



People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
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The Disempowering of Gendered Discourses in the Patriarchal Communities and The Issue of Inheritance

Thesis Submitted in Fulfilment for the Requirements of the "Doctorat" in Gender Studies, Languages and Sociolinguistic Diversity

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Academic Year: 2022-2023



I dedicate this work to my parents for their love and support. My parents have always been voices of encouragement and rocks of stability in my life. They are the reason behind my enthusiasm. They never failed to make me believe about my dreams even when I myself thought they were too hard to reach.

This humble work is also dedicated to my sisters Noura, Bakheta, Hayat, Amina, and Souad .

To my dearest brother Mouhamed.

Acknowledements

I should start by thanking God. I would like to express my deepest gratitude to my supervisor Dr. Boudjelal Mustapha whose encouragement, guidance and support enabled me to develop an understanding of research. Without his frequent comments, feedback, and encouragement this thesis would not have been possible.

I would also express my utmost gratitude to Prof. Abdelhay Bakhta; my former teacher and supervisor. I' am really grateful for her academic assistance.

My warm thanks are expressed to the members of the jury: Prof. Labeled Zohra, and Dr. Ould Si Bouziane Sabrina. Thank you very much for assessing and evaluating this doctoral thesis.

I extend my sincerest thanks to the respondents for their kind cooperation to complete this project work successfully.

Abstract

This study is undertaken to critically examine, from a linguistic perspective, the disempowering gendered discourse that subtly reproduces the social asymmetries of status and power in favour of men that are nurtured by patriarchal ideologies and discriminatory customs in Beni Weragh community, Relizane, Algeria. The present research work is designed to analyse how disempowering gendered discourses differentiate between males and females languages as two different and separated classes within the same community. It investigates the influence of female-male discourse differences on maintaining the imbalance power between the two genders. Beni Weragh discursive constructions of males and females are analysed in order to distinguish cross gender and cross language differences through the use of linguistic and discourse features such as hedges, interruptions, minimal responses, etc. The objectives of the study are of two folds: to describe the discursive difference in the gendered style of Beni Weragh communication, and to shed light on the social, historical, and contextual set of values and beliefs that discursively construct barriers to Algerian woman's inheritance in the patriarchal communities. The current study, further, describes the way discourse and specific linguistic items are invested to reinforce and perpetuate Algerian women's exclusion from inheritance in Beni Weragh community. It seeks to identify how disempowering gendered discourse constructs barriers to Algerian women's access to inheritance. In relation to the adopted research methodology, this study refers to Fairclough's approach to critical discourse analysis to understand how disempowering gendered discourses under represent Algerian women and perform gender binaries in Beni Weragh community. To gain greater depth in exploring the research questions, we adopted mixed research-method framework; the quantitative and qualitative approaches. This research work used both interviews and questionnaires to collect data. The results of the study show that there is a wide difference between women's and men's discursive styles. The findings also indicate that the patriarchal ideologies and the socio cultural structure of Beni Weragh community are the first and the main factors for such difference. Consequently, the study elaborates on and reveals how different societal discourses produce and reinforce gender inequities that continually and implicitly exclude women from gaining access to inheritance in Beni Weragh community.

Keywords: gendered discourse, critical discourse analysis, discursive difference, social power, patriarchal ideology, woman's inheritance.

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General Introduction

General Introduction

It is widely agreed that discourse is the way we talk, it is the communication of thoughts by words, speech, and conversation. It is a social construction that influences our behaviours, actions, and our perception of the world. Some linguists view discourse as a social interaction among people that is a necessity of everyday life. The language used in conversation is a kind of embodiment of people's thoughts. Discourse is not something casual that can be engaged spontaneously and without conscious effect; thus, it inevitably reflects and maintains gender differences and even social inequalities.

It is well acknowledged in folk linguistics that males and females have different communicative competences; they tend to adopt different conversational styles to accomplish interactions. This study is dedicated to researching discursive differences between the two genders in Beni Weragh community, Relizane, Algeria. Women's and men's choice of certain conversation strategies have been speculated about and explored. The most essential aspect of this study is examining the discursive differences and characteristics of language that are typical to males' and females' styles in Beni Weragh community. Concerning the linguistic differences between women and men, there seem to be specific linguistic features that are stereotypically associated with men and women in Beni Weragh community.

The present research work examines the influence of female-male discursive differences in maintaining imbalance power between the two genders in Beni Weragh community. It tries to identify the impact of gender based language in displaying difference and dominance in mixed gender discourses. The typical characteristics of women's and men's discursive styles in Beni Weragh community will be analysed in order to distinguish cross gender and cross language difference through the use of the linguistic and discursive features such as: tag questions, hedges, minimal response, interruptions, overlaps, turn taking, swear words, dominance, etc.

Gender is a term used to describe socially constructed categories based on sex. Most patriarchal communities operate in terms of two genders; masculine and feminine. It tempts to treat the gender categories as a simple binary opposition. The main interest of this research work is the hidden factors and variables that underlie males' and females' conversations in Beni Weragh community. Gender and discourse interface in many epistemological systems where gender stereotyping is common in different cultures. This research can help to unveil the way gendered discourses can transmit

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hierarchical structures in conversations that contribute to perpetuate them by simultaneously providing the means through which inequality is embedded.

The current study further explores the gendered ways of speaking about inheritance and how gendered discourses reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community. Particularly, the main objective is to determine to what extent gendered discourse about inheritance demonstrates unequal access to inheritance between sexes. It aims to determine to what extent gendered discourse denigrates, marginalizes, and subjugates Algerian women in Beni Weragh community. The present work also describes the role of the patriarchal ideologies and the socio-cultural structure of Beni Weragh in disempowering women's discursive interaction and social status. It is the patriarchal ideologies and discriminatory traditions that create a world in terms of two genders; masculine and feminine via certain disempowering gendered discourses in order to establish and maintain the inferior position of women in the social structure, and grant control, power, and supremacy to males over females that naturalize women's deprivation from their share of inheritance in Beni Weragh community. Our concern is mitigating the patriarchal procedures transmitted through gendered discourses that disempower Algerian women and encouraging gender equality in Beni Weragh community.

Few facts and observations instigated conducting this research. To begin with, it has been observed that women and men in Beni Weragh display certain linguistic differences when engaging in mixed conversation talk practices. Moreover, the studied context considered women as inferior to men based on patriarchal assumptions and attitudes towards women in the village of Ammi Moussa (town of Relizane) of Beni Weragh. Most important, women in Beni Weragh community are deprived from their right to the share of inheritance. Hence, the discursive notions of women's inheritance are attractive and seem to reinforce gender bias against women in Beni Weragh community.

Many empirical researches on gender and discourse have been conducted by numerous sociolinguistic studies in order to find out the relationship between them. Thus, the present study is motivated by the adoption of scholarly works about gendered language and attitudinal studies. Furthermore, gender topics attract much attention, as female scholars have shown an interest in improving women's status as the oppressed group in male-dominated societies. Hence, the inspiration of this work stems from what feminist movement and female researchers have achieved overtime in their struggles for women's rights.

This research work puts the following research questions forward:

1. What are the main features of Algerian's males 'and females' discourse practices in Beni Weragh community?
2. What are the sources of gendered differences in males and females discourse in Beni Weragh community?
3. How are disempowering gendered discourse practised and invested in reinforcing patriarchy in Beni Weragh community?
4. To what extent do these gendered discourses deprive Algerian women from their share of inheritance in Beni Weragh community?

Based on the above research questions, four hypotheses are teed:

1. It is hypothesized that the main features of the discursive difference in the gendered style of communication in Beni Weragh is constructed through what is suitable to men's and women's language such as: the use of hedges, tag questions, minimal response, overlaps, the use of swear words, dominance, women talk more than men, etc.
2. It may be stated that the patriarchal ideologies, the socialization and the socio- cultural structure of Beni Weragh community are the main sources behind men's and women's discursive differences in Beni Weragh.
3. It may be argued that disempowering gendered discourses maintain gender differences and even social inequalities. They are used to construct and reproduce the social imbalance between men and women in Beni Weragh community which are invested in reinforcing patriarchy.
4. It may be suggested that gendered discourse about woman's inheritance in Beni Weragh community, to a great extent, uses linguistic forms and discursive expressions that naturalize unequal access to inheritance between the two sexes. The linguistic characteristics of sexist discourse about inheritance reinforce and perpetuate women's exclusion from inheritance.

This research work identifies a suitable conceptual apparatus to examine the discursive difference and gendered discourse about Algerian women's inheritance in Beni Weragh community. It, then, refers to critical discourse analysis. In the words of Wodak (2001), CDA is fundamentally interested in analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control when these are manifested in language. CDA with this dissident discourse analysts

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take explicit position, and thus want to understand, expose, and ultimately resist social inequality. The analysts of CDA take the text and talk as a tool to explain them in terms of social structure and power relation (Van Dijk 2001). CDA sees how these biases can mystify the actual nature of events in discourse. Particularly, the feminist approach in CDA aims to analyse the relationships between gender, language use, and power (Laser 2005, Litosselitti 2006). Sexism and the construction of gender identity -as a dynamic construct- are perceived as key models while analysing discourses within this approach. One vast field of critical research on discourse and language that has not been carried out within CDA perspective is that of gender. Hence, feminist work has become paradigmatic for much discourse analysis, since much of this work deals explicitly with social inequality and domination.

Dominance and difference in mixed gender discourse is also adopted in this research work. The power and the dominance approach are based on preconceived idea that linguistic difference between men and women were triggered by inequitable power relations between two sexes. Dominance in language was attributed with the political and cultural male-dominance over women in society. This approach is perceived to be a new version of the deficit approach. It sees women as oppressed group and interprets linguistic differences in women's subordination to uncover how male-dominance is enacted through linguistics; women work hard in the conversation and men did not have to reflect social reality. Women as well as men collude in sustaining and perpetuating male dominance and female oppression.

The difference approach emphasizes the idea that women and men belong to different subcultures, i.e., even within the same group, they belong to different or separate cultural worlds due to their different socialization processes. For Cameron (1990), the difference framework suggests that women's ways of speaking reflects the social and linguistic norms of the specifically female subcultures in which most of us spend our formative years. Maltz and Borker (1982) compared gender differences to cultural differences where boys and girls learn to do different things with words in conversation.

The conceptual apparatus also explores the main concepts used in this research work. The study introduces the concept of gendered discourse, emphasizing that males and females communicate using different styles of interactions. People are socially gendered, communicating as male or female. Not only we do communicate gender in these ways, but we also do it with our words. Language plays a crucial part in doing gender and displaying ourselves as gendered. Julia Wood

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(2011) states that women naturalize their understanding to gender that shape their gendered identities, since they are born in gendered societies.

The term “Patriarchy” is a central concept in this study. Although, it is examined by many scholars through different perspectives, they agree on the same idea that it is any ideology, belief, system, tradition, in social or economic and political domain that reflects male-dominated society and male-centered culture where it permits and encourages the abuse and domination over women is a patriarchal system.

The following concept is the violation of women’s rights of inheritance that refers to the widespread exclusion of women exists in developing countries from owning or controlling property and inheritance. Men continue to have easier access to property and credit than women. Most practices of property ownership and inheritance are not based on customs and law but on perceptions of people or what is right or proper. The patriarchal societies are characterized by gender discrimination in the form of either total deprivation or partial deprivation. As a result, the patriarchal inheritance denies the women in general access to land or property because women as a separate class society are marginalized and subjected to maintain male dominance in society as men are the breadwinners and women the dependents. The exploitation of women in the matter of inheritance is not an old event of human history; rather it is one of the disparities perpetuating women’s suffocation in different compartments of life throughout the world. Inheritance is an integral part of the family life and depriving child of each gender from entitlement in parental property is tantamount to diminish the conception of the family as a social unit (Leach, 1952).

The research methodology was basically designed along with appropriate methods. First, this research work combines both qualitative and quantitative approaches. The purpose of combining these approaches in this research work is to gain deep insights about the discursive difference of Algerian males’ and females’ discourse practices in Beni Weragh community. It also aims to compare and contrast the findings about the way disempowering gendered discourses about inheritance exclude the Algerian woman in Beni Weragh community from different sources. To fit the needs and the objective of research, the data are gathered from relevant methods such as interview, questionnaire, and observation. The questionnaire is a very helpful tool to collect different reactions of respondents. The questionnaire was distributed to 30 men and 40 women. Both belong to Beni Weragh community. They are of different ages, and different educational backgrounds. The present research perspective also relies on interviews with participants to move past an explicit understanding of the discursive differences of gendered discourse about women’s inheritance

as well as the evaluation of the role of social norms, discriminatory customs, cultural assumptions, and the explicit gender dynamic through their contribution to reinforcing women's exclusion from inheritance in Beni Weragh community. The interview participants consisted of 07 males and 07 females. Some participants are unable to read and write therefore, it is difficult to administer another method as the questionnaire. This research relies also on the researcher observation. The researcher observes the families at homes and people outside in the work place in Beni Weragh region. The purpose is to establish facts about how females are treated by their husbands, fathers and society.

This thesis includes four main chapters. The first chapter is entitled "Gender, Discourse and Languages". Its first part covers the main characteristics of males' and females' different discursive styles that are found in previous research works. Its second part includes an overview of related literature which explains the gendered use of language is highlighted. It also tackles the dynamic tension between gender, discourse and power which is best interpreted within a Critical Discourse Analysis approach.

The second chapter, entitled "Patriarchy and the Issue of Inheritance", starts by presenting a theoretical background of the patriarchal ideologies. It also explores the socio-cultural structures that serve to deprive the woman from her share of inheritance in male-dominated communities. This chapter is devoted to describe the socio-cultural structure and linguistic profiles which maintain the inferior position of the woman and grant power and supremacy to males over females in patriarchal communities.

Third chapter, entitled "Research Methodology", is extensively concerned with the research methodology framework of this study. It starts by providing an overview of the research design. The first part introduces both quantitative and qualitative approaches as well as adopting critical discourse analysis framework. Its following part presents the setting, population and the sample that were chosen to address the issue and fulfil the purposes of this study. In addition, it deals with the main techniques and methods employed, including questionnaire, interview, and participant observation in order to answer the research questions. Consequently, the collected data are analysed in quantitatively and qualitatively to test both the discursive difference between the two genders and how the disempowering gendered discourses are invested to reinforce women's exclusion from their share of inheritance in Beni Weragh community.

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Chapter four, entitled “Data Analysis and Findings’ Interpretation”, concludes with discussing and analyzing the findings of the study and interpreting them. It presents the data analysis and interpretation of the findings which is composed of four parts. The first part describes the participants’ profiles. The second part highlights the main features of Algerian males’ and females’ discursive difference in Beni Weragh community. The third part unveils the use of gendered discourse to enforce the women’s exclusion from inheritance in Beni Weragh focusing on perceptions and views of the participants about research issue. It ends with the implications and limitations encountered during research work that are summarized followed by suggestions and recommendations for further research.

 Chapter One

Gender, Discourse and Languages

Introduction

The first chapter is entitled “Gender, Discourse and Languages”. It is composed of three parts. The first part is dedicated to general and basic issues surrounding the topic of gendered discourses, and the discursive difference in mixed talk conversation. The second part defines discourse analysis, suggesting that discourse both describes and explains language use. The third part describes language in use, exploring the different uses of language by women and men in patriarchal communities. The present chapter highlights the need to re-examine the main characteristics of men’s and women’s discursive styles through previous research works.

Defining Language and Gender

Since the early 1970s, the relationship between language and gender has become one of the major issues in Sociolinguistics. The first concern revolved around the issue of the distinction between the terms “sex” and “gender”. Around the 1950s gender and sex seemed to be synonymous. Consequently, the term sex and gender are often used interchangeably by some scholars. It was only in 1970’s the woman’s liberation movement marked stark differentiation between the term “sex” and “gender”. Understanding gender needs to differentiate between the meaning of “sex” and “gender”. Traditionally, “sex” refers to biology and anatomy which is classified into two categories: female sex and male sex. It refers to the physiological distinction between male and female characteristics. Whereas, gender tends to be understood as a social and cultural construction of femininity and masculinity, it does not involve the biological and physiological differentiation between male and female sex.

Feminist writers and theorist make a distinction between the terms ‘sex’ and ‘gender’ in their academic works. West and Zimmerman(1987) clarify that “gender” is not something that we are born with or that we have, however, it is something that we socially perform and acquire from childhood, growing up to be either man or woman. Accordingly, Coates (2007) explains that:

...Speaker are born male or female but it is social and cultural influence which determine how we speak .Consequently, sociolinguists now distinguish between sex-a biological term and gender used to describe socially constructed categories based on sex (p.63).

Most theorists in language and gender have recently perceived the concept of gender as a performative social construct. Butler's ground breaking work in 1990 received much attention, claiming that masculinity and femininity are not traits that someone inherently has, however, they are consequences that we represent through "*the activities we partake in...*" (1990, p.25).

Consequently, gender is the cultural and social expectations that restrict the distinction between man and woman in general. It is not important that a man or woman is from the same society or they belong to different cultural backgrounds, the differences they demonstrate in general are reflected through their respective contains, views, opportunities, needs, roles, and responsibilities. Gender is the process of constructing a dichotomy, effacing similarity and framing the difference that refers to the biological and physiological differences between the sexes. The difference is exaggerated and extended in the service of creating gender.

Approaches in Gender Studies

The distinction between men's and women's speech behaviour depends on several factors such as biological, cultural, psychological, and social norms. Based on an essentialist view, gender-based differences in speech are described throughout different approaches. Some of them are discussed in the following section:

The Deficit Approach

The deficit approach was elaborated on the essentialist view of the "*relationship between language and gender*". This theory evaluated women's language as an essentially "deficient" vision of men's language, that is to say, women are a "*diminished copy of the original man*". The present approach was the first which explored male/female speech largely initiated with the publication of Robin Lakoff's *Language and Women's Place* (1975). Moreover, this view is based on the assumption that women use limited and less extensive vocabulary, and their language is associated with the use of adverbs like "pretty", "nice", "just", "very", "sweet" and the use of intensifiers like "so", and "so much".

The deficit theory materialized in the work of the Danish grammarian Jespersen (1922). The idea that women's language is deficient is also found in Otto Jespersen's work about women's language in (1922). According to this author, men's language is the norm as correct and complete, while women's speech is noticeably deficient patterns, it is incomplete

and lacks some properties. He clearly depicts women's language as inferior to men's language. The type of language used by women deviates from the normative use of language manifested by men, as a result; women are deficient users of the language.

Similarly, another author who shared the same point is the American linguist Robin Lakoff who published *Language and Women's Place* in 1975. She identifies a set of gender characteristics to be facts of the existence of "power inequality". According to her, gender inequality in women's use of language derived from their marginalization in society. This inequality was reflected in the way women were expected to speak and the way they were spoken of. In other words, women's language was deficient because their social position was so.

To conclude, the deficit model views women's language as deficient in comparison to men's language. The researchers who adopt this model gave negative evaluation to women's speech because of their social position in society which is inverted in language. The implication was that there was something intrinsically wrong with women's language because women do not use standard language like the language used by men.

The Dominance Approach

The dominance approach supported the preconceived idea that linguistic "differences between men and women" were caused by inequitable power relations between the two sexes. Language dominance resulted from the political and cultural dominance of men over women in society. This approach seems to be a new version of the deficit approach. It considers women as a depressed group and deciphers linguistic differences about the subordination of women, reflecting the way male dominance is transmitted through linguistic practices. Consequently, women are depicted as inferior and powerless in male-dominated society. Women as well as men contribute to sustaining and perpetuating male dominance and female oppression.

In addition, power as dominance and control was instituted by the socially appropriate use of language by women and men. Zimmerman and West (1975) found men intended to complete their utterances in cross-gender conversation to prevent women to have control the conversation, using interruption, silence, and non-cooperation in talk. Again, Cameron (1990, p.14) states "*the dominance framework suggests that women's ways of speaking useless the result of their gender per se than of their subordinate position relative to men; the*

key variable is power". According her, the speech of women is considered inferior to that of men. In other words, we can conclude that "doing power" is often a way of "doing gender".

However, the notion of power is oversimplified within this theory. Raising the issue of who is exerting his or her power over whom reinforces the power asymmetries between sexes. It is better to question if social power can be removed from the conversation. Obarr and Atkins (1982) claimed that women's language is far from being powerless in courtrooms where women act as judges, lawyers or witnesses. Again, Fatima Sadik (2003) claimed that women's linguistic features are not characterized to be feminine speech styles, however, these linguistic features are not restricted to women only.

To conclude, powerless language is the weak language in itself, not the female language. So, powerless language can be used by both men and women. Another point within the dominance approach is that gender is more salient than other variables. Finally, dominance theory does not differ from the deficient theory because it also views male's language as the norm. Another theory that identifies and values the difference between men's and women's speech is the difference theory.

The Difference Theory

The difference approach theorizes that women and men belong to different sub-cultures. It examines the relationship between language and gender with main emphasis on the differences between men and women's language. The theory holds that women and men come from different cultures. The researcher Gray (1992) claims that females come from Venus and males come from Mars. This is the main source that leads to different characteristics of language and behaviour. The main principle within this theory is that language is not only influenced by gender. However, the difference theory focuses on cultural factors that control male's and female's language.

The difference approach focuses on the differences between sexes, attitudes, and behaviours. It argues that male's and female's language is different. For Cameron (1990, p.14) "*the difference framework proposes that women's ways of speaking invert the social and linguistic standards of the specifically female subcultures in which most of us spend our formative years*". Maltz and Borker (1982) compared gender differences to cultural differences, stating "*boys and girls acquire knowledge to do various things through using words in talk*" (p,20).

The criteria within the difference model allow women's talk to be treated outside a framework of oppression or powerlessness. That is to say, to consider women's language as different is better than powerless. In her book *You Just Don't Understand: Men and Women in Conversation*, Tannen (1990) argues that men's and women's conversational styles are dissimilar. Men use competitive styles to show power and dominate the speech, while women's styles are cooperative in order to seek solidarity. Tannen (1990) argues "*misunderstanding arises because styles are different and each style is valid on its own terms*"(p, 47). Tannen (1990) claims:

Male's styles prepare them better for public speaking, asking questions after lectures, talking in committees, presenting verbal reports and so on, while female's style is more 'private' suitable for establishing rapport (p, 70).

To sum up, the deficit, the dominance and the difference approaches have all yielded valuable perceptions into the nature of gender difference in language. All approaches have attempted to show how gender variations are expressed through language behaviour. Regarding how gender differences prevail in language used by men and women, it shows that the place males hold in the society is central and superior.

Genderizing Discourse

Prior research substantiates the belief that males and females have different and oppositional characteristic patterns of interaction. Actually, much of what it is conceived as femininity and masculinity refers properly to these factors. We anticipate men to speak and act with strength; women comparatively are expected to act with weakness and more emphasis on feeling. For language and gender scholars, this issue is crucial to understanding the nature of gender itself. Numerous books, dissertations, and articles in different disciplines examine the intersection between discourse and gender from a variety of analytic perspectives.

Holmes study (1993) supported the idea that men's and women's speech is gendered. For example, Holmes (1993) states "*the American Indian's language is a very great model example where the language utilized by child's mother is distinct from that one utilized by her father and each tribe is categorized by a specific language. In this community males and females speak differently*" (p, 286). In addition, Holmes points out that Japanese use various

words that have the same sense used in different ways by males and females. For example, when a female wants to express the word “water”, she uses the “ohiya”, while a male says another word “dmiza”, referring to water.

Consequently, gender variation has emerged as a major field of Sociolinguistics. However, different scholars have been concerned with the topic. Within this perspective, Labov was the first to note the importance of “sex and gender” as a sociolinguistic variable in language. Labov (1990) developed a theory of gender paradox where variation plays a significant role in language change. Through her investigation, Labov aimed at describing, explaining, and comparing language variation between different classes and different sexes. Jespersen (1922) concluded that women utilize more conservative language than men do. Tannen (1990) highlights that the main source of disconnect between women and men occurs when women speak and hear a language of connection and intimacy, while men speak and hear a language of status and independence. Accordingly, Eckert and Mc Connell-Ginet (1992) sum up the different positions of different scholars, stating:

Women’s language has been said to reflect their (...) conservation, prestige, consciousness, upward mobility, insecurity, deference, nurture, emotional expressivity, connectedness, sensitivity, to others solidarity. And men’s language is considered as evincing their toughness, lack of effect, competitiveness independence, competence, hierarchy, control (p, 90).

Gender is a dynamic and inherently communicative process through which men and women use language to express themselves based on gender. In this case, gender is not only apparent in communication, rather gender is also expressed through words. That is to say, language is an essential part of performing gender and setting ourselves as gendered being. As a result, gender may become salient to a group due to a variety of circumstances, for example, gender becomes salient when a group is asked to accomplish a task that is particularly associated with one or the other gender (Pagh and Wahrman, 1983).

Communication between sexes has gained much interest in recent years. Some people claim that conflict between sexes can never be ended. However, other people consider it as a question of misunderstanding because of males and females who use different speech styles in conversations.

Robin Lakoff's Hypothesis

Robin Lakoff's *Language and Women's Place* (1975) -known as LWP- was the first publication of its time that addresses the comparison between "female cooperativeness" and "male competitiveness" in linguistic behaviour. As a result, LWP involves feminist's agenda and applies to women representation in language that has become an important issue. Her book *Language and Women's Place* has served as a basis for much research that began to notice the issue of how gender is represented in language. Therefore, many studies expanded on Lakoff's argument that language embodies gender inequity. Through her book, Lakoff uncovers the direct correlation between the inequity in language and the inequity in men's and women's social statuses.

Lakoff examines the ways women use language; she considers what women talk about, how they talk about, and what they do. Lakoff attributes the difference between men's and women's speech to culture particularly to cultural biases that permit women to speak in certain ways, and on certain subjects. According to Lakoff (1975), women's language demonstrates how women's ladylike language limits their effectiveness. She also explains the implications of the differential pattern of women's language. Both the language women use, and the language used to describe them, and reflect their low self-evaluation as well as their marginal value in public to be less important and less powerful than men.

More precisely, Lakoff (1975) claims that specific linguistic feature has a very distinct gendered implication. Through her discussion of women's language, she (1975) depicts features such as "tag question" that are used more by women than men in the conversation, since they are "weaker" and, thus, less likely to make unmitigated statements. Besides, tag questions function to mitigate women's status", for example, according to Lakoff's argument, a tag question usually indicates uncertainty and allows the speaker to avoid commitment and thereby avoids conflict with the addressee. In fact, the tag question is a kind of polite statement; it does not impose agreement or belief on the addressee. Such idiosyncrasies may explain why women's language sounds much polite than men. However, Dubios and Crouch (1975) initiated a critique on Lakoff's claims, stating:

especially on "tag questions" within the context of a professional meeting and came to an end that at least context males used tag questions more than females applied. The objective

was to prove that Lakoff's definition of the mitigating function of tags is restrictive and that tags do not necessarily signify tentativeness and weakness (p, 21).

On this basis, Lakoff supposes that women's speech is "deficient" which lacks authority and unassertiveness. Women are socialized to be more polite and less assertive than their brothers that, in turn, handicap women in playing roles that require assertiveness. Many studies revealed that it is problematic to only consider subordination and weakness when identifying women's language. It is more probable that there are elements playing role in speech patterns. Lakoff's works give much importance to observable linguistic variations, but others confirmed that these variations are less characteristic of women's language than they are of social powerfulness in general and that are not basically related to gender.

O'barr and Aktins (1980) study of the speech of the courtrooms witnesses discovered that not all women use Lakoff's features. These linguistic features typical of women's language can characterize men's language. It described their powerlessness in a specific context. Hence, it can be noticed that there is a divergence from the original hypothesis that Lakoff represents in LWP and the complexity of interaction between language, and social context of participants that become more evident.

For subcultures theorists, women's language is different but not deficient. Malts and Broker (1982) revalue women's language not as the deplorable result of male dominance or as local instances of a more general power struggle between males and females. However, it is a kind of misunderstanding which occurs between speakers from different ethnic groups who are unaware that they are orienting different discourse norms.

Lakoff's study of women's language is criticized for its lack of empirical research. Although, Lakoff's reasoning depended essentially on personal observation, many studies focused on identifying and quantifying the linguistic resources that men and women use when they talk. Most early discourse analyses of women and men perceived women as powerless and men as powerful and dominant. As Fishman (1978) focused on frequency and argued that since women used these speech devices more often than men, they must function to keep women in their place. That is a powerless position. Consequently, whatever a woman does in interaction, whether doing more or less than a man does, women's interaction is often perceived powerlessness.

Conversational Dominance Mixed Talk

“Conversational Dominance” is a term applied to indicate the situation of a speaker controlling others in interaction. One of the major distinctions of women’s and men’s speech is that men have been categorized by their domination to conversations through interrupting. Many strategies can be used to achieve dominance such as overlapping, talking too much, non-cooperation and silence.

It is part of our everyday communicative competence to orient certain norms which guarantee that talk that is distributed on the turn by turn basis. The purpose is to achieve a speech event that can be called conversation. However, the norms of conversation are ignored in the situation of mixed talk like the use of interruptions which are a violation of the turn-taking rules of conversation i.e. the interrupter avoids the speaker from ending his or her turn, obtaining a turn for her or himself. The results are confirmed by scholars studying interruptions; male speakers were found to be more likely to interrupt women. Zimmerman and West’s (1975, p.100) study shows “*men are more likely to interrupt women is reluctant to interrupt men. However, it was also found that women use a great amount of interruption when they communicate with their sex. Illustrating how women do not violate the man’s turn but to wait until he has completed their speech*”.

In addition, conversational dominance is achieved through “non-cooperation” in talk. This strategy seems to be used by speakers in the informal talk in the private sphere as conversation recorded at home, where the woman is struggling to keep the speech running but receives no support from the male participant. The findings are supported by Sattel (1983) who argues that no response or silence is used by men as part of male dominance and patriarchy. Another strategy to achieve conversational dominance in mixed talk is silence. The interpretation of silence has been understood differently in mixed-sex conversation when a man does not participate in talk with his partner, thus; his lack of talk with his partner and his silence demonstrate his power to choose whether or not to participate in talk and to control the conversation. When a woman keeps silent after being interrupted or after delayed minimal responses her silence is described as a sign of powerlessness.

Typical Characteristics of Men’s and Women’s Discursive Style

Wardhaugh’s study (2010) reflects on men and women use of typical characteristics in their linguistic behaviours. He (2010) claimed that there are differences in conversation

involved by both men and women. He further indicated that male's voice is different from female's voice. Males and females display distinct ranges of verbal skills. Some researchers state that the main cause behind the difference between women and men in their linguistic behaviour is their biological features. Women are socialized to be more supportive and non-competitive as appropriate linguistic features for them. These linguistic characteristics clearly illustrate how females are seen as being linguistically deficient in comparison to males. There is no obvious proof that contributes to supporting this belief, thus, it can be viewed as a picture that represents various stereotypes.

Current research on language and gender has found that male dominance is inserted in variety of ways in mixed-sex conversations. Hence, the examination of gender differences and dominance in male's and female's language includes the discussion of gender inequality and power relationship. Discourse features of male dominance are reinforced by men in order to undervalue women. Consequently, language reveals how men and women are expected to perform different social roles in society. The linguistic differences between women's and men's speeches reflect "*men's dominance and women's subordination*". That is to say, men and women have learned to act according to their gender. Men learn to be men, and women learn to be women because the linguistic behaviour is a learned behaviour. Evidently, researches show that men base their conversational style on competitiveness, while women base their style on cooperativeness. Therefore, they characteristically use different strategies in conversational interactions on different aspects of conversational practices such as: interruptions, hedges and tag questions, minimal responses, questions, commands, directives, swearing words, taboo language, and compliments.

Interruptions

Men usually use interruption and overlap to dominate the conversation significantly when speaking to women. It has been considered as one of the major differences in women's and men's speech. Firstly, women are believed to interrupt less than men do because men are perceived to dominate the conversation, whereas women are considered as cooperative speakers. This stereotype has been supported by many researchers. West (1984) defines that "*an interrupting speaker is engaged in violation of the current speaker's right to be engaged in speaking.*" (p.55). Further, Octingan and Neiderman (1979) claimed that "*an interruption or overlap is taken as a violation and sign of dominance*" (p. 52). Researchers in the field have studied men's interruption to women's talk in order to improve their

communication skills. The findings in language and gender research show that men interrupt more than women do. Zimmerman and West (1975) argued that:

Through eleven mixed-sex pairs develop a conversation that female counterparts were interrupted and overlapped a total fifty – times by men, but were interrupted and overlapped themselves only twice. In comparison, conversations involving signal sex pairs performed significantly fewer interruptions and overlaps by men on men. It was also found that women are much more likely to interrupt their sex. Illustrating how women are concerned not to violate the man's turn but to wait until he has finished (p.100).

Besides, studies have also shown that men use interruption as a strategy to control the conversation and keep women silent. Males' use of interruption is a kind of dominance and exercising power over females. Coates (1986, p.100) stated "*the act of violating the speakers turn in this manner, there is the result that "after overlaps and especially after" interruptions, speakers tend to keep silent"*". Again, Zimmerman & West (1975) found that men interrupt others more than women do. They (1975) illustrated that interruptions were pretty distributed between speakers in same gender interaction, in cross-gender interactions, and almost all the interruptions were from males.

Tag Questions and Hedges

The stereotype "women use more tag questions and hedges" has been empirically proven to be true by researchers such as Fishman (1980) and Preister (1986). Researchers in language and gender studies questioned the social and the linguistic functions of hedging and tag questions. The use of these linguistic features reveals tentativeness and uncertainty of assertion which reflects women's inferior position. Lakoff (1988) also referred to women's use of hedges, arguing:

Women are said to use more hedges than men such as 'I think ', 'you know ', 'I 'am sure, sort of and perhaps. These expressions can show both uncertainty about the topic that is being discussed, and can also be used to mitigate, the force of what is being said. That women's use of hedges could have something to do with unassertiveness is something that Robin Lakoff claims, but: she has no empirical evidence to support that(As cited in Coates 1996, p.4).

There are various types of hedging used by females in mixed-sex conversation. Coates (1996, pp.152-73) names several words and phrases such as: “I mean”, “you know”, “sort of”, “maybe”, “may” and might which can act as hedging devices. Holmes (1995) includes pauses and hesitation like “...demand.....eeh..... in the category of hedges, since they () can be used to express a speaker’s reluctance to impose” (p. 75).

Fishman (1980) posits another important view about the fact that women ask questions and use hedges more than men. She (1980) reports “*the women ask questions of any kind more than men. She also finds that the women in these conversations use hedging five times more frequently than the men. She explains the use of questions and hedges to facilitate conversation because after all, men have the upper hand in any conversation*”(p.255). Moreover, in her article *Conversational Insecurity*, Pamela Fishman (1990) advocates another interpretation of those linguistic features (pp. 255-56). She claims that in the case of the questions and tag questions an interrogative helps to sustain a back and forth in a conversation, thus; contributing to a cooperative conversational style (Fishman, 1990,p. 255). In addition, Jennifer Coates (2004, p.88) argues that “*it is to look at the different functions that hedges have and not just say that it is a sign of weakness to use them*”. Coates (2004) argues another hedge that is more common among younger speakers is the world like, claiming “*this word is used. As hedging device to partially detaches themselves from the force of utterance that could be considered evaluative, either positively evaluate of self or negatively evaluative of others*” (p.89).

To conclude, Coates (2004) believes that both men and women use tag questions. Women use more affective tags while men prefer modal ones. Women use hedges to express powerlessness, uncertainty or insecurity, and unwillingness to express their opinion or avoid making explicit statements. Whereas, male speakers use hedging devices must frequently for every concrete function. They usually want to keep the floor for them to strengthen the uttered prepositions, and to lead the discussion. However, gender differences in the frequency of the usage of tag questions depend on the content of the conversation, the situational contexts, and the role of participants.

Minimal Responses

Listeners can reply in two ways to make a response to the speaker. First, listeners make responses while the speakers are speaking. Second, listeners can make responses when the

speakers finish their talk. These responses play important role in the conversation. Yule (1996, p. 75) says:

Within an extended turn, however, speakers still expect their conversational partners to indicate that they are listening. There are many different ways of doing this, including head nods, smiles, and other facial expressions and gestures, but the most common vocal indications are called backchannel signals, or simply backchannels.

To illustrate these phenomena, Yule (1996, p. 75) cites an example:

Caller: if you use your long distance service a lot then you'll.

Marry: uh-uh.

Caller: be interested in this discount I'm talking about because

Marry: Yeah

Caller: it can only save your money to switch to a cheap service

Marry: Mm.

When the speaker (the caller) pauses to take a breath at the end of a tone unit, Marry appropriately plus in "uh _uh", "yeah", and "mm", which do not interrupt the speaker's floor in any way. These types of signals function as direct feedback to the current speakers indicating that their messages are being received. There are various terms taken to refer to this discourse function, such as response cues. Here the term minimal responses have been selected not to restrict the purpose of the essay only to verbal responses.

Another work to be considered when dealing with the definition of minimal responses can be derived from the ideas advanced by Elegy (1995) that defines them as forms uttered by a listener to show a certain level of engagement with the speaker while the term listener and speaker can be replaced by message receiver and message producer to suit the needs of this study. It seems that most of the researchers agree that minimal responses do not count as turns in the conversation and neither hold the floor nor claim it. There is also a consensus that minimal responses support the one who is holding the floor, giving him or her opportunity to continue talking.

The basic function of minimal responses is interactional. They are important to assist the successful conversation. Andersen (1999,p.201) states “*very often the use of minimal responses increases immediately, signals that the listener comprehends the speaker’s message, and reinforces this speaker’s role in a conversation*”. Moreover, Knapp & Hall (1997, p.4 27) argue that “*minimal responses*” have different forms. Normally, “*minimal responses*” such as; “mm-hmm”, “uh-uh”, and “yeah” encourage the speaker, and indicate attentiveness. However, if they are used rapidly, they can convey their message to ask the speaker to stop.

Studies on “the use of minimal responses” agree unanimously that women use “minimal responses” more and at appropriate moments. That is to say, the listener supports the current speaker in the conversation (Strodtbeck and Mann, 1956; Hirschmann, 1974; Zimmerman and West, 1975; Fishman, 1980; Coates, 1989a, 1991). For example, Coates (2004) points out that “*the use of minimal responses*” is a significant part of a collaborative floor. Minimal responses are supports that listeners give to speakers by verbal or non-verbal speech. The forms such as “yeah”, “I agree”, “right”, “nodding”, smiling, and body language that are uttered by a listener during a speech event to signal a certain level of engagement with the speaker. They indicate that the listener is paying attention, being interested in hearing more. Minimal responses are mostly used by women and are more frequent in collaborative floors than in singly developed floors.

Coates (2004) also discusses the differences in minimal responses between male and female speakers and agrees that women make greater use of minimal responses to show support for the speaker. Further, men use minimal responses but in a different forms what are called delayed minimal responses that function to signal a lack of understanding or lack of interest in what the current speaker is saying. Accordingly, Zimmerman & Fishman (1983) have shown how the delayed minimal response is used by speakers to respond and to indicate the lack of interest. These minimal responses signal the listener’s active participation in the conversation; they are an important component in the joint production of the text. In the same vein, Fishman (1983) focuses on women’s use of such forms in mixed interaction, where they function to support men as speakers that are described as “conversational shit work”. Fishman suggests that the use of these forms must not be automatically acknowledged as a type of powerlessness. However, the same forms can result in different ways in distinct contextual cases. Besides, Graddol and Swann (1989,p. 69) also confirm Fishman’s claim

(1983), pointing out “ *there is an unequal distribution of who in conversation....Women do support work while men are talking and it is the women who generally do active maintenance and continuation work in conversations*”. The predominant belief that gender differences exist in the use of minimal responses reinforce females’ “supportiveness” and “responsiveness” than male speakers.

Finally, Maltz & Borker (1982) hypothetically claim in their cultural approach that women’s use of minimal responses simply mean “I am listening to you, please continue”. Men, however, attach stronger meanings to positive minimal responses, such as “I agree with you at least, I follow your argument so far”. The current conclusion is that women use more minimal responses for support work, showing interest in what men are saying, and encouraging them to continue speaking, whereas these responses display a lack of interest and support in males’ speech. Certainly, “*the use of minimal responses*” characterises the linguistic interaction between women and men; in which women feel the need to indicate active agreement.

Swear Words

Linguistic studies on gender differences and swearing explore swearwords used by males and females and examine gender influence of their use. First, Pinker (2008) states “*swearing is universal*”(p. 327),and “*the words and concepts used in swearing may be considered taboo in some cultures*” (p.328).He further argues “*in the history of world languages, we may observe that many words stay taboo for centuries*” (P.329).

Research on gender and swearing reveals different findings. Generally speaking, it is believed that “men swear or curse more often than women”. For example, Jespersen (1922) expressed his oft-cited view of women as extreme’s of obscene language, the stereotype of women as “guardians of both language and propriety”. Johnson and Fine (1985,p. 11) support “*it is a matter of simple observation that certain females do indeed use swear words*”. However, Lakoff (1975) asserts that women, as “*the experts of the euphemism*” (p.55), “*employ “weaker”, expletives, while “stronger” expletives are reserved for men*” (p.10).

Moreover, Coates’ study (2004) indicates that both sexes seem to be prone to adapt the perceived norms of another gender in mixed-sex conversation, thus men will produce less taboo language in a mixed context. Compared to men, women will speak a more taboo

language in a mixed setting to pursue man's norm of taboo language (Coates 2004,p.98). Concerning swearing, Ljung (2007, p. 93) claimed "*women seem to strive towards using the standard variety. This implies that women tend to use milder and fewer swear words than men*". On the other hand, Lakoff (1973) and Spender (1980) consider that the reason behind gender differences in speaking is because of unequal power asymmetries between males and females. Power, according to them, is often recognized as a male patriarchal order. Oliver & Rubbins' findings (1975) affirm the same idea, claiming "*the female subjects reported tendencies to use expletives such as "Damm!, Heavens !, and Grap! more often Shit!, Bastard! or of -a- bitch !"*" (p.195). A similar pattern was found by Bailey & Twin (1976) reported usage of strong and weak expletives, males "*accounted for 64% of total usage of strong expletives males*" such as:"dam", "fuck" and "shit", while females accounted for 70% of the total usage of weak expletives e.g., "darn", "oh", and "posit. Besides, Gomm's research (1981) shows that "*both men and women swear more in the company of their own sex and male usage of swear words, in particular, drops dramatically in mixed-sex conversations*" (as cited in Coates, 2004, p. 97). Research on gender and swearing and cursing shows three recurrent findings; men curse more than women, men use a larger vocabulary of words than women, and men use more offensive swear words than women (Jay, 1992; 2000). While men curse generally in public than women, research indicates that the frequency gap between men and women's swearing is decreasing (Jay, 2000).

Women Talk More than Men

The amount of talk is another difference that prevails in language used by men and women. According to proverbial wisdom, women talk more than men, the English proverb "women's tongues are like lambs' taints – never still" has parallels in many cultures. Swake (1975) states "*initially, it is our culture that remains deep-rooted beliefs about how men and women behave and are supposed to behave. A major part of this is based upon how we speak, and has developed into the field of folklinguistics*". Cameron (1998) adds that "*men and women are members of the culture and they learn the suitable ways of speaking and a large set of gendered meanings that attached to different ways of speech; they produce their own behaviour in the light of those meanings*" (p.272). Accordingly, Judith Butler (1990) explains:

Masculinity and femininity can be defined by performing certain acts in accordance to with the cultural norms. Further, "men and women may use their awareness of the gendered

meanings to attach to particular ways of speaking and acting to produce a variety of effects (as cited in Cameron, 1998, p. 272).

Discussion regarding the question of who talks more has been a long-standing area of research. Several stereotypes are linked to women's speech as talkative, more gossip, use more hedges, less certainty, more humour, indirectness ... The preconceived ideas about the woman as abnormal and inferior in their speech style fathom one of the aspects of inequalities and male dominance. Karmer (1975) suggested that women are under devalued in society, as a consequence; women 's speech is undervalued; female contributions to the conversation are overestimated because they are held to have gone on "*relative to what female speakers are held to deserve*" (Karmer, 1975).

Moreover, Tannen (1990) examined conversations between married couples and discussed at length the husband who came home from work and barely uttered a word about his day to his wife. Phrases such as "she never stops talking" and "he never talks about work", being typical responses. Tannen (1990) also commented on this talkativeness of men when she heard comments by wives who expressed their disappointment when their husbands told interesting stories about their day at work to friends, after remarking on their arrival home that 'nothing ' much had happened today. Tannen concluded that men talk more than women but the perception of chatty women persists due to our socialization which distorts our views of how much a certain person speaks. In this regard, researchers looked at the amount of talk between genders. Studies investigated how much time men and women spent talking. The experimental evidence revealed that the belief about women talking more than men is mistaken. According to Cameron & Coates (1985), talkativeness is regulated by the sex of speaker whom we are talking with and due to the topics we are discussing.

Gendered Difference in Communication Styles

Several researchers in sociolinguistic studied the differences and the similarities in women's and men's speech from different angles. According to Dennis Barron's book (1986, p. 55) *Grammar and Gender*, women's speech evidently differs from men's speech. He states that the psychological differences between the sexes are accepted because language is perceived as an innate and essential part of humanity. Sex differences in language are treated as natural and genetic to be accepted and frequently reinforced.

John Grey (1992) identifies main differences between men's and women's communication styles. Men are goal-oriented; they define their sense of self through their ability to achieve results. Women, on the other hand, are relationships-oriented; they define their self-sense by their feeling and by the quality of their relationship. The main difference between men and women in their style of communication boils down to the fact that men and women view the purpose of conversation differently. Deborah Tannen's book (1990) *You Just Don't Understand*, also, explained gender differences in communication styles between men and women. Tannen (1990) outlined that men's purpose of the conversation is to seek control; they prefer inequality, asymmetry, and value differences between individuals. However, women seek understanding; they prefer quality, symmetry and value similarities as women perceive them as ways to connect with other individuals.

However, other researchers claim different views. Peter Trudgill (1972) claims that women are "better" speaker than men. They are more polite, less forceful and technically more correct participants. Spender (1980) posits:

Women produced linguistic forms which were closer to standard language or had higher prestige. He also mentioned one possible explanation to why that was the case, namely because women were not rated by their occupations which is why other signals of status including speech are correspondingly more important(p.36-38).

The research concludes that men had an advantage in language as well as in society. Spender (1993, p. 408) points to how men have shaped the language to their advantage to legitimize their primacy, and to create a world in which they are central figures. We are constantly bombarded by gender-biased ideologies and give little thought to the way men and women are represented. More important, the representation of gender through language contributes to the perception of gender roles in society.

The Theory of Community of Practice in Gender Studies

Rising concerns about the conceptualization of gender are theorized in more productive ways, moving beyond the reliance on the binary oppositions and global statements about gender behaviours appropriate for men and women. Gender is more nuanced and mitigated about certain groups of women or men in particular circumstances that negotiate within certain parameters of permissible or socially sanctioned behaviour (Coates & Cameron, 1988; Johnson & Meinh of 1997; Bergvall, Bing & Freed, 1996) rather than perceiving gender as

possession or set of behaviors which is imposed upon the individual by society. As many essentialist theorists have done so far (Butler, 1990; Fuss, 1989).

Many feminists have moved to conceptualize gender as something enacted or performed, thus; a potential site of struggle over perceived restrictions in roles (Grawford,1995). Therefore, Ortner's introduction of the feminist perspective was a relatively late developed in the theory of practice in anthropology and sociology. Likewise, the theory of community of practice, which emerged from education (Lave 1988; Lave & Wenger 1991; Wenger,1998) Community of practice was not applied to gender until it imported into Linguistics by Eckert & Mc Connell-Ginet in their highly influential survey article (1992). Lave & Wenger(1991) defined Community of practice as:

An aggregate of people who come together around mutual engagement in an endeavor. Ways of doing things, ways of talking, beliefs, values, power relations – in short, practices -emerge in the course of this mutual endeavor. As a social construct, a CoP is different from the traditional community, primarily because it is defined simultaneously by its membership and by the practice in which that membership engages (p.464).

This view refers to the consumption that feminist linguists should be concerned less with analysing individual linguistic acts between individual as gendered speakers. Whereas, it should be concerned with the analysis of community based perspective on gender and linguistic performance. As an alternative to the speech community -a central analytic tool of sociolinguistics- the community of practice was introduced to language and gender research. Eckert & Mc Connell-Ginet do not offer to an explicit critique of the speech community, although that concept has been widely debated (Hudson, 1980; Williams, 1992).

Eckert and Mc Connell-Ginet (1992, 1999) also emphasize the important role of the speaker's agency in the process of constructing identity in local communities of practice. They also point out that studying active strategies and values of particular women and men in a particular community at a particular time will necessarily initiate the re-examination and redefinition of the current concepts of femininity and masculinity, and contribute to form new generalizations and explanations in language and gender studies (Eckert and Mc Connell-Ginet,1999). However, they also agree with Bergvall (1999) that the picture of gender construction will not be complete unless we start studying gender on the macro-level view of how the governing ideology influence performing gender, since specific

features of overarching gender structure in culture may well be connected with specific ways that gender and language interact in different communities of practice situated in that culture (Eckert & Mc Connell-Ginet, 1999,p. 199).

Language enters into the social practices that engender people and their activities in many different ways. Developing and using category labels like “woman” and “man” are only a small part of the story. To understand precisely how language interacts with gender and reflected other symbolic and social phenomena, it requires to look locally and observing closely linguistics of gender practices in the context of a particular community’s social practice. Basically, exploring the theory of CofP in gender studies emphasizes the adaptation of the Eckert & Mc Connell-Ginet’s framework about a community of practice of language and gender. Particularly, Mc Eltringham(1992)& Hall (1995) suggest that studying local communities could be extremely helpful in gender studies and that the new approach developed by Eckert and Mc Connell-Ginet (1992) -the community of practice approach- will shifts researchers interest from making a broad questionable generalization that we find in the “speech community” studies to doing and constructing identity including gender one.

Therefore, Bucholtz (1999) claims that community of practice is a practice-based approach. For the proponents of the CofP approach, identity is the co-construction of gender, ethnicity, sexualized and social status, and the like in which the element dominates. The emphasis is on the localized practice -on what people do-. Each individual brings their personal historical background where identity is transformed and negotiated in the interaction with members and within the existing social structure. What is important in this process is that the individual has a choice as to how they will express their identity and membership. CofP approach includes free agency -everyone is free to choose both linguistic and non-linguistic means (speech style, hairstyle dress, movement, and locate)- to construct their identity (Eckert and Mc Connell-Ginet, 1999). The study of CofP also takes into account intergroup differences and intergroup overlapping, since individuals negotiate their participation in multiple communities of practice simultaneously. To study a CofP, researchers use the ethnicity graphics –participants’ interpretations as central for the research-. Besides, when interpreting the results, researchers do not overlook the behaviour of marginal members; their marginality is studied with regard to their choice and reaction to central group members, and

their practice is invested with a symbolic capital which constructs an identity (Bucholtz, 1999).

Bergvall (1999) believes that the CofP approach will give us enough data to create a comprehensive theory of gender based on the gender of the micro-level about the studies of the biology i.e., what is innate to genders, and performative i.e. how it is socially constructed, and the macro-level (the studies of ideological, i.e. What is ideologically constructed, what we are expected to perform as members of a gender). She emphasizes that ideology permeates all levels and influences both the way our biological self and our performance of gender are viewed and judged by society. Bergvall (1999) believes that this process in the CofP research done on the performative level is crucial, it prepares for variation. That is to say, it makes us worry about generalization and looks for counterexamples or refutations. Still, Bergvall admits that we do not know how much of this goal can be achieved, since only the first steps on the way have been made. Moreover, Ljiljana Markovic (2003, pp. 403-14) mentions that the CofP approach has proved to have numerous advantages over other approaches in gender studies. First, it enables gender researchers of different backgrounds work together and study the matter in question from different perspective, since this practice theory is used in sociology, anthropology, ethnography and other related sciences, and is compatible with other current theories of identity. In his way we can obtain a broader interdisciplinary perspective of gender. Second, this approach not only acknowledges the diversity among women and men, it also studies, and takes into account the social structure with different relations inside a community. Gender and language can be connected to more general phenomena and not just to the sociolinguistics dynamics of dominant/subordinate group.

The Intersection between Gendered Identity and Discourse

Researchers have investigated ways in which gendered identity is constructed through discourse. According to Brown (1999) gender should not be understood merely as synonym for women or men. Contemporary gender research does not primarily focus on women and men, but how femininities and masculinities are constructed as unequal dichotomies, especially where the distribution of material resources and power is of central importance. The construction of predominant gender is linked to social processes that involve class, sexuality, age, and ethnicity. On the other hand, identity is about how individuals or groups see and define themselves. Identity is formed through the socialization process and the

influence of social institutions such as the family, the educational system, and the mass media. In other words, De Fina (2011) illuminatingly puts it as:

Identity can be defined as property of the individual or as something that emerges through social interaction; it can be regarded as residing the mind or in concrete social behaviour; it can be anchored to the individual on to the group. Furthermore, it can be conceived as substantially personal or as relational. Therefore, conceptualizations of identity and the methods for studying its concrete manifestations in language have been profoundly influenced by the choices made by researchers in terms of these alternatives in terms of these alternatives views (p .256).

The identity that an individual asserts may not be what others accept or organize. We must understand that femininity and masculinity are not innate, but they are based upon social and cultural conditions. For example, in the book *Sex and Temperament in Three Primitive Societies*, the anthropologist Margaret Mead (1935) illustrated that self-meanings are shaped by the cultural expectations which are held for each sex and needless to say, these expectations differ from one society to another. In spite of the great deal of varieties across cultures on this issue, some unreels can be found. Generally speaking, males tend to be more aggressive, dominant, active, competitive, and instrumental, whereas females are more likely to be warm, submissive, passive, cooperative, and expressive. Holmes & Stubbe (2003,p. 574) provide a list of the widely cited features of “feminine” and “masculine” interactional style. Men are reported according to be direct, conformational, competitive, autonomous, task /outcome oriented, referentially oriented, dominate (public), taking time, and make aggressive interruptions. Women on the other hand, are indirect, conciliatory, facilitative, collaborative, person / process oriented, affectively oriented, make minor contributing in public talk, and offer supportive feedback.

Undoubtedly, language plays its parts in the construction of gender through discourse which is normally taken as a social practice. We cannot deny that there is inevitable relationship between discourse and identity. Cameron (2001,p. 170) illustrated “*whatever else we do with words, and when we speak we are always telling our listeners something about ourselves*”. Also, Chouliaraki and Fairclough (1999,p.41) points out that in communicative interaction people do not represent the world abstractly, but in the course of and for purposes of their social relations with others, clarifying “*that one cannot semiotic ally construct (represent) reality without simultaneously identifying (.....) (oneself) and relating to other*

people in particular ways”(p.50).Congruently, an evident relationship between linguistic features, in the narrow sense of the word, and identity is traceable, i.e. between aspects of identity, e.g. gender, race, ethnicity, sexual orientation, age, and linguistic choices, for example“ *a female may or may not follow a lady –like way of speaking. However, other solid relationships between discourse and identity can be discerned in the sense that “speakers “identities emerge from discourse”* (Bucholtz, 1999,p.4).

