needs of a group of people in society. They serve as a link between citizens and the government. The anchor for NGOs is their values or worldview. A school of thought on NGO theory, such as Lissner's, contends that NGOs are by their very nature in a condition of influence and control, to the point where they frequently act as proxies for the state. An NGO, according to (Claiborne, 2011), is a non-governmental organization that operates outside of any particular nation-state. As public benefit organizations, NGOs consider their job as promoting specific ideals and supporting what they see as broader societal interests, rather than as mutual benefit groups.

Boli and Thomas (1997) highlight certain underlying concepts in NGO ideologies, notably in the context of international NGOs. According to Boli and Thomas (1997), NGOs are based on universalism, which assumes that humans have comparable needs and that NGO action may benefit all humans, individualism, which is the idea that all participants are individuals rather than collectives, and rational voluntarist authority. This rational

voluntarist authority assumes that power is acquired through logical means and is informal. As a result, everyone is presumed to have the same rights and obligations.

"Non-governmental organisations have clout," According to Spar and Dail, this claim justifies the role that non-governmental organisations (NGOs) have played and continue to affect both political and social issues (2002). They've become an important component of the process of establishing laws and treaties, as well as the collecting and distribution of development aid. As a result, according to Spar and Dail (2002), NGOs reflect the general public. This may influence change at the national and international levels, in addition to their highly visible presence. NGOs can play an important role in addressing women's challenges and concerns. Nonprofit and non-governmental organizations (NGOs) must become more successful and productive around the world.

Non-governmental organisations often have a high level of public trust, which can be beneficial, but it isn't always enough to address society's concerns. NGOs aren't set up to make money for themselves. NGOs, in particular, are independent of the government and other public bodies, as well as political parties. Collaboration with research and extension services is not required of them. One of the key issues of NGOs is identifying the needs for long-term development. As a result, one of NGOs' greatest assets has been their work in group formation. To perceive demands on multiple levels to meet the needs of specific forms of innovation. However, NGOs are hampered if they have little capacity for development and dissemination, as well as a lack of understanding of how to achieve successful change in society.

International NGOs believe that empowerment, or people's ability to exercise their human rights, is the key to strengthening civil society. NGOs examine government capability, claiming that governments are inefficient in giving communities access to services. NGOs frequently retain decision-making authority to pursue their objectives. They aspire to make civil society's voice known in the public sphere. NGOs are interested in influencing policy processes to ensure that the public is treated fairly, and they want to do so through building tools to expand their impact. As a result, they intend to build a powerful coalition. Policy discussion and coalition building are two of the most common NGOs' techniques for influencing policies. NGOs work to build a collaborative environment to solve a problem or achieve a goal.

An organisation must meet four criteria to be classified as a non-governmental organization (NGO). Commonwealth Foundation has found the traits. In terms of goals and related ideals, these traits included: voluntary, independent, not-for-profit, and not self-serving. Citizens form NGOs willingly, with a component of voluntary engagement in the organisation, whether in the form of a small number of board members or a great number of members or in the form of volunteer time. They are autonomous within society's laws and are governed by persons who founded them or by elected or appointed boards. The legal standing of non-governmental organizations is based on the right to freedom of association, which is one of the most fundamental human rights. NGOs aren't in it for personal gain or profit. In many countries, NGOs are allowed to engage in revenue-generating activities, but they must use the funds to further the organization's objective. NGOs' goals are to enhance people's situations and prospects, as well as to address concerns and issues that are harmful to people's well-being, circumstances, prospects, or society as a whole. Furthermore, describing the role and dynamics of non-governmental organisations is critical for determining how they operate, which helps in establishing their objectives, and analysing NGOs' strategies benefits in understanding their impact on the society and people they work with.

2.2 Women's NGOs

The formation of non-governmental organisations, as per Moghadam (1997), is attached to change, which could go from political need to vital gender objectives. It is essential to analyse the projects given by NGOs to fully understand effective operating services. Non-governmental organisations' appropriations of developmental methodologies; relative appraisals of NGOs; inside elements of NGOs; NGOs' ability to enrol funding, volunteers, and individuals; and NGOs' liabilities in affecting approach are largely ways of evaluating the effectiveness of program execution in women's non-governmental organisations (Moghadam, 1997:49).

In the assessment cycle for any non-governmental organisation program, Staudt (2005:116) recommends that different inquiries should be addressed, including what are the program's results sure have been accomplished because of the program's intercession? Who is the program gainful to? What were the program's goals, and how could they be met? Estimating inputs (individuals, time, and cash), contrasting them with yields (proficiency) and results (program adequacy), and afterwards rolling out the suitable improvements are

all essential for program assessment (Conner, 1993). The assessment of non-governmental organisations is basic since it examines the program's present stage, what it has achieved, its defects or troubles, and how they may be taken care of. As an exploration marker for estimating the exhibition of NGOs, this assessment standard could be profoundly useful.

2.3 Women's Organisation/Association in Algeria

The circumstance of Algerian women mirrors what is happening. Different women's organisations have tried unsuccessfully to fight the Family Code since it was instituted. The individuals from these gatherings met up to frame a lawful substance. Three Algerian associations established during the 1980s nevertheless dynamic today are AFEPEC (Association des femmes pour l'égalité et l'exercice de la citoyenneté or Women's Association for Equality and the Exercise of Citizenship), AEF (Association pour l'émancipation des femmes or Association for the Emancipation of Women), and ADPDF (Association pour la défense et advancement des femmes or Association for the Defense and Promotion of Women, Triomphe). The Universal Declaration of Human Rights affected Articles 39 and 40 of the 1976 Algerian constitution, which ensured equity. The objective of the Men and Women Equality Associations was to engage, contribute, and recommend measures and substantial endeavours to accomplish equality of gender.

Malika Remaoun, the association's organizer and pioneer, imagines a state where ladies can select either secular or family codes, which is related to religion. "*We are a Muslim culture,*" she said when asked whether she upholds the cancellation of all religion-based restrictions. Therefore, anticipating that Shari'a should be eliminated completely is unreasonable. *My organisation advances that women have a decision. The independence of females in issues of family regulation is our objective.*" "*Preferably, a country should have just a single bunch of regulations that apply to all citizens,*" Remain noted. At the point when religion and legislation are joined, a space is created where women can be dealt with inconsistent. *Nobody can change religiously-based legislation since they are considered divinely decreed or sacrosanct.*"

The organisation's leader and pioneer, Malika Remaoun, says its objective is for women to have total sovereignty concerning family law. Whenever religion and law are blended, an environment exists in which women may be treated unequally, she says.

The objective of these tasks is to educate less informed females about family regulation and give them an essential comprehension of their rights and privileges. They additionally try to prepare ladies to manage aggressive behaviour at home, misuse, and child guardianship challenges, which are on the whole too common.

Women's organisations are governed by the same law that governs non-political organisations, which was passed in 1987. However, it took another two years to secure freedom of expression. Many organisations are a proponent of women's rights and protest uneven access to services for men and women. One of the most well-known organisations is *Égalité*.

The Equality organisation was established in 1985, following the passage of the Family Code. It got an official endorsement in 1989. One of the key objectives is support and commitment in all endeavours pointed toward advancing balance among people under the law in a real setting. This organisation's social objectives incorporate the annulment of the Family Code, unhindered work rights, and equity in separate and its repercussions. Polygamy ought to be abolished also.

The *Égalité* organisation puts together discussions and conferences on issues concerning democracy and the equality principle. It upholds political parties that have sworn to safeguard the rights of Algerian women. Also, the organisation takes part in global discussions on women and law. It has 500 members between the ages of 35 and 42 and hosts an annual conference. An equality organisation focuses on the government's responsibilities for women's issues. According to the report, the government is to blame for acts of violence against Algerian women.

Algeria today has a common society fully intent on supporting the basic rights of women. This goal is highly important for various non-governmental organisations. Algeria has various measures to help women succeed in the workplace, including adjustments to the government's structure. Micro credits are given to Algerian women who are unable to work owing to societal or cultural restrictions. This enables people to work and provide for their basic needs. Women have been able to rise to higher levels of employment as a result of these programs.

Upgrades in the Algerian government and its activities, like business, training, and across the socio-political range, have brought about expanded open doors for women. Algerian women, then again, still have a ton of opportunities to get better. Algeria has as of late ordered regulation and approaches pointed toward giving people equivalent obligations in the battle against gender discrimination and violence. We believe that the endeavours, which are available to all kinds of people in the public arena, help to altogether empower women significantly. Algeria has gained huge headway in expanding women's interest in open life, as indicated by the United Nations. In the 2002 elections, for example, women's representation in parliament increased from 12% to 24%. In addition, 34 per cent of women magistrates in the judiciary.

Many Algerian non-governmental organisations' leaders and founders argue that more women's representation and recognition are required to strengthen women's empowerment and make it a major aspect of the country's development. When women are subjected to widespread human rights violations and disempowerment, according to Moghadam, they are frequently subjugated to the dominating culture of hegemonic masculinity. They aren't properly represented or included in peace endeavours. Focusing on women's media campaigns to develop gender awareness and sensitivity, in addition to supporting the participation of women in cultural and governmental institutions, will lead to a "culture of peace" that includes full women's empowerment, according to Valentine. Moghadam believes that international, regional, and national organisations must network, consult, and interact with women activists and international relations experts to build women's units throughout government sectors.

2.4 Barriers to Algerian Non-governmental organisations

In developing countries, non-governmental organisations experience various difficulties. Elbayer (2005:24) analyzes the regulations overseeing NGOs in a few Arab nations, similar to Algeria, where tension has as of late incited a progression of political and social changes. As per Elbayer, there is no legitimate reason for shaping NGOs, and all NGOs are dependent upon government oversight. Another lawful system for NGOs was delivered in 2008, under the International Program of the Charity Commission (2011), and another free controller - the National Commission for Charitable Societies and Associations was likewise settled. It referred to a few deterrents to the development of common society organisations, including obstacles to passage: The Ministry should approve every

organisation's activities. Barriers to operational activity for organisations incorporate the necessity that every organisation acquires Ministry endorsement regardless of whether its exercises were excluded from its enrollment; the forbiddance of promotion organisations; and the prerequisite that correspondence with other worldwide NGOs is done distinctly with consent.

Women's Non-governmental organisations confront several limits and challenges, including poor coordination amongst existing NGOs, insufficient paperwork, legal constraints imposed by the state, and societal restraints arising from the inherited patriarchal mindsets.

2.5 Narrowing the Gap with NGOs

Changes in women's economic, social, mental, political, and lawful status are all essential for the empowerment of women. Non-governmental organisations have been recognized as a vital instrument for Algerian women's liberation. Male-dominated communities in Algeria, as in most developing countries, keep women in a docile spot in the public arena. Due to standards, taboos, and sexual division, women are subordinate to men. Women have been generally overlooked in the planning and execution of advancement activities and policies that influence them straightforwardly. Despite the fact that they assume a significant part in the advancement process, this is the situation. Its impact can be finished up to hurt the cultural atmosphere as well as institutionalized social disadvantages.

Numerous experts in personal status legislation provided a framework for activists and NGO representatives to unite a plan for women's empowerment and citizenship. By putting together community-based methods. Working with international organizations to urge regional governments to ratify the Convention on the Elimination of All Forms of Discrimination Against Women is the initial step. Second, to raise assumptions of women about and their accomplishments, the tension between current ideas and the social structure that encompasses them should be reconciled. Third, through lobbying and training, make consciousness campaigns and empower women and society to collaborate. From that point onward, make official boards with all kinds of people on them. At last, assuming that women are educated about social equality difficulties and potentially open doors, their developments will be more supportable.

2.6 NGOs' Strategies for Empowering Women in the Algerian Context

To understand the engaging procedures that non-governmental organisations employ an investigation of their inward and outside elements should be tended to. The usage of visitors and occasions, forming partnerships, the media, religion, and issues framing connecting to enabling women are all techniques used by NGOs in this chapter. The use of religion and women's liberation or feminism as methodologies in traditional communities, as well as the outlining system by which they express their issues inside NGOs, how they express the issues and different strategies like the use of occasions and visitors, the media, and partnerships, will be examined. In the first instance, an investigation of NGO techniques in Algeria carries the consideration of their arranging planning. The gender arranging process helps us in perceiving the establishments in which NGOs pursue enabling women and recognizing the different procedures that NGOs take toward women. Looking at the writing on NGO tactics, with an emphasis on the use of the five key techniques illustrated in this research: visitors and occasions, forming a partnership, media, religion, and empowerment of women process. Specifically, looking for works that highlight the usage of these tactics and how non-governmental organisations (NGOs) have used them to empower women.

2.7 Women's Empowerment in NGOs

In Algeria, enabling is progressively turning into a piece of NGO tasks, and non-governmental organisations are emerging to be important drivers of empowering (Elbers et al. 2014:1). Development agencies, as per Cornwall and Edwards (2010), can give techniques to fortify enabling women, like political decision investment, training, financial drives, regulatory changes, and non-governmental public activity. They likewise talk about the significance of organisations and the advancement of their parts in the improvement of the new promotion and activation strategies for empowering issues. Cornwall and Edwards (2010) underscore the need of understanding the setting of each type of empowerment and viewing it as an excursion including persistent dealings and hindrances as opposed to a completed item.

The idea of empowerment used by NGOs, as per Villeval (2008), incorporates two parts. The first concern is the empowerment object: is it an organisation, a system, or a development? Second, how might the process be brought out - through organisations or by building capacity (Villeval, 2008)? Dawson (1998) likewise proposes a five-stage paradigm

for assessing empowerment in non-governmental organisations: recognizable proof/examination, plan/arranging, evaluation, execution, and assessment. She additionally makes reference to the four parts of empowering practically speaking recognized by the World Bank: 1) individuals' " access to information," 2) their " inclusion and involvement," 3) " accountability " and 4) their " local organisational capacity " - their capacity to put together themselves, activate assets, and fix issues.

Dawson's Gender Sensitivity Framework is a firmly associated worldview that should be examined while talking about women's empowerment in Algeria. The Gender Sensitivity Framework is employed as an agenda to guarantee that socially delicate issues are tended to by posing inquiries, for example, "whether the choice of particular targets impacts " Whether they recognize who [is] expected to gain from the intercession," "whether results are determined independently for people and are reliable," and "whether results are indicated independently for people and are consistent with each..." (Dawson, 1998, p. 200.) According to Dawson, the ID stage is the initial phase in measuring enabling women in NGOs, during which NGOs must look at the essential requests and hardships faced by women during the planning stage prior to pushing ahead with the project is attempted. Planners can likewise use this progression to survey whether the requirements of women are viable or vital by assessing the perspectives of these women and their local conditions. The planning step, which expands on the ID stage to build pointers in view of the necessities of women, is the second stage. It's additionally important that, while NGOs must decide whether they need to fulfil the viable or key necessities of women, this is generally difficult to do, since it might require thought and consideration of a different set of factors not found in the local context.

Factors like the NGO's commitment to the empowerment issue and how it focuses on it, for instance, might be essential. Moreover, tending to women's strategic requirements is exceptionally subject to the socioeconomic backgrounds of those involved, as well as their degrees of consciousness and understanding (Dawson, 1998). The 'assessment stage' follows, in which an NGO's program is evaluated to check whether it boosts enabling women by boosting women's well-being, their involvement in making the choice, entrance as well as women's control. The third stage is 'execution,' which involves guaranteeing that the task is done by both staff and recipients. At long last, the valuation step involves estimating the effect of NGOs' projects on the lives of women, and it might incorporate at

least one of the three sorts of assessment listed above: self-assessment, consultant assessment, or outside assessment (Dawson, 1998).

These five phases for evaluating empowerment in an organisation are crucial, yet they require something other than actually checking boxes, as distinguishing the initial phases of the plan in any organisation can be extremely troublesome. This may be used in the appraisal, execution, and assessment stages for an analyst going into the field to research enabling women, and it can likewise be used as an aide for analysing women's organisations. The ID and planning stages, then again, may be successful for forming and arranging an NGO with attention to empowerment. This investigation, then again, gives the researcher a logical technique for assessing enabling women in NGOs, and the gender sensitivity framework can be valuable and useful for women's study in Algeria.

Empowering women was the focal subject for women's activist analysts before the Beijing conference. Enabling women was measured using an assortment of factors, including 1) sociodemographic information, 2) wellbeing and data on physical integrity, 3) levels of education, 4) participation in the economy, 5) political cooperation, and 6) social investment. Social factors, for example, the statement of art and innovation, media firms possessed or monitored by women, and female NGOs were likewise included by Moghadam (2005). Cultural markers are critical for the study, in spite of the fact that they are hard to quantify and evaluate. Moghadam's (2005) study, then again, gives point by point sub-classes to every measurement, which could be valuable for investigating Algerian women's NGOs.

In a similar line, Kabeer's research (2000) characterizes empowering as the capacity to go with choices and make decisions in light of three aspects: assets (preconditions), agencies (cycles), and achievements (results). This ought to be helpful in assessing NGOs before the execution of their projects, during the implementation of these projects, and in the assessment of the impact of these projects. As indicated by Kabeer (1999:32), two policy approaches can be employed to make advancement projects more gender-mindful: 1) "integrationist strategies," which expect to join women's debates into development programs, and 2) "transformative agendas," which give procedures to assist with changing the settings being created in gender situated designs instead of basically incorporating women's debates into existing advancement plans.

While Moghadam and Senftova (2005) propose a more comprehensive meaning of female enabling that envelops all parts of a woman's life, Kabeer (2000) underlines women's capacity to make choices with regards to the essential mark of their (level of) enabling. Besides, Moghadam and Senftova centre around evaluating enabling from numerous perspectives by underscoring social or cultural parts, however, Kabeer's vision of empowering women considers it to be a series of actions or steps taken, permitting us to follow them and find factors that add to empowerment at each stage. Despite the fact that the way these strategies are employed all over the world to empower women, not each of the mechanisms they offer applies to the Algerian setting. The integration plan, for instance, would be a more practical technique than the transformative procedure.

Dynamic involvement of women in the community, which is conceivable through their families, neighbourhood networkings, and women's associations, will be vigorously affected by a woman's family, schooling, talents and capacities (Doumato, 2005: 270). The blend of these elements has stirred public discussion and caused policymakers to notice concerns of women's situation and empowerment. To put it another way, as opposed to remaining inside the limits of conventional NGOs, women have been inventive, having an effect on their networks and affecting public strategy on these concerns.

As indicated by studies, non-governmental organisations have made both interior and outer procedures for engaging in manners that help them with accomplishing their objectives (Lewis, 2001; Dawson, 1998). This part examines a portion of the techniques or strategies that have assisted Non-governmental organisations with arranging change, like the formation of partnerships, the use of women's activist or feminist paradigm, the employment of religion, the use of visitors and occasions, and public appearances, and media double-dealing. Every one of these strategies has ostensibly demonstrated to be effective in carrying out services and achieving change.

A portion of these techniques was used directly, while others were employed implicitly, contingent upon every NGO's vision, mission, and abilities, as well as the settings in which they work. Lewis (2001) contends, nonetheless, that carrying out "strategic change" is hard since it requires a careful comprehension of both the social environment and prevalent ideology reflection. As Lewis brings up, the term "strategic" suggests "complex determined steps toward an objective," as well as "cautious targeting of specific areas," which requires a more profound comprehension of the social dynamics at hand, as

well as "viable use of the appropriate gaps for making inroads without making obvious holes in the social fabric."

To raise public attention to subjects, for example, basic freedoms and enabling women, non-governmental organisations use "cross-cutting" strategies that incorporate research, the media, and networking (Lewis, 2001). Researchers say that fruitful NGO backing procedures and advocacy incorporate media support, alliance and forming a partnership, key data use, and gaining from others. NGOs work to win support and prepare general opinions in transitioning cultures, which requires adjusting methods and using various frames. Plan setting by NGOs is firmly related since it assists them to devise techniques for pushing each issue ahead through appropriate channels to draw in general society and stand out enough to be noticed by "policy elites" (Devirese 2008:77). Activists employ existing institutions as a vehicle for change instead of attempting to present new ones by taking advantage of higher education for women (Devirese, 2008:84). Enabling women through education keeps on being an extremely viable instrument for advancing women through laid out channels.

As far as women's enabling strategies, society as a whole should show acknowledgement and interest in the rights, privileges and involvement of women; in any case, enabling projects won't bring about cultural change (Paterson, 2008). To put it another way, non-governmental organisations ought to keep an eye on public interest to execute policies at the right timing, when society is prepared to acknowledge and uphold them.

Paterson (2008) presents research directed in a moderate area of Pakistan that introduced techniques for enabling women that attempted to coordinate the program inside the local area to try not to incite opposition. Mainstreaming Gender and Development (MGD), for instance, give illustrations of a cultural change in " unpromising circumstances " (Paterson, 2008:334), while different non-governmental organisations in the region stand up to local area resistance. The program's strategies, as per Paterson (2008), are to emphasis on the members' self-awareness by fostering a healthy self-awareness; deal with feelings; consider Islamic translations to legitimize and approve their dynamic interest in the public eye, and to owner decisive reasoning with respect to the members by pondering their own encounters with their families and networks.

Rather than emphasising how their choices or options are restricted, the program trains women to see the open doors that are accessible to them. Following that, the program urges them to form alliances by including their families and networks in the enabling system. At last, these women become activists for their causes, which is the MGD program's definitive purpose. Paterson (2008) infers that the main senses to be gained from her exploration are that in emphatically male-dominated societies: (1) Men are more open to females' empowering and change assuming the proposed changes are introduced such that causes them to feel "regarded, informed, and welcome"; (2) Instead of getting out of their "context" and causing extra opposition, women can enable or empower themselves through their families and communities (Paterson, 2008:343). Therefore, this research reveals valuable pieces of the negotiating system that non-governmental organisations can use in conventional societies while working inside local settings to accomplish their objectives. Besides, dissimilar to numerous women's activist techniques, Paterson's research proposes a women's activist or feminist model for non-governmental organisations that, given Algeria's traditional nature, might be embraced.

Coming up next is a discussion of every Ngo's strategy for empowering women, including the use of guests and occasions, the media and religion, the forming of partnerships, and women's issues frames.

1. Guests and Events

For any NGOs, having guests and arranging events are significant practices, and the two are inextricably linked. Assuming that an NGO is facilitating an occasion, speakers are required, including a unique visitor of distinction as well as extra experts and trained professionals. An NGO's agenda or strategy will most likely be served by selecting a specific type of event and visitor. Speakers who plan to make lectures, presentations, or professional comments could be among the guests. NGOs must identify the most powerful and effective actors for addressing specific challenges when developing strategic goals (Joachim, 2003). The sort, size, crowd, and setting of occasions facilitated by non-governmental organisations might act as any open doors to mobilize gatherings, and the sort, size, crowd, and location of the occasion might change contingent upon the NGO's strategy. Proficient courses, lectures related to religious beliefs, local forums, global conferences, and public shopping centre events, to make reference to a few, are instances of events sorts, and these occasions arrive in an assortment of sizes and crowds. Katzel (2007) accentuates the

significance of occasions that are joined with specific objectives and strategies for achieving those goals and goes into incredible profundity on each type of event, its definition, and its motivations.

The "standardizing component" of non-governmental organisations, as indicated by Joachim, involves their traditions and images, how non-governmental organisations favour specific performers or thoughts while dismissing others, and how they mobilize performers for aggregate activity. Joachim (2003) explores the various functions that actors play and how they are affected by the idea of the issue, cultural standards, or societal norms and the NGO's central goal, contending that NGOs provide political open doors to worthiness and believability in three ways:

1. By using "symbolic events" to gain access to and procure "influential allies."
2. By enrolling the assistance of powerful individuals to legitimize their aspirations and give resources like "cash, institutional honours, or prestige."
3. By impacting political alliances and inciting clashes to acquire partners. At NGO events, respected guests assume a fundamental part. Welcoming individuals from the local area's elites or government authorities is a well-known strategy used by non-governmental organisations to add significance and legitimacy to their organisations (Hamilton, 2010).

Moreover, as indicated by numerous researches, an appealing pioneer or organizer of an NGO has been a powerful figure locally (Lewis, 2001). This pioneer could be a religious who enjoys widespread esteem and credibility. As previously referenced, Joachim (2003) stresses the requirement for "influential allies" who can legitimize the plans sought after by organisations by providing them with assets, for example, "cash, institutional honours, government authorities, UN particular offices, and the media are among those who are concerned about their image and notoriety. Persuasive performers can be enlisted through NGOs on different occasions; consequently, access is important for getting powerful partners, and occasions are essential for employing them. As per Joachim (2003), a few people who can affect how specific issues are framed for NGOs, including Members of the public authority for influencing policies and obtaining reputation; the United Nations as a global organization for applying strain through worldwide relations, fairs, and meetings; and the media for affecting popular perspective.

2. Framing partnerships

Connections with the public authority, nearby or global accomplices/partners, and different NGOs are altogether instances of NGO collaboration at different levels. As per Lewis (2001), handling collaborations requires solid exchange abilities to join dissimilar actors behind a similar point or objective. NGOs have used an assortment of techniques to build ties with the government, which can be challenging to make yet beneficial for policy impact.

Therefore, every NGO faces difficulties, for example, likely struggles between performers, how to deal with the numerous partners in dynamic cycles, and the effort to save authenticity by representing the predominant culture's qualities and standards (Lewis, 2001:95). Non-governmental organisations uphold mainstream cultural norms not only to achieve legitimacy and accomplish authenticity yet additionally to use them to impact change in the public eye. People are bound to acknowledge advantageous social changes assuming they are introduced in a socially and culturally suitable setting. Actors can shape political partnerships to run after similar objectives, with political debates filling in as a gateway between their objectives (Joachim, 2003).

The course of decisively outlining NGO plans can be acted in three phases: depicting the issue, introducing answers for the issue and approaches, inspiring, and supporting political activities. Some non-governmental organisations prepare performers by making top to bottom key plans that shed light on the intrinsic elements of a procedure that isn't generally clear to the normal individual.

These focuses are critical for understanding female NGOs as far as doing research, especially those with promotion strategies and shifting objectives. As Ebyan shows, feminists inside NGOs employ coalition working to prepare human and monetary assets to address their difficulties. This network-building method, especially with global associations, should be painstakingly considered to layout compelling and entrusting attaches with all partnership individuals (Ebyan, 2010:68). As indicated by Nazeen and Maheen (2010), the selection of partners is basic to the organisation's authenticity. Alliances between organisations depend on an unwritten standard of interchange, wherein each party contributes a swap of some sort of resource. Alliances are all about sharing resources, which include "knowledge, connections, mobilization potential, [and] visibility" (Nazeen and Maheen 2010). When and because they give what the other organisation lacks, the exchange

of resources benefits both sides. For example, one organisation may offer connections in return for information from an ally. Beyond resources, any organisation should be able to achieve some type of strength by joining one or more other organisations. More viable to work with people who have comparable or related worries than to work alone.

One more type of partnership building strategy proposed by Paterson (2008) is remembering families and local area individuals for NGO tasks. This technique for shaping alliances is especially significant in moderate communities since it gives a procedure for accomplishing wanted changes while holding the help of ladies' families and networks. That's what Paterson asserts "social change needs profound roots across society" to be powerful, and that including women from different socioeconomic backgrounds will have a stronger impact (2008:339). Meetings on figuring out how to impart and claiming public areas are essential for their partnership building programs for families and companions. Females were urged to discuss their contemplations while figuring out how to impart, then to draw in with their families to record social stories, and customary music, and convey their thinking. This technique is basic in communities where individuals have profound family ties. As indicated by Paterson (2008), including families in aggregate activity on females' empowerment is critical to progress. This sort of local area and family partnership building is especially fit for the Arab setting. The conventional idea of the local area, with its solid family ties, is a fantastic spot to begin in pursuing empowerment, as successive family gatherings are held to talk about any issues that emerge inside the family.

Regarding worldwide coalitions, the United Nations Development Program's Millennium Development Goals (MDGs) address concerns of females' financial enabling through an assortment of activities all throughout the globe. The MDGs executed different programs in different nations as a feature of their 2008 distribution, "Innovative Approaches to Promoting Women's Economic Empowerment." Publications According to the MDGs, 1) the observatory chiefs' commitment to upholding gender balance; 2) the way that local ladies are coordinated in the information assortment and examination process; and 3) the way that they are upheld by authorities are a portion of the vital elements for the activities' prosperity (United Nations Development Program, 2008). This UN drive not just gives useful data in regards to how individuals respond to such projects and what the tasks' results perhaps, yet it likewise shows the effect that global organisations might have on NGOs and how they can profit from such worldwide encounters.

3. The media

The media is an instrument that numerous NGOs employ all over the world. The media can be used to advance empowerment inside NGOs in an assortment of ways, including promoting activities, raising awareness, bringing issues to light, and having an effect. NGOs are thought to have used the media to teach, illuminate, and edify females.

The data supplied by the media might be used to connect with, spur, impact, and engage people. Wall (2002) examines what the web has meant for NGOs, observing that it has adjusted how they impart in a variety of ways, incorporating the speed with which they can disseminate data, a decrease in the boundaries they face, and more a lift in efficiency and a reduction in costs. Furthermore, NGOs' internet-based responses empower them to work on societal change through techniques like information creation, self-enabling, and offering opportunities for site visitors to take part in discourse (Wall, 2002). The rise of social media on the internet has developed in Algeria by giving a less restricted media design than conventional media.

As indicated by Hilbert (2011), new technical types of correspondence have changed worldwide social, political, and cultural institutions, as well as our approaches to drawing in and conversing with each other. Research by Seo, Kim and Yang (2009) took a gander at the media's current strength and how non-governmental organisations have used the new platforms it gives to shift their concentration from local to worldwide, where various sorts of data can be incredibly powerful. Virtual space was as of late presented in Algeria, and it has quickly swept across the country. It has caused a social shift, turning out to be broadly involved among more youthful ages in a brief period, and has given another aspect to the character of Algerian females, who, subsequent to being exceptionally secured and limited by their tasks inside the family structure, have started to express their viewpoints in open more, turning out to be better-educated people through the connections that social media has given. Because of the constant evolution of media tools, NGOs have used an assortment of media to accomplish their goals. Researchers examine the media's role in non-governmental organisations and believe that "media advocacy" is one of the best effective lobbying tactics used by NGOs. NGOs can mobilize the general society through media advocacy, affecting the social-political atmosphere. They remark that most non-governmental organisations advocacy techniques are centred around violence against women.

As per Seo and partners, "new media devices" have empowered NGOs to activate and draw in individuals everywhere in the globe, providing "interactivity and autonomous information distribution" (2009). They refer to sites, online journals, videocasts, and wikis as instances of new media employed by non-governmental organisations, and they look at how NGOs pick the kind of new media to use in view of the capacity it serves and to whom they need to communicate their message - whether they are straightforwardly focusing on general society on particular issues or by implication moving toward the broad communications to impact the general population. As per Seo et al. (2009), the new media fills five needs for NGOs: advancing the NGO's picture, raising funds, speaking with the general population, interfacing with different NGOs, and providing organisations data (Seo et al. 2009:124). This research showed the strength of new media, how non-governmental organisations all over the world have shifted their attention to new media, and how compelling data can be in all forms and structures. Information is employed by NGOs to engage, motivate, convince, and empower people through new media.

4. Religion

Religion, especially in the Islamic world, is a powerful instrument for impacting, activating, and persuading individuals to take part in females' empowerment. Islam gives Muslims a moral and ethical system that is significantly instilled in their regular customs, clothing choices, connections, proclamations, and acts (Sholkamy 2011; Seguino 2011). In the field of non-governmental organisations, Islamic standards occupy a huge influence in persuading and directing actions, as well as filling in as a motivation for a better society. Religion is a piece of the arranging system in Algerian NGOs, and it is employed to make objectives and execute policies. To establish authenticity and trustworthiness, religion is habitually used by NGOs.

Ali et al. (2008) stress the importance of religion in the existence of numerous women. They believe; nonetheless, that much religious writing centres around pessimistic components of religion, and that there has been a shortage of experimental examination and hypothetical information on religion in individuals' lives. Ali et al. (2008) centre their examination around the strength-based part of religion in females' lives, contending that religion should be joined in the investigation of their lives to accomplish a careful comprehension of them (Ali et al., 2008).

White (2010) stresses the intricacies of the connection between Islam and Females' empowerment, asserting that most writing regarding the matter interfaces it to modernity and the western qualities that accompany it. She asserts that gender is used as a contemporary pointer by taking a look at the visibility of females, schooling, clothing, and political willingness to participate. Islam seems, by all accounts, to be opposing to advancement when estimated along these lines. Simultaneously, women in Muslim areas are supposed to get a bunch of moral standards, and adjusting this scarcely discernible difference between modernity and Islamic virtues has put ladies in the "crossfire" of conservatives in religion and is supportive of the advancement of women's activists (White, 2010).

Concerns relating to gender are never easy to fuse into religious discourses. Women from overall around the Muslim world have started to assemble to change regulations including women and the family through translations of Islamic writing, as indicated by Devriese (2008). Their endeavours' prosperity can be because of their critical examination and grasp of socio-political real factors and their embrace of a certain religious ideology. Numerous Islamic women's activists or feminists have been effective in enacting regulation that safeguards females' common liberties inside the structure of Islam and their respective cultures in societies (Devriese, 2008).

Women's activists, human rights activists, and worldwide funders have all pre-owned religion to address gender concerns, as per Mariz Todros (2011), who recognizes two components that have played an influence. To start with, they have progressed to a "progressive religious agenda" and second, religion has been used to advance or promote social change in a culturally and socially way. She goes on to say that numerous women's activists search out "progressive clerics" to create coalitions to mobilize religious idioms and images. Such partnerships, in any case, require finding some kind of harmony, which necessitate striking a balance between being favourable to empowering and supportive of religious targets, and bargaining and starting up social change inside a common religious system is a decent beginning stage (Todros, 2011). Because of the intricacy and variety of different convictions, ways of behaving, and translations of religious texts in the Muslim world, Islam has been used as both a support for women's freedoms and a technique to go against their privileges (Kucinkas, 2010).

In investigating how religion is used by NGOs, one of the techniques is to use Islamic paradigms to address restrictions that are not openly mentioned or transparently referenced. The plan is to bring speakers and masculine figures, for example, judges to give religious clarifications for women's rights and role improvements, privileges and job enhancements. One technique is known as "re-Islamising patriarchy," in which women's activists use texts from the Koran to address taboo points that have never been talked about freely. Feminists employ this technique to acquire community legitimacy and authenticity by involving male religious specialists to give clarifications to measures that will enable women.

In MGD meetings in Balochistan, women were urged to decipher and interpret religious texts with a regarded researcher, and therefore, they acquired certainty and fostered the capacity to examine and discuss religious perspectives with their societies, as indicated by Paterson (2008). These different readings of Islamic texts will proceed to contend, that the force of such understandings is vigorously dependent on social and political backing, as this puts a feeling of validity and legitimacy on them as indicated by researchers. In the Arab world, a discussion in regards to the job of religion in non-governmental organisations is unavoidable. Notwithstanding, without any examination of a given time and setting, it is challenging to expect and anticipate the effect of religion because of its multifaceted nature, impact, and various applications. The present situation in this area is warmed all over the planet - quite in Islamic nations - since there is rising worry about how to manage globalization without damaging Islamic standards. With the tremendous accessibility of information given by the web, it is turning out to be progressively hard to establish limits on anything, and religion is ending up at the core of open discussions over what is correct and what is not.

In addition to philosophical contrasts, there are variances between locales, as well as inside every region, between people of different social positions and perspectives on Islam. People's appearances, which are emblematic portrayals of their discernments, are the clearest proof of these inequalities and imbalances. Others, then again, accept that Islamic beliefs are held inside and do not necessarily express them. At last, no matter what the changed situations that exist, religion assumes a significant part in individuals' lives and will keep on being a subject of conversation in ongoing discussions concerning females and NGOs.

5. Women's Issues framing

Empowering in non-governmental organisations, as indicated by Paterson (2008), should start with self-improvement and the formation of self-appreciation through females' feelings expressed, followed by figuring out how to control their feelings and afterwards using decisive thinking programs.

Abou-Rabia-Queder (2007) distinguishes women's activist action in Western and non-Western communities, claiming that women's activist tasks in Arab nations have needed to adjust to the different settings, resulting in the development of a distinct form of feminism. To accomplish an attractive and reachable status in their cultures, females in these areas have adjusted the Western idea of woman's rights to suit their social characters. Silencing, eradication, and active and passive resistance are all elements of this feminism, especially in a "patriarchal society." Abou-Rabia-Queder (2007) proceeds to stress women's activist commitment to non-governmental organisations that look for authenticity through Islamic regulation and the advancement of nations.

Religious texts have been employed to acquire social authenticity and believability for proposed social changes for females, permitting activists to consolidate current ideas of women's liberation, rights, and gender value into the current setting using exceptionally genuine texts that are all around acknowledged as definitive in the Muslim world. As per Abou-Rabia-Queder (2007), women's activists working in NGOs need to sort out some way to find some kind of harmony between advancement and conventional community values without imperilling females' standing. Females in male-centric or dominated communities, as per her, do not use the expressions "feminist" or "gender equity" in their activism; all things considered, they make an interpretation of these notions into their local vernacular (Abou-Rabia-Queder, 2007).

