

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
BDELHAMID IBN BADIS UNIVERSITY – MOSTAGANEM
FACULTY OF FOREIGN LANGUAGES
ENGLISH DEPARTMENT
FILIERE ENGLISH



MSTER'S DEGREE IN
"Sociolinguistics and Gender Studies"

A critical discourse analysis

**The discursive framing of Street harassment at Algerian universities
the case of: Tiaret and Oran**

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2018

Dedication:

This paper is dedicated to my parents who have always encouraged me, to you: Mom and Dad,
I say, thank you. I Love you and may God reward you abundantly!

To my grandmother and grandfather without their blessings I wouldn't have been able to be
where I am today.

It was my supervisors' support and my personal sacrifices assisted by ethical
values, that defined my life and I will always appreciate it.

I also dedicate this dissertation

To my fiancé Abd el Basset, who instilled
in me the importance of learning, self-sacrifice,
the value of hard work, respect for self and others,
and the need to be generous in every events of my life.

Without forgetting my brothers: BachirNoureddine and Banoutaleb.

To my lovely sister: Chocha, Aram, Doudou.

Amouna, Achraf, Nidal

who create lovely

atmosphere.

Acknowledgments:

Like all other researches, my educational work would not have been possible without the God's reconcile.

Also, words cannot express enough my great thanks, appreciation, and respect that I have towards my supervisor Dr. Benmeghrouzi Fatima Zohra for her help, direction, guidance, and support and my honourable juries' members Ms. Bentamra and the great Mr. Molay Hacene who was a torch of hope, particularly, May God bless and reward you abundantly for your kindness. Also, I will never thank enough Dr. Benkhrouf Moustafa, Miss, Fatima Benabdallah for being wonderful guiders.

I would also like to express my gratitude to the director and the Head Master of Internal Security at the University of Mohamed Boudiaf Oran, the agents who took the time to participate in this project. I owe thanks to the Directorate of University Services Selman Chaaban Belkaied Oran, who received me in their campus.

Finally, I would like to thank my family for their material and moral support, and understanding and Abd el Basset, for being you too. Without you; this work would not have been possible.

Abstract:

In public spaces, women face all kinds of distribution in form of vulgar words and sarcastic comments which is called street harassment. This dissertation aims to shed light on the previous term, where my objective is to show the language used by the harasser and how such a problem like street harassment makes language critical and used in ugly way by showing how sexist language is. A semi-structured interview and participant observation were well prepared for this purpose, where I reviewed forty persons from two different states: Tiaret and Oran, in order to collect as many expressions of harassment as possible. Through a critical analysis of two major CDA frameworks: Van Leeuwen's representation of social actors and Van Dijk's theory of ideology, the language of the harasser has been analyzed in order to understand the hidden ideologies behind the discourse of the harasser. The interview's results from 40 participants indicated that the harasser uses two different discourses: first; violent discourse to prove his dominance in the Algerian society, second; gentle discourse in order to attract the Algerian university student, whereas the observation's result clearly showed that both veiled and non-veiled students have been harassed. The implication of the results, limitations of the study, and future direction were discussed.

Key words: Street harassment, CDA, ideology, social actors, harasser, discourse, dominance, violence.

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Table of Phonological Symbols

the phonological symbols	Gloss
/ʔ/	أ
/b/	ب
/t/	ت - ط
/θ/	ث
/dʒ/	ج
/h/	ح
/x/	خ
/d/	د
/b/	ذ
/r/	ر
/z/	ز
/s/	س - ص
/ʃ/	ش
/d/	ض - ظ
/ʕ/	ع
/ɣ/	غ
/f/	ف
/k/	ق - ك
/l/	ل
/m/	م
/n/	ن
/h/	ه
/w/	و
/j/	ي
/a/	اَ
/u/	اُ
/i/	اِ
/g/	ق
/p/	پ
/v/	پ

List of abbreviation:

SH: Street Harassment.

CDA:Critical Discourse Analysis.

Q: Question.

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General

Introduction

General introduction

As we know street harassment is a common problem. But it is a frequent presence in the campuses and remains a hated topic in the Arab countries, especially in the Algerian University.

It is called street harassment because it happens on the street (a public place) where a man stalks a woman through a series of vulgar words or gestures aims at forcing her to respond to him, where he deals with her as a personal sexy object.¹

The topic of this paper is one of CDA directions; it deals with the major expressions used by the harasser as a means of marginalizing women, and tries to shed light on the hidden ideologies that are embedded within the words of the harassers. In sum, it aims to analyze and understand the nature of the language of the harasser. The goal of this dissertation is three-dimensional, first, to shed some light on the language of the harasser; second, to detect the hidden ideologies between the words of the harasser; finally, to try to understand the harasser's point of view towards the Algerian university student who has been called: /ldzamiŝija/... الجامعية or the university girl, /ŝumri/ عمري or my life, /ŝajniŝija/ عينييا or my eyes.

- The study sought to test the following research questions:
 - 1- Which kind of discourse the harasser uses in order make women feel guilty?
 - 2- On what basis are the terms chosen by the harasser?

- In this research work three hypotheses are put forward:
 - 1- The harasser may use violent discourse in order to prove his dominance on women.
 - 2- The harasser may focus on the body image of the university student.

The sample for this study was selected from the population of 40 persons from Tiaret and Oran consists of male and female students, agents, bus drivers of the residence, from various ages. The measuring instruments we shall use to achieve this study are: semi-structured interview, and participants observation based on the analytical approach concerns with two major approaches of CDA: Van Leewen's social actors, and Van Dijk's theory of ideology.

¹ Micaela di Leonardo, « Political Economy of Street Harassment », *Aegis* (Summer 1981): 51,52; quoted in Gynthia Grant Bowman, "Street Harassment and the Informal Ghettoization of Women," *Harvard Law Review* 106, no. 3 (January 1993): 524. See also Carol B. Gardner *By: Gender and Public Harassment* (Berkeley, 1995); Laura Ring, "Sexual Harassment and the Production of the Gender," *differences* 6, no. 1 (Spring 1994): 163. I am following the example of Bowman, "Street Harassment," 523 n. 31 in treating male harassment of gay men as the "subject of separate discussion."

The research consists of three chapters: one is theoretical and the others are practical. Chapter one is divided into two sections: the first section is a literature review of the concept SH concerning: naming, forms, and SH at the Algerian University. While the second section is about the critical study of language deals with CDA as: definitions and scope, major frameworks (Van Leewen & Van Dijk), in addition to: sexism and the exclusion of women from language. Moving to the practical chapters: chapter two is about instruments and procedures define the analytical approaches used in this work. The last chapter deals with analyzing data and discussing findings to finish this research paper with limitations and recommendations for the future research.

Chapter one

Theoretical

Framework

1.1 Introduction

We all have the right to move freely where we want, but some of the disgraceful behaviours from men towards us make us feel that this is a bit impossible. And this is what has been defined: Street harassment.

In order to go beyond the truth it is preferable to focus on CDA. This chapter is divided into two parts: the first one deals with street harassment as: literature review, naming and forms to conclude this part with SH in Algerian universities, whereas the second part is about a critical study of language and language and gender consists of: definitions and scope of CDA, Van Leeuwen's and Van Dijk's framework, language, ideology and power while the last section from the second part deals with how does sexism exclude woman from language, definition of sexist language, and close the first chapter with conclusion.

1.1Part one: Street harassment.

1.2.1 State of knowledge and literature review:

Until today, no one could explain exactly the widespread phenomenon street harassment, because, there are not many theories on this topic. (Scruton and Watson1998, Watson 2010, Hubbard 2004).

The 1990s is the most important period in which they wrote on street harassment. (Kissling 1991, Bowman 1993, Thompson 1994, and Gardner 1995). Where, Carol Brooks Gardner launched his book "Gender and Public Harassment (1995)" which is considered as the most cited work.

Gardner's period (1995) included many other writings depends on the tense relationship between men and women, and how women is oppressed directly by this sexually charged language. According to Kissling (1991:456), street harassment is "... a system by which males frighten and, through fear, control and dominate females", with fear of 'male crime' keeping women from public places.¹

¹ The reader should keep in mind that these writings were before web 2.0, with the internet becoming a new virtual space for harassment (e.g. catphishing, revenge porn, and cyberstalking). See Dockterman (2014) for more on #GamerGate, an online smear campaign that targeted female game developers.

In the other hand literature proposes us another sense of the term SH. When men see it just a compliment. Unlike women look at the subject as a violation of her sanctity and injuring her dignity and self respect publicly. (Quinn 2002, Livingston 2015).

In addition to the above suggestion, Some researches in criminology add that by street harassment men sought to test women and look for their reaction(if they fight or accept) (Thompson 1994).

According to Kissling (1991): SH can also called ‘stranger harassment’, and by virtue that the victim (women) is unaware of the intention of the harasser it is difficult to avert.

1.2.2 Designation street harassment

Bowman (1993), Thompson (1994), and Twerkheimer (1997) stated that: because the so-called ‘street harassment’ was an invisible term to many men, they couldn’t give it any name.

Bowman (1993), Kissling (1991), Twerkheimer (1997), and Thompson (1994) added that: It is takes the name of ‘Street harassment’ because it happens on the ‘the streets’. Then, SH gives woman the role of victim whereas a man is the sexual terror. This is why it is understood as a gender based harm,

By definition, street harassment is any verbal or nonverbal behaviour seeks to subvert women by creating "terrifying and terrible environment for her." (Śledzińska-Simon,2011).²

1.2.3 Street harassment forms:

Street harassment has many forms. The first one is verbal, which is defined by as all kinds of bad comments or compliments on women’s body, whistles, lip smacking, and kissing.

² Unless otherwise specified, all translations from Polish by Anna Studzińska

Usually, these comments begin gently, such as ‘show us your smile, baby!’ to become invasive questions like ‘where are you going baby?’ Livingston (2015) stated that in popular discourse we call these verbal gestures ‘catcalling’.

(Kissling 1991, Bowman 1993, Macmillan et al. 2000) also added another form of street harassment which is non-verbal, it exceeds the verbal harassment and represented in: masturbating, ogling, hissing, fumbling, touching, and stalking, among women called physical behaviour.