Linguistic Study of Women’s Silence

In its broad sense, silence usually refers to the absence of something which would be present. The word “silence” itself is predicated upon an absolute phenomenon “absence of sound” (Oxford paperback Dictionary).However, silence does not always refer to the absence of sound or communication. As the feminists consider silence as the fact or state of abstaining from speech or else of being prohibited from speaking under the pressure of racism, sexism, and patriarchy which have so long worked together to suppress women’s voice.

Feminists theory has dramatically shaped queries on the way in which women’s ability to speak or get silenced in mix–sex conversation. Silence and speech are, thus, revealed to be strong metaphors of feminists discourse meant to explain the way in which women are prevented from the right to express themselves in the context of the private sphere of their domestic violence. In fact, silence is an “ideological practice” which constructs and perpetuates gender roles of the communities in question. The feminist author Irene D’almeida (1994) argues that silence presents the historical muting of women under the formidable institution known as patriarchy as a form of social organization in which males assume power and create women as inferior status.

Dealing within the patriarchal society, feminists critics interpret women’s silence as a gesture of submission and abuse where women are afraid to speak. They have faithfully kept male secrets at all costs. Patriarchal norms denied women to speak against male authority. On the other side, silence may also be recognized as gesture of protection or self-protection whereby women try to secure themselves from violence, public scorn, and pain of remembrance. Women are dominated by males. Women’s silence is not only about abstaining from actual speech, but also about avoiding the pain of disappointment and degradation. If women are to allow themselves the opportunity to self–respect and self-transformation from silent object to speaking subject. The terrible consequence of keeping silent resulted into the

dehumanization of women and setting up the silence of the subjection. Therefore, breaking silence becomes a necessity. It's high time to open the floor for discourse of gender equality and empowerment that tackles the issue about women's ability to make choices, to speak out, to choose, to express themselves, and break the established gender hierarchies.

Women's Language and Gendered Position

When working with language, one sometimes hears the expression "women's language" that is an aspect which is particularly interesting and still questioned: does women's language reflect the nature of women's speech? If women's language is to be found, is it related specifically to gender or we are actually talking about status and power? It is believed that women are talkative and like gossiping. Women are also claimed to have less confidence to talk than men because women are powerless (Lakoff (1975) as cited in Holmes, 2001). Women are expected to be polite and should speak with standard forms they are guardian of society (Holmes, 2001).

Moreover, scholars have endeavoured to set apart the characteristics that are appointed to women's speech. Otto Dane Jespersen (1920), in his article *The Woman*, tried to examine the gendered ways of speaking. Jespersen confidently asserts that, for example, women speak more politely than men. Women link sentence with "and" because they are emotional rather than grammatical. Novels written by ladies are much easier to read because they have smaller and less varied vocabularies and use fewer difficult words. Women differ from men to the use of adjectives such as "pretty", "nice" and adverbs such as "vastly" and "so". According to Jespersen, women's speech is clearly deficient to men's speech (Jespersen, 1990, pp. 234-40). His analysis is the result of pre-conceived stereotypes because Jespersen relies on prejudice against women and the insufficiency of his method.

50 years later, Robin Lakoff has identified the features of feminine language such as lexical hedges or fillers, tag questions, rising intonation or declaratives, empty adjectives, precise colour terms, intensifiers, correct grammar, and super polite forms. She did not only create these components but more importantly she categorized women as subordinate because of their limited opportunities of using language. According to Lakoff (1975), these characteristics of women's language reflect their linguistic subordination. She argues that women have generally a lower status in society because they are more subordinate than men. Therefore, women are aware of the way they talk by hedging and boosting their utterances. A

woman must learn to speak “women’s language”, to avoid being criticised unfeminine by society. As a result, women appear to lack authority, seriousness, conviction and confidence in their conversation. Lakoff (1975) claimed that women reinforce their subordinate status through the use of hedges, tag questions, and other language devices.

Overall, research has proven that women use less powerful speech which is due to societal norms that impose this gender status hierarchy. Pearson (1980) found that women often weaken their statements. One explanation is due to their lower-self confidence in what they are saying and their fear of being wrong which can be contributed to their perceived inferior status to male. Theorists have suggested that women’s language put women at disadvantages when interacting with others. Women’s speech features make women appear subordinate to men suggesting that they should be viewed as second class to men.

Defining Discourse

The word “discourse” has its origin in the Latin language “discursus” which denoted “conversation” or “speech”. Different linguists seek to define “discourse” in their own fields and support their own ideas and theories. Discourse “*refers to socially shared habits of thought, perception, and behavior reflected in numerous texts belonging to different genres*” (Scollon & Scollon, 2001,p.538).

Formalist and functionalist are two paradigms in Linguistics which develop different background assumptions about objects of a linguistic theory. The formal approach defines “discourse” as a unit of language beyond the sentence. While, the latter defines “discourse” as language in use. Functionalists concentrate on the way people use language to reach certain communication goals. Michael Foucault (2002) states“ *discourses are “practices that systematically form the objects of which they speak”*”(p.54).

Another version of discourse attempts to overpass the formalist-functional dichotomy. The interrelation between form (structure) and function is a salient issue in discourse. From this perspective, the aims of discourse analysis are not only sequential or syntactic, but it is further semantic and pragmatic. For Widdowson (2004) discourse“ *is the pragmatic process of meaning negotiation and text its product*” (p.8).In other words, texts can be written or spoken, and must be described in linguistic terms and in terms of their intended meaning.

The Historical Background of Discourse Analysis

Discourse analysis approach is a language approach that focuses on the role of discourse in society and how context plays role in the interpretation of discourse. Firstly, prior research investigation generally confirms that the term "discourse analysis" was first used by Zellig Harris in 1952 through his published paper. The American structural linguist did not use the term in the sense that it is now commonly used. The field that is called now "Discourse Analysis" was truly developed into coherent school in last twentieth century. In fact, in the 1960s and 1970s discourse analysis was widely used by scholars as an approach to describe the study of interaction. An introduction to discourse is complicated because it has been affected by different fields including anthropology, sociology, literary, rhetorical analysis, Psycholinguistics, and Philosophical Linguistics.

Since the 1950s, structuralism approach and Chomskayan theory emerged as two prevailing approaches to language studies. Although both approaches provide, respectively, a variety of claims about language analysis, they have in common a central view that is largely responsible for the unfortunate state of the field of discourse analysis before 1970s. De Saussure's interest, for example, was only based on the sentence. His approach is considered to be structuralism, as modern linguistics dealt with minimal units of meaning. Saussure states "*language studied in and for itself standing apart from everything else*" (Saussure 1966, p.13-232).

Much attention has been drawn to the well-known distinction between language and parole established by Saussure. Both structuralism and the Chomskayan approaches are almost exclusively preoccupied by phenomena pertaining to the realm of langue. In other words, these researchers aim to explore the internal functioning of grammar seen as nearly closed system that is considered as a system which is largely independent of contingencies observed in everyday language use. Mey (1972) argued "*in response to narrow the focus of structuralism which does not give much importance to the social and contextual aspects of language. Another turn flourished in pragma linguistic, is a field which is called a programmatic recent ring of 'linguistics 'on pragmatic'*". Van Dijk (1972) explained some aspects of text grammar which explored both literary and poetic texts. The study revealed that they did not respect what is known the normal rules of grammar". He concluded that there must be some sort of "literary operations" applied to sound, syntax, and meaning. These are

addition, deletion, and permutation that were present in written passage to allow the main idea to be extracted.

Noam Chomsky is the American theoretical linguist whose contribution to linguistic from 1950 revolutionized the field of discourse analysis. Chomsky (1957) proposed that all human beings are genetically born with an innate understanding of how communication is designed. Chomsky (1965) stated

Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors in applying his knowledge of the language in actual performance (p.3).

That is to say, linguists must be super-speakers that mean they must decipher the hidden parts of language to ordinary speakers. Besides, they were confined to the investigation of languages in which they were already fluent, encouraged a 'Eurocentric 'favoritism for familiar and historically related languages like English, French and Dutch. Meanwhile, studies about discourse established in the guise of speech facts constituting heterogeneous mass that it is impossible to reveal its unity (Saussure 1966,p.13).

Moreover, Gumperz conceptualize context as a feature which characterizes the communication actions. The typical contextualization cues are conventions within certain communities of practice by which typical contexts are constructed. In order to be a complement member of a culture one has to know and to be able to perform and negotiate this contextualization. Culture, thus, consists of the shared type fixations that enter into the signaling and use of activity types interaction, as well as system of contextualization conventions (Gumperz 1992, p.51).

Discourse analysis is the approach to language that focuses on discourse in society and the context plays a vital role in the interpretation of discourse. However, previous approaches analyze naturally occurring texts such as conversation and written text. Its implementation is not limited to linguists. Scholars in other disciplines also find discourse analysis as a relevant approach, since discourse is often seen as a social practice that exists in all facets of human endeavor.

Discourse as a Social Practice (Fairclough)

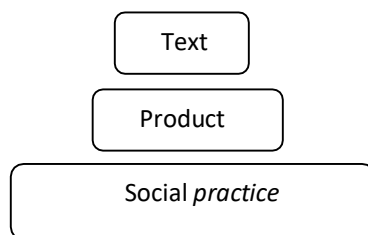
It is common to state that language use should be analyzed in relation to the context of communication. This view has been adopted from the pragmatic turn in linguistics. Language should focus on the appropriate use of the target language; oral and written according to situational and wider social contexts. Fairclough supported the idea and explained the social theories, supporting CDA and presented his sociocultural analysis in his seminal work *Critical Discourse Analysis: the Critical Study of Language* in 1995. Discourse is “*a mode of action, one form in which people may act upon the world and especially upon each other, as well as a mode of representation*” (Fairclough 1992,p.63). While the concept “critical” “*implies showing connections and causes which are hidden; it also implies intervention, for example providing resources for those who may be disadvantaged through change*”(Fairclough1992,p. 9).

The linguistic orientation developed by Norman Fairclough is originated from the systematic–functional grammar of Micheal Halliday. However, his approach does not specify the study of texts and specific discursive practices to discourse analysis. He claims that a text is a product of a process that helps discourse to become closely linked to social structures in its production and interpretation. He uses critical study to examine a particular situation where inequality is reinforced through the use of discourse. Fairclough(1992) acknowledges the need of the critical analysis of discourse:

Although both may be true, I believe that there has been a significant shift in the social functioning of language, a shift reflected in the salience of language in major social changes which have been taking place over the last few decades. Many of these social changes do not just involve language, but are constituted to a significant extent by changes in language practices... (p.6).

Norman Fairclough designed a critical model in 1989. This model can be considered as the first theoretical framework for CDA which provided techniques for text interpretation. Fairclough’s framework presented a “mediating third dimension ”which“ *emphasizes on discourse a specifically discursive practice*” (Fairclough,1992, p. 71). Discursive practice is a form of social practice, and concentrates on the procedures about text production and allocation of consumption, this is performed through the following diagram:

Figure (1.1). Fairclough's..... (1992:73)



Fairclough develops the description of this framework as “*an attempt distogether three analytical tradition every of which is indispensable for discourse analysis*”(p.73). This analytical tradition refers to both the tradition about close textual and linguistic analysis. The macro sociological tradition of analyzing social practice as a matter that people produce and create based on the shared commonsense procedures(Fairclough, 1992p.72). Fairclough (1992) points out that the importance of discourse lies in the fact that it contributes to the construction of “social identities”, to the structures of “social relationships” as well as to the creation of systems of knowledge and belief. It has been indicated that personal discourse is shaped by society and that social roles are learned during childhood. This is reflected in Aderson’s role-play study where children aged between 4 to7 appeared to become more and more sensitive to social roles as their age increased (Ervin –Tripp et al, 1984).

In reality, Fairclough’s framework of CDA is not without drawbacks to systematically analyze discourse if we focus on the main tenets of CDA. Henry Widdowson claims that Fairclough’s framework “*is not actually a method of analysis but an approach to interpretation*” (Widdowson 2004,p. 159). That is to say, Fairclough’s work is incomplete and imprecise in its method when treating texts. In the words of Widdowson (1995) “*Fairclough’s demonstrations are partial and, in a sense, piecemeal*”, they are effective in “*revealing aspects of meaning from a particular socio-political perspective... demonstrate the way texts can be constructed, how they can be made relevant to an understanding of social life.*” (p.513).several studies agree that it can be of massive value in bringing language to life and makes it more effective and reliable heavily on discourse analysis.

Text and Discourse

Some linguists limit “discourse” to spoken communication and reserve “text” to written language. This classical definition which links written production to “text” and oral

production to “discourse” is now outdated, since modern linguists consider a text as any linguistic production whether written or spoken. De Beugrande & Dressler (1981, p. 3) defined “text” as “*communicative occurrence which meets seven standards of textuality. If any of these standards are not satisfied, the text will not be regarded as communicative and thus in essence will not be regarded as a text*”. Fowler (1986, p.59) states “*a text should have cohesion, possess a progressive sequence of ideas and show thematization*”.

Many scientists considered the term “linguistic of the text” as unsuitable one; thus, the term “discourse” becomes apparent in the studies of many linguists. The term discourse is also utilized when a linguist makes reference to a piece of long text or conversation which obtains some structures of internal coherence. Most of discourse analytic approaches are based on the form of text that is employed as the unit of analysis. The meaning of the text does not come into being until it is actively employed in a context of its use. The inclusion of context elements into text analysis maintains the text-discourse distinction. This follows we you recognize a piece of language as text, not because of its length, but because of its location in particular context. This process of relating a text to a context of use is what we call a discourse. In other words, this contextualization of text is actually the reader’s or hearer’s reconstruction of the writer or speaker’s intended message. In the similar vein, Brown & Yule (1983) stated “*the discourse analyst treats his data as the record (text) of a dynamic process in which language was used as an instrument of communication in a context by a speaker/ writer to express meanings and achieve intentions (discourse)*”(p.26).

Consequently, “*discourse and text* “ are sometimes used to mean the same that they have something common, as both use medium of language like in sign language, both have some meaning that they try to convey. But the distinction is always there. To deal with text means to focus on the written form of language. Discourse refers to the social purpose as discourse of femininity, discourse of peace, and medical discourse but does not possess such forms. We can affirm that discourse is a broad mode in the process of language i.e. it provides a lot of things above the language standard. However, text has limited interpretation of its own. In broad sense, “discourse” includes” text”, yet the two terms are not easily distinguished and are often used synonymously.

Discourse Analysis

Traditional linguistic has concentrated on the analysis of single sentence. However, the analysis was not really adequate because it focused on the formal properties of language rather than achieving meaning. Linguists become much more concerned with the way language is used than what its components are. Cook (1989) stated that linguists give much importance to the use of context and language function. This awareness came with the grammarian Zellig Harris as the first linguist who refers to discourse analysis. In 1952, he investigated the connectedness of sentences in his study *Discourse Analysis*. Harris shifted attention towards sentence in combination i.e. there was a sequence to produce a coherent stretch of language (rules of use). The term discourse analysis is also called “the study of conversation” in the integration of sociology is of vital importance to science of texts, since it has developed an interest in the analysis of conversation as a mode of social and interaction (Beaugrande & Dressler. 1988).

Many scholars consider discourse analysis as the process of language in use. The principal concern of discourse analysis is to study the way language is produced by a given participants, being spoken or written. It is the use of communication for a given situation in a given setting. Brown & Yule (1983) explained the essence of discourse analysis: “*the analysis of discourse, is necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affair*”(p.1).

Discourse analysis is considered as a multidisciplinary approach. Theoretical framework of discourse analysis is used to explore a wide range of fields. VanDijk claims in the following passage that:

Discourse analysis for me is basically multidisciplinary, and includes linguistics, poetics semiotics, psychologist, sociology, anthropology, history, and communication research. What it is significant though is that exactly due to its multi-faceted nature this multidisciplinary research would be inserted. It is better to work out theories that are complex and account both for the textual, the cognitive the social, the political and the historical dimensions of discourse (2002, p. 10).

Coherence and Cohesion

Discourse demonstrates the main features about the standards of textuality. It explores the way sentences associate together to produce cohesive and /or coherent discourse. Two important features of linguistic structure are coherence and cohesion. First, cohesion is one of the text properties that conduce to the organization of discourse. The term refers to connectedness of surface elements in the text. Cohesion helps the items to be correlated to each other to provide the connection among terms and other sentences. In short, cohesion is defined by scholars as set of opportunities that occur in the language for making the next hang together. Halliday & Hassan (1976, p.4) stated that *“the concepts of cohesion is semantic one .It refers to relation of sense that performed within the text, and that define as a text. It means that cohesion is based on language”*.Halliday & Hassan (1976,p. 4) proposed that *“the elements of discourse cohesion can be classified into two semantic standards, namely grammatical cohesion, and lexical cohesion .Grammatical cohesion elements is composed of substitution, reference, conjunction, and ellipsis. While lexical cohesion includes antonyms synonyms, repetition, equivalence and hyponyms”*.

Cohesion is related to the essential semantic formation of any written passage or speech. Words and sentences are employed in order to organize discourse to be coherent and to have complete linkage. If cohesion basically refers to morph-syntactic devices in discourse, then, the concept of coherence is mainly concerned with the semantic property of discourse. Mc Grimmon (1976) refers to coherence as *“a paragraph is said to have coherence when it is sentences are woven together to flow in to each other. If a paragraph is coherent the reader moves easily from one sentence to the next without feeling that there are gaps in the thought puzzling jumps, or points not made”*(p.109).

Coherence is how text is semantically integrated. There must be a coherent links between lexical items of sentences, referring to the use of mechanisms which combine between concepts to identify the relation of closeness and connection to develop a relevant text. Halliday & Hassan (1976) define coherence as the internal elements of text consisting of cohesion and register. Further, they emphasize that *“a text is a passage of discourse which is coherent in the two regards; it is coherent with respect to context of situation, and there for consistent in register and it is coherent with respect to itself and there for cohesive”*(p.23).

Written and Spoken Discourse

Many researchers define discourse as any written and spoken communication. Gradually discourse analysts have made an obvious separation between “written and spoken discourse”. According to Nida (1987), “*the model of discourse established on the medium use i.e., ‘has to do with the effects of the medium in which language is transmitted’*” (as cited in Leech, Deucher and Hoogenrard, 1993, p.9). This linguist has insisted on the need to study each separately. The categorization of discourse can be grouped into written that is conveyed in written media. Everyday people come into contact with written texts and interpret their meanings so as to get what they intend. The example of written discourse is present in newspaper, magazine, books, letters, academic article, and public notice poem. While, spoken discourse is a type which is conveyed orally through speaking or spoken form. This includes casual conversations and speech which vary in their setting and degree of structuredness. Some types are as follows; telephone calls, interviews, and monologue.

Both types “written and spoken discourse” perform different functions and use in society. Spoken discourse involves some problems which are absent in written discourse because the writer may look after what he has already written .i.e. the writer has usually a little time about what to say with no fear of his interlocutor’s interruption. The writer also has the right to modify some written language where it is necessary. Besides, there is the possibility to check terms that exist in the dictionary whenever he needs. On the other hand, speech retains functions which writing will never be able to fulfil such as spoken language. It involves a degree of spontaneity that is absent in written language. As speaker may make false starts or slips of tongue which can be correct in the on-going speech. In addition, the speaker is able to develop a quick and direct communication with immediate feedback from the addressee.

Furthermore, Brown & Yule (1983) also emphasize the fact that written discourse is encountered by the reader, the writer would not be able to clarify the intended meaning anymore, thus, he can be doubtful about what the receiver can intended from the message conveyed. Whereas, the speaker can ensure comprehends ability and he must monitor what he says whether it matches his intentions by modifying utterances then to communicative situation, whenever the interlocutor shows sign of comprehension. The speaker doesn’t monitor only his performance but its reception by the hearer. Noonan, Brown, and Yule (1983) pointed that there are some “differences between spoken and written discourse in terms of language functions, whereas spoken discourse has an “interactional” function; it

establishes a relationship with people. Written discourse has “transitional” function; it is designed for the transference of information.

In short, we cannot assert the view that written and spoken discourse perform quite different functions that written and spoken discourse are not integral in their functions and one is more important than the other. However, we cannot disclaim the fact that speech is a daily activity for almost everyone, whereas written discourse may not.

Sentence and Utterance

It is widely adopted that any written text between quotation marks is regarded as an utterance and anything is written in italic represents a sentence or small linguistic unit. We can say in non-technical way, utterances are classified as spoken, whereas sentences are written. The application of these terms refers to what Lyons (1968) depicted as “the products of ordinary language-behaviour”. Between two terms one can discern some distinction between the meaning of sentence and utterance when exploring linguistics.

First, the spoken words between two pauses is referred to as an utterance that is most often taken to be linguistic action performed by certain speaker who is given a speech in front of an audience on a particular occasion. However, “a sentence” is a grammatical combination of words which are put together to convey a complete meaning or thought. A sentence at least includes a subject and verb which are associated with “langue” (language). “A sentence” can be written and spoken. However, utterance usually applies to spoken language that encounters such pauses and silence between part of speech which is absent in written language. This is because the sentences have been carefully formulated with pauses such as commas, full stop...etc.

Second, utterance can be just few words or a single word such as “help”, “not much”, and “May be” which convey meaning but not complete one. To understand the difference between sentence and utterance, one must recognised that both convey a meaning to the hearer or listener. The point is that sentence expresses a complete meaning because it includes at least a clause, while the utterance conveys meaning through few words that may not even compile a meaning.

Finally, it is important to make a clear relationship between sentence and utterance. Utterance can derived from sentence or sentence can underline utterance. In other words, sentence is a

grammatical string of words. One might say that sentences exemplify the rules which speaker realizes in utterances. To sum up, when a sentence is spoken or written on an occasion, we have an utterance of that sentence. Sentences are abstract objects which exist outside of time and place.

Context and Language Use

Since the beginning of 1970s, linguists have become increasingly conscious of the significance of context for deciphering the sentence. Therefore, the conception of context alters according to the type of study. The understanding of context becomes the primary task to understand and answer the questions: why and how the same word modifies meaning when used in another situation. There is not just one exact style of defining context. Context in communication is not just linguistic information that surrounds an utterance.

Around 1970s, context became the focus of most linguistic trends. For example, Brown & Yule claim that analysing text is implicitly appealing to contextual consideration (1988, 1983,p.23). More important, meaning is the understanding of text. It is connected to the ability to understand the text in specific context. Still, Brown's & Yule's understanding of context is very much connected to the immediate circumstances of an utterance or sentence. They cite Hymes for whom the role of context is "*limiting the range of possible interpretations and supporting the intended interpretation*"(as cited in Brown & Yule, 1988,p.37). In addition, Reichman (1984) sees discourse as a "*hierarchical organization*" of so-called context spaces which provide the necessary data for the treatment of subsequent utterance. She argues that participants generate and interpret utterances with regard to these context-spaces, but at the same time they must be able to identify the relevant context at any given moment. It is not always the immediate preceding context space which is for a given utterance. Therefore, participants refer back to distant ones mainly by the choice of referential means. Thus, the selection of relevant context space is as important as the processing of new information given in the light of it.

In the last twenty years, cognitive linguistics made a clear understanding of integrating context into meaning. As a matter of fact, the object of study is not language as an abstract entity, but language i.e. Language in use and it is quite obvious that real language in use must necessarily involve context. It must point out that context is used here in its broadest sense, since any factors around a specific word can potentially influence its meaning. In Worth's

words “*the context of a piece of language (...) is its surrounding environment .But this can include as little as the articulator movements immediately before and after it, or as much as the whole universe ,with its past and future*” (Worth, 1999, pp.78-79). As pragmatic scholar Kent Bach (2005, p. 21) defines “context “as:

What is closely called ‘context is the conversational setting broadly constructed .It is the mutual cognitive context , or salient common ground .It includes the current state of the conversation (what has been just said , what has just been referred to,etc) The physical setting (if the conversant are face to face), salient knowledge between the conversant , and relevant broader common knowledge (.)So called context does not determine (in the sense of constitutive ‘);but merely enables the hearer could reasonably take a speaker to mean in saying what he says , and it can constrain what a speaker could reasonably mean in saying what he says , but it is incapable of determining what the speaker actually does mean .This is a question of the speaker ‘s communicative intention ,however reasonably it may be.

People are sometimes in real trouble with the problem of distinct comprehension of the words. Therefore, we need to extract the actual contextual setting of a word to be used in given word sense. In other words, meaning is transmitted not just through words, but through the way words are embedded into social relationships, social goals, activities, histories, belief, value, and ideologies of particular cultural group. The linguist Firth (1957), for example, proposed that context can be divided into three components:

- 1-The relevant features of participants, persons, personalities
- 2- The relevant objects in the situation.
- 3- The effect of the verbal action.

That is to say, context has an important role because discourse cannot be understood without its context. Context “ *will help to select the real sense of given lexemes , will narrow this down so as to be compatible with the discourse already created ,and will in take measures to disambiguate potentially multiple possible interpretation of specific textual segments.*” (Cf.Asher & Lascarides 1996;Wilson & Cartson, 2007). Besides, “*context will also produce it possible to flesh out elliptical as well as indefinite references in context ,and to provide allusions constructed in the text to real –world knowledge of each . Further, it helps the*

recipient to set the illocutionary force of each incoming clause.”(Cuff Robert 2004,p.199).Also Schiffrin (1981) emphasized the role of context, stating “one *contextualizing device par excellence is prosody: its influence when superimposed on a given text segment, operates both retroactively on the immediately preceding segment (s) and proactively*” (p.28).Therefore, the understanding of context is crucial in discourse analysis that often has been criticized just for its inadequate attention to context(Cicourrel,1981;Fairclough,1992).While discourse cannot be understood without their context, it should also be clear that context does not determine a certain discourse (cf. Pottes 2001,p.318).

Context has been reviewed as principle factor in the linguistic interpretation. Leon (2005) claimed that context can be equally approached from a wide perspective where discourse interpretation and construction go beyond its linguistic boundaries to involve the external world. It is affirmed that a great deal of significance can be reached from the analysis of the broader social setting in which language is applied that is called the “context of situation” by J.R Firth.

Approaches to Discourse Analysis

Different approaches to discourse analysis have developed from the work of scholars within the field of Linguistics.These approaches demonstrate the problem of discourse and discuss the very different ways to treat this phenomenon. Approaches to discourse analysis emphasize the conceptualization of discourse and the relevant methods to explore both spoken and written discourse. Discourse is not technical term in Linguistics as Sara Mill (1997) observed:

It has become common currency in a diversity of disciplines. Discourse analysis is broad and complicated interdisciplinary domain. It develops somewhat diverse theoretical and methodological approaches from linguistics, anthropology and sociology. There are some approaches which are related to discourse analysis such as, Speech Act Theory, Interactional Sociolinguistic, Ethnography of communication, Pragmatics and conversational analysis (p.1).

Speech Act Theory

This theory has been proposed to explain the belief that language is used in action. “The idea of speech act theory was flourished at the University of Oxford by the British

philosophers Searle & Austin, their focus revolved around the actions performed by language, focusing on utterances, especially, those created in conversation with others in face to face situations.

Based on this theory, understanding language requires understanding speaker's intention (illocutionary). According to Searle's & Austin's theory (1962), it involves "*what it is said has three meanings*". Austin pointed out that each speech act can be divided into three different categories. These are the "locutionary act", the "illocutionary act", and the 'perlocutionary act'. The locutionary act is the act of performing an utterance "*the act of saying something*" (Austin, 1962, p. 94). The perlocutionary act is the actual effect the utterance has on the audience (Austin, 1962, p. 101). The illocutionary act is the intended action of the speaker. In order to find out which illocutionary act is performed, one has to take a look at the way the locution is used. This might be answering or asking a question, and giving information (Austin, 1962, p. 98). Further, Brown (2000, p. 223) stated "*illocutionary competence consists of the ability to manipulate the functions of the language*". Searle then emphasized that "illocutionary act" is "*the production of the sentence token under certain conditions*" and as "*the minimal unit of linguistic communication*" (1996, p.110). His objective is to introduce the rules for performing an illocutionary act. In order to do so, Searle develops the notions "rules, propositions, and meaning" (1996, p.111).

The objective of speech act theory is to represent the tools to analyze utterances in specific situation. So, it focuses on the meaning of the utterance i.e., how utterances are performed for specific function. This theory aims to establish a system of rules that combine between meaning and context. Searle (1969) indicated:

The theory of speech act starts with the assumption that the minimal unit of human communication is not a sentence or other expression but rather the performance of certain kinds of acts, such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, congratulating (p.07).

Interactional Sociolinguistic

This approach aims to address the speaker's ability to construct and negotiate the meaning emerges in everyday interactions. The focus is typically on the importance of context in the production and interpretation of discourse as Gumperz (1982, p131) calls "contextualization cues". It also goes beyond grammar, lexicon, and prosodic features in interaction. Again,

Levinson (2003, p. 34) explained Gumperz's notion of "contextualization cues" as "*that utterances can carry their contexts with them, that is, the set of assumptions necessary to unpack their interpretation*". Interactional sociolinguistic refers to the analysis of language in use and the concept of contextualization cues in particular.

Interactional sociolinguistic is a language approach that has its origins in John Gumperz's early contributions to explore a general theory of language and society. It, thus, studies language in its social context:

Sociolingüística Interacional (SI) is an approach to discourse analysis that has its origin in the search for replicable methods of qualitative analysis that explain our ability to interpret what participants intend to convey in daily communicative practice. It is well known that conversation adores always rely on the knowledge that, in addition to grammar and lexicon, is heard. But how this knowledge affects understanding is not yet sufficiently understood (Gumperz, 2015, p. 9).

Interactional sociolinguistic framework seeks to analyse the written and spoken discursive acts used by participants in their conversation. Its main concern is to understand and interpret the cultural and idiosyncratic knowledge that participants employ to make sense of conversation. As Gumperz explains; it analyzes "*communicative goals in real life situations by concentrating on the meaning making processes and the taken-for-granted background assumptions that underlie the negotiation of shared interpretations*" (Gumperz, 1999,p.454)

Ethnography of communication

Ethnography of communication was developed for the first time by Dell Hymes in 1962. It is an approach to discourse analysis which is based on Anthropology and Linguistics. Ethnography approaches are defined by Saville - Torike (2002) as the discovery and explication of the rules for contextually appropriate behaviour in a community about what individual needs to know to be functional member of community. This theory is concerned with undeviating the social context of linguistic interactions. It seeks to account for "*who says what to whom, when, where, why, and who*" (Hymes, 1972b) and How particular communicative event is implemented to reach its objectives. Hymes claims:

The study of language must concern itself with describing and analyzing the ability of the native speakers to use language for communication in real situations (communicative

competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence). Speakers of a language in particular communities are able to communicate with each other in a manner which is not only correct but also appropriate to the sociocultural context. This ability involves a shared knowledge of the linguistic code as well as of the socio-cultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a community ... [T]he ethnography of communication ... is concerned with the questions of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it (Farah, 1998, p. 125) .

The theory has thoroughly investigated language structure instead of language use with rules of speaking. Therefore, “Ethnography of communication” aims to design the rules of appropriateness in speech events. In another words, language, codes, topics modes of speaking message forms with specific socio-cultural settings. The main concern of this approach is speech community. Hymes (1972) explains "*a community sharing rules for the conduct and interpretation of speech and rules for the interpretation of at least one linguistic variety*" (p .54).

Conversation Analysis

Conversation analysis is an approach for the analysis of social interaction. Schegloff defines it as "*a naturalistic observational discipline that could deal with the details of social action rigorously, empirically and formally*" (Schegloff & Sacks, 1973, p.289). This approach originated in the work of Harvey Sacks in 1992 at the University of California.

It is “a sociological approach to the analysis of interaction”. It shows that ordinary language can be analysed to look how the speaker perform interpersonal actions and how these actions are organised socially such as in courtrooms. The primary interest of conversation analysis is to ‘*describe, analyze, and understand talk as a basic and constitutive feature of human social life*’ (Sidnell, 2010, p.1). It is concerned with the collaborative production of particular actions or problems of understanding i.e. how participants systematically organise their interaction to solve a range of organisational problems. Harvey Sacks “*the founder of CA*” claims that CA is a basis of “*an observational science of society*. It studies “*the common sense resources, practices and procedures through which members of a*

society produce and recognize mutually intelligible objects, events and courses of action”(as cited Liddicoat, 2007, p.2). To this end, researchers employ conversation analysis as research methodology in order to describe human behaviour through observing everyday interactional practices. They examine the sequential organization of social acts in interaction.

Pragmatics

Pragmatic theory focuses on what is not explicitly stated and how we interpret utterance in specific situations. According to Grice (1975), Pragmatics needs to concentrate on the more practical aspects of utterance-meaning. Therefore, Levinson (1983, p.24) notes that pragmatic is *“the ability of language users to pair sentences with contexts in which they would be appropriate”*.

Basically, pragmatics has propelled to the forefront in investigating how listeners can make sense of speakers’ intended meaning by identifying what is unspoken by a speaker’s *“conversational implicature”*. The meaning in pragmatic aspects highlights the interaction between the expression’s context of utterance and the interpretation of segments within expressions. It deals with what and how we say our body of language and whether it is appropriate to the given situation. Fasold (2006, p.137)writes that pragmatics studies *“concerns both the relationship between context of use and sentence meaning, and the relationship among sentence meaning, context of use, and speakers meaning”*

Pragmatics targets to interpret how context can influence the meaning of certain special types of utterance. It treats different aspects of language as context, users, meaning, and social interaction in meaning. Mey (2001, p.6) defines pragmatics as *“the use of language in human communication as determine by the conditions of society”*. Moreover, Stalmaker (1972, p. 383) argued that pragmatics is *“the study of linguistic acts and contexts in which they are performed”*. The major concern of Pragmatics is to study how written and spoken discourse sare used by people in specific context.

Critical Discourse Analysis

Critical Discourse Analysis is a linguistic branch that attempts to analyse variety of spoken and written texts such as political manifestations, rules, regulation, and advertising to uncover hidden ideologies, influencing the hearer’s or the reader’s view of the world. CDA analysts delve deeper into the features that contribute to the fabric of discourse in which dominant or contradictory ideologies are adopted or challenged. Accordingly, critical discourse analysis is

“the ideological loading of particular ways of using language and the relations of power which underlie them” (Fairclough & Wodak, 1997, p. 258). Language has been critically examined by many linguists in order to reveal the discursive source of the class and gender inequality among others.

CDA analysts are attracted by its critical perspective. The term “critical” is recognized differently of its commitments to the analysis of social matters such as prejudice, unequal access to power privileges, material and symbolic resources (Fairclough, 2009). Fairclough (1995) emphasizes that the critical perspective of this approach attempts to:

make visible through analysis, and to criticize, connections between properties of texts and social processes and relations (ideologies, power relations) which are generally not obvious to people who produce and interpret those texts, and whose effectiveness depends upon this opacity (Fairclough, 1995b, p. 97).

In fact, the way we approach critical perspective is through addressing many directions as the relations between discourse, power, dominance and social inequality. The way of tackling all these dimensions is by focusing on the role discourse in (re) production and challenge of dominance by elite, institutions or group that result in social inequality. The choice of topics which are relevant to discrimination, racism, violence sexual harassment and as women subjectivity to made dominance.

As Van Dijk (1991) examined the relation between discourse and racism. Van Dijk’s work emphasize that *“racism is a complex system of social and political inequality that is also reproduced by discourse”* (Van Dijk 2001b, p. 362; see Wodak & Reisigl, 2001). In other words, critical discourse analysis examines texts in order to unveil what *“structures, strategies or other properties of text, talk, verbal interaction or communicative events play a role” in production or reproduction of unequal power relations* (Van Dijk, 1993a, p. 250). CDA has a political agenda that serves to uncover other kinds of discourse analysis and linguistic texts. The work is admittedly and ultimately political. Its hope is to change illusory through critical understanding.

Thus, CDA as discipline has extensively explored the question about the enactments of power and abuse as conveyed in public and private discourse. It aims at demystifying texts from ideologies and relations of power. Much attention has been drawn to expose the opaque connection between societal structures and discourse. Their concern deals within unveiling patterned techniques of reproduction of power asymmetries. More specifically, critical approach attempts to answer the question what strategies, structures, and other properties of

text, talk, and verbal interaction or communicative events significantly influence the mode of production.

To conclude, critical discourse analysis is a multidisciplinary approach. It combines theoretical and methodological approaches advocated by the great contribution of Fairclough, Wodak, and Van Dijk. CDA is a “*research program with many facets and numerous different theoretical and methodological approaches*” (Wodak, 1999, p. 186).

CDA and Gender Studies

Critical discourse analysis as conceptual framework is also adopted for studying language and gender issues. Most of the new studies of language use that emerged in 1960s referred to “critical discourse analysis”. They critically examine issues on power, domination, and social inequality. The focus is on its relevance to gender, race, and class in the study of talk and text. The reason is that CDA explores how the specific structures of discourse are integrated into the manifestation of social dominance whether they are considered as an aspect of conversation or news portray in other genres and contextual situations. Fairclough (1995) stated that critical discourse analysis 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 (p.132).

It is obvious that many studies about discourse and gender explicitly draw on the insights of discourse analysis. Thus, the typical vocabulary of many scholars in CDA focus attention on concepts such as, power, dominance, hegemony, ideology, class, gender, race, discrimination, interests, reproduction, institutions, social structure, and social order. The use of discourse analytic tools has helped to clarify and expand our knowledge of how gender and language mutually shape and inform each other.

Critical discourse analysis is an interdisciplinary approach for critically examining, describing, and interpreting the hidden power relations and ideologies embedded in discourse. CDA scholars are commonly concerned with explaining the different ways in which discourses legitimize and maintain gender inequality. The term critical in CDA is an attempt to describe, interpret, and explain the relationship between the form and the function of language in discourse and why and how certain groups are privileged over others. CDA is critical of how unequal language use can do ideological work. Hence, ideologies are performance of aspects of world which help to establishing and maintaining relations of

power, domination, and exploitation through language use that reflects inequality. CDA claims that sustained use of such inequality representation of the aspects of the world. Ideological work tacitly affirms inequitable social processes where the marginal and relativity power are misrepresented by powerful groups (O' Halloran, 2001;Rogers, 2004).

Feminist critical discourse analysis (FCDA) is a method of analysis under the umbrella term of critical discourse analysis studies. Cameron (1992) argued that the central concern of FCDA is to “*question the whole scholarly objective bias of linguistics and to show how assumptions and practices of linguistics are implicated in patriarchal ideology and oppression*” (p. 16). One of the main objectives of feminist critical discourse analysis is to critically explore discourses which maintain patriarchal social order. FCDA scholars analyze gendered discourse practices that divide the society into separated classes; men and women. There has been a rapid increase in the process of CDA because it explores how the biases can mystify the actual nature of events in discourse. While, the most essential is feminist approach in CDA that seeks to examine the correlation between gender, language use, and power (Laser 2005, Litosselitti, 2006). Consequently, critical discourse analysis as an interdisciplinary approach is composed of multiple distinct theories which aim to examine, interpret, and explain the link between language, ideology and gender that are expressed in gendered discourses (O' Halloran, 2001).

To sum up, adopting critical discourse analysis to study language and gender issues has attracted interest of many researchers. CDA offers a valuable way of approaching the study of language and gender issues. The application of CDA can make the understanding of the construction and effects of gendered discursive practices that marginalize women and empower men. Eventually, CDA is widely used as a prevailing method in a diversity of disciplines around the world in recent decades. It comes up with a set of multiple methodological and theoretical approaches that aim to study language as a form of language practice.

Conclusion

The bulk of the present chapter attempts to explain the influence of female and male differences in maintaining power imbalances between the two genders in society. It identifies the impact of gender-based language in displaying the difference and the dominance in mixed gender discourses, since the current study insists on the differences at the discursive level, exactly on what sort of language features are used when interacting in mixed conversation, and attention is shifted to how the linguistic markers of gendered discourse signal masculinity or often more femininity.

Furthermore, the first chapter is about gender, discourse and languages. It is divided into three parts. The first part is devoted to researching discursive differences between the two genders. It also examines the discursive differences and characteristics of language that are typical to males' style and females' style. Its following part includes an overview of related literature which will define discourse analysis, proposing that discourse both describes and explains language use. The third part explores the different uses of language by women and men in patriarchal communities. This different use of language seems to depict the traits and the roles of men and women in society.

The following chapter ultimately, interrogates the correlation between patriarchy and the issue of women's exclusion from inheritance. It reviews that under the patriarchal customary practices, women do not inherit property as a result, and patriarchy places women in an economically insecure position. In other words, it covers matters concerning patriarchy and its undeniable correlation to women's subordination and women's exclusion from inheritance.

 Chapter two

Patriarchy and the Issue of Inheritance

Introduction

The second chapter, entitled “Patriarchy and the Issue of Inheritance”, covers the issue of patriarchy and its undeniable correlation to women’s subordination and exclusion from inheritance. It starts by presenting a theoretical background of the manifestation of patriarchy, presenting critical approaches to the understanding of patriarchy. It also explores the feminist standpoint of patriarchy. It reviews the correlation between gender socialization and patriarchal ideologies. Moreover, this chapter reviews the socio-cultural structures of women’s subordination that serves to deprive women from their share of inheritance in male-dominated communities. It reviews relevant literature about patriarchal norms and attitudes of women’s exclusion and silence. Furthermore, it highlights the damaging effects of patriarchy in affecting women’s reality through history, highlighting the violation of women’s rights of property or inheritance. This chapter ends with presenting the need for women’s empowerment and gender equality, since women’s struggle against patriarchy accounts for a long history of resistance. To this ends, this chapter is devoted to describe the socio-cultural structure and linguistic profiles which maintain the inferior position of women and grant power and supremacy to males over females in patriarchal communities.

The Manifestation of Patriarchy

Gender and patriarchal discourses have gained much interest in the academic board. Current thoughts about women’s social position are emerging by many researchers in this field, mainly women who witness the injustices of patriarchy and gender inequality across society. First, Weldon Harden Brook’s book *Missing from Action: Vanishing Manhood in America* clarifies the term patriarchy. The biblical term patriarchy is derived from two Greek words; “*patria*”: “*pater* ” (Father), which means “family”, and “*arche*” which means “beginning” “first in origin”, and “to rule”. The term “patriarch” is a family ruler who is the man in charge. In other words, patriarchy literally means rule by the father, however the word patriarchy is often used loosely in place of more accurate term “anarchy” i.e. the rule or dominance of males regardless of whether they are fathers (Schassler; Fiorenza, 2003). Hence, patriarchy is an umbrella term that incorporates men’s supremacy, women’s subordination ,gender discrimination ,distinction of femininity and masculinity , hierarchical power relationship of men and women, and female’s oppression. In order to address this question properly, the concept “patriarchy” is tackled from different angles according to many scholars’ views.

It is important to recognize the system which reinforces women's subordination. Hence, patriarchy engenders women's obstacles in society because patriarchal institutions, power relations, and social relations determine women's inferior status. Kelly (1981, p.5) explained patriarchy as an ideology:

..... Orders relations between the sexes and between generation on specific lines_ it divides home and work into masculine and feminine spheres, and into hierarchy, with men in the more powerful and prestigious positions where they exercise power and authority over women and children. The male dominated family in fact lies at the root of patriarchy because no matter how rich or poor they may be men can rely on being the heads of their households, in which women submit to their authority. In all societies women's work is anchored in domestic labour, focused on the household and children, and in all societies the early socialization of children is part of women's domestic labour.

Accordingly, the patriarchal ideology grants priority to the masculine over feminine in almost all spheres and to the extent it concludes that there is no place assigned to women in history. Lerner (1986) claimed that patriarchy is a powerful ideology. It holds the nature for humans to conquer and manage that people should be ranked according to class based on gender and structures. Hence, patriarchy assumes no place for women in history i.e. in the history of evolution of humans. Patriarchy also holds that property, ownership, dominance, profit, and competition are worthy valued. Hence, women are seen as chattel and subject to domination. Profit comes before compassion and "competition trumps cooperation". These ideas fit with the understanding of power relations in society. The people in power justify their practices in the policy area, labour market, economy, community, churches, and the home. All is done in the name of "national security" is global competition and technological progress.

Moreover, Walby (1990) theorizes that patriarchy refers to female's oppression. It is the system that contributes to the naturalness of male aggression, violence, and about female obedience, dependency, and caring. Walby (1990, p. 20) explained patriarchal concept as:

A system of social structure and practices in which men dominate, oppress and exploit women...The use of the term social structure is important here ,since it clearly implies rejection both of biological determination ,and the notion that every individual man in a dominant position and every woman in a subordinate onePatriarchy is composed of

six structures ;the patriarchal relations in paid , patriarchal relation in the state , male violence , patriarchal relations in sexuality and patriarchal relations in cultural institutions.

Many feminists have used the term “patriarchy” to describe power relationship between men and women to uncover the root of women’s subordination. Van Leeuwen (1993,p.121) states that *“patriarchy is andocentric and male _centred and those meaner bearers of authority and power and that they deprive women of any kind of authority, men are powerful and women are inferior defective and less fully human in patriarchal societies”* (Van Leeuwen, 1993, pp.136-37). Therefore, we can say that patriarchy does not mean women are necessary passive or powerless or that they have resigned themselves to their subordinate position and submit to male control. However, patriarchy may be translated into a system that is made to keep them in a subordinate status. It is about constructing institution and male dominance ideology that devaluing femininity and valuing masculinity.

Many scholars have agreed on the idea that patriarchy is any ideology, belief, system, and a tradition in social, economic, and political domain that supports the male-dominated society and centred culture. Moreover, it allows and encourages domination over women that refers mainly to a patriarchal system. It is iniquitous in social, cultural, economic, and political domains. It is discriminatory in its hegemony of access to power, control of resources and benefit, and guidance of public and private power structure.Finally, patriarchy is an ideology and a way of thinking that legally, politically, socially, religiously, and economically enforces male domination and power (Rokoczy, 2004 , p.10 ; Rothman1994, p.141). In this regard, the concept of “patriarchy” is perceived as the ideology that enforces gender roles and gender binarism between man and woman. Patriarchy is oppressive to women, since it reinforces and women women’s exclusion from inheritance.

Theoretical Approaches in the Understanding of Patriarchy

Social scientists and theorists thoroughly studied patriarchy through history. It is a hard task to find an exact definition of the term, since there are so numerous to adopt. Consequently, generating theory of patriarchy is not easy to all people because of being vague. There is no single clarification for when, how, and why patriarchy emerged. Many varying theories express distinct meanings to the term. Generally speaking, patriarchy refers to a patriarchal society where the father “the patriarch” is in power to rule all the members of the family, being women and young men. The patriarch acquires power from his

possession of wealth generated and his proprietorship of land. But in most situations such a historically specific society is not what is intended by the term. Even the vaguest of patriarchy can notice that we do live in such a peasant society. Today, their interest is to review the present day women's oppression. Interestingly, what Marx wrote in 1845 can be applied to women's oppression among many other things in our society. He states:

We do not set out from what men say, imagine, conceive nor for men as narrated, thought of, imagined, concerned, in order to arrive at men in flesh. We set out from real active men and on the basis of their real life process. Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness thus no longer retain the semblance of independence. They have no history, no development but men developing their material production and their material intercourse after, along with their real existence their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life (p, 37-38).

The theory of patriarchy is used by some of contemporary writers addressing its deeper meaning such as Hartmann who attempts to combine "patriarchy theory" and Marxism. Accordingly, Hartmann (1997) defines patriarchy *as* a set of hierarchical social relations between men that have a material base to establish or create independence or solidarity among men that enable them to dominate women. She further argues that patriarchy is a material base that fundamentally lies in men's control over women's labour power. Therefore, it is not only based on child bearing responsibility, but on all the social structures that enable men to control women's labour. Control contributes to rejecting women's access to economically productive resources by restricting women's sexuality. Through denying women's access to the economically productive resources, men benefit to form an alliance with capital. Thus, women recognise these exclusion practices; instead they try to develop, more recently, "materialist theories of patriarchy", claiming that men benefit from fundamental biological differences between the sexes that reinforce women's oppression.

The theory of patriarchy takes many different forms, while the main idea behind it is "male domination" or "sexism" that exists not just as a product of capitalist mode of production but as something that endures beyond capitalism. Weber (1968) defines patriarchy as a system of government in which men ruled societies through their position as head of households (as cited in Cf., Pateman, 1988). Beyond, Weber (1968) developed the element of "men's

domination” over women via household. He sought to generate the theory of patriarchy as a system which exists alongside capitalism and sometimes racism too.

In the same vein, feminists address the issue of “women’s subordination” through analysing particular forms of patriarchy (Beechy 1979,p. 66). They conceptualize the theory of patriarchy as an attempt to penetrate particular experiences and practices of women’s oppression in order to formulate a coherent “theory of subordination” (Beechy, 1979, p.66). Beechy (1997, pp.66-82) makes a combination between radical-feminists theory, revolutionary-feminist theory, and materialist-feminist theory. Beechy (1979, p. 68) claims:

radical theorists claim that patriarchy exist in a society where older males dominate females and younger males as well and conceptualizes family in terms of a patriarchal unit. Radical feminist theory is a struggle against male power and social institutions where men control women marriage, family and heterosexuality. Revolutionary feminist theorists argue that patriarchy is responsible for female subordination and that gender differences are rooted in women’s reproductive capacity and in the economy and sex class where women are ruled by men.

Further, Beechy (1979) argued that Materialist-Feminist’s theories define the terms capitalism and patriarchy as autonomous spheres in which each has its own system of exploitation and social classes. The industrial and the family modes of production form part of this theory. More precisely, the industrial mode of production is the arena of capitalist exploitation and in the family mode of production where women are exploited and oppressed through men’s control over both their “productive and reproductive activities” (Beechy 1979,pp.70-71).

Moreover, feminists’ theories explore gender inequality and pursue to develop more complex theories about gender, sex, and sexuality. We are going to outline some theories on patriarchy we will concentrate mainly on the stand points of Ritzer, Lorber, and Beechy. According to Ritzer (1991, p.248), gender theorists are divided into three group, namely gender differences, gender inequality, and gender oppression. Concerning the theories of gender difference, theorists attempt to answer the question of what about women and how women experience social situations that differ from men differ. The central theme in gender-difference theorists is women’s inner psychic life is different from men (Ritzer, 1988,p.293).In gender difference perspective, feminists seek to explain gender through biological and institutional differences, for example, they examine femininity and

womanhood values as the reason why women and men experience social differences, and they focus on the marginalization of women as being the other in patriarchal societies (Ritzer 1988, pp.294-295).

Theories of gender inequality identify that women's location and experience of social structures are not only different from men, but they are also unequal to men. Characteristics of gender inequality theories assume that men and women are differently and unequally situated in society. Inequality is a result of the organization of society and not because of biological or personality differences between the sexes. Gender inequality feminists claim that women are less "*empowered than men to realize the need they share with men self-actualization*" (Ritzer, 1988, p. 295-296). Liberal feminism and Marxism feminism are examples of gender – inequality theories. Liberal feminists argue that patriarchy denied women the ability to express and practise reasoning through history because patriarchy claim that women actually have the capacity for agency and moral reasoning. This issue resulted in a sexist division of labour – women were confined in the private confiner of the household with no voice in public spheres. Even though when women were allowed into the public arena, they still held responsibility for the household duties and child bearing. Liberal feminists argue that marriage is not advantageous to women and does not support the struggle for women's equality. They also argue for the abolishment of sexual labour division in both the public and private spheres (Ritzer, 1988, pp.296-300).

Theories of gender oppression conceptualize power as a main variable of gender oppression theory. Gender oppression theories argue that women are not equal to men and that women are actively oppressed, subordinate, and abused by men (Ritzer 1988, p.303). Psychoanalytic feminists attempt to reformulate Freud's theories of subconscious and unconscious human emotions and childhood development to prove that fear is the driving force behind men's actions. Feminists argue that patriarchal societies oppress women and, while physical violence is the basis of patriarchy. It can only be defeated when women realise their own innate strength and values (Ritzer 1988, pp.306-307). Socialist feminist theory is in agreement with Marx and Engels who explain that the working class undergo exploitation and extend this theory not only to class, but to gender as well. Inequality may include age, gender, ethnicity, class, and race i.e., not all women submit or experience the same kind of oppression. There are many examples where white women and black women experience different forms of discrimination (Ritzer, 1988, p.309). Sociological theorists hold that the

social and cultural assimilation of gender role is originally responsible for patriarchy which is the outcome of sociological constructions passed down from generation to generation.

In simplistic terms, the above-mentioned theories include the understanding of women's oppression, holding that the nature of family has been challenged historically not of how widely varying that oppression is from class to class, instead women are perceived in terms of "eternal truth" that patriarchy is the primary source of women's oppression.

The Rise of Patriarchy

Patriarchy was launched at a specific time in history out of much complex process, including demography, ecological, cultural, and historical factors which released lifestyles change where peoples adapted to new circumstances. The major role of feminists' theories is to shed light on social hierarchies that originated in the social and political positions that women held play throughout ages. Lerner (1986, p.16) claims that "*some feminists believe that men have dominated and oppressed women through history that is evident in archaeology. However, two conflicting viewpoint appeared. The traditionalist and feminists anthropologist views on whether matriarchy ever existed before patriarchy*".

Traditionalists believe that male domination is perceived as universal and natural. Particularly, in religious terms, God created women to be subordinate to men (Lerner 1986, p.16). Besides, Lerner (1986, p.16) defines the phenomenon of sexual asymmetry as "*the assignment of different tasks and roles to men and women is the most pervasive reason for the rise of patriarchy*". According to traditionalists focus on "*women's reproductive capacity and motherhood as the reasons for the sexual division of labour and see this biological division as functional and just*" (Lerner 1986, p.17). However, Feminists anthropologists challenged these views. There was no evidence about male domination in societies where sexual sexes are complementary (Lerner 1986, p.18). According to Engles (1884), women's subordination started historically with the emergence of private property before class-gender division took place.

If we look at historical development we find that the Palaeolithic era spanned over 225 million years and is characterized by human species that lived a nomadic lifestyle and were sexually equal. Agriculture had not yet adopted and food was acquired by means of foraging, food gathering and hunting (Ehrenberg 1989, p.42). During this period labour division mainly occurred for two reasons. The first was that human species advanced from hunting small

game to the hunting of larger animals. Women who were pregnant and the women who had small infant were not as mobile. These women would thus have found it difficult to hunt and started to focus on gathering food and looking after their young children (Isaac & Crada, 1981,p.51).The second reason was the change of environment when the human species entered Europe. Colder conditions made it harder to source food. To overcome food shortage, hunting of larger game became the duty of a section of the community whilst the rest gathered plants (Zelman 1981, p.78).