Rather than employing unequivocal women's activist terms like "liberalism" and "gender equality," which are viewed as "western," they use devices that consolidate social and current components, for example, interesting in logical realities to make sense of psychological issues or Quranic passages that allude to females' privileges, freedom and opportunity of decision. There are, in any case, "rebel" ladies' extremist gatherings that won't think twice about, thus, select the more troublesome way. These organisations have the backing of their families, however, they are not broadly acknowledged by society

(Abou-Rabia-Queder, 2007:80). This study offers a few extremely valuable examination markers for female non-governmental organisations and their strategies.

As indicated by Coleman (2010), the expression "women's liberation" has a solid regrettable underlying meaning in the Arab world, which has prompted the production of Islamic Feminism, in which women's rights are advanced inside an Islamic framework. Feminist research, as per Devriese (2008), is oftentimes met with doubt in the Arabian setting, where feminist activities are hostile because of their relationship with Western perspectives. Paterson (2008), in contrast to previous empowerment literature, underlines that enabling women ought to include the indigenous women's living tradition.

Along these lines, George (2007) claims that NGOs are socially framed to develop significance and structure issues in manners that suit their public's and members' cultural identities. This incorporates gender-based assessments of female non-governmental organisations that impart particular territorial public standards. As per George (2007), these social frameworks are not totally steady and vacillate enormously relying upon when they are adopted as well as the objective and construction of the executing NGO. Moreover, the effect of these frames fluctuates and relying upon the person and ideology of every society, as well as its gender dynamics, they might yield "lopsided" results (George, 2007).

Negotiating with the state, as per Nazeen and Maheen, can give NGOs access to it. NGOs, then again, should stay away from dubious issues and be basic and wary in naming and expressing their issues (Nazeen and Maheen, 2010:72). NGOs, on the other hand, can impact the state through the manner in which they impart their issues, for sure is known as the 'process frame,' which involves portraying the issue, proposing remedies, and presenting arguments for why the issue is significant (Joachim, 2003). To frame and convey an issue all the more legitimately and influentially, framing it entails intentionally choosing specific events, facts, news, or terminology (Allan et al., 2010).

The process of key framing is subject to two variables: building strong coalitions with the political construction and teaming up with worldwide foundations; and mobilising the organisation structure through the employment of organisational business visionaries, global bodies electorate, and trained professionals (Joachim, 2003). The idea of civil society and the situation with gender backing inside it, as well as the idea of the political framework, assume a part in policy changes that outcome in women's empowerment. Women can involve their parts in non-governmental organisations to impact approaches, as both Staudt

(2005) and Mantague (2010) contend, by finding essential ways to guarantee that the authority and the public support their choices.

For instance, Joachim (2003) explored how international women's NGOs have effectively pushed females' issues to the highest point of the UN's plan, looking at how non-governmental organisations assemble their endeavours to impact approaches and plans in support of themselves. As indicated by studies, women's NGOs have used a variety of strategies to use feminist vocabulary. As per Devriese (2008), the main component in gaining legitimacy for NGOs is to use appropriate local frames. These nearby frameworks incorporate the jargon, terminology, and images used by NGOs, which enable them to become decent players as well as to minimize their recently underestimated and marginalized situations to participate in a continuing discourse with their adversaries. This method of incorporating a feminist perspective into the existing social religious talk is much of the time effective.

Devriese (2008) embodies Middle Eastern women's activists' tactic of disposing of mainstream common freedoms' way of talking for existing Islamic casings that are turning out to be progressively popular. NGOs use the framing perspective to give importance to relevant circumstances to mobilize constituents. On the chance that NGOs can connect with current cases instead of building others, the framing process will find success (Devriese 2008). As previously said, female education has been and keeps on being considered to be a genuine right, and is hence used as a framework for achieving change for women in the way of life and the entire society.

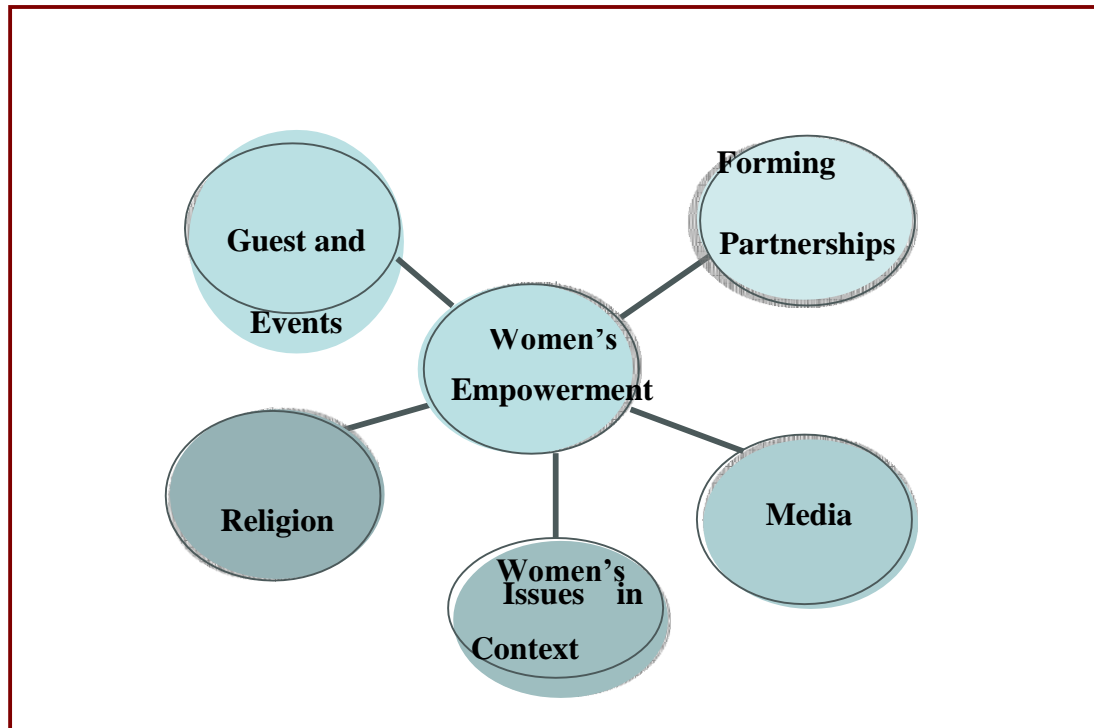
"Naming and framing," as talked about by Nazeen and Maheen (2010), is a way of mobilizing non-governmental organisation individuals and forming unions. In any case, if the process is reasonable depends on the organisation's belief system, the idea of its partners, and the audience's reaction to the terminology being referred to. Since this strategy is so significant for establishing support and legitimacy, additional consideration regarding the language employed is expected for the way to deal with find lasting success with NGO individuals and partners. They give an illustration of an NGO that has used a "legalistic approach" to "keep away from any charges of being anti- Islamic" and create a negotiation area (Nazeen and Maheen, 2010). Picking the right term for the right crowd in the ideal setting and at the right moment is critical for acquiring far and wide support and keeping away from unwanted hostility. The non-governmental organisations now and again make

expansive claims about enabling women, as well as using appropriate language and terminology.

As indicated by Rosalind Eyben (2010), non-governmental organisations employ an assortment of strategies to arrange mainstreaming of women and men improvements. Negotiating change encompasses a variety of techniques for staying away from confrontations with different NGOs, like using vague words to allude to a comparable objective. This "strategic ambiguity" gives individuals the opportunity to interpret these expansive assertions as they see fit. To give themselves strategic room to move in confounded, dynamic civic establishments, feminists intentionally keep clarity on women's parity.

Eyban (2010) describes carefully the 'vague assertion' system embraced by most actors who manage issues concerning women in Arab countries. Non-governmental organisations, for instance, may discuss 'ladies' engagement in the public eye,' which, as Eyban calls attention to, can have a variety of implications and outcomes, going from supporting ladies' customary tasks to pushing political involvement. Non-governmental organisations can use this procedure to advance change without harming the prevailing society. Notwithstanding, women's activist frameworks vary from moderate to liberal, and one of the objectives of this study is to investigate a portion of the women's activist frameworks that occur inside non-governmental organisations, with an emphasis on their strategic qualities.

Figure 1. Proposed NGOs Strategies for Women's Empowerment



Conclusion

Taking everything into account, this section gave an overall outline of non-governmental organisations and the connections among NGOs and enabling women or empowering specifically. The definitions provided alluded to empowering as a broad process or journey aimed at improving resources and capabilities. The literature that links empowerment to NGOs' operations was also given in this chapter, which served as a foundation for the data gathering phase's evaluation of non-governmental organisations' methods. This section identified some insights on NGOs 'definition and discusses what NGOs are and do by describing Ngo's activities. It looked at NGOs 'principles and describe how they are operated with their goals and discussion of related issues. It also identified a few examinations about the mobilization of non-governmental organisations and their design.

It's quite important that the setting of the examinations played a significant impact in laying out the NGOs' tactics, and the present study depends on a similar setting to these investigations. Later in the chapter, the literature was used to clarify every one of the non-governmental organisations' strategies. The procedure of welcoming or inviting individuals and hosting events was found to be compelling in advancing NGOs' programs. Coordinated effort with different other institutions, especially governmental ones, was used in the alliance-building strategy for a variety of reasons, including providing NGOs with access to networks, assets, and mobilization. Non-governmental organisations' use of the media involves decisively choosing the best media apparatus for a particular public, while their use of religion entails deciphering religious messages and choosing religious visitors to convey messages and rules that will loan authenticity and believability to the NGOs according to the general population. At last, non-governmental organisations employ the procedure of frames to make sense of empowering process in a way that is fitting for the local individuals, thereby recovering believability and acknowledgement among the populace.

Chapter Three Research

Design, Methodology and Data

Analysis

Section One Research setting, sample and methodological approach

Introduction

This part depicts the research's methodology approach as well as the research methods used. It begins by outlining the steps involved in choosing a research design, followed by a summary of the data gathering methods employed. The study intends to investigate and better comprehend the perspectives that add to females' enabling techniques in non-governmental organisations. This part starts with an overview of the research questions and study objectives, followed by a description of the mixed-method research and an explanation of why it was a helpful method for investigating the phenomenon under investigation. This section additionally incorporates a framework and clarification of the examination plan and the data gathering methods employed, including examination of documents, interviews, and a survey.

The research environment, time, and sampling procedures are then reviewed. So, the approach employed to fulfil the study's required objectives is detailed in this chapter. Scientific methodology is a set of guidelines and methods that serve as the foundation for research. Scientific procedures layout a plan of action for confirming information. Furthermore, scientific methodology is employed as a teaching tool for international scientific communication (Nachmias and Nachmias, 1992). Quantitative, qualitative, and mixed-method techniques are the most commonly utilized methodological approaches. The chapter concludes by describing the limitations of the data collection method as well as the obstacles faced. The following is a brief description of various methods.

3.1 The study's goal and the researcher's point of view

The essential objective of this thesis is to investigate the strategies used by women's non-governmental organizations in Algeria to promote and advocate for problems impacting female empowerment and autonomy. This is accomplished by looking into how non-governmental organizations mobilize their resources and use specific techniques to support women's enabling programs. The findings are intended to add to the body of information about non-governmental organizations' function in shaping Algerian society. The study used the research questions below as a roadmap and has an overall exploratory focus:

1. What strategies do Algerian non-governmental organisations use to advance female empowerment?
2. How do these tactics contribute to the empowering plan in non-governmental organisations?
3. What elements impact NGOs' choices about which strategies to use to advance women's positions?
4. How much are Algerian NGOs' strategies for women's empowerment compelling?

While the research is informed by existing empowering writing as well as Algeria's complicated socio-cultural background about issues involving women's position and freedoms, it actually examines a subject that has gotten little thoughtfulness to date. Subsequently, concentrate on techniques were embraced that would consider a full comprehension of this occurrence.

The researcher's viewpoint on enabling women in Algeria impacted this research. To pick the most important strategies for the Algerian setting, it was important to reflect on this perspective during the planning phase. To build a system that wouldn't simply be fitting to apply to such a community but also fruitful, it needed to choose several methodologies. How moving toward such an issue would be viewed as more adequate in a proper setting, impacted the selection of NGOs as data gathering settings. Besides, changing inquiries and phrasings during information gathering. The researcher needed to be adaptable and enable the participants to employ their own terms, and this technique produced a few crucial and unforeseen outcomes.

The perspective of the researcher was likewise critical in the insightful cycle, as several components of the study were straightforwardly attached to her. Many components of the investigation were explained to the researcher from an Islamic perspective. Examining a point concerning females in Algeria should be connected to Islam, in particular the way that religion engages ladies and can be utilized as an enabling apparatus in Algeria. As previously said, religion must be considered in the research analysis in light of the fact that its significance showed up frequently all throughout the data collecting.

3.2 Quantitative, qualitative methods and approach of research

Quantitative methods are employed to test the phenomenon's hypothesis. Variables are typically quantified numerically in this method, and the research design remains consistent throughout the investigation. A qualitative approach, then again, is used to research the problem, with the adaptable instrument and to some extent organized procedures being used to characterize individual experience, group standards, variety, and linkages. This method depends on a more adaptable study plan (Mack et al., 2005). Moreover, quantitative methodologies can possibly sum up (the degree to which research findings can be used), though qualitative methods' findings have a restricted scope of generalization. The mixed-method process combines both quantitative and qualitative techniques (Nachmias and Nachmias, 1992). This methodology not just permits the analyst to acquire a more profound comprehension but also allows for adequate validation by comparing the data obtained using both procedures. This study opts for techniques, taking into account the benefits and drawbacks of each method and the nature of the problem.

We attempted to develop techniques to creatively blend them, believing that combining the two would give the most comprehensive and deep knowledge of the issue under investigation. With all of this in mind, Fairclough's CDA dimensions is used to describe the methods used in the study. The current research follows this framework since it analyzes the data in three stages: description, interpretation, and explanation.

According to Fairclough (1989: 24), language is a kind of social practice: *'discourse refers to the whole process of social interaction of which a text is just a part'*. He believes that critical analysts should look at the interrelationships between texts, production processes, and their social environment in addition to the texts, the process of text creation, and the interpretation of the texts. The language choices of the texts are therefore analyzed in the first two phases. (Texts) are regarded as objects in the first step, 'description' (discourse as a text). Text and conversation should be rigorously examined, including word choices and text structure. Apart from analyzing, attention should be brought to other aspects such as intertextuality in the second stage of 'interpretation' (discourse as discursive activity). Link the text to its surroundings, in other words. The explanatory portion of the study (discourse as a social activity) is based on historical, social,

and cultural considerations (plea for diversity). "The complete process of social interaction, of which a text is merely a component," says Fairclough (1989: 24).

3.3 Research methods design

Interviews, analysis of the document, and a questionnaire were among the study's methodological procedures. While the first two approaches use qualitative analysis, the last also uses qualitative analysis and hence uses quantitative investigation. The implementation of a quantitative information gathering technique took into consideration a more noteworthy number of answers from the respondents, which increased the validity of the findings even more. The issues that guided the selection of the design, the methodologies used, the participant setting, and the study's sample are discussed in further depth in the following sections

The study primarily emphasises the mobilizing structure' that women in various NGOs have opted to employ. In other words, its inquiries about the techniques used in Algerian organisations to empower women. These methods differ greatly from one organization to the next, and women in NGOs may adopt them implicitly or unknowingly. Empowerment has been and continues to be a contentious topic. Moreover, the idea of females' 'empowering' is questionable on the grounds that the term is connected to a Western item that might not be fitting for Arab women.

The researcher had the option to distinguish the various tactics used by non-governmental organisations by parting the data from the review of studies into distinct classifications. Despite the fact that it was guessed that these subjects would be adjusted as the fieldwork advanced, the examination strategy was made to give a system for information gathering and examination. This research likewise investigates how these NGOs' techniques have been implemented and dealt with. The choice strategy used by female non-governmental organisations to choose specific initiatives has gotten impressive consideration. As previously expressed, this study will examine NGOs using a hypothetical structure and thematic classes of empowering. The data-gathering strategies will be made sense from top to bottom in the part that follows.

As recently said, the issue of women's enabling in Algeria is still understudied, with most of the studies embraced on related subjects being qualitative. While qualitative exploration strategies are apparently preferable for examining and grasping such issues, they are unreliable due to the small sample sizes they frequently use. While get referring to the

outcomes gotten through assorted data gathering techniques, the design of a blended method can help address specific flaws while also yielding greater insights.

3.3.1 Examination and Analysis of Document

Examination of documents was one of the principal information gathering strategies employed in this thesis, as documents were reviewed before the meetings and questionnaire. The examination offers the upside of permitting researchers to investigate phenomena that are difficult to see straightforwardly (Mason, 1996). This examination aided in informing the researcher of the various NGOs' goals and aspirations, as well as the activities they carry out, as well as offering a chance for the researcher to get familiar with the NGOs' workforce members, allowing for future interview appointments.

Understanding the principle characteristics of every organization required this initial step. Every NGO has its publications, including yearly or monthly reports, pamphlets, adverts, and other public composing formats, like media and web publications, as indicated by documentary proof.

The researcher had the option to perceive how women in organisations display themselves as well as how they promote their associations and distinguish realities to incorporate and convey in the public distributions they make. Measurements, statements of purpose, objectives, designated populaces, and initiatives were among the information assembled from the document analysis. Be that as it may, the examination alone was deficient to catch the whole sight of the NGOs analysed, requiring the use of interviews to give extra outlooks and data. The researcher employed similar indications as for the interviews. After the initial analysis, the data were examined to see if there were any discrepancies or inconsistencies in the data collected from the other two procedures. Conducting document analysis has several advantages, including being cost-effective and having a firm detrimental influence on responses (Babbie, 2004).

3.3.2 Interviews

The objective of an interview is to find out about the interviewee's perspectives, feelings, and interpretations (Bichman and Rog, 2009). Interviews can produce a lot of raw data when used as a qualitative research tool. Semi-structured interviews were used in this thesis to take into account an assortment of follow-up questions and answers, as well as an extensive arrangement of raw data. Subsequent to obtaining them, Matthews and Ross

(2010) recommend taking various steps. The primary stage is to dive more deeply into the information by perusing or paying attention to each meeting, translating it, and making notes close by it when there is missing information or relevant remarks. By analyzing interview tapes and reviewing documentation, the second stage guarantees that the information is complete. The next stage is to sort out the information using different techniques. Answers ought to initially be perceived by using codes or factors to produce sets of answers and information, which can then be arranged into groups or topics and named. It's really smart to give the labelled data, which incorporates every one of the codes, factors, and information produced by the meetings, with a special identifier. Perceiving each code's likewise significant. Besides, a record that gives data on the numbered information could make it simpler to get data and think about various responses (Matthews and Ross, 2010).

King and Horrocks (2010) claim that there are several methods for analyzing transcripts in their discussion of qualitative interviews. To start, there are techniques for analysing the whole transcript, for example, word-by-word examination and dissecting the "full form" of the meeting, which incorporates stops, tones, covering remarks, and nonverbal signs. Then, at that point, there's 'topical examination,' which involves sorting and separating the meeting into subjects.

The researcher should simply make decisions regarding what to take into account from the meeting in this kind of study. The researcher ought to be watching out for themes by focusing on what these meetings share practically speaking in the event that there is any redundancy, and how they contrast. To be useful, these themes, as per King and Horrocks (2010), must be well defined and explicit, and they must be separated into unmistakable codes that straightforwardly connect with the researcher's study questions. They likewise suggest starting this interaction by cautiously paying attention to the whole meeting, then emphasizing the most significant bits, and afterwards making the illustrative codes.

In this study, sixteen interviews administrated with non-governmental organisations executives from fourteen different organisations were done. Every one of the meetings were prepared on time and held in semi-formal settings, both inside and outside of NGOs. The interviewees were given brief details of the study and were asked to sign a consent form. They were likewise requested consent to record the meetings, which each of the members consented to. Every respondent was tested on a bunch of inquiries connected with a given topic. Subsequently, the meetings were semi-structured, for certain open-ended

inquiries to permit members to clarify any worries or subjects that came up. The meetings uncovered a lot about the directors' and managers' goals for their associations and females in Algeria, as well as the participants and beneficiaries' mentalities and points of view.

The interview was picked as an exploration technique since it permitted respondents to offer their thoughts and feelings on women and empowering procedures in organisations. This research procedure likewise permits respondents to express themselves, which permits them to precisely record their encounters and give the specifics scope of answers than surveys, which have a predetermined number of choices. Likewise, dissimilar to questionnaires, interviews permit respondents to divert or clarify data during the meeting. Besides, as a female researcher, I had the option to acquire acceptance and establish an affinity with the interviewees, improving the probability that they would expand and give the sort of broad clarifications that up close and personal meetings give (Babbie, 2004). Open-ended answers, then again, maybe difficult, to sum up and information can be misunderstood, along these lines additional caution was needed while analyzing the interview information.

One more disadvantage of conversations is that they take a long time and are costly due to the extensive preparation required and the requirement for follow-up work (Bichman and Rog, 2009). Interviews, in contrast, to other tools, can focus on the interviewees' perspectives and inclinations. While information investigation of papers, like NGOs' statements of purpose, courses, and exercises, could give realities, meetings can give data on the members' feelings and conclusions about their positions, issues, and future expectations. Interviews with directors, and founders emphasised the NGOs' aims, political open doors, and assets, as well as how they engage with others, focus on their plans, foster systems, and accomplish results in Algeria up to this point.

3.3.3 The survey

After much thought, I chose to make and distribute a questionnaire for organisations' clients to answer the predicament of how to contact NGOs' clients. I was unable to observe any clients or beneficiaries inside NGOs during the pilot interview, and I continued to think about how I could meet with clients if they wouldn't be there when I was. This made me wonder about what the most ideal way to get in touch with them would be. I eventually selected to make a survey that covered the examination's themes as a whole and areas for two reasons. In the first place, this ideal interest group was difficult to contact, yet

consumers might get surveys at any moment without waiting to be available at the NGOs. The survey could be set at the reception and filled out and returned whenever, saving a lot of time. Second, surveys might have the option to defeat the snag of respondents' different sociodemographic attributes by catching a more prominent range of responses than interviews could feasibly enable. Having five to ten surveys for each organisation rather than 2 to 5 meetings change it up, as two inside and out meetings might not have caught the scope of socio-segment characters of clients, bringing about the essential profundity not being accomplished.

The selection of interviews for managers, then again, was appropriate since, given their positions, qualifications, and information, this technique could be anticipated to yield a decent profundity of data. Nonetheless, assembling such data from organisations' clients through interviews was not ensured in light of the fact that their degrees of involvement might have changed enormously, and quite possibly I might have invested a lot of energy and exertion in interviews that didn't enhance the exploration. A total of 200 surveys were hand-delivered to the fourteen NGOs that were the subject of this study. Notwithstanding, only 100 answers were gotten, and just 43 of these were altogether filled surveys. As a result of the low response rate, a web-based adaptation of the questionnaire was made, which got 65 answers in a brief time frame. Subsequently, there were a total of 108 surveys, including both manual and online questionnaires.

This difference in answers might be shifting in Algerian culture because of social media. The replies were better via online networking sites since it was more straightforward to finish up and furthermore due to the character of the general public since the privacy of anonymity in social networking sites allowed for more responses. Because of a deficiency of social exploration and a lack of comprehension of the values and moral considerations that go into these studies, there are cultural and political centred issues. It's likewise significant that this questionnaire was a significant instrument for gathering public opinion, with the in-depth interviews assuming an impressively greater part concerning academic quality. Surveys of members, volunteers, and recipients emphasised their impression of the associations and included inquiries regarding the degree to which the associations have affected their lives, their perspectives on enabling women, and their views on the best strategy that can use to resolve issues related to Algerian women's freedoms and positions.

3.4 Location and timing

The study was conducted in Algiers, Algeria's capital and biggest city. Algeria's capital and largest city. Algiers is a city in Algeria's north-central area, located on the Mediterranean Sea. The city of Algiers was chosen for a variety of reasons. Algiers was chosen for three reasons: first since it was acquainted with the researcher; second, since it is Algeria's biggest city regarding populace and national significance; and third, since it is the area of most NGOs, making it a melting pot of cultures. Moreover, unlike any other city in Algeria, Algiers has been a vibrant metropolis because of the huge number of visitors from all over the world who pass through. As a result, the city now boasts a very diversified population. Women in Algiers, in particular, are recognized to be distinct from those in other Algerian cities. As a result, Algiers boasts several women's non-governmental organizations that were founded there. Young educated women have recently founded NGOs, which has resulted in diversification and expansion of the projects and activities performed by women in Algiers, putting these women on the map of Algerian change.

3.5 The sampling method

Algerian NGOs range in size from huge, well-established professional organizations to small, volunteer-run organizations. This collection contains data on several types of non-governmental organizations (NGOs) functioning in Algeria. The study focuses on fourteen different non-governmental organizations, including public, local, proficient, web-based, and other charities. The organisations were picked in view of research that identified the many sorts of NGOs that exist. Different kinds of organisations should be remembered for the study to decide if their plans and initiatives differ or are comparable. This research used non-probability samples that were intentionally designed to incorporate different kinds of organisations that attention principally to women and deal with their projects and programs.

Algerian national, support, proficient, and web-based organisations will be included in this sample. Supervisors from every organisation were questioned, for a sum of sixteen meetings, with two NGOs completing two meetings each, totalling fourteen females and two males between the ages of 30 and 65. As the fieldwork progressed, the choices were generally dependent upon future developments as new information became available. The NGOs that were researched in this research are listed in Table 3.1, alongside their main fields of interest, as well as the number of meetings, acted in every organisation, and their

Facebook adherents (to help in deciding their virtual spaces' impact); and their nature. These non-governmental organisations were active in Algiers.

Table 3.1 List of Selected Algerian NGOs

NGO	Fields of interest	Number of interviews	Facebook followers	NGO's Status
1	Empowerment of Youth and women	1 Woman Manager	3971	A non-profit organisation
2	Services, issues inquiry	1 Woman m	2 823	Humanitarian Aid
3	Charity	1 Woman m	1029	Social philanthropy
4	Facebook-based	1 Woman m 1 Man m	4 803	A non-profit organisation
5	Female's empowerment	1 Woman m	10365	Humanitarian Aid
6	Assistance and support	1 Woman m	1082	NGO
7	Women's awareness of Islamic studies	1 Woman founder 1 Woman m	20 613	Community organization
8	Women's empowerment	1 Woman m	7 161	A non-profit organisation
9	Contribution to efforts and lobbying	1 Woman m	1316	C. Commerce
10	Social advancement	1 Woman m	12 404	A non-profit organisation
11	Women's empowerment	1 Woman m	7407	A non-profit organisation
12	Human rights	1 Man m	3115	NGO
13	Domestic violence	1 Woman m	11485	Humanitarian Aid
14	Cancer (Breast)	1 Woman m	24462	Health-Care Charity

3.5 Fieldwork materials

The practical work started with pilot interviews, the first of which was conducted with a woman who runs a consulting business. I planned an arrangement and had a proper meeting with her, and during the one-and-a-half-hour interview, I viewed her as exceptionally helpful in her remarks. I was allowed to record her once she signed the meeting assent structure. She likewise suggested two extra NGOs that she figured I ought to talk with, and I acquired their contact information from her. Moreover, I had the option to lead two additional pilot interviews with NGO chiefs. Both were easy to set up, requiring just a single call, and the meetings were planned for the following day.

Rather than talking about their achievements, the two directors were eager to discuss their NGOs. In any case, I found it difficult to request their permission to record the meetings, so I was concerned from the beginning, as this was not my first meeting with my cousin. I had the option to find out if I could record the meeting after around fifteen minutes, and they assented. Another issue I encountered was the endless inquiries I needed to pose, which required a number of papers, which was both perplexing and disturbing for the questioner and interviewee. Nonetheless, this caused me to acknowledge the exact thing I expected to accomplish for a meeting, and I understood that I had miscalculated how much time I ought to spend planning for everyone. Asking about females' actions in NGO settings is a good theme, and the NGOs gave a shared belief that the investigator could keep away from embarrassment or intervention into females' private lives, which would be the situation in some other private spot.

A few similitudes were found among the three pilot interviewees. Regardless, each of the interviewees were glad to have their names included in the research, uncovering their personalities. They additionally completely chatted for the benefit of an organization, with little respect for their own characters. Besides, during the meetings, they generally alluded to their documentation (e.g., 'as you will find in our records') to explain and prove their statements. Besides, in view of the manner in which they talked, every one of the three ladies were exceptionally certain and had an expert experienced demeanour.

These meetings yielded helpful data, however, they likewise showed critical imperfections in the talking process and question association. It would have been practically difficult to foresee these shortcomings if the pilot interviews had not been used to make the necessary structural and organizational changes. As a result, various changes had to be made

in the fieldwork interview preparation. In the first place, the inquiries' association should have been changed, and a few inquiries must be converged with others.

Several general inquiries, for instance, had a few subcategories, bringing about a few related categories for each broad question. One more modification that was required was the planning of one report for every interviewee that covered the entirety of the general and sub-classifications to guarantee that nothing was ignored or skipped during the meetings. Moreover, the researcher viewed the plan of the inquiries as confounding and diverting, accordingly the inquiries should have been abbreviated to simply incorporate the key concepts of the important classifications and revamped to ensure that the meetings streamed without a hitch. At last, the questioner had the option to build a more expert and certain meeting style because of this pilot interview insight.

During this time of arrangement, a few individuals asked me what inquiries I intended to ask them; however, I couldn't give them explicit inquiries. I verified that they would be reached again with the entirety of the essential papers and assent structures, as well as the last arrangement of inquiries. Nonetheless, the test I had was that I needed to adjust and modify the inquiries for every NGO. A few elements were thought of, including their assertions of their objectives and missions (reports/site materials), their interest groups, their sizes, and their ages (new, old).

3.6 Data Analysis

In the narrative data, the study used a blended strategies approach that included two methods: quantitative information investigation using descriptive measurements and qualitative information examination using theme methodologies (Teddlie and Tashakkori, 2009). The analysis process is divided into numerous steps, one of which is the reduction of data before evaluation. To start, the information for the examination of the document was classified according to the study themes on a coding sheet. These codes were then compared with those made in the investigation of different NGOs assessed regarding their connections to the examination markers/subjects. At long last, the analysis document gave an establishment to the interview, which was examined and contrasted with the meeting results at different points.

The interviews were recorded with the assent of the interviewees. The interview responses were condensed to the material presented on clear classified sheets, and each interview was classed according to predetermined indicators. The data was then examined for every NGO and contrasted with that of different organisations. The results of the NGO directors' meetings were compared with the results of the NGO beneficiaries' surveys to get deep insight into diverse perspectives.

The data analysis gave a few indications that appeared in NGO documentation, managers, and beneficiaries all through the data gathering procedure. By recognizing explicit classifications that were settled upon or differ upon, this cross-over works on the data's reliability. It also includes a discussion of many points of view on each of the topics raised in the meetings and NGO archives.

The objective of data analysis is to find designs in the information gathered. Babbie (2004) proposes a few focuses that empower the researcher to track down designs in information, including frequencies (how frequently the data is redundant); sizes (at what level the data is significant or pertinent); structures (what various sorts of data exist); processes (whether there is an order among data); causes (what the reasons for the results are); and outcomes (what the consequences of the findings are) (what impact the data can have). Understanding the subject using these markers requires finding a pattern in the collected data. Was it ever taken advantage of political opportunities among the many NGOs, for example, and how have the NGOs' conclusions been compared to one another?

3.6.1 Transcribing

This method will include different answers to all meetings for events and guests, offering light on the idea of such occasions, the sorts of people who go to them, and the purposes behind their existence. Other interviews and the literature evaluation will be linked. Conferences, forums, discussion groups, parties, and lectures are instances of NGO occasions. Speakers, specialists, professors, elites, celebrities, and preachers are on the whole potential visitors. Paying attention to interviews is a significant piece of the information investigation process since it helps in the interpretation of the data. Turning out every one of the meetings permits the researcher to spot designs, and the time spent doing so is often all around spent as the analyst has a better understanding of the data and lays the groundwork for information examination.

Nonetheless, interpretation is a significant limit, and a vital advance should not be neglected, despite the fact that it will be a beneficial interest as far as producing statements. This procedure required three months, with about a month and a half dedicated to interpreting, deciphering, and organising information and an additional a month and a half devoted to reviewing and analysing conversations in light of the data gathered during the initial a month and a half. Memos and notes were taken during the transcription stage for fascinating remarks and inquiries. Tables were then made to bunch and put together the information as indicated by the codes. At last, a frequency and link analysis were turned into a discursive narrative.

3.7 Ethical considerations

This exploration of women's empowerment in Algerian organisations raises several ethical concerns. To begin with, the topic's sensitivity was a concern, as the idea of enabling women might have an assortment of impacts and implications relying upon how various people and females comprehend and see it. As recently expressed, this issue has been discussed and taken care of in the Arab setting. The researcher must, nonetheless, give close consideration to how gender terminology is used. To keep away from respondents dismissing the researcher, it was critical to deal with this fragile subject cautiously all through the fieldwork. This implied that it is needed to concede to the respondents' naming of terms and the context where the conversations occurred, putting together her reactions with respect to their demeanours and responses to specific terms. Second, it was needed to ensure that all respondents signed a consent form prior to taking part in the study, that they knew that they could stop at any moment and that their identity and confidentiality were safeguarded. From the beginning, all participants' identities were hidden under initials or numbers, and their names were supplanted with initials or numbers. To ensure that no mischief was done, I would have endeavoured to determine any worries or grumblings from respondents or associations agreeable to them (Babbie, 2004).

At last, the study was carried out in Algiers, Algeria, using the Arabic language. This implied that most of the information was interpreted into English, which implied that some unique meaning could be lost in the interpretation phase. Notwithstanding, words and terminology were painstakingly translated to guarantee that their exact implications were preserved. As recently expressed, the researcher sent every organisation a letter illustrating the examination's significant targets, and this report was additionally used to acquire consent

from the respondents to take part in the study. Moreover, before taking part in the research, every member needed to give their consent and be notified that all data would be kept secret and that they and their organisations reserved the option to refuse to take part and pull out whenever (Bichman and Rog, 2009)

3.8 Limitations of the study

A few potential study limitations were considered during the data gathering and investigation. These incorporated the following:

1-In Algeria, there is no precise definition of NGOs, which could lead to confusion between notions like organizations, associations, and training centres.

2- That all organizations in Algeria have some kind of contact with the government, and that no organization is completely non-governmental.

3- - Those difficulties could emerge while endeavouring to characterize concepts related to gender, along these lines it should have been to be familiar with the wording used by different females in different organisations.

4-Getting a meeting with a manager was challenging since a significant number of them were dropped after days of arranging.

5-Because the translation is a time-consuming operation, it is a real limitation. It consumed most of the day and a great deal of work to transcribe each of the meetings from Arabic to English. It is expected time and works to translate all documents and other materials.

Conclusion

As we arrive at the end of this part, it's a fun opportunity to reflect on what we've achieved such a long way as far as the issues we've examined. This part is intended to depict the techniques used to gather and investigate the entire informational index for this dissertation, as it is recognized as an essential and significant piece of the thesis. The methodology for the fieldwork that was done for this research was illustrated in this chapter. The research was exploratory, with qualitative data collected and analyzed essentially through interviews, analysis of the documents, and questionnaires. Nonetheless, the blended method was used to analyze results from multiple informational collections to guarantee that the conclusions were valid. To comprehend the phenomena from many aspects, it was critical to adopt a blended techniques information assortment process.

We endeavoured to track down approaches to inventively consolidate qualitative and quantitative methodologies, believing that combining the two will provide the most comprehensive and deep understanding of the subject under investigation. To compare responses and evaluate results, it's preferable to gather information from a range of sources and in a variety of ways. This is referred to as triangulation by researchers, and it is regarded as the best pursuit of our research questions using multiple methods. The research strategy was based on the above-mentioned theoretical framework. This chapter additionally went through how the information was acquired concerning the areas, times, and sampling methodology exhaustively.

Section Two Data Analysis

1. Guests and Events Analysis

Getting events with visitors is a common practice among most non-governmental organisations. Each organisation investigated for this study had organised an occasion of some kind little or large, with speakers, presenters, or potential participants. It would be difficult to attempt to separate events and guests because they are so intimately tied and intertwined. The use of events and guests, as indicated in this research, is an important strategy that Algerian organisations used to fulfil their aims and goals, mobilise resources, and empower women in organisations. Non-governmental organisations can use events to accomplish points and goals like local area improvement, spreading their causes and raising funds (Kelly2013). Moreover, events are turning into an increasingly crucial aspect of individuals' routines since they "mark significant milestones and accomplishments," and different organisations, including the state, recognise the capability of events to attract assets (Pernecky and Luck 2013).

Speakers, honoured guests, and other professionals and specialists will invariably be invited whenever an organisation conducts an event, and the type of event and attendees will most likely support a certain purpose or plan that an individual organisation has. Conferences, forums, discussion groups, parties, and lectures are instances of events, and participants might incorporate speakers, specialists, professors, elites, superstars, and preachers. The use of visitors and occasions to advance their objectives has gotten a great deal of consideration in the literature. Occasions have developed progressively focal in contemporary culture, as per Bowldin et al. (2011), with government and companies pushing them as a feature of their plans. Moreover, all occasions affect the public and should be appropriately prepared to reach the ideal results.

