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RESEARCH**

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Male and Female Verbal Interaction

Study Case

City of Saida

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the degree of Master

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Dedication

To the one who was with me all the way
through, but God wanted him by his side in this
day.

Acknowledgment

I start by thanking **ALLAH** for this opportunity and his **prophet MOHAMED** for all chances he gave me to realize this work.

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Abstract

The present study aims to explore the differences between the verbal communication of Algerian men and women. The study specifically examines few interactional patterns as seen in Algerian talk/variety show: interruptions, reactions to interruptions, vocabulary, tone, French language use, topics preferred to discussion, backchannels, and interaction with the opposite sex. It also tends to prove that gender is one of the sociolinguistic variables that direct communication between humans. The data gathered from questionnaires that was distributed in the city of Saida and from the TV show “ifath qualbeq” (open your heart) are analyzed both quantitatively and qualitatively. It was found that the Algerian people differ greatly in language use between men and women.

Key words: language, gender, difference.

Arabic consonants

| | | |
|------|------------------|-----|
| /b/ | | B |
| /p/ | | P |
| /t/ | | T |
| /d / | | J |
| / / | | H |
| / / | | Kh |
| /d/ | | D |
| /r/ | | R |
| /z/ | | Z |
| /s/ | | S |
| / / | | Ch |
| /s / | | S |
| /d / | / | D |
| /t / | | T |
| / / | | A |
| / / | | Gh |
| /f/ | | F |
| /v/ | پا | V |
| /q/ | / ¹ | Q/k |
| / / | ك/ق ² | G |
| /k/ | ك/ك | K |
| /l/ | | L |
| /m/ | | M |
| /n/ | | N |
| /h/ | | H |
| /j/ | ي/ي | Y |
| /w/ | | W |

Arabic vowels

| | | |
|------|------------|---------|
| /a / | /s b/ | friend |
| /i / | /qri t/ | I read |
| /u / | /tilifu n/ | phone |
| /a/ | /sæm / | forgave |
| /e/ | /rebi/ | my god |
| /i/ | /hijj / | she |
| /u/ | /qub: / | dome |

List of Abbreviations

MSA: Modern Standard Arabic

CA: Classical Arabic

FR: French

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General introduction

General Introduction

As a branch of macro-linguistics, sociolinguistics has come into being since the 1960s in America. Since then, it has involved many significant research topics, among which is language and gender. As Wardhaugh (2000) states, "*A major topic in sociolinguistics is the connection, if any, between the structures, vocabularies, and ways of using particular languages and the social roles of the men and women who speak these languages*" (P. 309). The topic has evoked heated discussion, a large amount of scholars have contributed a lot to its study, such as Lakoff, Trudgill, Zimmerman, West, Thorne, Henley and Bolinger abroad and Chen Jianmin, Du Wenli, Yang Yonglin, Zhao Ronghui, and so on.

The study of gender is important to the study of language, and the first step to study gender is to explore the difference between men and women. It is quite clear that men and women have a lot of differences in many fields. Generally speaking, females have more fat and less muscle physically; women are not as strong as men and they mature more rapidly and usually have a longer life span. Females and males often show different advantages and skills in doing their work. Why are the two genders different in so many ways? Besides some physical reasons, we are aware that social factors may account for some of the differences. Such as, women may live longer than men because of the different roles they play in society and the different jobs they tend to do. Men usually have to undertake more pressure than women in life. The differences in job skills may be explained in great part through differences in the ways by which they are raised. When talking about language, past studies have also found differences in language used and how it is used by male and females.

The main purpose is to get through men and women language, how they are using it, to get the common differences in their conversation which reflect gender differences; moreover to find the reasons behind these differences.

Accordingly, the study attempts to answer the following questions:

- a. If there are any differences between men and women's verbal communication within Algerian society.
- b. And if yes what are they, do they match the differences set previous researches in past studies, what they employ.