During Neolithic, men in “Herder Tribes” learned how to domesticate animals; realizing male’s and female’s production of offspring. It is thought these herder men; first men realized their roles of paternity. In other words, Western Hemisphere, women stayed at home to take care of children and homes, while men moved to hunt. This gradually resulted in the gender division of labour, but women still had power and control over clans (Engles, 1884,pp. 220-221).As people built bigger and better weapons to hunt with and to utilize for intergroup fights, the slavery stage appeared through the acquisition of animals and female slaves, thus, gender division of labour was constructed. Men gathered wealth of animals and slaves which resulted in the formation of private property. During this stage, the fatherhood was established. However, women were domesticated and their sexuality was dominated and controlled. Consequently, men acquired private ownership; they wanted to pass their herds down to their own blood progeny, and this was when they urged women to be virgins, when they married and abstain from adultery after marriage where the first patriarchal families began. Fredrich Engles’ book in 1800s studied the “*origin of the Family Private Property and the State*” named as “*the historical defeat of the female sex*” that life at the end of “*Neolithic Era*” included a phenomenon called by the anthropologist Claude Levi Strauss “*the exchange of women*” that represented a form of women as a commodity. It took several forms such as negotiated marriage alliances between tribes and villages that meant the forceful removal of women in their homelands. Then, women were presented by tribal chiefs to sleep with visiting men as a gesture of hospitality. Women also were obliged to participate in ritual rapes in festival to ensure prosperity.

The Feminists View of Patriarchy

Feminism can be defined as a movement that believes in the political, cultural, and economic rights of women. The feminist scholars aim to improve women’s status. They have attempted to fight against sexism and oppression in order to achieve gender equality and anti-

discrimination. Hooks (2000, p. vii-ix) explains that “feminist movement” comes to end sexism, sexist exploitation, and oppression. She adds that feminism is not about being anti-male and this addition explains that it is now clear that the problem is sexism and being anti-male and that clarity helps us remember ourselves as female and male that have been socialized from birth to accept sexist thought and action. Hence, feminism is an umbrella term that comprises several approaches such as liberal, Marxist, radical, psychoanalytic, socialist, existential, and postmodern. Feminism seeks to offer women “worth” and contribution as human being. It addresses the oppressed status of women in society, it is perceived as an ideological approach which opposes to sexism and support gender equality. Feminist theorists are not only concerned with understanding women’s status and gender relations, they aim to identify strategies to improve the social world to establish equal position for woman and all people (Ritzer, 2004).

Feminism is a sociological approach that views gender inequality as central to all behaviours in organisations. Sociologists showed interest in Feminist Perspectives in 1970s that is due to the focus on inequality. The proponents of feminist perspectives focus on the social macro level that is the same perspective of conflict theories. Drawing on the work of Marx and Engles, cotemporary feminist theories often view women’s subordination as inherent in capitalist societies. However, some radical feminist theories consider women’s oppression as inevitable in all male-dominated societies including capitalist, socialist or communist system. Feminist scholars challenged women’s stereotypes and called for social gender balance (England, 1999; Tuchman, 1992). Consequently, feminism constitutes a critical discourse that explores the arena of women’ sinjustice, stereotyping, dehumanization, and victimization that are normally shadowed by patriarchy under the mask of normalcy .It highlights that gender based violence may not be primarily physical, it can have multiple incarnations, including discourse of violence. Many feminists were influenced by Foucault’s perception of power and discourse. Foucault (1981,p.92) defines power as “*the multiplicity of force relations immanent is the sphere they operate that constitute their own organization*”. Whereas, Weedon (1991, p.113) defines power in terms of a “*relation, a dynamic control and lack of control between discourses and the subjects. Hence, in this situation patriarchy offers man power to control discourse to perpetuate masculinity*”.

To illustrate, patriarchy refers to a society, wide structure of power-based relations where men exercise domination over women. It is manifested through social institutions and wields

its influence on individuals through existing ideologies. Patriarchy, according to Western feminists, hands over the regimes of power to men who ensure relationship between domination and subordination between the sexes. According to Chukiwuma (1994), feminism means “...*rejection of inferiority and a striving for recognition. It seeks to give the woman a sense of self as a worthy, effectual and contributing human being .Feminism is a reaction to such stereotypes of women which deny them a positive identity*” (p. ix).Feminism is a movement that looks for social change. It aims to change the view of society on women. It, thus, seeks equality for men and women in all aspects of life. Billington states that “feminism” can be considered as:

a movement seeking the re-organization of the world upon a basis of gender equality in all human relations; a movement which would reject every differentiation between individuals upon the grounds of gender, that would abolish all gender privileges and burdens, and would strive to set up the recognition of the common humanity of women and men as the foundation of law and custom. (As cited in Kramarae and Treichler, 1986, p.158)

Besides, feminism is profoundly individualistic philosophy. It values personal growth and individual fulfilment over any larger communal needs or goods. Precisely, African society prioritizes the values of the group than the individual ones, this underlines that African feminist perspective seems to have contradictory thoughts concerning the instructions of measuring patriarchal ideology about social gender relations. Most researchers commonly used an accumulation index multiplicity of dimensions about gender relations like the texts that adhere to the conventional beliefs about male-domination, inequality, segregation, gender roles, and male dominance against women (Ali and Khan , 2007; Olson ,2004). Foss (2009) notes that many feminist scholars consider feminism as a method to change domination that has an impact on social individuals; mostly women. Feminists view ideology “*as means of gender representation that is socially constructed*” (Hammett, 1997). As a result, feminist criticism endures to challenge rhetorical constructions that perceive gender differences as explanation for domination. Thus, women’s ideology stands against “patriarchy” which serves men’s domination. This issue can be evident in family relationship (Naved, 1994; Hashemi teal, 1996).Male domination is perceived by radical feminists as the most profound condition of alimentation, biological, reproduction as the primary source of women’s oppression, and the family as the key instrument in women’s oppression through sexual slavery and forced motherhood (Weedon,1987,p.17).

For the feminist theory, patriarchy results in all forms of women's abuse. When feminism emerged in the 1960s and 1970s, Feminist scholars began studying the history and the impact of gender inequality in various spheres of life. Early modern feminism conceives patriarchy as "the overarching social construct" that reinforces abuse, for instance, Susan Browmiller states in her classic early feminist work on patriarchy that patriarchy became man's basic weapon of force against woman and the ultimate triumph of manhood from the prehistoric times to the present. Furthermore, she (1975) states "*patriarchy has played a critical function*" which leads to women's fear from men's domination through a conscious process. She uses the term "patriarchy" to link all the female abuse to male's power, authority, and domination. Since the 1970s, various religion feminists and egalitarians have also argued that patriarchy is the cause behind women's abuse. The writers also tend to indicate that patriarchy is the causal factor of women's abuse. Accordingly, Caroly Holderread Heggen (1993) states that the inherit logic of patriarchy indicates that if men hold power and control over women and children, they reinforce control, domination, and glorification of violence are characteristics of patriarchal societies in patriarchy, thus; women and children are defined by men who control the resources and the power. Women and children are perceived as "the other" and "the object", while men are conceived to be "the norm" and "the subject". In dominance and submission social order, there is no true mutual care. Subordination is to care for the needs of the dominants (Caroly Holderread Heggen, 1993, p.24), Mary Engel Potter (1982) claims "*ideologies of inequity (patriarchy) and practice of abuse are inextricably of linked because the logic of patriarchy provides one just cause for abuse, namely female subordination*"(p.26).

The feminist theories have unfolded exponentially the original formulations of women's subordinate status in the eighteenth century and have outgrown the political traditions from which they emerged. Traditional political categories no longer comfortably accommodate the similarities and differences amongst analyses and strategies. The overlap is remarkable, for instance, socialist and radical feminism share an orientation for communal living without hierarchy, while socialist and liberal feminists share the activist practice of working in the political arena. Liberal and radical assert women's higher values (Ryan,1992, p.90).In different permutations, feminism contains various social theories that attempt to explain the reactions between the sexes. By virtue of these common objectives, all share certain characteristics from the challenge to unsatisfactory and hierarchical gender relations to a

desire not merely to expose female subordination but to transform relations between and men to a critique of reason, science, and social theory (Ramazzanoglu, 1989).

In this context, radical feminists consider patriarchy as a “social system” that promotes men’s domination and women’s subordination. They advocate that patriarchy continues to exist as a psychological weapon of university and longevity (Charvet,1982). Radical feminism views female culture as the ultimate solution to patriarchy’s construction of gender. Patriarchy is being perceived as a trans-historical that is “*all-embracing structure beyond rehabilitation and thus reacquiring women’s with draw al into separatism* (Weedon, 1987,p.17). A woman’s counter culture focused on the assumption that female’s biology is inherently devalued and degraded. By valorising positive female attributes evolved under oppression, radical feminism creates the oppositional structure man/woman, culture/nature, positive /negative, analytical/intuitive that are all mirror images of the discourse of power (Alcoff,1988, pp. 413-16).Radical feminism views patriarchy as “a system of power” that scaffolds society within complex relationships and results in men’s domination and women’s oppression. Radical feminists aim to resist patriarch gender roles as a challenge and a necessity for a radical reformulation of society (Tong 95-96).The traditional radical feminist perspective defines patriarchy as trans historical phenomenon that is not only the oldest and most universal form of domination and oppression of every day practices (Wills, p. 118).

However, the views of contemporary radical feminists are originated from more synergetic politics that perceives issues of class and economics to be part of patriarchy oppression. They believe that men regulate social systems to give rise to women’s oppression and men’s suppression. According to radical feminists, putting an end to patriarchy can realize the elimination of other systems of control that reinforce domination of one group over another. Actually, radical feminists claim to be the torch-bearers of feminism. They legalize abortion to the advertising of propound agency as a sort of violence that is imposed on women. Attaching figure in radical feminism, Shulamih Firestone (1970) affirms that women’s victimization is established in the biological inequality of sexes, and the varied reproductive roles performed by them (The Dialectic of Sex, p. 37).

In the Marxist view, women are opposed under capitalism through gender division of labour that serves the interests of capitalism directly and indirectly through serving the interest of men. Women are responsible for domestic and paid labour, freeing men to fully devote themselves to productive labour in the public sphere. There is a difference of opinion

amongst Marxist feminists about praxis whether changes prosper by socialist activists would relieve women's oppression as ones of the many miseries engendered by capitalism, or whether women's issues need to be dealt with separately in recognition of women's oppression by both capitalism and patriarchy (Code,1988, pp.30-31).

However, Marxist has not sufficiently dwelt on the subjects of women in a capitalistic class-driven society. Frederick Engels's book *The Origin of the Family, Private, Property and the state* (1884) explores the effect of material conditions on the family life to which every woman is confined. Engels illustrates that when a man uses force to marry a woman from a wealthy tribe, it demonstrates woman's economic power for she is the way that can aid in the survival of her husband's tribe. In his opinion, a married woman does not rest the primitive centre of production (p.151). Engels (1884) argues that the relation between a husband and the wife in marriage is similar to that between the bourgeois and the proletariat respectively (p.80). Moreover, he demonstrates that monogamy and fidelity are obligatory for women. Hence, Engels sees that the institutions of marriage and a monogamous family are linked to essential method to private property (p.26). He states that husband's and wife's relationship in a bourgeois family worsens into prostitution where the woman constantly puts her body on sale in place of the man's name, fortune, and care (p.78).

Leading names of social feminists discuss the concept of patriarchal capitalism. Patriarchy is intentioned and independent with capitalism, representing sexual relations and social production and later economic relations and social production (Segal,1987,p.37).The social feminists take a stand against the power relations of the social and economic system and confirm that equality of opportunity is unattainable until fundamental systemic differences are eliminated. The socialist perspective within feminism has developed two main stands of theoretical argument, maintaining that patriarchal relations and ideology within the family have ensured gender division which has evolved women's work, being mainly exploited even more directly from the critique of patriarchal of the capitalist system of social relations (Connell,1983, p.35).Significantly, liberal feminists claim that sex is the chief factor behind explaining gender and social stratification. The nature of women's exclusion originates from social practices and men's domination that contribute to gender inequality. Hence, women's differences in the socialization process are due to sex differences. When women engage in male-dominated organisations, they are treated as inferior and become marginalised. For this reason radical feminists assert women's socialization that helps them to be better equipped

than men to exercise the essential skills for the construction of democratic, participatory non-hierarchical organizations (Sevage, AnhWitz 1992). Next, liberal feminists refused patriarchal society's claim that makes a necessary link between one's sex (male or female) and one's gender (masculine and feminine). Instead they believe that gender characterization must be detached from sex categorisation, and maintain the view that patriarchal society go through gender roles to promote women's passivity. According to the liberal feminist Rubin, the sex /gender system is "a set of arrangements by which a society transforms biological sexuality into products of human activity" (as cited in Tong, 2009). For instance, patriarchal society counts on male and female biological components, chromosomes, anatomy, and hormones as the basis for establishing a set of masculine and feminine gender identities and behaviours that provide a helping hand to empower the passive patriarchal society. The naturalization of cultural conventions allocated as normal that is linked to the ability of displaying gender identities and behaviours that emanate from the biological categorization. Other liberal feminist Kate Millet also emphasized that "women's oppressions are rooted in patriarchy's sex /gender system" in her book *Sexual Politics* (1970). In other words, she believes that the "male – female sex relationship is the paradigm for all power relationships". She also noted that male's control of the public and private worlds reinforce the working system of patriarchy. Thus, male control must be eradicated to achieve women's liberation.

To conclude, even though men's patriarchy has been installed since centuries ago and the discrimination towards women look like never going to end, women themselves design an ideology originated from their own belief to fight the patriarchy as an ideology. Their ideology goes by the name of feminism. It is true that the major charge levelled against liberal feminists is their call for women's liberation while attempting to restrict them in a nature-nurture binary. Hence, liberal feminism assumes to be the voice of all women and upholds masculine standards as the key to the accomplishment of a satisfactory method, and realization of the complete self.

Gender Socialization

Several theoretical approaches have been advanced to explain gender socialization and its impact on male's and female's behaviours in society. Socialization is the process in which the child becomes an individual submitted to his/her "environment's laws, norms, and customs". (Vuorinen & Tuunala, 1997, p.45). More importantly, gender socialization is an important part of socialization; it is how children of different sexes are socialized into their

gender roles (Giddiness, 1993, p.165). Gender socialization refers to how girls and boys learn how to act, how to behave into society in which they are raised. Gender socialization occurs both at the surface and deep levels. For example, girls are socialized to adopt specific behaviours, “to be sensitive and non-confrontational”, whereas boys are suggested to be better to have tougher temperament. Gender socialisation requires gender-specific types of clothing, certain colours for boys and for girls, particular types of toys for girls and boys, and dissimilar physical activities i.e. girls are oriented to dancing or painting, while boys are encouraged to practice sports and intense physical effort. This kind of socialization gives rise to the creation of gender stereotypes that are naturalized (Ember,2003).Socialisation process forces individuals to learn knowledge, skills, and attitudes -containing habits, belief, and motivations- which allow them to engage more or less successfully as members of a group (Brim, 1966).

It is important to recognize the differences between “sex “and “gender” that are applied to classify and identify everyone in society. Sex is devoted to our biological characteristics that categorize us as either male or female, and incorporate biological differences in our chromosomes, physical, sexual features, and hormones. However, gender deals with the social setting up of being feminine or masculine and what we expect males and females should be like in terms of look, feelings, thoughts, and behaviours in society (Browne, 2004; Marsh et al, 2009). According to Nipan Haloi, a child acquires knowledge not only the biological variance between sexes, but socially and culturally regulated differentiation between them. The sex of an individual is a biological construct and calls attention to male and female dissimilarity between the human species. Gender is a social construct that appoints masculinity and femininity, the social, psychological, and cultural features of maleness and femaleness. Hence, socialization is recognized as learned behaviours that are regarded to be obligatory for successful social participation. The individual and society are mutually dependent in socialization and important for culture and the comprehension of social norms (Hudges et al, 2002). Gender socialization starts from the moment we are born, from the simple question we ask “is it a boy or girl?” (Gentman, Friedlund, & Reisberg, 2000,p.49).

The agents of socialization reinforce the process whereby people acquire the rules, beliefs and attitudes appropriate to their particular gender. Bell (2008) indicates that the initial agents are the parents and the family who have an impact on the formulation of ethical behaviours. Later in life, peers and schools become essential agents of socialization (Bell, 2008).It is not

surprising to learn that parents react and behave with boys and girls differently; mothers smile more at their little girls and fathers support the conception of aggression by involving them in what is called rough and tumble play (Broody, 1999; Eliot,1999).Environmental circumstances provide powerful encouragement for gender development. A child is exposed to numerous agents within the home learning environment which presents insightful openings to observe males and females behaviour in gender stereotypical procedures (Broody,1999; Berk,2006).

Parents encourage sex-typed play activities. Lytton & Romney (1991) found that although there was little overall evidence that parents reinforce boys and girls differently. They did find that there was a significant difference with respect to the encouragement of sex-typed activities. Will et al (1976) exposed to view boys of 6 months to adults. The child was shown in "sex-typed cloths", half of the subject met "Adam" dressed in "blue" and "Beth" in Pink colour. Three toys were accessible train, doll, and fish. They found that the doll was most often handed to "Beth" and "She" received more smiles. Smith & Lloyd (1978) developed the study and realized that "boys" were most likely to be handed a toy hammer while "girls" were most likely to be given a doll. In addition, parents converse in varied ways with their male and female children. Parents also punished them, expressing disapproval (Gleeman, Freundlund & Reisberg, 2002, p.500). Even if the parents would not intentionally send any messages, Children will soon observe the differences between sexes, noticing adults, therefore; observing how they are assumed to act. Men are socialized to be tough and aggressive, while women are expected to be "submissive and more emotionally expressive than men. Both men and women are perceived to hire different kind of jobs; men go out to work, while women often work as unpaid housewives, thus, children's future goals are being controlled from very early childhood (Gleitman, Freundlund, & Reisberg, 2000, p.500).

Moreover, children learn to perform gender because it is vital to the way we organise society. Coltrane (2004) states that Children "*learn culturally appropriate ways of thinking and being as they follow routine rituals and respond to the everyday demands of the world in which they live (to) be considered competent members of society , they must learn how to fit in as appropriately gendered individuals*" (p.114). Gender socialization relates gender into "cultural natives" who are supposed to naturalize their culture's reality without recognizing that other realities exist. Still, stimulation of gender-typed interests and tasks are extended. In their study of 120 babies, Flanders and Rooms found that girls had more dolls, fictional

characterisers, children's furniture, and the colour pink, boys had more sports equipment, toys, toy vehicles, and colours blue, red and white. Fathers impose and apply gender stereotype more than mothers, especially for sons. It is more advisable, for instance, for girls to be tomboys (Adams & Coltrane, 2004; Bussey & Bandura, 1999; Feldman, 2003, p. 207; Kimmel, 2000; Pomer-leau et al., 1990).

According to Vygotsky (1961), imitation and instruction are essential components in a child's development. Globally, both boys and girls play with different toys and react in various activities; girls commonly play with toys such as dolls, while boys play games with toys such as cars. A typical socio-logical justification for these imitations is that parents and peers induce children to play with the socially suitable toys that fit in with society (Maccoby, 1998; Kmazawa, 2008). By the age of six and seven, children are not often separated into gendered groups for play (Music, 2011; Cowie, 2012). During the primary school years, obvious difference is apparent in the way boys and girls play. Boys show tendency to play in rough method within large groups and girls focus attention on smaller intimate group (Ieman & Tenebaum, 2011). The mass media especially television also work as agents of socialization. In most cases, individuals learn and obtain attitudes, emotional responses, and new styles of conduct performed to them by films and television (Bandura, 1977 as cited in Sommer, 1979).

Moreover, Bandura (1977) who formed Social Learning Theory claimed that children attain gender appropriate behaviour as a consequence of socialization (Bandura, 1977; Marsh et al, 2009). Our acquisition of behaviour is simply through the observation of others. The research asserts that imitation of children to their same-sex parent can be considered as being their first significant first-hand role model with boys precisely wishing to be like their same-sex parents (Bandura, 1977; Campell, 2013). Social Learning Theory affirms that boys and girls behave differently because of different treatment by their parents and others through reacting in a different manner with boys than girls (Marini, 1990, McIlver & Gross, 1997; Brannor, 2005; Wells, 2009). Gender role socialization reiterates and adopts the assumption that children acquire gender roles appropriate for each sex, imitating and unconsciously assimilating particular attitudes and behaviours by employing other males' and females' role models (Ickes, 1993; Anderson & Taylor, 2008).

Gender socialization is intrinsically linked to biological differences. Gender roles are often maintained by biological differences that are sexist. Males are perceived to be active from

birth, more physically active, and irritable than females. Also in every culture, males commit more violent acts than females. This evidence affirms that boys are predisposed toward physical aggression which is even enhanced by the male sex hormones. However, socialisation is seen to magnify this predisposition as boys are asked to use toy swords and guns, while girls are discouraged from aggression by offering them cooking sets and dolls (Gleitman, Friendlund & Reisberg, 2000, pp.502-03).

The truth is that gender differences are socially constructed and controlled. This view is submitted in many philosophical and sociological theories about gender. According to this view, society and culture specify gender roles that are recognized adequate behaviour for each gender. Some declare that gender differences in attitudes can be defined as social conventions, whereas others believe that behavioural differences are affected by “biological universal factor” with social conventions, having a major impact on gendered behaviour. Studies indicate that there is a contradiction and a violation of what is perceived as common-sense and “otherness”, focusing on gender difference (Beauvoir, 1949, 2006). The issue which we aim to explore that discrimination is not based on role difference. The “natural normality” creates differences at biological level. Besides, cultural normality is linked to the naturalization of culture which assigns differences of gender roles. Basically, Lawno (2006) argued that gender discrimination reflects “*any discrimination, exclusion, restriction, or preference based on gender which has a purpose or effect human rights’ restrictions and exclusions or rights recognised by law , inequality conditions*”(p.324). Therefore, these differences at genetic or cultural level point up natural features. Men are competitive, assertive, daring, make visual and auditory associations, while women own superior emotional intelligence, networking capacity, and abstract thinking or cultural (Stanailescu, 2009; Hofsted et al, 2012).

Hence, role differences between sexes can be acknowledged as manifestation of values and standards of a social contact. In fact, researchers have demonstrated dimensions of cultural specificity that reviews these gender differences that are determined by culture. For instance, masculinity and femininity dimensions indicate the interchange of gender roles related to the differences in socialization of children, averting aggression in feminine countries, while women have to declare and defend themselves in masculine countries. Thus, men are supposed to be authoritarian, harsh, and emphasized on material success, while women are educated to be modest and gentle. A society is perceived to be feminine “*if the gender*

emotion roles overlap individuals who must show modesty, gentleness, and interest for quality of life”(Hofstede et al.,2012, p.141).

It is better to conclude with the metaphor “class ceiling is an expression” that describes the body of visible and invisible obstacles that women meet when trying to attain power in the superior levels of organisational hierarchies (Oakley, 2000,p.321). In other words, we can deduce that differentiation causes also inequality through gender stereotypes. In general, gender stereotypes are supplied mostly by the performance of the opposite sex that devalues women who is considered as being inferior to men, without capacity to reason, as it is revealed in Aristotle or Jacque Rousseau works who related women to passive roles, renunciation, structural weakness, fragility or lack of virtues, whereas masculine traits are regarded as positive ones (Apud , Melchiorre et al,2004).

Patriarchy and Women’s Subordination

Patriarchy is the system that reinforces women’s subordination and male’s domination. Women’s subordination refers to the patriarchal norms which oppress and subordinate women, since men have more power to dominate and control. Cobuild (2010, p.1559) defines subordination as “*something else is less important than the other thing*”. According to Advanced Learners Dictionary, Subordination is “*having less power or authority than somebody else in a group or an organization*” (Horriby, 1296).

The word “women’s subordination” refers to women’s inferior position, they lack power to access to resources and decision making. Hence, women’s subordinate position is inferior to men’s supremacy. Women’s feeling of powerlessness and discrimination contribute to their subordination that is situated in power relations. Women’s subordination is due to interpersonal domination. Yet, contemporary feminist theory begins with Simone De Beauvoir’s argument that men regard women as “different” and as “the other”, women are perceived as the second (Beauvoir, 1974). Also, Hartman(1985) considers that both paid and unpaid work are significant spheres of women’s exploitation by the dominant group i.e. men. Within Capitalist society, gender occupational segregation is advantageous by male managers to remain access to the best paid work, paying no attention to the role performed by women.

More importantly, patriarchy is a complex process that mystifies social power. Patriarchy reinforces a male-dominated structure throughout history in every society in the world, Hartman (1985) argues that patriarchy is “*it is a political-social system that asserts men’s*

natural domination and indoctrinates women's suppression". This is carried out through the internalization of norms through socialization process. These norms control women's exploitation. Both men and women actualize and strengthen patriarchy in the society (Hook, 2013).

The relationship between patriarchy and women's situation is cause-effect relationship because there is very close correlation, since patriarchy is in charge of women's subordination in society. Walby (1990) explains that patriarchy naturalizes male superiority over female, shamelessly upholds women's subjection, and subordination to man in all fields of life. For this reason, patriarchy is responsible about women's dependence, their sense of weakness and female segregation and exploitation. Walby (1990) clarifies that subordination imposes the dominant group over the subordinate group. Hence, women's subordinate position is governed by men as the superior and authoritative group. Patriarchy uses some social customs, traditions, and social roles by gender socialization to keep women under men's control. To maintain male supremacy, patriarchy developed "masculine" and "feminine" features, where private and public realms exercise gender socialization. Socialization appears in childhood whereby boys and girls receive the suitable behaviour of their sex. All agents of socialization processes as the family, the legal system, the economic system and political system and structure have an important role, since it clearly shows rejection of biological categorization and men's domination in society. Walby (1990) claims "*in this system women's labour power, women's reproduction, women's sexuality, women's mobility, and property and other economic resources are under patriarchal control*"(p.20).

Numerous theories attempt to explore the main cause behind women's subordination in society. The subordination of women is the essential part of all structures of interpersonal domination, but scholars choose different positions and reasons of subordination, Learner (1986, 1989) claims "*it is the demonstration and internalization of male dominance over women and children in the family*". She explains patriarchy from public to private domain where male's dominance "*traced to hunting and gathering societies*". Patriarchy is not a stable phenomenon; it goes through change and transformation over history. Patriarchy works for reinforcing men's domination and keeping women's subordination in different social structures. Patriarchy develops gender inequality from the beginning of human history.

In addition, Kate Millet's theory of subordination asserts that women are the submitted sex group class in patriarchal societies. In this context, Gerder Lerner's book *The Creation of*

Patriarchy argues “the use of the phrase subordination of women instead of the word “oppression” has distinct advantages”. Subordination does not have the connotation of evil intent on the part of the dominant; it allows for the possibility of collusion between him and the subordinate. It includes the possibility of voluntary acceptance of subordinate status in exchange of protection and privilege, a condition which characterizes the historical experience of women. The term “paternalistic dominance” clarifies the relation of “subordination” encompasses other relations that have the additional advantage over “oppression” that is perceived to be natural as a cause of subordination (Lerner 1986, pp. 234-235).

Another important view of theorizing patriarchy is developed by the author Sylvia Walby (1996) who defines patriarchy in relation to the social state in where men employ their power to control women in the public sphere and private spheres of the society. The patriarchal ideology denies women to have access to the power system that is reinforced through the construction of private and public domains and public for women and men respectively. Walby (1990) explains that the theories of patriarchy can be divided into two categories: the private and public patriarchy, “*private patriarchy is based upon household production as the main site of women’s oppression .Public patriarchy is based principally in public sites such as employment and the state*” (Walby, 1990, p.24). The household is indoctrinated to be a site of the patriarchal system. In private patriarchy, the expropriation of women’s labour takes place in the household under the patriarch, whereas in the public realm, it is manifested collectively; “*in private patriarchy the principal patriarchal strategy is exclusionary in the public it is segregationist and subordinating The state has a systematic bias towards patriarchal interest in its policies and actors*” (Walby, 1990, p. 21).

Further, Engels’ theory is also among universal theories, proposing the relationship between women’s position and social evolution. According to him, “women’s handicap” takes place from the evolution of society and discrimination is related with the process of private property, patriarchal family, and social classes. “Women’s handicap” has been caused mainly by isolation from public sphere (production sphere in particular), economic dependence on men, house work and child care. With reference to original communism, work done by women in a collective household was public and socially necessary for production, thus, it became private service to a family in the course of evolution. Women had been driven away from social production as they were not able to reconcile house work with career profession.

According to Engles (1946), women's emancipation was connected with their mass entrance in the domain of social production and reduction of household responsibilities. The decrease of household duties was due to the development of social industry that marks women's freedom, equality to men that can contribute to the social and political.

Moreover, Marxist ideology confirms that the structure of a society greatly has an effect on the individual. The mode of production that takes place in a society forms people's wishes, concerns, and occasion. The Marxist feminists consider the contemporary gender inequality as the fundamental consequence of the capitalist mode of production. The gender oppression turns into class oppression and the relation between men and women is equivalent to the correlation between the proletariat and the bourgeoisie. Marx stated a husband as the proletariat. He further declared that the bourgeoisie utilizes the wives as a mere tool of production (Marx & Engles, 1948). Fredrick Engles deduced that women's subordination cannot be considered as a consequence of her biological categorization, but it was the cause of social relations. He further reveals that a family's institution involves a sophisticated system through which "*men control women's services*" (Engles, 1984). Marxism explores the matter of women's emancipation in relation to the forces in the society which regulate the relationship between man and woman and the root of exploitation in the society. He wrote an article in support of the 1500 women workers on strike in 1853-54 in Preston England against the adverse working conditions for labour. In other article, he directly dealt with the novelist Lady Buliver Lytton, trying to publish her political views apart from her well-known husband, yet she was sent to "the insane asylum" (Marxism and Feminism, 2000).

Moreover, the radical feminists believe that women's subordination is not originated in relevance with production but in particular links of reproduction and sexuality. They emphasize that house work can be considered as a reproducing and not producing labour power. Firestone (1972), a radical feminist, affirmed that unlike economic class, sex-class sprang directly from biological reality: men and women are created to be different, not equal. The view of the radical feminists has been criticized for giving an emphasis to reproduction fundamentally due to their role of giving birth to children. However, we are aware that subordination of women goes beyond reproduction. Some scholars have indicated that it is curious that feminists should submit to such obvious biological dispositions (Jackson, 1990). Chodorow (1991) explains women's subordination to men, stating the personality of a girl is formed in a different way than of a boy. Girls acquire their female identity via positive

identification with their mothers. Mothers care about small children unlike father. They spend all their time with them. By contrast, a boy does not have an opportunity to develop his identity through positive identification with his father as the latter is often away and does not care about small children. Hence, boys create their male identity via neglecting, rejecting, and degrading all things they believe to be feminine.

In this context, Ortner (1974) assumes that asymmetric relations between women and men evolve from a humiliating way in which femininity has been defined. Women are commonly considered as being closer to nature because of their physiology and maternal functions. On the contrary, men are connected with culture to a larger extent, since culture is more valued than nature that women use to explain the requirement to keep women's subordination to men. Being closer to nature, women should be controlled and manipulated to work for the targets of culture governed by men and that is why they should live in lower positions (Reszke, 1991, p.186). The power and authority within the family, the society, and the state keep under the constraint of men. Consequently, women were prevented from having access to their legal rights and opportunities due to patriarchy. Patriarchal standards ignore women's mobility freedom over themselves.

Patriarchal Standards and Women's Silence

Patriarchal system encourages women's silence and voicelessness as tools to force them to occupy lower position in hierarchy. Irene D'Almeida (1994) stated "*silence represents the historical muting of women under formidable institution known as patriarchy, that form of social organization in which males assume power and create for females as inferior status*"(p.1). In a patriarchal society many voiceless women abound and many have gone uncelebrated. According to Uwakwe (1995), silence comprises all imposed expressions that are religiously or culturally sanctioned. As a patriarchal weapon of control, silence is developed by the dominant male system on the subordination or speechless female body.

Patriarchy has a material and cultural mechanisms which are well-articulated with effective patriarchal correlations specified by men's domination over women ("*Classical patriarchy*") or co-operation and conflict (Bargaining patriarchy), Walby (1990) states "*This gaze of human relationship is described as a system of social structures and practices , in which men dominate , oppress and exploit women*"(p.20). The application of social structures indicates the biological determinism and the belief that every individual man is in a dominant

status, whereas every woman is submissive and dependent to man (Walby, 1990). Walby (1990) claims “*the concept of patriarchy is indispensable for an analysis of gender inequality as it captures the depth, pervasiveness and interconnectedness of different aspects of women’s subordination within the household, family and society*” (p.1). Similarly, Lim (1997) assumes that patriarchal system and social structure are the chief cause of women’s inferiority and secondary status in society. In contrast, many theorists suggest that patriarchy does not necessarily mean that every man has power over every woman in every race privilege “*as well as other valances of social stratification*” (Chesney-Lind, 2006, p. 9). Hence, patriarchy “*is not, therefore, a single factor, as sometimes proposed by feminists, but is instead the correlation of multiple elements suitable at all standards of the social ideology* (Pekeseredy and Diagiewrez,2007, Heise,1998).

Jean Jacque Rousseau’s Emile explains that the ideal education of women employs tactics designed to keep women and girls in silence. For example, he maintains that women seem to be subordinate to men on their perception that girls are obliged to be familiar with the restrictions because women’s life will certainly necessitate being “enslaved” to a particular etiquette and “*the claims of others and that women can develop neither works of genius nor engage in science*” (p.11). In this way Rousseau contracts women and girls as unable to speak outside of the judgements wills, and discourses of men. Marry Wollstonecraft’s work Vindication of the Rights of Woman (1792) summarizes these views writing:

Rousseau declares that a woman should never , for a moment feel herself independent , that she should be governed by fear to exercise her natural aiming , and made a coquettish slave in order to render her a more allowing the object of desire , a sweeter companion to man , whenever he chooses to relax himself (p .24).

Wollstone Craft (1792) recognizes that Rousseau’s ideal world is one in which women have no aims outside of serving men, silencing all the other possibilities. Here, Wollstone Craft insists that men and women must be treated equally, particularly, in giving them the opportunity to speak and express themselves freely.

Generally, organism of gender standards and traditions are performed in distinct institutions such as in employment, governance, and the household. The results of these standards and traditions reveal the interdependence and position of women and men. Social standards and traditions do not only systematically reinforce sexism against women in many

spheres of life. They define the principles that women and men have in the family and the community at a large scope (See Mukama,1995). Also, in different societies there appears to be some underlying beliefs that women are weak, powerless, subordinate, and dependent women.

Therefore, Voice or the way of talking is often determined through the process of gender and development literature, and much of the feminist literature as one of the essential solutions to set women's empowerment, Gal (1991,p.175) states "*while silence has been deplored as a "symbol of passivity and powerlessness"*". In reality, silence can be defended, thus, "*for most feminists women's ability to make choices and speak their minds has been as proof of agency and empowerment*" (Gilligan, 1982; Olsen 2003,1978; Mohonery, 1996; Gal, 1991). Kabeer (1999) also explains:

The language of choice / voice also frames the thinking and writing about women's agency and empowerment produced by development. Scholars, policymakers, and practitioners, women who cannot speak out are seen as disempowered, unable to act and to effect change. The search for empowerment has this become a search of women's voices, particularly the moments when women demonstrate agency by speaking out against patriarchal authority(As cited in Jane I. Parpart, 2010, p.1).

Women's struggle to gain their rights on the ground of equality of sexes obtained a real momentum thanks to the publication of Simone De Beauvoir's work *The Second Sex* (1994). Beauvoir asserts that social conditioning reinforces the mothering of women's patriarchy, explaining that "*while sex is biological, gender is social construct. One is not born a woman, rather becomes a woman*"(p.1). Therefore, Kate Millet's work *Sexual Politics* (1970) confirms that the origins of women's oppression are profoundly rooted in gender system of patriarchy. This ideology is not evident as it discriminates women from the social mainstream rather than incorporate women into it. The radical feminism considers women's oppression fundamental and the most basic form of oppression. Consequently, one of the major concerns of feminist theory is the strategy through which women's ability to speak gets silenced both in relation to sexist's situations and to the procedure where discourse itself is contracted. Some examples include Catherine Mackinon's concern about the systematic silence of sexual harassment, Deirdre Davis concern about silencing through street harassment, and Luce Irizarry's and Monique Witting's concern about the silence caused by the construction of discourse itself.

In addition, Frank (1984) developed the notion that feminism is the struggle for the defence and expansion of women, while feminist is the individual engagement in the struggle. Therefore, Ritzer (2008) considers the feminist theory as a “*generalized wide ranging system of ideas about social life and human experience developed from women-centred perspective*”(p.450). Feminism works hard to realize women’s sense of self as valuable, effective, and a sort of contribution to human beings. It is a theoretical and ideological framework that automatically resists sexism in order to reinforce gender equality. In reality, the revolt against such stereotype stuck to women, whereby women’s identity is undetermined.

To sum up, power is related to aggression and masculinity under the patriarchal cultures. Women are socialized to hear male’s oppression silently and meekly. The patriarchal society deals with male dominated society. It is the practice of male’s rule and privilege that thrives on female subordination. Most features of feminisms describe patriarchy as a sexist social system of rule that is abusive to women because it is the root of domination of men over women. The underlying aspects in patriarchy are power and status. Struggles over power and control are often struggles over whose words get used, whose do not, and over whom gets to speak who does not (Johstone, 2008). That is to say, when the man maintains their power over the woman, the woman should keep silent. Unfortunately, most women accept and obey this order as their destiny.

Patriarchy and its Continuation / Persistence

Women have been oppressed since centuries ago by men and their patriarchal ideology. Lerner (1987) determines patriarchal ideology as “*a historic creation farmed by men and women in a process which took nearly 2500 years to its completion*”(p.5). He also argues that in its classic form, patriarchy appeared as “*the archaic state*” in which the fundamental unit of its organism was the patriarchal family that demonstrated and constantly gendered its laws and standards. In fact, numerous factors are the reason behind the widespread belief that allows women and their duties to be polished. Therefore, patriarchy and males can be considered as symbiosis. Patriarchy still serves men’s power and dominance. For example, the husband expects his wife to carry out all the household chores including taking the young ones to the school and the hospital, and never helps at homes, since “*patriarchy is a social system in which the male acts as the primary authority figure central to social organization and where the fathers hold authority over women, children and property*”

(www.wikipedia.com).As result, patriarchy is formed as an ideology, especially male's ideology that will be adopted through times to times, generation to generation, and across gender bias, culture, social norms, biological essentialism, and women's marginalization. Here, the female is the only victim for the reason that men and their patriarchy have been rooted centuries ago and their discrimination towards women looks like never goes to end. In this context, Hooks (2000) also states:

Males as a group have and do benefit the most from patriarchy, from the assumption that they are superior to females and should rule over us (women).However, she adds that those benefits have come with a price. In return for all the goodies men receive from patriarchy, they are required to dominate women, to exploit and oppress us (women), using violence if they must to keep patriarchy intact(p. ix).

Most scholars view patriarchy as an autonomous fact that is more rooted in biology than in economy. They claim that gender relations are the main structure of abuse. Accordingly, Kate Millet (1970) argues "*patriarchy as male control over women's fertility. It is the male hierarchical ordering of society*". A more important marriage and family serve to maintain the patriarchal system through sexual division of labour in the society. As patriarchy takes root in biology, the battle lines are designed between men and women. Patriarchy displays a great variety of sorts, but in all such sorts, the access to power is in the male hands. In this regard, Simone de Beauvoir (1949) clarifies that marriage institution that can be variously perceived by the husband and the wife at all times. Both sexes are necessary in a marriage but this necessity does not always cause reciprocity between them. The woman is never equal to man, since man is socially considered autonomous and independent individual. He is characterised by the labour he performs in his community. Traditionally, the marriage contrasts were usually signed between the father-in-law and the son-in-law or between two in the laws respectively headed by males, but not directly between the husband and the wife. In some societies, the woman can have her part of the dowry or heritage. However, the goods still enslave her to her family.

An important trait of woman's subjugation under marriage is that she must acquire behaviours that show her imposed identity. These behaviours are more suitable to the young girl. After marriage, the woman's social identity transforms against her will. She is, for example, called Mrs Johnson, Mrs Jones, Mrs Fernandez, Mrs Bertrand, and Mrs Konassi. Therefore, her husband becomes a form of imperialist. The husband is economically

responsible for the wife and as such, he behaves on her behalf within the community. He selects the home for the family, generally according to the place where he works. He is the conscience of the family, a half-god. However, the woman is separated from the past, her usual surroundings. She is assumed to incorporate into her husband's area, his family, and his social class. She is "annexed" to this universe. In marriage, the woman's life turns to repetition and routine. She must care for the welfare of the family alone. She must travel times between home and school to send the younger children to school or take them home, or she goes to the market to buy what the family needs. At home, she sweeps the yard and the house, washes the dishes, and cooks for the family. She watches over the younger children and takes care of the old. If the smallest child cries, she is the first to rush up in order to see what is happening. This amount of work, usually unpaid, is done by the woman on the ground (Simone De Beauvoir, 1949).

Social relations are generally gender oriented. In the system of opposition male/female, the female seems to be a tool of conquest. Female's mind and body are subservient to the conquest from man. Ania Loomba (2005) states "*the female bodies (symbolize) the conquered land*" (p.129). While male's superiority is forced; man are obliged to conquer and dominate the whole social system and structures where the woman lives. In this regard, the social system and structures of thoughts, beliefs, and actions function as agents of conquest for man. Once he is controlling these agents, he surely subordinate the woman in society, female's body as a land to conquer differs depends on the history needs.

Gender roles are evident not only in our work and behaviour but in how we react to each other. We are constantly "doing gender" without realizing it. Roseribaum (1996) illustrates:

men and women come in a variety of heights , sizes and ages , yet traditional norms is tell us that in heterosexual couples , the man should be older , taller and wiser than the women. We socially construct our behaviour so as to create or exaggerate male – female differences. Such social norms help to reinforce and legitimize patterns of male dominance. In recent decades, woman have increasingly entered occupations and professions previously dominated by men. Yet our society still focuses on "masculine and feminine", qualities as if men and women must be evaluated in those terms. We continue to do "gender" and our construction of keeps to determine effectively several beliefs for male and females (p. 67).

Furthermore, behavioural differences are explained by gendered stereotypes or distinctive socialization processes. Rousseau (1987) defined male-female niche as education on the basis of his prejudiced view of female nature. He expressed that a man has to be powerful and dynamic, while a woman should be soft and submissive. Fidelity, modesty, and devotion are the main traits that Rousseau assumed for an ideal female. He explained that women's education has to be designed in accordance to men. He believes that the perfect education assists an ideology that forms women into a patriarchal position, assuming the roles of women in winning his respect and love, training him in child hood, to counsel and console, to make his life peasant and happy. These duties are essential for woman for all times, and "*this is what she should be taught while she is young*" (p1).

The gender bias was not limited to the theoretical level only, but women were treated as subaltern to men in every realm of society. Women's place in the family as the basic institution of society was secondary and marginalized. Traditional family institutions set a niche for men as head of the family, whereas women were destined to perform secondary roles of house -caring and child bearing-. In Greek and Roman cultures the head of the family(i.e. male) was qualified to authority and permitted to dominate women in the family. Similar authority was determined in the form of (Pater Famillia) or (the father) in the Roman family institution. In Indian context the same authority of Karta (the head of the family) has been developed for granted in the public sphere. The ideal women were manifestations of norms attached to the responsibilities of the family. Certain obedient and slavish propensities were determined as principle characteristics of womanhood. The defiance of "this patriarchal niche" would give rise to opprobrium and public dishonour for females. As a consequence, women confined to the domestic spaces and imposed to adhere their duties as the docility of the mothers, sisters, and wives. The patriarchal belief of cultural orientation also increased the circumstances of women's social situation. Moral and spiritual holiness of society took the measurements in relation to the female's body. A regressive patriarchal bias is found in the conception of "*femininity "that is a "set of socially constructed characterteristic are nurturing, emotional, irrational, subjective, passivity, dependency, other"*" (Rousseau, 1987, p.2).

Also, culture is another aspect that cannot be ignored, since it facilitates the widespread claim that naturalizes male supremacy and women's marginalization. Pierre Bourdieu (1998) wrote:

The sexual division between man and woman seems to be something natural, normal and even unavoidable. At first sight, this natural, normal and unavoidable character of the sexual division destroys the whole Beauviorian theory, Bourdieu seems to voluntarily forget that human beings can actually act on nature and make its elements function as they want. He also seems to argue that effectively the social roles the man and the woman are assigned are not subject to human manipulation, that human beings have nothing to do with this social division. Fortunately, his argumentation clarifies his point. In the home as well as in the social world, this division is permanent. The different areas in the home are sexually divided. The Kitchen, for example, the woman's area while man's place is the dining room. The first division, to Bourdieu, is one that is objected, that is to say determined in accordance with the objects used in each area. In the Kitchen, the woman exercises her influence through cooking and the cooking materials she uses are intended for what purpose. Similarly, man manifests his influence over the dining room and its equipments. Most of the time, while the woman is busy cooking in the kitchen, man, if he is at home, is in the dining, living room, watching TV, listening to the radio or playing music(p.50).

In addition, Rubin (as cited in Tong, 2009) states "*the sex / gender system is a set of arrangements by which a society transforms biological sexuality into products of human activity*". Therefore, patriarchal society develops certain data about male and female biology such as chromosomes, anatomy, and hormones as the basis for forming a number of masculine and feminine gender identities and attitudes that help to empower men (men as active) and disempowered women (women as passive). The patriarchal society and the cultural standards are conceived to be "natural", people's "normality" is based on their gender identities and attitudes are culturally related with their biological sex. Moreover, gender role differentiation does not matter; the problem arises when differentiation turns into "stereotype". Hence, gender based Stereotypes give an account to professional progress; particularly women who obtain a unique proficiency are underrepresented.

Women's roles and destinies are defined by their reproductive roles. It has been clearly said that women have suffered from a long tradition of what is called "biological essentialism". Morris (1993) defines it as "*the belief that a woman's nature 'is an inevitable consequence of her reproductive roles'*". This belief implies that what is natural or essential cannot be changed or discussed about social attributes of character. Therefore, if biology rendered

women more submissive and less adventures than men there would be little that anyone could do about it (Morris, 1993, p.1-2). Further, Morris (1993) also adds that biological essentialism has been “bedrock” of most traditional thinking about women, to denigrate and to idealize them, and justify the existing status quo of power structures. Attributes naturalized as biology become destiny: what is inborn must be borne, since it cannot be changed (Morris, 1993, p.94). Therefore, society views woman as a reproductive machine; it is through child bearing that her female condition is defined. From a traditional world’s view the child guarantees autonomy to the woman, justifying that the woman is not a complete human being, thus, she reaches this status as the child aids her to realize herself sexually and socially.

The Violation of Women’s Rights of Property or Inheritance

The widespread of women’s exclusion manifests in developing countries from owning or controlling property and inheritance. Men continue to have easier access to property and credit than women. Most practices of property ownership and inheritance are not set up on customs and law, however on perceptions of people or what is right or proper. The patriarchal societies are symbolized by its gender discrimination in the sort of either partial deprivation or total deprivation. Indeed, the patriarchal inheritance deprives the women in general access to land or property because women as inferior class in society are marginalized and subjected to adhere male dominance in society as men are the breadwinners, while women are the dependents.

Precisely, inheritance is defined as “a *“perpetual” or continuing right which a man and his heirs have to an estate; an estate which a man has by descent as heir to another or he may transmit to another as his heir ; an estate derived from ancestor to a heir in course of law”*”. (Accurate and Reliable Dictionary, 2008). According to Leach (1991), the operation of inheritance in all forms of movable and immovable parental property is a global property but some of the ancient societies are determined by gender segregation in the sort of either total deprivation or partial deprivation. The of act of women’s exclusion in the operation of inheritance is not an old policy of human history, rather it is a practice that supports disparities in order to maintain women’s subordination in different fields of life throughout the world. Inheritance is the basic aspect of the family’s life, preventing the child of particular gender from having access to parental property is virtually the same as diminishing the notion of the family as an integral social unit.

Recent studies have extensively and empirically explored the issue of inheritance and customary law that exclude the woman. Elizabeth Cooper (2008) argued that inheritance systems are significant occasions for the “transfer” or exclusion from the transfer of adult’s accumulated physical and capital. These systems are controlled by cultural standards, referring to social roles and relations which are in turn regulated and perpetuated by power disparity among individuals of societies. Hence, the study of transmission of physical resources via inheritance policies refers to the study of social relationships. Dealing with the question of who is deprived from inheriting, certain resources address legal and political rights of property ownership in a society, context, particular customs, norms, and dynamics of social arrangement. In particular, kinship systems, gender roles, and discrimination are fundamental to the process in which inheritance in different African societies is exercised. These practices affect differential transfer of wealth and property between husband and wife or parent and child generations. In some countries, inheritance laws and customary practices exclude certain members, specifically women and fatherless children from becoming heirs to a property such as housing and land (Cooper,2008; Cooper,2010).

In this regard, gender scholars of property rights have discussed at length the gendered nature to access to control of property rights. Boserup (1970) argues that agriculture was traditionally practised in pre-industrial societies involving gender roles, which eventually identified male-domination over the wealth. In particular, the biology-based division of labour developed cultural beliefs and values on property rights that continue to exist today especially in developing countries.

The causes behind women’s exclusion from inheritance are complicated. Firstly, the reproduction and natural functions of women such as childbearing and child caring have been linked with the domestic tasks as separate from outside world. Historically, their role in biological reproduction has generally restricted women’s participation in mainstream of development of social, economic, and political processes (Kaulish 1994, p.25). These beliefs have contributed to the exclusion of women from traditional inheritance such as land ownership. Also, the strong belief that men are considered as breadwinners and women are the obedient of the powerful male reduces women’s benefits from public, and the claim that land allocation to women reduces from size and fragments cultivated assets in turn, diminishing agricultural productivity (Argrwal, 1994).

Hence, traditional Marxists consider that dialectical in the capitalist production has imposed women into two types of oppression. Firstly, the woman wage labourers are exploited and subjected to alienation as a group of the working class. Second, women who are banned from wage labour are experiencing a specific sort of oppression that is established within a particular inequitable division of labour (Jagger, 1983). Second, woman's unpaid procreation of next generation for the work-force leads to her dependency on men. Therefore, women became original proletariat in the first form of class oppression. Beyond, the origin of monogamous family system has resulted in the concentration of wealth into male hand and it has increased the dependency of women (Engles, 1985, p.82). Marxist feminists affirm that women can be classified as oppressed group, thus, the relationships between men and women are class relation to production and property in almost all historical societies, they argue "*the socio-sexual division of labour of private and public domains*" (Engles, 1985). That is to say, the basis of division of labour has set men to work outside and placed women at homes to perform free and unpaid labour for caring and rearing of children. They claim that women are employed in paid work only when prosperity conditions in the society augment the requirement for labour (Beechy, 1977).

With regard to land and other productive resources, gender differences are related to socio-cultural categories used to maintain women's oppression and exploitation. Gender discrimination in property rights can be of two forms: de jure and de facto. In particular, women's access to property for their household's productive and reproductive tasks is more prevalent than their control over such assets (Meinzen –Dick et al., 1997). In many traditional societies, women gain (de facto) access and use rights to land indirectly through their husbands or fathers. However, the actual (de jure) control of land by women is viewed as a productively enhancing aspect (Argawa, 1994). According to Lastarria Cornhiel (1997) protecting rights for women in traditional societies was and is still complicated to promote long-term investment in land and to augment agricultural productivity and prosperity. Geddes and Lueck (2002) present a theoretical support for this justification, women's inability to own and control property creates sub optimal effort, and this inefficiency develops with higher levels of capital. In this regard, inheritance has a crucial necessity because it is still the most common practice to own and control any property in African countries. Unfortunately, women's inheritance rights to land are commonly banned with the argument that the "husband's family would eventually control the land" (Lastarria–Conhiel, ibid).

For example, according to Garwal (1994) the old female-biased system within the Garos ethnic group in north eastern India is explained by the fact that women played a major role in crop production and gathering of forest production. Similarly, Fleck and Hassen (2009) find that the inheritance system for private land in ancient Sparta mirrored the labour specialization system. However, Humphries (1987) states that the requirement for muscle power in pre-industrial societies became increasingly less necessary after the industrial revolution. Thus, the biological explanation in some situation could not be justified by the persisting, or even creation of sexual disparities in production processes. Therefore, cultural claims could create a better account of sexual segregation.

In socialist feminists' view, gender is related to the system of organizing social reproduction, it has been an important element in maintaining male dominance in society (Jagger, 1983). "The sexual division of labour" in the family has been shaped by male-dominance and is manifested in women's exploitation. The concept of sex effective production has been used by socialist feminists, being vested to point out how women are attributed to their mothering role. Further, such male-biased gender relations in society also determine the wages of women's labour. There has been doubt about the validity of socio-economic factors put forward by the above-mentioned theories to understand the marginalization of rural women in Second World countries. It basically insists on the understanding that the capitalist expansion in developing countries has affected women differently from that of Western communities. The theory of feminisation of subsistence agriculture points out that during colonial periods the commercialization of small holdings agriculture and other activities involving men, oblige women to carry the double burden of household and farm work, as women were forced into subsistence agriculture and other economic activities in addition to their household work. When prices for commercial crops dropped, men migrated for wage labour and woman had to get involved in petty trade or wage labour to cover the family expenses, leaving them with a triple burden (Boserup, 1990, p.23). Consequently, a number of studies have noted that development of a system of wage labour made women more dependent on men, undermining traditional systems where women had a certain amount of control over production and reproduction (Moore 1988, p.33).

Customary law, traditions, attitudes, social norms, and gender based policies indicate that women are forbidden and not permitted to possess land, property, and housing independently from men who work out to exclude women to gain their right of inheritance. Gray's and

Gulliver's studies emphasize the patriarchal inheritance system which is regulated by patriarchal standards that deprive widows and women in general from access to inherit land and own property. The reason is that customary law is responsible for prorating unequal allocation of resources and property especially to women and widows in particular, while family household which are mainly headed by male heirs pass on their inheritance to their male elder sons. Particularly, African customary laws have been considered as an obstacle for the way they play in developing and instigating unfair distribution of advantage and disadvantage within societies (Whitehead & Tsikata, 2003; Moore, 1986). Poverty-focused research has explained that certain categories of individuals are deprived from opportunities of wealth accumulation through the practice of inheritance. Most notably women and children because in many African societies women and children do not experience secure rights to property. Widows, orphans, and household affected by HIV/AIDS were particularly oppressed and excluded through inheritance systems (Bird et al., 2004; Human rights watch, 2003).

Consistently, Emery (2005) provides the current status of widow's inheritance rights in Nigeria with regard to the three systems: law, common customary, and Sharia that are active in Nigeria. Emery illustrates particular issues concerning gender and inheritance in relation to case law that has interpreted customary inheritance rights. She gives an account of Yoruba and the Ibo who are the two dominant ethnic groups in Southern Nigeria. Among the Yoruba's, a widow has no right to gain access to inheritance or control the property because the wife under customary law is perceived as part of "*the chattel of the estate*". For the Ibo, success is purely on matrilineal principle, with both the rights to control and possess of inherited property by the eldest son or, if there is none, the brother.