This section contains the results of the questionnaire and interviews, as well as makes cross-references to the literature on visitors and events in non-profits. It is separated into two parts, the first spotlight organisations visitors, which incorporates scholastics, elites, community leaders, and sponsors, and the second spotlight organisations' activities, which incorporates conferences, gatherings, and public events.

1. Non-governmental organisation Guests

The section will analyze the different categories of visitors in the organisations and offer theoretical backgrounds for their attendance to the occasions on which they have been welcomed. As previously stated, visitors in an organisation setting could incorporate any individuals or delegates from institutions who have proficient plans to give. Such guests can give organisations proficient views, reputation, admittance to institutions and assets, preparation, and funds (Joachim, 2008), and they are invited as privileged visitors or to give lectures or training. These invitations are sent in the expectations that the guests will aid the achievement of the organisations and targets. As displayed in table (3.2), the visitor or speaker picked for an occasion will draw in particular public, with the questionnaire showing that 59.4 per cent of respondents concur that their participation in an organisation occasion is subject to the visitors or speakers who might be there.

Table 3.2 Respondents' conditions on the participation in an NGO event

Do your event participation contingent on the presence of speakers?			
		Frequency	Per cent
Valid	Yes	63	59.4%
	NO	14	13.2%
	Sometimes	24	22.6%
	Don't know	5	4.7%
	Total	106	100.0%

Do your event attendance contingent on the presence of speakers?

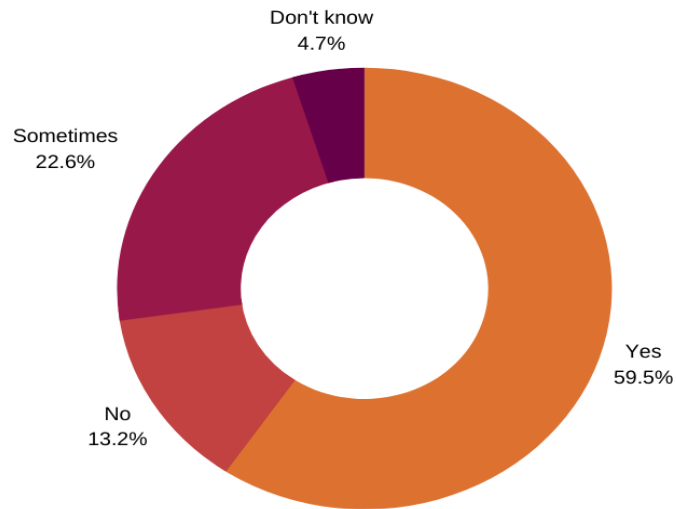


Figure 2. Respondents' conditions on the participation at an organisation event

As the statistics above illustrate, guests have a major role in people's decisions to attend NGO events, thus NGOs must pay close attention to which guests will get the most out of a given event. Academics, specialists, elites, state officials, community leaders, celebrities, and sponsors are among the guests who will be considered for this technique of matching visitors to events in the framework of Algerian organisations.

1.1. Academics and professionals

Experts, specialists, and academics are frequently invited to the NGOs under investigation. This group is differentiated by the fact that each member holds a professional qualification and is an expert in a specific field. According to the types of guests that each organisation has invited, eleven of the fourteen organisations asked academics or specialists to talk on a specific topic that the respective organisation was discussing. During the interviews, several managers explained why academics and specialists were invited. The key purpose for inviting academics and specialists, according to representatives from three organisations, is to give clients a scholarly and credible source of knowledge on the topic. Four organisation chiefs stated that relying on specialists makes organisations more credible and well-grounded in the perspective of clients than relying on fewer specialist sources of information regularly basis. For example, organisation eleven's founder states:

" Professionals and experts are sought after because they are dependable and trustworthy. We aim to host a different individual for each event, and some are religious, but our major goal is social change - anything that has to do with increasing awareness and changing attitudes. " (a woman in her 60s)

This statement shows why organisations should invite experts to their events: people who attend these events have a desire for reality, and they believe they will get it from such persons. "We mainly invite academic(s) and specialists in our organisation [because] we want to deliver a professional service," said the manager of organisation five. As a result, both of these organisations are concerned about the impression their clients form of them and try to provide them with high-quality services. This demonstrates that they have adopted a marketing mindset in which they aim to present themselves professionally. However, some managers, such as the manager of organisation twelve, who invites "mostly academics, lawyers, doctors, and religious figures," and the manager of organisation ten, whose "forum offers workshops and lectures [and] has forty-four speakers in the different area [of] interest, including Algerian and other international experts," were not approaching when it came to explaining why they invited professionals and academics to their organisations..

Therefore, the chief of organisation ten alludes to the high number of visitors who were welcome to one occasion, including numerous national and worldwide figures, as well as the way that every visitor would add to their expertise about the issues being debated. Joachim (2008) examines how a few kinds of people could be welcomed as visitors, in view of the idea of the subject to be talked about, society's values, and every organisation's plan. Non-governmental organisations must pick which of these players will be the most powerful for the subject they are tending to in their strategic goals (Joachim, 2003).

Likewise, Roggeband (2014) stresses the significance of players in giving ideas, knowledge, and expertise that help women's NGOs mobilize more effectively. Most of the managers stated bringing qualified speakers to provide trustworthy knowledge to the public and acquire their confidence. As a result, selecting a guest necessitates thought to establish which ones will be successful to accomplish the organisation's goals by encouraging fruitful interaction with the appropriate concerns.

Organisations emphasise specific issues, especially those that influence females, and some managers referenced this as a rationale for welcoming specific guests. "We also have weekly lectures on various subjects such as religion, health, women's legal rights, economic and self-development issues offered by professionals, doctors, and academics," a manager at organisation six explained. This non-profit organisation enlisted specialists for each topic to be discussed, allowing them to provide a platform for efficient viewpoints on the issues at hand.

Two managers proposed that getting a scholastic and experts could boost awareness. According to the chief of organisation two, they welcome specialists to address groups of low-pay used young people regarding the matter of unemployment. This organisation's objective was to not just boost mindfulness and knowledge on an issue but also to address these individuals' work issues. Additionally, the chief of organisation one saw the experts' invitation to a seminar on enabling the youthful and raising their mindfulness as an opportunity for these young to meet with specialists and learn from them. "For example, every young person has his or her advisor, who is assigned to them based on the subject they are researching. "One young lady did her study on divorce and had an attorney clarify the cycle and legitimate steps for her."

The survey results are shown in Table (3.3) below demonstrate that the greatest number of participants 36.8%, prefer to listen to speakers who are highly qualified. The academic or professional visitor is thus the most popular, indicating the audience's propensity for learning from someone with specialized expertise and skills. This result supported the findings of the interview analysis, which revealed that experts were preferred by organisations.

Table 3.3 The preferred Guest or Speaker

Do you favour the speaker or guest would be			
		Responses	
		N	Per cent
x1(a)	Elites	29	19.1%
	Professional and academic qualification	56	36.8%
	Religious figure	28	18.4%
	Celebrity	36	23.7%
	Don't know	2	1.3%
	Other	1	.7%
Total		152	100.0%

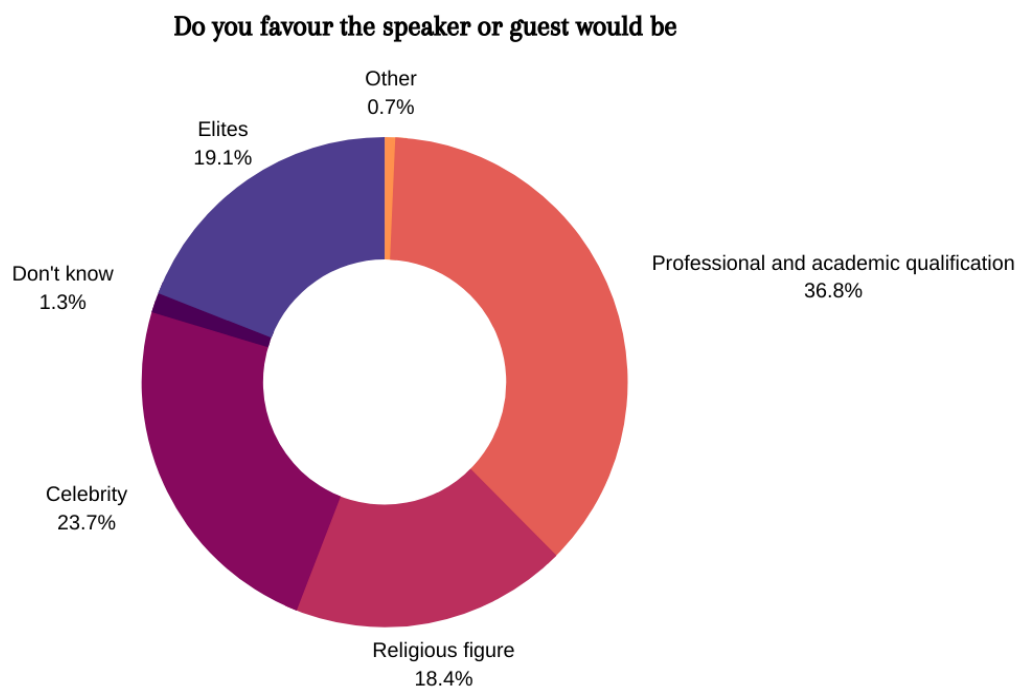


Figure 3. The preferred Guest or Speaker.

The use of academics and professionals, on the other hand, is dependent on the event. Professional speakers, for example, would be more relevant for lectures, workshops, and courses than for informal festivals, where their presence is less important or relevant. Academics and specialists are preferred over other visitors, as shown by the above analysis, because of the reliability and credibility they give. People respect and trust information that comes from a credible source, which is why organisations ask them to share their professional knowledge, information, and skills.

1.2 Elites powerful, wealthy and privileged political power of the society

Other categories of visitors that organisations frequently seek are elite. They exemplify the 'visitor of honour,' who is a vital figure at numerous organisation gatherings (Hamilton, 2010). In non-governmental organisations, welcoming individuals from the local area's elite is typical practice. As indicated by Hamilton (2010), having the support of elite people gives an organisation more status and credibility. Besides, they are seen as change agents who contribute extensively to the accomplishment of the organisations' goals. Table (3.3) from the previous segment showed that elites were just enjoyed by 19.1 per cent of the general population, contrasted with 36.8% who picked scholarly guests, who were positioned third after academics and celebrities in respondents' favourite types of guests.

In spite of the fact that audiences esteem academics' credible sources of information, organisations value elite guests for the assets they bring and the effect they might have on specific occasions. Elites, for instance, are appreciated at (annual) fundraising parties. According to the interviews, four organisations welcome elite individuals to their activities. Organisation seven stated that they regularly welcome elites to their yearly raising support parties, referring to their recent invitation as a praiseworthy visitor at the conference's opening. This organisation, then again, has ties to the social elite of society, which offers it access and prestige. According to Joachim (2008), organisations gain from having "powerful partners" who might legitimize their goals by giving assets, for example, "money, institutional privileges, and status." Organisation nine had a daughter of an elite honourable visitor at one of their gatherings, and she is currently on the board of directors

there. This shift in the role is crucial for this organisation since it has the potential to significantly expand its access to funding, mobilization, and believability.

A female elite guest was welcomed by the organisation fourteen, which benefited from the presence of such a guest in terms of publicity, legitimacy, and resources. "I'm telling you that having elites on your board of directors will be highly useful," said the chief of organisation thirteen, emphasizing the vital support that elites can offer to any organisation. She went on to say that because of the fundraising opportunities and access that elite guests provide, their organisations preferred them to professionals. As a result, elites are given priority over academics by this organisation because they are perceived to provide higher financial rewards. In the end, it is mostly determined by the agenda of each organisation.

If she is from the most powerful, privileged political power, such a visitor has a two-layered sway: as a state official who supplies the organisation with assets and authenticity, and as an elite who brings prominence and ties. As indicated by Joachim (2008), such players can impact the framing of a specific topic that an organisation is keen on handling, as well as present standing of the organisation being referred to. Assuming such players are individuals from the government, for instance, they might have the option to impact state strategies.

Organisation six has targeted both local and international elites, hosting ambassadors' wives at their most recent annual fundraising event. "We have invited the wives of consultants to our annual party in Algiers," said the manager of organisation six. We had displayed our accomplishments both nationally and internationally, as well as living examples of good outcomes of women taught by our organisation." The chief of organisation six was able to obtain a group of ambassadors' spouses for this fund-raising, which was difficult, but this organisation had done it previously.

They esteem access and visibility since they want to have a global impact, and the chief of this organisation added: " We are attempting to improve our image outside of Algeria by showcasing what we are doing for people all around the world, including non-Muslims in natural disasters, for example." The chief also emphasized the need of sharing living examples of good outcomes for women who have been supported, led, and prepared by their organisation. The impact of donors' funding, according to this chief, was quite moving, and it has impacted the existence of these women ".

As recently said, elites can assume a critical part of organisations, however, the recently created organisation three demonstrated, that laying out a tie with such figures is not automatic. This organisation's calling an individual from the elite was dismissed because of a lack of legitimate relations, and they were compelled to change their technique for acquiring support, rather than asking however many young fellows and ladies to attract exposure and volunteers. When the guest option was dismissed, the chief of organisation three explained.

" We adjusted our plan to invite as many young men and women as possible to come [so] they may help in volunteering and also spread the news through social media to [a] larger number of people."

(a woman in her 30s)

This quotation is clear about this organisation's change in strategies from pursuing visitors or high-positioning authorities to recruiting and publicising individuals of younger generations who are willing to serve once they understood that getting their best option of visitors was indefensible.

With the exception of organisation three, all of the previously mentioned organisations had the requisite contacts to reach elites, and their essential arranging targeted the advantages that such partnerships provide. Organisation seven, for instance, had ties to the country's beginnings as one of the country's first charities. Organisation fourteen would, on the other hand, have needed fewer strong links to help breast cancer because the project's nature reveals the organisation's vision for women. However, many non-governmental organizations are unable to obtain such benefits.

1.3 Officials from the state, local leaders, and celebrities

Organisations additionally seek out leaders of society, prominent figures, and famous people as visitors. All of them are well-known in their societies and so have some impact on the people who live there. Joachim (2008) centres around players who could impact the frames of the issue that organisations are keen on raising, for example, individuals from the government who could impact strategies and gain renown; the UN office, which could apply tension through its worldwide relations, fairs, and meetings; and

the media. The essential inspirations for organisations to welcome such guests are to initially fascinate individuals to their occasions and afterwards use them to have an effect.

As Lewis points out, there has been a lot of research (2001), that focuses on the local area's impact of charismatic individuals and non-governmental organisations' originators. Religious figures or celebrities who request regard and validity in a given society are instances of such leaders.

These sorts of guests are invited by organisations because of their ability to influence individuals. They use "politicians, religious figures, [and] noticeable people to let the youth get in touch and not be frightened to ask these individuals," as the chief of the organisation one explains. Rather than the overall custom of separating leaders because of their privileged status in a space where they need direct contact with individuals, organisation one spotlights interfacing these powerful personalities with the young in an open discussion setting. Organisation one had the vision to employ local leaders as role models for young people as well as to interact with them on an individual level, permitting them to discuss with individuals who are generally far off and hard to reach. Also, forums of organisation ten have attracted a great number of local leaders and global figures. Organisation fourteen additionally engaged in taking advantage of famous people's impact, like YouTubers and TV presenters, to show up on their cancer campaign, as reported in the media subsequently. State officials are invited to organisation two's events. State authorities attended the most recent discussion group it hosted to explore the issue of joblessness. As the organisation's chief makes sense of: We welcomed all jobless young people from an area we covered, as well as decision-making, experts, and the developing fund, to the joblessness workshop. (a woman in her 50s)

This organisation gives information on the issue question as well as welcomes decision making authority from potential bosses to meet with them on the spot. One more illustration of an organisation requesting that noticeable people address a particular issue in a practically realistic manner for this situation, chiefs, trained professionals, and a boss. Despite the fact that an exploration of the organisation performs a social examination, the organisation that started this workshop was eager to directly add to the prosperity of the young in that area. Carrying jobless people along with selection representatives to make such an occasion a success is not a simple endeavour. The manager, then again, was shocked

by the low turnout of jobless persons, particularly because transportation had been arranged, with means of transport prepared to get individuals from the surrounding region.

" They just had to show up," says the manager. The manager also mentioned that the majority of individuals who showed up were women looking for work, and thirty of them were recruited on the spot.

Paterson (2008) stresses the impact of local area leaders on non-governmental organisations, portraying how Millennium Gender Development employs examination to legitimize females meeting with leaders, authorities, and local individuals in a socially limited area where females' engagement is often low (2008). Accordingly, doing research and holding workshops give a respectable space for female non-governmental organisations to interface with authorities and chiefs. These events not only provide a respectable space for these women to connect, but they also allow them to choose the types of visitors that attend, which Joachim defines as a "mobilizing structure" (2008). NGOs can attract a large number of powerful individuals through various events, and consequently, the entrance that such occasions give is critical to enrolling persuasive supporters. According to Joachim (2008), non-governmental organisations prefer specific players and thoughts while excluding others and mobilising players for aggregate activity.

1.4 Sponsors

In light of the financing resources they provide, sponsors or supports are likewise viewed as possible visitors by organisations. Supports, like companies, institutions, or people who can contribute to subsidizing or support, are generally advantageous to organisations. Four of the organisations researched showed they have guests to their occasions since they are either potential or actual backers in their endeavours to raise funding. Backers and potential sponsors are welcome to activities of organisation one. The manager of the organisation explained that her organisation had been hesitant to invite guests from the beginning since they needed to focus on the young and how to cause them to relish in the event, however, they immediately understood that they required funds for these occasions and had embraced the procedure of moving toward supports. " Now we always invite a wide array of people, including potential sponsors, media, academics, and, of course, parents," she noted. The primary goal of bringing guests (sponsors) to this organisation is to raise finances and support. "Many times, we [have] had institutions and

businesses offer us funds after they observed the success of the conference," the manager continued.

Supports have begun connecting to offer this organisation funding as a result of the success and visibility of their first conference.

Additionally, while organisation six its first goal is to raise funds, it must also satisfy sponsors and contributors that they have met the goals for which they sought their help. The manager of this organisation indicated that it is critical to show funders how their money is used and that they do it by sharing live examples of female success who have been helped by their organisation. Since contributors can see the effect of their gifts directly before their eyes, these live models are extremely fruitful. "We invite all sponsors and everyone[who] has upheld them to the event so they can feel and see their effort, in reality, it resembles seeing your child graduate," the manager of organisation six stated.

As previously stated, by demonstrating and introducing the eventual outcomes and achievements of such help, this organisation centres around the passionate, human part of backers - who, much of the time, will be ladies who give monetary help to this non-profit. "There is nothing like presenting a live model and a real experience for an audience [so that] people can witness the result for themselves," says the NGO's chief. Having real examples and success have shown to be effective means for preserving benefactor support as well as selecting new donors. Organisation three stressed the possibility that introducing givers' and backers' reports and proof about where their assets have been spent both demonstrate their authenticity and encourage future funding in support of the same claim.

Guests are a significant component of an organisation's operations, as shown in this part. Each organisation has preferences for which guests will help them with accomplishing their goals and mobilising their plan. Some organisations picked visitors in light of their ability to provide credible information and expertise, while others sought access and contacts, but then others needed to draw consideration to their causes by using more prominent names.

2. NGO's Events

Algerian organisations frequently use the technique of welcoming regarded visitors to acquire believability and boost their operations, as seen in the preceding section, and the kind of occasion to which these visitors are welcomed is a similarly significant component of this cycle. The sort, size, audience, and location of occasions hosted by

organisations act as any open doors to mobilise individuals, and the sort, size, audience, and location of occasions used to draw individuals will shift depending on every non-governmental organisation's tactic or aims (Katzel 2007). Proficient conferences, conversation gatherings, lectures related to religion, global gatherings, and advertising of the organisation in the shopping-centre booths are all examples of organisation events. Katzel (2007) emphasises the need of holding events with specific aims and methods to accomplish the non-governmental organisation's ideal outcomes and goes into detail about each type of occasion and its motivation.

As previously said, all occasions affect the public, and a rising number of organisations are investing more heavily in events to fulfil a certain agenda. Other organisations' criteria, such as "including government aims and regulation, media requirements, sponsors' needs, and community expectations," are met through the usage of events (Bowdin et al. 2011). Besides, Kelly (2013) points out that social events are important not only for meeting necessities and making direct outcomes but also for promoting a cause and drawing decision-makers attention and policymakers, as the workshop on joblessness coordinated by organisation two that included chiefs illustrates. In this sense, when players from arenas of decision-making are active in the provision of chances for participation, events can permit mobilisation.

Non-governmental organisations must design a plan for every occasion, choosing the relevant speakers and public to best promote the reason they are promoting and the effect they look for. Organisation activities are thus structured in a way that is complex in the relation to their aim and the community for whom they are chosen (Kelly 2013). The following part will describe the different sorts of occasions that the organisations under study have used, including meetings, forums, seminars, discussions, yearly gatherings (raising money), talks, studios, and public occasions.

2.1 Conferences and Forums

According to Katzel (2007:7), a conference is an " event used by any organisation to meet and exchange views, relay messages, open debate, or bring attention to some area of thought on a certain problem". Conferences may be extremely beneficial to organisations because they serve as a means of distributing information and expanding knowledge. Six of the fourteen non-governmental organisations – organisations one, seven, eight, nine, ten, and fourteen – have organized and hosted conferences or forums, according to the analysis

of the interviews conducted for this thesis. Conferences, according to the manager of organisation one, are at the heart of the organisation's work in youth enabling. This organisation uses occasions like conferences to empower youths by giving basic knowledge and training that would enable them to engage in and effectively take part in such occasions. Organisation one has coordinated three conferences, they have scheduled them on a yearly premise, with various themes picked by the young who participate every year. A panel of trained professionals, parents, and others then explore each topic in depth.

The organisation's vision, as per the chief, is to give youth a voice, permit them to express their thoughts, and give them a public address. Youth were taught how to explore a subject and afterwards urged to present their results and have a public conversation about it at the yearly meeting of this organisation. Organisation one has welcomed uplifting figures like famous people, leaders, and legal counsellors to their conferences to debate the picked issues and discuss straightforwardly with young people, as mentioned earlier, in light of its status as a young and women enabling organisation. The points covered so far have been the media, training, and education. "We want the youth [to] contribute their opinions about particular challenges," said the chief of the organisation (a woman in her 30s).

As the chief of the organisation one points out, gatherings can be a good approach to boost youth to participate in and improve public speaking abilities. "Because it was quite special in Algeria," she said, "the first conference was a big success." The other two drew a lot more attention, and we were suddenly well-known across Algiers." The impact that such conferences have on people is a more immediate result, as news of the success of the special youth conference in Algeria has circulated on virtual space platforms. These gatherings have thus shown to be very useful as a source of exposure for this organisation since they have effectively pushed their objective of having a public influence, as well as generating different assets like more money and clients.

Organisation eight attracted concern to a children's occasion that they had coordinated. The chief added that they have been working on a theatre production for children in which they are promoting women favourably. "We want to present these issues in a simple fun forty-minute show that [is] directed at young children from seven to twelve years," the manager said, relating to their debate about issues related to women. The goal was "to correct the preconception about women and to construct a more positive image of women in Algeria to the new generation that is far more open to media." This organisation

is eager to maintain contact with a younger audience to better represent women and foster a new perspective. It was incredible to realize that this manager recognized that speaking to a younger audience is just as vital as attempting to interact with and rectify current gender stereotypes. The themes to be discussed at organisation conferences must be carefully chosen. According to organisation eight, they arrange events and conferences where speakers are invited to debate controversial issues concerning women in Islam. This organisation has decisively analyzed sensitive Islamic statements and texts about females with religious specialists and has since gotten endorsement from the high religious panel on a specific issue. Because they employ Islamic texts to confront patriarchy in organizations, their method has been labelled as activism (Abou-Rabia-Queder, 2007).

Organisation seven additionally has hosted local and international seminars on a regular basis. According to the manager, they recently held a "conference in Tunisia, three... exhibitions in France, and book fairs in Geneva." She appeared to be extremely pleased with these international gatherings since this organisation is interested in spreading its message over the world. Surprisingly, this religious organisation specializes in Quran verses, and its drive to promote its directive abroad stems from its desire to address Islam's misconceptions.

"We... participated in a sociology conference in Egypt under the name of this centre," said the manager of the newly founded organisation eleven. I presented my most recent work on sociological theory, and the reception was overwhelmingly positive." Other activities organized by this organisation include intellectual gatherings once a month to debate Malek Bannabi's work on change, as well as a monthly discussion group for academic article scholars to talk and reflect on a specific issue. Although this organisation is primarily concerned with academia, it is also concerned with protecting Identity as a Muslim. Surprisingly, International women's conferences were criticised by the chief who stated that one of her goals is to prepare Algerian delegates who are women to speak at these gatherings in a way that reflects the perspective of Islam on enabling women. She claimed that there aren't enough educated women willing to discuss such events, and she expressed hostility toward what she viewed as Western attempts to modify the identities of Muslim women through agreements like the UN Convention on the Elimination of Discrimination Against Women (CEDAW).

Forums are another sort of event organized by Algerian NGOs; according to Katzel (2007), "women have even taken advantage of commercial and economic forums to air their concerns," and they have used many venues to debate their issues. He also defines a forum as "an open conversation between [an] audience, panel members, and [a] moderator," highlighting the distinction between forums and conferences (Katzel, 2007). Four of the organisations investigated held forums, with organisation nine hosting two of them, according to the interviewees. The forum, held in 2018, focused on women's engagement in the development of the country, with speakers discussing women's living examples of success in Algerian society. "This event provided a great chance to talk and reflect on women's position in Algeria," the manager said. According to the manager, this forum's audience included both men and women, and several ladies talked to the audience about their own experiences. While organisation nine's forum drew a wide range of participants, organisation ten has designed a more professional Social Development Forum that will take place every two years. This forum provides specialized seminars and talks, and the last time it was held, it had 25 speakers, including Algerian and international professionals. High-ranking officials, experts, and celebrities were among the attendees. This type of meeting is aimed at a more experienced audience and has an international emphasis, yet it was planned and organised by Algerian women in Algiers. Despite the fact that both organisations have held conferences in this field, organisation nine has concentrated more on enabling women by presenting businesswomen's living examples of success, whilst organisation ten chooses a more professional approach by delivering professional seminars to enhance both capacity and knowledge.

2.2 Public Events

This part covers any event held outside of organisations to raise awareness, fundraising, or publicity. Three organisation executives said they held public gatherings outside of their organisations. The newly founded organisation three advertised itself at a shopping mall stand, as its manager explained: "We had a stand-in Bab Ezzouar mall to let people know about our organisation and to attract funds and support." This organisation carefully examined when and where to advertise itself, they selected Ramadan when Algerian Muslims contribute more and desire to do good things because shopping malls are quite popular. This manager also mentioned that allowing children to talk and present at their workplaces had a positive impact, they were able to draw a large number of people, particularly women. During Ramadan, organization Five had a stand in a shopping mall as

well, but it was run by men. This organisation decided that women would not be allowed to advertise their organisation., as will be detailed more in the last part.

Interestingly, both organisations three and five have identical goals in terms of attracting finances and people to their organisations, but they portray themselves in quite different ways. The female manager of organisation three was not only there at the stand but she was also dressed in a vibrantly coloured, extremely short dress rather than the traditional one. Organisation five's women, on the other hand, were not present to promote their organization's operations, instead of relying on men to do so, even though the fact that they had a banner in their hands demanded a "better role for women." When asked about the mall stand, the manager of organisation five indicated that there was another stand near the entrance for women in a mosque. The contrast between these two organisations' processes, on the other hand, is fascinating, and it has to do with individual choices, the various directions of organisations, and the various target groups and categories.

Organisation four also organizes public events, but they do so by using a virtual platform to recruit volunteers. This organisation organized two public events: the cleaning of the Sidi Fradj Palm beach in Algiers and dialogues to raise awareness in the Beb Ezzouar mall. The chief of this organisation detailed the fundamentals of holding public events with the contributors' men and women when explaining the beach cleaning. "When we were cleaning the beach, we attempted to keep the girls and boys separated, and I kept an eye on the boys to make sure they did not harass the girls." As per the event chief, the event went off without a hitch and was more concerned with getting things done than with becoming a volunteers' social assembly. However, even though the fact that this organisation is mainly moderate, the chief has made spontaneous dispositions to separate the sexes to avoid any unwelcome judgment of members' attitudes during the public gathering. Since he didn't know everyone's motivations for volunteering, the manager argued that he had to be mindful of preserving order during the event. The regular private meetings of this organisation, however, which are for the pioneers instead of the overall population, are blended gatherings of people.

On an ensuing event, the female chief of organisation four upheld the chief's perspective when she referenced the coastline occasion, expressing that there had been an incidence of young men bothering young ladies around the beach, however, the male manager had ensured that everyone remained in their allotted places. Also, the male chief

of organisation four stated that they continuously carry a government delegate to their public occasions just to be secure and keep the public authority on their side: "To avoid any potential incidents, we must always have an official representative with us to events." This organisation is determined to practise mindfulness and inform authorities regarding any activities they are performing, which is a decisive tactic for preventing any unwanted outcomes related to their organisation's tasks.

For organisation fourteen, public occasions have acquired both local and general exposure. The occasion, held in 2018, expected ladies to dress in pink and structure an enormous gathering to form the pink ribbon for breast cancer in a public arena. The occasion was covered in the media and was much discussed, and in the end, accomplished the targeted objective of exposure and bringing mindfulness to light. This organisation has one more occasion for cancer mindfulness, which is a trip to Chrea Mount comprising of a gathering of Algerian young ladies, interestingly, as will be referenced later in the media part. Therefore, choosing a public task is one system for organisations to gain public consideration, which can lead to funding, volunteer recruitment, and increased attention to their aims and plans. Nonetheless, various organisations look for different pictures, and there are in this way different changes in their perspectives about what they ought to or shouldn't do or how they ought to or shouldn't display themselves, contingent upon the directions of individuals and plans they hold. Occasions make up a significant portion of what organisations achieve on a daily, monthly, and yearly premise. Picking a particular occasion serves a specific plan for organisations and is likewise reliant upon the assets accessible to every organisation. Moreover, given the number of visitors and media outlets engaged, these events have enormous mobilization potential.

3. Difficulties and stumbling blocks

In organizing events, organisations confront several potential challenges and obstacles, including the requirement for permissions and social or customary restrictions and hindrances to specific tasks. The primary challenge they have in organizing events, according to the analysis, is acquiring licenses, which were referred to by two organisations. Licenses are formal articulations that permit non-governmental organisations to hold occasions, and they are required for each public occasion in Algeria. Both of these organisations experienced issues acquiring consent to hold conferences. Organisation one

noticed that obtaining permits is a tedious cycle that requires a lot of papers and that getting one can necessitate weeks or months.

This has hampered their ability to realize their precise visions and deliver events on the schedule. Regardless of whether they got confirmation of registration from the Ministry, the chief pointed out that they would in any case have to get a grant for every occasion, and that this license might need to be acquired from multiple locations relying upon the arranged subject or tasks, making the procedure considerably more intricate:

The issue with occasions is obtaining conference licenses, which can require a long time of bureaucratic effort and must be gotten from the responsible service for the theme being talked - the Ministry of Media, Commerce, or Social Affairs. (a woman in her 30s)

The permit for the organisation one of the previous conferences was not issued on time, so they opted to hold the meeting anyhow. Unexpectedly, one of the Minister of Media's representatives requested to attend because of the event's lot of advertising, but his request was denied. We let him know it would be a distinction to host him, yet [asked him] in the event that he would come with no formal representative, which he agreed to. 'No, I'd rather the press cover this participation,' he said. " We really can't risk it because we're already risking everything by holding the conference without an official permit," we added. (a woman in her 30s). This stance demonstrates a great deal of bravery and commitment on the part of such a young female manager. She went on to say that after the conference, she showed the representative from the Ministry a video of the event and they talked about it. The difficulty of obtaining permits was also addressed by organisation thirteen: "Any event we want to undertake, we have to get approval to hold such [an] event [and] it takes time for permits to be provided."

One more issue is dishonest or fraudulent conduct by individuals to corrupt, which organisations in Algeria have to deal with. At the point when authorities had to cancel their meeting at the last minute, organisation eight was on the receiving end of such issues. Numerous experts from around the country were expected to attend the meeting, and all necessary permits and fees had been paid. The "Selecting Your Leadership Conference" was supposed to take place in mid-March 2018. During an interview, the manager explained:

I was stunned when I [received] the news after such a lot of exposure and planning. I was distraught, and I had no great reason for two days until I got a call from a high-positioning Ministry official claiming liability regarding the abrogation of the gathering. (the 40s, female)

This woman, who was the chief of organisation one, was in her thirties and showed a solid willingness to accomplish her work notwithstanding the dangers she had gotten. The two directors have the drive and assurance to continue onward, and the chief of organisation eight is preparing a conference themed "Women's Liberation between Complexity and Challenges," even though the fact "there is no way we could do this easily in Algeria, and we will be doing it in Tunisia by God's will." Interestingly, she is moving the conversation on enabling women from one focused on females in socially satisfactory business fields - where women can make strong claims about the involvement of females - to one aimed at the overall audience, introducing an all the more liberally expressed conception of freedom inside the society.

Another issue that organisations face is social issues. "I was... wearing a short brightly colourful dress unlike the traditional one and said, 'what are you wearing,' and I said [that] I did not care who says that we should only wear traditional in our Algerian events," explains the manager of organisation three. One more illustration of a lady in her thirties who was prepared to shield herself against the individuals who censured her for not adhering to gendered social standards is this manager.

One more issue for such organisations is dealing with working ladies, many of whom also have little youngsters to care for. "Not much," answered a chief from organisation five, when getting some information about different occasions they hold other than seminars and classes. At the point when we work with ladies, we understand that they have different obligations, like pregnancies, and keeping up with them could be hard. After all, we want to be able to take things gradually."

Additionally, organisation one works with youngsters and started by holding gatherings once a week with the moms of those engaged, yet they quickly realized that mothers would have a plethora of tasks that would keep them occupied for the majority of the time. "When we noticed that many mothers had other obligations," said the manager of organisation one, "we decided to make it every term for two days." As a result, they changed their gathering time to accommodate the busy schedules of the mothers engaged.

Subsequently, both of these organisations have experienced hardships with occupied ladies and have adjusted their strategies appropriately.

One more social obstacle for non-governmental organisations in Algeria is a general lack of excitement among the newer generation. The attendance of the organisation's two employment training revealed this lack of enthusiasm. "Although it was an invitation, and we sent a bus to collect people, the participation was small, there were 282 persons listed as unemployed, and the ones [who] showed up were just 30," says the manager of organisation two. Although it should be remembered that it was organized for one of the poorest regions in Algiers, the low attendance reflects an absence of inspiration among the more youthful age.

4. Conclusion

This section focused on non-governmental organisations' occasions and the visitors they welcome, which are being interlinked and how both are critical. The techniques are employed to empower females. This part was divided into different sides, the first talking about visitors and the second examining occasions. The 'visitors' section examined the various reasons that organisations invite different kinds of visitors to partake in their activities. Scholastic and experts, elites, sponsors, government officials, and community leaders are among the guests, with experts and academics being the most often welcomed persons. The questionnaire results likewise revealed the significance of welcoming experts to occasions, as they were the most well-known visitors among the respondents. This shows that the overall audience values and looks for a trustworthy source of data and understanding.

Sponsors were additionally observed to be fundamental for organisations since they give funding, which is a significant concern and issue for the vast majority of them. Elites, community leaders, and celebrities, then again, have a more implicit effect yet are as critical to organisations and the audience since they can give various sorts of significant worth, like the notoriety, admittance to assets, and associations given by elites; and motivation and impact given by others. These things have a reason and assist organisations with accomplishing their goals. Contingent upon the issue talked about and the visitor welcomed, Organisations listed the outcomes of the mobilisation, getting admittance to assets, and creating contacts as purposes behind welcoming individuals and holding occasions, notwithstanding the assets they can supply.

The difficulties of organizing events were additionally examined, and it was discovered that acquiring a grant for an occasion is a key challenge that all organisations face, as it is a tedious and confounded process. Therefore, other social issues were tended to, and norms related to culture and corruption were identified to be hindrances that hampered organisations' operations in Algeria.

2. Forming Partnerships Analysis

This part will take a look at how Algerian non-governmental organisations associate with different organisations and what sorts of ties they create. Finance, knowledge, connections, data, and execution are among the advantages or backing that these organisations seek from these relationships. Connections among organisations and other organisations, then again vary with some being cooperating and others being innovative (Jamali et al. 2011). The advantages that non-governmental organisations seek from such ties, for example, subsidizing, sponsorship, asset swapping, systems of interaction and contacts, determine the kinds of interactions that exist among organisations and different associations.