1.2.4 The reasons behind Street Harassment:

1.2.4.1 Psychological Oppression.

The street will be well genderized when Psychological oppression is there. In Frantz Fanon's categorization of psychological oppression of blacks in *Black Skin, White Masks*, Sandra Lee Bartky attributes women's psychological oppression to three major experiences they are as follow: stereotyping, cultural domination and sexual objectification.³

A. Stereotypes

It does not mind about the women's reaction nor their opinions on the subject, while it focuses on how men understand women in the way they want, which makes women accept harassment against their will.⁴

One man said: "every woman in the world wants to be thought attractive" and that a woman should "take it[a whistle] as a compliment if it happens to you."⁵

This speaker through his comment wants us to understand that: woman who want to be attractive and they are satisfied, and this attractiveness is assured by man's compliment , so, they should accept it in term of compliment instead of street harassment.⁶

³ Sandra L. Bartky, On Psychological Oppression, in **PHILOSOPHY AND WOMEN**33, 34 (Sharon Bishop & Marjorie Weinzweig eds., 1979) (quoting Joyce Mitchell Cook). While Bartky criticizes Fanon for focusing on black colonized men in his work, Bartky commits a similar offense by talking about women without acknowledging the differences between them. Throughout her work, she makes comparisons between the experiences of "blacks" and "women" without exploring the ramifications of being both.

⁴ **Id.** at 35.

⁵ Kissling & Kramarae, *supra* note 13, at 80.

⁶ See *infra* p. 149, for a discussion on the role of trust in street harassment situations.

B. Cultural Domination

woman's cultural domination is concerned in Street harassment. Coming back to Bartky's definition of culture he stated that it is "all the items in the general life of a people. While both men and women share the same culture, the subordination of women - a defining feature of culture- dominates women's understanding of themselves: To claim that we women are the victims of cultural domination is to claim that all the items in the general life of our people - our language, our institutions, our art and literature, our popular culture - are sexist; that all, to a greater or lesser degree, manifest male supremacy."⁷.

C. Sexual objectification:

According to some feminist's and psychologist's point of view, sexual objectification dues to the psychological effects that make woman think negatively about her body image given by society to her, especially when the dominant (men) treat her (women) as a sexual object.

1.2.5 The Resistance of Women towards street harassment:

Many people are ignorant of the horror that woman experience every day on the street by through the brutal harassment they are subjected to everywhere, and how they suffer to resist and go beyond the situation especially since society has made them a weak goal. Women are still being the victims of street terrorism against their willing.

Through the article of Carole J. Sheffield, it is clearly shown that: men are protected by violence as a means of imposing his hegemony and control over women. Where she stated: "Violence and its corollary, fear, serve to terrorize females and to maintain the patriarchal definition of woman's place (1984: 3)." Which means that: the main goal is to frighten women so, that they can easily control and overthrow them psychologically and physically. Still according to Carol: "Violence and the threat of violence against females represent the need of

⁷ Bartky, *supra* note 63, at 36.

patriarchy to deny that a woman's body is her own property and that no one should have access to it without her consent (1984:3)."

1.2.6 women's Fear and The effects of street harassment in public places:

A) Women's fear:

Because of the constant Street harassment which women are subjected to publically, women feel uncomfortable, and look at the street as unsafe place which is dominant by men (the harasser).

to deepen more in the subject, Hille Koskela and Kristen Day made their investigation in order to examine women's fear in public spaces resulting from men violence and street harassment. Koskela's findings show that: "by restricting their mobility because of fear, women unwittingly reproduce masculine domination over space" (1999, 113). Which means that: because of fear, women find themselves masquerading as masculinity in order to protect themselves.⁸

A) The effects of SH

In addition to women's fear, street harassment may also affects her and cause her anxiety and anger where, they feel lack of self-confidence and cannot face the world in the outside. And because of the repeated comments about their bodies, it may cause her a psychological node makes them feel guilty and ashamed of her body shape. And this is what have been affirmed by many researchers such as: (e.g., Polce-Lynch, Myers, Kliewer, & Kilmartin, 2001; Webster & Tiggemann, 2003).⁹

⁸ Gendered Contestations: An Analysis of Street Harassment in Cairo and its Implications For Women's Access to Public Spaces

⁹ THE RELATIONSHIP OF GENDER-BASED PUBLIC HARASSMENT TO BODY IMAGE, SELF-ESTEEM, AND AVOIDANCE BEHAVIOR

1.2.7 Victim identities

According to Kitzinger and Thomas (1995) and other researchers, and coming back to example, 38 Janoff-Bulman and Frieze, (1983); Morgen, (2001). we understand that some women refuse to identify themselves as the victim because they do not want to attribute the term powerlessness to them nor being weak.

1.2.8 The problem of passivity

Since women have been traditionally represented as weak and passive member in a men mad society, it is logical to identify her as a victim when this is related to some values of femininity.

To handle the situation, Roiphe (1993) suggests:

“Instead of learning that men have no right to do these terrible things to us, we should be learning to deal with individuals with strength and confidence. If someone bothers us, we should be able to put him in his place without crying into our pillow or screaming for help and counselling ... we should at least be able to handle petty instances like ogling, leering and sexual innuendo at a personal level” (pp. 101-102).

1.2.9 Street harassment at Algerian Universities

“Look, I want to be free, to go where I want, when I want, wearing what I want, without fear of public sexual harassment, full stop!” (Anonymous girl says).

The phenomenon of SH has recently increased, so that neither veiled nor veiled women will hear a series of words that pierce the ears of millions passing through the streets. It is either verbal or behavioural harassment by one of the sexes against the other at any psychological stage in order to form a relationship Social or emotional, and it is either through direct speech or by reference, these are some common words, do not be surprised that the contrasts today, such as surgery needs to prepare and Arrangements include: Wash Ayniyaa,

wash Lehlowa Zayn, Labes hzin, Wach Minoucha, LAmira ... etc, in addition to the ugly words that cannot be mentioned.

1.3 Part two: The critical study of language.

1.3.1 CDA definitions and scope:

Since long time ago, the researchers looked for a technique in order to analyze language and reveal the hidden linguistic characteristics embedded within written or spoken text to eliminate all forms of inequalities based on race, social class or sex among people especially women.¹⁰

Van Dijk (1998a) provided us the definition of Critical Discourse Analysis where he said: (CDA) is a field that is concerned with studying and analyzing written and spoken texts to reveal the discursive sources of power, dominance, inequality and bias. It examines how these discursive sources are maintained and reproduced within specific social, political and historical contexts.

While, Fairclough (1995) gave CDA another definition and stated:

“..By CDA I mean discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony..” (pp. 132-3)

Whereas the concept is clearly explained in Wodak’s and Meyer’s (2001) definition:

“CDA may be defined as fundamentally concerned with analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. In other words, CDA aims to investigate critically social

¹⁰ European Scientific Journal October 2013 edition vol.9, No.29 ISSN: 1857 – 7881 (Print) e - ISSN 1857- 7431

inequality as it is expressed, signaled, constituted, and legitimized, and so on by language use (or in discourse). (p. 2) Furthermore, Scollon (2001) defines CDA as “a program of social analysis that critically analyses discourse - that is to say language in use - as a means of addressing social change”. (p. 140)

In a simplified manner, CDA attempts to create transparency between discourse practices, social practices, and social structures.

1.3.2 CDA frameworks:

In order to understand the quadruple relationship: language, society, power, and ideology, CDA could provide some approaches. One of The most important researches has been done within CDA defined as: Van Leeuwen’s representation of social actors, in addition to Teun van Dijk, whose framework called cognitive psychology aims to uncover all the ideologies are hidden and shaped in our memories as it is mentioned below:

A) CDA Framework by Van Leeuwen

Its name “Leeuwen’s (1996) representation of social actors” goes back to the decisions of powerful organizations in term of whether including or excluding them from the centre of power. Van Leeuwen in his representation of social actors tries to explain how we can represent them within a discourse. So, when power structures affect on the production / reproduction of knowledge and also affect on the identity of the members, CDA will be created.¹¹

B) Van Dijk framework:

Theory of ideology is Van Dijk’s famous framework that attempts to regulate various ideological ideas. In defining ideology Van Dijk, (1995) states that: “Ideologies usually control the thoughts of a social group which then represent the basic social characteristics of a group based on their identities, goals, norms, values, positions and

¹¹ International Journal of Humanities and Social Science Vol. 1 No. 16; November 2011

resources In the respect of ideological consumption both cognitive and social factors are involved in this process”

1.3.3 Language, ideology and power

In studying the relationship between language, ideology and power, Heberman, (1973) said that: CDA tries at demystification the problems created by the relationship between ideology and power.

a) Concept of ideology

In Heberman’s (1973) definition of ideology he stated that: “Ideology is a system of ideas which constitutes and pilots the large power blocks of our society”. Language is the heart of ideological forces by virtue that it aims to validate the relations of organized power.

According to Augoustinos 1998, Farr & Moscovici 1984, and Fraser and Gaskell 1990: Ideologies in political science called belief systems or social representations of any type. So, these beliefs are not personal, but they are shared by groups. And this is what is clearly confirmed by Van Dijk, (1998b): “Ideologies as special forms of social cognition shared by social groups form the basis of the social representations and practices of group members, including their discourse, which at the same time serves as the means of ideological production, reproduction and challenge”

b) Concept of power

Understanding of the nature of social power and dominance is another important point in CDA. In this situation Wodak (1989) wrote that: “CDA chooses the perspective of those who suffer most and critically analyses those in power, those who are responsible, and those who have the means and the opportunity to solve such problems”

Whereas Atawneh (2009) noticed:

“Critical discourse analysts are interested in breaches of laws, rules and principles of democracy, equality and justice by those who wield power, i.e. power abuse, for which the term "dominance" is used.”

To put it simply, the analysts of critical discourse aim to understand the role of the construction of written or spoken discourse or communicative events in the transcription of knowledge. (Van Dijk, 1993)¹²

1.3.4 Language and Gender

Three major books introduce the relationship between language and gender during the 1960s and 1970s are: *Male/Female Language* (Key, 1975), *Language and Women's Place* (Lakoff, 1975), and *Difference and Dominance* (Thorne & Henley, 1975).

(Bell, McCarthy & McNamara, 2006) argued that: “Gender concerns with the roles of women and men given by the society”, where their roles are changed depends on the society, by virtue that each society gives different roles to the both.

Females and males are treated differently. Where, Females are given negative characteristics such as passiveness, weakness, dependence, and emotionality; while, males are known as the dominant members and they are given the positive characteristics such as strangeness, activity, independence (Ho, 2009). Wilson (1991:6) added that: These properties are not natural, but are socially and culturally supported. [emphasis added].

1.3.4.1 Discrimination at the level of discourse:

No one denies that men and women are very different. Males are stronger than females concerning their different voice characteristics

Females use “woman talk” in society and this is a foregone conclusion according to the feminist Professor Robin Lakoff. And she added that because of Women’s way of speech they deny themselves the access to power.