In addition, liberal feminists claimed that sex specific attitudes on women related to the division of labour in the society are mainly based on the informal customs which violate the liberal, and political values (Jagger, 1983, pp.75-76; Walby, 1992, p.68; Kanter, 1977) channelling of women into preparation for the lower payment and more feminine occupations lead them to poverty and dependence that make most women unequal to most men. According to liberal feminists, the situation is worse for those women who do unpaid housework; their dependency on husbands makes it extremely difficult for them to exercise their autonomy. Women are viewed as a part of private and domestic world that is associated with politics and public purposes (Mack and Taquu, 1986, p.11). The private and domestic dichotomy has been

constructed on the basis of existing values about culture and nature. Culture attempts to control and transcend nature, using it for its own purposes. Therefore, it is superior to the natural world. The women are identified or symbolically associate with nature, while men are identified with culture, since it seeks to control and transcend nature, thus, it is natural that women, by virtue of their close association with nature, should also be controlled and maintained (Moore,1988, p.14).

To conclude, the Marxist perspective is rationally recognized as Marxist feminine that posits women in the marginalized class and asserts their exploitation and subjugation because of their subordinate status and men's dominance. In terms of property rights, the state owns the responsibility to give out the inheritance in accordance to the prevalent law when a man fails to decide the matter by his own (p.16).

The Impact of Women's Subjection and Disinheritance

The denial of land rights on the basis of gender excluded most women from land and resource of ownership and benefits. It ignored the customary rights of use and left women at the mercy of the title-holder or legal owner and controller of land. Within the context of broader dispossession, women's status is tenuous. Generally, gender is a common term that refers to the socially constructed roles, behaviours, activities, and sexes i.e. men and women, having different roles and some major responsibilities to fulfil. Female physical task is to look after, children, house, and family. However, women's caring responsibilities force their inferior status and excluded them from basic rights. Women are oppressed in patriarchal society. The sexist division of tasks and attitudes is the consequence of the development of gender discrimination that is the biased treatment of an individual or group because of gender. Gender discrimination is not biologically defined to anybody; it is, rather, developed by social norms, culture, and people who shape the environment to practice gender discrimination. In general, gender inequality and discrimination invest against women because they are perceived as the most subordinate members and inferior group in the male-dominated societies. In other words, Order's multicultural analysis (1974) explains:

female subordination is present when the cultural ideology devalues women, their roles and what they produce when it uses symbolic devices such as the violation of women 's bodies , and when it excludes women from practising in the reality to which they belong .This subordination is expressed through women 's subjugation to the will and desire of

males . Three examples of this women's subjection to the will and the desire of males (p.67).

Three examples of this subjection include: first, the use of male violence against women (Heise, 1993): such as in domestic violence (Johnson and Ferraro, 2000). Second, women's internalization of the perspective of the male observer, being the primary vision of their bodies in their commitment to live up to men quote's aesthetic standards (the theory of objectification, see Fredrickson & Roberts, 1997). Third, the absolute relegation of women with the subordinate positions in the intimate and family relationships management (Testoni, 2008). Furthermore, John Stuart Mill (1869) claimed that the subjection of women does not originate from a natural inferiority, however from an act of force that has changed women's physical powerlessness into "servitude". Mill (1869) defines "femininity" as an artificial product, a response and reconstruction to male's dominance. He holds that the division of roles has instructed women and men to perform specific activities at the expense of others. Mill argues that the setting where oppression exists and is proceeded is the family, while the main instruments of the subjection is maintained through education. He writes "*all women are raised from their first years with the conviction that their ideal personality is exactly the opposite to that of men: not independent will power and education, but the subjection and servitude to other people's will*" (1969, p. 61). The daily connection of male's dominance has induced the woman to reduce the servitude more than to liberate her, maintaining her own rights through masculine protection to recognize herself as a complete individual not in her own right, but through the children and the husband. Thus, Mill explained that this handicap prevents women's advance, since it educates the organization of interpersonal link on the shape of subjection versus power that are not reciprocal liberation and equality between the male and female in society.

Women's marginalization is also raised by Julia Kristina who she deals with the construction of the woman's social identity through what she terms "Femininity as marginality". The woman's identity is generally defined from the patriarchal point of view which is often motivated by male class interests, since patriarchy is the code that defines and oppresses the woman who only exists negatively. In this regard, Kristeva states women's marginalization "cannot be represented, that which is not spoken, that which remains outside naming and ideologies" (As cited in Moa, 1985, p.163). This definition clearly indicates the marginality of the woman. She is described in terms of absence, negativity, lack of meaning,

irrationality, chaos, darkness, and nonbeing. Here, the notion of marginality has something to do with the repression of the woman in terms of her place in society. This raises the question of positioning as what one qualifies as marginal depends on the position one occupies. Patriarchy places the woman as marginal because it develops a class interest; a position which requires the repression of the woman to avoid the question if she is accepted as equal human being. In so doing, it determines a place for the woman and a place for itself. Any attempt from the woman to cross the borderline is considered as defiance that needs to be repressed. This imaginary inside/outside world constitutes an ideological battle field of man and woman, since the social stage is dominated by patriarchal rules, thus, battle seems to be lost by the woman in advance. Kristeva states that patriarchy perceives the woman as marginal in the symbolic order that is dominated by the law of the father. Patriarchy places women at the borderline to cross it to integrate man's world on equal terms. This intention creates, in some way, chaotic situation. Kristeva concludes that from a pall centric point of view, "*the woman represents the necessary frontier between man and the chaos, but because the woman is seen as marginal. She seems to merge with the chaos of the outside*" (p.167).

In addition, the matter of dissimilarity in property of women and men, and lack of direct access to control the land can set restrictions on women's productive roles and limit their strength and effectiveness in the household in society. Women cannot control fortunes in a direct way. They may lose their indirect rights when societal changes happen because those who have traditional properties can evolve their own rights, frequently at the amount of those with minority rights due to economic and social disturbance. As land is a marketable property, family and community members in the past would not have allowed a woman's opportunity to own a land. Then, they disregard these kinds of rights specifically in the case of divorced women and vulnerable widowed. Consequently, it might be anticipated the major impact of the privatization of property. A tenure system based on freehold tenure, private property, and market influences should be gender-blind and gender-neutral that would result in the elimination of gender discrimination. However, cultural and social traditions at all standards participate to maintain the exclusion of women as property holders. On the other hand, patriarchal standards regarding women and property rights deprive daughters and wives from their legal inheritance rights. The increasing amount of female-headed household in rural communities explains that many families are left essentially landless. As societies move toward a market economy, family or house hold land turns into an asset and land deals become common. Women (young, unmarried, and daughters) may realize that it is hard to

influence decisions in the family and to preserve their rights in the family property. They often observe themselves at disadvantaged and subordinated on those (mainly family heads) who are able to contribute in the land market. Furthermore, the bias against women possessing land, privatization and market-oriented strategies have restored to profit larger farmers and encouraged inequalities between them and smallholder producers (Brycson & Jamal, 1997).

The Need for Women's Empowerment and Gender Equality

Many scholars emphasize that women's empowerment is the solution to remove barriers of gender inequality, since empowerment is the process of transition of existing power relations and obtaining greater control over the source of power through which women can take control and ownership of their lives through the expansion of their choices.

It is true that, women's level of education, poverty, and men's attitude towards women have over the years caused dangerous menaces to women's involvement in progress. It is clear that the level of education and economic circumstances of women most often define their amount of contribution in decision making at family, community and state. There is unfair burden of domestic maintenance and childcare responsibilities offered to women in comparison to men. Generally, male's control in sexual relations results in women's inability to have control over their sexuality in many communities. Thus, it has prevented women's right to set the number of children they desire. Women cannot make decisions as compared to men because of their powerlessness. The patriarchal belief which encourages norms of submission, subjugation, subordination, and silent misery often subverts women's trial to confirm them or to ask for share of properties and right (Hawkesworth, 1990). Therefore, the sake of women's empowerment has been the subject of much intellectual discourse in recent times. Empowering women has frequently become an invoked goal of development intervention (Misdeal, 2005).

In 1970s women's empowerment was first cited by the Third World Feminist and women's organization, it was explicably utilized to form and encourage the struggle for social injustice and women's equality through the change of economic, social, and political frameworks at national and international levels (Bisnath & Elson, 2003). The concept of women's empowerment was firstly introduced as a radical tool for women's social transformation and change. It sought to transform power relations between women and men,

favour women's rights, and transform social, political, and economic structures. The concept also aimed to highlight the structural inequality that is inherent in most societal systems, and acknowledge the unequal power structures that underpin gender inequality (Cornwall and Rwas, 2015, pp.404-05). Kabeer (2005) argues:

The core elements of empowerment are agency (the ability to define one's goals), awareness of gendered power structures, self esteem and self – confidence. Empowerment can take place on a hierarchy of different levels – individual household , community and , societal and is facilitated by providing encouraging factors (e.g., exposure to new activities , which can build capacities ,and removing inhibiting factors e.g. ,lack of resources and skills(p.13).

In similar context, Kabeer (2005), a well-known development scholar, *posits* “*to be disempowered refers to the processes by which those who have been denied the ability to make choices acquire such ability*” (p.13). He adds “The ability to voice concerns and to exercise choice in ways that challenge patriarchal power thus become the litmus test for “true” empowerment” (As cited in Cornwall & Brock ,2005, p.1055).

In the same vein, Stromquist (1995) argues that women's empowerment is a socio-political concept that includes cognitive component, psychological, economic, and political domains. First, the cognitive component deals with women's understanding of the reasons of their inferiority and marginalization, and realizing the necessity to make choices. They can progress their situation through personal and collective work. Second, the economic component refer to access to income outside home through work that provides income independence. Third, the political component involves the ability to understand one's situation and mobilize for change. On the other hand, the sociologist scholar Friedmann(1996) discusses the concept of empowerment (based on history of alternative Development),determining three forms of empowerment: social, political, and psychological. Information, knowledge, skills, financial resources and contribution in social organization construct social power, while political power necessitates access to decision-making processes affecting one's future, including participation in voting and collective action. On the other hand, psychological power is associated with an individual's self -confidence and a sense of potency which is generated by social and political participation in society.

Accordingly, Rowlands (1995) emphasized that the origin of the concept of power, and power relations form the fact of inequality and oppression which empowerment aims to transform. The consequence of holding power refers to the dominant individual or society that internalizes the oppression, considering dominance as something “natural” and apart of life. The fact of being empowered requires that one recognizes the gendered power relations and holding the power to alter one’s life status. In other words, empowerment can be defined as a process whereby women become able to control themselves in order to develop their own self-reliance, to confirm their independent right, to make choices, and to own recourses which will help in challenging and eliminating their dependence to males (Endeley, 2002). Clearly, empowerment is a process of increasing personal or interpersonal power so that individuals, families, or communities can do something to develop their status. Thus, empowerment is a transforming process formed through action (Carr, 2003). Women’s empowerment has attracted the attention of many researchers, Okpoko (2002, p.4) states “*women empowerment came into popularity with the feminist movement whose demand was that women become empowered take control of their own lives; to set their own agenda of what to do how to do things that affect them*”. The impact of women’s empowerment generates a powerful influence on family, community standards, and principles, finally, the law that regulates the community (Page & Ziba, 1999).

Many feminists, especially who are grouped as Western feminists, support the presumption of realizing empowerment through the power of speech i.e. giving voice. Feminists (particularly those within the WID fold) believe that the purpose of cultivating women’s voice is to develop their creativity and encourage more active and collaborative amelioration in their lives. For example, Gender and Development approach presents a holistic view, examining all parts of women’s lives. The Gender and Development (GAD) approach is unlike ID and WAD in its appreciation because it recognizes the multi-dimensional nature of woman’s subordination. However, it supports that women as “physical beings” are universally the same in their reproductive responsibilities. But, female as “cultural beings” are related to context-particular conversion with time and context (Archary,2012). This approach asserts that woman’s reproductive role does not enforce them to be subordinate to men, but it is the culture which encourages and reinforces male’s domination and female’s subordination. It acknowledges women’s involvement inside and outside the household, including non-commodity production. Women are regarded as agents of transformation rather than passive recipients of progress (Rathgeber, 1989).

Consequently, Kabeer (1999) explains that to be empowered can be achieved following the process from disempowered to the process of empowered to obtain the opportunity and power to select which was previously rejected. He (2005) advocates that the alternatives of choice must be existed and reflected seriously in society (p.14). As mentioned by Rowland (1995), an effective power relation is often the one which is taken for granted and is seen as natural. Gender inequality is often based on women, accepting and reinforcing their subordinate status. The choices that they make might thereby regarded as “real” choices, but may be based on what Kabeer (2005) calls “a denial of choice” (Kabeer,2005,p.14). Therefore, Kabeer (1999) argues that if women are to become empowered and reach self-determination, they must be enabled to question the given structure which is taken for granted and where the self-conception as subordinated, weaker, and less capable of decision-making that can be challenged collectively among women (Kabeer, 1999).

Empowerment is the concept that has been tackled in different ways. Batliwala (1993) posits:

Empowerment is not merely a change of mind –setbut a visible demonstration of that change which the world is forced to acknowledge ; respond to and accommodate as best it can “. Batliwala also stated that empowerment should start from within to involve learning about oneself from many perspectives and learning to harness ones rational and emotional resources to achieve desired end. Empowering women is conceived as awareness –building , particularly about gender inequities in their societies , building capacities and developing skills necessary to ensure that women effectively participate in present and future decision –making and then organizing women into groups which take action to bring about desirable changes , focusing on greater equality between men and women in all decisions (p.16).

In this context, three important insights into the concept of empowerment have been presented by Cornwall. Firstly, empowerment is fundamentally about changing power relations. It is when the disempowered builds a critical consciousness and raises awareness about the unequal and power structures that come together collectively, thus, the process of empowerment begins (Cornwall, 2016, p.344). Consistent with Kabeer’s (1999) argument on empowerment and power relations, women must be enabled to question the given power structures that sustain their subordinated status to gain empowerment (Kabeer,1999). Secondly, empowerment is relational as it concerns the power where people are located from

being disempowered to move towards empowerment. Thirdly, empowerment is a process that is not an end point or something fixed once it is reached. Moreover, it may differ from context to context as there is no “one – size – fits –all sort of empowerment (Cornwall, 2016, p.344).

To sum up, women’s empowerment is not reached through wish, it has rather focused on women’s belief, awareness, ability, and will to make choices to speak out, to challenge and change their subordinate status.

Women’s Economic Empowerment

Economic empowerment is essential to give strength to women’s rights. It increases women’s opportunity to have control over economic resources and exert influence in society. According to Okeke (1995, p.155), women’s economic empowerment “*will increase the productivity of women and thereby raise the gross national product*”. Connell (1987) maintains that power is a social structure which organize gender relations between women and men. Power implies the ability to impose a definition of the situation to set the terms were events are understood and issues discussed to formulate ideals and define morality (Connell, 1987, p.107). Power abilities are unequally distributed between women and men based on patriarchy and gender ideologies that confirm male’s supremacy and women’s subordination which essentially structure gender relations. Gender inequality issue is thereby related to gender relations constructed and shaped around sexist distributions of power between men and women (Connell,1987, p. 107-09).

The concept of empowerment has been used in many development programs to combat barriers to gender equality and structural issues which sustain women’s subordination in society. Particularly, economic empowerment is regarded as key to reduce problems such as GBV and promoting gender equality (Mejia et al., 2014; Yras & Watts, 2009; Ho & Povlish, 2011; World Bank, 2002; Kabeer, 2001). It is argued that poverty makes women more vulnerable to violence (Kim et al., 2008, p. 59). Moreover, there is an underlying assumption that economic development will not only reduce issues such as GBV, but also will lead to social change and transformation in gender relations and power dynamics (Mejia et al .,2014, p.4).

The need to empower women is centred on the fact that women have possibilities to participate in the development process. However, these potentials are governed by some features that make women powerless. The causes for woman’s powerlessness are numerous

and diversified, since they are all repressed by their reproductive responsibilities, societal norms, beliefs, customs, and values by which societies discriminate between women and men (Kabeer, 2000). Particularly, women's empowerment is not always regarded as a development issue. The critical thinking of educationalists such as Paulo Frere (1970) who emphasized that empowerment was considered as an instrument for the independence and liberation of the poor and marginalized, particularly women. However, it was initially rejected by mainstream development agencies as a minor sideshow to the real problems-economic growth and modernization-. The failures of neo-liberal solutions, particularly, structural adjustment programs promoted an investigation of new resolutions.

Recent research on women's empowerment in developing countries has helped clarify some of women's issues in society. In his seminal article on measuring gender inequality, Mason (1986) argues that the concept of empowerment allows for a more narrowly defined attribute that can be compared across cultures, social locations, and overtime. Although definitions of empowerment vary, most scholars acknowledge that it indicates having greater control over one's life. Empowerment has been understood differently as the degree to which women have the right to contribute in fields that are either private or public, make decisions that have an effect on their life and their family, and the extent to which they can control political, social, and economic recourses. It has been commonly determined through the use of decision-making and power in the family (Kishor & Subaiya, 2005; Bloon et al., 2001; Mason & Smith, 2000; Gavindasemy & Malhotra, 1996; JeJeebhoy, 1991). It is argued that poverty makes women more vulnerable to violence (Kim et al., 2008, p.59).

Moreover, there is an underlying assumption that economic development will not only reduce issues such as GBV, but also lead to social change and transformation in gender relations and power dynamics (Mejia et al., 2014, p.4). The main objective is to reverse these processes by empowering the poorest rural women and allow them to gain freedom and knowledge to determine their own destinies. Women need time and space that *"is created for them to gather together and engage in a process of collective reflection, analysis, learning, and action, defining their own needs and priorities"* (Mahila & Samakhaya, 1996). Also, most studies have shown that economic empowerment of women tends to increase women's decision-making in the household, and it also influences their political and legal awareness (Kabeer, 2004, p.65).

To illustrate, programs in Bangladesh have economically empowered women that result in a reduction of domestic violence (Hashemi et al., 1996). Sanders & Schnabel (2007) observed that the decision to leave an abusive relationship is difficult for women. The barriers limiting women's ability to leave an abusive partner are complicated. Women often remain with or return to abusive partner in large part because they lack the necessary economic empowerment to cope with others. Garikipati (2008) studied the impact of leading money of women on household vulnerability and women's empowerment in India; it was found that loans procured by women are often diverted into enhancing household's assets and incomes. He concluded that a woman's lack of co-ownership of family's productive assets results in women's disempowerment, therefore; suggesting that if women's empowerment is a crucial purpose, the patriarchal hold on productivity must be stopped.

Additionally, most studies acknowledge that the respondent's autonomy can be defined in relation to men and two other women; they often interpret their results primarily within a context of patriarchy and implicate males as the disempowering agent (Dharmalingam & Morgan, 1995; Mahler, 1996; Morgan & Niraula, 1995; Remez, 2003). The gender emphasis is not something new, since it disaggregates outcomes that usually reveal that the husband's total authority to make decision in the family. Nevertheless, a mother-in law is sometimes acknowledged, implying that something more than gender is being used to establish dominance in the family. Similarly, research on *Empowering Women Micro Finance* claimed that the main object was to reveal the significant role of microfinance to empower women. It revealed that findings on microfinance had the possibility to have a powerful influence on women's empowerment although microfinance is not always empowering for all women who contribute to their families and communities. Some of the most valued benefits involve expanded business and social network self-esteem that reinforced respect and prestige for both male and female relatives and community members (Chest & Kuhn, 2001).

Microfinance programs have been potential to transform poor relation and to empower women, using case of study of Snap Aba Trust. However, women's access to financial resources has not substantially risen yet. Loans given to women varied in sizes. The financial assist is not enough to empower women and evolve well-being but if they are properly formed, they make an important contribution to women's empowerment. Microfinance plays a significant role in gender and development policies due to its direct correlation to both poverty alleviation and women. Access to financial resources does not empower women only,

but also allows access to material (credit, property, and money), and human and social resources (education, business). Microfinance influences women's decision making and self-confidence which is closely related with knowledge. Women's status, gender relations, and economic autonomy provide them with tools to follow non-traditional activities. Through these programs, women get rid of abusive programs that affected political empowerment and women's right (Chest & Kuhn, 2002). As a consequence, Endeley (2001) explained that income is fundamental element in household and those who control it have great power. Gender and Development policy makers and practitioners consider control of resources and the right to receive income as essential elements in "the empowerment". NGOs have been permitting women's access to income, through Income-Generation Programs (IGPs) that is widely regarded to be first process of guaranteeing women's control over resources and decision-making.

Moreover, Batliwala (1994) points out that many feminists recognize that poor men are almost as powerless as poor women who get access to material recourses in the public domain, but remain privileged within the patriarchal structures of the family; *"the family is the last frontier of change in gender relationsyou know (empowerment) has occurred when it crosses the threshold of the home"*(Kaunabiran, as cited in Batliwala,1994,p.131). Batliwala (1994) concludes that women's empowerment endangers men's social position; *"women's empowerment means the loss of the privileged position that patriarchy allotted to menhowever ,women 's empowerment also liberates and empowers men, both in material and psychological termsthey find they have lost not merely traditional privileges, but also traditional burdens "* (p.131) .

To reach empowerment, women must improve their educational, economical, and political status. Education may also enhance women's empowerment, exposing her to ideologies regarding more equal conjugal relationships and independence from extended families (Malhotia & Mather,1997). Furthermore, educated women may obtain confidence and knowledge to negotiate for recourses in the household (Malhotia & Mather, 1997). Next, Pire (1999, p.22) pretended that achieving literacy educationists is the first step to enabling women to take control over their own lives to participate as equal in society and to free themselves from economic and patriarchal exploitation. To conclude, women's empowerment gives voice and recognition to women in society, it *"involves gaining a voice, having mobility and establishing a public presence. Although women can empower themselves by abstaining some*

form of control over different aspects of their daily lives empowerment also suggests the need to gain some control over power structures or to change them” (Johnson, 1994, p.148).

Conclusion

The present chapter covers the issue of patriarchy in relation to social norms and power dynamics in society. It revolves around the term patriarchy that is inherently pejorative, interrogating the correlation between patriarchy and the issue of women’s exclusion from inheritance. It reviews the theoretical background of patriarchy and highlights critical approaches to the understanding to patriarchal ideologies. It also presents the impact of gender socialization on women’s exclusion form inheritance through patriarchal ideologies, norms, and practices. This chapter also highlights women’s economic empowerment that serves to echo women’s struggle against the social-cultural norms that supports male supremacy and women’s subordination.

The next chapter, entitled “Research Methodology”, is concerned with the research methodology framework of this study. It presents the theoretical background that structures the present research work.

Chapter Three

Research Methodology

Introduction

Third chapter, entitled "Research Methodology", will be successively concerned with the research methodology frame work of this study .It starts by providing an overview of the research design. The first part introduces both quantitative and qualitative approaches as well as adopting critical discourse analysis frame work. Its following part presents the setting, population and the sample that were chosen to address the issue and fulfil the purposes of this study. In addition, it deals with the main techniques and methods which will be employed including questionnaire , interview and participant observation in order to answer the research questions. Consequently, the collected data will be quantitative and qualitative to test both the discursive difference between the two genders and how the disempowering gendered discourses are invested to reinforce women's exclusion from inheritance in Beni Weragh community.

The chapter provides further details of the methodology and fieldwork undertaken to collect data to analyze the research questions . The present research work is designed to analyse how disempowering gendered discourses differentiate between males and females languages as two different and separated classes within the same community. The Beni Weragh discursive construction of males and females will be analysed in order to distinguish cross gender and cross language differences through the use of linguistic and discourse features such as hedges , interruptions, minimal responses , overlaps , the use of direct and indirect language swear words , dominance .etc. Further, the research problem describes the way discourse and specific linguistic items are invested to reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community. It seeks to identify how disempowering gendered discourse constructs barriers to women's access to inheritance.

Defining Research

Research is matter of raising a question and then seeking to find an answer. In other words, a careful investigation conducted to understand or re_ examine the facts. It is the practical application to look for new facts to change older ones in any branch of knowledge. Therefore, research is th task of solving problem which raises knowledge and developing of theory as well as collecting evidence to test generalization. According to Cioffure Woody (1923) research consists of defining and redefining issues , framing hypothesis, gathering , arranging and assessing data, forming deductions and arriving at conclusions and at last carefully checking the conclusions to acknowledge whether they are relevant to the framing hypothesis.

Research is the application of a scientific approach to answer intellectual and practical questions in any subject. Ginnell (1993) explains that the word “research” is composed of two syllables re and search. The dictionary determines the former as a prefix meaning again a new over again and the latter as a verb meaning to depict closely and carefully, to examine and attempt, or to search. Together they shape a noun reporting a careful, systematic, patient inquiry and exploration in some domains of knowledge. It tackled to formulate real facts or principles. Further, Ginnell demonstrates that research is a structural inquiry that utilizes appropriate scientific methodology. The purpose is to find a solution to the problem and generate recent knowledge that is generally applicable (p.4).

Encyclopedia of social sciences puts in words to define research as “ the manipulation of matters, things , concepts or signs. For the target of generalizing to enlarge, set right or verify knowledge. Whether that knowledge aids in construction of theory or in practice of an art . This definition throws light on four connotations as:

- 1- The manipulation of things
- 2- Generality
- 3- Extending knowledge.
- 4- Building up theory or practice.

Research is, thus, a useful method to find out solution on the grounds of any problem. Research is an essential guideline to each and every part in our life. Our greater curiosity would help us to speculate about the operation of the universe. Over many centuries man starts to develop what seems

to be plausible explanation. Research is to search new techniques to satisfy our existing problems. It is hunting for facts or truth about any issue.

.Data collection methods

Quantitative approach

In doing research, the researcher needs to mix methods since relying on one method or technique is not sufficient. Therefore, both quantitative and qualitative aspects have been taken into consideration for this study. According to Durkheim (2006, p.73) designing a research requires a researcher to make decisions along four dimensions (1) the purpose of the research (2) the theoretical paradigm informing a research. (3) The content or the situation with which the research is carried out and (4) the research techniques employed to collect and analyze data. Durkheim further explains that these four dimensions woven together in a coherent research design maximize the validity of research findings.

The research methodology employed for this is survey research. According to Stark (2004) have two identifying features. First, it is based on a sample of the population. Second, the data are collected by personal interviews or by having each individual complete a questionnaire with the adaptation of this. The study population will be sampled with the view of generalizing the findings to represent the whole population. Also, the essence of adopting survey method is because the study is proven to be very effective in obtaining data on people's opinions, feelings, attitudes and perceptions on particular issue.

Initially, the meaning of quantitative approach relies on the collection and the analysis of numerical data. Burns and Grove (1993, p.777) consider "*quantitative research as a formal, objective, systematic operation to report and examine relationships and analyze cause and effect interactions among variables. Surveys may be used for descriptive, explanatory and exploratory research. A descriptive survey design was implemented. A survey is used to gather original data for the purpose of describing a population too large and making direct observation*". As described by McMillan and Schumacher (2001) quantitative research involves the following:

- Explicit description of data collection and analysis procedures. ·
- Scientific measurement and statistics used.
- Deductive reasoning applied to numerical data. ·

-Statements of statistical relevance and probability.

In fact, quantitative methods deal with counting the amount of responses. In this regard, Thomas (2003, p.1) defines quantitative method as follows:

Quantitative methods on the other hand, focus attention on measurements and amounts (more and less, larger and smaller of ten and seldom, similar and different of the characteristics displayed by the people and events that the researchers studies.

Further, Aliga and Gunderson (2002) present a good description to the process of the quantitative research methods. According to them, “quantitative research is an inquiry data that are analyzed using mathematically based methods in particular statics. “.More interesting, the choice of quantitative research methods can be justified by our need in this study to obtain information that can be generalized to a larger population. Glesen and Peshkim add that the results, which are accomplished to the whole population and this aspect is not found in qualitative methods. In this vein, they (1992, p. 6) observe that:

Quantitative researchers seek explanations and predictions that will generalize to other persons and places .Careful sampling strategies and experimental designs are aspects of quantitative methods aimed at produce generalizable results. In quantitative research, the researcher’s role is to observe and measure. The care is taken to keep the researcher from “contaminating “the data through personal involvement with research subjects. Researchers “objectivity is of utmost concern.

It is true that quantitative methods provide statistics which give explanation and illustrate the features under the study. While, they are insufficient without qualitative methods. According to Patton (2002) a qualitative research is defined as a research strategy that usually emphasize words rather than quantification in the collection and analysis of data.

Qualitative Approach

Qualitative research is systematic process of social inquiry that concentrates on the way people interpret and make sense of their experiences and the world in which they live. Aktinson et al. (2001, p.7) argue that “*it is “an umbrella term “and a set of various approaches occurs within the broader frame work of this type of research . Most of these share the same purpose to identify the fact of social reality about individuals groups and the process of their cultures. qualitative*

approaches is used by many researchers in order to explore the behaviour, perspectives, feelings and experience of people and what lies at the core of their lives.”

Specifically, ethnographers deal with culture and customs. Gendered theorists examine social processes and interaction while phenomenologist focus on the meanings of experience and describe the life world. Qualitative methodology is also valuable in the exploration of change on conflict. The essence of qualitative research lies on the interpretive approach to social reality. It gives the researcher the opportunity to describe the lived experience of human beings.

In the same wave, Hennik, Hutter and Bailey claim that qualitative research uses a set of methods and techniques that differ from quantitative approach .It relies on interviews, regard, they (2011, p.20) say that in broad terms , “ *qualitative research is an approach that allows you to examine people’s experiences in detail , by using a specific set of research methods such as in depth – interviews focus group discussion , observation , content analysis , visual methods , and life histories or biographies.*”In the same line of thought qualitative research is defined by shank in (2002)as “ *a form of systematic he intends “ planned , ordered and public “ , adopting principle rules admitted by members of the qualitative research community .By empirical , he explains that this sort of inquiry is placed in the world of experience how others make sense of their experience . Researchers says that inquiry is the attempt to understand how others make sense of their experience”* (p.5).

Furthermore, Denzin and Linclon (2000) believe that qualitative research involves an interpretive and naturalistic approach. “*This means that qualitative researchers study things in their natural settings , attempting to make sense of , or to interprets phenomena in terms of meanings people bring to them “ . (P.3).* Hennik, Hutter and Bailey argue that qualitative methods are more suitable for understanding people’s views and life. Therefore, they provide the researcher with more naturalistic data .In this regard, they state that qualitative research is useful for exploring new topics or understanding complex issues; for explaining people’s beliefs and behaviour; and for identifying the social or cultural norms of a culture or society.

The purpose of qualitative approach is the focus on understanding and describing experiences, ideas and opinions through interpreting non numerical data. Field and Morse (1992). consider that the aim of qualitative studies is to depict a phenomenon from the participants’ points of view through using interviews and observations. The object of the researcher is to give ear to the voice of participants or pay attention to their natural environments through making observation. The

researcher's interpretation of these experiences is usually described as an emic perspective. Creswell (1994, p.150) lists the advantages of using qualitative research methodology as follows:

- The researcher has firsthand experience of the participant during observation. ·
- Information can be recorded as it occurs during observation.
- The researcher can control the line of questioning in an interview.
- Qualitative research is value laden. ·
- Unusual aspects can be noted during observation. ·
- It saves the researcher transcription time. ·
- The participants can provide historical information.

However, a limitation is subjectivity of data collected by qualitative approach. It is agreed that data collection their representation and analysis depend on researchers insight (Patton et al 2002). Automatically in this study, the value of inquiry, findings and interpretation will be influenced by researcher perspectives, qualitative design characterized by bias.

In board terms, using " qualitative and quantitative methods " is important in any research. This idea is better explained by Cobin (1990, p.16) as follows. "Both qualitative and quantitative methods " can be used effectively in same research project. However, most projects and researchers place their emphasis on one form or another partly out of conviction, but also because of training and the nature of problems studied. As quoted by Thomas (2003, p.7).

3.4. Data collection tools

3. 4. 1. Description of the Questionnaire

Questionnaire is necessary tool for collecting data .It is required when conducting research because it provides the researcher with information , beliefs , motivations , and attitudes .For Way et al (1998, p. 158) :

Questionnaire is used to collect both quantitative and qualitative data. They are suitable for a range of research questions including ones that require several types of information .At their tightly controlled questionnaires allow data to be collected in the same, replicable way from a

range, number of informants .This makes a comparison of the results easier and conclusions clearer.

It is argued that one the most essential tools for data collection is the questionnaire which is regarded as a part of quantitative methods. Besides, it involves a set of questions which vary between open, close and multiple questions .In fact, the main difference between questionnaire and interview.it is the interview who asks the questions and if necessary explains them and records the respondents replies on an interview schedule , and in the latter replies are recorded by the respondents themselves.

The questionnaire is defined by Seliger and shohany (1989, p.172) as “*printed forms for data collection which include questions or statements to which the subject is expected to respond, often among monstly.*” Nevertheless, sometimes the questionnaire is restricted to the auto –suggestion of the respondents Therefore, data obtained through the use of the questionnaire is likely to be influenced by different factors .Sometimes, respondents choose answer because they want to give good image about themselves .Therefore, one should note that the researcher should design good questions since they affect designed closed questions in which the choice may be yes or no.” In closed questions for the possible answers are set out in the questionnaire or schedule and the respondent or the investigator ticks the category that best describes the respondents answer .” as it is stated by Kumar (ibid: p.151) .

Moreover, we have designed 20 closed questions in which we provided the respondents with suggestion and gave them the chance to select according to their views and attitudes. The language of the questions is also important in writing the questionnaire. In fact, most scholars declare that the researcher needs to write precise and short questions in order to achieve such answers. In this light, Kumar (ibid; p. 154) writes the following:

(.....) “*In questionnaire, pay attention to select words that help the respondents understand because you will not have a chance to give an explanation to the questions. A pre –test should you do what is and what is clear to your respondents.*”

In this research work, the aim of the questionnaire was to investigate how the patriarchal ideology and societal discrimination contribute to disempowering both women’s speech and status .In fact, through questionnaire we point out sexist reality in the use of language within the influence of patriarchal culture .On the other hand, we examine how gendered discourses reinforce and perpetuate women’s exclusion from inheritance in the patriarchal communities. The questionnaire was

addressed to both men and women. The purpose is to have enough elements because we attempt to answer the suggested hypothesis. Further, we aim to sketch a simplified picture about the way social power, dominance, abuses inequality are created, reinforced and restricted by discourse in social context. We seek to provide a deep understanding about the way patriarchal traditions and ideology of silence deprive the woman to get their right of inheritance. The questionnaire was written in English. More than, 90 answers sheets were distributed to men and women of different ages, different educational background and professions. Some of them were returned. Some of the respondents did not match the profile at the end 70 questionnaire sheets, 30 from men and 40 from women fulfilled the criteria.

The questionnaire is composed of 20 closed questions in three sections. The first section requires personal information about respondent. The second part consists questions that examine the patriarchal discourse and power relation in Beni Weragh community. Thus, to understand how speakers of various gender, age, groups and educational levels use language on every day basis negotiating their gender, ethnic, and class identities and status. The last section consists of questions that explore dimensions of the rule patriarchal strategy and ideology of silence to disempower and devalue women status in Beni Weragh community. Besides, we aim through this section to find out how gendered discourses perpetuate and reinforce women's exclusion from inheritance.

The questionnaire took place in different places in Beni Weragh community in Algeria. Exactly in the houses of participants or in their workplace and sometimes in the street. Moreover, the participants are from the village of Ammi Moussa. They belong to Beni Weragh tribe. The questionnaire was written in a version of Arabic to make it easier to the participants who do master French or English. In addition, an English versions was provided for some participants as teachers or students of English who belong to the tribe of Beni Weragh. In order to provide convincing answers, the use of questionnaire would be incomplete if not strengthened by techniques of data collection that permit to see how people actually. As Wray et al (1988:158) explains often do not operate as substitute for transcription and analysis, but rather complement them." Participant observation was a necessary tool to observe how men and women behave and speak with each other in Beni Weragh community to get a complete picture about gender relations between the husbands and wives.

3. 4.2. Participant Observation

Participant observation is useful technique for data collection which facilitates the process of observing how effectively participants speak and behave .In this sense , Dewalt and Dewalt (2011, p.1) states participant as follows :

(.....) Participant observation is a technique in which a researcher is given part in the daily activities , rituals interactions , and event of a group of people as one of the tools to gain an understanding of the explicit and tacit aspects of their routines and their culture.

It is necessary to select the relevant methods that reinforce the data collection .For Johnstone (...), “ the participant observation methods of ethnography have long been important in qualitative sociolinguistic work , and they are being used more and more explicitly in quantitative studies as well “ (ibid , p.80) . Furthermore, participant observation involves participating either in the interview or direct observation .In this regard, Taylor, Sinha and Ghoshal (2008,p.101) claim that ” *in participant observation , it should be apparent that you might choose to utilize a variety of methods for obtaining data . These direct observation, respondent interviewing , informal interviewing , archival study and actual participation in the processes in which subjects are involved*”.

In fact, observation is a part of qualitative methods. It allows the researcher to get natural data where the informants speak spontaneously. This shows that the respondents are not aware of the presence of the researcher. Stocking (1983, p .7) describes the main features of traditional participant observation research .This way “.... *The investigation becomes for a time and in a part of is system of face to face relationships, so that the data collected in some reflect the nature own point of view*”.

Participants and Interview process

The interview is another data collection instrument employed in this study. It is part of qualitative methods since it permits the researcher to get in a direct contact with the participants .As explained by Dornyei , (2007, p.132) , “*the researchers use both interviews and questionnaire to gather qualitative data ..However, interview compared to questionnaires are powerful in electing narrative data that permits researcher , is to in examine people’s opinions in greater depth*” (Kvale , 1996, 2003) .

In other words, it is a face to face conversation because it permits the researcher to control communication directly. It supplements the outcomes of the questionnaire .With the use of non – numerical data this tool of research attempts to explore and describe the quality “and the natural

behaviour of people and their experiences. Further, it aims to understand the link between people's actions and their beliefs. Brown (2005, p.485) also views that *“one of the great strengths often cited for qualitative research is its potential for forming hypothesis”*.

One should note that format of the question of the interview is fundamental aids the researcher to obtain rich data. In this sense, Kumar writes that the researcher have the freedom to chooses the format and content of questions when he interviews the respondents. He will make a decision about the way of asking them to select the classification in which they are to be questioned.” Interviews resemble with every conversation although they are focused on researchers need for data but the difference is that the researcher connected to conduct them in most rigorous way we can in order to ensure reliability and validity. (Patton, 2002).

Fisher(2005) and Wilson(2003) consider that the main feature of personal interviews is that they include personal and direct contact between interviewers and interviewees. They also remove non-response rates, but interviewers require to have developed the necessary techniques to successfully develop an interview. Gill and Johnson(2002) add that what is more, unstructured interviews offer flexibility in terms of the flow of the interview. Thereby leaving room for the generation of conclusions that were not initially meant to be derived regarding a research subject. However, there is the risk that the interview may deviate from the pre-specified research aims and objectives. It is true that interview is effective method collection to both literary and illiteracy.

In this case of study the interview is conducted with both sexes 7women and 7men. All the respondents are wives and husbands who had important data on issue under the investigation. Some of the respondents are unable to read and write therefore, it is difficult to administer other method of data collection for example questionnaire. Meeting were held during April and June 2021. In order to gain acceptance of the interviewees to engage in the research. More specifically, The researcher contacts and asks them to contribute in the study after explaining the nature and the scope of the study. The respondents were freely to participate in the research and the interviews were made between May and June 2021. The discussion took place in different places and lasted approximately 20 to 30 minutes. Through the interviews were mainly kept notes, so as to make it easier for the researcher to examine the collected data. Through the process of conducting interview, respondents were independent to demonstrate their opinions, perspectives, even in subject which were not related to the discussed areas. Lastly, the discussion progressed smoothly and quietly.

Transcription

Fairclough (1995, p. 191) believes that discourse analysis papers should create and examine textual samples in the original language, despite the added obstacle for readers. This means that all of the interviewees in this research are native speakers of Arabic and the study was West of Algeria. This arises another issue. Sequence and grammar are very important when analyzing discourse; furthermore, certain idioms and linguistic expressions may not lend themselves to translation (Rebecca Rogers, 2004). On this basis we selected to work with the Arabic originals and translate them to English once we examine every original transcript. This would help the readers to get a greater insight into the cultural meanings. We work hard to remain faithful to the registers of the participants experiences and their cultural and linguistic gist of the originals. It was also interesting to analyze all features of the body language which we felt were significant to the interaction and reinforce to contextualize the process of analysis.

3.5 Critical discourse Analysis as a Tool of Research

Critical discourse analysis (CDA) has attracted considerable attention over several years. It is usually considered as an approach to language which is concerned with the critique of relations of CDA has examined power and ideology in society at large. The objectives which for this critique have in the main comprised of texts, either spoken or written, where asymmetrical power relations are often in play e.g. police interviews, courtroom exchanges, political speeches, policy documents, and asylum interrogations and applications (cf. Fairclough, 2001, Ehrlich, 2001; Blommaert, 2009; Phipps, 2013). CDA, as it has been commonly understood, is thus concerned with the production, circulation and interpretation of texts in which relations of domination and control may be said to be at stake (van Dijk, 1993, 2011; Fairclough & Wodak, 1997; Fairclough 2001; Fairclough 2010a).

Adam Lodges and Chad Nilep (2007, p. 4) explained what the term “critical” means in CDA. By “critical”, we mean to imply a broad understanding of critical scholarship. Langer (1998) believes that:

on a general level, such scholarship is characterized by careful analysis of empirical data. Moreover, it entails a certain amount of distance from the data in order to examine the issues from a wide, considered perspective. In fact, the roots of CDA are in critical theory which is inextricably tied up with Frankfurt School of Social Research. “Critical theory is defined as a research perspective, which has basically a critical attitude towards society.

In other words, for Fairclough (1995) it is used to refer to “any theory concerned with critique of ideology and the effects of domination .

Fowler and Hodge (1979) indicate that in language studies, the term ‘critical’ was first used to characterize an approach that was called “Critical Linguistics”. According to Chilton (2008) among other ideas, those scholars held that the use of language could lead to a mystification of social events which systematic analysis could elucidate. ‘For example, a missing by-phrase in English passive constructions might be seen as an ideological means for concealing or “mystifying” reference to an agent. Nowadays, this concept of critique is conventionally used in a broader sense, denoting, as Krings argues, the practical linking of ‘social and political engagement’ with ‘a sociologically informed construction of society’(Krings et al., 1973; Titscher et al., 2000: 808). The reference to the contribution of Critical Theory to the understanding of CDA and the notions of ‘critical’ and ‘ideology’ are of particular importance (see Anthonissen, 2001 for an extensive discussion of this issue). CDA emphasizes the need for interdisciplinary work in order to provide a proper understanding of how language functions in constituting and transmitting knowledge in organizing social institutions or in exercising power (see Graham, 2002; Lemke, 2002; Martin and Wodak, 2003).

In a similar vein, CDA, aims to create and convey critical knowledge that permits human beings to liberate themselves from forms of domination through self-reflection. So they seek to produce ‘enlightenment and emancipation’. Bourdieu (1989) believes that such theories aim not only to describe and explain. However, its purpose is to root out a particular form of delusion. Even with varied concepts of ideology. Critical Theory attempts to generate awareness in agents of their own needs and interests. This was, of course, also discussed by Pierre Bourdieu ’s notions of ‘violence symbolique’ and ‘méconnaissance . In addition, Vanleewen (2006) argues that in any case, CDA researchers have to be conscious that their own work is guided by social, economic and political motives like any other academic task. They are not in any superior status. Labeling oneself ‘critical’ only indicates superior ethical standards. The target to make their position, research interests and values clear and direct .Their criteria also should be as transparent as possible. Avoiding the feeling of the requirement to apologize for the critical stance of their labour. Furthermore, Gee (2005) states that 'approaches to discourse analysis that abstains from linking a model of grammatical and textual analysis (of whatever type) with sociopolitical and critical theories of society and its institutions. They are not sorts of critical discourse analysis.

To Fairclough (1992a, 1995) critical refers to unsystematic in approach. To be critical means to make opaque ideologies and interconnectedness of things obvious through analysis. Criticizing the correlation between properties of texts, social processes, and power relations, which are not explicit to people who produce and explain texts. CDA is critical because it doesn't only describe, but it also interprets the relationship between the form (i.e., grammar, morphology, semantics, syntax, and pragmatics) and the function (i.e., how people use language in various context to realize an aim.) of language. By the way of example, Fairclough (1992, p. 9) argued that "the present form of CDA 'implies showing connections and causes that are hidden' in its critical approach in such a way that the operations of discursive patterns of ideology that can conceal features of the social world can be decoded and uncovered". Rogers (2004) views that in doing so, the critical discourse analyst is not neutral. He must examine hidden power in discourse in relevance to wider social and cultural standards.

Hence, "critique" is important in CDA approach because it unveils the hidden interconnectedness of things. Fairclough (1989) argued that the significance of critical language study arises from the answers it introduces to questions of how and why rather than just to answer what questions that focus on description and statement of facts. He also reveals that CDA is critical because it is employed in particular meaning. The analyst works hard to expose the interrelation which may be veiled from people – such as the link between language, power, and ideology. Critical discourse analysis explores social interactions focusing upon their linguistic elements.

The analysis in CDA

The critical discourse analysis is employed to analyze the text both orally and in writing. And overall this critical discourse analysis tends to establish a casual relationship in an accurate way. It does the accuracy between the ability of text, practical, and events. Ideologically forming a relationship of struggle and power. The critical discourse analyzes discourses in explicit way that everyone can understand. Luke's words

critical discourse analysis aims to systematically explore often opaque relationships of causality and determination between discursive practices, events and texts, and wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power. It aims at revealing the motivation and politics involved in the arguing for or against a specific research method, statement, or value Luke (2004, p.1).

More specifically, the way of analyzing texts, interactions and social practices at the local, institutional and societal levels. Critical discourse analysis develops with long term analysis of main reason and result of problems. Therefore, it needs an account of detailed link between text, talk, society and culture. Teaching and learning strategies can be better achieved by searching at the social problems of the community as well as the language and type of texts used. Lucke (1996, p.13) declares that:

Because texts are moments of inter-subjectivity, that is, the social and discursive relations between human subjects, they involve writers and readers, speakers and listeners, individuals whose intentions are neither self-evident nor recoverable without recourse to another text. Critical discourse analysis -is a tool to help members of a profession understand the messages they are sending to themselves and others and to understand the meanings of the spoken and written texts by others.

More importantly, The objective of critical discourse analysis is to describe the relationship between language, power and ideology. CDA analyzes and reveals the power and ideology behind discourse and how meaning is created. McGregor (2010) argues that:

Critical discourse analysis tries to unite and determine the relationship between three levels of analysis, namely: The actual text, the discursive practices, the larger social context that bears upon the text and the discursive practices. Therefore, the object of critical discourse analysis is to uncover the ideological assumptions that are hidden in the worlds of our written text or oral speech in order to resist and that we are exercising power over unbeknownst to use (p. 4).

On the other hand Rogers et al (2005, p.371) added that:

The first goal of the analyst is to describe the relationships among certain texts, interactions and social practices; the second goal is to interpret the configuration of discourse practices; and the third goal is to use the description and interpretation to offer an explanation of why and how social practices are constituted, changed, and transformed in the ways that they are. The aims, choices and criteria of critical discourse analysis are to monitor theory formation, analytical method and procedures of empirical research (Van Dijk 2006, p.253).

Hence, Critical discourse analysis (CDA), is qualitative analytic approach. It offers a promising paradigm for describing, interpreting, and explain critically the procedures in which discourse construct and legitimize social inequalities. Its particular strength is that it focuses on the notion

about how we use language is purposeful. Regardless of whether the discursive choices we make are conscious or unconscious. Critical discourse analysis bridges the gap between real language phenomenon and the influence of power in society. Similarly, According to Rahimi and Riasati (2011) CDA is :

an appropriate method for the detection of a biased and manipulative language , and can be used as a powerful device for deconstructing the texts to come up with their intended ideologies. It is a methodological approach for those involved in socio-cultural studies. Also, it can be a theory for finding the manners in which attitudes, political powers and identities cause socio-linguistic variations in different communities (p .111).

This means that CDA can be applied as research technique or analytical tool to examine written and spoken texts. Gordon(2013) claims that:

CDA is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain ... [It] examines the form, structure, and content of discourse, from the grammar and wording employed in its creation to its reception and interpretation by a wider audience (p.1).

From the previously mentioned about CDA, it can be deduced that it is an interdisciplinary approach to the study of language. Since language is considered as a form of social practice. To Fairclough (1995) Critical discourse analysis “*looks to establish connections between properties of texts, futures of discourse practice (text production, consumption and distribution), and wider sociocultural practice*” (p.87). As a result , “*the purpose is to analyze “opaque” as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language*” (Blommaert & Bulcaen 2000, p.448).

The Major Theoretical Approaches in CDA

Over the past two decades, critical discourse analysis has aroused as a major new multidisciplinary approach. It is the analysis of texts in the public sphere that pursues to explain in detail and interpret abuses of power developed by those texts. Through analysing linguistic, semiotic details in the light of the larger social and political contexts in which those texts circulate .Due to varying historical background, multiple theoretical orientations as well as made progress. This research determines three approaches of CDA:

1/Socio - cultural change and change in discourse (fairclough1989,1992).

2/Socio- cognitive studies (Van Dijk, 1980,1993).

3/ Discourse – historical method (Wodak and Meyer,2009).

3.7.1.-Norman Furlough’s approach

Norman Fairclough through his approach endeavours to highlight and enrich transdisciplinary approach to critical discourse analysis .This approach involves transdisciplinary method through dialogue of the disciplines and theories. They are treating contemporary process of social change. To illustrate this, the chief target is to give an accounts and more precise accounts than one trend to explore in social research. Dealing with the change of the strategies in which social changes are changes in discourse. Fairclough (1989, p22) views language as “form of social practice”. That is to deduce, he considers that language as a “socially conditions process”. This way of saying that text is instantiations of socially regulated discourses and that the process of production and reception are socially constrained.

Fairclough’s approach emphasizes on “*the signifiers* “that form the text as the linguistic selections .The objective is also to point out through analysis the particular linguistic ,semiotics and a interdict cursive features of texts . They are aspect of procedures about social change but in ways which allow the productive integration of textual analysis into multi –disciplinary research on change .On the one hand , Fairclough’s approach focuses on the social condition of producing the text . In addition, it focuses on the method of text’s interpretation which is in turn establish a connection between “ *three levels of social organization*”. They are first, the social context in which text is issued . Second, the social institutions and third the society at large (Fairclough, 1989).

Fairclough’s approach is so practical since it gives multiple points of analytic entry .It is the interconnection that allows the analysts to describe, interpret, and explain. So, it helps the analysts to work with distinct forms of examination simultaneously rather sequentially. Fairclough introduced an interpretative analysis framework in 2001. It displays the relationships and integration among the elements of the social discourse.

Table 1 : Fairclough’s Interpretative Analysis Framework

Content	Subjects	Relations	Connections
What’s Going On?	Who’s Involved?	In What Relations?	What’s the Role of Language in What’s Going On?
Activities, Topics & Purpose (e.g., verbs, modalities, voice)	Subjects (e.g., institutions, actors, organizations), Types(e.g., female, male, elite, lay people, old, young)	Composition (e.g., angle, distance) & sequence(e.g., top, bottom, center)	Themes & Genres that connect to larger social structures

Source: Adapted from Fairclough, N. (2001). Language and power. (2nd edition). New York: Longman.

3.7.2.-Socio – Cognitive Studies (Van Dijk, 1980-1993)

This approach has sketched rather a clarified picture of power ,dominance ,and their links to discourse .In other words, it studies the way social power ,abuse ,dominance ,and inequality are enacted ,reproduced , and resisted by text and talk in social and political context (Van dijk ,2001). Van dijk (1993) views social cognitions as “*socially shared representations of societal arrangements, groups and relations, as well as mental operations such as interpretation, thinking and arguing, inferencing and learning*” (p. 257). Hence, Teun Van Dijk considers CDA from a socio-psychological perspective. The theory of his approach is a framework of systematizing “*phenomena of social reality*” (Meyer, 2001, p. 21) .The cognitive-psychology has been presented by Van Dijk is as “*a form of specific kind of mental model, as stored in episodic memory—the part of long term memory in which people store their personal experiences*” (Van Dijk, 2001, p. p. 112). Moreover, “*In this approach, ideologies are the basic frameworks for organizing the social cognitions which shared by members of social groups, organizations or institutions*” (Van Dijk, 1995, p. 1). Van dijk focuses on discourse analysis of media texts and he launches his works in 1980s. He analyses the news of discourse in the way that includes textual and structural analyses of media discourse.

Van Dijk and Wodak (2000).assume that the relevance of the socio-cognitive relates between discourse and dominance. It is theoretically essential to understand that there is no way to interface

macro level notions such as group dominance. It is interconnections which permits the analysts to describe, interpret, and explain. It helps the analysts to work with different types of analysis simultaneously rather sequentially. Further, the way knowledge in discourse production and comprehension is as a function of context. Van Dijk argues that social context and text are linked by a “context mode”. Hence, Van Dijk believes that we should assume “context models “which allow subjective understanding of what is said and meant in interaction. According to Van Dijk (2001), “one of the crucial properties of such context models, suggests, is the knowledge of language users, which is a cognitive device named *k*-device about the knowledge of recipient because *K* device is crucial for the control of many important aspects discourse speakers need to manage production and comprehension various kinds of knowledge ”(p96).

In fact, Van Dijk used some basic concepts in his CDA studies are as follows macro vs. micro level analysis, power vs. control, access and discourse control, context control, the control of text and talk, and mind. For example, Van Dijk tackled those groups who are in “control “ of most influential public discourse. That is symbolic elites such as politicians, journalists, scholars, teachers and writers play a special role in the reproduction of dominant knowledge and ideologies in society (Van Dijk, 2005). To illustrate this, prejudices are not innate but socially acquired, and because such acquisition is predominantly discursive. The public discourses of the symbolic elites are the primary source of shared ethnic prejudices and ideologies (Van Dijk 1993).

To conclude, Van Dijk’s approach, however, deviates from a purely linguistic approach. It is not restricted to the study of the surface structures and meanings of isolated or abstract sentences.

The Discourse – Historical Approach

Discourse is one of many theoretical and methodological approaches in CDA. In the words of Ruth Wodak (1995) views that “ CDA (is) fundamentally interested in analyzing opaque as well as transparent structural relationship of dominance, discrimination, power and control, when these are manifested in language. In other words, CDA aims to investigate “critically “ social inequality as it is expressed, constituted and legitimized by language use “(p.204). Thereby, the discourse –historical approach embraces three interconnected aspect at the level of analysis as the concepts of “critique”, of “power”, and of ideology. That is to say, through this approach Wodak and his colleagues attempt to describe those cases where language and other semiotic pictures are used by those in power to maintain domination (Reisigl and Wodak 2009). Language is powerless. While it obtains power through the use of power individuals make of it. This also can be studied and employed by DHA.

One of the objectives of discourse –historical approach is to demystify discourses by describing the hidden ideologies. Thereby, DHA considers the concept of ideology as an important element to set up unequal power relations because language mediates ideology in a set of social institution. Six strategies are utilized for identifying ideological positioning are nomination, prediction, argumentation, perspectivisation, intensification and mitigation.