Cooperation with different associations can take place on a regional or global level, as will be described further. Regional involvement is more advantageous for organisations than global commitment since foreign participation needs more planning, and an organisation's vision and technique can in this manner be found regarding its effort to sway. As Ebyan (2010) calls attention to, forming partnerships is a method used by women's activists working for non-governmental organisations to mobilise human and monetary assets. Assuming partnerships are to be formed with prominent and trusted organizations or parties, this network-building strategy, especially with worldwide associations, requires careful study (Ebyan 2010). According to Joachim (2003), the outcome of the essential frames is entirely determined by two aspects: the foundation of solid political constructions, which incorporates the formation of strong coalitions and coordinated efforts with global establishments, and the compelling assembly of the non-governmental organisation's design using organisational business people, the worldwide constituencies and specialists (Joachim, 2003).

This analysis includes a segment for the connections between the authority and non-governmental organisations, which have been demonstrated in studies to be helpful and fruitful (Breed 1998). The study will determine the different degrees of collaboration between Algerian organisations and the Algerian authority, going from "no relationship" to "influential relationship." This examination will be separated into two sections: Algerian organisations' connections with different organisations, and Algerian organisations' relations with the Algerian public authority, with each part explaining the assets and backing that organisations look for from such connections. The three components of the investigation of the interaction between non-governmental organisations and other organizations will look at their connections with organizations, networking and backers. The study of organisations includes looking for no relationship with the public authority, looking for the state support, working together with the public authority, and having a persuasive relationship with the public authority.

2.1 Relationships of non-governmental organisations

As previously said, non-governmental organisations and other organizations have a variety of interactions. According to Brinkerhoff (2011), the fundamental motive for such collaborations is to gain access to both hard and soft assets, like cash and materials, as well as data, connections, and believability. As indicated by Austin and Seitanidi (2012), such connections offer four kinds of benefit to both non-profits and businesses: "Higher vision and believability, expanded public attention to the social issue, and more noteworthy support for the organisation's mission" are instances of associational worth; "transferred value," which incorporates monetary help and expanded volunteer capital; and "communication value," which incorporates extending learning, information, and admittance to networks are instances of cooperation value, and synergistic worth, which alludes to how advancement can help organisations and people make beneficial organizational and behavioural changes, as well as boost their political influence in society (Austin and Seitanidi 2012).

Therefore, Austin and Seitanidi (2012) present a definite depiction of the different prizes that organisations look for because of their connections with different organisations, which depend on values other than cash assets. However indispensable as material assets seem to be for organisations, assets like networkings and vision are prized for their longer-term vital advantages, which are sought after through coordinated effort with different associations. According to Nazeen and Maheen (2010), choosing a partner is basic for the

believability of the organisations in question. Coalitions between organisations depend on an unwritten mutuality idea, which expresses that each partner will provide a type of asset to the next. The justification for partnerships is assets, with factors including "information, connections, preparation potential [and] vision" assuming a part during the time spent shaping partnerships (Nazeen and Maheen 2010). Austin and Seitanidi likewise sum up possible partnerships in view of factors, for example, the idea of the social problem that the organisations are tending to, the distinguishing proof of shared interests and assets, and the identification of allies' objectives and missions (Austin and Seitanidi 2012). In the non-governmental organisation environment, choosing an associate is accordingly tactical, chosen, and arranged, to expand the objective of boosting esteem (Maxwell and Conway 2002).

At the point when questioned concerning their coordinated effort with different organisations, ten organisations investigated indicated they have relationships with "many organizations" (with "many" simply referring to more than two). On the whole, all of the organizations stated that they have some form of interaction with other organizations. As a result, it is usual for companies and organizations to establish contacts and connections with other organizations. However, some of the organisations examined here went into further detail about these connections, while others did not. The next part will use the interview findings to investigate these varied linkages.

2.1.1 Relationships of Cooperation

Coordinated effort is one of the manners in which those organisations can cooperate together. This idea alludes to a mutually agreeable cooperative organization. Relationships between organizations and businesses are turning out to be more popular as a method for resolving issues, as indicated by Jamali et al. (2011), who note that the expressions "association," "social alliances," and "networks" are employed to describe the cooperative idea of this association (2011). Opting for union by relationship, then again, is never a simple undertaking task because various elements should be thought of. As per Austin and Seitanidi (2012), picking the right associate is mostly determined by the advantages it offers, and they separate the angles that influence a planned match into comparative interests and assets, as well as mission and rationale identification. Such considerations will assume a part in deciding if the joint effort between these organisations will persist, with a useful match and legitimate preparation by the non-governmental

organisations bringing about long term and fruitful coordinated efforts (Austin and Seitanidi 2012).

At all levels, joint efforts are formed with different organisations. Coordinated effort with organisations is advantageous regarding assets and contacts, however joint efforts with global organisations yield more substantial outcomes since they are viewed as a method for getting involved in issues related to women. Joint effort with organisations is a strong way for organisations to grow their assets and capacities. The results from the interviews revealed that there is an assortment of intentions in working with organisations. Organisations two and three highlight signing agreements as a mechanism for organisations and different others to go into arrangements. The two organisations have arranged asset sharing plans to different businesses. "Every establishment will offer something other than what's expected," said the chief of organisation three, "the Charity Storage will give us space for putting away stuff, the Islamic Relief will offer to dress, and different things, a clinical charity, will offer medication." Organisation two has a comparative approach, in which it enters concurrences with establishments in light of their requirements. The chief added that they have formed concurrences with the clinical charity to supply medication and business establishments to open doors to those in the space where they were searching for work. These organisations have subsequently carefully chosen firms or organisations to give them various assets in light of their asset necessities, however, they are as yet restricted in their capacity to just allocate and receive assets.

Because of their restricted assets, organisations must depend on agreements and contracts with different organisations to beat a portion of these constraints. This procedure offers organisations a long-term provenance of subsidizing, as every organisation or establishment has its own arrangement of assets. This provenance of assets has become critical, yet states maintain their control over donations and funds because they are concerned that money may be given to unidentified individuals who could cause major problems. According to Thomas Parks (2008), contributors have transferred their money to more strategic priorities, and people are becoming more careful about their donations on a personal level. The focal point of discussions among non-governmental organisations and different organisations is on what this latter can give and what the organisations require. As organisation twelve referenced, they work with a variety of organisations and aim to work with benefit exchanges among charities. When asked what kind of assist they require from different organisations, the chief of organisation four (a man in his thirties) said they need

"a wide range of help - time, assets, apparatuses, training, health, and volitional work, like cleaning, building and distributing foods." All of these organisations are available to get any sort of help, whether it be as materials, funds, or volunteers. Also, as organisations two and three illustrate, organisations are often pushed to look for any type of asset, not just those that coordinate with their essential objective for employing the relationship to accomplish results other than raising support and getting material assets.

Three organisations identified an organization that is promoted by one of the authority delegates in one of the Algerian Ministries. This is a non-profit organisation that has been offering preparation, counsel, and conversation sessions to organisations. Unlike different partnering where material assets are the most accessible, this organization gives more essential assets to organisations by advancing the nature of their work. The chief of organisation five (a woman in her forties) stated in passing that they have a relationship with this establishment, though the chief of organisation ten has opted for it as an essential associate. The previously mentioned foundation is called organisation four, and the female chief (in her thirties) explained: "They have mentioned us to work with the Ministry of Youth and Sports - they are endeavouring to enable us to do something." Also, by proposing to coordinate discussion gatherings and arriving at organisation four, where the male chief expressed, "We were welcome to a development discussion, but I stopped going to because nothing emerged from it." I'd prefer to focus on my work." therefore, this chief expressed little interest in partaking in the discussion, like to invest his energy in getting materials to help them in their volunteer actions instead of paying attention to the same old speeches about the significance of volunteering.

Going to a few of the discussion gatherings does not get esteem from the chief's perspective. As per Austin and Seitanidi (2012), to find the right match, partnerships must be meticulously arranged. This was most likely not the situation with organisation four, as it did not give what they were looking for in its association formed for mutual benefit.

All of the previously mentioned organisations examined the idea of their joint efforts with different organisations. Nonetheless, the chief of organisation ten went much further, making sense of how such coalitions are shaped in detail. She referred to this technique as "activating partnerships," and expressed it was used by her organisation to find an assortment of assets, including execution, information, and finance. This organisation has several agreements with numerous firms, and the organisations cooperate to find associations. Coming up next are some instances of cooperative efforts, as per the chief:

The recommendations from the previous Social Development gathering were given to different establishments: one as a fantastic creator; one more as a facilitator - an impetus to unite them; one for counselling; and a collection with their association with Tunisia University, [through which they] have planned a Diploma with five or even six partnerships, which is something we are always eager to do.

(a woman in her 40s)

This chief expressed that to carry out the proposals of the gathering they coordinated, organisation ten has chosen to shape a work group comprised of six distinct organisations, depending on its relations with different establishments to appoint functions and obligations so they can cooperate to accomplish a shared objective. Supporters for funds, experts for arranging, impetuses for enrolling individuals, and facilitators for execution are completely required by this organisation, and they delegate these tasks to proficient establishments so they can contribute to the overall process.

Organisation ten is in charge of organizing this institutional cooperation - planning between these numerous organisations to achieve the expected targets and ensure the outcome of this union. This method is like that used by organisations two and three, which have various coordinated efforts in light of their asset necessities (in spite of the fact that organisation ten seemed to be more vital and to have a stronger arrangement for incorporating every one of the accomplices in the coalition to accomplish their objectives). Organisations two and three are less vital than organisation ten since they have benevolent objectives and look for assets that will give them instant benefits. In other words, they accept whatever assets are provided to them, resulting in a stable asset system that is in many cases necessary for them. Organisation ten, on the other hand, is choosy about the accomplices it works with, focusing on particular objectives and shaping what Contu and Girei (2014) allude to as "real partnerships," in which organisations team up to accomplish a typical purpose (Contu and Girei 2014).

The chief of organisation ten stated that they look for academic consultations when developing and planning educational preparation programs. Training is an acceptable gathering for talking about females' right to schooling and getting information (Devriese 2008), and establishments related to educational fields are one of the associations with which organisations frequently team-up. Several organisations involved educational

foundations for scenes and discussion and worked with them to give preparation, as indicated by the interview. Organisation nine additionally worked together with an establishment relating to the provision of education, giving speakers and counsels as well as preparing for college students. Organisations six and eleven have cooperated with centres for vocal lessons to give testimony to students who complete their courses. Unexpectedly, these non-governmental organisations work with such establishments to create capacity.

Schooling keeps on giving proper grounds to encourage enabling women in Algeria. Nations, which need social activism, are believed to involve schooling for the purpose of advancing rights related to women. Activists employ existing establishments as a device for a change instead of looking to construct new ones through advanced education for females (Devirese 2008), and schooling has been and keeps on being an exceptionally successful weapon for increasing enabling women there.

Non-governmental organisations can involve global relations as an asset mobilisation method (Joachim 2003). As per the three organisations referred to, worldwide contacts are in some cases considered as difficult to opt for as instruments in Algeria, and some others believe it distances individuals from their Islamic personalities. Regardless, several organisations six, seven, nine, and ten to give some examples have expressed that they work with foreign organisations. Organisation seven has an arrangement with a French distributing house that permitted them to go to their book fair there. The chief (a woman in her fifties) stated that by taking part in this occasion and hosting their gatherings abroad, they were better ready to contact a worldwide public. As the chief of organisation seven put it, their recent gathering in Turkey gave them "incredible consideration." Similarly, the chief of organisation six underscored the need of contacting a global crowd to address prejudices and misunderstandings about women. The two organisations six and seven have searched out foreign organisations and crowds to extend the range of their motivation to depict Islamic women more practical and positive way. The two organisations have an enormous following, yet they likewise want to spread a positive and practical picture of Islam and women in general.

The purpose for organisations six and seven in making partnering with foreign organisations was to address misguided judgments about Islamic women and boost enabling women, which was a fascinating turn. Organisations nine, ten, and fourteen, then again, were more eager to gain from global organisations and work with them concerning research and learning. Organisation nine stated to create partnering with the UN, and one of its chiefs described this relationship as being founded on research and studies. Moreover, organisation ten had an essential association with a multinational company, which was referenced as an essential accomplice. Interestingly, the chief of organisation ten (a woman in her forties) was very clear in characterizing the idea of partnering and had a piece of reasonable information on the essential worth it offers. Besides, organisation fourteen adopted a portion of the methods of worldwide cancer charities, for example, upholding the wearing of the pink strip each October, which is the worldwide month for cancer consciousness.

Therefore, both national and global non-governmental organisations have teamed up around here. Coordinated effort with different organisations is common among organisations for an assortment of reasons, yet the investigation demonstrated that participation and joint efforts with national organisations are more practical among the organisations examined. In view of a concern of being related to western associations, collaboration with global associations is similarly poor.

2.1.2. Networking

To shape coalitions, non-governmental organisations employ systems of networking and look for contacts and linkages through existing associations with different organisations. Paul Starkey's (1998) meaning of a network, as indicated by Villeval (2008), is "a gathering of people or organisations who willingly impart data and execute activities to accumulate without losing their independence" (Villeval 2008). She asserts that this depiction of networking alludes to two significant attributes: the relationship is intentionally joined into, and the members regard each other's independence.

Individuals or gatherings join networking, as per Villeval (2008), on the grounds that they are managing comparable issues and are searching for arrangements, support, acknowledgement, promotion, and strategy change. Exchanging contacts, as previously stated in the theoretical background, can help the two players since it can supplement what the other organisation lacks in terms of the two assets and the consolidated power generated through coalitions. nevertheless, there is a distinction to be made between a network and a

coalition. Non-governmental organisations coalitions, according to Yanacopulos (2005), are long-term, permanent relationships, whereas networks are mainly concerned with advocacy concerns. Even though "coalitions create greater value and commitment together, cutting costs through group specialization and enhancing legitimacy and the strength of speaking with one voice," networks remain an important aspect of coalitions (Yanacopulos 2005).

Building networking of helpful contacts is a typical technique among organisations. In contrast to this system of interconnection and contacts, in which gatherings are eager to share advantages and access, the interview revealed that this level of the organisation did not exist among gatherings. "We are developing relationships and connections by communicating with other organisations," said the chief of organisation five (a woman in her forties). These organisations had the option to layout a system of interconnection because of their partnering, which gave them extra access and assets. Entrepreneurs, as indicated by Goby and Erogul (2011), frequently use systems of interconnections and female businesses, specifically, employ a variety of them to layout relations and interface with other corporate capitals.

"This relationship is established on joins," the chief of organisation four stated, "so we would publicize that there is this situation [and] assuming any funders were interested... we [would] interface it to another organisation, and so on." thus, this organisation is framing networks by interfacing and interchanging data about possible funders. She also revealed how they approach businesses and restaurants run by families of organisation members, asking if they would be prepared to donate foods and types of equipment to the less privileged. Because this is a volunteer-run organisation, they rely largely on contacts made by themselves or other volunteers to produce assets in their daily activities.

Systems of interconnection are additionally a significant part of the organisation's six tasks. The fundamental justification for why organisation six welcomes different foundations to their occasions, as per the chief of the organisation, is to create connections. This chief (a woman in her fifties) gave an illustration of the number of establishments and organisations they welcome to a single occasion, which included authorities from the Ministry of Foreign Affairs, young females' schooling, colleges, and expert ladies like mediators and interpreters. "This collaboration is valuable, and yet, [it is] to get the message out about our work and to layout connections for the next time we need [them]," said the chief of organisation six. The primary objective of this occasion for organisation six was to

make and bring contacts. Organisation one adopts a comparable approach, welcoming an assortment of notable people to its activities, including scholastics, preachers, and patrons. Besides, as previously stated, organisation twelve hosted a social event for the charitable institutions in general and organisations with whom they teamed up to form a network for asset sharing. Significantly, the extension of virtual spaces and sites has boosted the strength of systems interconnection, which presently serves as a useful asset for a group effort.

Through their events, non-governmental organisations have been effective in attracting and targeting a huge spectrum of linkages from the public and private sectors. Their requests lay the foundation for forming partnerships and growing their impact, power, and assets. Beyond the motivation to work together to accomplish advantages like assets, the network permits organisation chiefs with a different perspective to take this joint effort toward the next level. Building networks is a cycle that organisations take part in and look to accomplish, as it gives planned contacts, access, and associations that, in turn, give a foundation for their organisations.

2.1.3 Sponsorship and Social Responsibility

Because of their restricted assets, organisations, which are generally intentional and beneficent, need to get financing, as shown by the investigation. While formal relations with different organisations will assist these organisations with getting long-term assets, other organisations focus on monetary support. Getting assets from different organisations were additionally demonstrated to be a significant justification for why organisations look for support, and the interviews revealed that non-governmental organisations are continuously searching for ways of doing so. For instance, organisation one regularly looks for supports through messages and arrangements of potential backers and benefactors and tries to get reaching partnerships with social responsibility programs. " Many corporations want to pay," its chief (a woman in her thirties) said, " but they want their contribution to be acknowledged as a social duty since the concept is increasingly emerging." Some enormous enterprises give monetary help to us as little amounts of cash." The decision by organisations to target firms that advance social responsibility programs is a wise one since it permits both to accomplish their objectives. As a sort of socially mindful corporate activity, organisation one underlines the developing pattern in business to give or supply society significantly.

Lately, corporate social responsibility has developed in prominence, with a rising number of firms taking more time to add to a more evenhanded society (Jamali et al. 2011). As a component of their cultural responsibility, a few companies in Algeria make both sorts of contributions or gifts for organisations. As indicated by Johnson et al. (2011), corporate social responsibility is "an organization's commitment to act ethically and contribute to economic progress while improving the quality of life of its employees and their families, as well as the local community and society at large."

As indicated by Jamali et al. (2011), the quantity of firms meeting their corporate social obligation through contacting non-governmental organisations and conveying help has expanded. In any case, most of these firms satisfy their social obligations through "charitable activities that comprise of ungraceful gifts to advantageous purposes," which brings about low government assistance results (Jamali et al. 2011). The creators quote Kanter (1999), who believes that firms' conventional Charity model is probably not going to invigorate advancement. Regardless of these issues, social obligation programs are incredibly significant to non-governmental organisations (Jamali et al. 2011).

Adopting a more precise strategy, organisations five and ten contact firms for sponsorship by presenting recommendations with pre-determined spending plans. "We are making channels with different organizations and firms," stated the chief of organisation five (a woman in her forties), "and we give a proposition to the indicated account and plan." This organisation is continuously searching for help, and the manager demonstrated that their organisation encourages women to propose drives, yet that they have initially conveyed a submitting and given a detailed financial plan before they can present to likely backers. Also, organisation ten stated that they generate and give draft suggestions for projects or approaches that require patrons most importantly in-house. Patrons, then again, do not intervene in the execution stage once the undertaking has been approved, as per the chief. Patrons and benefactors are reassured that these organisations realize what they are doing when they give their arrangements and spending plans. Accordingly, the two organisations devote time and work to getting ready and introducing cleaned recommendations to captivate contributors.

Arrangements among non-governmental organisations and funders or backers on one another's necessities are frequently common, bringing about the development of shared objectives (Contu and Girei 2014). Givers, then again, frequently give non-governmental

organisations plans to execute in return for their support. Contributors have authority in this relationship, as Parks (2008) brings up, and they so set the condition of the partnering. Givers have goals, which they will expect to support through their relations with organisations, which they will continually screen and assess (Porter and Wet 2009). For instance, organisation one referenced that one of their backers (a food chain firm) was discontent with their arrangement and had moved toward them with their concerns. As the chief put it:

After hearing a discourse by a youthful female gathering member who said [that] it is valuable to spread Islam to non-Muslims; one well-established food firm was not willing to patronize us and it wouldn't support us. They expressed that they don't wish to finance a religious organisation. (a woman in her 30s)

These patrons protested the organisation's qualities as well as pulled out their sponsorship completely, demonstrating their understanding of the potential negative impact of their involvement with a missionary Islamic organization. Making such an interception sends a strong statement that they were unwilling to follow an agenda pushed by an organisation. The supporter took some responsibility for upholding the firm's brand and image. After all, they were not only helping society through this organisation, but they were also using it to promote their business.

As a feature of their social obligation program, organisation eight gets gifts from exchanging firms, and the chief of organisation fourteen showed that they, as well, attempt to attract backers and look for help from firms through such projects. "I dismissed [the offer] because I don't want individuals should imagine that this non-profit decorated their office with the most costly brand [of furniture] - it's about our image and what we're attempting to introduce," the chief said of a style brand that sells furniture proposing to improve the foundation office with extravagance furniture.

Non-governmental organisations look for funds and assets from partnerships and firms, and keeping in mind that social obligation projects can be exceptionally advantageous to organisations, benefactors frequently tend to see a reasonable procedure of what these non-governmental organisations need and how they are spending assets, and they can in some cases force their plans. Therefore, organisations and backers are consistently in

exchanges, about funding as well as about ensuring that every one of the gatherings' plans and targets are met.

2.2 Relationships of NGOs with the Government

The relationship between organisations and the public authority is analyzed according to the viewpoint of the organisations in this section. As previously stated, Breed (1998) claims that the association between non-governmental organisations and the public authority is frequently helpful and involves mutual assistance toward a common goal, suggesting that their autonomy from the state isn't self-evident. Disputes have emitted about whether and how organisations might keep up with independence while keeping an agreeable relationship with the public authority. Breed (1998) suggests that the state ought to help the responsibilities and activities of non-governmental organisations, however, this can occur in the event that organisations can convince the public authority of the significance of their proposed actions to society overall.

Moreover, before requesting support from the overall public for the execution of organisation-recommended actions, the state had better guarantee that the recommendations made by non-governmental organisations are pertinent and sound (Breed 1998). There has been discussion on how organisations could function in a way that involves mutual assistance with the public authority while keeping up with their independence. Moreover, as indicated by AbouAssi (2014), non-governmental organisations in developing nations, specifically, require the public authority's mutual assistance to assume a functioning part in policymaking, which was affirmed all through the interviews results. The study found four degrees of contact between non-governmental organisations and the public authority, going from no relationship by any means to a strong tie that impacts policymaking. In Algeria, it is very hard to stay away from any contact with the public authority, as most open commitments require a grant from the Ministry - for instance, a clinical organisation should get a license from the Ministry of Health. Organisation nine has tried straightforwardly linking its work to the country's public advancement designs, and its delegates rushed to bring up that enabling women is one of the community's objectives.

2.3 No Relationship

The research centers around non-governmental organisations, it is almost difficult for such organisations to exist without a connection with the public authority for the reasons stated previously. In any case, the chief of organisation twelve (a man in his forties) said, "The public authority has no control over us." This organisation believes itself to be an authentic organisation with a board of directors. The chief proceeded to say that the public authority has a human rights organisation that works intimately with most government establishments, and that "the administrative board of human rights has greater authority [than organisation twelve] and a relationship with all authority sectors." Nonetheless, it is arguable that most of the activities they arrange require consent from a government agency.

Two organisations said that they had no binds with the public authority, as per the analysis of interviewees. The chief of organisation six (a woman in her fifties) showed that they got no funding from the public authority, yet the chief of organisation four (male in his late thirties) expressed that they had "no relationship" with the public authority without giving some other detail. This chief's refusal to expand on this question was intriguing. As previously expressed, having a relationship with the public authority is unavoidable, and the chief of this organisation stated on another opportunity that they generally make a point to keep the government informed about what public activities they are holding. "The public authorities came and I was dumbfounded from the outset, then, at that point, I found them saying we are here to help you-simply continue doing what you were doing," he explained. Therefore, his case should be understood to recommend that this non-governmental organisation works with or takes an interest in any government projects.

Collaborations with the public authority brought an assortment of responses from the interviewees. Just three interviewees had no connection with the public authority as help hence the underlying response for the most part mirrored the chance of laying out associations with the public authority.

2.4 State Assistance

The public authority doesn't provide annual funds for charity. According to the findings, one of the Ministry representatives' funds three. These payments vary depending on the size, needs, and projects of each non-governmental organisation, according to a ministry employee. The chief of organisation two stated that the money does not cover the

organization's demands and that they are continuously searching for monetary help from support.

Organisation one then again, notwithstanding not getting any assets from the public authority representatives, is continuously looking for government assistance. "We endeavour to attract them constantly," says one chief, alluding to their advantage and inspiration in getting government backing, believability, and contacts. She proceeds to say that, while they are looking for government assistance, they are continually running into issues with administrative bureaucracy with regards to getting grants for occasions. Organisation one for the most part engages with the public authority to get occasion allows instead of looking for support from them, notwithstanding, the administrative troubles are an issue for organisations in Algeria.

On account of all the preparation, exposure, and organisation that had previously gone into it, this organisation was obliged to take a risk and hold their gathering without a grant. Chiefs who want to make creative projects and occasions through their organisations are frustrated by the lengthy license process. Haggling with the state, as indicated by Nazeen and Maheen (2010), can increment access for non-governmental organisations, yet they should stay away from sensitive topics and be basic and cautious in naming and introducing their difficulties (Nazeen and Maheen 2010). For instance, the chief of organisation eight stated that their organisation wanted to hold a gathering on "Women's Liberation in Islam," yet their license was denied because of the susceptibility of the subject, which undermines the norm. Thus, while proclaiming its support, the government refused to allow this event to take place due to its contentious title.

2.5 Partnership with the State

The past section dealt with non-governmental organisations looking for government help. This assistance is given to organisations that do not share mutual objectives or work together. The cooperation between organisations and the public authority at a more significant level is examined in the following section. As far as strategy, plan, delivery of services, equipment, capability building, sustainable growth and financial turn of events are all areas that need to be addressed, Brinkerhoff and Brinkerhoff (2011) underscore the need for public-private organizations partnerships.

The interviews showed that few organisations have worked with the public authority on different issues and that numerous organisation executives accepted that collaboration with the public authority may be helpful, taking note that they had "a good association with the public authority." For instance, the chief of organisation thirteen (a woman in her forties) stated that "the public authority itself was quite supportive." However, she had a comparable disappointment with the government's bureaucracy with the chief of organisation nine. Moreover, the chief of organisation five (a woman in her forties) characterized their relationship with the public authority as "amazing" and added that they have several participations with the public authority and it offers their representatives' courses.

While trying to build a partnership with female organisations, the public authority concurs with the commitments of the three organisations to accomplish the work for them. For instance, organisation three has cooperated with the public authority to reconstruct parts of the mosque of Katchawa. According to the chief, this project was an additional contribution and success. In addition, organisation ten supported a drill class for the Ministry of Labour, upholding the position of women in the workplace. An "assistance from the public authority would likewise be propelling," said the chief of organisation eight (a woman in her late twenties). A joint effort with the public authority would give them a drawn-out client and predictable financing. The last 'youthful business male and female' occasion - a yearly occasion for the Ministry of Commerce - was coordinated by organisation eight.

Joint efforts with the public authority were generally praised for the outcomes acquired because of the ties, with organisations which had comparable encounters depicting the coordinated efforts as helpful, brilliant, and great. As recently noted, organisations and the public authority have teamed up in an assortment of ways, including organizing occasions, offering courses, and capacity building. By contacting organisations, the public authority is not just respecting its commitment to the public sphere but at the same time is perceiving the qualities that these organisations provide.

2.6 An Effective Influence

The outcomes reveal that a few organisations had the option to collaborate with the public authority simply by conveying common advantages to the two players and that these organisations had the option to impact the arrangement making process. Non-governmental organisations have gotten progressively engaged with promotion, rights and liberties in their endeavours to handle issues (Yanacopulos 2005), and such backing has filled in fame in regards to issues related to women specifically. Despite the fact that promotion in Algeria has been low, and especially frail among females organisations, several of these organisations have had the option to impact public arrangement and influence government choices. Two organisations were found to be interested in females' backing issues, and this part will talk about the promotion cycle as it relates to these organisations' impact on an open approach for women.

Organisation nine has acknowledged that it discusses straightforwardly with the public authority, which it does through the Ministry of Labour. As indicated by the chief I talked with, they generally requested modifications to specific arrangements in regards to enabling women through their either coordination or petitions asking that specific approaches are changed and this may "has been fruitful." She said that they had spoken with both the Ministry of Labour and the Ministry of Trade and that a large number of their requests and thoughts had been acknowledged as a key enabling strategy. Because of their communication with these two ministries, there were regulations concerning females' privileges in the workplace have been passed. This organisation has had the option to activate and impact governmental strategy in executing a few of the political objectives. The chief of organisation nine makes sense of

" We're trying to develop a mechanism for a woman to work in an atmosphere that adequately empowers her by lobbying for laws on issues that need to be changed."

The chief noticed that passing regulations required long stretches of negotiation exchange with Ministries and that accomplishing their goals takes a more extended period. However, these achievements are considerable, and not just has organisation nine been effective in convincing the public authority to layout regulations in regards to ladies' business privileges and different issues, but this chief additionally credits her staff for most of her outcomes in producing any sort of change. She proceeded to say that cultural change

overall improved campaigning on the themes since it urged individuals to acknowledge change: "A huge acknowledgement [from] people in general for communicating such topics has increased, which was challenging to acquire just [a] a few years ago." Organisation nine engaged in public mobilisation as one of its techniques, and this chief stated that no regulation could be endorsed without overpowering public help from Algerian culture. This organisation operated in two "equal" headings: campaigning the public authority and making public mindfulness trying to mobilise general society - a procedure Princen (2011) alludes to as "agenda- setting."

Joachim (2003) goes into great depth on agenda-setting, contending that non-governmental organisations can impact the state by the manner in which they present their issues, for sure is known as the 'Process of frames,' which involves distinguishing the issue, alongside arguments for its relevance, and afterwards proposing remedies (Joachim 2003). To shape and convey an issue in a manner that loans authenticity and shows that a significant matter should be tended to, frame it involves intentionally choosing specific occasions, realities and terminologies (Allan et al. 2010).

Organisation nine has followed this way: it started as a part of the Chamber of Commerce that offered courses and useful abilities to finance managers, yet presently it seeks to influence public officials on issues and centres around support in the business area. As indicated by Wikipedia, " lobbying comprises engaging with those one wishes to influence; lobbying is a targeted activity requiring the art of persuasion, specialist knowledge, and negotiation ability." (Yanacopulos 2005). Organisation nine emphasise females in the labour force, doing research and impacting the public authority on the issue.

The chief of organisation eight (a woman in her thirties), then again, is more intrigued by the social and cultural obstructions that ladies in Algeria face. The manager gave a modest yet essential illustration of what this organisation has meant for the Ministry of Commerce as will be examined. This involved supplanting the Ministry's image, which addressed youthful business males, with a cartoon representation of women alongside men, as well as adjusting the design's title from 'youthful businesspeople' to 'youthful business males and business females.' It's pivotal to comprehend the reason why the Ministry chose to entrust the planning of a significant occasion with a non-governmental organisation. Shockingly, the Ministry and NGO 8 settled on the significance of ladies' strengthening.

Both managers of the previously mentioned organisations are just in their thirties, yet they have the vision to impact public officials' strategy on females' privileges. Despite the fact that the chief of organisation nine stated that their approaches were able to be pushed ahead because of the staff they had, they all had energy for the issue and had a similar vision. She was likewise aware of the worth of the chiefs on their board, as well as the job of the authority's delegate as an individual from the board who understood the requirement for strategy change. Then again, the chief of organisation eight had the option to convince the Ministry of Commerce to change its publicizing picture to incorporate females, as well as impact people in general. Eventually, this promotion affected both the public authority and general audience.

Conclusion

Non-governmental organisations' partnering with different organisations takes many structures, and one of the procedures they use to engage women is to construct such connections. The sorts of connections that non-governmental organisations foster have been illustrated in this part. Inside these connections, there are common arrangements that incorporate advantages and plan exchanges. A few organisations are satisfied to get assets and help from benefactors, support, and the public authority without a lot of interest in pushing matters forward, while others are eager to impart assets and different services to the public authority and other organisations. Some non-governmental organisations have the desire, vision, and masterful courses of action to prepare and impact government strategy. It's extraordinary to watch how public strategy can be impacted and new regulations laid out on issues influencing females. This part has featured how Algerian non-governmental organisations use an assortment of actions to accomplish their goals, going from the extremely inactive to the exceptionally dynamic and persuasive.

3 The Media Analysis

Many individuals' lives are enriched by the media, which gives a platform for them to interface and speak with each other while additionally keeping them informed about what is happening on the planet. The media is a vehicle for conveying data, messages, and news, as well as a pivotal promoting and specialized instrument for any non-governmental organisation. States, news organisations, and different organisations use the media to impact popular opinion and advocate for their causes. The information supplied by the media might be used to attract, propel, impact and the ascent of virtual networks on the internet has been developed in Algeria by giving a less limited media format than traditional media.

In the Algerian setting, a virtual network has just recently been introduced and has spread rapidly. It has sparked a cultural revolution, with younger generations adopting it in a short period. Algerian non-governmental organisations, specifically, use the media to elevate enabling women, to inform and awaken them. Moreover, one could contend that online network has given Algerian women another aspect of their character, as they have begun to voice their thoughts more openly in public and become more knowledgeable persons because of the connections that social networks provide. New technology communications, according to Hilbert (2011), have profoundly impacted social, political, and cultural systems, as well as our ways of engaging and talking with one another. Research by Seo et al. (2009) looked at the media's current strength and how non-governmental organisations have used the new platforms it provides to shift their centre from regional to worldwide, where different types of data can be extremely influential. Carpenter and Jose (2012) also claimed that the web provides non-governmental organisations with a fast and low-cost instrument that permits them to have a better impact and improve activities.

This section emphasises the media and how non-governmental organisations in Algeria have used it, explaining the instruments that organisations use to attract and communicate with the public. It will talk about the media's involvement in activism, as well as in assembling issues and the overall audience. Looking at this apparatus will help us with understanding how it might be used by organisations to accomplish specific objectives or strategies, and this part examines both conventional and new media in non-governmental organisations. More details on specific virtual spaces, for example, Facebook and YouTube, will be introduced and how they have been employed to boost enabling women, as well as an analysis of the image organisations, give to their crowds and the degree of vision females

have with organisations. At last, this part will look at the disadvantages or drawbacks of using the media.

1. Roles and Functions

All non-governmental organisations need to use the media because it is their primary means of engaging and communicating with others. Non-governmental organisations involved the media for a variety of objectives, incorporating engaging with individuals and enlisting them to their causes, advancing and publicizing their organisations, backing, and mobilisation, as per the analysis. The results of the interviews show that some organisations have clear motives and procedures for using media outlets, while others are somewhat hazier. As per Seo et al., the new media fills five needs for non-governmental organisations: image promotion, raising financing, public interaction, networking with different organisations, and giving admittance to non-governmental organisations' data (Seo et al. 2009). As indicated by the findings, organisations' media capacities are divided into two categories: specialized instruments for fascinating people and boosting the organisation, and mobilisation apparatuses for contending for their positions and making change.

A. Promotion and communication

Non-governmental organisations have adopted a variety of media, each of which is used to reach certain audiences and achieve specific objectives. Publicity was one of the key motivations for utilizing the media, with some organisations claiming to utilize newspapers to disseminate information. Traditional forms of media, such as radio, newspapers, and sometimes television, were used by the organisations in the research in the following ways. The press was invited to cover the yearly conferences of organisation one, providing them with a lot of exposure. However, as the manager pointed out, they had no control over the substance of the news media, which was concerning. Organisation five sought attention as well, with the manager stating that they use newspapers to contact the government or to inform sponsors about their operations to recruit people, raise funding and keep informed about their actions to recruit people and cash. Organisation two said that their news is published in newspapers. Having their events reported by the press appeals to all of these organisations since it raises their visibility and draws authorities' attention to them.

Clients, sponsors, donors, contributors, and the general audience have all been reached via the media. Many organisations emphasize the need of employing both conventional and social media to reach out to others, and the media offers a variety of tools that may be tailored to specific requirements. One form of communication approach for reaching clients was highlighted: using a mobile phone text SMS service. Organisations six and seven used the reachable SMS as predicted since they are religious organisations with a substantial number of elderly clientele. They have learned that texting their regular clients on their mobile phones is an effective approach to engaging with them and capturing their attention.

As the chief of organisation six illustrates, "I usually rely on Phone SMS to inform people about human situations that would trigger deep emotional reactions because the messages have a deeper impact, targeting mostly older age groups, these direct communications have a greater impact." I send texts inquiring about their well-being and informing them if I have a case that requires assistance or inviting them to an occasion. (a woman in her 50s)

This chief gives three reasons for texting: keeping in touch, generating cash, and inviting people to their activities. This organisation generates donations and awareness by giving riveting examples of underprivileged women's stories and the chief appreciates the method's efficacy, adding that it encourages swift responses from the organisation's regular older customers. Text messaging is used not just to remain in touch with frequent customers, but also to urge individuals to take action and get involved in a cause, which helps the organisation develop its network and gives access and possibilities. In his examination of media relations in non-governmental organisations, James Weidman (2003) described the non-governmental organisation's strategy of humanizing ideas by giving an emotive argument or offering a fascinating tale. He attempts to "capture the reader's attention and imagination" (Weidman, 2003). Randall and Harms (2012) concur with Weidman (2003) that "important communication tools" for non-governmental organisations are tales that "win both the listeners' hearts and minds." As a consequence, non-governmental organisations consider them as a strategy for persuading audiences. (Randall and Harms, 2012).