¹² shafieesaede@yaho.com

Don Zimmerman and Candace West (1975) in their early study found that women face the interruptions in mixed-sex conversations by men, where, by interrupting women men aim to make them invisible, and denying their right as active members.(Swann, 231)

1.3.4.2 Women's exclusion from language: Sexism and sexist language:

A young man and his father are in an auto accident; the father is killed and the young man is rushed to the hospital. The surgeon, upon entering the room and seeing the patient, exclaims, "Oh my God, I can't operate; it's my son!" How is this to be explained? (p. 436)

The surgeon of course is the young man's mother. but this answer cannot be easily accepted because it is impossible for a listener to think that the word surgeon may refer to "female".

Sexism, by the way, is the use of language in order to discriminate against women.

And as Mills, (2008: 1) stated: "It is, just like racism and other discriminatory forms of language, stems from larger societal forces, wider institutionalized inequalities of power and conflict over who has rights to certain positions and resources".

In summary, sexism is continuing fighting between the sexes. For example, the above statement show us how language is sexist because by hearing the word surgeon the listener automatically will think that the word refers to a men and the possibility of women is a bit possible,cause culturally women is considered as emotional creature who is controlled by emotions rather than brain and the word surgon demandes the opposite.

In other definition, Stanley (Kramarae & Treichler, 1985) defines sexist language as "one of the most powerful means of perpetrating masculinist interpretations of the world, including the view that women are inferior, passive, and, by definition, subordinate to males" (p. 412).¹³

¹³ Sexism in the English Language *Margaret Piercey*

1.3.4.3 Sexist Language in Arabic:

Women in Arab societies are considered as a silent element and this is due to their way of speech which is hard to understand or recognize. This silence may take several forms. for example in the Arabic societies and one of them is Algeria, the society kills femininity and draws a masculine form of women. Let's talk about speech for example: oftentimes, speech does not always mean what a -speaker is talking about, clearer, father in the outside never says my wife or call her by her personal name, but he call her /dar/ or home. In this case home refers to the wife which is not allowed to be said in the traditions of the Arabic societies.¹⁴

1.4 Conclusion:

The term street harassment consists of: "harassment" with "street" to understand that this intended type of harassment happens in a public place (the street). Where woman feels uncomfortable and cannot move freely. Dealing with Critical discourse in street harassment in public places makes us understand how space is unequal and sexualized.

¹⁴ Sexist Language in Arabic: The Case of Qatar University Academic and Administrative Staff By: Dr. Noor Sultan Aleasa

Chapter two

Research

Method

2.1 Introduction:

This chapter describes the design of this study; the main focus is to propose the methods used to analyze the language of the harasser. Due to differences in the understanding and definition of SH across culture and ethnicity, two basic CDA frameworks proposed by Van Leeuwen, Van Dijk, have been presented. Whereas data were collected through two means: cover participant observation in Oran and Tiaret campuses, and semi-structured interview in the same context.

2.2 The context of research: Harassment at the Algerian campus:

Although I live in the campus of Houari Boumediene 2200 beds (Mostaganem), and I had all the means to apply my observation there, but I chose to travel to two other states so that I can collect different terms since the two states have two different dialects. Since the research is about street harassment discourse in Algeria, I preferred to do it in two campuses: the first was in Tiaret called: Saidi Mohamed, and the second in Oran called Selmani Chaaban. I chose Tiaret because it is close to my house, while I chose Oran because it is one of the biggest states in Algeria.

2.3 Methodology:

2.3.1 CDA frameworks:

To put the analysis of the hypotheses easy it is better to use CDA as a valuable tool it has been used as a basic discipline in education to provide answers to questions about the relationships between language, society, power, identity, ideology, politics, and culture. Moreover, the utmost objective of any CDA study is to unravel the underlying hidden agenda that is left implicit in the discourse.

Van Dijk (1997) is a prominent figure in studying CDA; he defines critical discourse studies as a new multidisciplinary discipline for the analysis of written and spoken texts in the humanities and social sciences. Discourse analysts want their recipients to play an active critical role when exposed to a text and do not just the "tip of the ideological iceberg" (Van Dijk, 1997).

2.4 Models of the study:

Since the study is one of CDA, directions a mixed methods approach was utilized which will be discussed in the following subsection:

2.4.1 Van Leeuwen's Framework

In order to analyze the ways through which social actors were represented in the language of the harasser, the researchers applied a critical discourse analysis, and analytical models. One of them was Van Leeuwen's framework (2008), a comprehensive framework in CDA that is based on a socio-semantic inventory. According Van Leewen, social actors can be represented, verbally or visually. The network shows whether the social actors were excluded or included; whether through rearrangements different roles were assigned to different social actors; and whether any substitutions were used in their representation.

1. Activation:

Social actors can be activated as the active dynamic forces. Since social actors assigned in their roles these roles or actions would be more meaningful when these actions are identified, based on some features such as activation.

2. Passivation:

Passivation occurs when social actors are represented as being the recipient.

3. Subjection:

Social actors can be subjected when they are represented as objects in the representation.

4. Identification:

In this case social actors are defined in terms of "what" they are including: age, gender,, class, wealth , ethnicity, religion, and so on.

5. Physical Identification:

Referencing social actors via their physical appearances in order to distinguish them within a particular situation. Physical identification includes the Use of nouns that indicate physical appearance. Example: vintage, brunette, the use of adjectives: short, the use of prepositional phrases "with or without", example: *with long hair*.

6. Relational Identification:

Referring to social actors via their personal relationships, kinship or work relations by using closed sets of nouns like friend, mother, and wife. Example: *my friend*.

7. Personalization:

Representing the social actors as a human being or not, referring to them by proper names or nouns and personal or possessive pronouns.

8. Objectivation:

Occurs when social actors are represented by referring to a place or something closely related to being with their person or the activity in which they are represented.

9. Indetermination:

Indetermination is typically realized by indefinite pronouns such as: ('somebody', 'someone', 'some', 'some people') used in nominal function.

10. Nominalization: Uses a unique identity or name for social actors.⁸**2.4.2 CDA Framework by Van Dijk**

Van Dijk's Framework (1997) presented some illustrations of the categories he believed to be important in carrying out CDA studies. He asserts that the main point in the analysis is to show how different ideologies are expressed in different types of structures. There are hundreds of these categories, so we chose a small as shown below.

1. Actor description (meaning):

Our ideologies will define how actors in speech are described. Accordingly, if we divide them into members of the group and outside the group, the former members will be neutral or positive, and the other members negative.

2. Authority (argumentation):

People of different ideologies cite different authorities.

3. Categorization (meaning):

It occurs when people are classified based on their social affiliation, ethnicity, etc.

⁸International Journal of Foreign Language Teaching and research Volume 4, Issue 13, Spring 2016

4. Comparison (meaning, argumentation):

In contrast to racial discourse, this external group is negatively compared to positive groups. In an anti-racist interview, we may compare negatively between our country or our government with repugnant and undemocratic regimes

5. Disclaimers (meaning):

Disclaimer is the ideological basis for positive self-presentation and other negative supply strategy.

6. Irony (rhetoric):

Charges are more effective in the forms of irony than when they are mentioned directly

7. Polarization (meaning):

the expression of polarized perception happens In the classification of individuals within the group (the self / us) and the external group (others / them),

8. Vagueness (meaning):

Sometimes, writers or speakers use blurred expressions because they do not give enough information or do not mean what they exactly say.

9. Victimization (meaning):

To focus on the bad characteristics, is to distinguish between external groups and groups in polarization.

10. Euphemism (rhetorical, meaning):

Extensive devices are used to beautify social facts that may be offensive to members of society (such as sex, supernatural nature, death)⁹.

2.5 Means of data collection and population sampling:**2.5.1 The Interview**

Gill et al., (2008) define this approach as an interview that has several key questions that help to define the areas to be explored, but also allow the researcher the flexibility to pursue an idea in a response in more detail; this is a medium between structured and unstructured interviews. We chose a semi-structured interview because it allows informants the freedom to express their views in their own terms.

⁹ International Journal of Foreign Language Teaching and research Volume 4, Issue 13, Spring 2016

2.5.1.1 The interview study:

It is the first means used to collect data. Informal discussions with a range of people. An initial set of possible questions were prepared in this semi-structured discussions with individuals to get of a sense of whether the wording of questions was easily understandable and whether they tapped in to relevant issues.

Participant recruitment began with a meeting where I outlined the focus of the study and explained what participation would include. All participants were informed that the interview would be audio taped and transcribed and that I would remove any identifying information such as names, place of work and so on. We asked students' permission before recording them, and they were given my phone number to call me if they decide any changes or add. The students' recordings were achieved in the University, the campus, and on the street.

2.5.2 The observation:

Participant observation is a variant of natural observations where the researcher joins the group and becomes part of in order to get a deeper insight into their lives.

Leon Festinger used this approach in a famous religious study into a cult who believed that the end of the world is closer. He joined the cult and studied how they reacted when the prophecy did not come true.

One of participant observation forms is cover observation. Covert is where the study is carried out 'under cover'. The researcher takes a false identity and role, usually posing as a genuine member of the group.¹⁰

2.5.2.1 The observation study:

The second methods of data collection have been based on participant observations. In this study personal observations represent some of the expressions because it is difficult to record the harassers and picture them in the same time, so, I chose to use a covert observation, and take a false identity and role. I had to play the role of a girl living once in: Oran and other in Tiaret's campus where I deliberately go out many times with different looks (veiled and non-veiled) to be able to count the possible words used by the harasser against me as student and against other students.

¹⁰ McLeod, S. A. (2015). Observation methods. Retrieved from www.simplypsychology.org/observation.html

Recording of Data

In all observation studies, an important thing the researcher must know is how to record his data, usually including the sampling method. For our study, we use the following sampling method:

- **Instantaneous (target time) sampling:** The observer decides in advance the moments that are pre-selected when making the observation and records what is happening at that moment. Everything happening before or after is not included.¹¹

Conclusion:

Language tends to reflect and construct ideology. Therefore, we chose CDA as an appropriate method for the detection of biased language, and can be used as a powerful device for analyzing both Van Leeuwen's social actors and Van Dijk's theory of ideology, and to examine the function of language as social actors and show the embedded ideologies within the language of the harasser. The present chapter also attempted to explain the means of data collection and sampling population. In terms of data collection, the study randomly selected data through semi-structured interview and cover participant observation, while the participants have been chosen from the context (Oran and Tiaret campus). Both the interview and the observation gave us valuable and helpful information will be analyzed and discussed in the following chapter.