For the above questions the following hypotheses may be set:

- a. Since men and women hold different roles in society they differ linguistically.
- b. They may differ in terms of vocabulary, pronunciation, tone of speech, the amount of speech,

Hence, this dissertation is divided into three chapters. The first one starts with a review of the related literature in which the history and perspective of gendered studies is presented; in addition to, highlighting theories of discourse in relation to gender in their main aspects of study. Also, chapter one sheds light on the main theories of language and gender.

The second chapter will be devoted to the linguistic situation in Algeria, by giving a definition of the languages used in Algeria and how they are used. In this chapter research design will be reviewed as well, a detailed description of the methods used in data collection including questionnaire and observation in addition to data analysis method (SPSS).

The third chapter attempts to present the quantitative and qualitative that will be collected to test the attitudes of Algerian speakers towards language.

Chapter

one

Chapter one: Literature Review

1.1. Introduction

In this section, the researcher is going to present a review of literature of the most significant theoretical and empirical studies on language and gender. It begins with giving some historical preview on the study of gender, then she will present some definitions for discourse analysis describing the inter section of discourse analysis and gender providing a sketch of some of the various forms that discourse analysis can take in addition to how they have been put to use in the investigation of gender, aspects of their study that may take as presented by different linguists. As well as defining theories of language and gender their social meaning and function of these study.

1.2. History and perspectives

Gendered studies appeared in the late 1960s. It was developed with second feminist wave when attention shifted towards gendered inequalities (social, political, literal, academic..) this movement was born from work place where women found themselves discriminated, their experiences, attention, and interests neglected; social sciences for instance, before 1970 ignored gender their sampling was masculine as where aspects of the study dominated by men and specific to them. Women at that period were invisible in sociology featuring only in their traditional roles as wives and mothers. At this time gendered differences and inequalities were not considered a sociological matter, as they were not given any attention. By the overrunning of feminist second wave critique an increasing attention was drawn to gender in some social sciences (art and humanities). In sociology on the other hand these differences were regarded especially by women sociologist as a matter of debate that should be examined and explained.

Their first attention was drawn to limit and disposal the idea of men being the norm and women's discrimination, to gradually shift attention to significant aspects of experience for women more in paid work, motherhood, housework, male violence.

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In English literature, and after the dominance of “canon” of great works of literature eliminating by that women writers excluding the materials and the social conditions that prohibited the birth of great women at that time. A debate was established upon these questions, resulting in an extraordinary momentum among scholars taking them from their home disciplines to other disciplines. The number of women concentrating in humanities in comparison to other disciplines made it an area of feminist critique; this was the result of gendered logic at work place.

By the end of 1960 in US, and mid 1970 until the end of that year in UK women specializing began and academic interest increased, then it spread all over the world. In 1969 at US college and universities huge rush of energy was seen when women’s studies began as a discrete area of study. Therefore courses of such were taught at random without any organisation. In UK on the other hand courses were preset courses teacher organized national and international conferences to agree on what these studies could be like. Early on the link to feminist politics was tangible; these scholars were often found beyond the academy, in women’s liberation newsletters, at conferences and generally networking with like-minded thinkers. Women studies were not only an augmentation of knowledge it has given a legitimating to the social and cultural differences. The lectures focused mainly on conscious raising, using personal experiences of the class (students) to determine the dynamic of the class. Formal characteristics of academics study have remained under auditing by such methods of seminar and lectures. The good thing that the creation of this arena brought to women is declaring clearly that they worth study and suggested clear success for feminist political analysis.

At the beginning they concentrated restrictedly their studies in disciplines of such English, history and sociology, as they were relying on the energies of isolated individuals working with male oriented-curriculum. By gathering the work of scholars from different disciplines and women study programmes emerged in giving a standing clear identity to the study. The discipline did not come to criticize traditional studies only it become more important as contestation of knowledge and revolted with knowledge, mainly in art and experiences when women contributed

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strongly in numerous. Women studies are still centred in these domains (art, social science, humanities) rather than physical science and related domains.