Both organisations seven and eleven are like organisation six. When both managers and consumers are of an older generation who favour traditional direct messaging, they connect with clients using phone messages. Organisation one said that they utilize SMS for a different reason:

We advertise, but we found that most moms, except those between the ages of 25 and 40, do not use social media. When moms are older than that and have Facebook profiles, we send text messages in a professional and courteous manner. (Empowerment of Youth) (Female, 30s)

This organisation cited the fact that they texted older groups of consumers rather than communicating with them on social networking platforms to support the aforementioned premise that phone texts are more often used with older customers. As a consequence of their lack of (often) usage of social media platforms, there is still a group of individuals from previous generations who prefer to be contacted by phone messages. As a consequence, organisation one determined which media tool was most beneficial for each target population. To put it another way, they choose media tools wisely depending on the target audience. Organisations, on the other hand, have challenges in attracting both moms and their children, since each has distinct interests and will be drawn to a different media tool as a result. The method used by this non-governmental organisation in choosing the right instrument for the task is well-thought-out and by the target audience's thinking.

Organisation one has used a virtual network to allure people, as previously stated. The chief of organisation one (a woman in her 30s) detailed their use of both conventional and virtual networks. They use social networks like Facebook and YouTube to target youth or children, using colourful and trendy advertising in the French language, yet they employ scientific, academic language for official and public events. However, the manager added that to teach youths the value of retaining their identities, they are adjusting their strategies to captivate audiences, employing more Arabic and less French.

During the first three years, one of our targets was to be comfortable with French titles, have some good times, and not show up excessively severe. Subsequently, we started to use French more. However, now that we have become well-known and have attracted a wide following, we wish to return to our roots by using Arabic more frequently.
(a woman in her 30s)

This chief was extremely detailed about the rationale for her organisation's use of social networks, as well as its substance. This organisation gives close consideration to the tiniest features of their online network page design, tailoring the terminology and language utilized to the audience who would be associating with their messaging. Moreover, while talking with youngsters, they consider what their moms could think and try not to incorporate any messages related to religion that would make them show up "tight." Surprisingly, this organisation has previously adjusted the substance they use to allure audiences on social networking platforms. After growing popularity, they started progressively changing their substance to one that endeavours to safeguard the identity of humble society, as a component of what the chief referred to as their "plan." According to Seo et al. (2009), non-governmental organisations cautiously examine what kind of new media to use in light of the function it serves, as well as whether they are straightforwardly focusing on people on particular themes or impacting popular opinion through the mainstream media.

Besides, both organisation two and organisation eleven use social networking, announcing that "we have Facebook accounts" when asking about their virtual space use, yet without going into more detail. Organisations one, three, five, and eight all demonstrated that social networks are used to captivate younger generations. The chief of organisation three highlighted, for instance, that virtual networks help them allure and engage with youthful benefactors. "We could attract... them through social networking later for enlisting and engagement," the chief (a woman in her 30s) said earlier. She likewise concurred that using such means to captivate people simplifies it for them to convey and enrol from this pool for future occasions since they will be added to their rundown of possible benefactors.

Besides, organisation four communicates and interacts with its volunteers completely through social media. This organisation's manager stated that they use Facebook as a platform for their everyday contacts and operations with volunteers. "Facebook is easy for communication and to be transparent about what we are doing in front of the government," the manager stated. Mentioning the government, in this case, was unusual, as they are well aware that their social media posts may be monitored by the government. "Social media platforms are appealing venues and two-way routes for users to obtain information not only about citizens but also about the government," argues Agarwal et al (2012).

Organisation four uses the French language primarily in its posts, similar to organisation one, and when questioned why, the chief said, "[we communicate] in French because it is easier, and because there are also other nationalities engaged." They chose French not only because they wanted to include a multinational target audience, but also because they want to exclude more audiences who might not be interested in French. "You know, at first, French was easier for us," the manager (male, 30s) explained, "but now it is becoming more of a planning." The language has turned into a door and a method for passage into a zone where the people who are uncomfortable with the language are the ones with whom no commitment is wanted. This organisation has intentionally reduced its interest group to appeal to a more receptive, French-speaking community, as well as the younger generation.

The two organisations one and four used the word 'strategy' to portray their use of the French language for correspondence, and both showed understanding of the pertinence of the virtual network content they were introducing, as well as the kind of crowd they were contacting. They additionally showed that they knew that using French was an unequivocal 'plan' they had taken on. Surprisingly, the two of them chose to use the term 'plan' to portray their work in French in media correspondence since it requests direct, stylish, multilingual, and open-minded public. But, the objectives for which organisations one and four use French contrast: organisation one uses it to allure a more youthful public and be seen "in vogue" organisation, while organisation four purposes it to focus on a moderate crowd while excluding others. Media content is significant because it depicts a particular picture that is probably going to affect the crowd and, accordingly, elicit specific outcomes.

A. Mobilization and Activism

The media is employed by non-governmental organisations in Algeria to promote commitment to societal issues. Many studies consider media support' to be one of the most effective organisation engagements methods. Organisations can assemble general society through media backing, altering the social-political atmosphere. Organisations select an issue, lead a mission to bring issues to light about it, and give arrangements, with the media (particularly social networks) permitting non-governmental organisations to discuss topics that were beforehand untouchable, Randall and Harms (2012). Enabling women is strongly linked to media activism since it gives a platform for activists to voice their perspectives on

and stand out to worries and difficulties that females face, as well as prepare others to tackle these issues. For instance, as will be referenced later, the main issue that Algerian ladies' organisations are concerned with increasing consciousness about is violence against women. Notwithstanding, these assembly endeavours are weak and require more insight and time to create.

Conducting a campaign is one of the procedures used by non-governmental organisations to advocate for their position on different issues and to raise public consciousness. For instance, organisation twelve is attempting to make the public mindful of the significance of rights, and freedoms and to inform them about the basic rights culture. "Through different streams, like conducting a campaign, TV, radio, distributions, courses, and seminars, we aim to advance familiarity with the culture of human rights," says the chief (a man in his late 40s), "but we are still... confined to [reaching] specific individuals." According to the chief, the organisation determined the fact that "an absence of consciousness [on] rights overall and human rights in particular" because of the studies they did. This chief additionally underscored the significance of the media in spreading rights thoughts. Organisation twelve has likewise launched the "I'm a human" drive, which plans to outlaw abusive expressions directed towards women and increment attention to rights related to females and children too. They are likewise expanding their public mindfulness initiatives to reach areas where culture's rights are not well-developed and understood.

One of the fundamental objectives of organisations thirteen and fourteen's use of the media is to raise female consciousness. Organisation fourteen publicizes and promotes its activities through newspapers, TV, radio, and any remaining types of the virtual network. They have had the option to bring another kind of activism through the media, notwithstanding their conventional media use. Therefore, the media plays a critical function for this organisation, permitting them to propose new methods for spreading breast cancer mindfulness in Algerian culture. During October, the worldwide month for cancer, this organisation had the option to raise public mindfulness. They have been able to present new ideas for the past five years to draw public attention to the importance of obtaining cancer examinations during this month. The chief expressed her anxiety about Algerians' evasion of discussing cancer, and breast disease specifically, and how social boundaries have rendered the sickness untouchable. By interestingly introducing the subject, this organisation had the option to stand out for people in general and shatter the societal taboo on talking about the disease. All through October, they would share the personal stories of

survivors, incorporating the chief's fight with the disease, and inspire ladies to make a move and look for quick early identification and frequent checking. This required another kind of promotion, where the organisation engaged the media directly to bring issues to light and urge ladies to get screened for the disease. Subsequently, this organisation has not just pointed out the issue but has additionally brought the issue to light and inspired ladies to make a move.

The organisation likewise launched different missions, which took on various structures every year, notwithstanding media appearances. In 2018, for instance, they made the pink ribbon by using women who wore pink. This was highlighted in several distributions. Numerous women met in October to build a human pink strip. Last October, they created brief recordings and circulated consciousness booklets of superstars sporting pink on the side of their mothers, spouses, and other female individuals from their families, laying out another social pattern in which big names and TV moderators don pink all through their YouTube recordings. All of the initiatives organized by these non-profits constitute innovative strategies for raising awareness and introducing the issue to Algerian women. Because of their extensive use of new media, the manager (a woman in her 40s) proudly stated that they "were considered one of the most transparent non-governmental organisations" in 2019.

Organisation thirteen is additionally associated with advocacy, specifically in the area of aggressive behaviour at home. Domestic violence, similar to cancer, is a touchy subject for conversation because of the idea of Algerian culture. As indicated by the organisation's chief (a therapist in her 40s), the subject of viciousness against children has long been ignored and unspoken about. However, the case of a young lady named Khawla, who was tormented and killed by her dad and stepmother and was reported in the local news, sparked public outrage due to the graphic photographs that were distributed. The story impacted both general society and government and people's calls to end brutality against females and kids were made. This theme was addressed in Algiers by organisation gatherings of specialists, analysts, and activists. Studios were held in emergency clinics, and participants included police, doctors, basic freedoms activists, sociologists, and therapists in debates criminalizing and calling for banning domestic abuse. Surprisingly, the media's strength was the primary facilitator of the entire mobilization, with news releases serving as a vehicle for mobilizing the general population, officials, and activists. In the case of khawla,

in any case, it took more time for the public authority to make this phenomenon of abuse a serious offence.

The two organisations thirteen and fourteen have raised the consciousness of topics that were previously deemed sensitive in Algerian culture. The media served as a vehicle for spreading these concerns and bringing these issues to light. As indicated by Hilbert, M. (2011), the Internet has turned into "a famous hotspot for asking thoughts on social concerns and taboos," and it has been an efficient instrument for communicating on issues that were already not talked about openly in many developing countries.

2 Persuasion of the General Public

The manner in which organisations express their plans to have a tremendous effect is getting more attention to be noticed. Their progress in impacting the public has been shown by their use of online networks and other mindfulness drives, with social networks serving as the stage for such impacts. As shown before in the Media part, Facebook and YouTube are turning out to be progressively famous among Algerians, in this manner organisations have started posting recordings via virtual sites containing short clasps about their organisations and the issues they address to impact general perception. Carpenter and Jose (2012) propose that non-governmental organisations can use the World Wide Web to advance their causes by "interfacing activists, framing issues, and activating constituencies" (Carpenter and Jose 2012). A portion of these (organisations one, two, three, four, and eight) have sites with data about themselves, and organisation three has said specifically that they share pictures of their tasks and achievements to record their activities and show their dependability. The sites of non-governmental organisations give essential data on their identities and actions (Carpenter and Jose 2012).

YouTube, which is not a long way from Facebook, has become exceptionally well known because of its ability to have a prompt impression and its fast viewing usefulness. Lately, a recent fad has arisen in which youthful Algerian people have started making YouTube recordings of their viewpoints on Algerian culture, which are introduced in a comic. A lot of these people have become renowned, with a huge number of followers, and a lot of these 'YouTubers' massively affect Algerian culture.

Organisations eight, two, fourteen, ten, and four were among the organisations that said they had posted videos in regards to their work on YouTube. For instance, organisation four made YouTube recordings demonstrating some of their endeavours. All these organisations have developed short recordings about their organisations and the job they do to encourage individuals to volunteer and promote consciousness. Having media agents as organisation visitors, as mentioned previously in the visitors and occasions section, was a technique that two organisations revealed employing, defending these invitations since they would get the message out about their organisations to the overall audience. This feature of media use will be discussed more in the media part. As previously demonstrated, Joachim (2003) views the media as a "fundamental partner" for non-governmental organisations to propel their objectives in the ideal direction (Joachim, 2003).

Organisations' conduct of campaigns has likewise gotten traction and affected general assessment and government strategy. "Lobbying the public authority goes parallel with public mindfulness campaigns," said the chief of organisation nine, stressing the significance of impacting individuals' perspectives to match government drives. Organisation fourteen started a mission encouraging male famous people and correspondents to don pink on the side of the ladies in their lives, as previously referenced. Comics, famous people, and TV hosts appeared in each business, encouraging examinations for early recognition of cancer by leaving messages for a lady in their lives. Using superstars to have an immediate effect on general society was thought to be an exceptionally deft move by non-governmental organisations.

Subsequent to getting the occupation of getting sorted out an occasion for the Ministry of Commerce, organisation eight adjusted the Ministry's logo for the occasion, as demonstrated in the segment on forming alliances. This was a bold move, as the organisation needed to use the media to convince the general audience by depicting the Algerian business females as fruitful and standing next to each other with Algerian business males. " For the first time this year, we changed the logo to include a character of a man and a woman, so it was a resounding success," the organisation's manager said. "We updated the emblem for the first time this year to add a character of a man and a woman, and it was successful." She has therefore demonstrated how organisations that do not represent a threat to the public authority might establish productive partnerships with them and exert impact over the Ministry. The chief explained:

Whenever we needed to sort out a gathering for youngsters and ladies in business, we interestingly refreshed the meeting, which used to be led every year, to incorporate a male and female for a similar brand rather than just a man. We plan to consolidate this into the meeting. (a woman in her 30s)

According to Ottaway (2005), non-governmental organisations can supply the public authority with a degree of ability on associated issues and "push the public authority for specific approach reforms." This is exactly the thing this organisation has achieved by impacting the Ministry's choice to permit a female's picture to be incorporated in the occasion's emblem alongside a man's picture. Ottaway (2005) likewise looked at the power that female non-governmental organisations can wield by interfacing with and helping the public authority by delivering consultations on strategy reforms related to female issues. Organisation eight had the option to sway one government establishment by advocating the incorporation of a female alongside a male one.

"We are likewise lobbying on legislation and laws," says the chief of organisation nine (a woman in her late 30s). This lobbying runs parallel with the various effort we run to bring issues to light and raise consciousness." As we have seen, organisation fourteen has posted YouTube recordings of male famous people wearing pink addressing their female family members to communicate their help and urge them to obtain cancer screening earlier. It is incredible to see what organisation fourteen has achieved here, in light of the fact that they have to get males to convey ladies' issues on social networks virtual, they additionally needed to convince them to do while putting on pink.

3. The Social Media

This part looks at the relationships between social networks like Facebook and YouTube and enabling women through non-governmental organisations. As indicated by studies, the fast ascent of virtual networks has given non-governmental organisations the two opportunities and problems (Procter et al. 2013). Notwithstanding, in view of simple availability, convenient cell phones, and close to ongoing correspondence usefulness, the number of advanced media clients in Algeria has extended rapidly as of late (Edwards et al. 2013; Guo and Saxton 2014). The use of different types of online networks has become widespread and famous, especially among more youthful individuals.

Wall (2002) likewise claims that non-governmental organizations' use of the internet has changed their correspondence directly in different ways, incorporating the speed with which data might be dispersed, the evacuation of limits, the rising inefficiency, and the expense decrease in cost. Besides, by improving data, empowering self-expression, and offering possibilities for site users to engage in the discourse, web interchanges have empowered non-governmental organisations to speed societal change (Wall 2002).

As Guo and Saxton (2014) called attention, social networks have given plenty of opportunities to non-governmental organisations to campaign. New venues for connecting with, conveying, and activating the public have been made through virtual spaces, and the cheap expense and participatory nature of such correspondence have given the best stage to non-governmental organisations to bring issues to light and be more noticeable (Guo and Saxton 2014). Accordingly, as previously said, the internet in Algeria has quickly turned into a stage for communicating perceptions on issues and "taboos," as well as a device for enabling the "oppressed and marginalized"(Wall 2002).

As the researchers have stated, the social network has evolved into a significant and successful instrument for mobilizing people around social issues. To emphasize the critical role Facebook has played in changing individuals' perspectives by giving a bigger stage to contradicting perspectives to introduce their contentions, the chief of organisation thirteen noticed that social network has brought out more moderate strict figures that ordinary people can connect with: "additionally, in the wake of being presented to Facebook, there are few sorts of people who are moderate and nice." So, after a while of paying attention to one individual's perspective and one translation of religion, Facebook currently offers a more extensive scope of perspectives related to religion, including a safer view that requests and addresses the safer individuals.

The effect of social networks on females' identities and in accelerating transformation, as indicated by the chief of organisation eight, has resulted in social change. She claims that the present is a turning point in the public eye, and in bringing issues to light and supporting change for ladies specifically, asserting that social networks - Facebook and YouTube – are responsible for 90% of recent change. It has increased females' and young ladies' attention to the place where they are progressively putting themselves out there proudly through their names. It used to be disgraceful for a man to mention his sister's name

or record it in books, however, presently it is usual for ladies to express their thoughts via social networks.

Therefore, as indicated by this chief, the virtual network has changed individuals' insights with respect to conventional customs regarding the protection of Algerian women. The chief focuses on the main changes that have happened because of the widespread use of the social network, which is particularly well known among youthful Algerian ladies. She additionally specifies how the virtual network has made "many distinguished women known to society," who might somehow be obscure to the overall audience. This chief so stresses the critical characteristic of the social network's vision and the way that this has brought about the public recognition of numerous Algerian women's accomplishments and efforts.

This chief, for instance, notices a minor but critical sign of progress when she notices young ladies using their complete names on Facebook profiles and, in specific cases, uploading (profile) pictures of themselves. Ladies' presence in social networks has maybe become generally acknowledged. This could be on the grounds that the virtual space was a neglected medium that was excessively unique and complex for some people of the more old age, who address social control in the public arena, to embrace, though male siblings of ladies of a similar age have acknowledged the way that their sisters are communicating their perspectives using their complete names. The internet has offered a well-known device for Algerians to communicate their voices and capture issues that were underestimated before concerning ladies, and Facebook has given a famous stage to Algerians to communicate their voices and draw in with different views.

Digital media, as indicated by Bennett and Segerberg (2012), offers platforms for organizing large-scale action and mobilizing the people. 'New media technologies,' as indicated by Seo et al., permit non-governmental organisations to mobilise and draw in with individuals all around the world while likewise giving " interactivity and autonomous distribution of information " (Seo et al. 2009). As indicated by Saxton (2014), such non-governmental organisations use Facebook to contact individuals and keep 'the fire alive.'

The survey results are given in table (3.4) show respondents' perspectives on the function of the media in regards to ladies' issues, accentuating the effect of the media on ladies' lives. The high rate of responses (20.2%) was that the media has turned into a mode for expressing, with two categories of twenty respondents each saying that the media is a

device for change and bringing consciousness. Other 2 thirds of those questioned (13.5per cent) accept that media is a helpful instrument for imparting and obtaining information.

Table 3.4 The respondents' viewpoints on the function of the media regarding women's issues

What is your opinion of the media's current function in women's issues?				
		Responses		
		N	Per cent	
x2(a)	Tool for expression	21	20.2%	
	Tool for change	20	19.2%	
	Tool for communicating and recruiting efforts	14	13.5%	
	Tool for gaining knowledge	14	13.5%	
	Tool for raising awareness	20	19.2%	
	Tool for investing time	8	7.7%	
	Not an important tool	4	3.8%	
	Don't Know	2	1.9%	
	Other	1	1.0%	
Total		104	100.0%	

What is your opinion of the media's current role in women's issues?

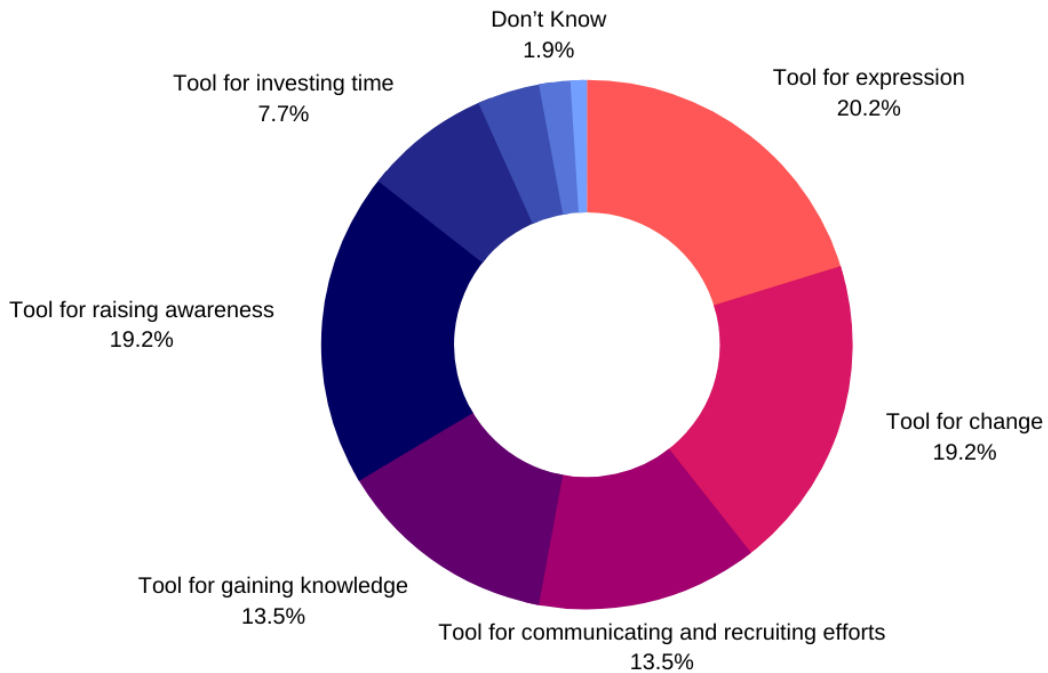


Figure 4. The respondents' viewpoints on the function of the media regarding women's issues.

The findings support the belief of organisation eight that social network serves primarily as a vehicle for the sake of change, increasing consciousness, and sharing one's opinions. Organisation eight emphasized the value of an expression and how digital media has provided new opportunities for women to be seen, share their opinions, and claim their spaces. The majority of respondents agreed, with the majority believing that the main important function of media in women's lives is allowing them to express themselves.

Even though this expression occurs in virtual settings, the social network has had the option to shift cultural elements, permitting ladies to break out from their inactive roles and fully exploit cutting edge prospects. Nearly as numerous respondents saw the media as basically serving as a vehicle for expanding mindfulness and affecting change, the two of which are empowering outcomes. Following that, the function of media as a practical instrument for acquiring information and speaking with individuals was considered one of the primary functions of the media. This is fascinating in light of the fact that, while the

media's position as a vehicle for getting information is likely the most clear and self-evident, most of the respondents did not choose this function. According to the survey, the majority recognize the media's impact on Algerian women and its power to assist change for this group.

4. Visibility and Representation

In general, Algerian females' public and media presence have as of late expanded. Females' public appearance in non-governmental organisations are affected by several convoluted aspects, incorporating the prevailing culture in the area, the non-governmental organisation's belief system, vision, and mission, the believability factor, the crowd, and the extent of the ideal effect. For instance, the rise of females on TV has brought about varying mentalities in the virtual network, and interviewees' responses to this change were shifted. TV, as indicated by certain interviewees and two organisations (five and ten) is a conventional media apparatus.

Organisation five expressed that they use journals as a media device, yet when addressed assuming they use TV, the chief (a woman in her 50s) expressed that they do not, even though they are presently working with a channel to deliver a show that offers the young lady a formally consulting and discussing the process. Ladies, then again, will not show up on TV in this show; instead, they will get counsel by bringing in to talk with preachers. Ladies from their organisation "have not shown up on TV in view of some boundary related to religion," as indicated by the chief. Surprisingly, organisation five missed seeing the hazardous gendered dynamic of using male moderators for consulting with ladies on this TV program. Conversely, the same organisation has an internet-based blog where ladies can talk about issues that concern them. Accordingly, they are more at ease discussing and expressing their viewpoints on the internet than they are on TV. Whenever organisation eight asked about the large hole between conventional TV and paper media and new social networks in Algerian females' predilections, the contradiction was raised. " Still appearing on TV is not particularly interesting among women – it [is] part of the society's culture," the manager (a woman in her 30s) adds, "but social media has been very [widely] accepted, perhaps because there [are] introductions by email and websites."

As indicated by the chief (a woman in her 40s) of organisation ten, showing up on TV "adds no value," implying that television is not a useful tool for women. Many researchers argue that, while Arab women's media visibility has increased, there is no

inevitable link between their media visibility and their standing in other aspects of public life. Algerian females are more apparent in the "public arena" and ready to push their issues forward because of the ascent of transmission technologies and the media overall. The chief of this organisation says " the media representation of Algerian women is also an attempt to highlight some women's success stories and achievements."

Females' contribution out in the open spaces inside non-governmental organisations is affected by a variety of elements, including the predominant culture of the organisation, the location of its activities, its philosophy, vision, and mission, its believability, the target group for the occasion, and the degree of the effect it seeks to accomplish. Nonetheless, despite their stated goals, members of non-governmental organisations, like the majority of Algerians, unintentionally maintain some 'appropriate' restrictions when it comes to women's exposure. Organisation five's predilection for females not showing up on TV, as shown previously, is reflective of a conservative group that believes that females must not be noticeable in the media for reasons related to religion.

Organisation four works in some rural regions and encourages its individuals to dress modestly while conducting practical work there. At the point when gotten some information about their vision, the chief (a woman in her 30s) answered "We grasp the societal cultural values very well." So, before I go on a mission, we verify that we realize where we are going and who we will meet. If I'm going to South Algeria, for instance, I cannot wear anything I want and cannot wear make-up because I must in keeping with the region of the local people.

A few individuals from organisations regard ensuring that their appearance is fitting for where they are functioning as critical to do their work there, and as a feature of mixing into the environment to avoid rejection and gain acknowledgement. This organisation's chief likewise noticed that in their regular encounters, they have all the earmarks of being more liberal and that they frequently get expressions of disapproval for how they dress in mixed meetings. They typically disregard such individuals and just let them talk, she claims, since dealing with them on such matters hinders them from concentrating on their positions. The male chief, then again, expressed that he normally watches out for any improper way of behaving among the volunteers. Organisation four has guidelines based on individuals they meet and the locations they travel, and it ought to be remembered that the gathering's individuals are on the whole French-speaking individuals from the more youthful age, who are in many cases not moderate in viewpoint.

Interestingly, the chief of organisation three was concerned about maintaining her style of clothes while promoting their organisation in a Shopping Mall, and she was unwilling to alter her appearance. As recently said, a conservative man moved toward the chief of organisation three since she was wearing a brightly short dress. "I didn't care what the man said," she commented in response to this. Accordingly, this chief was unconcerned about how she was seen, and she was unafraid to respond to criticism. It is worth noting, though, that this occurrence happened in Beb Ezzouar Mall, one of the city's most well-known shopping centres. She answered the man with a strong tone, whereas if she had been in a different location, she might have had to use another tone, as the chief of organisation four did (being more liberal in certain spots while being more moderate in others).

"There is no written regulation, but we always dress modestly, even if I don't regularly wear hijab," the chief of organisation thirteen (a woman in her 40s) answered when gotten some information about vision. We don't make unwanted antagonism since we don't dress appropriately." As we have seen, the female chief of organisation four underlined this approach - while her look would be regarded as liberal in her private life, she would cautiously consider the apparel she would wear for work. Broadly speaking, if it is the individual's own inclination, a humble appearance is generally ideal in an organisation setting. Certain individuals appear to be unconcerned about what others express, however toward the day's end, females prefer to be humbler in proficient settings.

5. Downsides of the Media

The organisations' main criticism of conventional media was in association with media morals, in particular the degree to which journalists adhere to moral principles. For instance, organisation twelve employs the media in a variety of ways, including campaigning, TV, radio, distributions, seminars, and lectures. A few journalists miss the mark on proficient responsibility requested of the press, as the chief (a man in his late 40s) says. A "negative side" is, as the chief puts it when journalists distribute news without respect for issues of confidentiality and other moral limits. We held an exceptional meeting for journalists on media morals." This organisation proposed a workshop to promote mindfulness about the problem they are having with correspondents, which could goodly affect general thinking through capable news coverage.

Organisation thirteen additionally discussed the negative consequences of the media, with the chief (a woman in her 40s) expressing her disappointment with journalists for creating reports about their organisation. She added that these and different reports were distributed trying to slander them and harm their standing. The two organisations have referenced instances of unethical conventional media revealing that convey incorrect realities and gossip about their organisations.

Likewise, organisation one expressed concern about having little influence over the content of media coverage. Furthermore, as organisation fourteen discovered after their account was hacked and remarks fraudulently uploaded on their behalf, there are downsides to using social media. The chief of this organisation communicated worry that unpleasant or thoughtless comments can hurt patients and those who are following them. The chief of organisation seven, then again, recognizes that media will continuously have different sides, great and awful, however, she likewise underscores the force of media and the huge impact it has on individuals' brains, which can be used the two different ways.

Conclusion

This part examined the function of the media in non-governmental organisations, including correspondence, advancement, activism, preparation, and public impact. As indicated by the findings, organisations choose media devices in view of their value in association with their ideal interest groups and practices. While conventional media channels were not often used by organisations and were compelling as far as reaching their exposure objectives, social networks had a more profound impact on individuals. Conventional media was for the most part used when the target group was the elder group or government authorities, though organisations employed different types of web-based platforms to address, allure, and interrelate with more youthful ages. Enabling women was likewise recorded as a reason for using social networking, as it represents a significant turning point in permitting females to put themselves out there and have their voices heard.

Women, who are in some cases a marginalized group in Algeria, have been mobilized in large part thanks to social media networks. Many initiatives might have gone unnoticed if it hadn't been for social media. However, women in Algeria still face social restraints, and many women have called for more changes and measures to overcome all obstacles. The quantity of accomplishments made by women in such socially constrained environments, as well as how Algerian women have used social media to great effect, has been noteworthy.

Chapter Four

Religion and Women's Empowerment Analyses

4 Religion Analysis

In the Islamic world, religion has a significant role in non-governmental organisations' values, as well as opinions of their legitimacy and believability. Furthermore, religion shapes and directs a huge portion of people's lives in the Islamic world, making this a sensitive topic to debate. According to several research, Islam provides many Muslims with an ethical and moral framework that is profoundly integrated into their daily rituals, dress choices, interactions, statements, and actions (Sholkamy 2011; Seguino 2011). Because Islam is the official religion in Algeria, it influences nearly every area of people's lives. As a result, it's pointless to look at Algerian NGOs and their charity activities without mentioning Islam.

In this thesis, the dynamic interaction between religion and women exists. That is, religion is linked with other related themes being examined here, such as non-governmental organizations, philanthropy, and women. Algerian NGOs, as this chapter argues, rely on religion to achieve legitimacy and credibility. "If people are driven by faith, then let us use faith to propel them toward social and political change," says (Sholkamy 2011). Policymakers and global development specialists are widely using religion as a weapon for change, as she points out. Many researchers have noted changes in the Islamic world, such as a greater emphasis on freedom, and rights (particularly women's rights) (Tadros 2011; Mir-Hosseini 2011; Sholkamy 2011).

The following analysis looks at how different non-governmental organisations view religion as an instrument for enabling and its effects on the individual's daily life. It also examines how NGOs establish credibility by using religious principles, texts, and guests while avoiding religious references, with a special focus on the managers' views on this. The results of the interviews are further analyzed to show how religion is employed as a strategy for advancing women's empowerment.

The importance of religion is examined first in this chapter, followed by an analysis of its role as an inspirational tool that impacts individuals emotionally. Furthermore, how adopting an Islamic religious discourse might boost NGOs' legitimacy in the eyes of their sponsors and the general public is considered. Following that is a section on religious visitors or guests and their role in assisting NGOs in gaining acceptability and engaging with the public. Another issue is the tendency for certain NGOs to prioritize

professionalism over the use of religion, and the chapter finishes by revealing some of the religious misconceptions that NGO managers believe exist.

4.1 The Use of Religion

In Algeria, religion is widely employed in daily interactions, and it has an impact on people's personal and professional lives. This section examines how religious belief has been used to convince individuals and have an influence on them in non-governmental organizations.

Religion has a crucial part in the planning, main objective, and implementation of initiatives and policies in Algerian non-governmental organisations. Furthermore, it has a significant emotional influence on people's attitudes. Even secular NGOs, frequently use religion in some form or another to obtain legitimacy and believability, (Badran 201 1). The analysis of this thesis identified five key strategies for using religion as a tactic by organisations 1) for recruiting (organisation three), 2) as a form of treatment (organisation fourteen), 3) to increase credibility and legitimacy (organisation thirteen), 4) to promote religious values (organisations five, six, seven and eleven), and 5) for women's empowerment (organisations eight, nine and ten).

4.1.1 The Role of Religion as a Source of Insight

Non-governmental organisations can use religion to influence individuals since it is a tremendous force. As per the findings of this thesis, a big part of the taking interest organisations, including organisations three, four, five, seven, and nine, stated that religion has affected them and a portion of their practices, claiming that it has sentimental or emotional significance, impacts individuals, and motivates them to do beneficial things. "Religion genuinely affects individuals," as indicated by organisation five's manager (a woman in her 50s). While the chief of organisation seven (a woman in her 50s) expressed that "religion is a conviction that urges us to help other people." "Obviously, religion motivates you to be sensitive towards the old and poor," expressed the manager of organisation three (a woman in her 30s). Moreover, the chief of organisation four (Facebook-based) expressed that, while they do not straightforwardly employ religion as messages and guests, Islam encourages them to do beneficial things.

Every one of the organisations mentioned above concurred that religion fundamentally affects the two individuals and their organisations. A few (organisations five, nine, ten, thirteen, and fourteen), then again, believe that religion affects all what they do. For instance, the manager of organisation ten depicted religion as a "framework" for their practice, while the chief of organisation nine expressed, "All that we express is about Islam." thus, these two non-profits feel that religion gives a bunch of standards to both individual and expert lives. Religion likewise plays a critical effect, as per the chief of organisation fourteen, who stated: "Sure, religion is found almost everywhere; even in the West, individuals depend on faith to heal." Furthermore, the manager of organisation thirteen expressed, "religious discourse is extremely fundamental - it is everywhere, nobody can deny this."

Both of these organisations used the term 'everywhere' to describe the significant function that religion plays in their lives and their organisations. "We need a religion, and it is a fundamental part of our values," organisation five commented. Religion seems to affect all parts of individuals' lives, as per NGOs. In characterizing the function of religion, each of the five organisations used descriptive words like "everywhere," "everything," "framework," and "fundamental part." Such wide expressions mirror religion's inescapable impact, which includes each part of individuals' lives.

The results of the interview examination on religion's inescapable use in organisations were upheld in the survey's results. As displayed in table 4.1, 63.2 per cent of respondents expressed they use religious expressions most of the time, and 20.8 per cent claimed they always do, in response to "To what extent do organisations use religious expressions?" asked the survey. This demonstrates that NGOs employ a lot of religious references from the audience's perspective. In sum, over 80% of survey respondents stated that religious expressions were employed in organisations' communications either most of the time or all of the time. This high rate shows that religious talk is much of the time incorporated and joined into organisations' messages.

Table 4.1 The use of religious expressions by NGOs

To what extent do non-governmental organisations make use of religious expressions?			
		Frequency	Per cent
	Always	22	20.8%
	Most of the time	67	63.2%
	Often	5	4.7%
	Sometimes	11	10.4%
	Don't know	1	.9%
	Total	106	100.0%

To what extent do NGOs make use of religious expressions?

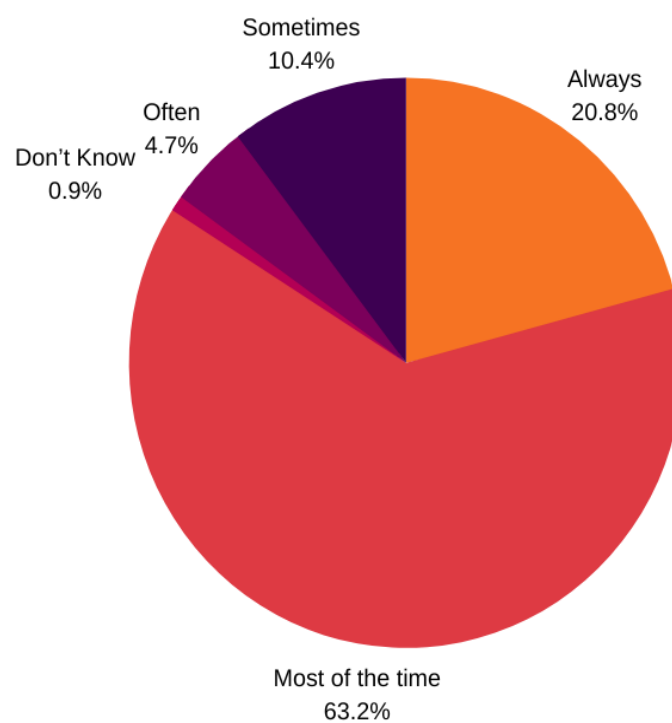


Figure 5. The use of religious expressions by NGOs.

As previously shown, organisation 4 claims that, while religion affects them actually and inspires them in their work, it is not used in their organisation discourse. In their interviews, both the male and female chiefs of organisation 4 offered indistinguishable comments concerning religion. "We have a standard that you don't discuss three things: religion, sex, and politics," the female manager added, " but it is a value because everything we do is to please God." "We don't talk about religion," the male manager said on another occasion, "but we are working from a humanity perspective, and for me, yeah, being Muslim has encouraged me to do a good action." Also, both managers expressed that they make no references related to religion in their activities or inside their posts, yet the two of them concurred that religion has affected them. This is by Lewis et al findings' (2013), who found the link between religious devotion and charity giving and volunteering.