¹¹ McLeod, S. A. (2015). Observation methods. Retrieved from www.simplypsychology.org/observation.html

Chapter three

The Analysis of

Data Collection

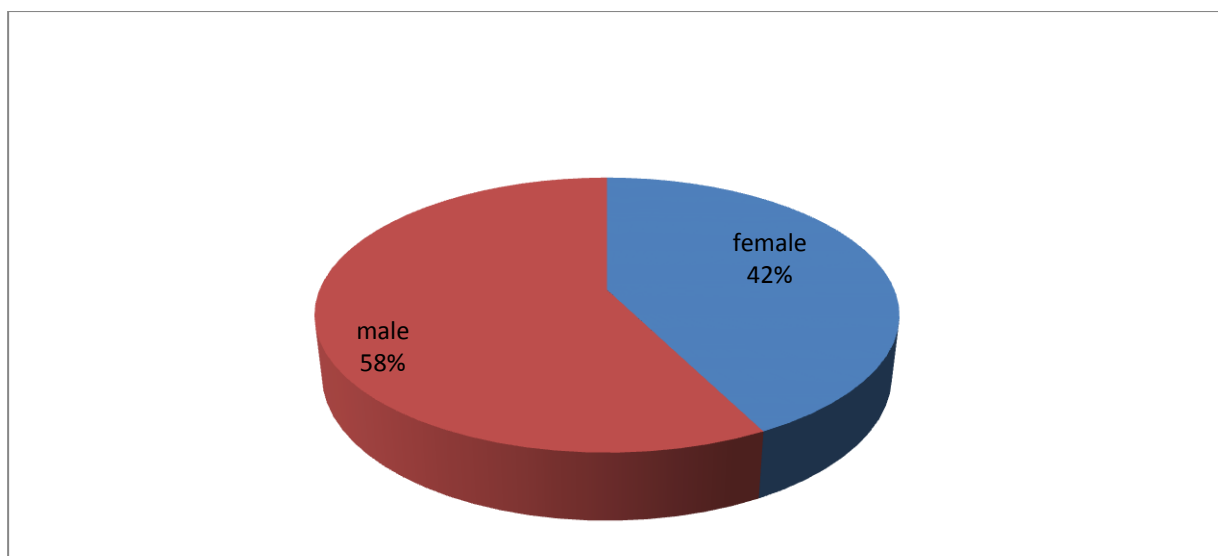
3.1 Introduction:

As it mentioned in the previous chapter this study takes a critical discourse analysis approach to analyze the language of the harasser. To gain optimal result, this chapter employs two mixed method: first; to represent the linguistic representation of male and female social actors, and then to explain the main ideologies embedded in the language of the harasser, based on the analytical framework of Van Leewen's (1996), and Van Dijk's theory of ideology. And discuss the results by comparing them with the null hypotheses have been suggested previously.

3.2 The analysis of the interview:

Table 3.2.1 The total number of participants:

Participants	Number	Percentage
Male	23	57%
Female	17	43%
Total	40	100%

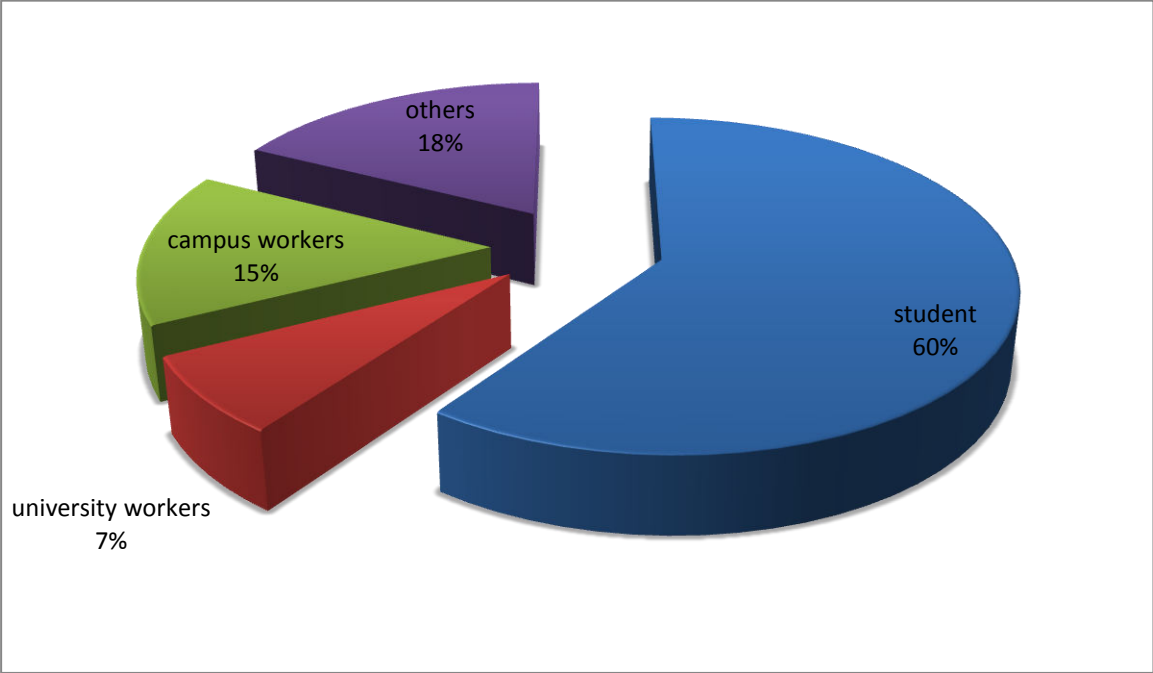


- **Figure 3.2.1:** The total number of participants.

Table 3.2.2 Self introductions:

	number	percentage
students	24	60%
University workers	03	7%
Campus workers	06	15%
Others	07	18%

- In the second Q the interviewed were asked to introduce themselves in order to classify them.

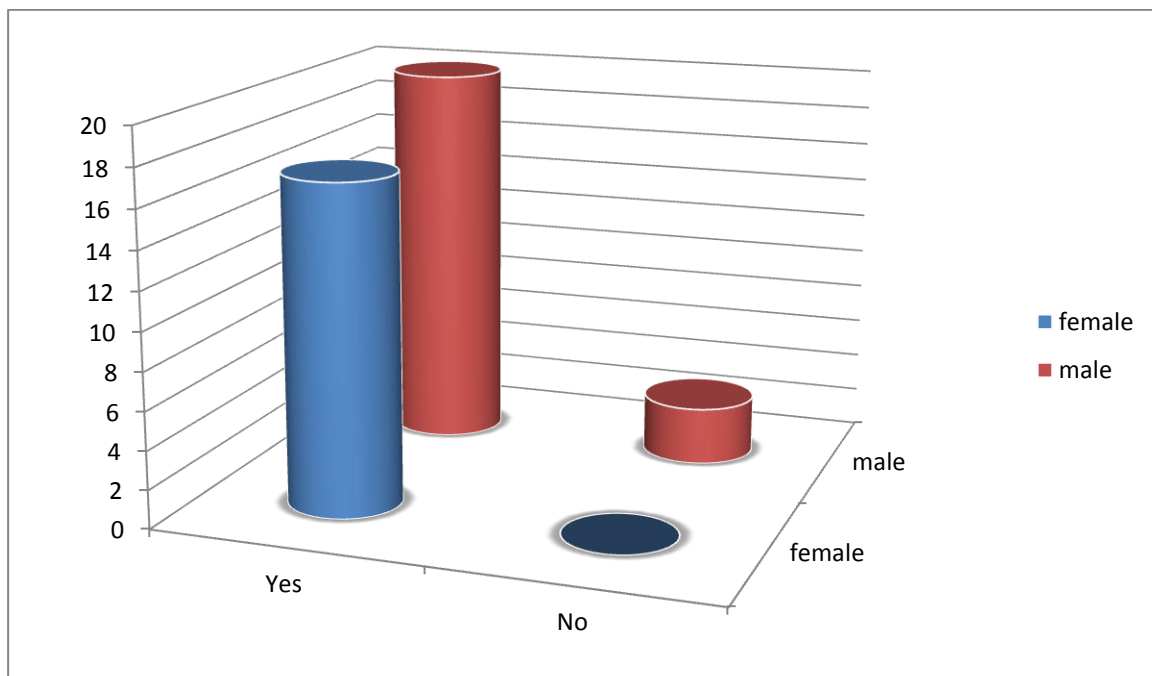


- **Figure 3.2.2:** Self introduction.

Table 3.2.3 Experience of the phenomenon of street harassment:

	Responses				Total	
	Yes		No			
Female	17	100%	0	0%	17	100%
Male	20	86.95%	3	13.05%	23	100%

- In the third Q the participants were asked if they experienced the phenomenon of SH.

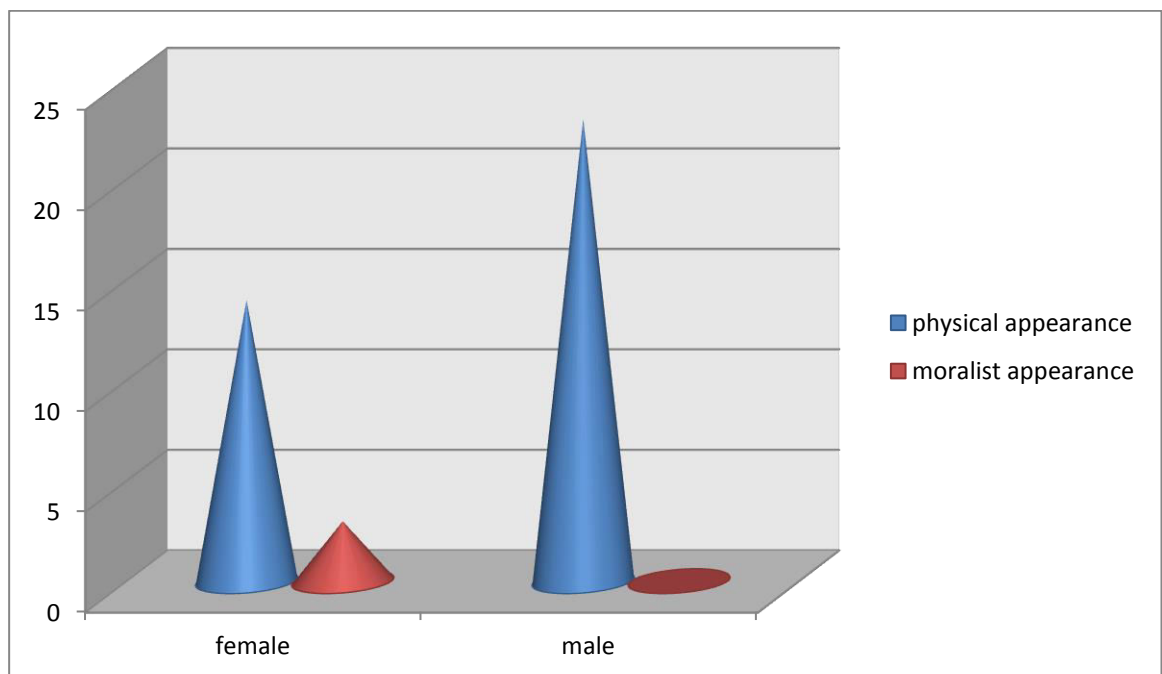


- **Figure 3.2.3:** Experience of harassment.