Its central tent is the importance of bringing together the textual and contextual levels of analysis. To illustrate this, the model of context used in DHA invokes historical knowledge understood in terms of four layers (a) linguistic co exist,(b) “*the intertextual and interdiscursive level*”,(c) the socio –political and historical level (Wodak and Meyer2009). The DHA therefore incorporates different approaches and proceeds multi-methodological focused on multifariousness of empirical data as well as backgrounds information. For instance, the DHA methodology involves historical, political, and sociological analyses.

In sum, the interconnection of theory, observation, method, and the continuum between application and theoretical models. are the main elements that build up the strength of discourse – historical approach.

Hodge, Kress and Van Leeuwen ‘s approach

Preliminary, Kress and Van Leeuwen socio-semiotic method is resultant from the Functional Grammar developed by Halliday (1984, 1995). Their prime intent is to depict the semiotic resources. Kress and Van Leeuwen ‘s visual semiotics transmit the macrofunctions. More specifically Kress and Van Leeuwen (2001, pp.10 -11)” *study the use of signs of resources which are usually found in a certain communication context .They distinguish two principles. One of this is provenance, where signs come from:”The idea here is that we constantly import signs from other contexts. (another era ,social group or culture) into the context in which we are now making new sign ,in order to signify ideas and values which are associated with that other context .Those who import the sign “.*

Further, central to CDA is the belief that texts should be studied not only as representations but as interactions as well (Van Leeuwen, 2008, p.4).Employing CDA necessitates the presumption that language is not merely representing a specific state of affairs. Fairclough (1982a:p.43cited in Van Leeuwen, 2008, p.135) states,” *Discourse is a place where relations of power are exercised and enacted.*”A useful definition of discourse is provided by Kress (1985, pp.6-7):

Discourse ,are systematically organised sets of statements that given expression to the meanings and values of an institutions .Beyond that they define ,describe and delimit what is possible and

not possible to say (and by extension –what is possible to do or not to do) with respect to the area of concern of that institution, whether marginally or centrally .A discourse provides a set of possible statements about a given area ,and organises and gives structure to the manner in which particular topic, object, process to be talked about .In that it provides description ,rules, permission and prohibitions of social and individual actions.

Accordingly, discourses and texts always address subjects. They will usually appear coherent since parts of the text work together to construct its meaning .Texts will appear meaningfully to a reader who adopts the particular configuration of discourses that is negotiated in and by the text. The text address and position social subject by constructing a reading position which constructs the social subject.” about who , what ,and how to be in a given social situation ,occasion , interaction (Kress 1955, p.39).Van Leeuwen ,1996;White,2005) Van Leeuwen (2008, p.6) states:

(Discourses) not only represent what is going on, they also evaluate it ,ascribe purpose to it ,justify it , and so on ,and in many texts these aspects of representation become far more important than the representation of the social practice itself. Van Leeuwen distinguishes two kinds of relations between discourses and social practice :”discourse itself (as) is social practice, discourse as form of action ,as something people do to for or in with each other .And here is discourse Foucauldian sense , discourse as a way of representing social practices as form of knowledge as things people say about social practice(s) (1993.193).

In general, social semiotics is about meaning makers and meaning making .It examines media of dissemination and modes of communication that people use and promote to perform their understanding of the world. They establish power relations with others. Social semiotic theory raised by Kress and Van Leeuwen (1996) comes up with a useful frame work taking into account the communicative potential of visual devices in the media. Social semiotic gives prominence to the multisemiotic and potentially ideological character of most texts contemporary to society. It recognizes ways of analyzing the intersection of language, images, design, colour, spatial arrangement and so forth. Social semioticians consider language as social process.

Different versions of social semiotics have emerged since the publication of Michael Holliday’s “Language as Social Semiotic “in 1978.In this paper we focus on the version proposed by Günter Kress as the founder of theory , Robert Hodge and Theo Van Leeuwen.

Aspects of Critical Discourse Analysis

Ideology

Ideology for CDA is seen as important means of establishing and maintaining unequal power relations. CDA takes a particular interest in the ways in which language mediates ideology in variety of social institutions. One of the aims of CDA is to demystify discourses by deciphering ideologies. For Fairclough, *'ideologies are ideas which arise from a given set of material interests' in the course of the struggle for power'* (Fairclough, 1989, p. 94). One of the many dimensions highlighted in the classical approaches to ideology was their “dominant nature”. In the sense that ideologies play role in the legitimization of power abuse by dominant groups. One of the most efficient forms of ideological dominance is when dominant ideologies are perceived as natural or “commonsense”. Gramsci called such forms of ideological dominance “hegemony” (Gramsci, 1971).

Paraphrasing Fairclough's position on ideology, ideologies are the key mechanism of rule by consent, and discourse. It is favoured vehicle of ideology which functions to establish, sustain or change domination or power relations in the society. Fairclough (1989) relates the concept of ideology with power as follows:

ideologies are closely linked to power , because the nature of ideological assumption embedded in particular conventions, and so the nature of those conventions themselves , depends on the power relations which underlie the conventions; and because they are a means of legitimizing existing social relations and differences of power, simply through the recurrence of ordinary , familiar ways of behaving which take these relations and power differences for granted (p.2).

Wodak (1995) argues that one of the crucial social practices influenced by ideologies is discourse. It also influences how we acquire, learn or change ideologies. Discourse is to be seen as a form of social action. It is always determined by values and social norms by conventions as naturalized ideologies and social practices. It is always delimited and influenced by power structures and historical processes. Therefore, For Thompson(1990) emphasized that:

In studying ideology we may be concerned with the ways in which meaning sustains relations of class, domination, domination such as the structural social relations between men and women , between ethnic group and another, or located on the margins of a global system (p.56).

Besides, Van Dijk (1998) claims that ideologies as special forms of social cognition. They are shared by social groups form the basis of the social representations and practices of group members. They include their discourses which at the same time serve as the means of ideological production, reproduction and challenge.

Vandijk (2000) confirms that much of our discourse, especially when we speak as members of groups, expresses ideologically biased opinions. We learn most of our ideological ideas by reading and listening to other group members. Beginning with our parents and peers, we watch television, read the newspaper, or participate in every day conversations with friends and colleagues .A multitude context of other forms of talk and text to learn ideologies. Some discourse genres, such as newspapers and political propaganda have the explicit aim of teaching ideologies to group members and newcomers .Thus, ideologies are not innate but learnt. Precisely the content and form of such discourse may be more or less likely to form intended mental models of social events. Finally, they may be generated and abstracted to social representations and ideologies.

In the history of CDA , the emphasis has always been on language that plays a crucial role in expressing ,changing and particularly reproducing ideologies .In fact, language is not constructed in a context free vacuum ,but in the context of discourse that are formulated with the ideology of social systems and institutions .Since language develops within this dimensions , it aims to reflect and produce ideology .CDA is a useful method for the revelation of prejudiced and designing language . It can be employed as a powerful device for deconstructing the texts to unveil the intended ideologies.

Power

Critical Discourse Analysis studies provide an overview about the conception of power and its relation to discourse. All most all CDA researchers aimed to explore how power and domination are built discursively by the individuals. The overarching goal of CDA is to show how linguistic “discursive practices” are linked to socio-political structures of power and domination(Kress, 1990, p ;85). Power, in Weedon's (1987) is explained in Foucauldian terms as “*a dynamic of control and lack of control between discourses and the subjects, constituted by discourses, who are their agents. Power is exercised within discourses in the ways in which they constitute and govern individual subjects*” (p. 113). Specifically, Harvey (1996) emphasized that the power of any discourse is acquired from the various social practices that generate discourse. These institutions are government, parliament , school, asylum agencies, etc.” operates as incarnations of power”(p.95). “*The power*

associated with any discourse is not initiated by language itself as language is not powerful on its own _it gains power by the use of powerful people make of it “(Weiss and Wodak , 2003, p .14).

For our analysis of the relation between discourse and power , thus, we first find that access to specific forms of discourse ,e.g. Those of politics , the media ,or science ,is itself a power resources .Secondly ,as suggested earlier ,action is manipulated by our minds .Consequently , if we have the opportunity to have an effect on people’s minds ,e.g. .Their knowledge or opinions ,we indirectly may control (some of) their actions , as we know persuasion and manipulation. Furthermore, the power related to discourse refers particularly to social power ,which is understood as the relation between groups .Power is a crucial element that needs to be taken into account .When referring to discourse since dominant groups will certainly have more control over the weaker ones (Van dijk, 1997b).

Culture

Until now, the interconnection between and “language and culture” is viewed as the sophisticated one. This is due largely in part to the significant difference in interpreting people’s cognitive process when they communicate .Below, Wardhaugh and Thanasoulas each of them define language in a somewhat different way .With the former explaining it what it does and the latter viewing it as it relates to culture .Wardhaugh (2002, p2).In the words Thanasoulas (2001) a knowledge of rules and principles and of the ways of saying and doing things with sounds ,words, and sentences rather than just. Knowledge of specific sounds, words, and sentences. While Wardhaugh does not mention culture per se the speech acts we perform one inevitably connected with the environment they are performed in, and therefore he appears to define language with consideration for context. Something with consideration for context something. .More directly compiled in followingLanguage does not exist apart from culture, that is, from the socially inherited assemblage of practice and beliefs that determines the texture of our lives (Sapir, 1970, p, 207).In sense, it is “*a key “to the culture pats a society (Salzmann, 1988, p207).*

Indeed, language is complex unit. It comprises lexicon, grammar, phonetic, phonology, morphology, syntax, semantics and pragmatics. Discourse and culture permeate more than one aspects of a language .As pointed out by Hale (1992, p.6)” *some forms of art ,especially verbal art (music ,poems),are highly dependent upon “properties of the language “in which it was originally concerned .Language is what defines us a humans and humans are culturally and socially entwined. Other authors have pointed out that a language loss represents the loss of “linguistic and cultural*

knowledge “(Lade forged, 1992, p.810) *The loss of the cultural tradition connected to it* ” (Sasse 1992, p.7).

There is no way to dissociate language from culture. We admit with the view of Hale (1992), when he says that language expresses cultural systems. Nevertheless, culture and language are not static and they change over time .A living tradition implies change. According to Kubota (2003) culture has a diverse and dynamic nature. And language is (.....) constructed and transformed by political and ideological forces.

As a result, linguists cannot ignore the close relationship between culture and language (discourse). For example, according to Re (2006, p.29),” *discourse assumes the articulation of language with parameters of other than sociolinguistics .In my point of view , those parameters ,so far as discourse , related to culture .Discourse has been considered as important part of the duo language /culture*”. Hence, language, culture, and society are grounded in interaction. They stand in a reflexive. Relationship is out of these mutually constitutive link that discourse is created (Schiffrin Rodney, 1996).

In broad terms, the relevance of culture and discourse is an increasingly reflexive, social life over recent decades. ‘The cultural turn ‘and “the language turn” are first of all “turns” in social life itself. The relationship between language and culture is established with the birth of an individual. This is due to the fact that the child is exposed to the environment which instructs him to be a member in the cultural team. The language that is employed by the individual to express his views reflected his culture. Accordingly , the knowledge of culture of one group of people depends on the knowledge of their language.

Power and discourse: Foucauldian perspective

The appeal of discourse analysis made by Foucault is advancement to the field. The prime matter to consider is the alteration of attention in Foucault from “language “to “discourse “.He studied not language but discourse as system of representation. It is simply a way of making sense of the struggle of discourse. It is the operation of power and social practices which shapes discourses. Foucault gave discourse another meaning and he focused too much on rules and practices that produce and regulate discourse in different historical periods .It ‘s Foucault fundamental contention in every society the production of discourse is controlled , arranged and redistributed .According to certain number of procedures .His aim is thus to study the specificity of the production of discourses. By ‘discourse’, Foucault meant “*group of statements which provide a language for talking about a*

way of representing the knowledge about _ a particular topic at a particular historical moment.Discourse is about the production of knowledge through language .But since all societal practices entail meaning, and meanings shape and influence what we do __ our conduct __ all practices have a discursive aspect” (Hall, 1992, p.291).

Discourse is independent of individuals or institutions but is shaped by systems or regulatory processes described as “discursive formation“. One is the true by obeying the rules of a discursive policing.”(Foucault, 1970, p.61). In fact, discourse is recognized by Foucault (1971) as the societal process of understanding and self –definition .His research concentrates on the discourses that are organized .More specifically, on who gets to participate and contribute and who is excluded. This question of inclusion and exclusion from discourse is the central theme of his work .It can be identified in most of his diverse writings .The procedures that control and organize discourses are manifold. They include truth, conversational taboos, madness, doctrine, scientific discipline and others. The definition of discourse by Foucault treats “*ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledge and relations between them .Discourses are more than ways of thinking and producing meaning .They constitute the ‘nature of the body, unconscious and conscious mind and emotional life of the subjects they seek to govern”*(Weedon, 1987, p.108).

Thus, there are both discourses that constrain the production of knowledge, dissent and difference(s). The questions that arise within this framework ,are to do with how some discourses maintain their authority , “*how some ‘voices get heard whilst others are silenced ,who benefits and how _that is ,questions addressing issues of power /empowerment ,disempowerment”* .Michael Foucault claimed discourses comprises bodies of knowledge which systematically create and reproduce particular social institutions “(Holloway,1997,p.48;Hall,2000) .Foucault wanted to reveal how certain discourses help sustain networks of social meaning which regulate and control people in ways that appear natural .(Searle ,1998,p246).He popularized discourse analysis by exposing links between textual resources and powerful social institutions. The main focus is about domination and subordination that associated with the intellectual traditions of Marxism and feminism.

Foucault ‘s discourse analysis seeks to illuminate the unconscious structures, which limit our way of thinking .His Archeology of knowledge is an attempt to create a non –hermeneutic ,non –dialectic and non –epistemological method for the description and classification of historical discursive formations. “*Archeology attempts to interpret not the thoughts representations ,images ,themes,*

preoccupations that are concealed or revealed in discourses; but those discourses themselves, those discourses as practices of certain rules". It is not an interpretation discipline. It does not seek another, better hidden discourse (Foucault, 1969, pp. 721-38f). Foucault's archeological and genealogical studies had primarily the aim to show exactly this thought. Therefore he was not interested in traditional linguistic analysis of somehow something is said, but in how what is said in a particular discourse (Foucault, 1969, pp. 72-27-28).

Foucault's concept of power differentiates him from many other modern thinkers. For him power is not 'owned' for example by states, institutions or individuals, to be exercised on other individuals or citizens, but 'power' is everywhere, not because it embraces everything, but because it comes from everywhere' (Foucault, 1990, p. 93). Moreover, earlier on he states that:

Power....which is assumed to exist universally in a concentrated or diffused form does not exist. Power exists only when it is put into action, even if, of course, it is integrated into a disparate field of possibilities brought to bear upon permanent structures. This also means that power is not a function of consent (Foucault, 1982, pp. 219-220).

Foucault (1978) confirms that "discourse can convey, perpetuate, and reinforce, power. However, discourse also can undermine and expose power, rendering it unstable and possible to thwart. Discursive practices are practices that a subject embodies, lives, and experiences as s/he interacts with discourse of femininity inadvertently informs, influences, and shapes women's to the point where women act out and behave according to what has been to labeled as acceptable, and true about females. As Foucault (1978) believed that power is both a social and multi-layer construct. Also, it is a product of social relations and is culturally, socially and symbolically created. .

Each society, according to Foucault, has "its regime of truth", its general politics of truth. That is, he sees society as an arena for a develop techniques and procedures to transmit cultural values considered to be true. Hence "a discourse could be an "instrument "of power or an effect of power for an opposing strategy. Societal discourse mediates its power and control through institutions and elites "who are charged with saying what counts as true ." A regime uses political, economic, and social apparatus to control and dominate. In addition, societal discourse mediates its power and control through institutions and elites "who are charged with saying what counts as true (Talbani, 1996, p. 67).

Foucault (1990) argues that power is not a finite resource which can be held by some and taken away from others. Foucault explains that discourse transmits and produces power; it reinforces it, but

also undermines and exposes it, renders it fragile and makes it possible to thwart it. Related to Foucault concept of power is another concept that seems to exert great over the imagination of IS scholars, namely the panoptic on .The term “ panopticon “describes a prison where all of the prisoners are constantly subject to covert observation . Discursive power is linked via the idea of the panopticon, to technology and its organizational or societal use (cf. Edenuis2003) .Within this view discourses are not universal exchanges of ideas but can better be compared with markets and negotiations where different stake holds have different market power and “the production of discourse “builds upon the social ,technical , and other capital. Moreover, power is not a thing that can possessed, nor is it necessarily negative (Knights& Willmot 1994).Power has something to do with discipline, discourse, over the human body as well as academic discipline (ef.Intona.1997). It tends to spread throughout discourses and can influence those on top of the apparent hierarchy as well as those in bottom (cf. Wong 2002.).

To sum up, Foucauldian discourse analysis explains that discourse interwoven with power , and knowledge “*to constitute the oppression of those “other”* in our society. It serves to marginalize , silence and oppression .Thus ,discourse ultimately is employed to control not just what but how subjects are constructed “*language, thought, and desire*” are regulated ,policed ,and managed through discourse.

Sample and Population

This study addresses certain sample. The latter includes two categories female and males. The majority in the sample conform the region of Ammi Moussa, a small village, which is situated in the West of Algeria and exactly belongs to the town of Relizaine. The participants are individuals and inhabitants from the tribe of Beni Weragh in Ammi Moussa. Kothari(2005) indicates that selecting the universe in the field of study and choosing the sample from the universe are the second crucial steps in survey research. The universe to be sampled and studied must be defined. In sampling, normally we collect limited data from a population and after studying the limited data we try certain conclusion about the characteristics or parameters of the population . Therefore, the sample design must result in a truly representative sample ; sample design must be such which result in maximumsampling error ; sample design must be viable in the context of funds availability , sample , designmust be such that systematic bias can be controlled easily and simple should be such that the result ofthe sample study can be applied , in general , for the universe with a reasonable level of confidence .

The participants in this study are by people their age is between 27 and 55 years. The criterion of the participants is they should belong to the region of Beni Weragh and should be educated. First, the participants should be from the tribe of Beni Weragh in order to know the opinions, beliefs and attitudes about the issues under the investigation. We cannot choose a sample which does not belong to the tribe of Beni Weragh community and it is not aware enough of traditions, beliefs and the way of life there. Freedman (2007) illustrates that the method of purposive sampling was used to develop the sample of the research under discussion. According to this method, which belongs to the category of non-probability sampling techniques, sample members are selected on the basis of their knowledge, relationships and expertise regarding the research subject.

Second, the aim of selecting this sample randomly is to get an adequate information concerning the gender discourse that differentiates between men and women's languages within the same community. Besides, gendered discourse is used to exclude the woman from inheritance in Beni Weragh community. The number of participants is somehow different. The males are 30 and 40 females. In fact, we find some difficulties to convince the females to participate in this inquiry. Even though the issue under the study belongs to them and discusses their suffering and oppression more than males. Consequently, it is a sign of patriarchy and discriminatory customs that enforce the woman to keep silent and live under the oppression of male domination.

Ethical Consideration

It is agreed that ethical consideration forms a major component in any research. Before designing any research the researcher requires to adhere and to promote the objectives of research by imparting authentic knowledge, truth and avoiding mistakes. On top of that, the researcher needs to think carefully about the ethical research which may appear during data collection. Following ethics authorize scholars to deal with a collaborative approach towards their study with assistance of their peers, mentors and other contributors.

In this regard, Frankfort, Nachmias and Nachiams (1992) state the following

(.....) The right to research and acquire knowledge and the right of individual research participants to self-determination, privacy and dignity (.....). A decision to conduct research despite an ethically questionable practice (.....) is a limit on the second right. As cited by Manion. Cohen and Marrison (ibid : P.60)

The researcher should maintain the confidentiality of the responses about the subjects involved in the study . Furthermore, the researcher must ensure privacy of the participants. Confidentiality in research implies that private identifying the subjects will not be reported (Kvale , 1996) .Similarly , Patton(2002) stated that it is essential to protect the identity of a person from whom you gather information .Since , it is not manageable to measure the dangers of a certain context to give population . In addressing the issues of confidentiality in this study, participants (males and females) were promised that their identity and information provided would be used for purpose of the research only and would be treated and maintained as confidential information . We use codes in order to record the data to encrypt personal information.

Consent process guarantees that individuals (participants) are voluntary in the research. As well, the researcher should adhere to inform the respondents about the research problem, benefits, purpose of the study and any risks. Kvale (1996) argued that informed consent entails informing the research subjects about the overall purpose of the investigation and the main features of the designed as well as possible risks and benefits from participant in the research projects. He further argued that it involves obtaining voluntary participation of the subject. With his or her right to withdraw from the study at any time .Under this study the respondents were given brief explanation about the purpose and benefit of this study and researcher encouraged participants to give information voluntarily . No single respondents were forced to provide information in this study.

To sum up, Bryman and Bell (2007) represent the most important principles related to ethical considerations in any dissertations:

1. Research participants should not be subjected to harm in any ways whatsoever.
2. Respect for the dignity of research participants should be prioritized.
3. Full consent should be obtained from the participants prior to the study.
4. The protection of the privacy of research participants has to be ensured.
5. Adequate level of confidentiality of the research data should be ensured.
6. Anonymity of individuals and organizations participating in the research has to be ensured.
7. Any deception or exaggeration about the aims and objectives of the research must be avoided.
8. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests have to be declared.
9. Any type of communication in relation to the research should be done with honesty and transparency.

10. Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided.

The current research was subject to certain ethical issue. As it was mentioned to it earlier all participants show their acceptance regarding their participation in the research. Much importance is given to the participants acceptance to involve in this study , is to reassure participants participation in the research .It is voluntary and they were free to leave or retreat from it at any point and for any cause .Next to this, participants were fully au courant regarding the purposes of the dissertation .While they were reassured that their responses were treated confidential and utilized only for academic purposes and at most for the objectives of the particular study .Expect from the above, participants were not abuse or harm neither physically nor psychologically all over the running of research .In contrast , researcher aims to create and maintain a climate of comfort .

3. 12.Methodological Triangulation

The application of methodological triangulation refers to the use of several methods to collect data in order to study a phenomenon. Many scholars agreed that data triangulation is the collection of data from various sources with the purpose of gaining diverse opinions on the phenomenon under study for the aims of validation (De Vos, 1998). Burns and Grove (1997) assert that responses from such multiple data sources enhance the reliability of the research findings. In the same way, Cohen and Manion (1997) view that triangulation is appropriate in the following cases:

- When the purpose is to make an overview about educational result is investigated.
- Where a complex topic of the study needs demonstration.
- When diverse methods of teaching are to be assessed.
- Where a controversial aspect of education requires to be analyzed more carefully. .
- When an established approach provides a finite and frequently deformed picture. .
- Where a researcher is involved in a case study.

In this study a multiple triangulation method was followed in which qualitative and quantitative data gathering. In the form of four weeks of observation to the area under the study. Semi structured interviews were used to gain insight into the study. The questionnaire completed by both males and females participants were used to enhance the validity of the findings. The purpose is to overcome any biases that might stem from a single method only. The main advantage of using methodological triangulation in the present study was to increase convergent validity of the findings

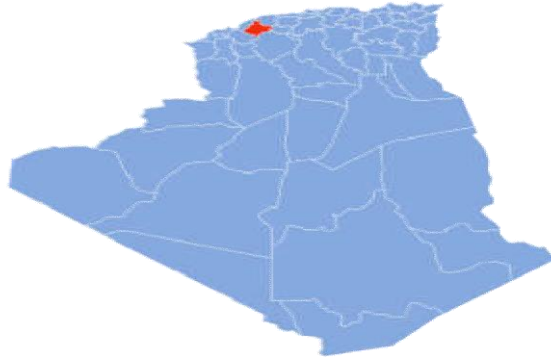
(Burns & Grove 2001). Neuman (1994) defines triangulation as the use of two or more methods of data collection techniques for the purpose of studying the same variable. Triangulation denotes that measurements improve when diverse indicators are applied. As the diversity of the indicators raises confidence in measurement grows, since obtaining indicator measurements from highly mixed methods findings in greater validity. Triangulation techniques seek to map out, or demonstrate more fully the richness and complexity of human behaviour. Through examining it from more than one angle, for that reason both qualitative and quantitative data are making use.

In sum, the current research study has been designed through the use of methodological triangulation in order to offset limitations of using a single data gathering method. Various opinions and claims were obtained from different groups, including men and women from Beni Weragh community. One argument in support of blending qualitative and quantitative data in a single project is that they are complementary and represent the two fundamental languages of human communication, which are words and numbers (Polit & Hungler 1991).

Research Setting

The research setting is in the Ammi-Moussa region which occupies the western part of the Ouarsen is mountain range in Algeria. The population of this region is of AMAZIGH stock, forming the great tribe of Beni Weragh.

The Beni Waragh is of Berber origin, belonging to the Magrawa tribes, descended from Beni Wasif. This throne sits on three states: Relizane, Tiaret and Tissemsilt. It is bordered to the north by the throne of Awlad Khuwaidam and Awlad Yaish from the south and from the east, Awlad Suleiman, and from the west, the throne of El-Shakala. It consists of 8 thrones, which are Mario, the sons of Al-Abbas, the sons of Mugar. Al-Ajama. Ali's children. Daphton boys. Boykni's sons, and Zamr's sons. Beni Waragh was known for their stubbornness and their confrontation with the Romans, despite the monuments they left, especially Kawa Palace in Al Walaja. Bouzoula in Souk Al Hadd. Mankoura Ain Tariq and the Tawil Palace in Ramakah.



The map of Algeria



Beni Weragh Community.



Town of Ammi Moussa.

Language and Gender in the Arab Societies

A lot of debates and research have been done due to the belief that there are differences in men's and women's language when they interact in their social life. Sociolinguistics studies the way people speak differently in different social contexts. It also gives reasons for why and how people speak differently (Holmes, 2006). Many studies about the way men and women talk aims to investigate how men and woman have different linguistic styles that distinguish their gender in conversation .

This gender issue has been concern for many sociolinguists in the mid 1970s . Cameron (1998, p.271) states that *"gender is socially constructed rather than 'natural'. Simone de Beauvoir said "one is not born, but rather becomes a woman'. Discourse explains "the pattern of gender differentiation in people's behavior"; discourse makes this differentiation visible* (Cameron, 1998, p.271). In addition, Judith Butler (1990), (cited in Cameron, D. (1998)) explains that *"masculinity and femininity can be defined by performing certain acts in accordance with the cultural norms. Furthermore, "men and women may use their awareness of the gendered meanings that attached to particular ways of speaking and acting to produce a variety of effects"* (Cameron, 1998, p.272). Men and women are members of culture and they learn the suitable ways of speaking and a large set of gendered meanings that attached to different ways of speech; "they produce their own behavior in the light of those meanings" (Cameron,1998,p.28). This true in the Arab societies the social norms determine the men's and women's speech .For example in Algerian society , women should be speak in polite way that reflect their femininity such as , speak in low voice , do not use vulgar words , do not interrupt men in mixed conversation , do not use men's speech style because it is socially unacceptable.

The study of Arabic from a gender perspective is still at its beginnings in spite of the fact that Arabic sociolinguistics has attracted the attention of scholars worldwide (Fück 1955; Cohen 1962; El Ani 1978; Ibrahim 1986; Daher 1987; Ferguson 1987; Eid 1988; Suleiman 1994; Ennaji 1995; Holes 1995; Versteegh 1997; Boumans 1998; Haeri 2000; Jonathan 2001; Rouchdy 2002; Messaoudi 2003; Miller 2004; Caubet 2004; etc.)

In fact, Arabic has two gender-linked characteristics: (i) it is not a mother tongue, and (ii) it entertains a diaglossic relationship with the dialectal Arabic mother tongues it co-exists with. Both characteristics make of Arabic a typically "public" language in an overall patriarchal context where "public" denotes "male power", as opposed to "private" which denotes "women's realm" (Saadawi 1980; Mernissi 1994; Sadiqi and Ennaji 2006). Further, sociolinguistic androcentricity in Arabic can

be understood only within the overall socio-cultural framework within which it is created and perpetuated (Badran et al 2002; Sadiqi 2003b). Like all societies and cultures today, Arab-Islamic societies and cultures are patriarchal. However, patriarchy is far from being uniform across cultures; it differs from culture to culture. Arab-Islamic patriarchy is based on the notion of space dichotomy (Saadawi 1980; Mernissi 1994).

These facts show that there is a clear distinction between women and men 's language in the Arab societies .There are a distinguished differences between men and women 's linguistic style. Males tend to use a language of power and supremacy while women have to adopt a language of intimacy and dependency . The choice of specific linguistic elements reflect the social life of its users. It can be concluded that the use of Arabic cannot be detached from patriarchal culture, ideology, power, and discriminatory customs that support male supremacy.

Algerian History and Arabic Language

Algeria is a multilingual country and this linguistic situation comes from its complex history. The natives of Northern Africa in general and Algeria in particular are the Berbers. From Antiquity to the end of French colonial rule in 1962.The original populations were generally unsuccessful as rulers of their own lands and hence allowed several foreign groups to dominate the region. When they submitted to civilizations from without, the Berbers of the interior, who were by far the most numerous, kept to themselves and remained monolingual in Berber. In the few urban centers located along the coast – all of foreign origin – bilingualism and multilingualism became the norm (Djité 1992, p. 16; Elimam 2004, pp.300–301; Morsly 1996, p. 77).

The low form developed into different North African varieties. Arabic and Berber belong to the same language family. The Afro-Asiatic group of languages, and they have a predisposition to take in features from the other. However, this mutual influence shows results similar to those reported in treatments of contact situations born out of conquest and large-scale language shift (Lutz 2009, 229).As a substratum language faced with unequal contacts between conquering and conquered populations. Berber had little lexical effect on Arabic (the superstratum). Nevertheless, it exerted far-reaching structural influence on the latter's phonology, morphology, and syntax. Hence, the North African Arabic varieties in general and the Algerian ones in particular can be described as "Berberized" Arabic (Benali-Mohamed 2003,p. 208; Chafik 1999,pp. 64, 78, 120, 142; Chtatou 1997, p.104).

As regards language maintenance following the Arab conquest, despite the high prestige associated with Arabic. This language did not displace Berber completely. Thirteen centuries after the Arab invasion. On the eve of French occupation in 1830, about 50% of Algerians were still monolingual in Berber. At the time, the tribal system prevailed: out of a total of 516 tribes, there were 206 under Turkish rule, 200 independent and 86 semi-independent tribal chiefs. The population estimated at three million, was mainly rural, with only 5% to 6% living in urban centres. As regards literacy, between 40% and 50% could read and write Arabic (Gordon 1978,p. 151; Harbi 1994, p.226; Nouschi 1986, p.197; Queffélec et al. 2002, p.23; Valensi 1969,pp. 20, 29).

As a forementioned , Arabic is marked by a diagglossic situation. Literary Arabic, the high form, is acquired through learning in educational institutions scattered around the country. After independence, the government institutionalized this Arabic variety as the sole national and official language of the country. Its spread among the population has been spectacular since 1962 as a result of the authorities' political and ideological commitment to de-Frenchify Algeria via the policy of Arabization, and also because of the substantial increase in literacy and related aspects, such as population growth (Benrabah 2013, pp. 72–74).

The dialectal form of Arabic consists of two main varieties: Algerian Spoken Arabic used by populations in the north of the country, and Algerian Saharan Spoken Arabic in the south, in the Sahara desert. Berber consists of four major languages: “Tamashek” is the language of the Tuaregs of the Sahara; the Mozabites and Shawia speak “Mzab” and “Shawia”, respectively; Kabyles, who represent about twothirds of the Berberophone population, call their mother tongue “Kabyle” or “Takbaylit”. However, other small isolated Berber-speaking communities are scattered around the country, the most important being “Chenoua” spoken in the Chenoua mountain region west of Algiers. Finally, in the aftermath of independence, the different Berber varieties, dialectal Arabic and French were the target of Arabization. The aim was to replace them by Literary Arabic. In reaction to this assimilationist policy, Kabyles, who had distinguished themselves by their minority views against the mainstream ideology, rebelled against the central authorities in April 1980 and demanded the recognition of their language and culture. Kabyle unrest was to be rekindled nearly every decade, until April 2002 when the government declared Berber a national (but not official) language (Benrabah, forthcoming; El Aissati 1993,p. 92; Lewis, et al., 2013; Maddy-Weitzman 2001,p. 37).

To conclude, Berger (2002) refers to Algerian Arabic as the language of the street, home and enjoyment of pleasures. In the midst of crises, this language gave space to a “culture of jokes”; it allowed laughing at power through theatre and music. Its use has spread with the Rai music in the

1980s as an unconventional art of speaking up the interests of the young generation. It is the first language of most Algerians, and has ancient roots as a vernacular. The variety is loaded with borrowings mainly from SA, and French and Berber.

Treatment of male and female in the Beni Weragh community

Throughout history, women, around the world, have been marginalized and considered as inferior to men based solely on their gender. Women are silent victims because of the oppressive patriarchal system that reinforces male domination. Patriarchy is the regulation that supports female 's subjection to male oppression and exploitation at various spheres of life. In Beni Weragh community, women are socialized that they are born to live under the control of men.

Female oppression is a trouble that still exists in Beni Weragh community in Algeria. The fact that we live in a modern life with monumental technological advancement has not altered the reality that Beni Weragh women remain discriminated due to the patriarchal authority. The cultural norms, traditions of Beni Weragh community give more attention to patriarchy, thereby ensuring the continuation of women's subordination and second class position.

Beni Weragh community was and continues to be a patriarchal community. With different forms various forms of disempowering and discriminating links in the socio- cultural and ideological relations between men and women. It describes some of common situation in which women are discriminated from birth to adulthood. Due to biological differences women are discriminated by community of being female. Marriage in Beni Weragh community can be considered as patriarchal relations between the wife and husband.

At home, in most households, the husband 's word is the last word. The wife cannot express her opinion or make decision because she is often considered as foolish. She ignores what is going on in the world. Hence, the man is in charge. The wife's role in the house is to take care of the needs of everybody and of her children. The man has the authority to insult her whenever he likes. The husband can treat his wife in manner he wishes because she is considered his 'property.'

Women were believed to interrupt less than the man because men are used to dominate the conversation whereas women are considered as cooperative speaker. This stereotype has been supported by Beni Weragh community. men (husbands) use certain strategies to achieve dominance in talk either through the use of interruption to violate women (wives) turn in talk or the use of

silence to express their inattention to women's speech. While, women show support and cooperation to male's speech and keep silent without interrupting them in order to keep the conversation going.

Especially, the issue of inheritance, Beni Weragh inheritance allows male children to inherit and not the females. Because females are expected to get married elsewhere and hence belong to a different lineage. Therefore, this study aims to gain a deep understanding of how the patriarchal tradition violate women's right of inheritance. This is against Islamic law of inheritance which guarantees both sexes the full right of inheritance. The shares are enshrined in Sharia, which stipulate the share of each of how boys get. The principles of law are laid down in broad outline in the holy Quran (Surat: 2:180-240; 47, 12, 19; 33,176). Women within the patriarchal ideology have a little to gain but a lot of to lose by coming dependent to the husband. Dealing with women's empowerment in Beni Weragh is the challenge to change the truth that men are all powerful and women are powerless that men are oppressive and women are always and the only victims.

The patriarchal culture invades all spheres of social life through legitimating oppression and discrimination against women. The patriarchal culture depicts gender inequality in which men have dominant power over various spheres of activities. It considers women as object as piece of property owned by men. From the interpretation of the findings we can see that gender inequality is culturally rooted expectation of the community towards girls of seeing them mainly as wives and mother while men as breadwinners and the head of house. This is due to socialization which is a fundamental social learning which occurs in childhood. Results revealed that girls are expected to be obedient, quiet, and submissive, to respect their parents and to be good housewives in the future. Consequently, the sexual division of labour is one of the subordinating factors that exacerbate the lower status of women. The sexual division of household labour is socially construct pattern that reflects the type of social interaction in Beni Weragh community.

Conclusion

The present chapter aims at providing the readers with brief presentation of research methodology. The chapter introduces the practical part of the study .It is intended to provide a general overview of the different stages this research has adopted to probe into perceptions .It discusses discursive difference between males and females in the patriarchal communities . It also analyzes how gendered discourses reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community.

The current chapter presents research methodology of the present research work. It is composed of three main sections .The first part introduces both quantitative and qualitative approaches as well as adopting critical discourse analysis frame work. Its following part presents the setting, population and the sample that were chosen to address the issue and fulfil the purposes of this study. In addition, the third part deals with the main techniques and methods which will be employed including questionnaire, interview and participant observation in order to answer the research questions. The next chapter, entitled "Data Analysis and Findings' Interpretation". The thesis concludes with discussing and analyzing the data qualitatively and quantitatively. The findings of study will be reported and lengthy analyzed.



Chapter four

Data Analysis and Findings' Interpretation

Introduction

The present chapter is entitled “Data Analysis and Findings' Interpretation”, it tends with discussing and analyzing the findings of the study in relation to others and interpreting them. To begin with, the chapter presents the data analysis and interpretation of the findings which it is divided into four sections. The first section describes the participants' profile. The second section offers the main features of Algerian males' and females' discursive difference in Beni Weragh community. The third section uncovers the use of gendered discourses to enforce the women's exclusion from inheritance in Beni Weragh focusing on perceptions and views of the participants about research issue. Then, it provides the interpretation of the results. It concludes with the implications and limitations encountered during research, followed by suggestions and recommendations for further research.

The Findings

The objective of the present research is about exploring the Algerian males' and females' discursive difference and gendered discourse about women's inheritance in Beni Weragh community. It recognizes the participants' perceptions, attitudes, and experiences in Beni Weragh as a patriarchal community. The analysis of data is based on relevant methods such as the questionnaire and interview. The responses of the participants play a crucial role to move past an explicit understanding of the discursive difference and gendered discourse about women's inheritance. As well as the evaluation of the role of social norms, discriminatory customs, cultural assumptions and the explicit gender dynamic through their contribution to reinforcing women's exclusion from inheritance in Beni Weragh community. The data collected throughout this section addressed the research questions of this research work. The findings of the interview were analyzed in relation to the previously obtained results so as to cross-check the findings of the questionnaire used in this investigation.

This research work combines both qualitative and quantitative approaches to analyze the data. The purpose of bringing both qualitative and quantitative approaches together in this research work is to gain reliable findings and to increase the credibility of the findings of the research project. First, quantitative data analysis deals with the findings about participants' perceptions and attitudes about the discursive difference of Algerian males' and females' discourse practices in Beni Weragh community. It studies data gathered from the questionnaire with male and female participants from Beni Weragh community. Second, the

qualitative data are mostly gained from the semi-structured interviews with males and females participants from Beni Weragh community. Data analysis also provides the findings along certain table and graphs that systematically structure and help to interpret the data.

- Questionnaire's aim

The analysis of the questionnaire focuses on the different reactions of respondents. The questionnaire results aim to compare and contrast the findings about the way disempowering gendered discourses about inheritance exclude the Algerian woman in Beni Weragh community from different sources. Further, it seeks to tackle the difference in women and men's discursive style. The questionnaire was administered to 30 males and 40 from females. Sheets were distributed to men and women of different ages, different educational backgrounds. Besides, the questionnaire was written in English and translated to Arabic. It takes approximately 15 to 20 minutes to be answered.

- Interview's aim

The data collected from the interview relied on 07 males and 07 females from Beni Weragh community. The interview aims to portray the views and the opinions of the interviewees that identify the central themes that were of particular importance. It summarizes main issues related to the analysis of qualitative data. The results offer a significant explanation about the role of the patriarchal ideologies and socio –cultural structure of Beni Weragh in disempowering both women's discursive interaction and their status.

The findings depict and summarize the participants' answers, including perceptions about the discursive difference that characterizes their speech. The findings also report the participants' attitudes and views towards women's exclusion from inheritance in the Beni Weragh community. It is noteworthy to mention that the data analysis is reported in three sections which are presented as follows:

Section One: Participants' Profiles

This section includes the demographic characteristics of the participants, covering their gender, age, educational qualification, current professional position, their religious affiliations and marital status. Detailed information is provided to offer an understanding about participants' questionnaire (40 females and 30 males) and interview (7 males and 7 females).

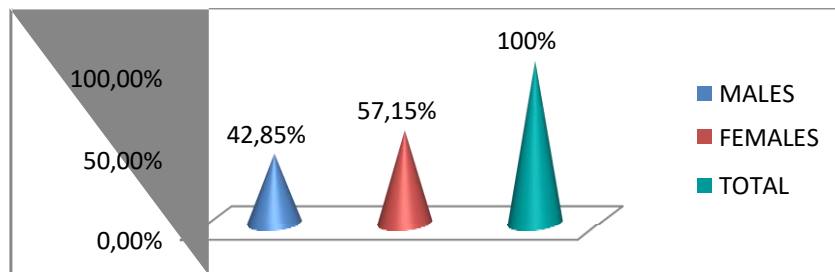
Q1: Gender

This question seeks to cover the gender of participants from the questionnaire.

Table (4.1a).The Gender Distribution of the Questionnaire Participants

Response	N of respondents	Percentage %
Males	30	42.85%
Females	40	57.15%
Total	70	100%

Figure (4.1a).The Gender Distribution of the Participants' Questionnaire

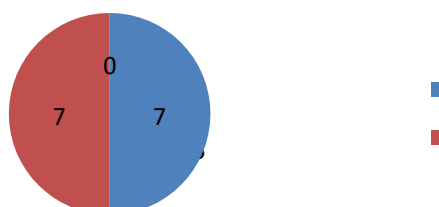


The table shows that the total participants of this study are 30 male participants and 40 female participants. However, it was difficult to convince females to participate. Eventhough, the issue tackled in this research discusses women disempowerment and gender inequality in Beni Weragh community. This indicate how much patriarchy and ideology of silence are deeply embedded in the community.

Table (4.1b).The Gender Distribution of the Interview Participants

Gender	N of respondents	Percentage %
Males	07	100%
Females	07	100%

Figure (4.1b).The Gender Distribution of the Interview Participants



The data presented in table (4.1b) and figure (4.1b) show that male and female interviewees are equal in number. On this basis, the choice of the sample of male participants was mainly to indicate their perceptions and attitudes about discursive difference and gendered discourse about women's inheritance to target the objective of the research. In addition, male participants showed less interest than female when giving them the interview.

The questionnaire and the interview results indicate that indicate how much patriarchy and ideology of silence are deeply embedded in the community. There was a real difficulty to convince females to participate. Even though, the issue tackled in this research discusses women disempowerment and gender inequality in Beni weragh community.

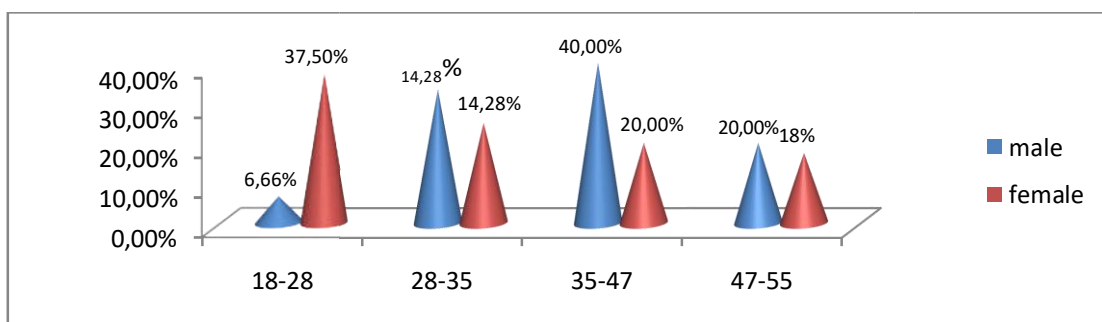
Q2: The Age of the Participants

This question seeks to state the age of the participants .

Table (4.2a). The Age of the Participants' Questionnaire

	Female	%	Male	%
18-28	15	37.5%	02	6.66%
28-35	10	25%	10	33.33%
35-47	08	20%	12	40%
47-55	07	17.5%	06	20%

Figure(4.2a). The Age of the Participants' Questionnaire

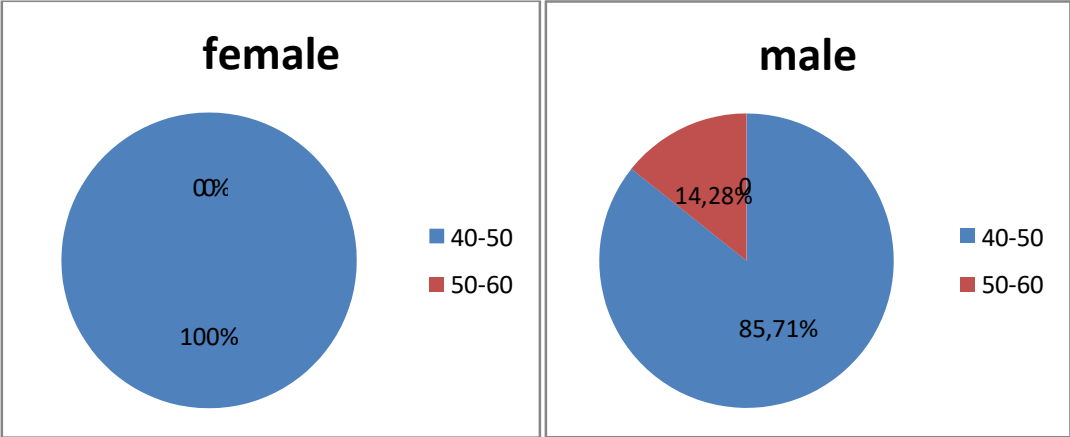


With regard to participants' ages, the data in table (4.2a) indicate that female respondents (37.50% n: 15) fall between age brackets (18-28). Ten female participants are between ages of (28-35). While eight female participants are about (35-47). Only seven female participants (20%) are between (47-55). On the other hand, twelve male respondents are between (35-47). Also 10 male respondents (6.66%) are between (28-38). 20% (n: 6) of the male respondents fall between age bracket (47-55). Only, two male participants are between (18-28).

Table (4.2b).The Age of the Participants' Interview

	Female	%	Male	%
40-50	07	100%	06	85.71%
50-60	00	0%	01	14.28%

Figure (4.2b).The Age of the Participants' Interview



The results of the interview show that the data presented in table (4.2b) and figure (4.2b) demonstrate that all female participants fall between ages of (40-50 years). On the other hand, 85.71% of male interviewees are between the ages of (40-50). Only, 14.28% of male interviewees fall between age brackets (50-60).

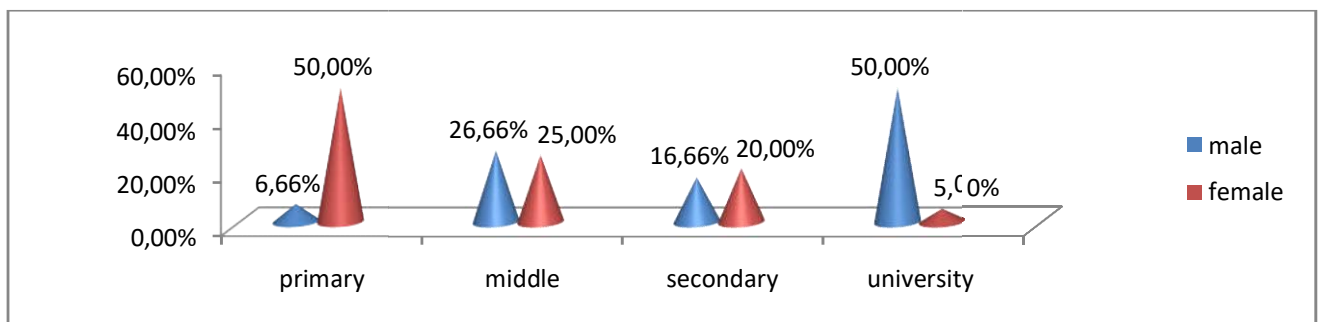
The results of the questionnaire and the interview denote that the participants are from different age groups. This factor helps to compare different age groups attitudes towards discursive difference and gendered discourse about women's inheritance in Beni Weragh community.

Q3: Distribution of the Participants Educational Qualification

This question seeks to state the educational level of the participants. It aims to explore whether there is a gender discrimination and inequality concerning the education in Beni Weragh community.

Table (4.3.a).The Educational Qualification of the Participants' Questionnaire

Educational degrees	Male	%	Female	%
Primary	02	06.66%	20	50%
Middle	08	26.66%	10	25%
Secondary	05	16.66%	08	20%
University	15	50%	02	05%

Figure (4.3.a).The Educational Qualification of the Participants' Questionnaire

As indicated in figure (4.3a), the data gathered from the questionnaire indicates that the educational level of the participants is divided into primary, middle, secondary and university degree. The table (1.3.a) above shows, the great majority of male participants have university educational degree (50% n: 15). Five participants have secondary school certificate. Next, (26.66 % n: 8) reflects the male participants who have middle certificate. Only, two male participants have primary degree. Whereas, the great majority of female participants(50%) have primary level. Eight participants have university educational level and 25% (n: 10) have middle school certificate and two female participants have secondary.

It was clear that in Beni Weragh community, men are encouraged to study and develop their educational level because the vast majority of male participants have university degree in comparison to female participants because woman is socialized to stay at home and learn cleaning the house, cooking, laundering clothes. The woman is expected to be a housewife who should know about running the house, bearing and taking care of children that are her natural responsibilities as female in such patriarchal and discriminatory community.

Q4: Distribution of Participants by Employment

This question seeks to state the positions that participants occupy in Beni Weragh community. It also aims to explore whether the woman is encouraged to get a job and hold higher professional position or she should stay at home.

Table (4.4a).Employment of the Participants' Questionnaire

Employment	Male	%	Female	%
Self employed	12	40%	02	5%
Civil servant	18	60%	08	20%
Unemployed	00	0%	30	75%

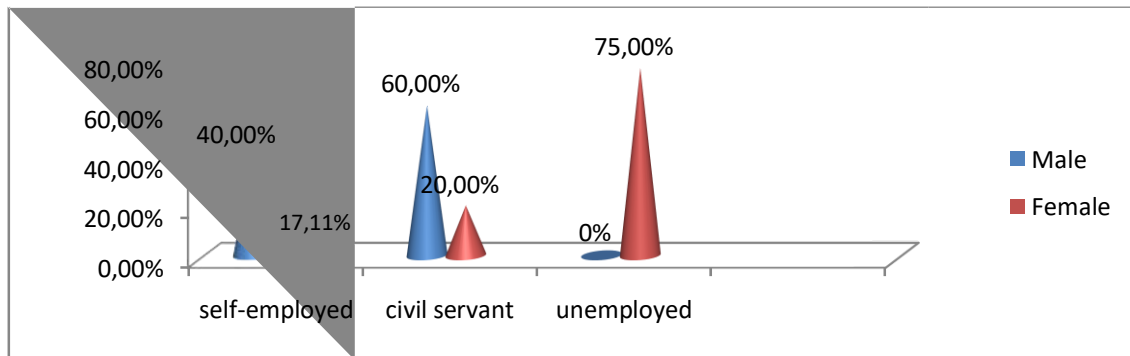
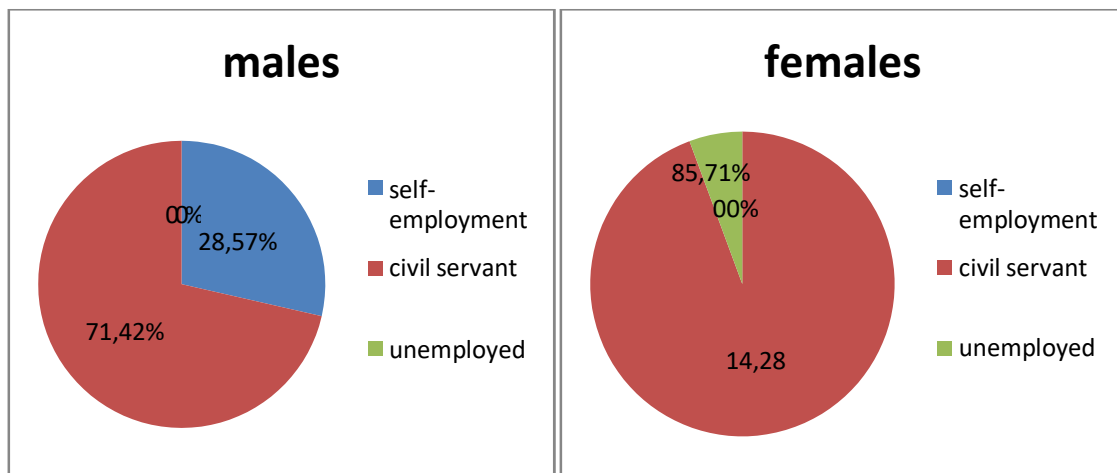
Figure (4.4.a).Employment of The participants' Questionnaire

Figure (4.4a) represents the questionnaire data, it shows that the great majority of females are unemployed (n: 30, 42.8%). While eight female participants(11, 4%) are civil servant. Two female participants are self-employed .Whereas, all male participants are employed; 18 of them worked as civil servant and 12 male participants who represent (40%) are self-employed.

Table (4.4.b).Employment of the Participants' Interview

Employment	Male	%	Female	%
Self employed	02	28.57%	00	0%
Civil servant	05	71.42%	01	14.28 %
Unemployed	00	0%	06	85.71%

Figure (4.4.b).Employment of the Participants' Interview



Evidently, the data of the interview presented in figure (4.4b) show that all male interviewees are employed; 71.42% of male participants are civil servant and 28.57 % of them are self-employed. While the majority of female respondents are unemployed except one woman who works as civil servant.

The results of the questionnaire and the interview revealed that all male participants are employed. Whereas, the majority of female participants are unemployed. The findings prove that women are not allowed to work. By contrast, they are encouraged to stay at home a fact that leads to discrimination and stops the full advancement of women in the Beni Weragh community.

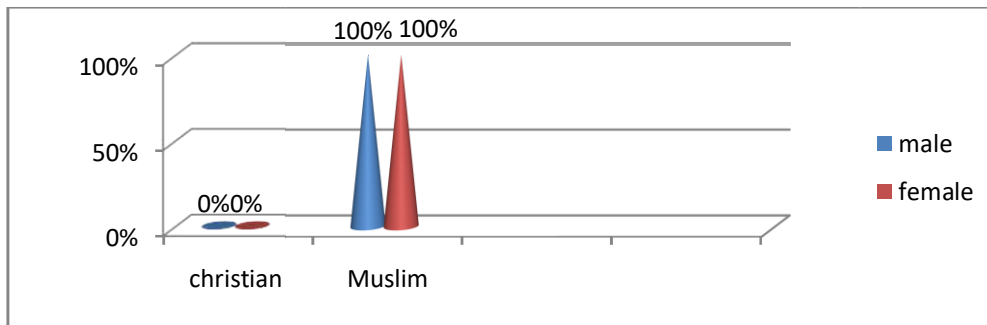
Q 5: Distribution of Participants by Religious Affiliations

This question seeks to state the religious affiliations of the participants in order to explore the influence of religion on participants' perceptions about the issue of women's exclusion from inheritance.