Managers described religion as a system, a conviction, a bunch of values and attitudes, and a motivation for carrying out beneficial things, in addition to other things. By and large, religion demonstrated to essentially affect these organisations, including secular ones, which expressed that while not talking about religion, they were inspired by the standards of Islamic lessons. Religion has all the earmarks of being a motivation for many individuals, as this section has shown, and organisations perceive and underline its usefulness. The 'sentimental impact' of religion serves as a foundation for organisations looking for credibility and legitimacy.

4.1.2 Integrity and trustworthiness

Using religious texts, as indicated by the analysis, is one way to boost organisations' legitimacy. As recently expressed, religion altogether affects individuals' feelings, values, and mentalities, and this research looks into how organisations in Algeria employ religion as an apparatus. One highlight tended is whether organisations use the terminology used in religion and thoughts sober-mindedly or exclusively instrumentally to acquire validity. Each organisation takes a stab at credibility since it draws in assets, draws individuals, and constructs trust. As the interview examination revealed, there are two different ways for organisations to acquire believability: using religious references, for example, referring to Islamic texts to motivate and draw in or connect with individuals and carrying religious visitors to their occasions. The two strategies are widely employed by non-governmental organisations as straightforward and open approaches to deal with increment their apparent

believability, reliability, and authenticity, as exhibited by the analysis.

4.1.2.1 The Use of Religious Texts

The non-governmental organisations researched offered a wide range of responses when inquired as to whether they used values related to Islamic teaching or references to boost their legitimacy. While organisations 1, 2, 3, and 9 believe it supports their believability, others aren't entirely certain. Organisation 1, for instance, noticed that religious themes are occasionally used, yet that it relies upon the kind of crowd that attend an occasion. While they recognize that religion is used to support the believability of their organisation, they consider the main interest group prior to doing such.

Besides, organisation 3 stated that religion is used to appeal to individuals. She added that religious references appeal to individuals and using them to draw in them is a good choice. In any case, organisations 2 and 3 underscored that religion alone is deficient in layout validity since organisations should exhibit their importance through their work and accomplishments. Organisations 5 and 7 stressed their pride in being religious organisations and their craving to show that they can be both religious and proficient. There is a clear differentiation between these two viewpoints: one sees religion as building up certain qualities but never supplanting proof of difficult work and achievements, while the other accentuates the religious part of what they do by accepting religious and proficient personalities simultaneously.

Religion adds to the believability of their organisations, as indicated by all of the above respondents. Whenever they gave more broad clarifications of their convictions, be that as it may, they differ about how their organisations use religion to accomplish their objectives. The findings of the interviews revealed a range of suppositions on the function of religion as an origin of values, an inspiration, or a source of validity. Multiple manners by which organisations partner religion with their practices were found during the interviews. Two methods for bringing religion into organisation practices are the adoption of Islamic discourse and religious guests. Several organisations praised the usage of religious texts in talks, like Quranic passages or hadiths from the Prophet. Besides, most NGOs stated that religious discourse is employed in their organisations.

In some fashion, ten of the whole organisations used Islamic texts in their works. For instance, organisations 1, 3, 11, and 13 said they used them in their practices and announcements, though organisation 3 said they employed them to appeal to individuals. Organisation 14, then again, detailed adopting such discourse to help individuals 'improve,' instead of to appeal to individuals to their non-governmental organisation: "We employ religious texts in the healing process, not to lure people " (woman in her 40s). For this organisation, religion is a helpful asset for helping patients in managing and combating cancer, filling in as a source of comfort and inspiration during the recovery phase.

The questionnaire posed more nitty-gritty inquiries about the NGOs' philanthropic intentions. As indicated in Table 4.2, 29% of respondents thought about that such aims supported organisations' believability, 29% accepted that such objectives expanded NGOs' societal acknowledgement, and 14.5 per cent expressed it is favourable for organisations overall. Subsequently, from a first look, religion seems to have a critical impact on organisations according to the public's point of view. Accordingly, the findings affirm the managers' perspectives on the pertinence of joining religion inside their organisations.

Table 4.2 The NGOs' philanthropic religious intentions.

An announcement on religious philanthropic objectives:			
		Responses	
		N	Per cent
x1(a)	Adds to the NGO's credibility	40	29.0%
	Adds to society's acceptance of NGOs	40	29.0%
	Attracts more people to NGOs	30	21.7%
	Is favourable in general	20	14.5%
	Does not make a difference to NGOs	5	3.6%
	Don't know if this makes any difference or not	3	2.2%
Total		138	100.0%

An announcement on religious philanthropic objectives

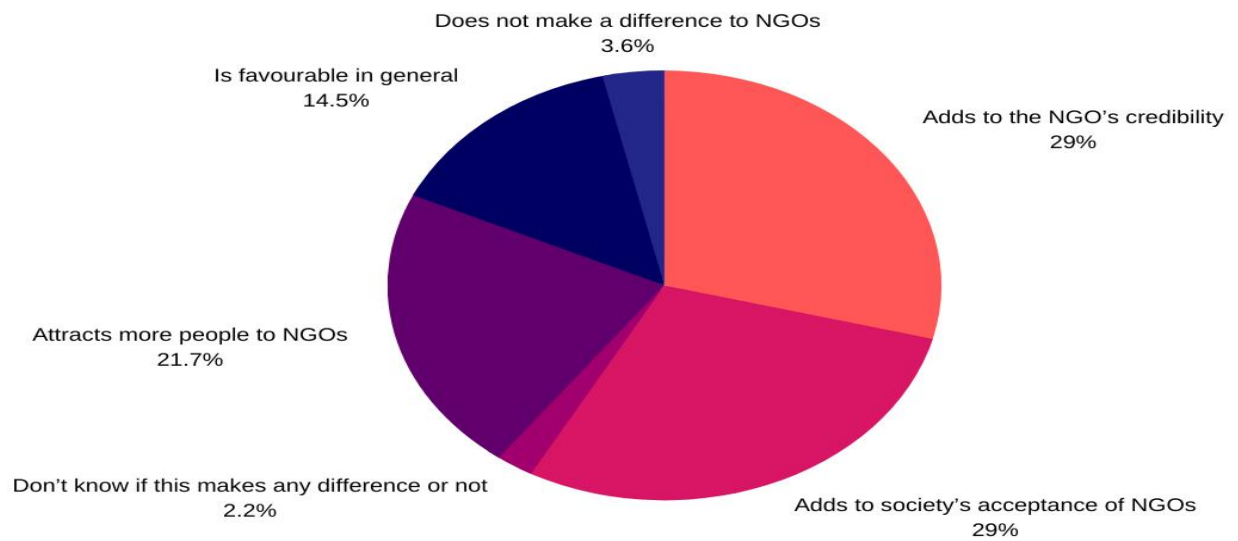


Figure 6. The NGOs' philanthropic religious intentions.

One of the inspirations for involving religious discourse for managers was to establish the trustworthiness of their organisation, as per questionnaire results, which reveal that the most noteworthy rate goes to adding a sort of credibility and acquiring public acceptance. As indicated by the director of organisation 13, which consolidates religious texts in their missions and talks, said:

I regularly notice our Prophet's kindness in lectures. It is our confidence, and religious talk is critical, especially in domestic violence organisations. We would struggle with one another assuming we underestimated religion, regardless of whether we are not religious. We are after all considered an Islamic population.

(Woman in her 40s)

Religion, as per the director, gives a shared ground to uniting individuals. This analysis of the idea of Algerian culture is extremely savvy, and it exhibits how Islam's fundamental values can unite individuals without causing disagreements. Likewise, appealing to the Prophet Mohammed's generosity genuinely affects Muslims. Then again, organisation 12's director expressed that it was basic for them to continuously clarify their activities for the public, as well as how their standards are associated with Islamic values:

"As a human rights organisation, our values do not conflict with Islamic Sharia Laws, but instead improve [the] upsides of human rights." He likewise referenced that one of their board individuals (a woman) recently introduced a paper contending that the majority of the goals that help basic rights and liberties are equivalent to those promoted by Islam. The chief has additionally connected human rights to religion, claiming that non-governmental organisations act as a crossroads for rights and religion. He went on to say that numerous international organisations strive to advance rights and freedoms inside the background of Islam and to promote a culture of non-violence and resilience. As organisation 12 calls attention to, featuring human rights with regards to Islamic beliefs improves and welcomes profoundly the culture of human rights.

Different organisations - 5, 6, 7, and 11 - all expressed that one of their primary objectives was to promote religious mindfulness through talks and actions. organisations 6 7 embrace the Quran, conveying to clients talks and workshops on different pieces of the Quran and Sunnah. organisation 7 spends significant time interpreting logical proof from the Quran and Sunnah. In the meantime, the manager of organisation 6 demonstrated that they were enlivened by the Quran's narrating procedure and have started employing it to advance their accomplishments and offer examples of success narratives about the young ladies they were preparing in their organisation.

This section has subsequently centred around how religious references, (for example, presenting religious messages, raising religious mindfulness, or referring to cases from Islamic culture) have assisted organisations with working on their legitimacy and believability. The following part will take a gander at how organisations use religious visitors to accomplish their objectives.

4.1.2.1. Hosting Religious Speakers

Organisations welcome religious speakers to elevate their organisations and to present believability and legitimacy to them, as well as employ religious references and messages. This part makes sense of how religious visitors are used, who are habitually invited and one of the speakers at most events will be a religious figure. The general public still thinks this is a good idea. The use of religious visitors was examined in the previous section; nevertheless, calling religious speakers may be viewed as a technique for enabling women also. Non-governmental organizations, as indicated by Abu-Rabia-Queder, favour more often welcome male figures as speakers for two reasons: first, the change influences

the whole society, not simply females, subsequently, speakers ought to reflect this; and second, they offer religious clarifications for issues concerning females' shifting roles, especially in patriarchal communities (Abou-Rabia-Queder, 2007). This strategy is also known as 're-Islamising patriarchal society,' and organisations often join male figures to provide religious arguments that will give them believability and guarantee their acceptability locally. Most of these organisations use religion in some way or another, as indicated by the analysis of organisations' uses of religion.

Nine of the fourteen non-governmental organisations proposed inviting religious guests as a way of conveying various parts of Islam to women. For example, the director of organisation 1 expressed that religion is used "as indicated by [the]public." Bright colours and pleasant messages are employed when the audience is youthful, however religious talks are used when the audience is older and more moderate. Organisation 1 understand the power of different talks and their impacts on drawing individuals; hence, they select the most pertinent talk for every occasion. "Assuming that the audience is moderate, we'd have a religious speaker," said the chief of organisation 10, who's appealing to religious speakers are likewise audience-dependent. Thus, both organisations show a deliberate way to deal with religious communication. The techniques they use to impact the crowd exhibit that they know about and plan to establish the most ideal impression through their determination of speakers.

Non-governmental organisation 12 (human rights) used religious guests also." In everything, we have to get the religious opinion on it, or [its] clarification about it," the manager said, adding that they are generally eager to get religious references in attempting to promote their issues and cases, trying to find the believability, authenticity, and fairness of religion to address and explain cases for individuals. Besides, religious guests are welcome at both organisations 5 and 11. "We chose guests [and] they must be somewhat religious," the chief of organisation 5 (a woman in her 50s) made sense of. The chief of organisation 11 expressed that religious visitors generally support them since they present religious justifications for the topic being discussed. She even stated that she had arrived at an arrangement with a regarded figure to join her organisation and be in charge of the men's segment. Numerous women's activists and human rights activists construct alliances with "progressive figures" to mobilize religious expressions and images, as recently referenced. This alliance, then again, will act as a gathering point for favourable to empowerment as

well as a beginning stage for arranging and carrying out change involving religion as an instrument (Tadros 2011).

In their latest forum, titled " Women's involvement in national development," organisation 9 welcomed recognized scholars to discuss concerns related to women. Despite the fact that the discussion was about females in the work environment and business, a figure was asked to speak about Islam's point of view on business. For their events, these organisations have looked for male religious figures. These speakers are not just considered to be legitimate experts in the themes they present yet additionally as clarifications for their causes. The objective of bringing religious personalities, as per a manager from organisation 8, isn't simply to gain believability and authenticity but to debate issues concerning females' status in Islam.

These kinds of speakers have been invited to organisation 13 to look for their perspectives and give clarifications on the issues being examined. Moreover, the two organisations 6 and 7 host religious talks given by academic female Islamic studies. The rest four organisations decided to make their occasions 'proficient' by not welcoming any religious guests. Two of the four organisations 2 and 4 have stated explicitly that they do not use religious agents in their organisations.

4.2 Religion as a means of empowering

As previously said, religion has been and keeps on being a valuable weapon for convincing, activating, and spurring individuals to join non-governmental organisations. Religious thoughts have had a significant impact on the organisations in Muslim nations, giving both willingness and directions for acts, as well as motivation for changing society. Whites (2010) examines the intricacies of Islam's relationship with gender equity, contending that most enabling women literature is connected to advancement and its western characteristics and that the discourse of females' empowering inside Religion has been hampered by stereotyping concerning females in Islam. Besides, religion has been employed to collaborate with and examine issues influencing women, like empowerment, and Islamic women's liberation has been used to change gender arrangements and regulations in Muslim nations (Tadros 2011).

Islamic Feminism, which takes on an Islamic system according to a women's activist viewpoint, built-up forward momentum and traction during the 1990s, with a proclivity to utilize religious topics to enable females, as per Devriese (2008). In light of understanding Islamic texts, several Muslim women from all over the world have launched projects to organize and change laws relevant to women and relationship issues. According to her, the success of these efforts has resulted in strategic assessments and representations of social and political situations and certain doctrinal views. Various Islamic feminists have been successful in gaining women's human rights while being true to Islam and their culture (Devriese 2008). Owing to the trouble and multiplicity of various convictions, actions, and understandings of religious texts all throughout the Muslim world, Islam has been employed by some to legitimize females' freedoms, yet it has likewise been used by others to oppose them (Kucinskas 2010).

Thus, a developing number of women, as indicated by Mir-Hosseini (2011), are addressing "the connection between Islamic convictions and male-controlled society," as they see no contention between their religion and their desires (Mir-Hosseini 2011). Religion has been used as a source of enabling women in Algeria in two ways, as per the interview analysis: through the reconsideration and reevaluation of religious texts that lean toward empowering, and through the enticement for religious talk while debating issues. The two strategies were examined by interviewees.

4.2.1 Passages and their Reinterpretations

The use of religious texts loans cultural credibility to proposed socioeconomic changes that influence women. By bringing out sections from exceptionally highly texts that cannot be challenged, activists can join present-day standards of women's liberation, basic freedoms, and gender balance into the Algerian setting. As indicated by Sholkamy (2011), women appear to be at the very front of arguments among reformists and preservationists, who employ their translations of the Qur'an to look to free Muslim women or safeguard their devotion, appropriately. These differentiating viewpoints on roles have broadened the hole between women's activists, who advocate common freedoms, and Islamists, who support male-centric principles and adherence to sharia regulation (Mir-Hosseini 2011). Various sides in the discussions will continue to enlist various readings of Islamic texts to help their respective positions, however, the force of such understandings will be vigorously impacted by the social and political backing that their cases to legitimacy get (Mir-Hosseini

2011). "Men's interpretations [of the Qur'an] have would, in general, be grounded by masculinity and patriarchal ideology, spoiling the genuine importance of the Qur'an," as indicated by Metcalfe (2011). Islamic women's activists, then again, consider their interpretations of the Qur'an to be justifications for women's equality with male counterpart, and "these understandings have attempted to make a women's activist awareness" (Metcalfe 2011). Ziba Mir-Hosseini, then again, contends that these translations of Islamic texts will continuously be affected by various social and political powers, with each side shielding its authenticity (2011).

Paterson (2008) gives an illustration of women being urged to decipher and make sense of sections of the Quran with a regarded researcher in Millennium Development Goals (MDG) meetings at non-governmental organisations in Baluchistan, Pakistan. They acquired certainty and fostered the capacity to examine Islamic understandings in their networks because of these drives. Women in organisations are additionally pushing for a reconsideration of certain parts of the Qur'an, hadith, and other early messages in regards to women, as per a few chiefs interviewed in this study, trying to "underline essentialist Islam as opposed to 'tradition,' and to introduce all the more only translations for females in Islam.

Except for organisation 8, which showed comprehension of how to rework such texts to this end, organisations did not broadly make sense of how religion can give a successful apparatus to empowering, despite the fact that the investigation of meetings revealed a propensity to see the use of religion overall as decisive. This organisation has held discussions with religious figures trying to amend religious discourse and use it to advance women's situations. Obviously, by welcoming respected figures, organisation 8 does not simply look to acquire authenticity for itself, yet rather to impact changes in the minds of the coming generation by supplanting or remedying a portion of the misinterpretations of Islamic texts towards females. It accomplishes so by organizing discussions between regarded personalities on dubious issues about Islamic text interpretation.

The chief has expressed that it is basic to fathom well-known verses understandings that denigrate females. She is persuaded that Islam, all by itself, completely upholds females' freedoms, yet that common translations of the religion are unrepresentative of its genuine ideals. "We don't believe that Islam undermines women in any way," she continued, "but instead that individuals' understandings and interpretations of it have

dominated any discussion concerning women." Despite the negative association of religion with "man-controlled society, [the] violation of women's rights, and prejudice," Ali et al. (2008) stated that numerous women view religion as a powerful source (Ali et al. 2008). Besides, organisation 8 aims to legitimize each discussion by having it supported by a higher religious scholar:

We're likewise endeavouring to address elderly females' compositions and understandings. We study and overhaul them with the assistance of religious researchers, and we have the rectifications acknowledged by the religious board, and everything is going swimmingly. For instance, we have discussed and are currently dealing with the old thought that a lady is a piece of a man's property from father to spouse and back to father or brother. (A woman in her 30s)

Organisation 8 has the endurance and foresight to discuss a portion of Islam's most disputable texts. Simultaneously, they put stock in Islam's reasonableness and fault it on past researchers' understandings of specific verses. This reinterpretation methodology can possibly be especially powerful, yet it has just been applied by the previously mentioned organisation. Deneulin and Rakodi (2011), referring to the force of understanding, contending that reevaluation of texts can act as an establishment for strengthening since it calls for elective translations that urge ordinary practices to be aligned with religious qualities, with an accentuation on human nobility for all. They additionally contend that reconsidering texts can prompt illumination by giving another viewpoint on reality, which can add to the advancement of information, conduct, and practices (Deneulin and Rakodi 2011:51). While many studies have analyzed the reinterpretation of religious texts, it was seldom featured in the interviews I did. The organisation 8 case is noteworthy since it was the one in particular that adopted the reevaluation process.

4.2.2 Women's Issues in a Religious Context

Aside from the effect of Islam and its translation on issues influencing women, as previously said, there is one more component of joined social and religious considerations and practices. Women's activist perspectives have all the earmarks of being useful when joined with existing social religious talk. Mariz Tadros (2011) examines this act of using religious conversations to address issues influencing women from top to bottom, asserting

that women's activists, basic freedoms activists, and global benefactors have all pre-owned religion to address gender issues. She recognizes two purposes for it: the first is to advance a "progressive religious plan," and the second is to involve it as a feature of a culturally touchy way to deal with social change (Tadros 2011). "Muslim women should approach and reexamine and reframe those views that have weakened them" to abrogate oppressive interpretations of Islam. The key to gender equality endeavours could be found in Islamic paradigms" (Jamal 2014).

As previously said, the majority of Muslim women are devout Muslims who accept that women and men are "different however equal " in the Qur'an. The inquiry is whether there is a connection between enabling women and religion and whether individuals believe that religion has a critical impact in discussions about women's issues. The research findings, as anyone might expect, support the view that religion is a significant component in debates concerning women.

As per Beverly Metcalfe (2011), most Arab nations are represented by Sharia law, and Islamic translations essentially affect women's roles in these countries. Confusions between culture and religion add to the issue's intricacy, with the way of life vigorously impacted by male dominance and other recorded events (Metcalfe 2011). Moreover, numerous man-centric standards have become "rooted in such societies," and in specific cases, with next to no immediate reference to Islam, has even become a piece of Islamic principle (Karam and Afiouni 2014). Therefore, the public authority employs religious 'fatwas' to limit and permit women's potency and opportunity. Fatwas are religious opinions on issues, as per Al-Rasheed (2013).

In the Algerian setting, fatwas are used by the state and religious foundation to characterize what endlessly is not allowable regarding issues related to women, appearances, and positions. She proceeds to say that religious convictions were laid out to make a "rigid moral order," and that fatwas have become controllers of women's way of behaving and lives (Al-Rasheed 2013). The state continually looks for religious opinions on issues concerning women by looking for fatwas. This guarantees the authenticity of any changes.

As per Abu-Rabia-Queder (2007), Islamic texts offer organisations an authentic stage for tending to and standing up to the silent culture on a variety of issues that are considered restrictions and hence not examined freely. Issues related to gender are never easy to incorporate into religious discourse; however, they truly do give a typical starting point for activists to defend their rights. Three of the organisations studied here use discourses related to religion in the space of empowering, organisations 8, 9 and 10. In their forums, the two organisations 9 and 10 tackle issues concerning women from a standpoint of view in religion. Organisation 9 spotlights women and work, for instance, and examines sharia law in regards to labour legislation in the discussion. Organisation 8 has taken this strategy to another level by choosing the most disputable subject concerning women in Islam and leading a discussion on the issue. Organisations 1, 9 and 11 likewise welcome regarded religious professors to talk at their gatherings and at their conferences about specific concerns affecting women. Non-governmental organisations 5, 6, and 7 then again, hold lectures related to religion consistently. At last, organisation 10 needs to teach women’s sharia regulations and different agreements so they are ready to go to international conferences and partake in discussions.

The survey results additionally revealed widespread acknowledgement of the use of religion in discussions related to women. As displayed in Table 4.3, 65.1per cent of respondents accepted it was essential while talking about issues, and 15.1 per cent concurred that it was significant. Just 5.7 per cent of respondents figured religion should not be used by organisations.

Table 4.3 The use of religion in discussions about women's issues

Is it necessary to bring up religion when discussing women's issues, in your view?			
		Frequency	Per cent
	Very important	69	65.1%
	Important	16	15.1%
	Neutral	1	0.9%
	Not important	6	5.7%

According to the issue	13	12.3%
Don't know	1	0.9%
Total	106	100.0%

When the percentages of 65.1 per cent and 15.1 per cent are added together, the overall number of participants who say religion is significant in this context is 80%, indicating that the vast majority believe religion is essential when discussing issues concerning women. This indicates a very high percentage and shows that respondents consider that religion plays a core part in discussions of issues facing women.

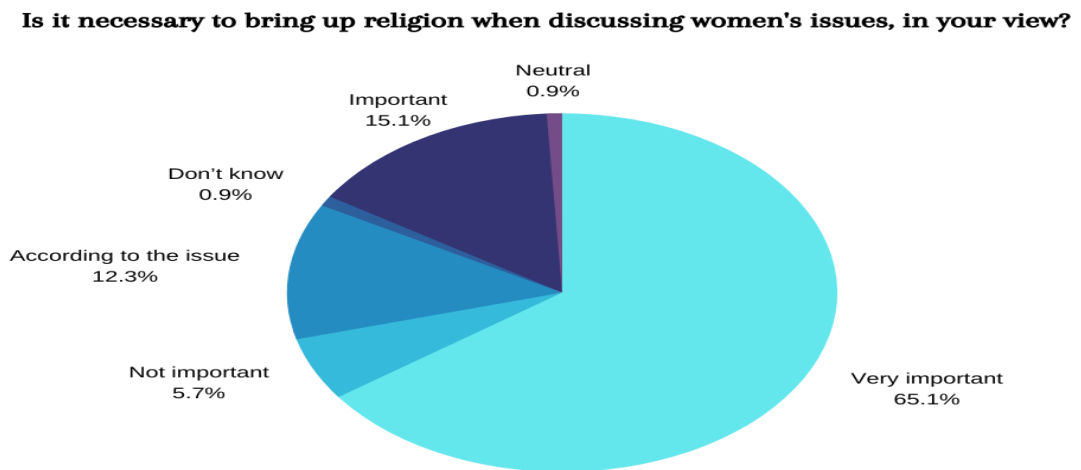


Figure 7. The use of religion in discussions about women's issues

As a result, the bottom line is that religion will always be a legitimate technique of approaching people and bringing about change in this part of the world. The NGOs under investigation employ a variety of strategies, including selecting which arguments to forward and which representations to follow them. Religion is widely used by NGOs for recruiting, treatment, obtaining credibility, promoting Islamic values, and empowering women, as has been argued in this section. Religion is incorporated into each NGO's activities or messages in a special manner.

4.3 Professionalism

Regardless of widespread agreement on the worth of religion, some non-governmental organisations have kept up that it must not be the main source of believability looked for by organisations. While most organisations felt that religion helps to motivate others to do good things, and legitimacy, a few organisations underscored the meaning of showing professionalism inside organisations, as well as being committed to hard-working attitudes and code work. Organisation 4 tried not to talk about religion inside their organisation rather than emphasise the work they perform, and organisation 2 claimed that they do not discuss religion since they would rather not exploit it to advance their organisation. The two organisations 2 and 4 are eager to show their trustworthiness by their achievements. Organisation 2's manager (a woman in her 50s) was persuaded that they do not use religion to captivate individuals and that they try not to use religion's appealing impact, liking rather employ a more useful comprehension of religion to encourage individuals to work hard, accomplish more, and improve better. "We accept the idea of Islam as building the world genuinely," the administrator said. Subsequently, organisation 2 draws motivation for difficult work from the idea of "building the world in Islam." However, the chief clarified that she does not completely accept that organisations should exploit religion to take advantage of it in their initiatives and that organisations that do so to accomplish greater notoriety are 'exploiting it.

Additionally, organisation 3 recognizes that religion affects people and is sometimes used to appeal to them, yet claims that this is never enough to establish credibility. "We had people asking us to show documents or evidence of what we were doing – individuals are different, they want to know [for] sure where their money goes as they become more aware that some people use religion to try and convince others to help," the manager argued. Both organisations have stated that they believe they must demonstrate their trustworthiness and reliability by their work, not merely by their religious ties or affiliations.

The administrator of organisation 13 insists that it is not generally to the point of sitting weakly and petitioning for God's assistance. "Women need to support themselves," said this administrator (a psychologist in her 40s), "and we [are] here to help them - I can't simply tell her, 'Hang on, God will save you, be patient.'" Religion is and will keep on being a decent source of motivation for people. The managers of organisation 13, then again, underscored

the significance of women making a move instead of staying quiet and waiting for arrangements in circumstances like aggressive behaviour at home. These organisations have defined a boundary when the use of religion umbrellas their core aim as expert bodies, paying little heed to how unequivocally they feel about religion. It's a major statement to be forthright about restricting their connection to religion and focusing on the things they need to accomplish. It is important for their sense of logic and seriousness in a setting affected by religion.

4.4 Religious misunderstandings

This section of the chapter talks about religious misconceptions and how a few of the responses from the meetings revealed a negative attitude toward the public's knowledge of religion. In spite of the fact that Ali et al. (2008) stress the significance of religion in many ladies' lives, they additionally claim that religion is connected with negative viewpoints, as does the majority of the research in the field. It ought to be referenced, notwithstanding, that empirical investigations and theoretical knowledge on the role of religion in the lives of Algerians are lacking. A few organisations 8, 9, 10, 13, and 14 stated that numerous parts of religion are misjudged and misconstrued by the public and that this must be corrected. Such organisations referenced their endeavours to address some misconceptions. Algerians, for instance, tend to blend religion with custom, as per organisation 12. As per the director, male predominance laws are generally valued in such cultures and, in specific situations, have a more grounded impact than religion itself. As the administrator stressed, "We must be mindful that we ought to discern between what is agreed on and what is not agreed on, what is religion and what is tradition," One of the significant issues that this organisation, experiences in its endeavours to make mindfulness about basic rights and liberties is the mix of tradition and religion.

Another issue with religion is that severe understandings make a split between religious figures and the overall population. For instance, as referenced in the media segment, organisation 13 believed that religion makes a few positive impacts, yet its chief likewise communicated her disappointment with severe preachers:

I want to get back to a time when mosques were social gathering places and religious personalities were more accessible to individuals, in Europe where the mosque is as yet a social get-together spot. (Woman in her 40s)

Accordingly, there is worry about the rising hole between individuals and religious personalities. This chief, in any case, accentuates how new moderate figures are greatly associated with the individual since they employ religious talk in more important, moderate, and engaging implies that draw in the public better. Accordingly, the statement's main message is that religion is essential, however, it ought to be introduced in a more adjusted way.

One more issue raised by the manager of organisation 13 is that she is continually criticised in light of her appearance and how she introduces herself: "Individuals generally question, why you talk about Islamic standards when your dress code is modern" I had comments about wearing [a] free look hijab when I published pictures of myself, and you do not wear it." Because of Algerian society's judgmental nature, the issue of visibility has become very sensitive, as individuals are more worried about what others might say than what they accept and need to do. This point was recently examined in the media part in the visibility part. The manager, then again, accomplices her references to standards related to religion during her discourses with the picture she makes through her appearance and dress at a given time in the statement above. While she does not really accept that what she wears has anything to do with discussions about Islamic qualities, she regardless finds it harsh to adapt to individuals' remarks about her appearance.

As indicated by Deneulin and Rakodi (2011:47), in societies where the religious character is esteemed, individuals are for the most part constrained to show their legalism by going to religious rituals and conforming to prescribed clothing rules. Furthermore, White (2010) stresses that gender can be used as a contemporary marker by dissecting the visibility, education, clothing, and political engagement of women to men. Assuming these are the appropriate markers, Islam is by all accounts a conflict with modernism. Muslim women should likewise hold a specific degree of uprightness, and adjusting this scarcely discernible difference between innovation and moral code has set ladies in the "firefight" between strict traditionalism and favourable to the advancement of woman's rights (White 2010).

Organisation 8 discussed the significance of highlighting and adjusting some misconceptions with respect to women in Islam. The interviewee emphatically feels that women's disempowerment is established not in Islam as a religion, but rather in obsolete and one-sided understandings of the Hadith and Quran, which limit women's roles in their

families. The solution, as she would see it, is to search for slanderous proclamations about women and address them with scholars. She gave an illustration of custody and how, following negotiations with attorneys, judges, and religious authorities, it was determined that this was not an issue related to religion, but instead a jurisdictional one in light of male supremacy as well as patriarchal social power, which proceeds to produce and keep up with gender disparities. This takes us back to the issue of befuddling customs and religions, as well as the way that individuals who need education might miss the fundamental understanding required to recognize acquired customs from religious commitment. As per the chief, this issue has drastic results in light of the fact that such practices are normally used in Algerian courts with no legitimate establishment related to religion.

4.5 Conclusion

Religion is a conspicuous player in Algerian organisations' works, as indicated by this section's analysis. In Algeria, it is hard not to include religion in some form, with all organisations expressing that religion is essential, whether it is expressed straightforwardly through messages and figures or just through values. The survey affirmed these findings. Algerian organisations use religion for a variety of reasons, including believability, credibility and authenticity, enlistment, therapy, inspiration, motivation, fostering religious qualities, and enabling women, as per the analysis.

A few organisations raised concerns about religious misconceptions and misunderstandings of Islamic teachings on roles related to females. Individuals in these organisations to a great extent consider that not Islam itself is at fault for the limits put on females in Algerian culture, but instead individuals' translation and the reasoning linked with them. Organisations layout authenticity and impact consideration by the use of religious discourse, however, it has additionally been used to empower women from within.

5 Women's Empowerment Analysis

This part centres around the techniques used by the different non-governmental organisations being scrutinized to strengthen or reinforce females' roles in Algerian culture. As per Rosalind Eyben (2010), organisations use an assortment of strategies to arrange mainstreaming advancements related to gender. There are various feminists' perspectives, going from moderate to liberal, and one of the objectives of this study is to look at a portion of the women's activist approaches used by organisations, with an emphasis on their tactical nature. Non-governmental organisations are aware of the terminology and approaches they employ (Macdisi, 2014). Organisations in Algeria used an assortment of procedures to promote empowering plans, including the use of the related terminologies, discourse relates to religion, an emphasis on specific issues concerning females' freedoms, status, or opportunity, and endeavours to impact general opinions.

This part examines how interviewees and the public see enabling women as a concept and an objective. The idea of the connection among both sexes inside organisations, as well as the elements of such partnerships, especially the way that they engage with each other, has been called into question by discussions about women's empowerment. This part also looks at the participants' perspectives on changes in Algerian society and the issues that this has generated for the organisation community.

5.1 Strategies for Empowerment

The part is split into four sections, every one of which discourses about a distinct approach taken by Algerian organisations to issues related to women: 1) The discourse on empowering; 2) Contextualizing females' issues 3) Skill development. 4)Men's inclusion in organisations. As the examination uncovers, these are largely procedures referenced by interviewees.

5.1.1 Discourse on Empowerment

Let's start with empowerment discourse, which encompasses the language and concepts used by non-governmental organisations to describe empowerment. According to studies, women's organisations have used a variety of procedures to accomplish their goals, including the use of women's activist language. As indicated by Devriese (2008), the most critical thing for non-governmental organisations to enable them to obtain legitimacy is the

selection of relevant local frames. This will help them to promote change without undermining a society's or organization's dominant culture. These local frameworks contain the language, terms, and images used by a non-governmental organisation to empower them to become real players, in addition to reducing their previously underestimated status, and take part in continuous interactions with the general public (Metcalf, 2011).

Nonetheless, responses to inquiries regarding the use of empowering terminology elicited a wide range of responses in the meetings, and the interviews' analysis revealed no uplifting outlook toward the term 'empowering.' All of the interviewees expounded on the term's worth and the way that they involved it in their organisation to build capacity or express its significance in different ways, yet not everyone was comfortable using it. Organisations one, two, four, eight, and nine all said that they don't use the term, despite the fact that their activities are directed by the idea and objective of enabling women, as displayed in the analysis. All the more exactly, organisation one demonstrated that they have a group dealing working on empowering in the background, but that they don't clarify while moving toward people in general. "As far as we might be concerned, as a teamwork, we know precisely our objectives and we are clear about our job in empowering the youth- this is in our standards, however, we don't express these things in advertising," the manager said.

This organisation has used the term 'empowering' decisively, cautiously choosing when and where to use it. Organisation one said explicitly that they did not feel comfortable using the term in their ads or at public events. Their image must be mindful of what they convey to other people. Regardless of whether they hold ideals, for example, favourable to empowering, they might decide not to depict themselves as supportive of empowering or favourable to western to safeguard their image. Additionally, organisation nine decides not to use the term asserting that they like to use terms like "social fairness" rather on the grounds that the term "empowering" may elicit hostility. Organisation nine's chief stated it in this way:

We do not employ the terms "empowering" or "equality" [as] we accept people are not equal since females go through particular biological stages than men, like childbearing. Females, especially at work, look for social fairness [and] family-friendly working conditions.

(a woman in her 30s)

Organisation nine, which has practical experience in females' workplace activism, considers the term "social fairness" to be more precise and less problematic. Accordingly, while speaking with the government on policy, they employ the expression "social fairness" rather than "empowering" or "equality," selecting more relevant, compelling, and careful terms that request evenhanded treatment for females in all parts of the labour force. Their goals are bound to be supported because of this than if they focused on equity, and they are bound to accomplish social changes that advance women's positions and rights.

Women in several societies, as per Abou-Rabia-Queder (2007), don't employ the expressions "feminist" or "gender equality" in their activism; rather they make an interpretation of these ideas into the vernacular of their social setting. Feminists, as per Eyben (2010), deliberately keep away from clearness about females' equality as a shield for acting in a perplexing society with dynamic worth frameworks. Nazeen and Maheen (2010) give an illustration of non-governmental organisations that adopt a "legalistic approach" to "avoid any suspicious of being against Islamic" and establish a platform for negotiating (Nazeen and Maheen 2010). This dynamic is particularly significant in the Algerian setting, on the grounds that, as the model above shows, choosing the appropriate term for a given interest groups in a specific location and time is critical for generating mass backup and keeping away from undesired antagonism (Metcalf, 2011).

Different organisations had various explanations for not using the term "empowering." The term's association with favourable to empowering Western thoughts was raised as a source of concern. The survey results, then again, revealed a more certain view toward the concept of 'empowering.' When respondents were asked about the terminology of empowering, they answered as displayed in table 5.1. The most noteworthy rate, 28.7%, thought the term empowering was practical and useful; 21.3 per cent thought it was thought and ambiguous, and 20.2 per cent thought the term's key component was its freshness in Algerian society. Just 9.6 per cent thought it was a 'Western importation,' while 14.9 per cent concurred that it is regularly used.

Table 5.1 Respondents' thoughts about the terminology of women's empowerment

What are your views on the concept of "women's empowerment"?				
		Responses		
		N	Per cent	
x3(a)	It is a Western import	9	9.6%	
	It is regularly used	14	14.9%	
	It is practical and useful	27	28.7%	
	It is not a favourable term	2	2.1%	
	It is unclear and vague	20	21.3%	
	It is new to this society	19	20.2%	
	I don't know	3	3.2%	
Total		94	100.0%	

What are your views on the concept of "women's empowerment" ?