Table 3.2.4 The basis of SH:

	Responses				Total	
	Physical appearance		Moralist appearance			
Female	14	82.35%	3	17.65%	17	100%
Male	23	100%	00	0%	23	100%

- In the fourth Q informants were asked to explain on what basis SH occurs.

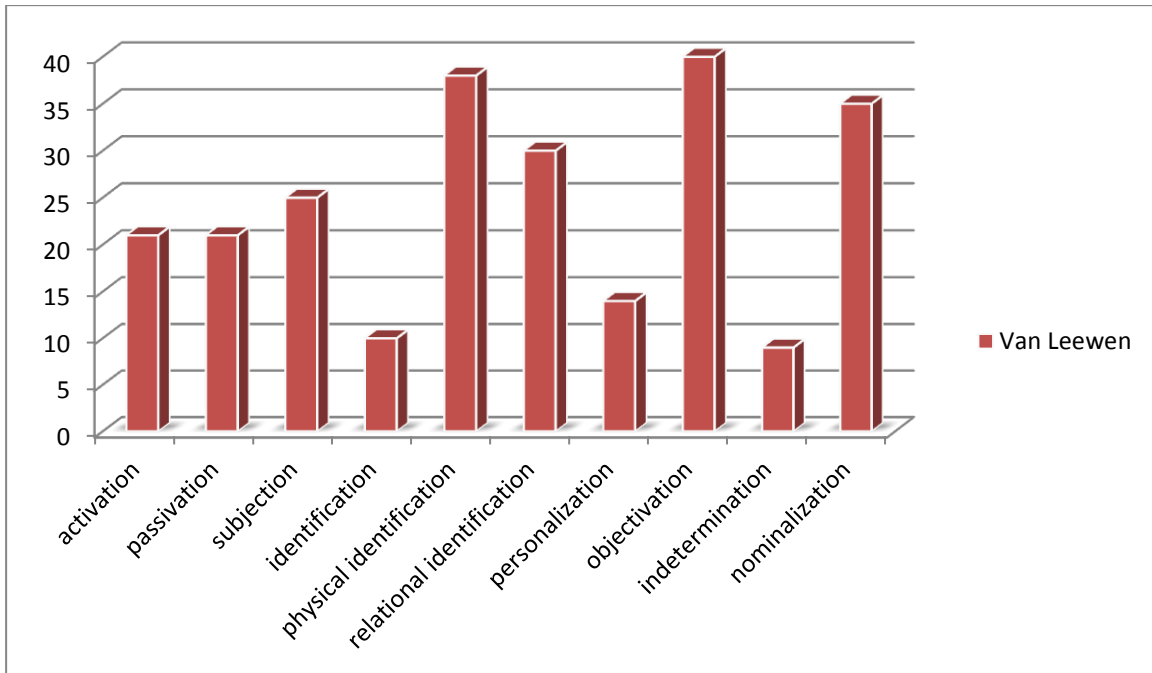


- **Figure 3.2.4:** The basis of SH.

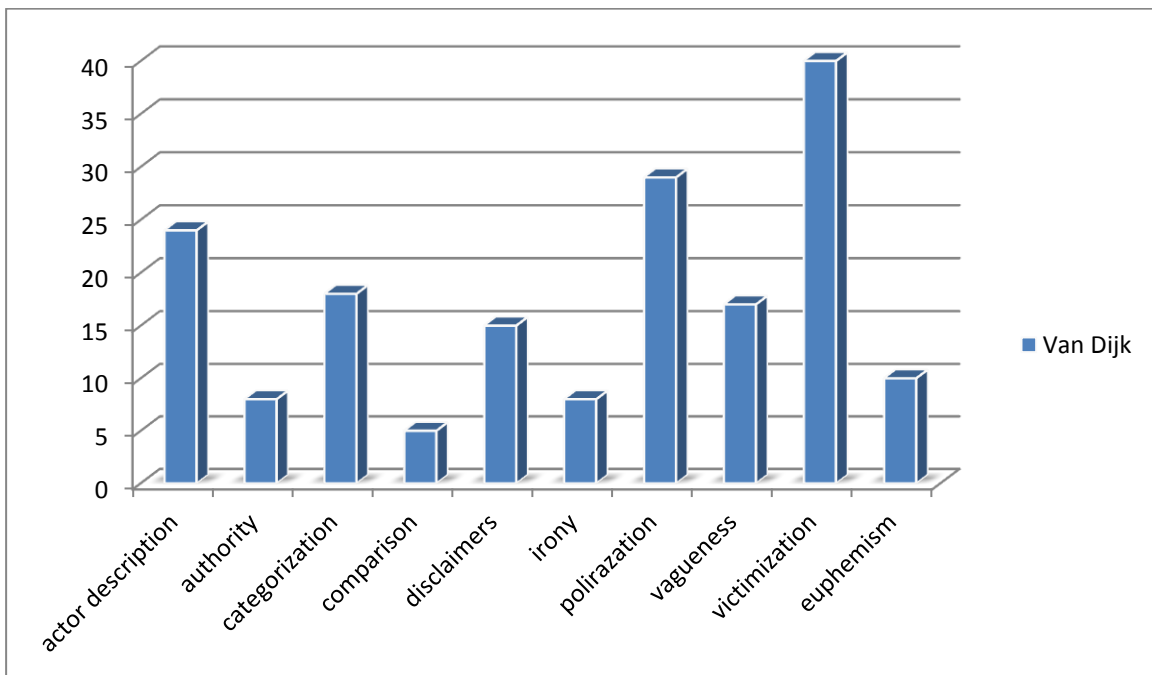
Table 3.2.5 Classification of the terms used in SH based on Van Leewen's and Van Dijk's frameworks:

CDA frameworks					
Van Leewen	Number / percentage		Van Dijk	Number / percentage	
	Number	percentage		Number	percentage
Activation	21	52.5%	Actor description	24	60%
Passivation	21	52.5%	Authority	08	20%
Subjection	25	62.5%	Categorization	18	45%
Identification	10	25%	Comparison	05	12.5%
Physical identification	38	95%	Disclaimers	15	37.5%
Relational identification	30	75%	Irony	08	20%
Personalization	14	35%	Polarization	29	72.5%
Objectivation	40	100%	Vagueness	17	42.5%
Indetermination	09	22.5%	Victimization	40	100%
Nominalization	35	87.5%	Euphemism	10	25%

- In the fifth Q interviewed were asked to give us the most known terms used in SH.



- **Figure 3.2.5:** Van Leewen’s Framework.

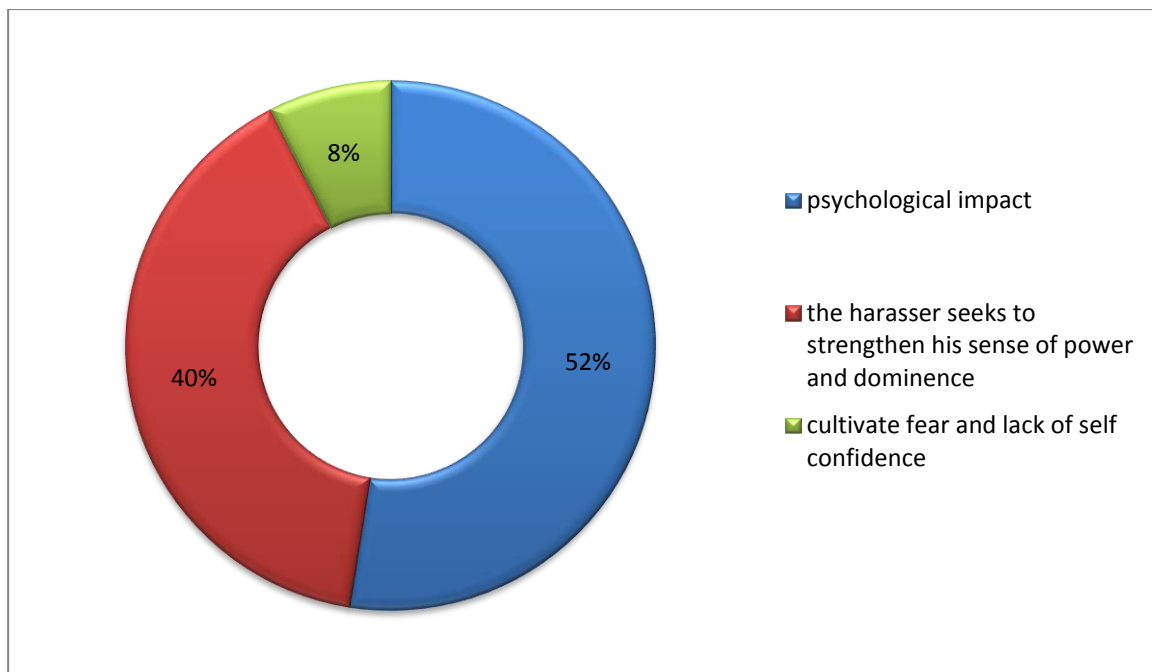


- **Figure 3.2.5:** Van Dijk’s framework.

Table 3.2.6 Motives behind street harassment:

motives	Number	Percentage
psychological impact on women	21	52%
the harasser seeks to strengthen his sense of power and dominance	16	40%
cultivate fear and lack of self confidence	3	8%

- In the last Q the participants were asked to give us the main motives behind SH.



- **Figure 3.2.6:** The main motives behind SH.

3.4 The analysis of the observation:



Figure 3.4.1: The harasser was insulting me because I didn't answer him.



Figure 3.4.2: The harasser was describing her as apple.



Figure 3.4.3: The harasser was insulting a group of female students using vulgar words.