Table (4.5a).Religious Affiliations of Participants' Questionnaire

Religious Affiliations	male	%	Female	%
Christian	00	0%	00	0%
Muslim	30	100%	40	100%

Figure (4.5a). Religious Affiliations of Participants' Questionnaire

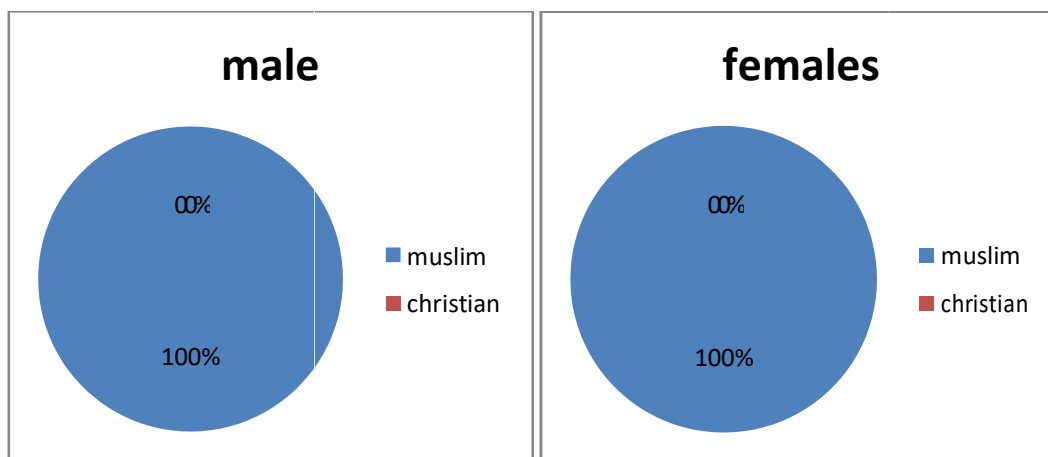


The questionnaire results in table (6.5a) shows that all males and female participants of the questionnaire are Muslim. None of them is Christian.

Table (4.5b). Religious Affiliations of Participants' Interview

Response	male	%	Female	%
Christian	00	0%	00	0%
Muslim	07	100%	07	100%

Figure (4.5b). Religious Affiliations of Participants' Interview



Similarly, the interview entails that all the participants are Muslim.

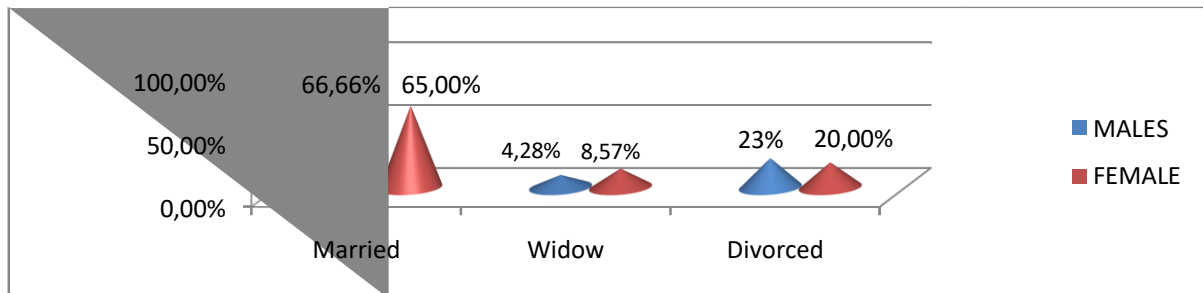
As indicated in figure (4.5a) and figure (4.5b), the results of the interview cross-check the results of the questionnaire. All male and female participants are Muslims. This factor helps to consider the influence of religion in the process and practices of inheritance in the Beni Weragh community.

Q 6: Marital status

This question is set in order to have a clear understanding about participants' marital status in order to explain influence of the participants' social lives on their status in Beni Weragh community.

Table (4.6.a). Marital Status of Participants' Questionnaire

Response	Males	%	Females	%
Married	20	66.66%	26	65%
Widow	03	10%	06	15%
Divorced	07	23.33%	08	20%

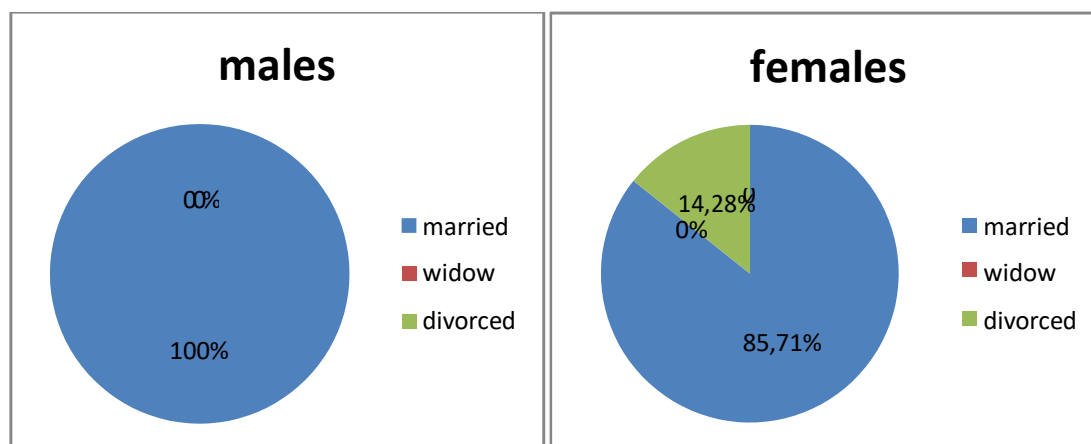
Figure(4.6.a).Marital Status of Participants' Questionnaire

The information above indicates that most of male participants who represent n: 20 by 66.66% are married. Seven male participants are divorced. Only three male participants are widow. Concerning female participants, 65% of them are married. And six of them are widows. However, 20% of the female participants are divorced.

Table (4.6.b).Marital Status of Participants' Interview

	Males	%	Females	%
Married	07	100%	06	85.71%
Widow	00	0%	00	0%
Divorced	00	0%	01	14.28%

Figure(4.6.a).Marital Status of Participants' Interview



The interview results in a table (4.5b) show none of the interview respondents is single. Only one woman is divorced.

Throughout the questionnaire and the interview results, similarities are demonstrated. The results show that most of the participants are married and the minority of them is divorced. This suggests that marriage is a sacred institution and divorce is taboo in the Beni Weragh community.

The first section, entitled “Participants’ Profile”, includes Q1, Q2, Q3,Q4,Q5 andQ6.It was designed to the participants’ personal information, including gender, age, professional status, religious affiliations, and marital status. Hence, the findings may indicate the reliability of the data set that may contribute to provide an understanding of the main features of Algerian males’ and females’ discursive differences in Beni Weragh community. It also helps to unveil the use of gendered discourses that enforce women’s exclusion from inheritance in Beni Weragh, focusing on perceptions and views of the participants about research issue. The results indicate that the vast majority of male participants have professional positions. It was clear that in Beni Weragh community, men are encouraged to study and develop their educational level because the vast majority of male participants have university degrees in comparison to female participants because woman is socialized to stay at home and learn cleaning the house, cooking, and laundering clothes. The data also indicate that Beni Weragh is male-dominated community. The findings describe the role of the patriarchal ideologies and socio-cultural structure of Beni Weragh in disempowering both women’s discursive interaction and their status. The next section is devoted to reveal participants’ perceptions and

opinions about Algerian males' and females' discursive difference in Beni Weragh community.

Section Two: Males' and Females' Discursive Difference in Beni Weragh Community

The present section is entitled "Males' and females' discursive difference in Beni Weragh community". This section is administered to have a clear vision about the influence of female-male discursive differences in maintaining power imbalance between the two genders in Beni Weragh community. It tries to identify the impact of gender based language in displaying the difference and the dominance in mixed gender discourses. It tries to shed light on the participants' use of typical characteristics of men's and women's discursive style in Beni Weragh community. It will be analyzed in order to distinguish cross gender and cross language difference through the use of the linguistic and discursive features such as tag questions, hedges, minimal response, interruptions, overlaps, turn taking, swear words, and dominance.

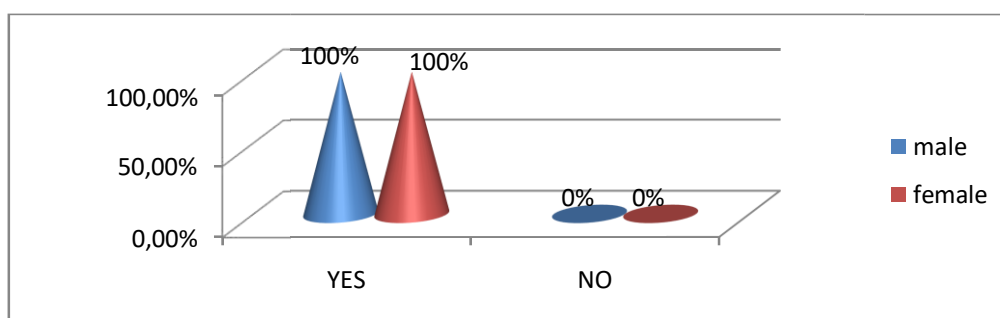
Q7: Do you agree that speaking freely is human right?

This question aims to check participants' perception towards the right of speaking freely i.e. whether they admit or deny it.

Table (4.7a). Male's and Female's Perceptions about the Right of Speaking Freely

	Male	%	Female	%
Yes	30	100%	40	100%
No	00	00%	00	00%

Figure (4.7.a). Male's and Female's Perceptions about the Right of Speaking Freely

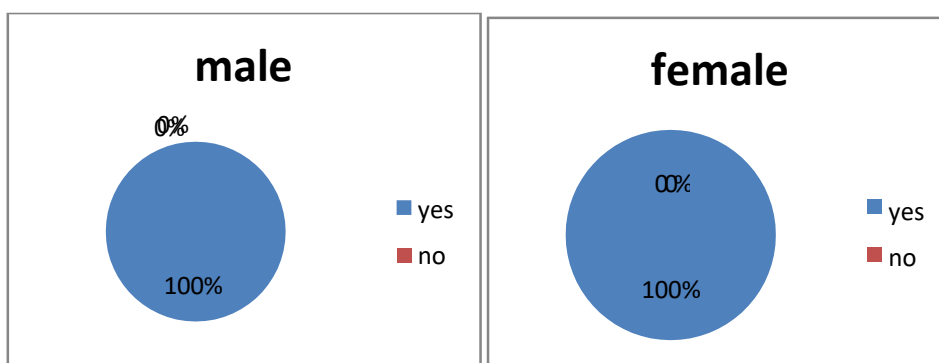


The questionnaire results presented in table (4.7.a) and the percentages in figure (4.7.a) indicate that all participants (100%) agreed that everyone has the right to speak freely and defend his / her right. This question is raised to check participants' perceptions towards the right of speaking freely. Further, it insists on expressing person's choices about public sphere before dealing with private sphere. More interesting, this question is placed as the first question of the questionnaire in order to indicate whether respondents' reply to the same question is going to be logic and has relation with their replies to the next questions or there will be a total contradiction. In other words, this question aims to clarify whether the right of freedom in speech is just a belief or it is really applicable in the private sphere for both husband and wife or certain gender is excluded to have access to this right in Beni Weragh community.

Table (4.7.b). Male's and Female's Perception about The Right of Speaking Freely

	Male	%	Female	%
Yes	7	100%	7	100%
No	00	0%	00	0%

Figure (4.7.b). Male's and Female's Perception about The Right of Speaking Freely



The results of the interview in figure (4.7.b) show that all the respondents who were interviewed also admitted the right of speaking freely. The interviewees agreed that speaking freely is a human right because when someone speaks refers to the individual's ability to make choices and decisions. To illustrate, one female participant says: *“Yes, I would say when you speak is the ability to say what you feel ,need, want, think of through your speech. Through my speech, I convey the message that I ‘am here, I ‘am exist and who I am.”*

Throughout the questionnaire and the interview results, similarities are demonstrated. The results indicate that speaking freely is a human right in order to express the person's choices, opinions and decisions in the private and public spheres.

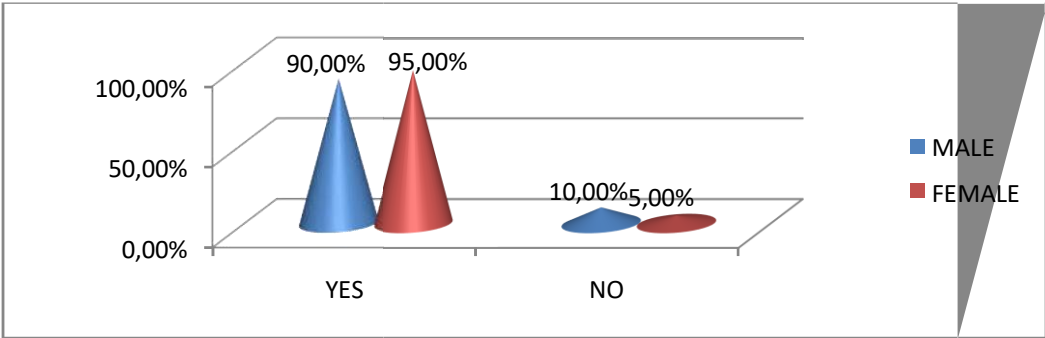
Q8: Do you believe that dialogue is the right way to treat conflicts?

This question aims to report whether the participants admit or deny the fact that dialogue is the best way to treat conflicts. It tends to identify to what extent participants use dialogue in their daily life.

Table (4.8.a).Male's and Female's Use of Dialogue

Response	Male	%	Female	%
Yes	27	90%	38	95%
No	03	10%	02	5%

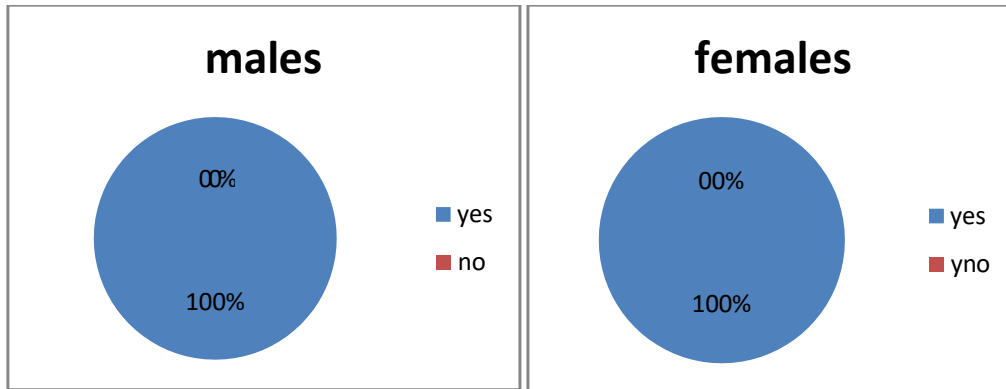
Figure (4.8.a).Male's and Female's Use of Dialogue



The present questionnaire results show that the great majority of respondents admit the use of dialogue by twenty seven males and thirty eight female participants. Whereas, only three male and two female disagreed with the idea that dialogue is a civilized way to treat problems in private sphere.

Table (4.8.b).Male's and Female's Use of Dialogue

Response	Male	%	Female	%
Yes	07	100%	07	100%
No	00	0%	00	0%

Figure (4.8b). Male's and Female's Use of Dialogue

All the interviewees who represent 100% agreed that dialogue is the right way to treat problems. The target of this question is to see if respondents agree that dialogue is the best method to resolve problems or they prefer to use other strategies. Through the rest of questions we will check the reliability of participants who admit that the use dialogue is the best way to treat problems. To illustrate, here are some answers:

- **Participant 2:** *Dialogue is the best way to treat problems...*
- **Participant 5:** *yes , yes ,dialogue is essential in solving issues...*

As shown in figure (4.8 a) and (4.8b), the data analyzed from the questionnaire and the interview suggest that the participants admit the use of dialogue as the best strategy to treat their daily conflicts.

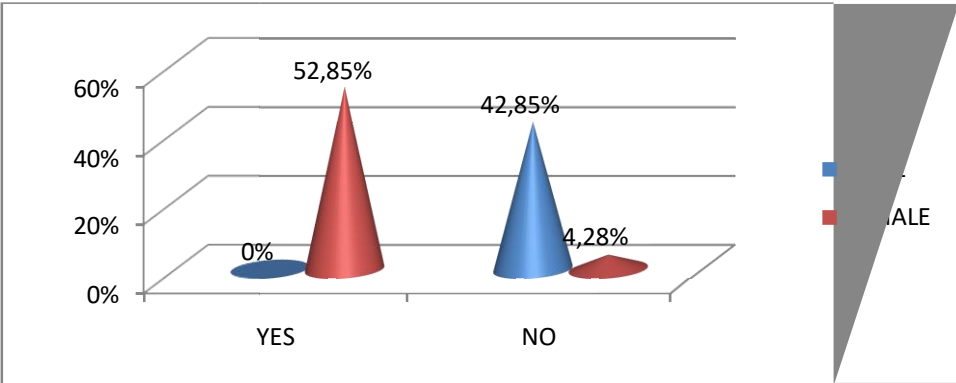
Q9: Do you agree that men talk more than women do?

This question seeks to explore the participants' response to the statement "men talk more than women". It aims to see whether they consider the woman as a talkative human being or not.

Table (4.9a). Male's and Female's Responses about the Statement "Men Talk more than Women"

Response	Male	%	Female	%
Yes	00	00%	37	52.85%
No	30	42.85%	03	4.28%

Figure (4.9a). Male's and Female's Responses about the Statement "Men Talk more than Women"

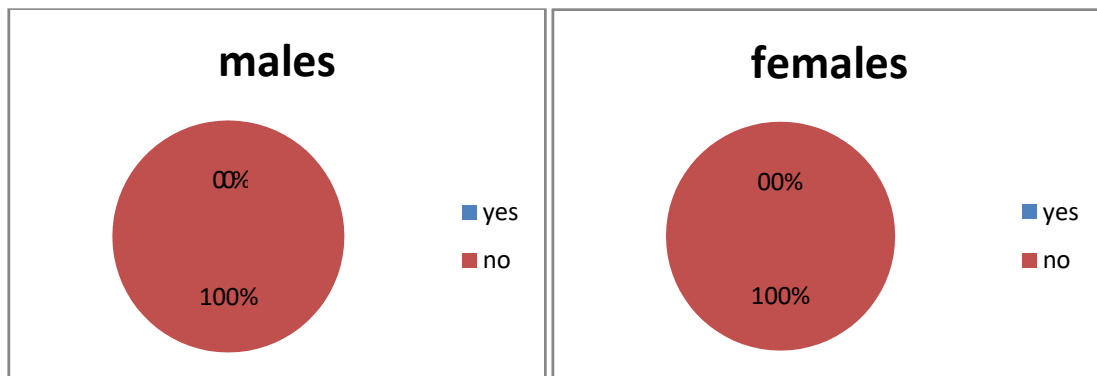


The data from the questionnaire illustrates that all male participants disagree that men talk more than women. Also, the vast majority of female participants who represent (n:37, 52,85%) agree that women talk more than men. Only three female participants believe that men talk more than women. The respondents view the woman as talkative human being. This cultural belief and stereotype is deeply rooted in Beni Weragh community because women themselves believe that they are talkative. This refers to the way they are socialized in such patriarchal and male dominated community. Consequently, men and women are members of culture that they learn suitable ways of speaking and large set of gendered meanings that attached to different ways of speech. They produce their own behaviours in the light of those meanings (Cameron, 1998, P. 81).

Table (4.9b). Male's and Female's Responses about the Statement "Men Talk more than Women"

Response	Male	%	Female	%
Yes	00	0%	00	0%
No	07	100%	07	100%

Figure (4.9b). Male's and Female's Responses about the Statement "Men Talk more than Women"



The data presented in figure (4.9b) indicate that all the interviewees (100%) disagree that men talk more than women. Some answers are as follows:

- **Participant 01:** *No, it is women who talk all the time .They speak, speak, speak; they speak three times than men do because women like gossip. They cannot express their speech through view words. Whereas, men are precise communicator, through few words they express and tackle different ideas and male speech is meaningful(Male participant 45yrs,employed).*
- **Participant 05:** *As the Arabic proverb says, women born with long tongue which means women are talkative, women talk a lot, very fast and took too much time in expressing their feelings and gossiping (Female interviewee 50yrs,unemployed).*

The findings from the questionnaire and the interview show that the majority of the participants (94%) of the study consider woman as talkative human being. This cultural belief is deeply rooted in Beni Weragh community.

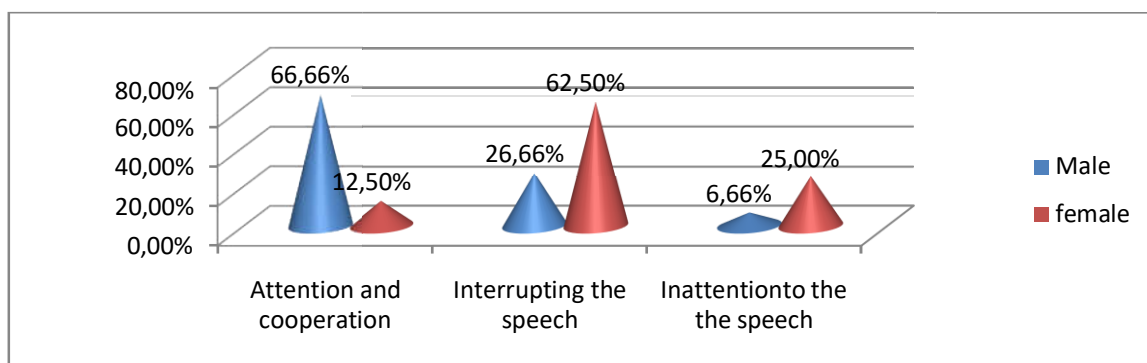
Q 10:What kind of response do you face when negotiating with your partner?

This question seeks the possibilities that men use certain conversational strategies to achieve dominance in talk through interruption. In other words, men always attempted to violate women turn of talk is organized and investigate the conversational dominance in mixed talk. (Male, Female).

Table (4.10a).Male's and Female's Kind of Response

Response	Male	%	female	%
Attention and cooperation	20	66.66%	05	12.5%
Interrupting the speech	08	26.66%	25	62.5%
Inattention to the speech	02	6.66%	10	25%

Figure (4.10b).Male's and Female's Kind of Response



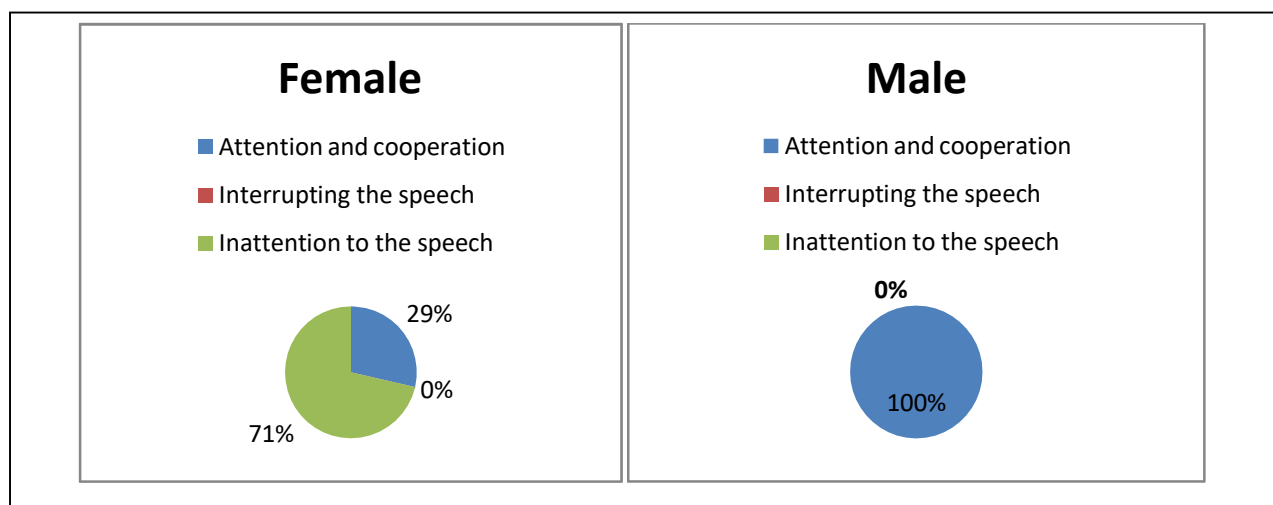
The findings of the questionnaire represent only five female respondents claim that their partners pay too much attention to their speech and make conversation going. However, 66.66% of male respondents claim that their wives are cooperative i.e. women show support and develop their partners' ideas and speech. The results also reveal only 6.66% of male respondents, representing two males who indicate that they do not face any attention from their partner. Finally, the majority of female respondents who represent (62.5%) are interrupted by their partners in mixed conversation.

All in all, the table (4.10a) represents a consistent picture of male-female relations though speech in Beni Weragh community. As it was expected, women and men (the husbands and wives) do not have equal rights to the conversational floor in mixed talk. It seems that patriarchal ideology in Beni Weragh community encourages men to interrupt, call out, and dominate the conversation. While, women are socialized to be good listener, submissive, and supportive to males.

Table (4.10b).Male's and Female's Kind of Response

Response	Male	%	Female	%
Attention and cooperation	07	100%	02	28.57%
Interrupting the speech	0	0%	0	0%
Inattention to the speech	0	0%	05	71.42%

Figure (4.10b).Male's and Female's Kind of Response



The data in figure (4.10b) indicate that all the male respondents from the interview declared that their wives show support and cooperation to their speech. Wives keep silent to encourage males' speech as good listeners. While, only two female interviewees by 28.57% stated that their husbands show support and attention to their speech. Whereas, 71.42% of female interviewees face non-cooperation and silence from their husbands in mixed-talk conversations. This strategy of silence is used by male speakers in private sphere where the woman is struggling to keep conversation going without receiving any support from male participant. As called (1983) who argues that no response, or silence is used by men as part of male dominance and patriarchy. It is a method used by male to achieve control in mixed and all male conversation. Silence cannot be interpreted as having one meaning depending on circumstances who is speaking, who they are too, in what social context, and soon. Silence can be interpreted as both powerful and powerless. When he does not cooperate in talk with his partner, then his lack of talk, his silence demonstrates his power to choose whether or not participate in talk. When a woman falls silent after being interrupted or after delayed minimal

responses, or after any of non-cooperative moves described their silence as sign of powerlessness.

The results of the questionnaire and the interview illustrate that male-dominance of language in Beni Weragh community is attributable to the cultural dominance of men over women in the community. To show how male-dominance is enacted through linguistic discourse. This question reveals how power is exercised through women and men speech in Beni Weragh community. As alternative question to ask is who dominates the speech. Linguistically, the discursive difference between men and women were triggered by inequitable power relations between two sexes. Moreover, the way men and women dominate and control the conversation reflects their social reality as oppressed group or powerful group in the society

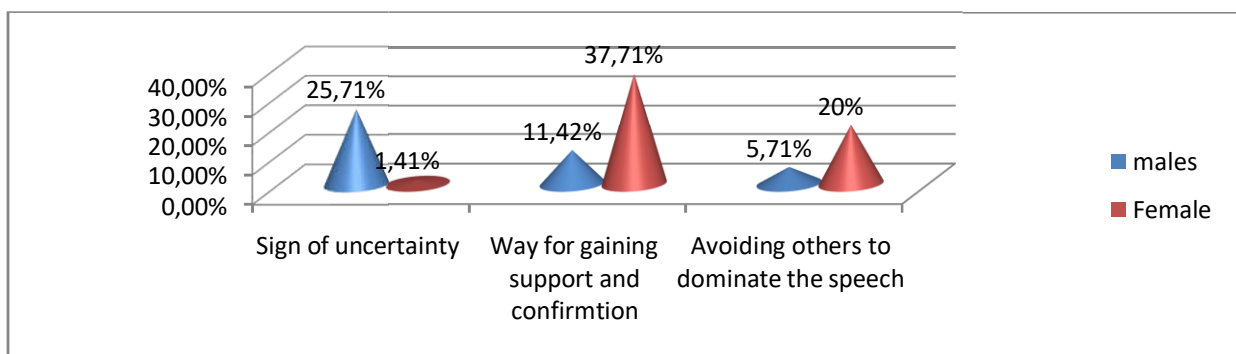
Q 11: Why do women usually use tag questions?

This question examines gendered ways of speaking and how the difference between women's and men's language is interpreted. Particularly, it explores the purpose behind women's use to tag questions in mixed-sex conversations.

Table (4.11a).Male's and Female's Interpretation of Tag Questions

Response	males	%	Female	%
Sign of uncertainty	18	25.71%	01	1.42%
Way for gaining support and confirmation	08	11.42%	25	35.71%
Avoiding others to dominate the speech	04	5.71%	14	20%

Figure (4.11a).Male's and Female's Interpretation of Tag Questions

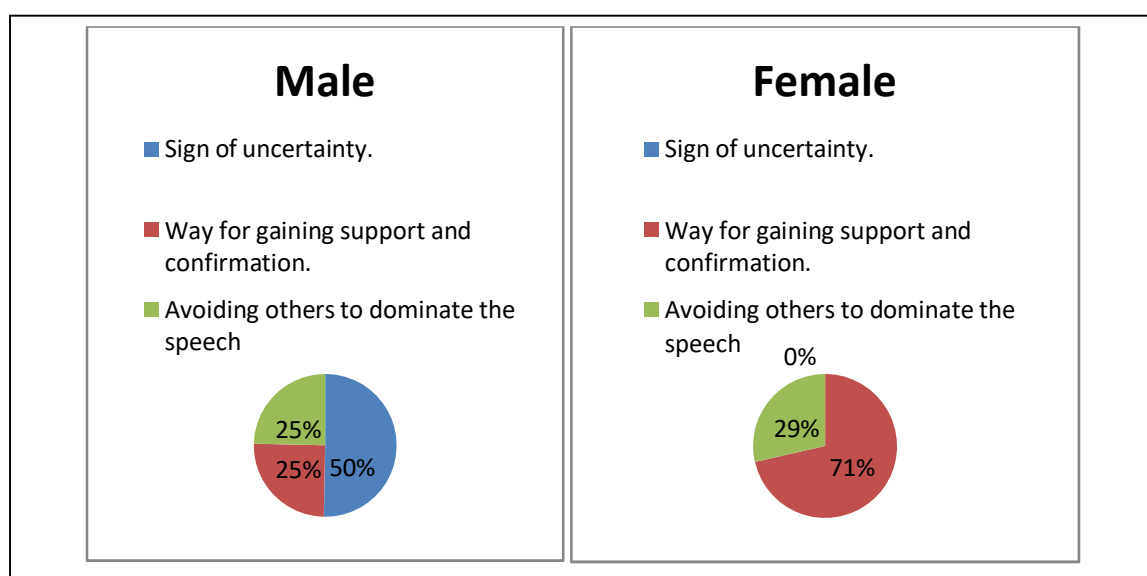


According to the above information from the questionnaire, 25, 71% of male respondents agreed that women's use of tag question is sign of uncertainty. 35, 71% of female participants reply that their use of the tag question is way to gain support and confirmation to their speech. However, one female participant felt that it is sign of uncertainty. While, fourteen female participants claiming that the use of tag questions in women's speech is way to avoid other speakers to violate their turn in speech. Further, eight males added tag questions reflect women's need to support. Whereas, four males participant consider the use of tag questions by women as strategy to dominate the floor.

Table (4.11b). Male's and Female's Interpretation of Tag Questions

Response	Male	%	Female	%
Sign of uncertainty.	04	57.14%	0	0%
Way for gaining support and confirmation.	02	28.57%	05	71.42%
Avoiding others to dominate the speech	01	14.28%	02	28.57%

Figure (4.11b). Male's and Female's Interpretation of Tag Questions



In responding to this question of the interview, 50% (n: 04) of male interviewees agreed that women use tag question is a sign of uncertainty. While, 71% (n:05) female interviewees claimed that their use of tag question is a way to gain support and confirmation to their speech. None of the female interviewees felt that it is sign of uncertainty. While 29% (n:02)

of female participants believe that the use of tag in women's speech is a strategy to avoid other speakers to violate their turn in speech. On the other hand, two male interviewees consider that the use of tag question demonstrates women's need to support. Only one male participant views women's use of tag question as a way to dominate the speech.

Interestingly, the comments of participants were very rich. Firstly, they clarify how gender is spoken, how people create, and perform gender with language. This question examines gendered ways of speaking and how does the difference between women and men language is interpreted. It is clear that women display more cooperative style of conversational interactions such as including indirect language and the use of tag questions. Female features of speech are perceived as deviant language. This latter reflects their powerlessness or lower positions in hierarchy.

The findings from the questionnaire and interview demonstrate that the frequent use of tag questions and hedges in women's speech is often interpreted as uncertainty, insecurity or weakness or confirmation-seeking. Further, the use of tag questions and hedges present a compensation for men's failure to cooperate in conversation. Men always seek to achieve the upper hand to prevent others from dominating them. However, women's talk is a way to seek support and confirmation. These features fail to reflect the true nature of women's speech, they are nonetheless a representation of actual stereotypes based on existing ideologies and stereotypes of women's speech in society as collaborative mind.

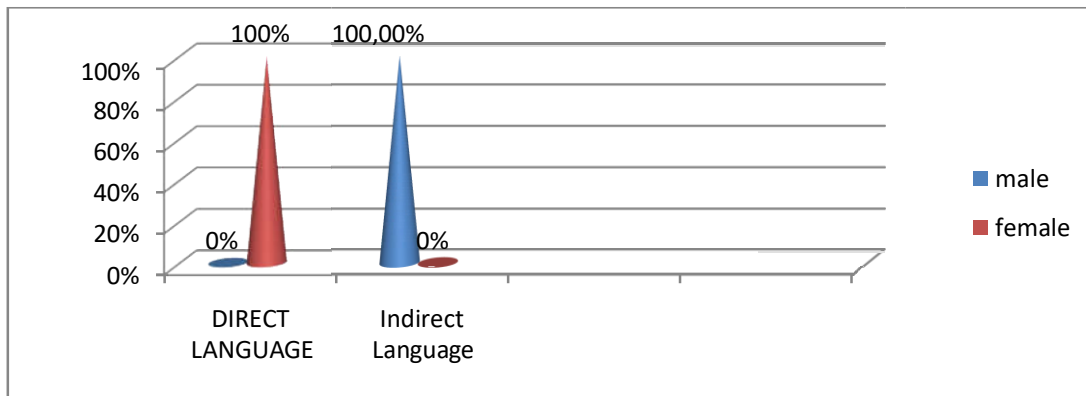
Q12: What is the type of language your partner use?

This question aims to identify the type of language used by women and men (wives and husband) in Beni Weragh community, whether they use direct or indirect language.

Table (4.12a). Male's and Female's Use of Direct or Indirect Language

Response	male	%	female	%
Direct language	00	00%	40	100%
Indirect language	30	100 %	00	00%

Figure (4.12a). Male's and Female's Use of Direct or Indirect Language

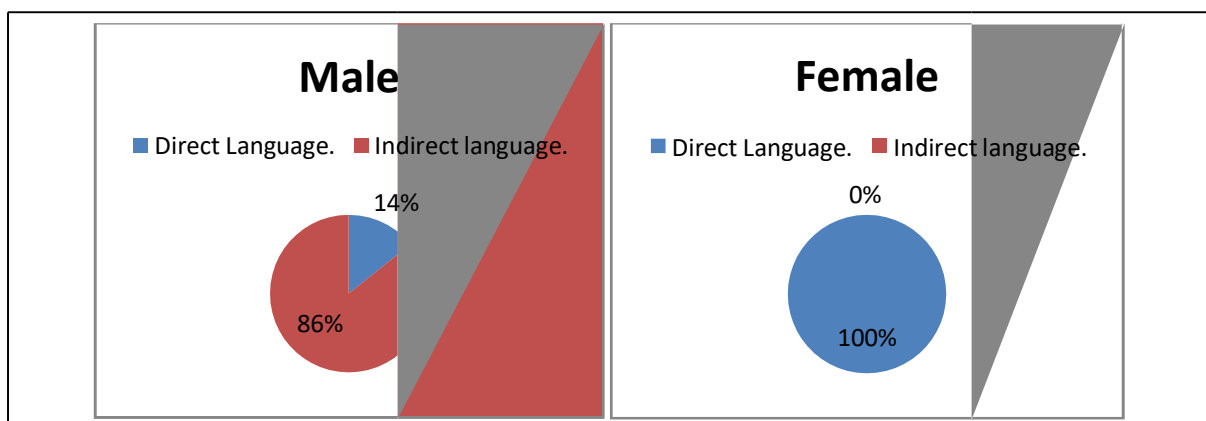


From the assessment of above results of the questionnaire, it is obvious that all male participants show that women use indirect language. While, all female participants believe that direct language is feature of men speech. This justified the imbalance of power which is also represented in women's and men's speech. However, Deborah Tannen presents a contradictory interpretation of indirectness of female speech. (Tannen, 1990, p.268) .She claims that being indirect does not necessary reside in perceived powerlessness or a lower position to hierarchy, but may be just the contrary, her judgment. Indirectness is ambiguous and polysenous, because indirectness (.....) is not in itself a strategy of subordination .Rather, it can be either by powerful or the powerless (Tannen, 1990, p.265).

Table (4.12b).Male's and Female's Use of Direct or Indirect language

Response	Male	%	Female	%
Direct Language.	1	14%	07	100%
Indirect language.	06	86%	00	0%

Figure (4.12.b). Male and Female's Use of Direct or Indirect language



According to the above information of the interview, the majority of male participants (n:06) observed that women prefer to use indirect language. They claimed that indirect speech is part of women's nature, since they used to go in more details concerning any topic, they ask many questions, use hedges, use indirect demands, and repeat information. Whereas, all the female participants (100%) agreed with the idea that men use direct language. They added men are precise communicator and they speak directly. The interviewees explain women's use of indirect language since women cannot express her demands or request directly to their husbands because they are afraid of their partners' negative reactions and deniability of their report.

It is obvious from the data of both questionnaire and interview that all male participants claim women's use of indirect language. While, all the female participants believe that direct language is a feature of men's speech. This justified the imbalance of power which is also represented in women's and men's speech.

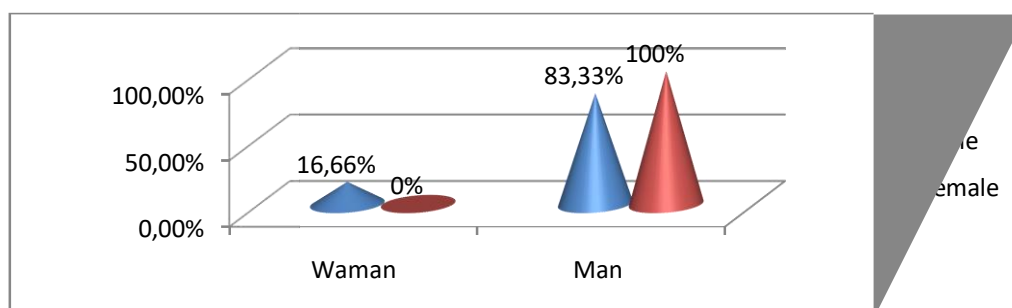
Q13: Who usually uses vulgar expression in mixed conversation?

This question seeks to reveal whether the vulgar words and swearing is used by men or women in Beni Weragh community. This question aims to uncover another gender difference in speaking.

Table (4.13a).Male's and females' Use of Vulgar Words

Response	male	%	Female	%
Woman	05	16.66%	00	00%
Man	25	83.33%	40	83.33%

Figure (4.13a).Male's and female's Use of Vulgar Words

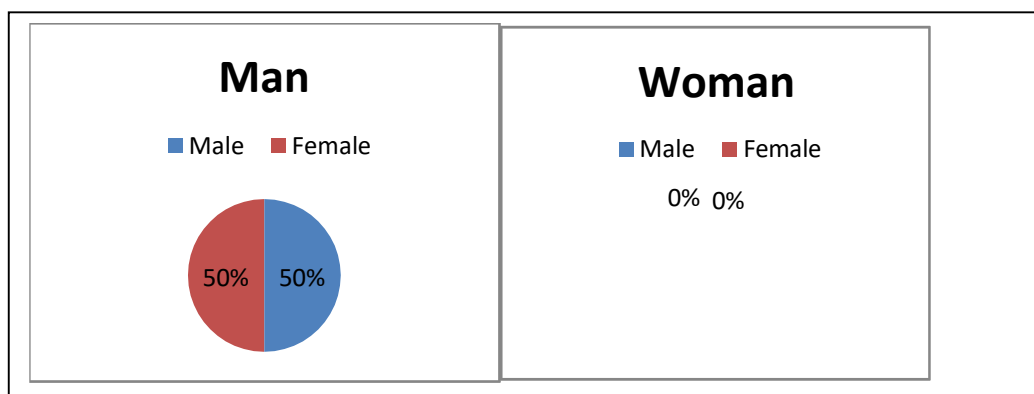


In this question, the results of the questionnaire show that man uses more vulgar words than the woman. 25 male participants (83.33%) and 40 female participants (83.33%) declared that generally men use vulgar words. Only, five male participants go with the idea that women use more vulgar words than men. Henceforth, one should note that males and females differ biologically and linguistically. These differences play an instrumental role in constructing males' and females' identities, behaviour, beliefs, attitudes, and language. According to research on gender and swearing indicates that men swear or curse more often than women. This is due to gender inequality of power between women and men or can be identified as male patriarchal order. In light of this view, we can say that women's gender is socially and culturally determined in Beni Weragh community.

Table (4.13b). Male's and Females' Use of Vulgar Words

	Male	%	Female	%
Man	07	100%	07	100%
Woman	0	0%	0	0%

Figure(4.13b). Male's and Females' Use of Vulgar Words



In the interview analysis, all participants who represent 100% claimed that (husband) man uses more vulgar words because they agreed that the language of individuals, in each society is controlled by social and cultural features.

- **Participant 3:** *In Beni Weragh, men supposed and encouraged to use swear words not the women because the social structure of family imposes on women to control their behaviour and language. Whereas, men have more freedom to use vulgar words because they need it in their daily contact.* (Male participant, employed, 52years old).

The questionnaire and interview results affirmed that Beni Weragh cultural norms support vulgar words from men not from women because women are socialized to be passive, polite, and submissive to her husband. So how can she be aggressive and use vulgar words?

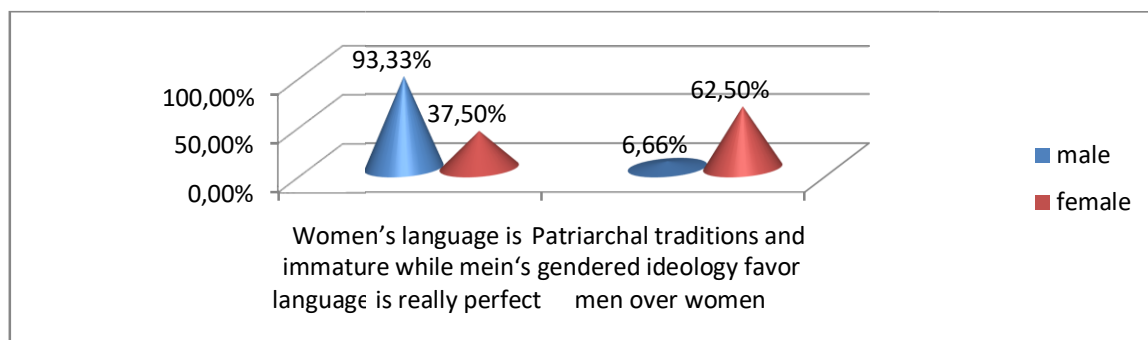
Q14: In your point of view, why is men's language considered as the norm?

This question tends to demonstrate the main reason behind the recognition of men's language as the norm in Beni Weragh community.

Table (4 .14a).Male's and Female's Recognition to Men's Language as the Norm

Response	male	%	female	%
Women's language is immature while men's language is really perfect	28	93.33%	15	37.5%
Patriarchal traditions and gendered ideology favor men's language.	02	06.66%	25	62.5%

Figure (4.14.a).Male's and Female's Recognition to Men's Language as the Norm

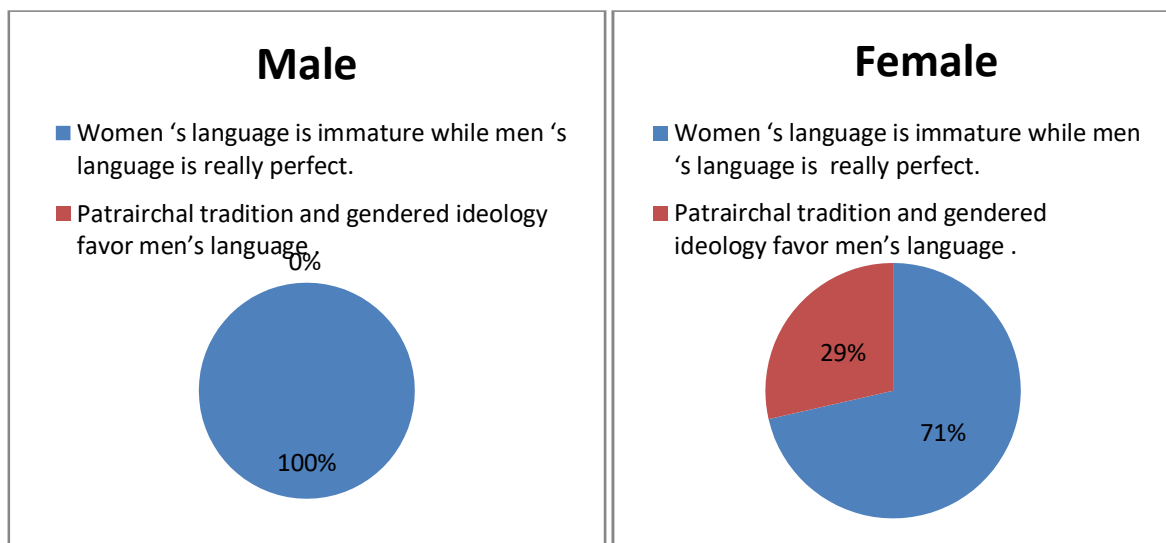


What can be summarized from the results of the questionnaire in figure (4.14a) is that the majority of male respondents who represents (93.33%,n: 28) declared that men's language is the norm because women language is immature and men's language is really perfect. Only, two male participants recognized men's language as the norm because of the patriarchal traditions and gendered culture which favour and empower men over women's language in Beni Weragh community. On the other hand, 62.50% (n: 25) of female participant took the second proposition into consideration. While, fifteen of them observe men's language as really perfect.

Table (4.14b).Male’s and Female’s Recognition to Men’s Language as the Norm

Response	Male	%	Female	%
Women’s language is immature while men’s language is really perfect.	07	100%	05	71.42%
Patriarchal tradition and gendered ideology favor men’s language .	0	0%	02	28.57%

Figure (4.14b).Male’s and Female’s Recognition to Men’s Language as the Norm



What can be understood from the comments of male interviewees in figure (4.14b) is that men’s language is the norm because they believe that women use imperfect and deficient language. They gave example men use short and simple sentence, use intelligent strategies in order to convince and dominate the floor. Men never talk more, discuss boring topics, express feelings, gossip, or repeat the same words and ideas. For the interviewees, men’s language is ideal and whatever men do is perfect not only language.

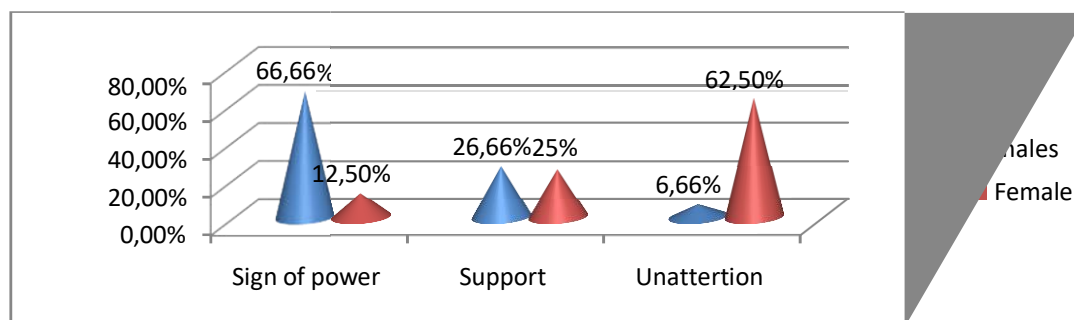
The findings of the questionnaire and the interview have been empirically proven that men’s language is the norm because the patriarchal thinking always emphasizes women’s difference to disempower women and their language. The marginalization of women’s language reflects their marginalized position in Beni Weragh community. Male-dominance was attributable to the political and cultural dominance of men over women in society. The way men and women speak reflect their social reality in Beni Weragh community.

Q15: Do you think that speaker's silence in mixed conversation is ...?

This closed-ended question tends to describe whether there is a difference in the interpretation of women's silence and men's silence in mixed conversation.

Table (4.15a).Male's and Female's Interpretation of Silence in Mixed Conversation

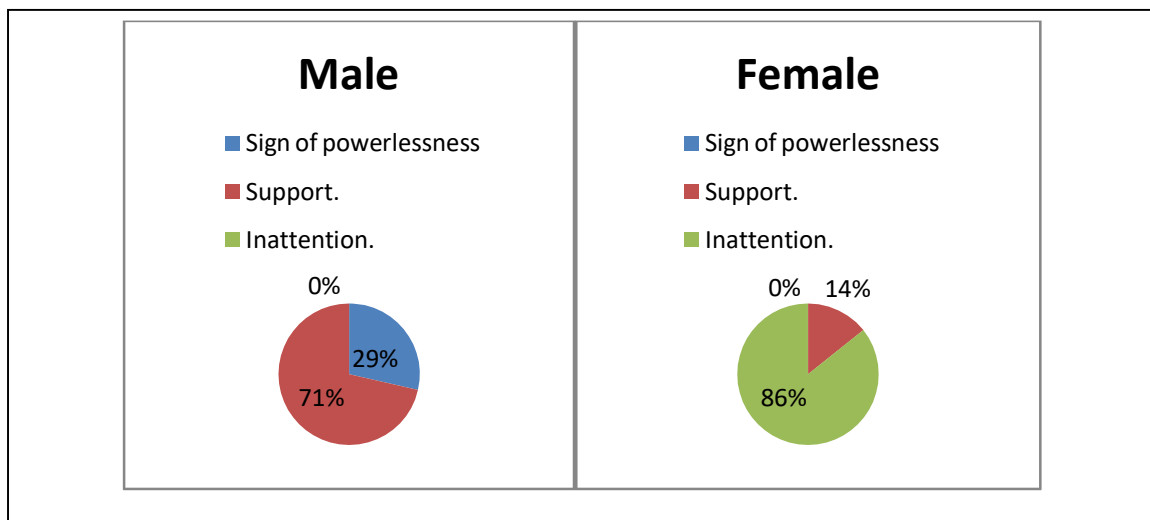
Response	males	%	Female	%
Sign of powerlessness	20	66.66%	05	12.5%
Support	08	26.66%	10	25%
Inattention	02	6.66%	25	62.5%

Figure (4.15.a).Male's and Female's Interpretation of Silence in Mixed Conversation

Through the analysis of questionnaire to this question, figure (4.15a) indicates that male participants who represent (66.66%, n: 20) argued that the silence of their partners is sign of powerlessness. Eight of them consider their wives' silence as a way to show a support to the husband speech. Only, few of them by 6.66% interpret their wives' silence as inattention to the whole speech. On the other hand, female participants who represent (62.5%, n: 25) support the idea that their partners use silence in mixed conversation as strategy to express their inattention to the speech. Whereas, about (25% n: 10) disagree with the previous idea, for them silence of speaker is sign of support. Few number who represent (12.50% n: 05) stated that silence of the husband in mixed conversation is a sign of powerlessness. In mixed conversation, men seem to struggle to preserve independence and word failure, whereas, women struggle to preserve connections, intimacy, closeness, and way to avoid isolation. Women's silence is a way to keep conversation going and is receiving no support from male participant.

Table (4.15b).Male's and Female's Interpretation of Silence in Mixed Conversation

Response	Male	%	Female	%
Sign of powerlessness	02	28.57%	00	0%
Support.	05	71.42%	01	14.28%
Inattention.	00	0%	06	85.71%

Figure (4.15b).Male's and Female's Interpretation of Silence in Mixed Conversation

Findings in figure (4.14b) of the interview show that two male participants believe when the wife keeps silent in mixed conversation because she cannot dominate the floor. However (71.42%) of male interviewees claim the opposite because they classify woman's silence in the category of showing support to the speech. The majority female participants (85.71% n:06) justified their husbands' silence is almost sign of inattention to the speech.

In this regard, the above data from the questionnaire and interview indicate silence of male in mixed conversation is almost interpreted as strategy of dominance and inattention to the speech. While, female's silence is recognized either as sign of powerlessness or can be as support to the speech. We would say that the differences between men and women in language and communication are mostly the results of socialization, while, biology has a little to do with our abilities or gender roles in our society. In mixed conversation men seem to struggle to preserve independence and word failure, whereas, women struggle preserve connections, intimacy, closeness and way to avoid isolation. Women's silence is a way to keep conversation going and is receiving no support from male participants.

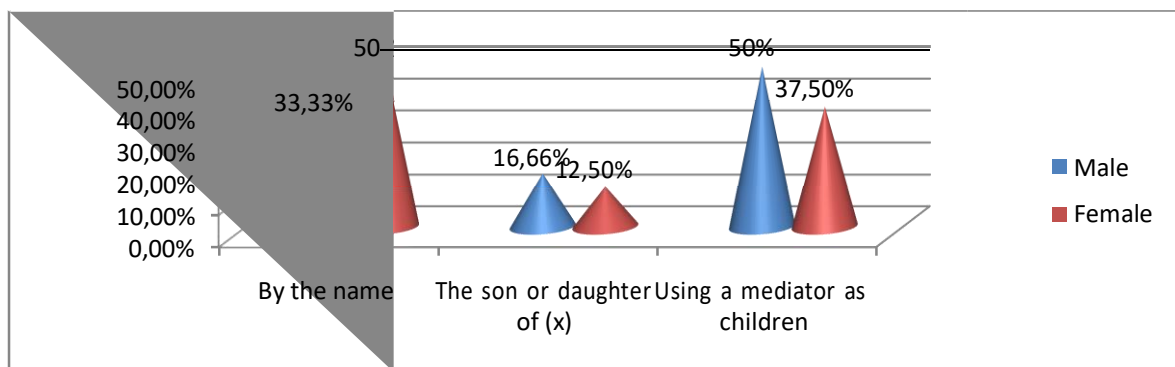
Q16: What sort of address does your partner use to name you?

This question is set in order to see whether females use less deferential from addressing or male do.