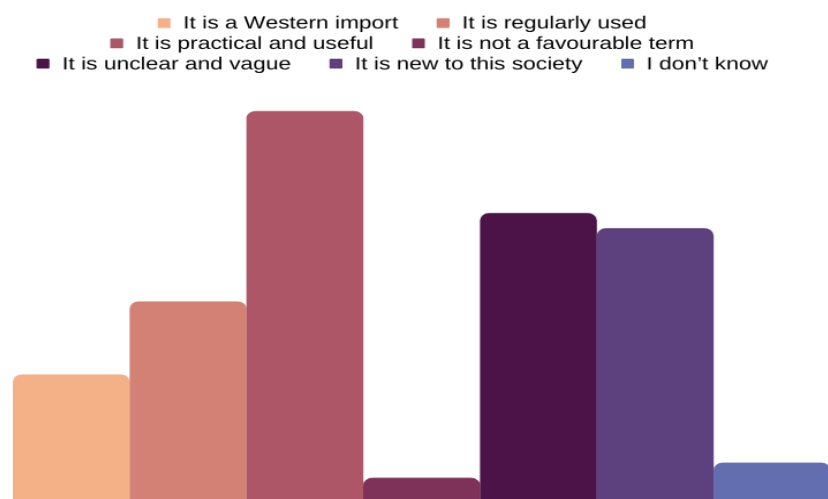


Figure 8. Respondents' thoughts about the terminology of women's empowerment.

As recently expressed, organisations five, six, eight, eleven, and fourteen tried not to address any of the particular terminology or terms they use for making sense of what they do. Making sense of empowering through their movement shows that they are more inspired and interested in practically appreciating empowering and applying the idea to their practical side and activities rather than using terminologies. For instance, the director of organisation eight announced explicitly that "empowering" is "an alien phrase that was brought to society." "We need to empower women to have their position in the public eye," she added, adding that they like to talk about preparing, educating, and making mindfulness. It's actually worth noting that this chief used the term "alien," showing her attention to the significance of using fitting terminology while dealing with people in general.

Likewise, a director from organisation fourteen stated that the term "empowering" isn't plainly understood, yet that empowering is significant in their objective of boosting breast cancer mindfulness. She made sense that she doesn't like to use the term since it is fresh and not previously known to Algerian culture and may have an unwilling meaning.

When inquired as to whether they use the term 'empowering,' the chief of organisation five had a comparable view, adding, "Indeed, you can see it in our convictions." The word may be understood in an assortment of ways, and it very well could be used in a variety of settings." accordingly, she proposed that 'empowering' may be interpreted in terms of individuals' orientations and seen from many perspectives. The academic administrator of organisation eleven gave an intriguing critique of the term empowering, contending that it suggests various things to different individuals. She did, nonetheless, adopt the term as a motto for her organisation, keeping up with that, while the term has a non-Islamic Western significance, that isn't the means by which they are using it. "I mean, here, we are [talking about] enabling, however not [applying] empowering as a Western thought," the chief made sense of when inquired as to why her organisation motto was dubbed "empowering." The term, as employed in the West or by others, has different connotations that might conflict with Islam."

Strangely, the manager asserted that the motto was suitable on the grounds that it has an empowering goal, yet additionally on the grounds that it was strategic to fascinate a group of people keen on empowering. Notwithstanding, she sees the word as intrinsically attached to a Western thought that has the problematic purpose of improperly impacting

Muslim women, while also using it as a 'bright slogan' to appeal to females keen on empowering. She is concerned about informing females about the fundamental thought process behind the idea of gender and the objectives of CEDAW, which she believes violates Islamic beliefs in different ways.

All of the previously mentioned organisations gave ambiguous responses to the question of whether they use the term "empowering," making it difficult to tell whether or not they do. They saw the word as being open to an assortment of translations, as well as outsider and western, and indeed, Algerians yet regard it with suspicion. As indicated by Abu Rabia-Queder (2007), women's activists' non-governmental organisations have needed to investigate an assortment of techniques to find some kind of harmony between modernity and traditional values without hurting females' standing. As per Coleman (2010), the word "feminist" has a significant unwilling connotation. She contends that Islamic Feminism is on the rise, wherein the progression of females' rights is performed inside an Islamic structure. Devriese (2008) further claims that women's activist examination is regularly seen with doubt in Muslim-greater part nations and that there is serious resistance to women's activist actions in Arab communities specifically because of their connection with Western qualities.

In a more practical sense, then, organisation thirteen characterizes empowering as the capacity for women to carry on with an acceptable standard and satisfactory life. Rather than commenting on the term, the director related it to specific activities that can prompt empowering. Since this organisation centers around aggressive behaviour at home, they consider empowerment as more than a luxury in women's lives; it's a fundamental device and settlement for dangerous circumstances where survival is the main choice. "I view empowerment [as playing an essential role] in allowing women to live a decent life, in a proper house, providing education for her children rather than suffering from aggressive addictive husbands," the chief (psychologist, a woman in her 40s) said.

Since this organisation much of the time manages dangerous circumstances, the ladies they assist have little planning for mottos. The chief backings ladies who are married to violent males to make a move and leave the harmful relationship, which can be tough in Algeria. While she perceives the challenges that ladies experience in these circumstances, she stresses that they won't be strengthen except if they have the courage to battle for a superior life. This organisation give help to moms and youngsters, as well as helps with

lawful documenting and different issues like lodging, schools for the kids, and work potential open doors for these ladies. This, as she would like to think, is what's truly going on with empowering.

As a result of the analysis, it was found that the term empowerment is not broadly employed inside Algerian organisations, especially as a term to use in the open talks. This is obvious, considering that the term is moderately new and conveys Western implications. In any case, there is a broad acknowledgement of the standards associated with the term, also as how these qualities can be changed into an actual related world.

5.1.2 Framing and Contextualizing Women's Issues

Along these lines the previous part looked at how organisations depicted females' issues to enable them, this segment takes a gander at how organisations frame issues to engage women to be empowered. Women's issues are being framed in a new light. Issues framing is a method for introducing them with a certain manner in mind to pass a particular message on to a specific crowd. Allan et al. (2010) characterize frames as "culturally unique" and "socially generated," with selectivity assuming a critical part in introducing or removing explicit declarations in regards to concerns and issues, as well as developing real and adequate framings in a given setting (Allan et al. 2010:30).

Organisations use frames as one of their techniques for emphasizing specific issues and advocating for them as lawful. The mind-boggling nature of issues encompassing females' freedoms and situations in Algeria, as expressed all through this thesis, expects that they should be tended to in proper, real, and agreeable ways. For instance, as the previous section contended, discourse related to religion is exceptionally valuable in discussions regarding females' issues.

Devriese (2008) is an illustration of a developing feminist approach of dismissing mainstream common liberties discourse for previous Islamic frameworks. As opposed to using explicit feminist terms like "liberalism" and "gender equity," which are viewed as "Western and destructive," they employ instruments that incorporate social and present-day viewpoints, for example, logical realities to make sense of psychological issues or verses from Quran that alludes to females rights, privileges and opportunity of decision (Abu-Rabia-Queder, 2007; Devriese, 2008).

The analysis of the interview brought about several intriguing frames with regards to issues related to females' status and freedoms that were moulded. One framing is the use of broad concepts like "women's engagement in national development," which shows up in the greater part of these organisations' statements of the mission. Another framing is to discuss these issues about women with regards to a topic that is thought to be credible and sound, like work and education. At last, calling and shaming methods, which depend on labelling and humiliating the individuals who discriminate against women, are less commonly used.

As per Eyban (2010), quite possibly the most widely recognized strategy used by actors who address issues related to women is to make expressions like "women's engagement in the public arena." As Eyban (2010) calls attention to, this can incorporate an assortment of points of view, going from the individuals who support females' conventional roles to the people who promote political participation of them. Arranging change regularly requires employing an assortment of strategies to stay away from possible showdowns with different non-governmental organisations, like the conscious use of ambiguous language while alluding to a shared objective. This sort of "strategic ambiguity" permits individuals to make their suppositions about what this wide assertion implies (Eyben 2010).

In Algeria, work and schooling have turned into an arena for discussing women's issues, and this theme has turned into a standard point of discussion. As indicated by Metcalfe (2011), because of the strict and social foundation in such Arab communities, chances as far as schooling and work have been formed, and are eventually alluded to in this setting as 'empowering.' The Algerian cultural and religious framework has profoundly impacted and negotiated the peculiarity of empowerment. This is what is truly going on with organisation nine: demanding social fairness for women in the workplace and all spheres of work-related issues and endeavouring to impact regulation and guidelines thusly. Despite the fact that the organisation nine has backers for enabling women, they try not to use concepts like empowering or equity and instead centre around a particular issue (work) that is socially adequate to support (Paterson, 2008). Paterson rather than a significant part of the other writing-related to empowerment, believes that it should incorporate the local culture of females' lives. Accordingly, organisation nine is an illustration of an organisation that chooses an acceptable way of framing - work - to start its lobbying on other issues.

One more approach to dealing with using frames is to rely on specific issues and seek to get arrangements. Organisations typically center around a particular space or issue that requires change and consideration. Joachim (2003), then again, gives a broader portrayal of how non-governmental organisation plans may be decisively framed, expressing three phases: I the issue's definition; ii) the proposed arrangement or strategies to resolve the issue; and iii) the inspirations and arguments for political activities (Joachim, 2003:252). The main point of interest that organisation thirteen spotlights on, for instance, is aggressive behaviour at home or violence.

As demonstrated in the media part, the subject of domestic violence has entered mainstream public discourse. This organisation was established to address violence issues (organisation thirteen). Subsequently, what had previously been viewed as 'untouchable' spilt out' into the general populace. Abusive behaviour at home cases, nonetheless, stay challenging to manage lawfully because of the idea of Algerian culture. "There are no tough [current set-up] organised courts for such cases as violence at home." organisation thirteen's administrator (a woman in her 40s, Psychologist) expressed. Notwithstanding, we have made effective strides in expanding mindfulness and helping victims, and we are presently waiting for additional law-making."

General public assessment has pushed the issue of violence to the forefront of debates, laws to handle it are yet missing, as referenced prior in the media section. Non-governmental organisations activate by making vital plans that are intuitive, revealing insight into the inward elements of a hideaway process that is not generally clear to the common individual. These focuses are basic for understanding non-governmental organisations in doing research, especially those with lobbying arrangements and shifting objectives (Joachim, 2003).

When questioned regarding individuals' opinions of women's non-governmental organisations in general, 40.6 per cent of respondents said they get either an immense acknowledgement or a great deal of support, as per the survey brought about in table 5.2. Almost 40% accept that individuals acknowledge and uphold organisations, inferring a positive impression toward them. The inquiry was raised to check whether there was any antagonism toward organisations, however, no such aggression was identified, with most of

the respondents having a great assessment of them. Surprisingly, the most noteworthy rate (27.8%) expressed that perspectives about organisations are impacted by their directions. This makes sense of why chiefs avoid using specific terms and point straightforwardly.

Table 5.2 People's opinions of women's NGOs in general

What do you think of the general public's perception of women's Non-Governmental Organisations?				
		Responses		
		N	Per cent	
x6(a)	They receive an immense acknowledgement	27	20.3%	
	There are many in support of them	27	20.3%	
	It depends on their orientations	37	27.8%	
	Some are against them	18	13.5%	
	Some blame them for provoking women	7	5.3%	
	I have not noticed any strong opinion	14	10.5%	
	Other	3	2.3%	
Total		133	100.0%	

What do you think of the general public's perception of women's NGOs?

- They receive a huge acceptance
- There are many in support of them
- It depends on their orientations
- Some are against them
- Some blame them for provoking women
- I have not noticed any strong opinion
- Other



Figure 9. People's opinions of women's NGOs in general.

The pervasive culture among organisations of using fitting framings to introduce issues has been highlighted in this section. But there are a few women who like to make speak up and stand up for what they believe in. As indicated by Abou-Rabia-Queder (2007), there are "rebel" female lobbyist bunches that are taking the hard road instead of the conventional exchange process used by most women's organisations. The strategy for 'naming and shaming on a particular issue as a method for preparing individuals and collusions is likewise referenced by Nazeen and Maheen (2010). They recommend, notwithstanding, that naming and shaming is relying upon organizational philosophy, the character of partners, and the impact of specific terms on their interested groups. Since this strategy is so significant for laying out support and validity, individuals and partners give close consideration to the language they use. Organisation eight likewise fostered a naming and shaming procedure, in which every individual who discriminates against women is named and shamed.

It must follow its natural path, like how the West succeeded in dealing with the unjust or prejudicial treatment of individuals (black people). They start by battling that anybody who treats them unequally is portrayed as backward minded, so any individual who oppresses them will be labelled as such. ... [W]e made this stride and are spreading the message that anybody who goes against women's participation in society is a backward, uncivilised person. (a woman in her 30s)

These groups have family backing, yet they are not commonly acknowledged by society (Abou-Rabia-Queder 2007:80). As previously said, the chief of organisation eight is a rebel who dissents and is not hesitant to express her thoughts with regard to condemning women for not defending themselves. Another outspoken defiant was the administrator of organisation three, who openly wore coloured clothing to promote their organisation and said, "I am not doing anything bad," when confronted by religious conservatives. Instead of fitting in to make her life easy, she was not scared to exhibit herself in the way she desired. Many people would consider her a rebel if she made such a statement, and that is exactly what she planned.

5.1.3 Skill development

The last part addressed the phrase "empowerment" and showed why a few non-governmental organisations choose not to employ it, rather than focusing on their activities and achievements connected with interests and rights related to women. As previously said, education for females has become viewed as a key appropriate for them, and accordingly, it gives a suitable framework within which to pursue changes for women in Algerian society. The framing approach will be more successful if NGOs can tie and integrate their ideas and initiatives to existing frames instead of inventing new ones. (Devriese 2008).

In Algeria, the most well-known techniques for enabling women are training and education. Even though certain organisations are not specialized in training, all of the organisations being investigated give training or educational sessions for women on a regular basis. As expressed by organisations five, six, and eight tried not to use empowering terminology in their public talk, rather than portraying their way to deal with preparing and training women as an empowering process. As indicated by the findings, 10 out of fourteen organisations give courses, talks, and workshops, each with a different aim. For instance, organisations six and seven stress and support religious consciousness through addresses given close by other courses to increase capacity, whereas organisations twelve, thirteen and fourteen emphasise and encourage well-being, violence and human rights mindfulness through sessions that teach individuals on the most proficient method to stay away from specific practices while underlining and empowering others. Organisations five, eleven, thirteen and fourteen give group meetings and courses pointed toward further developing women's psychological usefulness, though organisations five, eight, ten and eleven give skill-building training, mostly in business and leading.

Organisation six offers lectures and preparation once every week through an assortment of tasks and courses to empower women. They additionally centre around giving proficient sewing, cooking, beauty, French, and accountancy classes to females who are getting monetary support from this organisation. All of these courses provide diplomas or certifications to the women who complete them, allowing them to work in that field. As a result, this organisation teaches women from low-income households how to be financially self-sufficient. "The concept of training altered here in the last five years, after employees observed the excellent results of such training courses," stated the group's manager. Accordingly, their techniques focus on not just providing to develop skills, but also

engaging females to be self-sufficient and formative. In the same vein, organisation five promotes women to work on different projects as well as gives training courses. Through the project experience they give, this organisation aims to foster numerous capacities in leading, making conscious decisions and management:

We see enabling as teaching females the best way to make and accomplish set and achieve targets through project work. Every woman develops a proposed project and submits a budget plan and outcome plan. After funders have agreed, they will appoint this woman accountable for managing and executing the plan. (a woman in her50s)

Subsequently, the chief or organisation five believes that the best method for enabling women is to give them the power to be in charge of and simply decide. The idea is that by going through the whole project planning, presentation, negotiation, decision-making, management, and execution process, these women will be ready for large-scale management. Paterson (2008) recommends that enabling women in non-governmental organisations starts with self-improvement, for example, making a healthy self-appreciation through expressing sentiments, figuring out how to deal with these feelings, and afterwards emphasising critical reasoning.

The two organisations five and six are quick to bring issues to light as well as to give preparation that will work on these females' abilities and hence empower them to turn out to be monetarily self-sufficient. Organisation twelve then again offers workshops and seminars pointed toward raising human rights consciousness not just for women, but for the wider public. They arrange an exceptional day for children and females at each worldwide occasion or day they hold to develop a human-rights culture, with a unique spotlight on females' and children's rights. Organisation twelve has established a special emphasis on women and children to educate the public more about their rights.

It is worth noting that the framing incorporates the word 'children' close to females to deflect attention away from gender, making it less contentious and empowering the organisation to move toward women in a family-friendly atmosphere. This non-profit organisation is doing the essential job of educating the public by focusing on remote areas where women's rights are less well-known. They use the cases of human rights violations

against women that they receive to target places where human rights education is most needed.

As far as training, organisation nine has set a genuinely uncommon model, as they give preparing to sixty women to prepare them up to work in manufacturing. Working in factories is not a common occurrence, but the manager stated that they had been drawn closer by a shrimp industry in a nearby village. The factory wanted them to prepare young ladies from the same area since one of the requirements of the Japanese company is to recruit women to export their shrimp. The Japanese firm is highly specific about the item that is cleaned by women. The Algerian industry found itself in the position of hiring ladies. Nonetheless, organisation nine worked with the factory to ensure that these women's working conditions were safe, as well as with local people to convince them to allow their female family members to work in the industry after assurances of their security. This is an example of a good outcome for organisation nine as far as expertise developing and giving position, yet in addition, changing the view of ladies' factory workers.

The survey analysis affirmed the results of the interview, showing that the primary job of Algerian organisations in the lives of women is to upgrade their abilities and raise their mindfulness. As demonstrated in Table 5.3, the respondents believe that organisations greatly affect the lives of women with regards to developing awareness and knowledge (25.5 per cent), reinforcing skills and capacities (17.9%), and empowering them to accomplish more confidence (17.5 per cent). These results were the main aspects of impact.

Table 5.3 Views on the impact of NGOs on women's lives

What are your views on the impact of NGOs on the lives of women?				
		Responses		
		N	Per cent	
	Raise awareness and knowledge	70	25.5%	
	Contribute to developing and changing society	24	8.8%	
	Building skills and capacity	49	17.9%	
	Financial assistance	29	10.6%	

x5(a)	Gaining more confidence and self-esteem	48	17.5%	
	Help them to meet other women	20	7.3%	
	Don't know	2	.7%	
	Other	1	.4%	
	Make good use of their spare time	21	7.7%	
	Pressuring tool to enhance women's status	10	3.6%	
Total		274	100.0%	

What are your views on the impact of NGOs on the lives of women?

- Raise awareness and knowledge
- Contribute to developing and changing society
- Building skills and capacity
- Financial assistance
- Gaining more confidence and self-esteem
- Help them to meet other women
- Don't know
- Other
- Make good use of their spare time
- Pressuring tool to enhance women's status



Figure 10. Views on the impact of NGOs on women's lives.

The three most commonly listed categories by respondents are directly relevant to strengthening women's capacity, as seen in the figure above. According to the respondents, organisations have thus contributed to improving women's awareness and building women's capacities, which is similar to the managers' interpretations of the term 'empowering.' Both respondents and managers believe that these abilities contribute to enabling phase, which is at the heart of what organisations do and are perceived to be doing.

5.1.4 Men's involvement in NGOs

This section examines the involvement of men in non-governmental organisations in Algeria. Algerian society is still specific criteria, and male-female relationships are governed by religious and cultural constraints. Unlike most other countries, inequality between men and women is still prevalent in this country, while there has been a weakening of this practice in recent years, with it becoming more accepted and popular, although on different sides. However, the vast majority of the organisations' understudy work with men somehow. All the more explicitly, thirteen organisations have male representatives on their sheets of chiefs or in leadership roles. The findings revealed that organisations hold gatherings with men and women in a variety of ways. Men are still involved in many organisations. The male chief of organisation twelve, for instance, expressed: We collaborate with females, we have had females in arranging and managerial positions since the organisation inception, we are open to any leadership positions and we're available to any assignment for any situation from male or female.

(Male, 40s)

Organisation twelve emphasizes the involvement and participation of women in the organisation, as demonstrated previously. The meeting with the chief male took place in a shared space that joins the men's and women's sections, where women manage their activities. Many Algerian non-governmental organisations had male and female members on their boards of directors.

This shared management implies that these organisations make decisions together on the most important issues. Organisation executives stated why men are in charge, citing their experience and support. Three non-governmental organisations five, six, and eleven voiced the opinion that men had already been in prominent positions before them and that they required their understanding. They saw men's participation in their organisations as critical to improving their work since they benefited from their competence. One more motive for men's contribution to organisations is to provide support. Men's support for women in Algiers has been remarkable, as per organisation nine, with the chief stating:

The experience of choosing and electing Chamber of Commerce members was successful on the grounds that men upheld women's designations they chose the female, comparative [attempts] in other urban cities failed. (a woman in her 30s)

The chief believed that the success of the female part's election at Algiers's Chamber of Commerce was because of the support of male members, without whom the chief believed that the election would not have taken place. "Male members were keen to support female candidates," as per the director, and this added to the progress of ladies in the Chamber of Commerce. According to the analysis, the help was strategically given by men who believe in the job of ladies in the economy, bringing up that there are still many more males who go against women's progression in the changes of any country. Nonetheless, the chief also raised another point: the fact that a similar outcome has not been obtained from other areas in Algeria. She asserted that men in Algiers were supportive because the city has a homogeneous culture of people, however, this is not the case throughout Algeria, where relationships between men and women are more formal and regulated in some way.

Organisations three and seven emphasised the cultural differences between Algiers and the rest of the country, claiming that Algiers is distinct due to its cultural features and mentalities. Regarding framing issues, George (2007) noticed that organisations are socially framed to produce meaning and convey issues in a manner that is compatible with their participants' cultural identities. This incorporates an analysis based on gender. Non-governmental organisations that convey specific public standards. These cultural frames, as indicated by George (2007), are not fixed and change significantly relying upon the time they are applied as well as the vision and construction of the organisations. Moreover, the effect of these framings alters, and relying upon the person and ideology of every local area, as well as its gender dynamics, they might yield "lopsided" results (George 2007).

Men were dynamic in a large portion of the organisations considered in some form, as we have seen, and organisation four stated that they work collectively in mixed male-female sessions: We men and women work together as a team. On an individual level, a number of our companions have life partners who are [as] us, and there have been a few occasions when some volunteers came to see other young ladies and were respectfully

dismissed since we are here to work. Working together necessitates dealing maturely with all differences for purpose of a healthy society. (a woman in her 30s)

Organisation four engages several young men and women who meet in public and participate in volunteer activities. Surprisingly, this organisation has stated that they meet privately most of the time at one of its members' homes and that their regular meetings are held in mixed groups. However, this organisation emphasised that, for the benefit of a healthy society, they must deal with any differences with maturity. Organisation five, on the other hand, is more religious and describes its relationship with males as "cooperative and beneficial." Working with men has its own dynamic for organisation four. Meetings are about how they communicate differ. The Manager of organisation five explains the organization's interaction with men:

All men with us believe in enabling women, and they provide us with training sessions through our gatherings with them because men began before us and we gained a lot from their competence, and we are planning to be only females, and we are getting there. A mixed governing body makes decisions every month on a basis.

(a woman in her 50s)

Organisations four and five are two instances in Algerian culture, as can be seen from the above. No matter what their religious beliefs, they both see the significance of working with males. The dynamics in which they function, on the other hand, vary ranging from direct interaction in some cases to teamwork that requires direct collaboration. Despite the fact that organisation five is a conservative one, they have displayed no antagonism against males, rather than taking the necessary steps (in their opinion) to make the relationship with men conservative while collaborating with them to accomplish their goals. Organisation eleven's chief, similar to organisation five, stated: "We generally have experts on a matter either men or women, which was beneficial in many ways"

(a woman in her 60s).

The results of the questionnaire confirmed this perspective, which was surprising, as the interviews revealed no proof of antagonism from the female heads of the organisations against the men. Table 5.3 reveals that most respondents (39.1%) accept that engaging men as advisors and members in organisations is essential in light of the need to take advantage

of their skills, while 30.1 per cent accept that the participation of men in women's organisations would be useful. Men's cooperation in organisations was in this manner seen positively by the greater part of the respondents.

Table 5.4 Views on men's engagement as consultants or participants in women's organisations

Do you think males should be consulted and involved in women's non-governmental organisations to?				
		Responses		
		N	Per cent	
x4(a)	Be a useful factor	40	30.1%	
	Be important for their expertise	52	39.1%	
	Add to their credibility	15	11.3%	
	Be acceptable	11	8.3%	
	Be unfavourable	4	3.0%	
	Not be in their specialization	6	4.5%	
	Not make a difference	5	3.8%	
Total		133	100.0%	

As seen in the table above, respondents believe that the involvement of men is essential and beneficial to organisations, agreeing with the positive views of chiefs on men's participation in their organisations. Surprisingly, despite the various forms that this relationship takes in each organisation's culture, values, or dynamics, most organisations have a favourable attitude about men's involvement in NGOs.

Do you think males should be consulted and involved in women's NGOs to?

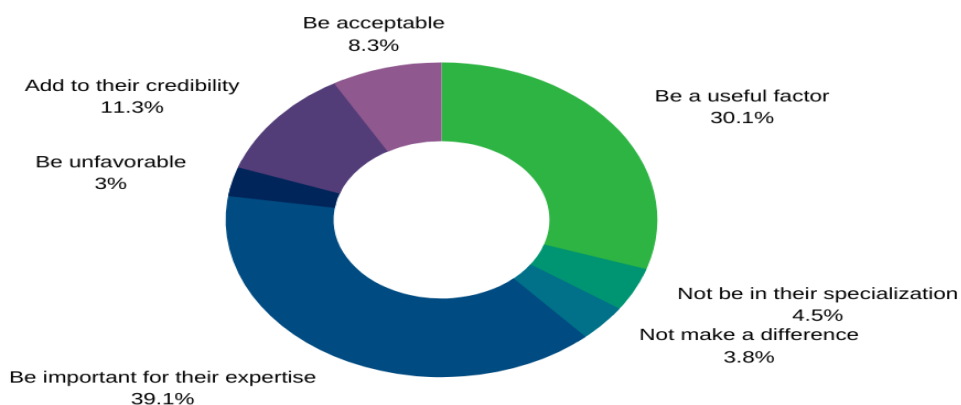


Figure 11. Views on men’s engagement as consultants or participants in women's NGOs.

5.2 Societal Transformations

Algerian society has been unavoidably changing, and it may be considered one of the most dynamic societies. According to socio-economic indexes, globalisation, technical progress, and political opportunities have made 'change' a major aspect of the contemporary world. On the one hand, religion and tradition are the fixed faces of this society that keep it together, whilst the dynamic forces of technology and globalisation keep things moving forward. at a quick pace.

One must take a step back and observe, but this is made more difficult by the forefront of this change. The degree of this rapid change is reflected in people's everyday conversation, which frequently emphasises 'what will happen next' and 'what is about to change.' Furthermore, traditions and societal norms are powerful forces of resistance to change, and there appears to be a constant war between conservatives and liberals, with changes in women's roles, rights, and statuses at the forefront of this conflict (Sholkamy 2011).

Interviewees were questioned about recent changes in Algerian society, and discussions concerning changes in the organisation sphere raised the issue of transformation views toward volunteering in general. Four organisations highlighted growth in volunteer activities in Algeria, as well as the impact on people’s views toward volunteering as a result of various factors such as natural catastrophes. "There has been a huge shift in volunteering

since we saw men and women working side by side, responding to any [a] tragedy," said the manager of organisation three. Volunteering has grown in popularity as a result of natural disasters, according to organisations two, four, and five. Many additional volunteer groups emerging ever since, according to organisation four's co-founder, who noted that "volunteering culture has become so popular, many volunteer groups are forming and they are rising every year." "It's like being duplicated," a female manager commented. "I believe that 70 per cent of [the] driving power in volunteering is from women, and they are highly engaged," the male manager observed. This recognises the contributions and accomplishments of women who work for non-profit organisations.

This takes us to the question of a change in women's roles in organisations, which was brought up by several interviewees. When it came to change, for example, the manager of organisation nine focused on enabling women, saying that cultural change has been "massive and has a beneficial influence on us. When it came to change, organisation eight's manager focused on women, claiming a notable increase in public awareness of issues relating to enabling women in recent years, which she described as "a breaking point with a developing consciousness." However, as discussed in the part of media, this manager came to the conclusion that social media is the driving force behind this growth in awareness. She emphasised two points: the time of the change and the cause for it. Furthermore, this manager believes that other forces are at work behind the transformations that have begun to emerge for women in Algeria. Although she claims that "women's initiatives are weaker than [men's]," she believes that if current trends continue, "it is expected that in the following years, men's and women's scales will balance if the same level of awareness is maintained."

In recent years, the chief of organisation fourteen has also witnessed an increase in women's awareness of their rights and empowerment. "Change in general - greater awareness and knowledge - they [women] question and know more, and want to know more," said the manager of this organisation. However, breast cancer is still being discovered at a late stage." Furthermore, organisation twelve's manager termed the changes in Algeria as a "major change in a few years." The manager explained that these changes were brought about by "tools that affect people, such as media, education, and public opinion," and according to a research performed by this organisation on the view of human rights in Algeria, "tougher sanctions should be applied on those who violate human rights." The chief (male, PhD, in his 40s) personally delivers public awareness sessions, even in tiny areas near the city. "We found that there is a lack of understanding in general of human

rights," the chief continued, emphasising that awareness is considerably lower in more isolated, rural areas and that they are attempting to incorporate such places in their human rights awareness programs.

The results of the interviews revealed that there is wide recognition of the current societal transformation. On the other hand, respondents were asked about changes in Algerian society to examine people's perceptions of change in relation to women in particular. The survey results on people's opinions about recent changes regarding women are shown in Table 5.5 below. Women's changes have been rated as good by the largest percentage (26.7 per cent), while women's changes have been described as promising by 24.2per cent. Women's changes have not reached the intended levels, based on the responses of two equivalent groups of people (17.per cent), and more has to be done in terms of organisation and laws for women.

Table 5.5 People's opinions about recent changes regarding women

What are your thoughts on recent changes in women's rights?				
		Responses		
		N	Percent	
x2(a)	Promising	29	24.2%	
	Good	32	26.7%	
	Crosses some religious boundaries	2	1.7%	
	Not at the desired level	21	17.5%	
	More organisation and legislation are required	21	17.5%	
	No particular impact	5	4.2%	
	Don't know	8	6.7%	
	Other	2	1.7%	
Total		120	100.0%	

What are your thoughts on recent changes in women's rights?

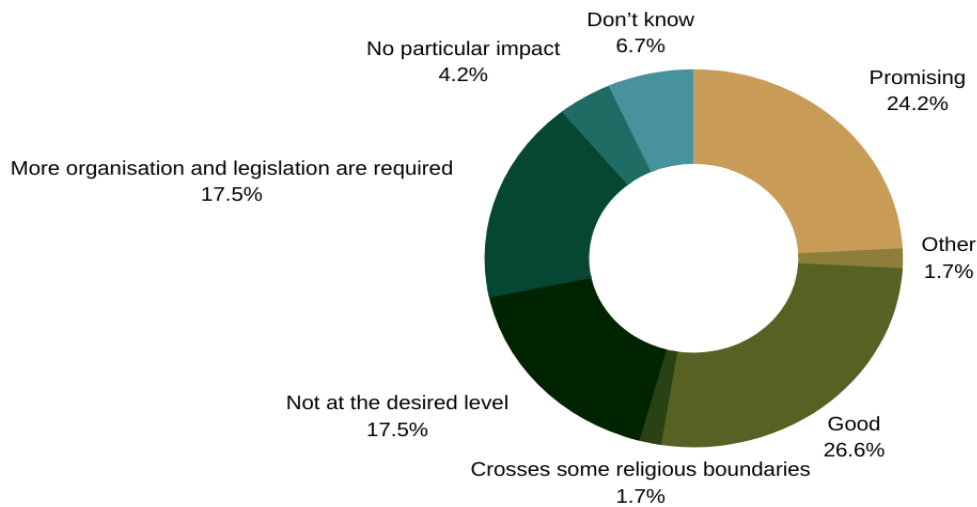


Figure 12. People's opinions about recent changes regarding women.

According to the results of the survey, more than half of the respondents believe that the changes made to women's status and rights are either good or promising, indicating a generally positive attitude toward such changes. Other respondents, on the other hand, were more critical of the changes made, believing that they had not achieved the expected outcomes and that additional planning was required.

5.3 Empowering Constraints

The chiefs of these organisations say that the basic limitation they confront in their work is a shortage of funds, followed by issues like social hindrances and functional troubles, as indicated by the interviews. For instance, organisations two, three, and nine face work shortages because of an absence of qualified female staff. Another issue that was frequently mentioned was getting permits for events, and it takes more time to get endorsement for every event they need to hold. Nonetheless, some quick remarks about events were made, for example, the one made by organisation one. Some of the older generation's mindset was still resistant to change. Younger generations, then again, do not appear to mind transformation: "We see that the new generation of fathers and mothers does not mind change by any means, yet the older generation does not accept it very often," the chief of organisation one says.

The chief of organisation eight likewise noticed the issues produced by specific mindsets, not simply as far as individuals' resistance to change, but also regarding people corruption: "We need to increase [women's status] and eliminate the cultural and religious impediments that have been passed down to us," she says. One of the challenges in dealing with this mindset is this, which may be found in every environment— they are narrow-minded and even corrupt. The manager stressed that "No society can achieve sustainable development with a limited or negligible role for women," the manager said. Only when all genders participate in accordance with their potential, she believes, is a society recognising maturity.

Similarly, when questioned about the challenges they face in their work to empower women, the chief of organisation thirteen gave the case of an assault on her brother by his coworkers because of some hearsay that circulated in the news. "Unfortunately, we don't have a publishing legislation that punishes people for publishing lies," the manager said of her own experience with gossip and how it had harmed her family. As domestic violence, this organisation is routinely targeted by the media, which has resulted in the resignation of the entire top managerial staff in one case. The chief (a psychologist woman in her 40s) stated that after a while, they realised that they should just keep working instead of wasting time and effort defending what they do.

Accordingly, the chief of organisation eight believes that women should stand up for themselves and speak out against inequality. She also blames numerous individuals for giving up their rights just on the grounds that challenging a brother or spouse is socially unacceptable, expressing disappointment that they would prefer to lose and stay quiet since they feared a scandal than a battle for their rights. Various organisations offered negative comments about men, including organisation eight's chief, who asserted:

We don't discriminate against men, yet assuming you look carefully, you'll see that males have been out in public longer than ladies, that they have better facilities and that the men's segment is frequently busy while the females' part is lightly populated and ineffectively prepared. (a woman in her 30s)

The chief here brings up that there are a few observable contrasts in the materials supplied to men and women. "On a personal level, women have considerably more roles in their life, and men will always resist their demands," she noted, referring to men's mentalities and how they can resist women's demands. "However, they must be devoted and

stick to their decision." "In my opinion, women empowerment is not gender war as it is thought to be," the organisation eight manager added. " " Furthermore, I do not believe that a revolt conducted purely by women to demonstrate their supremacy over men would be well-received. Because the base of revolution, the ideology driving it, would be no different from the dominating patriarchal system we are struggling against." The chief of organisation seven added: "Men do get jealous of women's accomplishments because women tend to be more involved in our society." The male manager of organisation four made a similar remark, both claiming that women are more involved in non-governmental organisations than males. Organisations twelve, thirteen, and fourteen also claimed cultural barriers as an impediment to their operations. Organisation twelve has, for example, experienced issues with people's impressions of them as a human rights organisation. They were aware of this and attempted to correct popular perceptions of them. As previously stated, organisation twelve created and implemented a number of tools to help achieve some of the required changes. As explained by the manager:

We faced challenges because many initially misunderstood us for something new, [intruders], and promoters of women's liberty. However, after seeing our work, they were lot more accepting of us. We want to create a strategic program and work with [a] local human rights organisation to implement it. (man, in his 40s, PhD)

Besides, he stated that, while they have had a few outcomes in changing public perception about them and rights by large, they work on a "limited capacity," which might frustrate many people because human rights progress is gradual. "Some officials definitely regard us as a threat," the manager says, "since we are pressing and monitoring, not executives." On the other hand, organisation fourteen is having cultural challenges dealing with the issue of cancer and the related social conventions. "Try not to look through your body - assuming you do, you could get it," the chief said, referring to an illustration of what some ladies tell one another. As per this chief, there is inescapable anxiety about the illness, which includes looking for breast lumps, and there is a shortage of health educators to add to the issue. This organisation is dedicated to raising cancer awareness and giving instruction to Algerian people, especially ladies, about the illness.

One more issue that interviewees said they had to deal with was corruption. For instance, notwithstanding the public authority's different measures for women, the chief of organisation eight stated that many individuals inside the public authority are dishonest and hamper the execution of these projects. She gave the case of the execution of women's employment plans and reforms, which is hampered by corruption in the public sector. A considerable top-level government's intended reforms, in her opinion, are not executed effectively because of corruption.

The trouble that women have in acquiring fair treatment in the court framework is closely tied to the issue of corruption. Organisations eight and thirteen both mentioned this issue. As the chief of organisation eight points out, these issues of corruption in the judiciary framework depend on the way that "it will continuously rely upon the judge whether you would pose a problem for him, and from which family... you [came]." The manager is implying that each judge's decision depends on his or her own advantages, prejudices, inclinations, and value judgments. She does, in any case, appoint responsibility to women who fail to safeguard their rights, especially in situations where "women... try not to demand their rights, for instance... [when a woman does not] want to fight her brother for taking her part of their father's inheritance." The chief likewise advocates for the formation of a rights section in courts, whose occupation is to screen judges and follow up on instances of basic rights violations.