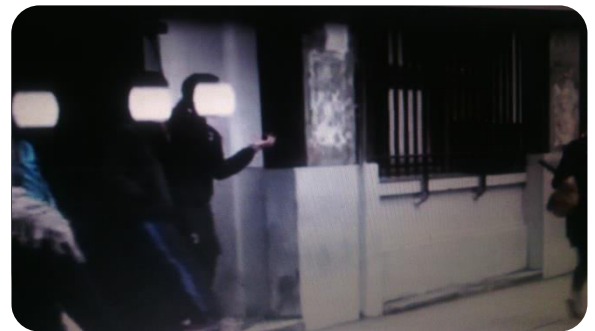


Figure 3.4.4: the harasser was describing my body shape



Figure 3.4.5: The harasser was harassing the veiled student.

3.5 Discussion of the findings:

3.5.1 The interview's findings:

3.5.1.1 The total number of participants:

As it is clear in table 3.2.1 the total number of participants is 40 where, female participants represent 43% and male participants take 57%.

3.5.1.2 Self introduction:

Findings show that participants are divided into four sections: where students represent 60%, followed by others which take 18%, 15% are campus workers, and finally University workers represent 7%.

3.5.1.3 Experience of SH:

The results indicate a very high prevalence of SH faced by the female respondents. where, 100% of them said yes. According to male participants 86.95% of them said yes, while just 13.5% of them answered no.

3.5.1.4 Basis of SH:

Interestingly, 82.35% of female participants take physical appearance as the important basis of SH, while, 17.65% of them nominate moralist appearance. In contrast, 100% of male informants said that physical appearance is the most important basis.

3.5.1.5 The language of the harasser:

3.5.1.5.1 CDA framework by Van Leewen:

✓ **Activation and passivation:**

First; activation concerns the presented participant as the one who performs the activities and not who benefits from them or is affected by them while; passivation the form of exclusion of sociological participants. Coming back to table 3.2.5, we observe that 52% of informants nominated activation and passivation, and this is well-illustrated below:

حبسي القراية... و أنا نخدم عليك
 / ħabsi lekraja wana nexdem ʕlik /
 Stop studying and I will take care of you.

لازمك راجل يسترك....
 / lazmeḵ radʒel jestrok/
 You must have a man who protects you.

نديرك في داري ونعيشك سلطنة....
 / ndireḵ fi dari w nʕajʃeḵ sultana /
 I will make you in my house, and make you live as Sultana.

لبسي وشربي على حسابي أنا....
 / lebsi w ʃurbi ʕla ħsabi ʔana /
 Dress and drink on my account.

مخصكش واحد يصرف عليك.....
 / maxaseḵʃ waħed jesraf ʕlik /
 Do you need someone pays his money on you?

In analyzing these short expressions of the harasser, we observe that the harasser (male) proves his dominance in society by celebrating the active role when he says: (/ nexdem ʕlik /, I will take care of you, / maxaseḵʃ waħed jesraf ʕlik/, do you need someone pays his money on you?, / lazmeḵ radʒel jestrok /, you must have a man who takes care of you. whereas the harasser gives the passive role to women by saying: / jesraf ʕlik /, pays his money on you, / ħabsi lekraja/, stop studying. Where he makes himself the master of the situation (active) and woman is the rigid element (passive).

- ✓ **Subjection:** concerns participants who work as objects. Findings show that 62.5% of participants chose subjection, and this is shown in the following passages:

.....pause.... كي تشوف الغوز ندير .
/ ki ɲʃuf ɪʋɔz ndir pɔz /
When I see pink I stop.

بعويذة من مرافال مهويذة....
/ baʃwida men maraval mhewida /
Peg fallings from Maraval.

وش بيه التفاح مشي مرتاح.....
/ wəʃ bih tefah məʃi mertaħ /
Why apple is not comfortable?

Rouge qui bouge.....
/ ʋudʒ ki budʒ /
The red that moves.

The previous passage shows that the harasser treats woman as an object no more, for instance he says: / ki ɲʃuf ɪʋɔz ndir pɔz /, When I see pink I stop, / ʋudʒ ki budʒ /, The red that moves. Where he says / ɪʋɔz / or pink and / ʋudʒ / or red instead of woman so, he treats woman as the object of colour. Then he says: / baʃwida / er pig and / tefah / or apple. In this case he deals with woman as another object (fruit). So, the harasser look at woman as an object refers to which colour she dresses and how she is looks.

✓ **Identification:**

Transpires when social actors are designated not through what they do, but in terms of what they inexorably are. The latter does not used so much where, only 25% of informants answered identification, and this is clear in these passages:

واش تكوني ديجا أنا نيهو عليك.....
/ waf tkuni didža ana nivu ɣlik /
Who are you? I'm the highest level on you.

ديريني راجلك وحاجة متخصك.....
/ dirini raɟɫak w ĥadža matxosek /
Make me your husband, and you will not need anything.

In the first passage the harasser shows the different positions of man and woman in society, where he looks at woman as nothing for instance: / waf tkuni/ or who are you? To assure her that she is nothing comparing to man while he (man) has the highest level by saying: / ana nivu ɣlik / or I'm the highest level on you. In addition to what he says in the second passage: / dirini raɟɫak w ĥadža matxosek / or Make me your husband, and you will not need anything, trying to tell her (woman) that without him she is incomplete and he must be in her life to makeup the deficiency.

✓ **Physical identification:**

Refer to the social actor with a noun that denotes its physical appearances. The results show the high percentage where 95% of the informants said that the harassers based on physical appearance in their harassment, this is clear shown in the following instances:

عندك خانة وين مانبغي أنا.....
/ ɣandek xana win ma nebɣi ana /
You have a mole in the place that I love.

الشعر مخبل والعين عسلية تهبل.....
 / ŷar mxabal w lʕajn ʕaslija thabal /
 Silk hair and fairy charming eyes.

زينك يخطف العسل من البقلاوة.....
 / zinak jextaf leʕsel m lbaklaw a /
 Your beauty steals honey from sweet.

العريض راني مريض.....
 / leʕriɖ rani mriɖ /
 Oo! fat I'm sick.

صغير ويغير.....
 / sʕajer w jʕayer /
 Small, and jealousy on him.

لاطاي حوتة ووجه يخلع الموتى.....
 / lataj ħuta w weɖʒh jaxlaʕ lmuta /
 The body of whale and the face frightens the dead.

عندك وحد لاطاي تدخل المحنة للدار.....
 / ʕandek waħd la taj daxal lmaħna l dar /
 You have a body that brings home destruction.

عينيك كبار كي حمامة لوكار.....
 / ʕajnik kbar ki ħmamat lukar /
 Your eyes are big as a dove.

معايش تسلفيلي وجهك نخوف بيه خويا الصغير مرهوش يرقد ف الليل.....
 / maʕlif tselfili wejhek nxawef bih xoja sʕir marahof jerkud f lil /
 Can you give me your face to scare my little brother because he does not sleep at
 night?

سنانك تعضي بيهم l'éléphant.....
 / snanek tʕaɖi bihum lilifun /
 Your teeth bite an elephant.

زين و دين و طاعة الوالدين مخصكش واحد حافظ الستين....

/ zin w din w taʕat lwalidin maxasekf waħad ħafad setin /

Beauty, religion and obedience parents do you need someone who memorizes Quran?

Many expressions in the passage bellow can show clearly that the harasser in this point focuses on the physical appearances in order to excite in describing his woman. For instance he starts describing her beauty fantastically when he says: / zinak jextaf leʕsel m lbaklawa / or your beauty steals honey from sweet, / ʕar mxabal w lʕajn ʕaslija thabal / or silk hair and fairy charming eyes. As a sign of her extraordinary beauty, then he moves to talk about her body shape and describe it with: / leʕriq / or fat, / lataj ħuta / or body of whale. This is for the harasser's positive point of view without forgetting that when the harasser does not receive the attention of the student, he begins to attack her with bad words such as: / wedʒh jaxlaʕ lmuta / or the face frightens the dead, / snanek tʕađi bihum lilifun / or your teeth bite and elephant and so on. So, in this case, the discourse of the harasser focuses on the reaction of woman, if she shows some satisfaction, she will hear the sweetest words, otherwise, she have to endure various derogatory terms.

✓ **Relational identification :**

Refer to social actors via personal relationship nouns. The results founded show that 75% of participants chose relational identification, and this is well-defined in the following passage:

عينيا....

/ ʕajnija /

My eyes.

عمري.....

/ ʕomri /

My life.

مامي....

/ mami /

My mother.

حبيبي....

/ ħabibi /

Baby.

الكبدة ناعي.....
/ lkebda taʕi /
My liver.

By looking deeply into previous phrases we observe that the discourse of the harasser has a kind of property, where he prefers to call woman as a closer person for example: / ʕomri / or my life, / ḥabibi / or baby. Without regard to whether this woman is married, single, old, etc. In addition to some words that makes woman as a family member such as: / mami/ or my mother. So, in this case the harasser breaks all the restrictions and makes woman something special and closer to him.

✓ **Personalization:**

Deal with participants who are included and represent them as human beings. Its linguistic realization occurs through personal and relative pronouns, possessive adjectives, and question words, through names or nouns that include in their meaning the “human” aspect. Interestingly, only 35% nominated personalization, and the following examples show that:

آي أنت...
/ ʔaj nti /
Hey you.

فطوم راك شباب اليوم.....
/ fatum rak ʃbab ljum /
Fatoum you are beautiful today.

وي أوروبا مراناش هنا.....
/ wi urupa maranaʃ hna /
Wii Europe we are not here.

When the harasser does not the appropriate words, he refers to her (woman) with anonymous names or personal pronouns as it mentioned previously in the first passages where he says: / fatum/ or Fatoum, / nti / or you. And sometimes refers to her with proper noun as when he says: / urupa / or Europe, when she wears fashionable clothing.

✓ **Objectivation:**

Utilizes the representation of social actors by referring to them via references to a place or thing that is either closely associated with the individual or the action they are being represented as engaging in. Where all the informants 100% agreed with the use of objectivation within the discourse of the harasser, as it is clear below:

الجامعية.....
/ Idzamiʃja /
The University girl.

From the instance above, we can notice that the harasser calls the student: / Idzamiʃja / or the university girl refers to place where she lives (campus) or study (university). So, by calling the word / dʒamiʃja / objectivation will be existed.

✓ **Indetermination:**

Unspecify the social actors by referring to them by indefinite pronouns. This is obvious in the following instance:

وحد الناس راهم دايبينها ف رواحهم.....
/ waħd nas rahom dajinha fi rwaħom /
Some peoples consider themselves something big.