Table (4.16a).Male’s and Female’s Form of Addressing

Response	Male	%	female	%
By your name	10	33.33%	20	50%
The son or daughter of (x)	05	16.66%	05	12.5%
Using a mediator as children	15	50%	15	37.5%

Figure (4.16a).Male’s and Female’s Form of Addressing

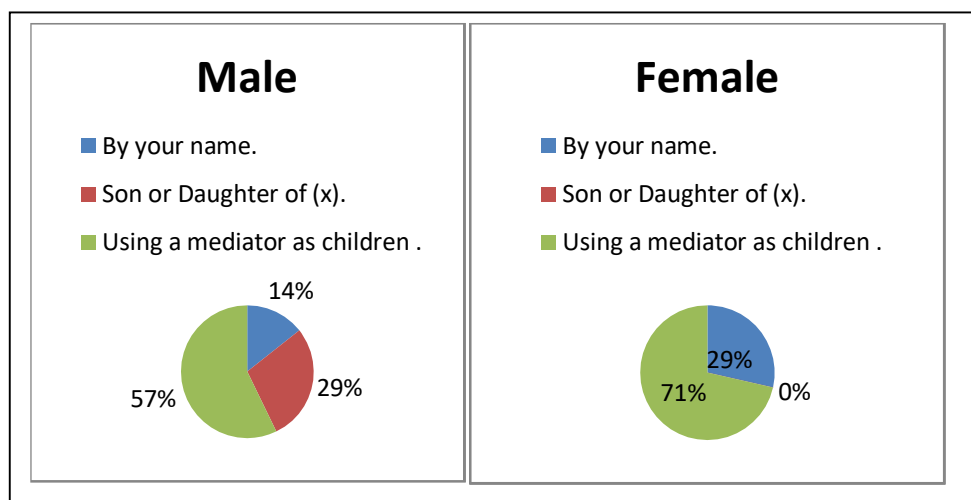


The findings of the questionnaire presented in figure (4.16a) reveal that the greater majority of females respondents (50%. n:20) address their husband by their name. However, 33.33%, (n: 10) of male participants prefer to address their wives by their names. On the other hand, fifteen male participants (50%) and fifteen females (37.50%) use children as mediator to call their partners. Only few number male participants who represent (16.66% n: 5) address their daughter of (X) .Similarly, Five female participants (12.50%) declared they do the same.

Table (4.16b).Male’s and Female’s Form of Addressing

Response	Male	%	Female	%
By your name.	01	14.28%	02	28.57%
Son or Daughter of (x).	02	28.57%	0	0%
Using a mediator as children	04	51.14%	05	71.42%

Figure (4.16b).Male's and Female's Form of Addressing



According to figure (4.16b), the interview data display four male interviewees who stated that they generally use children as mediator and they sometimes prefer to call their wives by their names. Only two male participants declared that they address their wives as daughter of (X). They argued that addressing the wife by her name is inappropriate behavior. While two female interviewees confirm that their husbands address them using their names, and five of them declare that they use a mediator as children. Accordingly one male participant claims:

- **Male Participant 05:** *It is not right to call the wife by her name in the presence of the whole family. If you do, it is interpreted as if you do not show respect to their presence. It is unacceptable in Beni Weragh traditions (Married, 59years old).*

The participants' answers reveal that husbands address their wives either using a mediator or daughter of (X). This reflects how patriarchal traditions look for limiting relations between wife and the husband. Besides, the gender gap between the wife and the husband is enforced through such complex and gendered practices. It aims to maintain one group inferior and another group superior. To sum up, all gendered behaviours try to devalue the woman and create gender inequality to disempower her status.

To sum up, this section aims to discuss participants' attitudes and perception about males' and females' discursive difference in Beni Weragh community. The results demonstrate that the difference between men and women is triggered by inequitable power relations between two sexes in Beni Weragh community. The linguistic characteristics become either feminine or masculine because of their social reality as oppressed group or powerful group in the community. The findings confirm how male dominance is enacted through discourse. The

next section is devoted to discuss gendered discourses and the issue of inheritance in Beni Weragh community.

Section Three: Gendered Discourses and the Issue of Women's Inheritance in Beni Weragh community

This section is devoted to determine to what extent gendered discourse about inheritance demonstrates unequal access to inheritance between sexes. It explores the gendered ways of speaking about inheritance and how gendered discourses reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community.

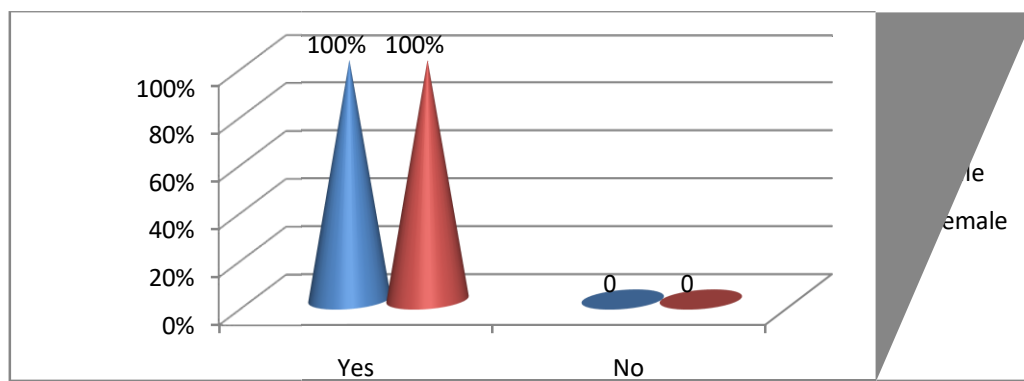
Q17. Do you think freedom is a human right?

The objective of this question is to identify the participants' opinions and perceptions towards the right of freedom. It aims to explore whether the participants admit or deny freedom as a human right.

Table (4. 17a).Male's and Female's Perception to The Right of Freedom

Response	Male	%	female	%
Yes	30	100%	40	100%
No	00	00%	00	00%

Figure(4.17.a).Male's and Female's Perception to The Right of Freedom

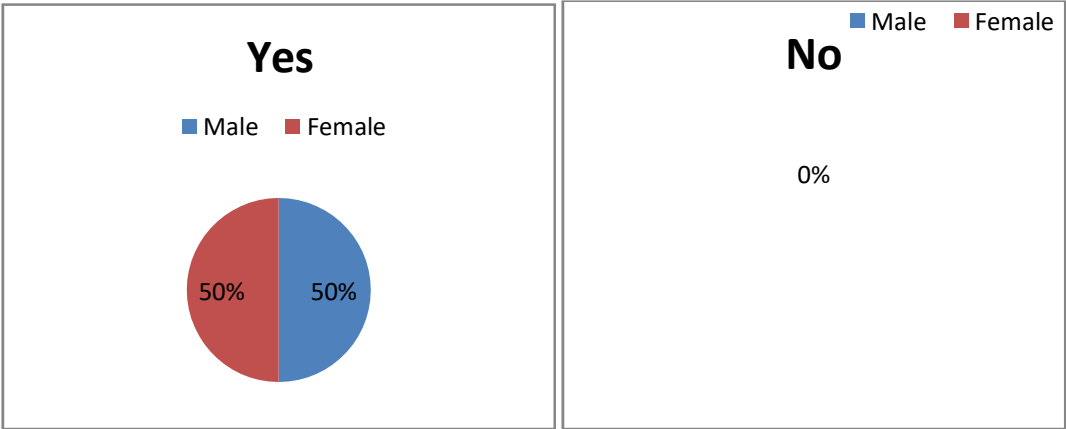


As it was expected, the questionnaire's data in figure (4.17a) show that all participants 100% men and women agreed that everyone should live freely. What was surprising none of the participants disagree with the right of freedom.

Table (4. 17b).Male’s and Female’s Perception to The Right of Freedom

Response	Male	%	Female	%
Yes	07	50%	07	50%
No	00	0%	00	0%

Figure(4.17.b). Male’s and Female’s Perception to The Right of Freedom



What can be summarized from the results of the interview that the majority of male interviewees who represent (50% n :07) and females interviewees who represent (50% n: 07) maintained that freedom is a human right and every individual has the right to make control and ownership of his /her life .

- Participant: *Everyone should act, speak and think as he /she wants. Freedom is liberating life of individuals and they live in peace and happiness with access to various rights such as, education, work, health, and vote, make the choice, have control over property, express their needs and speak out against oppression and violence*(Female interviewee 45years unemployed).

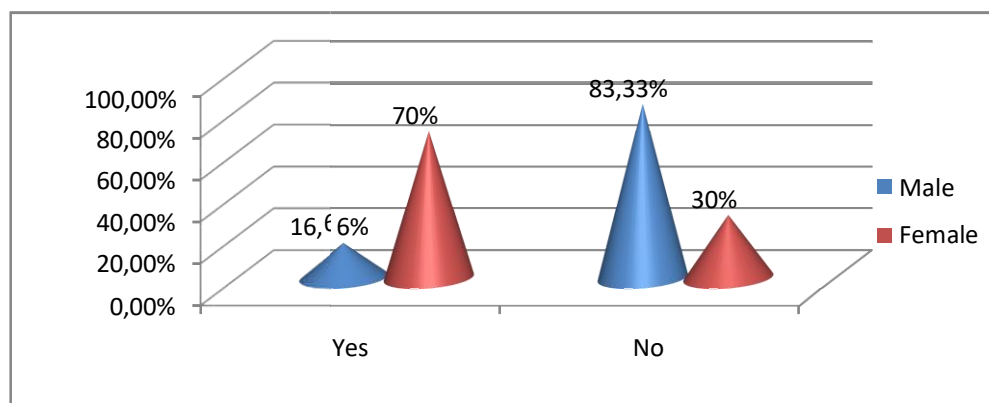
The data of the questionnaire and interview indicate that freedom, independence, autonomy and power increase individual’s ability to organize his /her life the way he/she wants to be and does best interests to empower his /her life situation. Participants added that there are certain groups in society which cannot reach the feeling and the process of freedom because of cultural factors and patriarchal ideologies which invade all sphere of social life legitimate oppression and inequality. These factors are the cause and consequence for the lack of power to freedom.

Q18: Do you think that men and women have equal rights in Beni Weragh community

This question sought to explore the relative position of women to men. It aims at providing insights about the position of women and men in Beni Weragh community.

Table (4.18a).Male's and Female's Perception of Gender Inequality and Discrimination

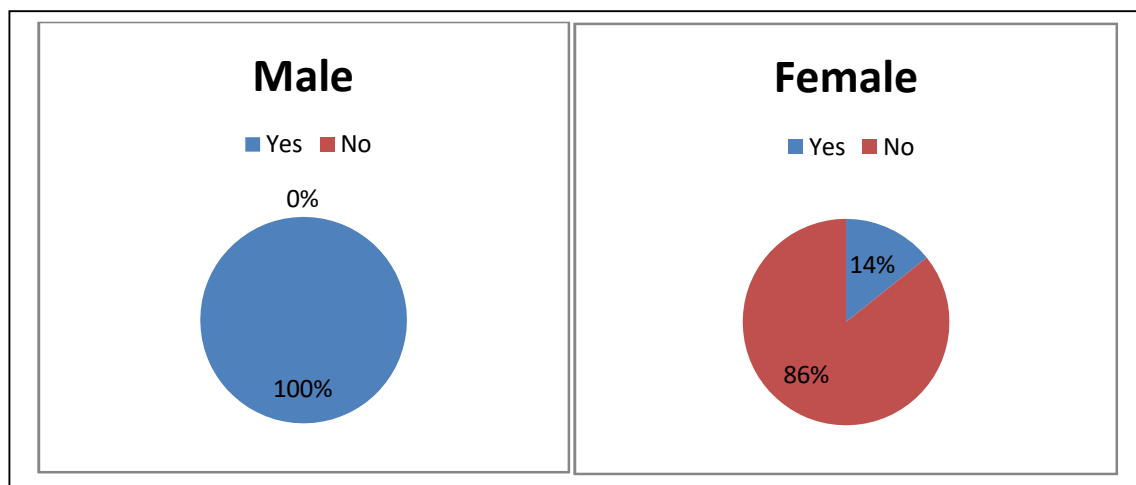
Response	Male	%	Female	%
Yes	05	16.66%	28	70%
No	25	83.33%	12	30%

Figure (4.18a).Male's and Female's Perception of Gender Inequality and Discrimination

The questionnaire's data indicate that 83.33% (n:25) of male participants believe strongly that there is no oppression or discrimination against women in Beni Weragh as opposed to 16.66% (n:25) of male participants who believe strongly that there exists oppression and discrimination against women in Beni Weragh. By contrast, the majority of female respondents, representing 70% (n:28) claimed that women are oppressed and discriminated gender inequality is real obstacle to women empowerment. While, only 12 female participants disagreed with the idea that the woman in Beni Weragh is not oppressed.

Table (4.18b).Male's and Female's Perception of Gender Inequality and Discrimination

Response	Male	%	Female	%
Yes	07	100%	01	14.28%
No	0	0%	06	85.71%

Figure(4.18b). Male's and Female's Perception of Gender Inequality and Discrimination

From the results of the interview conducted with the member of the study population, figure (4.18b) reveals the same data because male interviewees disagree with the idea that the woman is oppressed. While, the majority of female interviewees declared that gender inequalities are socio-cultural beliefs which are rooted in patriarchy with an additional influence from tradition. In this regard, the vast difference of male and female children is due to the different life chances between males and females begin even before the child is born. Female interviewees affirmed that culture and tradition of Beni Weragh community encourage men to dominate and command women's lives. They added man as the husband has the final word on issues related to the family. In fact, man with his social power has the authority to make decision that can directly affect economic and social progress of women. Further, they maintained that the unequal distribution of household tasks work to subordinate women. They stated that women are not given freedom to do things outside such as going to the market, and the doctor. Clearly, the life of woman depends on her husband.

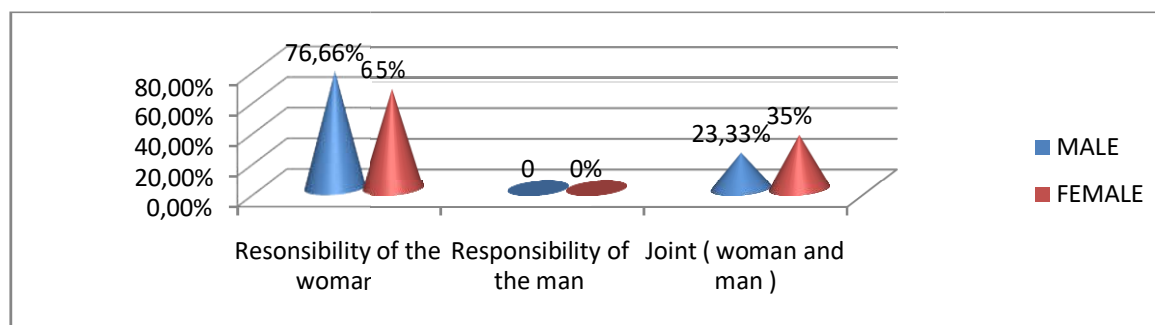
The data obtained indicate that inequalities exist at all levels of women's lives. First, woman cannot make choices because they are oppressed by patriarchal tradition. It naturalizes the women's acceptance of their secondary claims on household resource. Second, man as husband and the head of family has power over many aspects of their wives because women are socialized to be passive and obedient. Finally, discrimination against women and the husband's preference of son is another indicator of gender inequality. It is true, the woman in Beni Weragh are not given more freedom.

Q19:Doing housekeeping, bearing and rearing children is... ?

The aim of this closed-ended question is to know the division of household labor between wives and husbands in Beni Weragh community.

Table (4.19a).Male's and Female's View Towards Unequal division of Household Labour

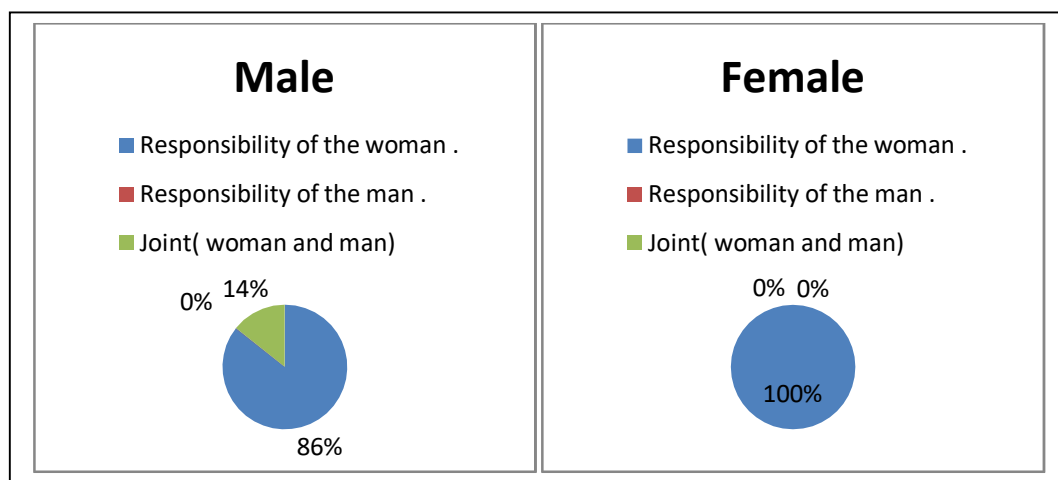
Response	Male	%	Female	%
Responsibility of the woman	23	76.66%	26	65%
Responsibility of the man	00	00%	00	00%
Joint (woman and man)	07	23.33%	14	35%

Figure(4.19a).Male's and Female's View Towards Unequal division of Household Labour

The respondents of the questionnaire were asked who is responsible for household and bearing children. The results in figure (4.19a) show that the majority of male participants (76.66%, n:23) and female participants who represent (65%.n:26) view that the wife should be responsible for household labour and bearing children. None of the participants declared that household labour is the responsibility of the husband. Only 7 male participants believe that husband and wife together should share the responsibility of household labor and rearing children. Similarly, 35% of female participants think that there should be equality in division of household work and rearing children. In fact, the patriarchal traditions disempower women and reinforce male domination. The cultural norms view the husbands as breadwinners and roles of wives as caretakers.

Table (4.19b). Male's and Female's View Towards Unequal division of Household Labour

Response	Male	%	Female	%
Responsibility of the woman	06	85.71%	07	100%
Responsibility of the man	00	0%	00	0%
Joint(woman and man)	01	14.28%	00	0%

Figure(4.19b).Male's and female's View Towards Unequal Division of Household Labour

The above information of the interview presented in figure (4.19b) clarify that gender ideology plays an important role in defining appropriate gender roles for men and women because the majority of male interviewees (85.71%) claimed that cleaning, cooking, sweeping, washing clothes, bearing children and everything related to sustaining the household are typical female's (wife's) tasks. In addition, all the female interviewees (100%) stated that the real woman should be responsible for housework and bearing children. Only one male interviewee who disagreed with the idea that household labor is woman's task. He claimed that the household work should be divided equally between husband and the wife.

- **Participant 7:** *As woman I 'am obliged to do all the household labor alone. Even though, I have paid work (work outside) and I make more money than my partner (Female interviewee 42yrs).*
- **Participant 2:** *Of course the wife not the husband should perform the most of household labor such as cooking, cleaning, washing dishes, laundering .Besides, the real wife or woman should take care of children's needs. For example, at night if the child is ill and crying. She is obliged to take care of him. The man is expected to work outside when he comes back home. He needs to relax and the wife also takes care of him and sees his needs (Male interviewee 50yrs).*

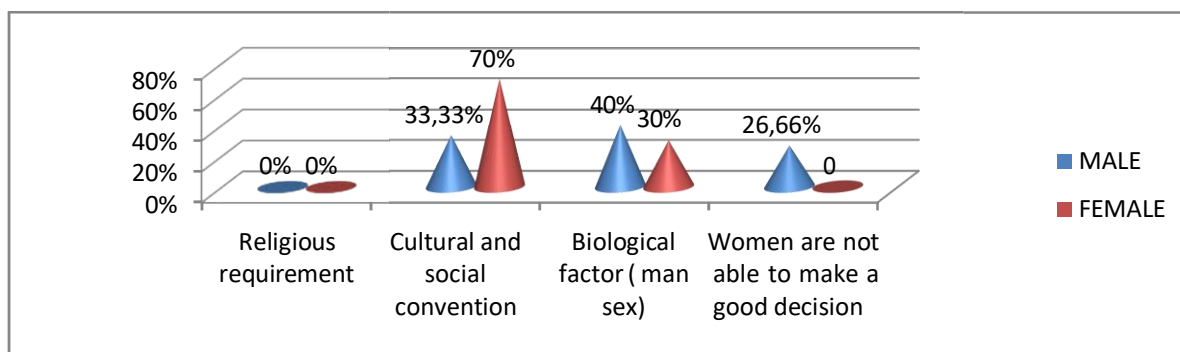
The Findings of the questionnaire and interview affirm that woman must do all the household labor alone because of her sex. In Beni Weragh, tasks and responsibilities are assigned to men and women in their daily lives' are the result of biological traits. In fact, disparity of public life is dominated by men and private life is dominated by women. This latter ensures the existing of gender inequality in Beni Weragh community.

Q20: Decision-making at home is reserved to men because it is?

This question attempts to highlight the reason behind the fact that decision-making at home is in the hand of the husband.

Table (4.20a).Male's and Female's Perception about Decision-Making at Home

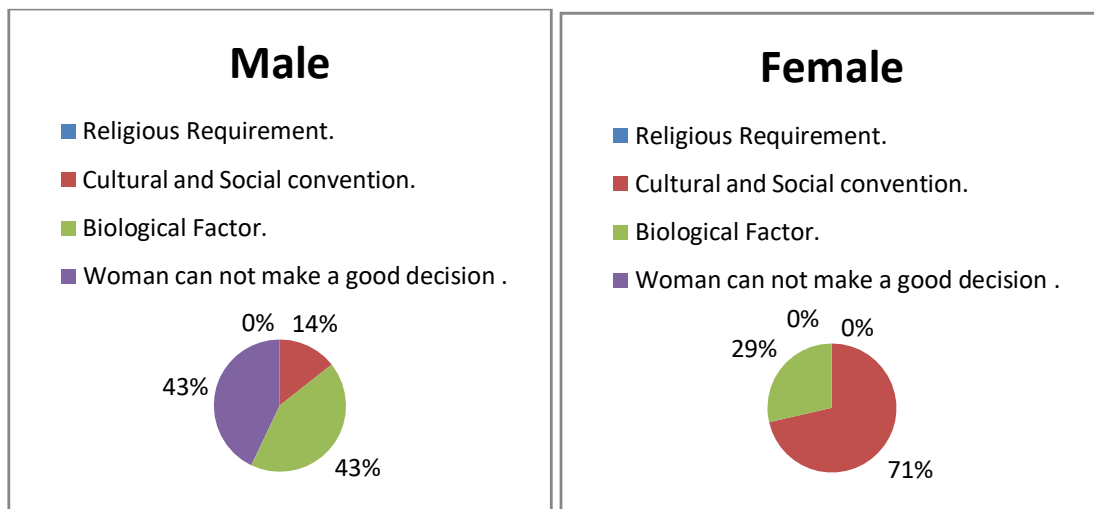
Response	Male	%	female	%
Religious requirement	00	00%	00	00%
Cultural and social convention	10	33.33%	28	70%
Biological factor (man sex)	12	40%	12	30%
Women cannot make a good decision	08	26.66%	00	00%

Figure (4.20a) Male and Female's Perception about Decision –Making at Home

The questionnaire's findings show that the majority of female participants who represent (70%, n: 28) and (33.33% n: 10) of male participants view that decision making is reserved to the husband because of cultural and social tradition which give power and authority over the family to the husband. Also, (40% n: 12) of male participants and (30%, n: 12) of female participants feel that decision-making is in the hand of the husband is the result of biological traits. Finally, (26.66%,n:08) of male participants who refer that the reason behind the fact that husband has the priority control and decision-making on the issues of the family because woman is not able to make good decision as much as men do.

Table (4.20b).Male's and Female's Perception about Decision-Making at Home

Response	Male	%	Female	%
Religious Requirement.	00	0%	0	0%
Cultural and Social convention.	01	14.28%	05	71.42%
Biological Factor.	03	42.85%	02	28.57%
Woman cannot make a good decision.	03	42.85%	0	0%

Figure (4.20b). Male's and Female's Perception about Decision-Making at Home

The data in figure (4.20b) reveals that decision-making is more likely to be gendered and more likely to be subject of authority and power. This appears to be the domain of gender inequalities that reinforce each other. Therefore, most male interviewees believe that husband should have the final say on issues related to the family planning, reproductive health, his wife and his daughters' labor market participation, the use of family resources and educational expenditures. None of the respondents declared that decision – making for the husband is religious requirement. Simply, the man (husband) is the head of the household. On the other hand, most female interviewees (71%) declared that they have not the right to make decision and control on the family's issues because most families in Beni Weragh are patriarchal and based on the powerful rule of father as the head of the household and he controls the whole family. To illustrate, one of the female interviewees declared: *“I 'am always afraid of involving outsider. I mean, I cannot go outside to visit the doctor, buy clothes and see my family without his permission. If I do, he will batter me and threatened to divorce me”*. The participants' answers reveal that the patriarchal authority supports and contests the dominant construction of manhood. It plays an instrumental role in constructing the subordination of women and differential treatment of boys and girls. Therefore, most men and boys have strong idea about how they should act and feel as man. Most men recognized that social and cultural norms expected from them to perform the dominant role in the family such as the main provider and main authoritarian.

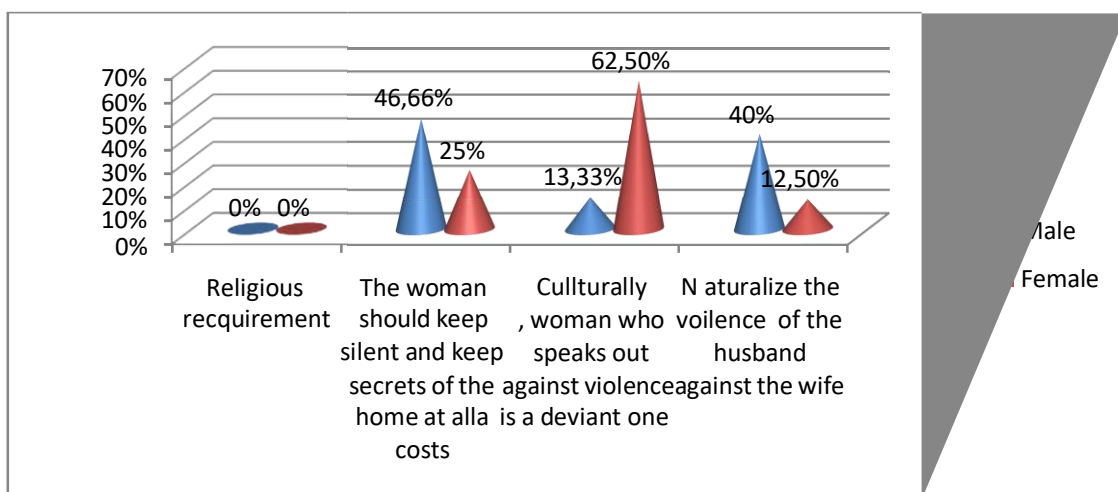
Q21: Why do women generally keep silent and refuse to speak out against husband 'violence in Beni Weragh community?

The objective of the question is to shed light on the issue of women's silence against male's violence. Hence, it offers an understanding about the main reason behind violence against women in Beni Weragh community.

Table (4.21a).Male's and Female's View to Women's Silence on Men's Violence

Response	Male	%	female	%
Religious requirement	00	00%	00	00%
The woman should keep silent and keep secrets of the home at all costs	14	46.66%	10	25%
Culturally , woman who speaks out against violence is a deviant one	04	13.33%	25	62.5%
Naturalize the violence of the husband against the wife	12	40%	05	12.5%

Figure (4.21a).Male's and Female's View to Women's Silence on Men's Violence



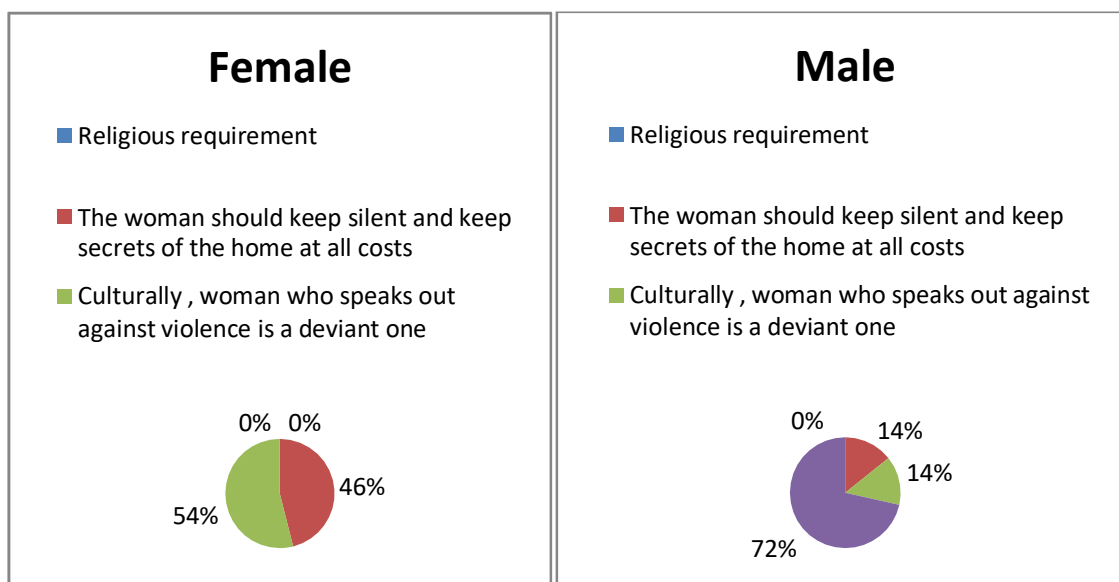
The questionnaire's results demonstrate that (62.50% n: 25) of female participants believe that they should keep silent because their reaction against violence is evaluated as a kind of deviation and rebellion. Few number of female participants who represent (12.5%, n: 05) go with the idea that the husband has the right to practice violence and there should be no reaction from the woman. Whereas, 46.66% of male participants maintain that ideal woman must keep silent and obedient to the husband. In addition, 40% of male participants agree that violence is normal and natural behavior from the husband against the wife. Only (13.33%, n:

04) stated that Beni Weragh traditions expect from women to keep silent on the question of male violence. None of the female and male participants indicates that women should keep silent on husband violence because it is religious requirement.

Table (4.21b).Male's and Female's View to Women's Silence on Men's Violence

Response	Male	%	Female	%
Religious requirement	0	0%	00	0%
The woman should keep silent and keep secrets of the home at all costs	01	14.28%	03	42.85%
Culturally , woman who speaks out against violence is a deviant one	01	14.71%	04	57.14%
Naturalize the violence of the husband against the wife	05	71.42%	00	0%

Figure (4.21b).Male's and Female's View to Women's Silence on Men's Violence



The results of the interview illustrate that women are oppressed to the extent that they cannot react or speak out against violence. The ideology of silence made women weaker, oppressed, and deprived from basic things. The majority of male interviewees (71.42%) view male authority over women as something natural and violence against women is an acceptable action. They justify that men cannot control the anger and sexual urges. They emphasize that violence against women is based on the claim that society legitimates violence against women from the past centuries. While, most female interviewees (57.14%) stated that they suffer from husband's violence everyday but they cannot speak up or react because they are socialized to keep silent and obedient to their husbands. As a result, they suffer silently in order to preserve their marriage and protect their children.

In the same time they are dreaming to increase their agency and mobility to change their situation to combating violence. Consequently, most women in Beni Weragh are victims of patriarchal ideology of silence. They should act to ask for gender equality and combat to end violence against them.

- Participant: *We were taught to keep silent because the good women should look after their partner, feed him, clean his house, bear his the children, look after his needs and keep him happy. We were socialized if we keep silent the abuse goes away. I never think to speak up against violence from the husband because I won't be able to succeed. I'm insecure about my potential. Also, I prefer to suffer in silence in order to protect my marriage and family. Being single or divorced woman is worse than being in dead marriage* (Female interviewee, unemployed, 55yrs).

The findings of the questionnaire and interview reflect how much ideology of silence is deeply embedded in Beni Weragh community. Women are suffering in silence from male violence. Women are socialized to be obedient and dependent to the man at all costs. In fact, patriarchy and gender ideology create male supremacy and women's subjection.

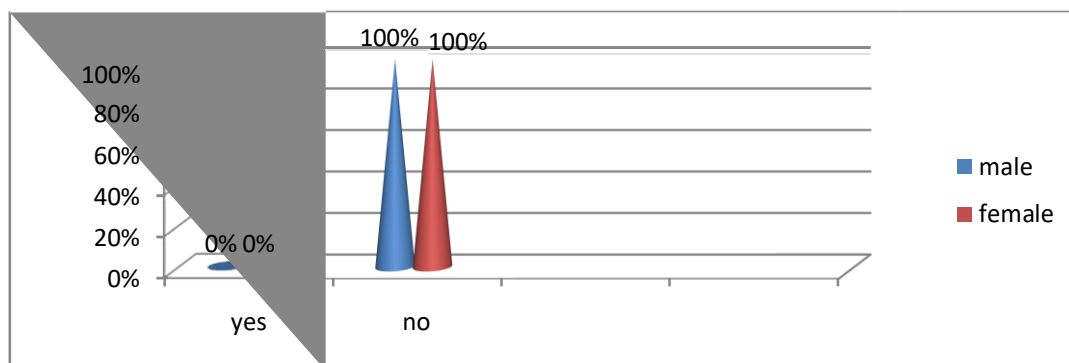
Q22: Does the woman in Beni Weragh community have access to inheritance?

The aim here is to identify the participants' opinions and views about women's access to inheritance in Beni Weragh community.

Table (4.22a). Male's and female's Perception about Women's Access to Inheritance

Response	Male	%	Female	%
Yes	00	0%	00	0%
No	30	100%	40	100%

Figure (4.22a). Male and Female's Perception about Women's Access to Inheritance

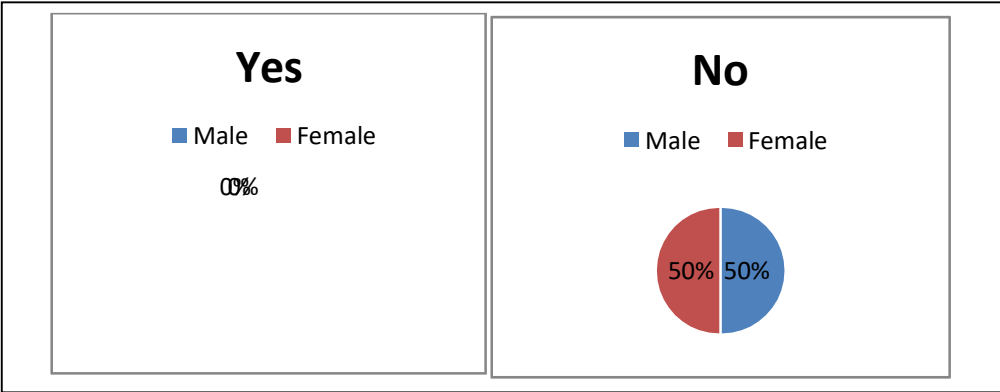


The findings of the questionnaire show that all the female participants who represent (100%, n: 40) and male participants who represent (100%, n:30) declared that women have not access to inheritance in Beni Weragh community. What can be summarized from the results is that women have been completely excluded as wives, daughters, and sisters from the process of inheritance. It is clear that Beni Weragh community allows only males to own property and inherit.

Table (4.22b). Male’s and Female’s Perception about Women’s Access to Inheritance

Response	Male	%	Female	%
Yes	00	0%	00	0%
No	07	100%	07	100%

Figure (4.22b). Male’s and Female’s Perception about Women’s Access to Inheritance



In the interview analysis, figure (4.23b) displays that all the participants who represent 100% declared that women do not have the right to inherit properties. The interpretation of data reveals that women appear to be excluded and marginalized in the matter of inheritance because all the interviewees express the denial of women’s right to inherit material homes and properties among the Beni Weragh community.

Female participant 1: *I am female and not male I am not allowed to inherit.*

Male participant 3: *No, No, the woman has not the right.*

Male participant 6: *It is only the male who has the right to inherit in Beni Weragh community.*

Findings of the questionnaire and the interview implied that gendered discourse naturalizes women’s exclusion from inheritance. Beni Weragh women still struggle to have access to inheritance. The patriarchal inheritance denies the woman in general to have access to land or

any kind of property. Women do not have the right to inherit properties in any case, whether from her family or from the death of her husband or increase of divorce.

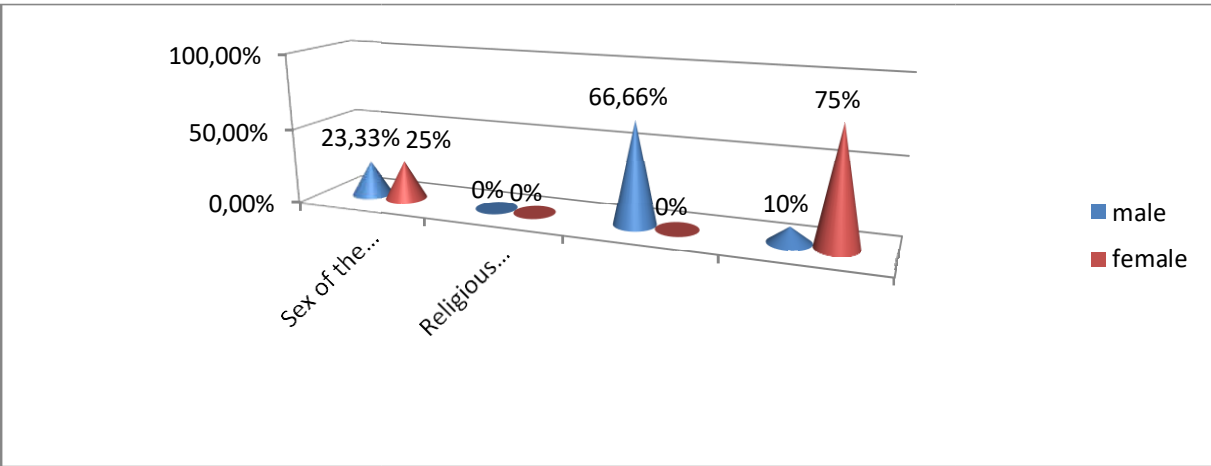
Q23: Why are women deprived from having access to inheritance?

This question aims to offer an understanding about the reason that deprives and excludes the woman to inherit in Beni Weragh community.

Table (4.23a).Male’s and Female’s Perception about Women’s Exclusion from Inheritance

Response	Male	%	female	%
Sex of the woman	07	23.33%	10	25%
Religious requirement	00	00%	00	00%
Woman ‘s refusal to have access to inheritance	20	66.66%	00	00%
The patriarchal traditions give priority to man	03	10%	30	75%

Figure (4.23a).Male’s and female’s perception about Women’s exclusion from Inheritance



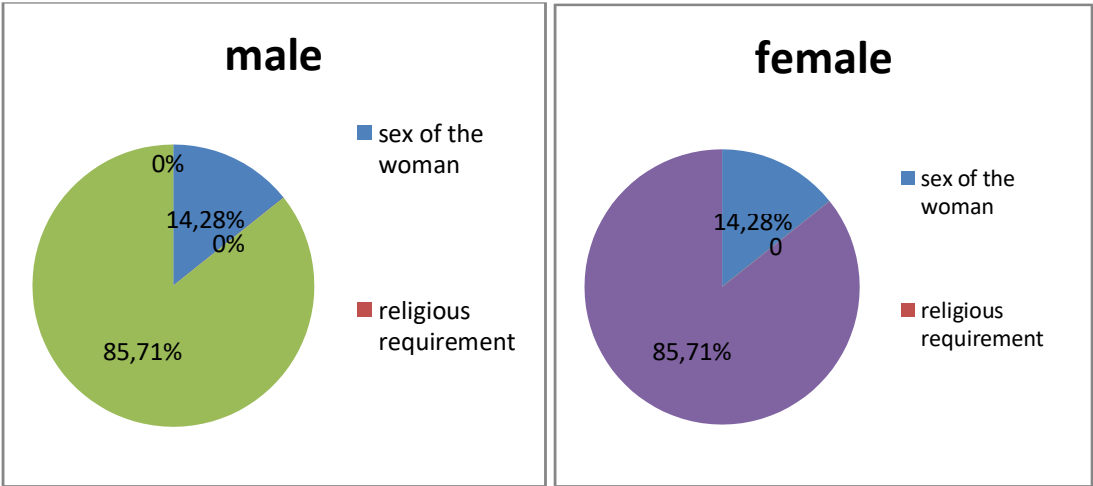
This question is raised to discuss the fact that women in Beni Weragh still struggle to have access to inheritance. The findings of the questionnaire reveal that women have lost their right of inheritance because of their unfamiliarity to their rights and their acceptance to their secondary positions. The great majority of male participants (66.66%, n: 25) claimed that women refuse to have access to her right of inheritance willingly. Only three males (10%) blamed the patriarchal tradition which denies the woman to obtain her property. However, larger number of female participants accused the community of Beni Weragh for this exclusion from inheritance. In addition, (25% n: 10) female participants believe that their exclusion from inheritance is due to their sex as women. None of female participants respond

that their deprivation of inheritance is their own choice or by their will but they are forced to abandon their right of inheritance.

Table (4.23b).Male’s and Female’s Perception about Women’s Exclusion from Inheritance

Response	Male	%	Female	%
Sex of the woman	01	14.28%	01	14.28%
Religious requirement	00	0%	00	0%
Woman’s refusal to have access to inheritance	06	85.71%	00	0%
The patriarchal traditions give priority to men	0	0%	06	85.71%

Figure(4.23b).Male’s and Female’s Perception about Women’s Exclusion from Inheritance



The interview results show that (85.71%) male interviewees declared that woman refuses to get her right of inheritance willingly without any social pressure. However , most female interviewees (85.71%) and one male interviewee declared that women dispossessed by Beni Weragh customs which do not regard woman as a human being and should have equal rightssimilar to males. They explained that when the father dies his property is either inherited byhis adult’s sons or if his children are minors, it is repossessed by his family (the males). The woman has been completely excluded as a member and as a wife, a daughter or a sister from the process. Female interviewees declared that many women refuse to get heritage because of their belief to the myth and the fear that they will face problems and bad things in their lives.

The findings of the interview and the questionnaire reveal that women’s exclusion from inheritance is resulting from the patriarchal culture and practices to force the woman to abandon her right of inheritance shares. Women fear that their families will break off, expect of the violence and the strong belief to the myth that if a woman gets her inheritance share,

something bad will happen and causes pain danger or other unwelcome consequence in her life. The participants maintained that Beni Weragh community shows support to women who abandon their inheritance to men (husband, brother, sons). They stated that the patriarchal traditions in Beni Weragh community give priority to men because they believe that men can work with their fathers to develop agricultural business or substantial enterprises. Men contribute to increasing capital; expand business, and purchase land and real estates. While, women cannot get her right of heritage because woman is going to get married .Thus, the patriarchal families deprive the woman to have access to credit, ownership property and inheritance. They are frightened about their properties to be in the hands of another family (the husband of the woman).

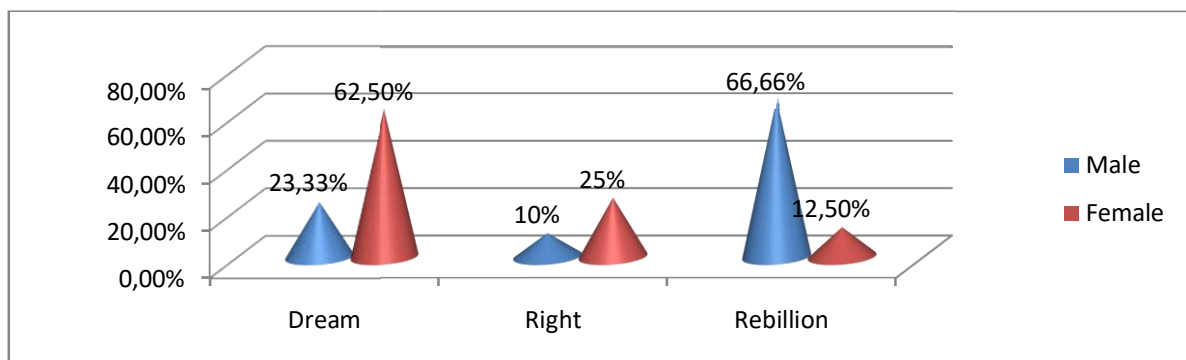
Q24: Do you think women's empowerment and gender equality is....?.

The objective behind this question is to gather opinions about women's empowerment and gender equality from males and females participants in Beni Weragh community.

Table (4.24a). Male's and Female's Opinions about Women's Empowerment and Gender Equality

Response	Male	%	female	%
Dream	07	23.33%	25	62.5%
Right	03	10%	10	25%
Rebellion	20	66.66%	05	12.5%

Figure (4.24a). Male's and Female's Opinions about Women's Empowerment and Gender Equality



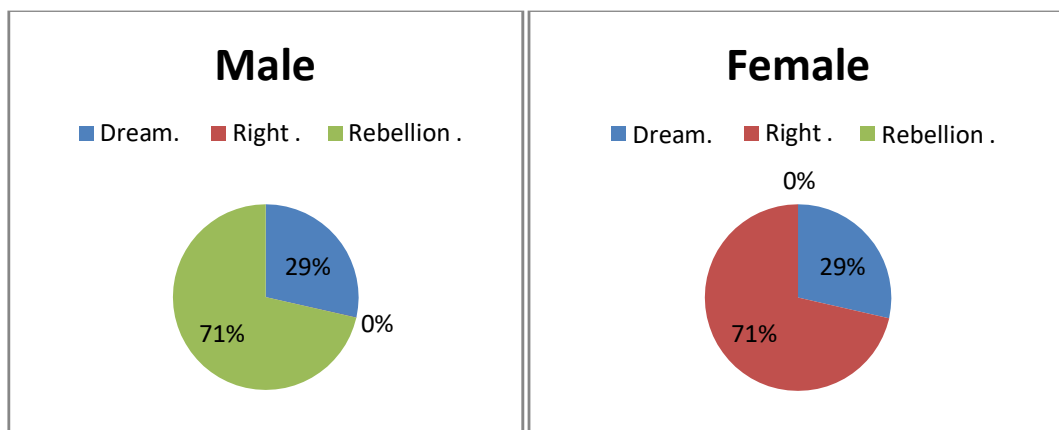
The above information of the questionnaire's data in figure (4.25a) demonstrates that most male participants by 66.66% indicate that women's empowerment and gender equality is rebellion. Seven male participants view the women's empowerment is just a dream. Only three male participants by 10% agree that women's empowerment and gender equality is a

human right, particularly women’s right. On the other hand (62.5%,n: 25) female participants indicate that women’s empowerment is dream that cannot be reached. Because of many obstacles, women live in the male dominated society. Also, five female respondents by 12.5% consider it as a rebellion against the cultural and social norms of Beni Weragh community. Only (25% n: 10) argued that women has the right to struggle so as to overcome gender inequality.

Table (4.24b).Male’s and Female’s Opinions about Women’s Empowerment and Gender Equality

Response	Male	%	Female	%
Dream	02	28.57%	02	28.57%
Right	00	0%	05	71.42%
Rebellion	05	71.42%	00	0%

Figure (4.24b).Male’s and Female’s Opinions about Women’s Empowerment and Gender Equality



Male interviewees consider women’s empowerment as a kind of awareness to create rebellion against the cultural and social norms consequently women become powerful, free, and gain voice to establish public presence. Thus, men are afraid to lose their powerful status and control over women. Further, two male interviewees stated that women’s empowerment is a dream. Women will never reach because they think that women have not that strong will to change.

- Participant 5 declared: *Women must believe that it is time to empower themselves and struggle against discrimination. Women should be aware of their rights in order to defend their dream of gender equality. On the other hand men should understand that*

women's empowerment is giving gender equality rights to everyone not removing the right of one gender to empower others. If men share the power with women, all gender issues will be solved. As a result, men should support women's empowerment in Beni Weragh community.

The findings of the interview and the questionnaire represent that gender-based discrimination and gender disparity are apparent. The roots of violence are intrinsic in the negative cultural attitudes, practices, and economic dependence to the husband inadequate access to education and health services. These factors create barriers in the form of discrimination insecurity and disempowerment. Thus, gender equality and women's empowerment become compulsory. Clearly, most of male participants express their refuse to women's empowerment. From ancient time, men have always been powerful and had the ultimate authority over material resources and members of the family combined with their strong belief that woman is gift to her husband and should be pleased. Therefore, the males are scared that women's empowerment would enslave them.

Interpretation of Findings

This section deals with the interpretation of the main results in relation to the literature review of previous works on language and gender. It interprets the main findings collected from the two research tools (i.e. male and female questionnaire and interview).It adopts Fairclough's Critical Discourse Analysis to analyze the data obtained from the interviews and the questionnaire with participants. The analysis of data was treated along Fairclough's Three-dimensional conception of discourse (1989) in analyzing both males and females discursive difference and gendered discourses about Algerian women's inheritance in Beni Weragh community. Hence, this section aims to address the four hypothesis of the current research work. The results reached from the analysis of the data gathered demonstrate that there is a significant correlation between the findings.

The first section entitled "Participants' Profiles", presents detailed description about demographic characteristics of the participants, covering their gender, age, educational qualification, current professional position, their religious affiliations and marital status. The results illustrated that significant gender differences exist between males and females in Beni Weragh community. The vast majority of male participants have professional positions. It was clear that in Beni Weragh community, men are encouraged to study and develop their educational level because the vast majority of male participants have university degree in

comparison to female participants. This is due to the fact that the woman is socialized to stay at home and learn cleaning the house, cooking, laundering clothes. The data also indicate that Beni Weragh is male-dominated community.

Section two, entitled "Males and Females Discursive Difference in Beni Weragh community" involves the participants' perceptions, views and opinions towards male–female discursive difference and their impact. Firstly, the analysis of data points out that gender differences in terms of language are related to other guiding principles which are biological or social difference. More interestingly, the linguistic characteristics become either feminine or masculine because of its traditional use of thought out the years. It has again been used in particular way due to the position and power of both sexes in Beni Weragh community.

Based on the first hypothesis which stipulates that the main features of the discursive difference in the gendered style of communication in Beni Weragh is constructed through what is suitable to men's and women's language such as, the use of hedges, tag questions, minimal response, overlaps, the use of swear words, dominance, women talk more than men, etc. The data clarifies how gender is spoken. How gender is talked and how do people create and perform gender with language. Research describes the gendered ways of speaking and how the difference between men and women language is interpreted. What is clear, women always display more cooperative style of conversational interactions such as including direct language and the use of tag questions. Most female participants use the tag questions as a way to gain support and confirmation to their speech. However, the majority of male participants claimed that women's use of tag question is a sign of uncertainty.

The frequent use of tag questions and hedges in women's speech is often interpreted as uncertainty, weakness and confirmation-seeking. Fishman (1980) reports that women ask questions of any kind those women in these conversation use hedging five times more frequently than the men. She explains that the use of hedges to facilitate conversation because after all men have super hand in any conversation. In her article *Conversation Insecurity*, Pamela, Fishman advocates another interpretation of those linguistic features (Fishman, 1980, pp. 225-256). In this case of question and tag questions, she argues that an interrogative help sustain a back forth in a conversation, this contribute to a cooperative style (Fishman; 1990, p. 255). The use of tag questions and hedges present a compensation for men's failure to cooperate in conversation. In Beni Weragh community, men always seek to achieve the upper hand to prevent others from dominating while women talking are way to

seek support and confirmation. These features fail to reflect the true nature of women's speech. They are nonetheless a representation of cultural stereotypes based on patriarchal existing ideologies and stereotypes of women's speech in collaborative mind.

According to Coates (1984) both men and women use the tag questions. Women use more affective tag while men prefer modal ones. Women use hedges to express powerlessness, uncertainty or insecurity and willingness to express her opinion or avoid making explicit statement. Whereas, male speakers use hedging devices must frequently for every concrete functions. They usually want to keep the floor for them to strengthen the uttered positions and led discussion. However, it should be added that gender differences in the frequency usage of tag questions depend on the context of conversation, the situational context and role participants.

In addition, the findings have been empirically proven to be that women use more minimal response than men in Beni Weragh community. The use of minimal response by women is another difference in communication style between men and women is obviously differences dependent on gender stereotypes. Coates (1988) also discusses differences in minimal responses between men and women agree that women make greater use of minimal response to indicate support for the speaker and that is a way of listening is highly valued by women. Further, men use minimal response , but in different force , which is called delayed minimal response and their functions to signal lack of understanding or lack of interest in what current speaker is saying .

Coates (2004) says that these differences in minimal response occur because women tend to speak and hear a language of connection and intimacy. Whereas, men speak and hear a language of status and independence. Women's use to hedges, tag questions, minimal response, their silence after interruption and overlaps. All these features reflect that women use indirect language. It is obvious that all males participants believe that women use indirect language. While, all females participants believe that direct language is feature of men speech. This justified the imbalance power which is also represented in women and men's speech. According to Lakoff(1975), women are obliged to exhibit qualities of weakness and subordinate towards men. In her view, male's dominance is the cause of their superiority in society and women's subordinate to men. She further observes that women use of language which contain specific linguistic features that indicates uncertainty and lack of authority.

Many aspect of women's language revolves around talking on the subordinate roles in our society. How we speak about each other is just important in linguistic analysis as how each gender speaks, because it is socially controlled. The notion of discourse refers to view of language which regards it primarily as a social practice. Language both constitutes and is constituted by society (Fairclough, 1992). Fairclough argues that language is linked to social realities and brings about social change. He states that government involves manipulation and use of language in significant ways, and is particularly concerned with the linkage between discourse, ideology and power relations within society. As Fairclough (1992) points out the importance of discourse lies in the fact that it contributes to the construction of social identities to the structures of social identities to the structures of social relationship as well as to the creation of system knowledge and belief. It has been pointed out that personal discourse is shaped by society and social roles are learned in childhood.

Based on the second hypothesis which states that the patriarchal ideologies, the socialization and the socio-cultural structure of Beni Weragh community are the main sources behind the discursive differences of men's and women's in Beni Weragh. The findings disclose how power is exercised in women and men speech. Who dominates the speech? Linguistically, the difference between men and women is triggered by inequitable power relations between two sexes in Beni Weragh community. The way men and women dominate the speech reflects their social reality as oppressed group or powerful group in the community. The results illustrate how male dominance is enacted through discourse.

In other words, the findings disclose that men (husbands) use certain strategies to achieve dominance in talk either through the use of interruption to violate women turn in talk or the use of silence to express their inattention to women's speech. While, women show support and cooperation to male's speech and keep silent without interrupting them in order to keep the conversation going. The majority of female participants are interrupted by their husbands in mixed conversations. Male participants stated that their wives are cooperative i.e. women show support and develop their partners' ideas and speech. Women were believed to interrupt less than the man because men are used to dominate the conversation whereas women are considered as cooperative speaker in Beni Weragh community.