Organisation thirteen also stated that they "hope for a good judge" whenever they have a domestic violence case. She went on to say that a Personal Status Law is needed to tackle the problem because "through the law, you make individuals obey the rules." Both organisations agreed that judges' personal preferences and biases are problematic, particularly in instances involving women's rights, which encompass several issues. "The government still lacks a penal law, and any effective mechanism to hold officials accountable is still needed," despite various judicial reforms. The organisation thirteen manager added.

Table 5.6 The main challenges of Algerian women in society

What are the primary challenges that Algerian women face?			
		Responses	
		N	Per cent
x7(a)	Balancing home and work responsibilities	44	13.2%
	A lack of awareness of the importance of their roles	44	13.2%
	The confusion between religion and tradition	45	13.5%
	Women’s ignorance about their rights	36	10.8%
	The ambiguity of women’s laws and legislation	43	12.9%
	Women have not been given enough trust to carry out their responsibilities	15	4.5%
	Dealing with official procedures without male guardians	35	10.5%
	Lack of enough information for women	29	8.7%
	Mobility and transportation problems	31	9.3%
	Women are viewed as being inferior by some people	7	2.1%
	Don’t know	1	.3%
	Other	3	.9%
Total		333	100.0%

Table 5.6 shows the results of the questionnaire on the main challenges that women face in Algeria. The best three classifications address the fundamental hindrances that respondents see women face as far as being enabled to carry on with a full life, and the issue of confusing religion with tradition (13.5%) is at the top, then a lack of attention to the roles related to women in the public eye (13.2%), and the trouble of balancing their home and work lives (13.2%). The ambiguity of regulations and legislation was cited as one of the primary challenges by (12.9 per cent) of respondents, while women's lack of knowledge about their rights was cited by (10.8per cent). The trouble of doing official steps without male guidance was cited by 10.5 per cent as the main matter confronting ladies.

5.4 Conclusion

The section emphasised the techniques employed by non-governmental organisations in Algeria to resolve issues related to enabling women. The initial part focused on how the discourse is used, including which terminology is employed to debate and advance it and which is omitted for social reasons, as well as which frameworks are used to talk about enabling women. The investigation revealed that organisations frequently used appropriate framings related to religion and culture, with organisations avoiding the term 'empowering,' even if they believe in its significance and seek to attain it. This rationale and avoidance to use the term explicitly did not align with the public's perception of empowerment, with just 28% considering it to be a useful term. Both the interview and the questionnaire revealed a level of cautiousness about using the term, both due to its Western implications and its ambiguity.

Alongside the use of the discourse related to empowerment, two other strategies are used: skill development as a practical understanding of empowerment, and participation among members either men or women inside organisations. Both techniques were assessed well and as adding to the organisation's general strength. Surprisingly, neither the interview nor the survey analysis revealed any hostility against their male counterparts. Almost all organisations have men involved in some capacity, but usually for their expertise.

Finally, this part explored two important aspects of women's empowerment: the progressions that have happened according to women in relation to their status and rights, as seen through the points of view of the interviewees, and the constraints remaining in Algerian society, which are related to empowerment. The investigation demonstrated the changes in women's positions and rights during the last years, and social boundaries and corruption were found to be the two significant hindrances to enabling women.

Chapter Five

Overall Discussions and Recommendations for Further Research

Conclusion

This chapter summarizes the conclusions reached after analysing the data gathered in the research and comparing it with the previous studies in the Algerian setting. The issue of empowerment was investigated in this thesis, as well as the way things are seen, discussed, worked with, and advanced in Algerian non-governmental organisations. Prior to meticulously describing the findings, it is crucial to comprehend that empowerment in Algerian culture is a complicated and emotive issue with various impacts and implications for those who research it. Due to the intricacy of the subject and the nature of the Algerian country, the researcher must be carefully thought through. Because of the lacking studies on the issues in Algeria, owing to the significant writing that compares to the setting of the Algerian context was troublesome. It was essential to choose non-governmental organisations to explore the issue of enabling women and laid out appropriate channels for the researcher to address it. The discussion must be examined with regards to the way of life. These organisations should arrange this change using plans that work with and achieve social change.

The first part of this chapter includes the Algerian context's peculiarity with respect to organisations' planning. Then there is a description of how the strategies were determined in the examination that was explored. This part likewise looks at the study's limitations. At long last, the chapter gives suggestions for further research and ends up with the general conclusions.

1. Discussion of the Strategies

The process of Algerian organisations involved fundamental techniques for arranging changes in the status and privileges of women, which has been detailed in this thesis, with the varied strategies being taken on and eliminated relying upon the circumstance and individuals with whom they are managing. The study has given an outline of the numerous complicated variables that have added to Algeria's ideological development. There is an assortment of contradicting perspectives on gender-related issues in the country, which is reflected in the philosophies of organisations and their tasks to promote women's involvement. These opposing perspectives are ostensibly characteristic of the country's societal change.

As previously said, the situation of women in Algeria is perhaps the most prominent model used to demonstrate the country's adherence to its practices, and this issue is at the core of all conversations about modernization and change in the country. Thus, organisations are constantly developing new methods in their operations, practices, talks, and representation to manage the changing scene of women's empowerment. Noticeably, when organisations do activities that pointed toward the advancing position of women, they are consistently thinking about what people, in general, could say or think about them.

Legitimacy and believability were looked at not just from the public authority, but also from the overall audience, as Algerian culture serves as an instrument for social control. So, it is basic for organisations to fascinate individuals, yet in addition to being acknowledged by them and engaging them assuming they are to have an effect and impact change. Organisations use an assortment of plannings to protect their believability so they can captivate individuals, point out issues, as well as mobilise general support at the public level. Be that as it may, a few organisations have had the foresight to decisively use their resources, though others have been pleased with the conventional old-style model of the charitable tasks and have not endeavoured to impact legislation or broad public perceptions.

Numerous features of how religion is seen as a weapon of empowerment in Algeria have been made sense by using Islamic feminist ideology. Nonetheless, multiple feminist approaches should be thought of, as well as the challenges of establishing a clear line between them. Notwithstanding, by the day's end, all types of woman's rights endeavour to upgrade social fairness. Generally, discussions, thoughts and values, the distinctions between various women's activist systems are turning out to be not so much significant, but rather more endeavours are being made to associate shared values to seek after the shared objective of further developing mankind.

Besides, in the literature, the philosophy known as "Islamic women's liberation" has arisen as a vehicle to advocate for a reevaluation of specific Islamic texts that support a greater perceivability of - and dynamic contribution by women in the public eye (Devriese, 2008). Therefore, apparently, Islamic women's liberation has affected the decision-making of several organisations, as confirmed by one of the organisations being studied. Backers of this philosophy, then again, are frequently unconcerned about certain parts of Western empowerment as long as they do not go against Islamic standards. As per the findings, since

this strategy does not explicitly contradict religion, it has not elicited many conservative objections.

Non-governmental organisations and the public authority, then again, still negotiating with religious authorities to implement reforms for women. These changes, which were achieved by the two players, could address dangers to the country's present man-centric status. Simultaneously, this authority of religion is unexpectedly looking for power as the government's appropriate face. Besides, a few organisations deliberately used religious males to accomplish the double impacts of male help in a male-centric culture and the validity granted by religious connection.

Non-governmental organisations use religious discourse as a technique to accomplish their targets. Religion, in any case, is not just employed as an apparatus for empowering, however, it is likewise a value that is continually considered all through and inside the use of other tactics, as the results demonstrated. The findings reveal that religion impacts the decision of organisations fundamentally affects people and is perceived by them as a foundation of inspiration. However, apparently, most non-governmental organisations have involved religion as a procedure to accomplish believability, validity, trustworthiness and fascinate individuals. At long last, religion gives an establishment for many decisions as well as an objective to look for and is generally blended in some way in the work of these organisations, with a religious viewpoint apparent in the interviews as a whole. Some organisations, then again, have transparently defined a clear boundary with regards to the use of religion, admitting it as a valid source of personal inspiration but not for professional legitimacy. As the findings indicate, religious references were employed by the majority of the non-governmental organisations investigated to legitimise their activities. Religion is frequently employed to try to win arguments since it operates on an emotive, inspiring, and basic level, and if it doesn't work in one, it will frequently work in another.

NGOs often use religious references and clarifications to contend for the legitimacy of women's participation in the development of Algerian culture, as well as their interests in paid work and education. Entirely, just a single organisation used reinterpretation of religious texts to overhaul and rework texts for women. Albeit this procedure has been effective in other Arab nations, for example, Egypt, its employment in Algeria is still limited. This drive-by organisation eight is critical since it attempts to make genuine religious cases on issues related to women just in the most suitable settings. It is not easy to

reconsider religious texts and reinterpret them to affect and move the degree to which moderate understandings of Islam connecting to women are held. However, this organisation perceived the significance of proceeding cautiously with this path, making advances and adjustments continuously.

Other techniques used by organisations to accomplish their aims incorporate conducting events, inviting guests, and forming partnerships. Most organisations' activities incorporate the use of visitors and incidents, which were analysed in this study regarding their parts in enabling women. The research revealed that non-governmental organisations value conferences and forums, which provide them with visibility, access, and assets. The significance of incidents, then, is not entirely determined by the topic discussed and the visitors who are welcomed, and this is continually considered by organisations about the particular objectives they are seeking after and the cases they need to make.

Non-governmental organisations favoured inviting privileged guests since they give reputation, access, resources, and validity to the organisation. Regardless, acquiring elite guests is not always simple, since it requires organisations to have solid relationships and permission with such guests regardless, which is not something all that organisations can basically get. Elites, of course, are commensurate to severe guests concerning legitimacy and support with respect to a couple of potential resources. The female elite who joined the head driving gathering of organisation nine after being a standard guest there is a good illustration of how having an elite guest opens entrances that sounds shut, taking everything into account. Since she believed in what they were doing and understood the impact her collaboration would have. Since elites' function as a partner point with various organisations, sponsors and the state. Access to elites gives more contacts, which can be used to develop structures and mobilise assets for organisations.

The Non-governmental investigated had a general desire to collaborate and foster unions with different organisations, basically to exchange assets. Their associations with the public authority frequently demonstrate an intriguing type of collaboration. Organisations have shown a propensity for working and offering advantages to the public authority, exhibiting an acknowledgement of the authority's goals through their endeavours. These organisations, then again, have been vocal in their criticism of government corruption, referring to it as the fundamental obstruction to their work. Most of them either get

representatives of the government or collaborate with them, and some altogether affect them.

Several organisations have not been reluctant to ask the government inquiries and, when expected, to address them. They have been effectively engaged with their relations with the public authority as a result of this lobbying, advancing their agendas during the negotiating process. One organisation's lobbying endeavours to impact strategy and regulation tending to employment brought about remarkable achievement. Another organisation took a more indirect way to influence the government by presenting their requirements for the image they desired for women – for them to be shown alongside males. Because of their media means, organisations had the option to impact government choices.

As previously said, organisations employ the media to support the images and messages about women that they need to pass on to general society, another means to be used to reinforce women's advancement. The media was for the most part used for publicity and ads. Notwithstanding, a few non-governmental organisations employed it to impact general society by promoting activism and bringing issues to light about women. All the more critically, the virtual space laid out by social media has filled in as an entryway for activism in Algeria, where the lack of activism is seen in a complicated light because of the country's context. Accordingly, social media has turned into a powerful agent in Algerian culture, permitting an enormous number of individuals to have their voices heard in a brief timeframe (Agarwal et al. 2012). Moreover, by gaining attention and mobilizing support, this social platform has cleared the road for organisations to achieve change, giving them an additional benefit in their activism. Accordingly, the virtual space made has empowered activists, especially female activists, to prepare the general population, advocate for issues, or at any rate, be apparent in a culture where they were beforehand to a great extent marginalized or invisible.

Notwithstanding, the continuous struggle between liberals and conservatives has spilt over into virtual space, deepening the conflicts between them. The antagonism among them has ostensibly arguably risen because of social platforms, and individuals are becoming progressively mindful of the perils that such disagreements posture to public turn of events. Regardless, such struggles are a solid indication of advancement, since traditionalists oppose change and wish to safeguard the current state of affairs, while liberals need to rapidly undertake change and modernisation more quickly.

One more strategy that organisations use in their endeavours to convey issues in a harmless and socially satisfactory way is to frame and contextualize them by introducing them with a particular way in mind. As previously said, education and work have set up a good foundation for themselves as real roads for women's reform. As per the findings, numerous organisations carefully used the inexorably popular virtual space platforms to cause to notice non-controversial instances and issues. Domestic violence, notwithstanding its connection to a male-dominated society, is viewed as an appropriate topic for discussion, as are concerns like work and health for women. This change in public perspective of such a private issue was set off by press reports of her dad's savagery against a girl, and the case was transformed into a question of general assessment instead of a family issue. This model carried the issue to a national level of discussion, enabling the formation of non-governmental organisations to address the issue and advocate for additional legislation.

Notwithstanding, to use the media decisively, organisations must examine their audience cautiously, frame issues in a culturally acceptable way, and employ effective language to portray an influential image. Interestingly, numerous organisations think about their public while choosing the sort of media they use and the messages they need to convey, as indicated by this research. Besides, some organisations adjust their language and imagery to their ideal interest groups. In two situations, for instance, French was employed to fascinate a more youthful and more open-minded public. Thus, by adopting French, this organisation had the option to target its message to a more moderate audience. Arabic was used to interact with groups of elderly with the more formal language being selected, similarly to French was used by certain organisations to allure and communicate with a more youthful public.

The discourse of organisations was fundamentally tactical in nature. The term 'empowerment,' then again, provided a challenge to many managers. The term was not broadly embraced by organisations; however, it was additionally not totally dismissed. A few said they did not use the term, however, they generally agreed that one of their objectives was to promote empowerment values and plans. To put it another way, non-governmental organisations rarely involved the actual word in their public talks, however, the substance that the term alludes to was explicitly sought after in their standards and objectives.

On one occasion, an academic manager criticised the term, cautioning against Western feminism's hidden purpose and distinguishing 'empowering' as an idea that elevates females to challenge standards related to religion and the term 'enabling,' which she recommended would be more proper. The meaning of a term, which she made sense, is determined by the way it is used. She chose it as a slogan of her organisation since one of her objectives is to bring attention to the Western plan illustrated in the UN Convention on the Elimination of Discrimination Against Women (CEDAW), which she asserts is used to influence the Islamic identity. One of the fundamental explanations behind not using the expression "empowerment" appears in the fright to be named "Western-influenced."

Imported terms from the West are habitually seen as a danger, pushing the modernization drive while denying society of its character (Karam 2014). In this context, Mir-Hossaini claims that Islamists specifically characterise women's liberation as "an extension of colonial politics and a Western plan to subvert the Muslim lifestyle" (2011). For sure, Islamists in Algeria, as well as wherever in the Islamic world, consider feminism to be a Western concept and a "foreign assault on religion" (Badran, 2011).

As a result, the term empowering is associated with the West and is unfamiliar to the Algerian setting regardless of whether it is beginning to rise in a practical sense for characterizing activities connecting with the headway of roles related to women in the public eye. In Algerian culture, there is a skepticism about the use of Western impact plans, especially among women, who, as previously stated, are viewed as markers of traditional preservation. Strangely, opposing perspectives on the use of the term 'empowering' were reflected in the questionnaire, which revealed more uplifting outlooks towards the word, whose goals were regularly viewed as being 'great' and 'useful'. Organisations, then again, have been mindful of using such terms or 'equality' choosing instead to use the term 'social fairness,' to disassociate themselves from a Western women's activist idea of gender. Moreover, organisations staff use the term as a functional term, however, organisations are hesitant to freely use it. Having said that, the term is continuously becoming acknowledged by the general public as its standards are promoted inside Algerian culture, in spite of the way that non-governmental organisations use language cautiously and selectively to accomplish their objectives and techniques. The significance of this screening procedure originates from the way that Algerian organisations would simply prefer not to be acknowledged by their general public, but they also desire to change it and use the most effective discourse in their power to impact the general public.

The various mechanisms used by NGOs to reach out to their target groups, as well as the points of view expressed in the interviews, give more proof of Algeria's fast societal changes. Several ideologies arise in the analysis, for certain people actually looking to retain conventions and understandings of religious messages, which are represented in their ways of life, while other various perspectives additionally arise. A few organisations were enthusiastic about the Western model and thus relied on academics and professionals rather than religious speakers to give legitimacy to their agendas. Many others, on the other hand, were hesitant to accept what appeared to be Western models. Once more, organisations regularly employ culturally proper tactics. Indeed, numerous non-governmental organisations seemed to make a stride back from embracing the Western model, endeavouring to find a center ground between traditional perspectives and Western approaches. Women's education and employment would be the focus of such organisations because they are viewed as genuine and non-questionable issues.

As far as men's roles in organisations, the data revealed surprising positive attitudes toward men. Working with males is incredibly ideal for organisations that work with men no matter what their directions, as indicated by this study. This topic should be considered with regard to Algerian culture, where connections between the genders are directed by specific standards. Men's viewpoints were generally looked for in these organisations for their ability as visitors, experts, or board individuals. Surprisingly, none of the interviewees revealed any broad hostility toward men in their responses. Women, then again, acknowledged their accomplishments with men's assistance. Although no antagonism toward men was found among the organisations, it is significant to remember that Algeria is a man-centric community, and male predominance is reflected in the country's arrangements as a whole and guidelines. Numerous sad incidents of female oppression and control are as yet drilled under the front of "tradition."

One of the study's limits can likewise be noted in relation to the city of Algiers' geopolitical status, where the forces of progress among people are definitely more noticeable than in different areas of Algerian country. Women have had the option to raise their positions and layout new spaces and talks where they might show their will and assurance to take an interest and accomplish their objectives, based on my own reflections regarding the subject of empowerment.

One more part of the study's social improvement is the foundation of new spaces. The use of social platforms to sidestep the impediments forced by females' traditional roles inside the home, consequently expanded the visibility and participation of women in Algeria. This new digital realm has offered a space where women are encouraged to be more visible, also expressing their thoughts freely rather than restricted, as they are in public spaces. Moreover, organisations' events and other working settings have likewise facilitated various public. Such endeavours not just help to establish new settings that foster the organizational planning, but also develop another discourse that encourages the process of enabling women.

The language used to improve and empower such spaces runs similarly to the spaces used by women to raise their involvement and contribution. A key approach that was noticed all throughout the research is framing, contextualizing and choosing the suitable discourse. The use of terminologies, expansive and vague language, an emphasis on genuine issues (employment), the use of 'religious constraints,' and the introduction of persuading contentions were all instances of how discourses were used tactically, as per the analysis. Moreover, and firmly related was the use of pictures provided by organisations, for example, pictures and public appearances, which was inseparably connected to media use. To introduce a positive picture by the use of media is a powerful approach for affecting the overall audience and establishing a mental picture in them. Organisations, that consistently use pictures to work on the representation of women and to depict them one next to the other with men, effectively engaging in the development of the community, consider the kind of picture used top to bottom, similarly as they consider the fitting discourse. More crucially, the study shows that any future social headway in Algeria will be more feasible with the use of the Islamic structure. In Algeria, the best technique to guarantee that any kind of modernisation, change, or other social drive succeeds is to underscore its adherence to the Islamic system, regardless of whether other Western or neoliberal structures are likewise used.

2. Recommendations for Further Research

Women's empowerment strategies are a broad field of research; however, the current study only focuses on a few of its aspects; consequently, more research is needed in this area. Following are some suggestions for future research after the current study is completed.

The societal changes in Algeria depicted in this study have brought about different and contrasting points of view on measures to encourage empowering procedures. Thus, a few organisations seemed to make a stride back in their way to deal with such a process, while others made their goals clear and presented their operations as empowering techniques. This last method seemed, by all accounts, to be really gutsy and inventive, in any case fruitful, and non-governmental organisations should fit more clear objectives to focus on their ideal public. Moreover, it is crucial that organisations acquire government backing since this has been displayed to work with their drives while likewise underscoring the significance of adhering to the Islamic structure. Working more on policy and law advocacy can likewise assist with assembling activities related to empowering plans, as these organisations give a suitable channel for mobilisation. This ought to be investigated and assessed further to help these organisations to accomplish more viable work in the space of area of women's empowerment.

Taking into account women's representation in the new realm, like virtual spaces, and examining the function of recently framed spaces in the process of empowering is one more suggestion for future research. Besides, further research into grassroots activities that have been overlooked due to society's nature, where numerous women arguably assumed key parts in affecting change, perspectives, and ways of behaving with respect to Algerian women.

A further proposal for future exploration incorporates considering the advantages of investing in the engagement of women in the nation are significant to women, yet additionally for their families, networks, and overall society. The implementation of the interventions, then again, goes up against significant obstructions, starting with an absence of political responsibility at the most significant levels of government and an absence of resources to support them. Governments, improvement accomplices, and organisations should invest in interventions that upgrade women's lives, education, and human rights on a large enough scale to make an impact to increase women's empowerment. Women

themselves are considered to be the best ally for policymakers attempting to improve women's socio-cultural and economic standing. This study suggests that the issue of enabling women should be made a priority in policymaking. Finally, it is suggested that this study be used in further research to determine the impact of women's advancement and gender democracy in Algeria.

3. Limitations of the Study

Since this research was restricted to a small number of responses from non-governmental organisations chiefs in a single Algerian city, the generalisations are limited to the organisations studied. However, the results are discussed with regard to Algeria, it is crucial to stress that Algiers is a cutting-edge city where women play more dynamic parts and are subject to fewer constraints. The same cannot be true for some other locations, for example, southern regions of Algeria and tiny villages in general, where much stricter social boundaries are still in existence. On the other hand, it was a good idea, because Algiers was the focal point of women's initiatives.

Likewise, the study's original objective was to incorporate more non-governmental organisations, however, simply fourteen consented to take part. There were likewise challenges in obtaining interviewees, for certain last-minute cancellations. Language concerns were additionally a limitation, as Arabic was the essential language used in information gathering for the two methods, as well as organization documents. The main constraint here was the translation, in light of the fact that a part of the implications is difficult to convey in another language. Besides, changing words and sentences into English can infrequently result in the loss of their entire meaning. One more issue emerged during the transcription also.

Taking everything into account, this study has recorded and seen this watershed moment for Algerian women, as several regulations and decisions have been enacted to defend their interests over the period of the research. However, certain obvious challenges concerning the country's women's issues stay perplexing. Many women have been frustrated by these issues since they do not have all the earmarks of being upheld by any sensible arguments, but instead reflect a patriarchal mindset. In spite of endeavours to advance and fortify the engagement of women as active agents, enacting policy change keeps on introducing various difficulties.

General Conclusion

Any state advancement is generally upheld by an acting body. In Algeria, most non-governmental organisations work based on social rights by giving humanitarian assistance through advocacy, campaigns, and awareness-raising activities. During the project's stages, the process of becoming aware takes a lot of time. However, it should not be assumed that organisations have had no response to the empowering plan. This study centres around a few enabling women planning angles and the changes in the public eye featured in this work have brought about different and contradicting insights on ways of fostering empowering techniques. Subsequently, some non-governmental organisations seemed to make a stride back in their way to deal with the issue, yet others expressed their points obviously and advanced their operations as strengthening drives. This last procedure seemed to be more ambitious and creative, at the end of the day powerful. It is essential that organisations gain government support since this has been shown to help their projects while at the same time underlining the adherence to the Islamic frame. As these non-governmental organisations provide a fitting channel to mobilise.

Non-governmental organisations' events, the visitors they welcome and how are used to empower women, are basic for organisations, with the two of them being interlinked. Academics and experts are being the most often welcomed group as they were the most popular gusts among the respondents too. Getting a permit for an occasion is a key challenge that most organisations face, as it is a tedious and convoluted process. Likewise, different issues were tended to, and social standards and corruption were identified to be barriers that hampered NGOs' operations in Algeria. The second aspect, NGOs' partnerships with other organizations take many forms, and one of the techniques they use to empower women is to build such relationships. Within these relationships, there are mutual agreements that include benefit and agenda exchanges. A few organisations are pleased to receive funds and help from contributors, sponsors, and the public authority with a lot of interest in pushing matters forward, while others are eager to share assets and different services with the public authority and different organisations. A few organisations have the desire, vision, and well thought out plans of action to mobilise and impact government. It is mind-blowing to watch how policy can be impacted and new legislations laid out on issues influencing women.

The job of media in organisations, as another plan, includes communication, advancement, promotion, activism, and public impact. Organisations choose media tools in view of their convenience in connection with their ideal interest groups and practices. While conventional media channels were not as often as possible used by organisations and were powerful as far as arriving at their advertisement's objectives, online spaces significantly affected individuals. Conventional media was for the most part used when the target group was older ages or government officials, whereas organisations used different types of social media to address, appeal to, and communicate with more youthful ages. This virtual space represents a significant milestone permitting women to express themselves, upgrade their visibility and have their voices heard. Women, who are in some cases a marginalised group in Algeria, have been mobilised in huge part thanks to virtual networks. Numerous initiatives could have gone unnoticed if it hadn't been for the mentioned spaces. Besides, religion will generally be an authentic procedure of moving toward individuals and achieving change in this region. It is incorporated into every organisation's activities or messages in a special way. All non-governmental organisations state that religion is essential to them, whether it is expressed straightforwardly through messages and figures or basically through values. Organisations largely consider that not Islam itself is not to be faulted for the limits put on females in Algerian culture, but instead individuals' translation and the thinking linked with them. Discourse related to religion has been employed by these organisations to establish authenticity and gain consideration, yet it has likewise been used to empower females from the inside.

Non-governmental organisations frequently employ appropriate religious and cultural frames, keeping away from the term 'empowering,' regardless of whether they believe in its significance and seek to accomplish it. This reasoning and avoidance of using the term explicitly did not align with the public's perception of empowerment, along with the use of its discourse, which terminology is opting to promote. Furthermore, skill development is one more type of plan, as a functional understanding of empowering, and participation among people inside organisations. The two strategies were assessed well and as adding to the organisations' general advancement. One more aspect: the progressions that have happened according to the status and freedoms of women, as seen through the points of view of the interviewees, the constraints to enabling women that remain in Algerian culture throughout the study. The investigation demonstrated the progressions in females'

position and freedoms in Algeria during the last years, social boundaries and corruption were found to be the two significant obstructions to the advancement planning.

Empowerment is an ongoing process. Algerian NGOs regarded themselves as more than just mediators; they saw themselves as facilitators of local-level activism and power, as well as empowering agents. Furthermore, Algerian non-governmental organisations aspire to be able to rewrite social and legal conventions, establish a broader platform for themselves, and challenge established social norms. In Algeria, organisations work in a challenging atmosphere that has amplified numerous issues. As a result, more positive and practical initiatives are required to carry out the mission of promoting basic rights and empowering women. However, women in Algeria still face social, and cultural restraints, and many women have called for more changes and measures to overcome all obstacles. The number of accomplishments made by women in such socially constrained environments, as well as how Algerian women's organisations have used their planning to great effect, has been noteworthy.

To sum up, the link between gender and various types of societal oversights is alarming. Women are change agents in any society, shaping the happiness of upcoming generations. They are seen as the finest allies for policymakers seeking to better women's socio-cultural and economic position. The state should enhance its organisations to attain the goals, and it is the responsibility of such organisations to effectively implement the plans. We have attempted to offer clear descriptions and explorations of each idea in an understandable manner. In brief, everything has been taken into consideration to develop our analytical framework. We hope that we achieved this successfully and that individuals who are already familiar with such studies get a taste for more fascinating questions - inquiries for future study.

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Appendices

Appendix A

Interview Guide

Interviewee name:..... Date and Time:.....

Interview..... Duration.....

Note for respondents

The Department of English at Mostaganem's Abdelhamid Ibn Badis University is conducting a study titled "The Discourses of Women's Empowerment in the Case of Algerian NGOs Strategies." Your valuable information and recommendations are needed for this research. These information and recommendations will be beneficial. All of the information you provide will be kept totally confidential. Your cooperation will be greatly appreciated.

About the NGO. Establishment/ Founder:

Mission and goals.....

Services.....

Courses and workshops (what, by whom)

Events and visitors.....

Population to be targeted.....

Funds.....

Creating Partnerships

Primary backers (elites, academics)

Kind of assistance.....

Relation with another org. (local, International)

Partnerships.....

Government (Ministry) Relation.....

Media Tools.....

The benefits and drawbacks.....

Visibility and representation.....

Women's Issues.....

Women's Empowerment Impression.....

Concepts and terminology (empowerment, rights)

Men's relationships.....

Societal transformation.....

Challenges.....

Religion Significance.....

Employment of passages/interpretation.....

Religious
figures.....

Credibility.....

The driving force.....

Personal information: Age: 20 to 39 40 and above

Education.....

Contact Address.....

Appendix B

Participant Form of Consent

Title of Research: The Discourses of Women's Empowerment the Case of Algerian NGOs Strategies.

I affirm that I have read and comprehended the information describing the study project and that I have had the opportunity to ask questions about it.

I understand that my involvement is entirely voluntary, and that I am free to withdraw at any moment, for any reason, and with no negative consequences. Furthermore, if I do not like to answer any specific question or questions, I am allowed to reject.

I am aware that my answers will be kept totally confidential.

I understand that my name will not be associated with the study materials, and that I will not be named or recognisable in the research report or reports.

I consent to having my data gathered and used in future research.

I consent to have my interviews audio recorded.

I accept to participate in the mentioned research study.

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Appendix C

Questionnaire for recipients/ beneficiaries

Dear Clients, beneficiaries,

This questionnaire makes part of a research for a doctoral degree on The Algerian NGOs Strategies in Women's Empowerment. Your opinion as an Algerian Public is very significant.

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

Section One: The Respondents' Characteristics

Sex: Masculine Feminine

Age group (below 40, above 40):

Educational level

Marital Status:

Education:

Occupation:

Section Two: Events and Guests

1. Do your event attendance contingent on the presence of speakers?

Yes

NO

Sometimes

Don't know

2. Do you favour the speaker or guest would be

Elites

Professional and academic qualification

Religious figure

Celebrity

Don't know

Other.....

Section Three Media

3. What is your opinion of the media's current role in women's issues?

Tool for expression

Tool for change

Tool for communicating and recruiting efforts

Tool for gaining knowledge

Tool for raising awareness

Tool for investing time

Not an important tool

Don't Know

Other.....

Section four Religion

4. To what extent do NGOs make use of religious expressions?

Always

Most of the time

- Often
- Sometimes
- Don't know

5. An announcement on religious philanthropic objectives:

- Adds to the NGO's credibility
- Adds to society's acceptance of NGOs
- Attracts more people to NGOs
- Is favourable in general
- Does not make a difference to NGOs
- Don't know if this makes any difference or not

6. Is it necessary to bring up religion when discussing women's issues, in your view?

- Very important
- Important
- Neutral
- Not important
- According to the issue
- Don't know

Section five Public Women's Empowerment and NGOs Perceptions

7. What are your views on the concept of "women's empowerment"?

- It is a Western import
- It is regularly used
- It is practical and useful
- It is not a favourable term

It is unclear and vague

It is new to this society

I don't know

8. What do you think of the general public's perception of women's NGOs?

There are many in support of them

It depends on their orientations

Some are against them

Some blame them for provoking women

I have not noticed any strong opinion

Other.....

Section Six NGOs Impact

9. What are your views on the impact of NGOs on the lives of women?

<input type="checkbox"/> Raise awareness and knowledge
<input type="checkbox"/> Contribute to developing and changing society
<input type="checkbox"/> Building skills and capacity
<input type="checkbox"/> Financial assistance
<input type="checkbox"/> Gaining more confidence and self-esteem
<input type="checkbox"/> Help them to meet other women
<input type="checkbox"/> Don't know
<input type="checkbox"/> Other
<input type="checkbox"/> Make good use of their spare time
<input type="checkbox"/> Pressuring tool to enhance women's status

Other.....

Section Seven Men's relationships, Changes and Challenges in women's NGOs

10. Do you think males should be consulted and involved in women's NGOs to?

<input type="checkbox"/> Be a useful factor
<input type="checkbox"/> Be important for their expertise
<input type="checkbox"/> Add to their credibility
<input type="checkbox"/> Be acceptable
<input type="checkbox"/> Be unfavorable

11. What are your thoughts on recent changes in women's rights?

<input type="checkbox"/> Promising
<input type="checkbox"/> Good
<input type="checkbox"/> Crosses some religious boundaries
<input type="checkbox"/> Not at the desired level
<input type="checkbox"/> More organisation and legislation are required
<input type="checkbox"/> No particular impact
<input type="checkbox"/> Don't know

Other.....

12. What are the primary challenges that Algerian women face?

<input type="checkbox"/> Balancing home and work responsibilities
<input type="checkbox"/> A lack of awareness over the importance of their roles
<input type="checkbox"/> The confusion between religion and tradition
<input type="checkbox"/> Women's ignorance about their rights
<input type="checkbox"/> The ambiguity of women's laws and legislation
<input type="checkbox"/> Women have not been given enough trust to carry out their responsibilities

<input type="checkbox"/> Dealing with official procedures without male guardians
<input type="checkbox"/> Lack of enough information for women
<input type="checkbox"/> Mobility and transportation problems
<input type="checkbox"/> Women are viewed as being inferior by some people
<input type="checkbox"/> Don't know

Other.....

Résumé

Ces dernières années, les rôles privés et professionnels des femmes dans le pays ont été transformés par le changement social, qui a généré de nouveaux espaces et une plus grande visibilité pour les femmes. Cette recherche doctorale analyse plusieurs stratégies, utilisées par les organisations non gouvernementales algériennes. L'étude vise à examiner certaines des approches féministes utilisées dans les ONG de femmes. Plus précisément, il vise à examiner la question complexe de la planification de l'autonomisation dans les organisations algériennes. Une approche à méthodes mixtes a été utilisée dans l'étude, qui comprenait des entretiens avec les participants et la distribution de questionnaires. Les femmes sont autonomisées en utilisant différentes stratégies. Les organisations algériennes utilisent cinq techniques principales pour renforcer leur influence. Ce sont les suivants : événements et visiteurs, médias (presse écrite, électronique et médias sociaux), nouvelles entreprises avec des entreprises et des sponsors de premier plan, religion, formation de partenariats et définition des problèmes des femmes. Les décisions de nombreuses ONG concernant ces stratégies sont influencées par les croyances religieuses. Les résultats ont montré que la religion a un impact très significatif sur le fonctionnement et la structure des organisations non gouvernementales. De plus, les résultats ont révélé que le concept d'autonomisation a des visions très contradictoires, qui montrent le changement de la société et de ses normes. Enfin, l'étude se concentre également sur les obstacles auxquels les ONG sont confrontées tout en mettant en évidence l'autonomisation des femmes. Par conséquent, la recherche met en lumière la nécessité d'élaborer des politiques concernant la question à l'étude. Il est suggéré de déterminer l'impact de l'autonomisation et de la démocratie de genre en Algérie.

Mots clés : Discours, ONG, Stratégies, Autonomisation des femmes.

ملخص

تغيرت الأدوار الخاصة والمهنية للمرأة في البلاد من خلال التغيير الاجتماعي في السنوات الأخيرة، مما أدى إلى ظهور مساحات جديدة وظهور أكبر للمرأة. تحلل هذه الأطروحة العديد من التقنيات والتكتيكات التي تستخدمها المنظمات الجزائرية غير الحكومية. تهدف الدراسة إلى إلقاء نظرة على بعض المقاربات النسوية المستخدمة في المنظمات غير الحكومية النسائية. بتعبير أدق، تهدف إلى دراسة القضية المعقدة لتخطيط التمكين في المنظمات غير الحكومية الجزائرية. تم استخدام نهج مختلط الأساليب في التحقيق التجريبي، والتي تضمنت إجراء مقابلات مع المشاركين وتوزيع الاستبيانات. الزوار والأحداث، وخلق الشراكات، والإعلام، والدين، وتأطير قضايا المرأة هي من بين الاستراتيجيات الرئيسية الخمس التي تستخدمها المنظمات غير الحكومية الجزائرية لتعزيز تمكين المرأة. تتأثر قرارات العديد من المنظمات غير الحكومية حول استراتيجيات تمكين المرأة بالدين. حددت النتائج ذلك باعتباره تأثيرًا حاسمًا على المنظمات غير الحكومية. علاوة على ذلك، كشفت النتائج عن آراء متضاربة حول مصطلح "التمكين"، مما يعكس التغيير الاجتماعي في البلاد والأيديولوجيات السائدة في البلاد. أخيرًا، توضح الأطروحة التحديات التي تواجه المنظمات غير الحكومية في تعزيز تمكين المرأة، والتي تنعكس في كل من مراجعة الأدبيات والنتائج التجريبية للبحث. وبالتالي، تقترح هذه الدراسة أن مسألة تمكين المرأة ينبغي أن تكون أولوية في صنع السياسات. يُقترح تحديد تأثير تمكين المرأة وديمقراطية النوع الاجتماعي في الجزائر.

الكلمات الدالة: الخطاب، تمكين المرأة، المنظمات غير الحكومية، الاستراتيجيات