مخصكش واحد يعشق فيك.....
/ maxasekʃ waħed jeʃʃak fik /
Do you need someone loves you?

As it is mentioned in the previous examples, the harasser unspecifies the social actor (woman) and refers to her with indefinite pronouns as it is clear here: / waħd nas / or some peoples, / waħed /. This kind of discourse appears when the harasser has no specific information on the victim (student) which makes him refers to her with indefinite pronoun.

- ✓ **Nominalization:** Utilizes a social actors unique identity or name. The findings indicate that only 22% of the respondents answered nominalization. The above passages show that:

الجامعية....
/ ldzamiʃja /
The University girl.

مينوشة....
/ minuʃa /
Cat.

الحلوة....
/ leħlawa /
Sweety.

/ minuʃa / or cat, / leħlawa / or sweetie. This is what appears in the passage above where the harasser prefers to unify the identity of the student and give her unite nouns. And as it is known within the Algerian society the most famous noun given to the Algerian student is: / ldzamiʃja / or the university girl.

3.5.1.5.2 CDA framework by Van Dijk:

- ✓ **Actor description:**
The way actors are described is shaped by our different ideologies. The findings show that 60% of the interviewed chose social actors, as it is mentioned bellow:

متشبهي لوالو....
/ matʃebhi lwalo /
You look like nothing.

خلصيني باسكو تبعتك وطلعتك المورال....
/ xalsisi pasku tebaʃtek w talaʃtlek Imoral /
Pay me because I followed you and improved your mood.

بالعوجة....
/ jalʕawɖʒa /
Serpentine.

الشعر والشوشة و الوجه وجه باعوشة....
/ ʃar w ʃufa w lwedʒh wedʒh baʕufa /
Silky hair and the face like an insect.

/ maʔfebhi lwalo / or you look like nothing, / xalsisi pasku tebaʕtek w talaʕtlek Imoral / or pay me because I followed you and improved your mood, / jalʕawɖʒa / or serpentine and so on. All those bad expressions are a result of the negative beliefs of the harasser towards woman where he does not stop describing her with the ugliest way trying to cast all his negative beliefs towards her.

- ✓ **Authority:** different ideologies with different authorities. Interestingly, only 20% answered authority. As it is clear here :

تقراي ولا تقعدني نديك ونحكّم فيك....
/ tekraj aela teguʕdi nedik a neħkem fik /
You study or not, you will be under my command at home.

مخصكش واحد يسترك....
/ maxasekʃ waħed jesotrek/
Do you need someone to cover you up?

Throughout the previous instances, we can see that the language of the harasser has some kind of authority, where he tries to show his dominance by saying: / neħkem fik / or you will be under my command, / waħed jesotrek / or someone to cover you up, and also trying to celebrate his authority over woman claiming that power and responsibility are the man's right , so, he is the world's leader and why not woman's leader / neħkem fik / .

✓ **Categorization:**

Use of proper noun for formal, semi-formal or informal usage that may include honorific titles. The findings indicate that 45% of informants nominated categorization. This salient feature is shown in the following instances:

...قليط
/ galit /
Ignorant.

...برانية
/ baranija /
Stranger.

...جاية من الدوار....
/ dzaja m dowar /
Coming from the countryside.

The passages above from the discourse of the harasser show how the harasser categorizes woman in his speech according to her social affiliation. In this state he says: / galit / or ignorant, / baranija / or stranger, / dzaja m dowar / or coming from the country side. So in this case the harasser shapes the student as a stranger element because it lives in the campus which means that she is not from the indigenous population of the state. So according to the harasser's beliefs she must be categorized.

✓ **Comparison :**

People can be compared negatively or positively according to different ideologies. The results show that only 12.5% chose comparison, and this clear in the following passage:

...نحي الماكياج نولو لزوج ليزوم....
/ naħi lmakijađ nwelo l zuđ lizum /
Remove makeup to become both men.

عينيك كي عينيا عينيك شابين....
 / ʕajnik ki ʕajnija ʕajnik ʕabin /
 You eyes like mine, you eyes are beautiful.

/ naħi lmakijaḏz nwelo l zuḏz lizum / or remove makeup to become both men. According to the harasser, by removing the makeup of woman they will be both men. This is what the harasser wants us to notice in the first passage that the harasser tries to disappoint woman by his previous expression to tell her that she is not beautiful if we remove makeup and without it she is considered as man. Another kind of comparison is clearly shown in the second example: / ʕajnik ki ʕajnija ʕajnik ʕabin / or your eyes like mine, you eyes are beautiful. Which can be classified as a positive comparison. From this point, the harasser seeks to compare either negatively: / naħi lmakijaḏz nwelo l zuḏz lizum / and compares his self in a better way to woman, or positively by giving two equal degrees for both parties / ʕajnik ki ʕajnija ʕajnik ʕabin /

- ✓ **Disclaimers:** positive thing for us, and negative thing for them. The findings shows that 37.5% , as it is shown below:

متشبهي لوالو أنا شباب عليك....
 / matʕebhi lwalo ʔana ʕbeb ʕlik /
 You are ugly I'm more beautiful than you.

أنت مكان والو....
 / ʔanti makan walo /
 You are nothing.

Under the slogan: positive thing for us, negative thing for them, and as it is shown and as it is shows in the above passage, the harasser within his discourse tries to prove his worth by giving positive thing for him / ʔana ʕbeb ʕlik / or I'm more beautiful than you, and negative thing for woman / ʔanti makan walo / or you are nothing. The harasser try to make woman invisible.

- ✓ **Irony:** Stating accusation to be more effective. Overall, 20% of the participants nominated irony, and the following passages show that:

نديك شرع ولا ذراع....

/ nedik fraʃ wela braʃ/

I will take you by low or by force.

نديك بالجامعية لابغا تجيبيلي الجدارمية....

/ nedik ja lɔzamiʃija labʁa tɔzibili lɔzadarmija /

I will take you, the university girl, even if you bring the national gendarmerie.

Clearly from the previous examples, the harasser shows his indifference toward any force in the world, all he is interested in is to achieve his goal by seeing woman weak and can do nothing, in the same time he shows his careless towards laws by saying: /nedik fraʃ wela braʃ/ or I will take you by low or by force, / labʁa tɔzibili lɔzadarmija/. So, irony is clear in this passage.

✓ **Polarization:**

Or polarized cognitions. Categorizing people into us / them. The results show that 72.5% answered polarization, and this salient is shown in the following examples:

عمري...

/ ʕumri /

My life.

مينوشي...

/ minuʃti /

My cat.

جاپونية عيني...

/ dʒaponija ʃajniya /

Japenese is my eyes.

الزين تاغي مخطوب ولا يقارع ف المكتوب....

/ zin taʃi maxtob wela ykaraʃ f lmaktub /

Is my beauty engaged or waiting for share?

From the above instances, we can observe some kind of categorization, where the harasser categorizes the student into “us” when he says: / ʕumri / or my life, / minuʕti / or my cat, / zin taʕi / or my beauty, which is classified as polarization. So, in this case the harasser considers the student as something special relates to him (us/ the harasser).

✓ **Vagueness :**

Using unclear expression because it doesn't give the exact information. The results show that 42.5% of the interviewed chose vagueness. The following salient explains more:

عينيك جنية نضرب بيهم أنجيلينا جولي....
/ ʕajnik dʒeniya neɖrob bihom ʔandʒilina dʒuli /
Your eyes like jin, by them I criticize Angelina Jolie.

ها خلايا لا زين لا قرايا....
/ ha xlaɟa la zin la kraɟa /
Oh god! Neither beauty nor study.

من نهار شفتك عقلي مراكا....
/ men nhar ʕeftak ʕakli marka irur /
From the day I saw you my brain have been crashed.

نواظرك فيترينة وعينيك للبيع....
/ nwaɖrek vitrina w ʕajnik l lbiʕ /
Your glasses are shop, and your eyes for sale.

In the previous examples, we can remark some vagueness throughout the expression of the harasser such as: / men nhar ʕeftak ʕakli marka irur / or from the day I saw you my brain have been crashed, / nwaɖrek vitrina w ʕajnik l lbiʕ / or your glasses are shop, and your eyes for sale. Which makes us understand that the harasser is not aware of what he wants to say or his expression do not give the exact information for example when he says: / men nhar ʕeftak ʕakli marka irur / in this case we can't understand if the expression / marka irur / or have been crashed have been used because she is so beautiful or ugly.

- ✓ **Victimization:** focusing on bad characteristics that victimize the social actors. The results show that all respondents 100% agreed with victimization. This is clear shown in the following example:

سنانك تعضي بيهم فيل....

/ snanek tʃaɖi bihum lilifun /
Your teeth bite and elephant.

باغية تحب وتنحب ووجهها معمر حب....

/ baʃja tħab w tenħab w waɖza mʃamar ħab /
She wants to love and be loved, and her face full of pimples.

لاطاي حوتة ووجه يخلع الموتى....

/ lataj ħuta w weɖzħ jaxlaʃ lmuta /
The body of whale and the face frightens the dead.

تشبه للربعة تع الصباح في رمضان....

/ tʃebah l rabʕa taʃ sbaħ fi ramɖan /
You look like four in the morning in Ramadan.

هذاك نيف ولا دخلة سطيف....

/ haɖa nif wela daxlet stif /
Is this a nose or the entrance of Setif?

هذيك جبهتك ولا جبهة التحرير....

/ haɖi dʒabahtek wela dʒabhat taħrir /
Is this your forehead or the National Liberation Front?

The goal of sacrificing the image of woman, is clearly shown above where the harasser focus on the bad characteristics of social actor (student) / snanek tʃaɖi bihum lilifun / or your teeth bite and elephant, and shows the ugly parts from his body, / weɖzħ jaxlaʃ lmuta / or face frightens the dead, / waɖza mʃamar ħab / or her face full of pimples, / haɖa nif wela daxlet stif / or is this a nose or the entrance of Setif? These acts are used as a reaction in case the girl did not respond to his demand.

✓ **Euphemism:**

Beautify social facts that have no relation to beauty. The results founded that about 25% nominated euphemism. This is well-defined in the following salient:

مرحبا بالموت اللي تجي من خزرة عينيك...
 / marħba b lmut li tdži men xazret řaynik /
 Welcome to death that is cast by the sight of your eyes.

جهنم معاك ولا الجنة مع غيرك...
 / dżahanam mřak wela ldžena mřa řirek /
 Hell with u is better than paradise with other.