“Women studies” attempt to impose empowerment for feminist knowledge; this knowledge has always taken two directions either as critique of existing disciplines or as specialist. Their critique was basically going around the issue of adding women in rather than recognising men as gender too. By 1980 knowledge and theories of men as men began to develop from the arising of men’s pro-feminist. By 1990 as a consequent of the previous studies men and masculinity was proliferated, it was recognised as a special area of academic focus. Gendered studies had been recognized as women studies more than what it was in its beginnings related to politics and liberal movement.

At the same time these two aspects of study started to establish their roots in area of academic inquiry through development of theories. In postmodernist and post-structuralism approach, the very idea of women and men as discrete and unitary categories is challenged of course these terms of women and men that are used are argued to hold different status and position over time, space and culture that are not justified. A likely men and women are regarded in post- structuralism analysis as construction or representation, achieves through discourse, performance and entities, combined these theories had a great impact on feminism, these studies had been a map to the study of diversity and differences theories that will be further explained in this chapter. Inequalities and differences not just between gender but with in gender based on class, sexuality, ethnicity, age, dis/ability, nationality, religion, and citizenship status, consequently women and men studies have become contextual terms.

The term gender study gained currency, albeit not uncontested when the understanding of gender has developed as complex, multi-faceted and multi-disciplinary area including study within and cross gender. For some women studies the rise of gender studies can take the form of making women per se invisible in the study of male/female relation (Groote and Maynard 1993:6) this is aligned with the

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sense of this inequality has turned to become obliterate, this lead to controversy and political radicalism which will result by its self in the depoliticisation of the subject. Yet it is felt that women studies have lost its credibility and direction there for gendered studies have been a dilution, this means that feminist knowledge has been reconstituted by the academy. There are elements of truth in these positions, in that 'gender studies' does fit more easily within the institution and feminist politics are not the key motivating force behind its maintenance: gender studies also better incorporates not only men and masculinity studies, but also those who take the post-Judith Butler view that gender assignation only takes meaning through performance and iteration.

Women's studies have had to accept that a monolithical model of 'woman' can exclude and affirm inequality, and gender studies are one way of addressing this concern. Whatever label given to the academic study of gender relations in the twenty-first century, there are a number of features that have endured. First, the study of gender remains resolutely multi-disciplinary and inter-disciplinary and that is its key strength, and has had the most profound impact on contemporary theory and attitudes to the production of knowledge. Second, alongside the more focused, if varied, constellation of texts, knowledge and theorising on and about gender that constitutes gender studies, gender issues continue to penetrate mainstream disciplines more widely (though not always with ease) and are enthusiastically embraced by students. Third, feminism remains a central perspective for the study of gender relations, reminding us that this discipline emerged from the identification that women as a group were misrepresented – in both the public sphere and in the conception of their 'real' natures. As gender relations continue to change and mean different things, so feminism as a political ideology will change and find new avenues to explore. Academic institutions themselves have changed markedly in the last 30 years and, in Britain, the shift from the university/polytechnic divide to the old/new university one (from 1992) has had an impact on the development of women's studies, not least because of a certain broadening of access and a higher

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proportion of mature or non-standard applicants coming into university, many of them women.

Furthermore, many women's/gender studies academics now in the academy constitute the first generation to be educated in gender as students themselves and are correspondingly distant from the heady politics and campus activism of the 1960s and 1970s. While challenges can be made from within the institution from a gendered perspective, these are performed with an awareness that gender/women's studies remains itself dependent upon the academy (and the means by which it receives funds) for survival and for the support of feminist and gender-related research.

1.3. Theories of discourse in relation to gender

1.3.1. Defining discourse

The term discourse is itself subject to dispute, with different scholarly traditions offering different definitions of the term, some of which venture far beyond language-centred approaches. Within linguistics, the predominant definition of discourse is a formal one, deriving from the organization of the discipline into levels of linguistic units, such as phonology, morphology, and syntax. According to the formal definition, just as morphology is the level of language in which sounds are combined into words, and syntax is the level in which words are combined into sentences, so discourse is the linguistic level in which sentences are combined into larger units. An alternative definition focuses not on linguistic form but on function. Discourse, in this view, is language in context: that is, language as it is put to use in social situations, not the more idealized and abstracted linguistic forms that are the central concern of much linguistic theory.