This stereotype has been supported by Beni Weragh community. Illustrating how "*women are concerned not to violate the man's turn but to wait until he has finished*" (Coates, 1986, p. 160). By violating the speaker turn in this way, there is the effect that after overlap and

especially after interruptions (according to Zimmerman and West's data .are produced by men in mixed –sex conversation, the speaker who falls silent is usually a woman (Ibid, 1986, p.100).As Salled (1983) who argues that no response, or silence is used by men as part of male dominance and patriarchy. It is method used by males to achieve control in mixed and all male conversation. Silence cannot be interpreted as having one meaning depending on circumstances who is speaking, who they are in what social context. Silence can be interpreted as both powerful and powerless. In Beni Weragh community , when a man does not cooperate in talk with his partner, then his lack of talk, his silence reflects his power choose whether or not participate in talk. When a woman falls silent after being of non – cooperative moves described their silence as sign of powerlessness.

The third hypothesis suggests that disempowering gendered discourses maintain gender differences and even social inequalities. They are used to construct and reproduce the social imbalance between men and women in Beni Weragh community which are invested in reinforcing patriarchy. Findings give some more indication of detailed explanation of the ways in which social roles and relationship between men and women contribute to difference in language use. The speech is shown in the way that describes binary gender. Women are often stereotyped as weak, submissive , subordinate and passive. Men consistently swear more don't talk about emotions, talk about sport and talk about women and machine the same. The news of women as abnormal and inferior in their speech style fathom one of the aspects of inequalities and male dominance in Beni Weragh community. There are many stereotypes are linked to women's speech as a talkative and gossip. The majority of participants consider woman as talkative human being. The cultural belief is deeply rooted in Beni Weragh community. Consequently, men and women are member of culture they learn suitable ways of speaking and large set of gendered meanings.

Furthermore, nearly all the participants declared that men use more vulgar words because Beni Weragh culture encourages men. In contrast, women are socialized to be polite, passive, and submissive to the husband. According to research on gender and swearing indicate that it is widely believed that men swear more than women. This is due to gender inequalities of powerful difference that is reinforced by patriarchy. We can say women's gender is socially and culturally determined. Ling (2007, p.93) claimed that women seem to strive towards using the standard variety." This implies that women tend to use milder and few swear words than men. According to Van Dijk, there are several ways in which dominant group may

control others group. These forms of power could be forced , persuasive , alleged , hegemony , controlling the context , the access people have to certain discourse ,and the character of the structures used . Discourse is considered to be a tool that has the power to influence people without them being completely aware of its potential consequences. Therefore, the abuse of power represents an ethical problem because it may violate the human or social rights of a person or group (Van dijk, 1987b).

There is one explanation to the difference in content men and women's speech. According to kramer(1975) who suggested that women are undervalued female contribution to conversations are overestimated because they are held to have go on relative to what femalespeaker are held to deserve. Preisler (1986) similarly argued that evaluation of women's speech is a function of undervaluation of social roles most fulfilled by women.

Section three entitled "Gendered discourses and the Issue of Women's Inheritance in Beni Weragh community", presents the gendered ways of speaking about inheritance. It describes how gendered discourses reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community. Particularly, the present section treats the fourth research hypothesis which proposes that gendered discourse about woman's inheritance in Beni Weragh community uses linguistic forms and discursive expressions that naturalizes unequal access to inheritance between the two sexes .The linguistic characteristics of sexist discourse about inheritance reinforce and perpetuate women's exclusion from inheritance. The data uncover that gendered discourse naturalizes the women's exclusion from inheritance. Most of the respondents agree naturally that women do not have access to inheritance in Beni Weragh community. Essentially, discourse about inheritance expresses gender inequality in which men have dominant power and control over various spheres of life whereas women are considered as an object as a piece of property owned by men. Consequently, the linguistic characteristics of gendered discourse about inheritance serve to prevent women from realizing their right to inherit. As it causes women 'inability to own land and property independently from men. Foucauldian discourse analysis explains that discourse is interwoven with power and knowledge to constitute the oppression of those "other" in our society, serving to marginalize, silence and oppression.

The way of en-gendering discourse about women's inheritance further incorporates gender norms that result in differential power between men and women particularly in access to and control of the property. Hence, the denial of women's right to inherit marital homes and

properties among Beni Weragh community is also another factor of women's disempowerment that makes women totally dependent on marriage and other relationships with men in order to get access to means of life . Findings implied that Beni Weragh women still struggle to have access to inheritance. The patriarchal inheritance denies the woman in general to have access to land or any kind of property. The findings illustrate that women have lost their right of inheritance because of unfamiliarity to their rights and acceptance to the secondary positions .In Beni Weragh community, women do not have the right to inherit properties in any case, whether from her family or from the death of her husband or increase of divorce. All properties brought during the time of marriage remains the exclusive property of men. This is due to social belief that daughters belong to someone else.

The widespread exclusion of women exists in developing countries from owning or controlling property and inheritance. Men continue to have easier access to property and credit than women. Most practices of property ownership and inheritance are not based on customs and laws but on perception of people or what is right or proper. In the same context, gender biased policies customary law, traditions, social norms, and attitudes causes women's inability to own housing land and property independently from a man, all serve to prevent women from realizing their rights to inherit. Gray and Gullivier whose studies are based on patriarchal inheritance system which is governed by patriarchal principles that deny widows and women in general , access to inherit land and own property following the passing on the husband . This is because customary law plays a major role in investigating unequal distribution of assets and property especially to women and widows in particular. Family household are mainly headed by male heirs who pass their inheritance to their elder sons and so on. African customary laws have been seen as a problem for the role they play in creating and perpetuating unequal distribution of advantage and disadvantage within societies (While head and Tsikata, 2003; Moore, 1986).

Male authority over women's behaviour is considered normal and where violence against women was widely seen to be acceptable. In Beni Weragh, women suffer from several of violence at the hands of husbands. Female participants of study maintain there is difficult to have access to their choices and rights because of the violent behaviour of the husband. In the patriarchal culture, women are socialized to accept any form of violence committed to them as natural consequence to their mistake .In most cases of violence against women particularly domestic violence remains silent. A large number of female participants believe that they

should be silent in order to protect their marriage and reputation of both family and husband. To remain silent has negative impact on the victim, since she suffers the brunt of violence alone which is harmful and degrading. Further, to keep silent leads the husband to be encouraged to his violent behaviour. We can see how the ideology of silence and patriarchy generate the male supremacy and women's subjection. Female participants believe that the ideal woman must keep silent and obedient to the husband.

The current research on the topic has shown that more men hold patriarchal beliefs (eg: sexism, negative attitudes towards women in egalitarian expectations of men and women in society and the family. The more they justify injustice and their dominance over women and their greater tendency to believe that the woman is blame for their husband's oppression against her. Moreover, such men tend to perceive wife – beating as personal issue that should be kept within the family, and oppose any involvement of bodies outside of family in the relationship between violent husband and battered wives. Of course such involvement needed to empower battered women and punish violent husband. In this context , Hooks (2000:ix) also states that males as a group have and do benefit the most from patriarchy , from the assumption that they are superior to females and should rule over us (women) . However, she adds that those benefits have come with a price. In return for all the goodies men receive from patriarchy, they are required to dominate women, to exploit and oppress us (women), using violence if they must to keep patriarchy in act.

Findings bring out that women's economic dependence to the husband limit their empowerment and their ability to make choices. The women's opportunities to reach economic independence is very limited because the traditional structure of Beni Weragh deprives women from employment and having access to credit , property ownership and inheritance . In fact, financial independence gives women more respect in society. For a woman being financially independent is very essential. It enhances one's reputation budget more freedom and independence in society. Women feel self –empowered and better it helps them to enforce their economic and social status.

Based on the above discussion,the vital role of gendered discourse is to reproduce the social status and power asymmetries in favour of men which are caused by the influence of the patriarchal ideologies and discriminatory customs in Beni Weragh. Consequently, the study represents that gender-based discrimination and gender disparity are apparent. The roots of violence, including negative cultural attitudes and practices, economic dependence to the

husband inadequate access to education, health services create barriers and disempower women's status. Thus, gender equality and women's empowerment become compulsory in Beni Weragh community. Empowerment has been interpreted variously as the extent to which women have the freedom to participate in domains that are private or public make decisions that influence their life and that of their family and the degree to which can control economic, social or political recourses. It has been commonly measured using and decision making power in household (Kishor and Subaiya, 2008 Bloon et al, 2001). Mason and Smith 2000, Gavindasemy and Malhotra 1996; Jetteeb hoy, 1991).

Analysis of the Discursive Perspective about Women's Inheritance using Fairclough's Approach

The current study is designed to analyze how discourse about inheritance reinforces gender stereotypes. The major focus is to examine the way discourse and specific words are invested to reinforce and perpetuate women's deprivation of inheritance. This work deals with the sexist language that subtly reproduces the social asymmetries of status and power in favor of men in matters of inheritance which are caused by patriarchal ideologies and discriminatory customs. To do so, we adopt Fairclough's approach which focuses on the signifiers that make up the text as the linguistic selections. The aim is also to identify through analysis the particular linguistic, semiotics and inter-discursive features of texts which are part of processes of social change, in ways that facilitate the productive integration of textual analysis into multidisciplinary research on change. It emphasises the social condition of producing and interpreting the text in relation to three levels of social organization (Fairclough, 1989); (a) the social context in which text is issued. (b) The social institutions and (c) the society at large.

Furthermore, Fairclough's approach is so useful because it provides multiple points of analytic entry. It is the interconnection that permits the analysts to describe, interpret, and explain. It enables the analysts to work with different types of analysis simultaneously rather sequentially.

Exclusion and Disguising Identity

Interviewer: Does the woman in Beni Weragh have access to inheritance?

Halima says: "*No, she must not inherit*"

Omar says, *“No, No , The woman has not the right .”*

Djilali says, *“ It is only the male who has the right to inherit in Beni Weragh community”*.

Interpretation of discourse reveals that women appear to be excluded and marginalized in the matter of inheritance because most of the interviewees express the denial of women's right to inherit material homes and properties among the Beni Weragh community. In the Beni Weragh community, women do not have the right to inherit properties in any case, whether from her family or the death of her husband. In Beni Weragh, all properties brought during the time of marriage remains the exclusive property of men. This is due to the social belief that daughters belong to someone else. Halima considers women's inheritance as prohibition she said, *“she must not inherit”*.

Males interviewee Omar and Djilali believe that woman has not the right to inherit and claimed women's inability to gain and control the property. It is important to note that the concept of discourse in this usage is not purely a 'linguistic 'concept. It is about language and practice. The denial of rights based on gender excluded most women from property ownership and inheritance. Women's exclusion from inheritance is a way to disguise their identity in general and to discourage interrogation of their actions. Women are considered as inferior, powerless or undesirable social actors in the Beni Weragh community. As Fairclough (1982a:43 cited in VanLeeuwen, 2008:135) states, *“ Discourse is a place where relations of power are exercised and enacted.”*

Differentiation and Classification

Interviewer: why does the woman in Beni Weragh have no access to inheritance?

Halima says, “I'm female not male. I am not allowed to inherit.”

Mouhamed says, “She is female, she must not inherit.”

Zahra says, *“From childhood, our parents taught us that it is the male, not the female who must inherit because she is going to get married and belongs to another family.”*

Gendered discourses differentiate between males and females in the matter of inheritance as two different and separated classes within the same community. The sexist discourse about inheritance eliminates women equality with men and empowers all forms of segregation between males and females. How gender is talked about and how people create and perform

binary gender with language. Halima believes that she cannot inherit within Beni Weragh community because she is female. Mouhamed claims that a woman is prohibited from inheritance because of being a female. How we speak about each other is also as important in the linguistic analysis as to how each gender speaks, because it is socially controlled.

Therefore, we must understand that femininity and masculinity are not innate but are based upon social and cultural conditions. Femininity and masculinity or one's gender identity (Burke, Stets and Pirog-Good 1988; Spence 1985) refers to the degree to which persons see themselves as masculine or feminine given too much interest to what it means to be a man or woman in society. Femininity and masculinity are rooted in the social (one's gender rather than the biological (one's sex)). Societal members decide what being male or female means. (e.g.: dominant or passive, brave or emotional).

This illustrates that women (Halima and Zohra) have been completely excluded as wife, daughter or sister from the process of inheritance because of being a female and not a male. It is clear that the Beni Weragh community allows male children (Mouhamed) to inherit and excludes female who are expected to get married. It is due to the social belief that the daughter belongs to someone else. Thus, the patriarchal families deprive the woman to have access to credit, ownership property and inheritance. They are frightened about their properties being in the hands of another family (the husband of the woman). Fairclough defines discourse as "the representation of the world (Fairclough, 2003:124)". It involves the representation of processes, relations and structures of the material worlds, the 'mental world' of thought, feelings, beliefs, and the social world.

Dehumanization and Objectification

Interviewer: Why is the woman in Beni Weragh excluded from her right to inheritance?

Karim says, «**From childhood**, I have already heard this sentence, the woman is **a piece of property owned by men**. She must not inherit, she must be **obedient** and **submissive to her parents and her husband**. »

The interpretation of the findings demonstrates that women are excluded from inheritance because Beni Weragh customs do not regard the woman as a human being and should have equal rights similar to males. As Fairclough (1992) points out the importance of discourse lies in the fact that it contributes to the construction of social identities to the structures of social

relations as well as to the creation of system knowledge and belief. It has been pointed out that personal discourse is shaped by society and social roles are learned in childhood.

At an early age, Karim does not only learn the difference between the two sexes but he also constructs the social and cultural differences between women and men in the Beni Weragh community. Karim realizes that the woman is property owned by him as a man and he is encouraged to control, oppress, and dominate that property. More importantly, Karim identifies that the woman should be obedient, submissive to him and in his mind inheritance is devoted only to male children. We understand that the patriarchal culture of Beni Weragh depicts gender inequality in which men have dominant power over various spheres of activities whereas it represents women as the object as a piece of property owned by men. It is due to socialization which is fundamental social learning which occurs in childhood. Socialization is understood as the people acquire those behaviours essential for effective participation in society. The individual and society are mutually dependent on socialization essential for culture and the perception of society (Hudges et al, 2002).

Interpretation of discourse revealed that girls are expected to be obedient, quiet, and submissive, to respect their parents and to be good housewives in the future. Discursive practices may have ideological effects that is, they can help produce and reproduce unequal power relations between (for instances) social classes, women and men, and ethnic /cultural majorities and minorities through the ways in which they represent things and the position of people” (Fairclough and Wodak, 1997,p:258). The woman is a piece of property owned by men which means that this social situation forced women to stay under the control of men. In this way, to keep women under men’s control, patriarchy operates some social customs, traditions and social roles by socialization process. To preserve male supremacy, patriarchy created “masculine “and “feminine” characteristics, private, public realms by gendered socialization process.

Activation and Passivation

Interviewer :Why does the woman in Beni Weragh have not access to inheritance?

Miloud says, “Male deserves to own property and inherits because he is **the breadwinner** whereas female must not inherit because she is going to get married. She does not need inheritance because she is just **a housewife.** “

The same message is repeatedly argued by Miloud that men continue to have easier access to property and credit than women. The patriarchal societies are characterized by gender discrimination in the form of either total deprivation or partial deprivation. Most practices of property ownership and inheritance are not based on customs and law but on perceptions of people or what is right or proper. Miloud claims that man deserves to inherit property because he has a responsibility as the breadwinner of the family. The patriarchal inheritance denies women in general to have access to land or property because women as a separate class society are marginalized and subjected to maintain male dominance in the community of Beni Weragh.

The patriarchal traditions of the Beni Weragh community give priority to men because they believe that men are active; they can work with their fathers to develop agricultural business or substantial enterprises. The marginalization of women from traditional inheritance such as land ownership is due to a simplification and generalization of male gender roles as being the breadwinner of the household and doing manual/outside labour (to name only a couple), and female gender roles include being the homemaker and caretaker of the children and family. The dominant view that the reproduction and natural functions of women are childbearing and childrearing have been linked with the domestic as separate from the outside world. Consequently, men are stereotyped as being the economic head of the household, or the breadwinner. Men also believe that this is their role alone, they insist that their partners (women) must not inherit property to keep them financially dependent to the husband.

Gender is a common term that generally refers to the socially constructed roles, behaviour, activities and sexes i.e. men and women are having different roles and some major responsibility which they have to fulfil. Physically a female role is to look after the house, children, family, and relatives and on the other hand struggle for caring well, all these things made our women weaker and deprived of basic things. The cultural ideology devalues women, their roles and what they produce. This raises the question of the repression of woman because the patriarchal community of Beni Weragh sees a woman as passive, absent, and marginal. It appears that cultural and social norms at all levels contribute to the exclusion of women as property owners.

Disempowerment through the Ideology of Silence

Interviewer said, "Why do not women ask for their share in inherited property?"

Amina said, "If I get my inheritance share, something bad will happen and cause pain, danger, unwelcome consequences in my life. We were taught to keep silent and never think to ask for inheritance."

Fatima said, "I prefer to keep silent and do not ask for my share in inheritance because my family will refuse because in our tradition the woman who asks for inheritance is recognized as deviant and rebellious one."

Djamila said, "I cannot speak and ask for inheritance because my brother will beat me. After all, he believes that he is the man and he is the only one who deserves the inheritance. I should keep silent to avoid the violence."

In the same context, gender-biased policies customary law, traditions, social norms, and attitudes cause women's inability to own housing land and property independently from a man, all serve to prevent women from realizing their rights to inherit.

The Findings implied that Beni Weragh women still keep silent and do not ask to have access to the inheritance. Fatima thinks that she must keep silent and not to be outspoken concerning the matter of her share in inherited property because she is afraid of her family's reaction. Besides, Fatima is scared of being stigmatized and marginalized by the panoptic community as a deviant and rebellious woman. Fatima has been silenced by the fear of what would happen and how she is perceived by the Beni Weragh community. Djamila prefers to keep silent to prevent the violence of her brother. Djamila's fear of abuse reinforces her silence and forces her to abandon her right. The worst of all, Amina believes in Beni Weragh myth that if she gets her inheritance to share something bad will happen. She keeps silent and refuses to get her inheritance share to avoid unwelcome consequences. In other words, women's exclusion from inheritance is resulting from the patriarchal culture and practices to force the woman to abandon her right to inheritance shares. Women's fear that their families will break off, expect of the violence and the strong belief in the myth that if a woman gets her inheritance share, something bad will happen and causes pain, danger or other unwelcome consequence in her life.

All these features lead to the ideology of silence that prevents women's empowerment. The ideology of silence is deeply embedded in Beni Weragh community. Fairclough (1989) argues the ideologies are embedded in language, our commonest form of social behaviours. In making the distinction between "the exercise of power through coercion and that through the manufacture of consent and acquiescence" (4). Fairclough recognizes that power is not just a matter of language, it is an ideology that is the main way consent and acquiescence is manufactured.

More precisely, their silence is not only about refraining from the actual speech, but also about enduring the pain of disappointment and degradation. The women have lost their right of inheritance because of unfamiliarity with their rights and acceptance of their secondary positions. Women have to allow themselves a chance to self-respect and self-transformation from voiceless object to speaking subject. The terrible consequence of remaining voiceless resulted in the dehumanization of women and the setting up of silence of the oppressed.

More importantly, women within Beni Weragh traditions are suffering in silence because they are socialized to be obedient and dependent to males. Patriarchy and gender ideology create male supremacy and women's subjection. The questions that arise within this framework, are to do with how some discourses maintain their authority, how some 'voices get heard whilst others are silenced. Michael Foucault (1980) claimed that discourses comprise bodies of knowledge that systematically create and reproduce particular social institutions (Holloway, 1997, p.48; Hall, 2000). Foucault wanted to reveal how certain discourses help sustain networks of social meaning which regulates and control people in ways that appear natural. (Searle, 1998, p.246). He popularized discourse analysis by exposing links between textual resources and powerful social institutions, drawing concerns about domination and subordination associated with the intellectual traditions of Marxism and feminism. Women are oppressed to the point they cannot react or speak out against violence.

The ideology of silence made women weaker, oppressed and deprived of basic rights. Silence is the patriarchal weapon of control and power used by males to preserve their supremacy and domination at all levels in the Beni Weragh community. Consequently, most women in Beni Weragh are victims of the patriarchal ideology of silence. They should act to ask for gender equality and combat to end their disempowerment.

Suggestions

Suggestions are another part of the current research work. Participants have the opportunity to propose some suggestions. Participants believe that Beni Weragh community has always been very complicated one, with many different values that may not find their roots in Islamic culture. Nevertheless, as long as patriarchal traditions and beliefs continue to be discriminated against women who are excluded, silenced and subordinated in the name of customary law and religion. This raises question as to whether religious and traditions in Beni Weragh are self – critical of their contributions to social – cultural practices that disempower women. Beni Weragh community has evolved a very distinct Muslim culture compared to most of Islamic society's .As the issue of inheritance for females. In fact, Beni Weragh society should stick and take the verses of Quran into consideration, neither religion nor law deprives women to get their right in heritage .So how the patriarchal tradition denies woman from her right. It is time to deepen their understanding of religious text so that they are not interpreted out of context in order to promote justice. The researcher and participants recommend the following suggestions:

Religious institutions should take concrete steps for developing a discourse that promotes gender equality and women empowerment at different levels in religious institutions. In other words, the discursive strategies have to elaborate a discourse of gender equality and be more effective at empowering women to become active and visible agents in Beni Weragh community.

There should be an urgent reaction from law and state in broad sense to eradicate such practices which are embedded in community of Beni Weragh. Women in such community need to be save by law to get their right. Discursive practices that supports oppression against women ,it can be verbal , physical , psychological ,sexual ,or through economic deprivation are ones of the most pervasive of human rights violation which denies women equality ,security , dignity and their right to enjoy fundamental freedom .Such rash treatment continues to be global in Beni Weragh community . The situation gets a little dark when gendered discourse takes up cultural practices and norms further fuelled by misinterpretation of religions tents, cutting across class, education, ethnicity, and age in Beni Weragh community.

Patriarchy in Beni Weragh continues to be inescapable reality of women's lives where the social attitudes and customs support abuse, oppression, violence against them, are institutionalized at all levels at home, family, community, society and the state. Breaking silence on this oppression is not an easy task or even real option for most women in Beni Weragh because doing so it threatens their lives. The pervasive culture of patriarchy has therefore eroded women's fundamental rights to life.

The solution to this dilemma is to develop and implement programs that improve socio – economic status of women. It is also through drowning oppression, abuse, discrimination, inequality against women out of private domain into public attention and the arena of state accountability is a formidable task. As a society, we need to challenge and change existing social and individual attitudes that accept such patriarchal practices against women as normal.

There is also a need to mobilize all sections family, community, and society to act to prevent women degradation. Gendered discourse and sexist language portrays different forms of segregation by members of one sex against the other. Especially men against women based on the assumption that one sex is superior . They represent woman as inherently inferior intellectually, psychologically ,and physically to man .The most crucial that this view or ideology is shared by both males and females ,and has historically shaped institutions of world society . As the case of Beni Weragh, gendered discourses reinforce social discrimination still exists through many ideologies, strategies, and policies.

The male who oppressed female should wake up because what he does with his wife may happen to his daughter one day by another man like him. We have to stop this circle of oppression and patriarchy in Beni Weragh community .In fact, the oppressed woman is not always your wife may be she is your daughter, you mother or your sister. A combination of women's economic empowerment and men's education on gender violence can have a subtend effect in ending domestic violence. Empowering is not always a settlement to fight violence. There is a growing awareness that men can play a significant role in stopping violence and this violence prevention programs must be addressed towards them.

The need to build popular pressure on the State to formulate and implement gender equitable policies ,and lead the way to diverse local ,national ,regional ,and international efforts working towards the patriarchal customs ,tradition ,and ideologies. There is an urgent need

to address the problem and a need to let go of silence because hiding things and keeping silent means acceptance.

In short, women in Beni Weragh need protection and prevention from the patriarchal traditions and beliefs there. There should be rethinking in some discursive practices that deal with discriminatory custom such as the one related to inheritance through attempting to modify it in way they do not oppressed any section in the community. There is a real need for the application of equality and justice between both sexes at all levels starting within the family ending to the whole community . Men should understand that gender equality does not mean women ruling over men , but it rather guarantees level playing field absent of all forms of discrimination that prevail against women .

Such patriarchal ideologies should be refused to abide by women reactions and fighting. The women are victims of this phenomenon so they must resist and struggle to change their inferior situation because they are responsible about their acceptance to subordination by men .Women didn't resist and react before this is why we are stilling suffering. There is an urgent need to take action .It is not late we can liberate ourselves aeries the findings and future generation.

Perhaps it is time all institutions gave a way to a right based approach to gender equality and empowerment. Empowerment has centralized on women's ability to make choices, to speak out, to choose and to challenge established gender hierarchies. It is not only through women's reaction that we can solve problems of poverty, conflict, and inequality, especially expanded individual freedoms , democratic processes or empowerment.

This part explained methods to follow in order to close the gap. It deals with suggesting some recommendations that would apply for the social system in Beni Weragh factor that contributes in these differences. So we can claim if the people of Beni Weragh follow the solutions mentioned above, gender inequalities will be lessened.

Conclusion

This chapter discussed and analyzed the findings of the study and interpreted them. Highlighting the discursive difference and gendered discourses about women's inheritance in patriarchal communities through the implementation of two main research instrument questionnaire and interview. The chapter is composed of four parts. First, it describes the participants 'profile. The second part highlights the main features of Algerian males' and females' discursive difference in Beni Weragh community. Third section unveils the use of gendered discourses to enforce the women's exclusion from inheritance in Beni Weragh focusing on perceptions and views of the participants about research issue .It ends with the implications and limitations encountered during research work will be summarized followed by suggestions and recommendations for further research.Finally, the study results provided answers to the research questions and demonstrated the validity of the hypotheses. The study proves that Beni Weragh community is patriarchal one .In addition, the community of Beni Weragh through its tradition enforces the gendered discourses that differentiate between wives and husbands at specific context and males and females in large sense .The study shows that ideology of patriarchy in Beni Weragh in way or another reinforces gendered discourse that maintains the female's exclusion from inheritance.



General Conclusion

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The present research work aims to examine the disempowering gendered discourse that subtly reproduces the social asymmetries of status and power that favour male-dominance and reinforce the patriarchal ideologies and discriminatory customs in Beni Weragh community, Relizane, Algeria. This study is designed to analyse how disempowering gendered discourses differentiate between males and females languages as two different and separated classes within the same community. Further, it investigates the influence of female-male discourse differences on maintaining the imbalance power between the two genders. The current study also describes specific linguistic items that are invested to reinforce and perpetuate women's exclusion from inheritance in Beni Weragh community. Our central concern uncovers the social, historical, and contextual set of values and beliefs that discursively construct barriers to woman's inheritance in the patriarchal communities.

To fulfil the above-mentioned objectives, this thesis is organized into four main chapters. The first chapter addresses and discusses the main differences of the characteristics of males and females' discursive styles of the previous research works. It also offers an overview of related literature which explains the gendered use of language. Moreover, it treats the dynamic tension between gender, discourse, and power that are best interpreted within critical discourse analysis approach.

The second chapter deals with patriarchy and the issue of inheritance. It presents a theoretical background of the patriarchal ideologies. It also reports the socio-cultural structures that serve to deprive women from her share of inheritance in male-dominated communities. This chapter describes the socio-cultural structure and the linguistic profiles that maintain the inferior position of the woman and grant power and supremacy to males over females in patriarchal communities.

The third chapter covers the research methodology that structures the framework of this study. The first part relies on both quantitative and qualitative approaches and adopts critical discourse analysis framework that aims to demystify power asymmetries and relation that maintain women's status in Beni Weragh patriarchal community. Its following part sheds light on the setting, population, and the sample that were chosen to address the issue and fulfil the purposes of this investigation. In addition, it introduces the main techniques and methods

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employed in data collection, including questionnaire, interview, and participant observation in order to answer the research questions.

The fourth chapter presents data analysis and findings interpretation. It is divided into four parts. The first part depicts the participants' profile. The second part provides the main features of Algerian males' and females' discursive difference in Beni Weragh community. The third part deals with the use of gendered discourses to reinforce women's exclusion from inheritance in Beni Weragh community, focusing on the participants' views and perceptions about research issue. Its last part is devoted to the implications and limitations encountered during research work will be summarized followed by suggestions and recommendations for further research.

To investigate the issue of Algerian males' and females' discursive difference and gendered discourse about women's inheritance in Beni Weragh community, the following questions were discussed:

- What may be the main features of Algerian's males 'and females' discourse practices in Beni Weragh community?
- What may be the sources of gendered differences in males and females discourse in Beni Weragh community?
- How are disempowering gendered discourse practised and invested in reinforcing patriarchy in Beni Weragh community?
- To what extent do these gendered discourses deprive Algerian women from their share of inheritance in Beni Weragh community?

Accordingly, four hypotheses were elaborated to answer the above mentioned questions. The first hypothesis assumes that the main features of the discursive difference in the gendered style of communication in Beni Weragh is constructed through what is suitable to men's and women's language such as the use of hedges, tag questions, minimal response, overlaps, the use of swear words, dominance, and women talk more than men, etc. The findings indicate that the linguistic differences persist between the masculine and feminine characteristics. Further, the results show that the discursive differences and characteristics of language are typical to male's style and female's style because the linguistic features are stereotypically associated with men and women in Beni Weragh community.

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The second hypothesis posits that the patriarchal ideologies, the socialization and the socio-cultural structure of Beni Weragh community may be the main sources behind the discursive differences of men's and women's linguistic features in Beni Weragh community. The results indicate that the patriarchal ideologies and the social-cultural structure of Beni Weragh community are the hidden factors that underlie male's and female's conversations in Beni Weragh community. The findings support the above hypothesis, since these factors create kind of language features that depict either masculinity or femininity when men and women interact in mixed conversation. The patriarchal ideologies and discriminatory customs create a world in terms of two genders; masculine and feminine via certain gendered discourses to re-establish and maintain the inferior position of the woman in Beni Weragh social structure. Hence, they grant control, power, and supremacy to males over females in Beni Weragh community.

The findings reveal that girl's and boy's socialization process is different from their early childhood. The gender roles expectations of Beni Weragh community towards boys and girls are quite different. In most patriarchal communities, girls are primarily domestic and socially less valued. However, boys' activities are associated with higher worth, prestige, and community advantages. Likewise, in Beni Weragh community there are certain oriented activities for girls and boys who are expected to perform. The Findings demonstrate that girls are expected to be obedient, quite, and submissive, respecting their parents, and good house keeper in the future. Most of the respondents claimed that girls are expected to help their mothers, starting at an early age until the day of their marriage. Consequently, the sexual division of labor is socially constructed pattern that indicates the type of social interaction in Beni Weragh community. It also reflects the major role and responsibilities among males and females. Most Beni Weragh women spent their energy and time in domestic and field work in comparison to male counterparts. Hence, the sexual division of labor is one of the subordinating features that exacerbate the lower status of women in Beni Weragh region.

The third hypothesis suggests that disempowering gendered discourses maintain gender differences and even social inequalities. They are used to construct and reproduce the social imbalance between men and women in Beni Weragh community that are invested in reinforcing patriarchy. The findings reveal that disempowering gendered discourses produce and reinforce gender inequities that continually and implicitly legitimate oppression and discrimination against women. The use of disempowering gendered discourses perpetuate

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gender bias against the woman in Beni Weragh community. They present direct and indirect instances of the asymmetrical construction of gender in the public and private roles. Through the findings, we deduce that Beni Weragh is a patriarchal community, playing an effective role in establishing and reinforcing gendered discourses that marginalize and subjugate the woman in the region. Furthermore, Beni Weragh community resorts the right of power and control to men over children and women. Beni Weragh patriarchal culture depicts gender inequality where men have dominant power over various spheres of activities. It considers women as object and as piece of property that is owned by men.

The findings also demonstrate that decision-making in Beni Weragh is more likely to be gendered and more likely to be subject of authority and power. It appears to be another domain of gender inequalities that reinforces each other. Therefore, most patriarchal societies believe that husband should have the final say on issues related to the family. As a result, fathers (partners) and men can directly affect the economic and social progress of women. In Beni Weragh community, women are still dependent on their husbands. They face difficulties to have access to their rights. Hence, women's inability to making decision results in their disempowerment and subordination.

The last hypothesis suggests that gendered discourse about woman's inheritance in Beni Weragh community uses linguistic forms and discursive expressions that naturalize unequal access to inheritance between the two sexes. The linguistic characteristics of sexist discourse about inheritance reinforce and perpetuate women's exclusion from inheritance. The interpretation of the findings demonstrates that disempowering gendered discourses are invested to reinforce women's exclusion from inheritance in Beni Weragh community. Gendered discourse about woman's inheritance in Beni Weragh community persists in the linguistic forms and discursive expressions that naturalize unequal access to inheritance between the two sexes. The linguistic characteristics of sexist discourse about inheritance serve to prevent women from realizing their right to inherit and force women's inability to own land and property independently from men. As a result, they reinforce and perpetuate women's exclusion from inheritance.

The present research work contributed to reveal the different forms of patriarchy imposed over women, reinforcing their disempowerment in Algeria, particularly, in the community of Beni Weragh. It improves women's status through the challenge to eradicate the patriarchal procedures and applying equality for men and women in Beni Weragh. This thesis helps to

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strengthen the weaker gender relationship between partners and couples in Beni Weragh community and in Algeria in general. This work will serve as reference material to subsequent studies under similar and relevant topics for further studies in the study area.

In spite of the significance of the findings of the present research, the process of investigating Algerian males' and females' discursive and gendered discourses about women's inheritance encountered many difficulties and problems due to the following limitation while conducting this study:

- The small number of the participants of the study. Only a minority sample from the whole population of Beni Weragh accepted to participate. This limitation prevented us from having the representative sample.
- It was difficult to convince females to participate because they are afraid to express their opinions. The small number of females' participants prevents us from having more general picture about female oppression.
- The pandemic of Corona Virus sets some limitations and difficulties to contact the participants.
- The result of this study are not stable because the gendered discourses in Ben Weragh community might change overtime with different generations. We encourage researchers to conduct research in order to shed light more on such issue in the future.

Consistent with the aim of the present research work that relies on Algerian males' and females' discursive difference and gendered discourse about women's inheritance in Beni Weragh community, several suggestions for further research emerge from the findings of this study.

- To better understand the implication of the findings of this thesis, the number of participants could be increased in further studies. With large sample, the results would be more reliable and generalizable.
- Further research is needed to find out ways to convince the community of Beni Weragh for rethinking about its patriarchal ideology which reflects on the treatment of women.

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- Further studies could address the ways to mitigate patriarchal beliefs that prevent women from inheritance in Beni Weragh community.

To this end, the present research work is meant to identify the vital role of the patriarchal ideologies and socio-cultural structure to disempower women's discursive interaction and their status in Beni Weragh community. Therefore, it adopts the well-known methodological framework of Fairclough's approach that helps to study males' and females' discursive difference and gendered discourse about women's inheritance in Algeria. It reviews the patriarchal ideologies and discriminatory tradition that create a world in terms of two genders; masculine and feminine via certain disempowering gendered discourses in order to establish and maintain the inferior position of the woman in the social structure that grants males' power and supremacy over females and naturalizes women's deprivation from their share of inheritance in Beni Weragh community.



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Appendices

Appendices

Appendix A:

Department of sociolinguistic and gender studies.

University of Mostaganem in Algeria

Questionnaire:

Survey to support the study of problems and issues faced by the woman in Beni Weragh community.

This questionnaire is intended to seek and collect data for a research and the survey is purely for academic purposes. Information will be used anonymously and treated in strict confidence for the research purpose .Providing information on the survey is voluntary. There is no penalty if you choose not to respond. However, maximum participation is encouraged. The data will be complete and representative .Your survey instrument will be treated as confidential .Identifying information will be used only by persons engaged in , and for the purpose of, the survey.

Thank you for your participation

- **Instructions** : please tick in the box or space provided against the answer that is applicable to you .

Section One: Participants ‘ profiles

- **Name** :Optional.....
- **Sex:** Male Female
- **Age** :18- 28years ,28 – 35years 35- 47 years 47 – 55 years
- **Marital Status:** Married Divorced Widowed
- **Educational Attainment :**
Primary Middle Secondary ,University
- **Occupational Status :**
Self employed Civil servant Unemployed
Religion :Christian Muslim

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Section Two: Males' and Females' Discursive Difference in Beni Weragh Community.

Q1: Do you agree that speaking freely is human right ?

YES No

Q2 : Do you believe that dialogue is right way to treat conflicts?

YES No

Q3 : Do you think that men talk more than women do ?

YES No

Q4: What kind of response do you face when you negotiate with your partner ?

- Attention and Cooperation
- Interrupting the speech
- Inattention to the speech

Q5: Why do women usually use tag questions ? Because it is

- Sign of certainty
- Way for gaining support and confirmation
- Avoiding others to dominate the speech

Q6:What is the type of your partner's language ?

- Direct language
- Indirect language

Q7: Who usually uses vulgar expressions in mixed conversation ?

- Woman Man

Q8: In your point of view , why is men 's language recognized as the norm ? because it is

.....

- Women 's language is immature while men 's language is really perfect .
- Patriarchal traditions and gendered ideology favor men over women .

Appendices

Q9: Do you think that speaker 's silence in mixed conversation is

- Sign of power
- Support
- Inattention

Q10: What sort of address do your partner use to name you ?

- By your name
- The son or daughter of (X) .
- Using mediator as children

Section Three: Gendered Discourses and the Issue of Women's Inheritance in Beni Weragh community

Q1: For you , freedom is human right

Yes No

Q2 : Do you think that men and women have equal rights in Beni Weragh community ?

Yes No

Q3: Doing house keeping , bearing and rearing children ?

- Responsibility of wife .
- Responsibility of husband.
- Joint (wife and husband) .

Q4: Decision – making at home is reserved to men because it is

- Religious requirement
- Cultural and Social convention
- Biological factor
- Women can not make a good decision .

Q5: What sort of violence have you faced from your partner ?

Insulting Beating Limiting the freedom Deprivation of right None violence.

Appendices

Q6: Why do women generally keep silent and refuse to speak out against husband violence in Beni Weragh community?

- Religious requirement
- The woman should keep silent and keep secret of the home at all costs .
- Culturally , the woman who speaks out against violence is deviant one
- Naturalize the violence of husband against the wife .

Q7: Does the woman in Beni Weragh community have access to inheritance?

Yes

No

Q8: Why are women deprived from having access to inheritance ?
Because of:

- Sex of the woman .
- Religious requirement .
- Woman 's refuse to have access to inheritance .
- Patriarchal traditions give priority to men .

Q09: Do you think that women's empowerment and gender equality is

- Rebellion
- Dream
- Right

Appendices B:

Interview

Interview Question

Section One: Participants ‘profiles

Q1: Gender Distribution

Q2: Age Distribution.

Q3: Marital Status.

Q4: Educational Attainment

Q5: Occupational Status

Q6: Religion.

Section Two: Males’ and Females’ Discursive Difference in Beni Weragh Community.

- Do you think that everyone has the right to speak out and raise voices against oppression?

.....
.....

- Do you believe that men talk more than women do?

.....
.....

- What kind of response do you face when you negotiate with your partner?
- Attention and Cooperation .
- Interrupting the speech .
- Inattention to the speech .
- Why do women usually use tag questions in mixed conversation? because it is
- Sign of certainty
- Way for gaining support and confirmation
- Avoiding others to dominate the speech

Appendices

- How do you explain , the speaker ‘s silence in the conversation?
.....
.....
- Does your partner use vulgar words in his /her speech?
.....
.....
- What sort of address does your partner use to name you in the presence of family members?
 - By your name.
 - The son or daughter of (X) .
 - Using mediator as children.
 - Why is men’s language recognized as the norm ?.....
.....

Section Three: Gendered Discourses and the Issue of Women’s Inheritance in Beni Weragh community

- Do you think freedom is human right?
.....
.....
- What is the role should be performed by the wife at home?
.....
.....
- Why is decision – making reserved to the husband ?
.....
.....
- Do you agree that women and men have equal right in your community ?
.....
.....
- Does the woman have access to inheritance in Beni Weragh community ?
.....
.....

Appendices

- If no, According to your point of view, what is the cause that deprive the woman to have access to inheritance in Beni Weragh community ?
 - Sex of the woman .
 - Religious requirement .
 - Woman 's refuse to have access to inheritance .
 - Patriarchal traditions give priority to men .

- Do you think that women's empowerment and gender equality is
- Rebellion.
- Dream .
- Right.

Appendix B

الاستمارة

مسح لدعم دراسة المشاكل والقضايا التي تواجهها المرأة في مجتمع بني وراغ

يهدف هذا الاستبيان إلى البحث عن البيانات وجمعها من أجل البحث ، والاستطلاع مخصص للأغراض الأكاديمية فقط ، وسيتم استخدام المعلومات الخاصة بك دون الكشف عن هويتك ومعالجتك بسرية تامة لغرض البحث. لا توجد عقوبة إذا اخترت عدم الرد. ومع ذلك ، يتم تشجيع الحد الأقصى من المشاركة ، وبالتالي ، ستكون البيانات كاملة وتمثيلية. سيتم التعامل مع أداة المسح الخاصة بك على أنها سرية. سيتم استخدام المعلومات المحددة فقط من قبل الأشخاص المشاركين في الاستطلاع ولغرضه

القسم الأول: ملفات تعريف المشاركين

الاسم : اختياري

الجنس: ذكر أنثى

السن: 28-18 سنة 35_28 سنة 47_35 سنة 55_47 سنة

الحالة الاجتماعية: متزوج مطلق أرمل

المستوى الدراسي: ابتدائي متوسط ثانوي جامعي

الديانة: مسيحي مسلم

القسم الثاني: الاختلاف الخطابى بين الذكور والإناث في مجتمع بني وراغ.

هل توافق أن حرية التعبير هي حق إنساني؟ نعم لا

هل تظن أن الرجال أكثر كلاماً من النساء؟ نعم لا

أي نوع من التجاوب تتلقاه من شريكك عند التحاور؟

_إصغاء ودعم و تجاوب لأفكارك

_مقاطعة الحديث

_عدم الإصغاء و الاهتمام للحديث

لماذا النساء عادةً يكثرون من استعمال سؤال ذيلي في حديثهم لأنها؟

_علامة على تأكدهم مما يقولون

- _ هي طريقة لكسب تجاوب و الدعم من الطرف الآخر
- _ هي طريقة لتفادي سيطرة الطرف الآخر على الحوار

ما هي نوع اللغة التي يستعملها شريكك عند الحوار ؟

- أسلوب مباشر
- أسلوب غير مباشر

من في العادة الكلام البيضيء في المحادثات المختلطة ؟

- الرجل
- المرأة

في وجهة نظرك لماذا يعترف بحديث الرجال على أنه أفضل حديث ؟

لان

- خطاب النساء غير ناضج بينما خطاب الرجال مثالي
- تقاليد المجتمع الذكوري تفضل الرجل على المرأة في جميع المجالات

هل تعتقد أن صمت المتحدث عند الحوار هو عبارة عن

- علامة على سلطة المتحدث
- علامة على دعم الحوار
- علامة على عدم المبالاة و الاكتراث للحوار كله

أي نوع من الأسماء يستعملها شريكك لمخاطبتك ؟

- _ يناديك باسمك
- _ يناديك بنت فلان أو ولد فلان
- يستعمل واسطة (نادي أمك أو أبوك)

القسم الثالث: الخطابات الجندرية ومسألة ميراث المرأة في مجتمع بني وراج

بالنسبة لك الحرية هي حق إنساني

- نعم لا

هل تعتقد أن هناك مساواة بين المرأة و الرجل ؟

- نعم لا

القيام بالأعمال المنزلية و رعاية و تربية الأطفال هي:

- مسؤولية المرأة
 مسؤولية الرجل
 مسؤولية المرأة و الرجل معا

اتخاذ القرار في المنزل يخص الزوج وحده لان

- استحقاق ديني
 اتفاقية اجتماعية و ثقافية متفق عليه
 العامل البيولوجي
 المرأة لا تتخذ قرارات جيدة

أي نوع من العنف تعرضت له من شريكك؟

- اهانة
 الضرب
 الحد من الحرية
 لاشيء من العنف
 الحرمان من الحقوق

لماذا الأمهات يلزمون الصمت و يرفضون التحدث أو التشهير بالظلم الذي يتلقونه من أزواجهم؟ لان:

- استحقاق ديني
 المرأة المثالية هي التي تحفظ أسرار البيت و تلتزم الصمت رغم كل الظلم الذي تتلقاه
 المرأة التي تفصح عن العنف من الزوج تعتبر امرأة منحرفة
 تطبيع العنف من الزوج ضد المرأة

لماذا المرأة محرومة من الميراث في بني وراغ ؟ بسبب

- جنس المرأة أنثى
 استحقاق ديني
 رفض المرأة بإرادتها أخض حقها في الميراث
 عادات المجتمع الذكوري تعطي أحقية الميراث للرجل وحده

هل تعتقد أن تقوية مكانة المرأة و المساواة بين المرأة و الرجل هي ؟

- حلم
 حق
 تمرد

المقابلة

القسم الأول: ملفات تعريف المشاركين

س 1: التوزيع الجنساني

س 2: التوزيع العمري

س 3: الحالة الاجتماعي

س 4: التحصيل العلمي

س 5: الوضع المهني

س 6: الدين

القسم الثاني: الاختلاف الخطابي بين الذكور والإناث في مجتمع بني وراج .

هل تعتقد أن كل شخص له الحق في التحدث بدون خوف ضد القمع ؟

.....

هل تعتقد أن الرجال يتحدثون أكثر من النساء ؟

.....

ما هو نوع الاستجابة التي تتلقاها عند تحدث مع شريكك ؟

إصغاء ودعم و تجاوب لأفكارك

مقاطعة الحديث

عدم الإصغاء و الاهتمام للحديث

لماذا النساء يكثرن من استعمال الأسئلة الذيلية عند الحديث ؟

علامة على تأكدهم مما يقولون

هي طريقة لكسب تجاوب و الدعم من الطرف الآخر

هي طريقة لتفادي سيطرة الطرف الآخر على الحوار

كيف تفسر صمت المتحدث عند الحوار ؟

.....

هل يستعمل شريكك الكلام المبتدل في حديثه ؟

أى نوع من الأسماء يستخدمها شريكك لمناداتك ؟

- يناديك باسمك
- يناديك بنت فلان أو ولد فلان
- يستعمل واسطة (نادي أمك أو أبوك)

القسم الثالث: الخطابات الجندرية ومسألة ميراث المرأة في مجتمع بني وراج

لماذا يعتبر كلام الرجال على أنه مثالي ؟

هل تعتقد أن الحرية هي حق إنساني ؟

ما هو الدور الذي يجب على الزوجة أن تقوم به ؟

هل الزوجة مجبرة على استئذان واستشارة الزوج عند القيام بأي عمل ؟

لماذا أخذ القرارات هو بيد الزوج وحده دائما ؟

لماذا النساء يلزمون الصمت بخصوص العنف الذي يتلقونه من أزواجهن ؟

هل هناك مساواة بين المرأة والرجل في منطقتكم ؟

هل المرأة لها الحق في الميراث في منطقة بني وراغ ؟

في نظرك ما هو السبب الذي يحرم المرأة من حقها في الميراث ؟

- جنس المرأة أنثى
- استحقات ديني
- رفض المرأة بإرادتها أخض حقها في الميراث
- عادات المجتمع الذكوري تعطي أحقية الميراث للرجل وحده

هل تعتقد أن تقوية مكانة المرأة والمساواة بين الجنسين هي ؟

- حلم
- حق
- تمرد

Abstract

This study is undertaken to critically examine, from a linguistic perspective, the disempowering gendered discourse that subtly reproduces the social asymmetries of status and power in favour of men which are nurtured by patriarchal ideologies and discriminatory customs in Beni Weragh community, Relizane, Algeria. The present research work is designed to analyse how disempowering gendered discourses differentiate between males and females languages as two different and separated classes within the same community. It investigates the influence of female –male discourse differences on maintaining the imbalance power between the two genders. The Beni Weragh discursive constructions of males and females are analysed in order to distinguish cross gender and cross language differences through the use of linguistic and discourse features such as hedges, interruptions, minimal responses..etc. The objectives of the study are two fields to describe the discursive difference in the gendered style of Beni Weragh communication and to shed the light on the social-historical and contextual set of values and beliefs that discursively constructs barriers to Algerian woman 's inheritance in the patriarchal communities. The current study, further, describes the way discourse and specific linguistic items are invested to reinforce and perpetuate Algerian women's exclusion from inheritance in Beni Weragh community. It seeks to identify how disempowering gendered discourse constructs barriers to Algerian women's access to inheritance. In relation to the adopted research methodology, refers Fairclough's approach to critical discourse analysis to understand how disempowering gendered discourses under represent the Algerian woman and perform binaries gender in Beni Weragh community. To gain greater depth in exploring research questions we adopt the quantitative and qualitative methodology. This research work uses both interviews and questionnaires to collect data. The results of the study show that there is a wide difference between women's and men's discursive styles. The former was used to explore the above – mentioned objectives. The findings also indicate that the patriarchal ideologies and the social-cultural structure of Beni Weragh community are the first and the main factors for such difference. Consequently, the study elaborates upon and reveals how different societal discourses produce and reinforce gender inequities, which continually and to some extent implicitly exclude the woman from gaining access to inheritance in the Beni Weragh community.

Keywords: gendered discourse, critical discourse analysis, discursive difference, social power, patriarchal ideology, woman's inheritance.

Résumé:

Cette étude vise à examiner de façon critique, d'un point de vue linguistique : le discours sexiste dénué de pouvoir qui reproduit subtilement les asymétries sociales de statut et de pouvoir en faveur des hommes qui sont nourries par des idéologies patriarcales et des coutumes discriminatoires dans la communauté de Beni Weragh, Relizane , Algérie. Les travaux de recherche actuels visent à analyser comment les discours sexistes qui privent les hommes et les femmes de leur pouvoir différencient les langues entre elles en tant que deux classes différentes et séparées au sein d'une même communauté. Il examine l'influence des différences de discours entre les femmes et les hommes sur le maintien du pouvoir de déséquilibre entre les deux sexes. Les constructions discursives de Beni Weragh des hommes et des femmes sont analysées afin de distinguer les différences entre les genres et les langues grâce à l'utilisation de caractéristiques linguistiques et de discours comme les haies, les interruptions, les réponses minimales. .etc. Les objectifs de l'étude sont deux domaines pour décrire la différence discursive dans le style sexué de la communication de Beni Weragh et pour faire la lumière sur les. . . historique et contextuel ensemble de valeurs et de croyances qui construit discursivement des obstacles à l'héritage de la femme algérienne dans les communautés patriarcales. L'étude actuelle, décrit en outre la manière dont le discours et des éléments linguistiques spécifiques sont investis pour renforcer et perpétuer l'exclusion des femmes algériennes de l'héritage dans la communauté de Beni Weragh. Il cherche à identifier comment le discours sexiste qui les prive de pouvoir érige des obstacles aux femmes algériennes l'accès à l'héritage. En ce qui concerne la méthodologie de recherche adoptée, Il renvoie à l'approche de Fairclough en matière d'analyse critique des discours pour comprendre comment les discours sexistes dénués de pouvoir représentent la femme algérienne et réalisent le genre binaire dans la communauté de Beni Weragh .Pour approfondir l'exploration des questions de recherche, nous adoptons le quantitatif Les résultats de l'étude montrent qu'il y a une grande différence entre les styles discursifs des femmes et des hommes. Le premier a été utilisé pour explorer les objectifs susmentionnés. Le Les résultats indiquent également que les idéologies patriarcales et la structure culturelle de la communauté de Beni Weragh est le premier et le principal facteur de cette différence. Par conséquent, l'étude développe et révèle comment les différents discours sociétaux produisent et renforcent les inégalités entre les sexes. qui, dans une certaine mesure, excluent implicitement la femme de l'accès à l'héritage dans la communauté de Beni Weragh .

Mots-clés : discours genré, analyse critique du discours, différence discursive, pouvoir social, idéologie patriarcale, héritage de la femme.

الملخص:

وتجري هذه الدراسة لإجراء دراسة نقدية، من منظور لغوي، للخطاب القائم على نوع الجنس الذي يحط من قدرته ويكرر بمهارة أوجه التفاوت الاجتماعي في المكانة والسلطة لصالح الرجال، التي تغذيها الأيديولوجيات الأبوية والعادات التمييزية في مجتمع بني وراغ، غليزان، الجزائر. تم تصميم العمل البحثي الحالي لتحليل كيفية تمييز الخطابات الجنسانية التي تضعف التمكين بين لغات الذكور والإناث كفتنيتين مختلفتين ومنفصلتين داخل نفس المجتمع. يحقق في تأثير اختلافات الخطاب الأنثوي على الحفاظ على قوة عدم التوازن بين الجنسين. يتم تحليل الإنشاءات الاستطردية في بني وراغ للذكور والإناث من أجل التمييز بين الجنسين والاختلافات بين اللغات من خلال استخدام السمات اللغوية والخطابية مثل التحولات والانقطاعات والحد الأدنى من الاستجابات... إلخ. تتمثل أهداف الدراسة في مجالين لوصف الاختلاف الاستطردية في أسلوب التواصل بين الجنسين في بني وراغ وإلقاء الضوء على مجموعة القيم والمعتقدات الاجتماعية والتاريخية والسياقية التي تبني بشكل استطردية حواجز أمام ميراث المرأة الجزائرية في المجتمعات الأبوية. كما تصف الدراسة الحالية الطريقة التي يتم بها استثمار الخطاب والمواد اللغوية المحددة لتعزيز وإدامة استبعاد المرأة الجزائرية من الميراث في مجتمع بني وراغ. وتسعى إلى تحديد كيف يضع الخطاب الجنساني المحبط حواجز أمام وصول المرأة الجزائرية إلى الميراث. فيما يتعلق بمنهجية البحث المعتمدة، يشير Fairclough إلى نهج Fairclough في تحليل الخطاب النقدي لفهم كيف تمثل الخطابات الجنسانية غير القوية المرأة الجزائرية وتؤدي الجنس الثنائي في مجتمع بني وراغ. لاكتساب عمق أكبر في استكشاف الأسئلة البحثية، نبنى المنهجية الكمية والنوعية. يستخدم هذا العمل البحثي المقابلات والاستبيانات لجمع البيانات. تظهر نتائج الدراسة أن هناك فرقا كبيرا بين الأساليب الاستطردية للنساء والرجال. تم استخدام الأول لاستكشاف الأهداف المذكورة أعلاه. تشير النتائج أيضا إلى أن الأيديولوجيات الأبوية والبنية الاجتماعية والثقافية لمجتمع بني وراغ هي العوامل الأولى والأساسية لمثل هذا الاختلاف. وبناء على ذلك، توضح الدراسة وتبين كيف أن الخطابات المجتمعية المختلفة تنتج وتعزز أوجه عدم المساواة بين الجنسين، التي تستبعد المرأة باستمرار وإلى حد ما ضمنا من الحصول على الميراث في مجتمع بني وراغ.

الكلمات المفتاحية: خطاب جنساني، تحليل خطاب نقدي، اختلاف خطابي، قوة اجتماعية، أيديولوجية أبوية، ميراث المرأة.