You may love entering Hell, welcome death as it is mentioned previously. In order to achieve her goal, the harasser in this case tries to beautify such social facts as death and Hell in order to gain even a small smile from the student this is what makes he says: / marħba b lmut li tdži men xazret řaynik / or Welcome to death that is cast by the sight of your eyes, / dżahanam mřak wela ldžena mřa řirek / or Hell with u is better than paradise with other. In this case the harasser uses euphemism in order to beautify his discourse and gain a great chance from the student.

3.5.1.6 The motives behind SH:

The majority of the respondents 52% agreed that the main motive behind SH is to create psychological impact on women and fear, whereas seeking to strengthen the sense of power and dominance for the harasser is considered as the second motive with 40% voices. Finally; a few number represent 8% chose cultivate fear and lack of self-confidence as the last motive.

3.5.2 The observation's findings:

The results of our observation taking place in two campuses: campus of Mohamed Saiidi in Tiaret and the second is: campus of of Selmani Chaaban in Oran.

Figure 3.4.1: show that the boy was insulting me and describing me with ugly words because he asked me for my phone number, but I refused. Strangely enough, when he wanted to get my number, his style was nice but, quickly turned into vulgar terms after I rejected him. (Oran).

Figure 3.4.2: the man was disturbing the student all the time, and he did not stop describing each point of her body, where he described her with red apple according to the red coat she was wearing. (Oran).

Figure 3.4.3: the young boy was attacking a group of students and insulting them with vulgar words, in the evening when they were returning to campus. The harasser gave harsh words to the students where he told them: YOU female students are not suitable for marriage, what made them angry and taunted him. (Tiaret).

Figure 3.4.4: the harasser was describing my body shape where, he told me embarrassing words describes embarrassing points in my body. (Tiaret).

Figure 3.4.5: the boy was disturbing a veiled student, where he didn't stop thanking her for her hijab, and then he asked her to marry him in term of joking. (Oran).

3.6 The results of CDA:

This research paper aims to analyze street harassment discourse at Algerian universities, and go beyond the words of the harasser to understand to what basis he chooses them.

The harasser presents the social actor woman as a weaker sex who can do nothing without the presence of man who is considered as a woman's leader, by proving his dominance in society. He also treats woman as a subject who has no right to judge or to decide. She is invisible human being with ugly image.

All the ideologies embedded within the language of the harasser encourage to discrimination against woman, and since the Algerian society is a colonized county, it is not surprise if we remark that the harasser as being as a member of the Algerian society tend to follow traditional ideologies that give the authority to man and made the Algerian society under his control.

In sum, through our analysis we have found the language of the harasser due to his traditional beliefs, where each word from his discourse confirms that woman in the Algerian society stills a victim without crime, who is obliged to hear a range of comments and insults without any reaction as she is guilty.

3.7 General discussion:

Coming back to our previous findings from the analysis of the language of the harasser have been collected by a semi-structured interview, and participant observation, we notice that most of the words used by the harasser is vulgar aim in shape of insulting and crude comments, where the majority of the informants said that there is some victimization within the words of the harasser aims to victimize women with ugly words such as: "your teeth bite an elephant" / *sneak tʃaɟi bihum lilifun*/ or "your face frightens the dead" / *wedʒh jexlaʃ lmuta*/. Then, the other important note we notice in our results is that the harasser prefers to polarize the female student and call her "my life" / *ʃumri*/ or "my eyes" / *ʃajniya*/ instead of her real name. Moving to another remark, we notice that the Algerian female student called "the University girl" / *lɟamiʃija*/ and this last becomes her famous name within the Algerian society. It is clear that the harasser uses some sexual expressions describe the body shape of women which called physical identification in Van Leewen's representation of social actor's framework for example: "oo fat I am sick" / *leʃriɟ rani mriɟ*/ or "your eyes are big as a dove" / *ʃajnik kbar ki ħmamet lukar*/ and so on. In the other hand and through our observation we notice that both veiled and non-veiled student have been harassed, and while I was the main participant in the observation I have been insulted with vulgar words, and I heard a series of crude comments and jokes that made me feel angry and guilty because I did not want to give the harasser my phone number.

In summary; our findings show that there are a hidden motives behind the language of the harasser we could uncover some of them by our camera and audio recording, confirm that when the harasser start insulting the female student he does not stop till he confirms that he achieved his psychological destruction of women and strengthen his sense of power and hegemony.

3.8 Conclusion:

No one denies that women in all societies are subjected to street harassment especially in Algerian universities. Where, she hears a series of inappropriate comments describing her beauty and her body, and sometimes making her ugly. The findings state that the language of the harasser sometimes is violent, and other is gentle. Approximately, all the interviewed state that SH is based on the physical appearance of woman, where the harasser describes each point of her body shape, then, the interviewed add that the harasser finds some kind of fun, where his main goals is either to waste time or make fleeting relationship. While, through our observation we found that even veiled woman were verbally harassed, which confirms the previous goal.

3.9 Limitations:

During our study, and as many research paper, we encountered several obstacles. Since studying the topic of street harassment in Algeria is not something easy, it demanded a great courage from me by virtue that I am woman at first and a living witness in my study.

First of all; about the interview: it was not easy to make the participants talk easily, because the topic is a little embarrassed, where it was not easy to persuade Algerian male to talk about his experience with street harassment, then; the problem of audio recording where many participants didn't want to record their voice so, they just talked and I took note. Additionally; it was not easy to interview the head master of the internal security of Mohamed Boudiaf Oran where, the head of security asked me for a signed document proves that I'm conducting an academic research, after many discussions I could persuade him by virtue that time is tight and the proceedings will take me a long time.

Second; the harder part in the present research is the observation, where it was not easy for a girl (me) to be in a place she doesn't know, and play a fake role. It was hard to record the harasser and so hard to picture him.

4. Recommendations:

I do not tent to glorify woman for biological reasons or to denigrate her. She is neither a pure angel, nor a devil, she is complete as man and she is entitled to be responsible for her freedom.

I recommend you woman:

Strengthen you confidence if you have been harassed, the error does not occur to you at all, nor will you allow the harasser to destroy you be powerful hard to break.

I recommend you man

Stop locking the woman in your own cage, because you will always see her freedom as a crime, and since you lack woman's wings, don't blame her for not knowing how to fly.

I recommend you the Algerian constitution:

I ask the authorities concerned to issue the maximum penalties for their application against the harasser, and try to apply them, not just make them ink on paper.

General

Conclusion

II General conclusion :

Street harassment serves as a means of maintaining traditional gender norms that makes male violence against woman. It is a phenomenon that has existed since ancient times but has not been announced in society for fear of “scandal and disgrace”. It has emerged in public because of social awareness and technological openness through the internet and satellite channels.

The current work offers an investigation about how can language of the harasser discriminate and make ugly picture of woman, through crude comments and vulgar words.

More than just a research and inquiry, I’m strongly encouraged to work on this topic as Algerian student lives in the campus and subjected to street harassment every day and everywhere.

This study takes a discursive framing of street harassment, by virtue that CDA is the most appropriate method for our study, since it explains how the harasser looks at the Algerian student, and how the Algerian society shapes here, in addition it is a helpful means to answer our problematic and verify our hypotheses. All that was by analyzing of the language of the harasser critically based on: Van Leewen’s representation of social actors, and Van Dijk’s theory of ideology in order to understand the intention of the harasser towards the Algerian female student, and detect the pervasive ideologies hidden behind the words of the harasser.

Luckily; our hypotheses have been answered accurately by the analysis of data collected through a semi-structured interview and participant observation. The results discussed in the last chapter indicate that the harasser uses two kinds of discourses with one single aim, which is to marginalize woman and make her feel guilty, where she stills in constant doubt perplexity!! Why is she subjected to this kind of brutal words, and constant harassment? Sometimes, he uses gentle discourse in order to attract her, in terms of spinning which describe her beauty and attractions, but if she doesn’t mind and response, the discourse becomes offensive victimizes and subject the student, where she becomes a pile of ugly qualities and insults.

The findings also show that the terms used by the harasser are chosen on the basis of physical appearance, where harassment becomes limited to the image of woman’s body, her beauty, the way she walks, and so on. Without forget that our findings also confirm that both veiled and non-veiled woman are subjected to street harassment, but each has it appropriate terms.

In summary, street harassment It is not something easy because it affects the victim's psychology greatly. While men believe in traditional stereotypical roles for men and women, it will be difficult to deal with this phenomenon and limit it. The mere ridicule from the harasser may cause an eternal psychological dilemma for women.

Street harassment may be in words of spinning fleeting, or in terms of thick and bad words that is embarrassing for modesty. When women in public places reach a level of insolence, they find themselves faced with two choices: either confrontation, which does not know their punishment, or silent and pretending to hear nothing. But silence about verbal harassment is difficult especially since this practice has become commonplace and provocative in Arab countries.

For example when the harasser describes a part of woman body negatively she may hate this part or her whole body. When we come back to the previous discussion we find some victimized expressions such as: "your teeth beat an elephant" /snaṅek tṣaḍi bihum lilifun/ or "is this a nose or the entrance of Setif?" /hada nif wela daxlet stif/, in this case when woman hear such as these terms or expressions she will hate her nose and even her teeth because she will think automatically that her nose or teeth is not beautiful so, she is ugly. Then, when the female student hears the word "a university girl" or /lḍzamiṣija/ in colloquial language followed by laughter or ridicule, she will think that living in the campus and studying in the University is something wrong.

Then, if street harassment is legally prohibited, it must be taken seriously. And since we are in a civilized and Muslim society, we must take in consideration the right of women As insane first, and as an active member in the society second.

By eliminating street harassment we guarantee the right of woman and protect her from violence and discrimination and create a cultured, educated society. Me, my mother, your sister and your wife are women. Women are not a biological fault; they are body and mind like men, and their bodies are not a public property to be harassed. You cannot deprive women from their most basic rights, and having your freedom of belief does not mean that you force women to live under your beliefs.

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➤ **Web Sites:**

- shafieesaedeh@yahoo.com
- www.simplypsychology.org/observation.html

Appendix

Appendix :

The interview :

- Gender:
 - Male
 - Female

- What do you do in your daily life?
 - student
 - University worker
 - Others

- Did you experience the phenomenon of street harassment before?
 - Yes
 - No

- On what basis harassment occurs?
 - Physical appearance.
 - Moralistic appearance.

- What are the major terms used in street harassment?

- What are the motives behind street harassment?
 - psychological impact on women.
 - the harasser seeks to strengthen his sense of power and dominance.
 - cultivate fear and lack of self confidence.