If linguistic definition were not sufficient for gendered research, some growing non-linguistic definitions of the theory were very famous. Michel Foucault's (1972) view of discourses as historically contingent cultural systems of knowledge, beliefs, and power does not require an interest on linguistic forms. The Foucaultian frame work of discourse analysis considers instead how language

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invokes within its frame work such medical and penal discourse. This post-structuralism definition of discourse is not enough for discourse analysts, though some assert that Foucaultian discourse (historical and cultural ways of language organization) could and should be included in discourse analysis (using language). Such an integrated approach may increase the relevance of linguistic discourse analysis for the study of gender in other disciplines. Indeed, the main influence of discourse analysis on non-linguistic feminist scholarship has come from Foucault and related perspectives rather than from the linguistic side of discourse analysis, which often involves a degree of technical detail that can be daunting to those untrained in the field.

Despite the different studies that rely under discourse analysis we can find areas of convergence .Neither one theory nor one method, discourse analysis is a set of perspectives on language use that encounters a general shared theoretical oriented and a broadly similar methodological method. Despite differences discourse analysis theories curry, some underscore discourse as social, cultural, and political phenomenon share the idea that discourse is in addition to a reflection of society, culture, and power their constantly replenished source. In other words most discourse analysts declare that social world is produced and reproduced in its big part through discourse. The method that emerges from this theoretical stance is one of close analysis of discursive detail in relation to its context. Where discourse analysts often differ is in such questions as the limits of context (how much background knowledge is necessary and admissible in order to understand a particular discursive form?), the place of agency (are speakers entirely in control of discourse? Are they merely a discursive effect?), and the role of the analyst (is the researcher's role to discover the participants' own perspectives, or to offer an interpretation that may shed new light on the discourse?). In answering such questions, discourse analysts working within different frameworks are influenced by their own disciplinary traditions as well as the distinctive theoretical developments of their chosen discursive paradigm. Consequently, in addition to broad areas of agreement, practitioners of different kinds of discourse analysis have

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found ample room for mutual critique and debate. The differences between approaches are especially evident when examining how various strands of discourse analysis interact with the field of language and gender studies, which has its own tradition of controversy and scholarly disagreement (see e.g. Bucholtz 1999a, forthcoming). In every case, however, 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.

1.3.2. Discourse as culture

Within linguistic anthropology, gender has been a frequent debate in anthropological investigations; the ongoing gendered researches helped determining anthropological-theories that focus on discourse. So many linguistic researches were substituted in anthropology with the appearance of these approaches, which stressed on the description of linguistic system through the illusion of decontextualized language used by natives. By contrast with this tradition of data elicitation, the anthropologically oriented forms of discourse analysis that developed in the 1960s and 1970s emphasized the value of "naturally occurring" (that is, unelicited) data, often involving multiple participants and varied kinds of language use. These new methods have paved the path for new anthropological perspectives of gender.

The two frameworks present (ethnography of speaking and interactional sociolinguistics) compatible and complementary description for the relation of language and culture. Both take from their anthropological roots concerted interest on its cultural privacy and its change, as both discourse and culture are closely related. Within language and gender scholarship, these approaches provided the impetus for researches that begin with the study of middle class in America to include varied cultures and languages. Yet each approach contributed differently in the study of language and gender, in reference to the different ways the term culture was used to frame the study of language.

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a. Ethnography of speaking

The idea of ethnography of speaking goes back to Dell Hymes after he published an article entitled *Ethnography of Speaking* in 1962 in which he states that for anthropological study of behaviour, there is another area of importance that is quite central it can be called the ethnography of speaking in his point of view this study can fill the gap between what is described by linguistic and anthropology, that is linguistic structure and social structure. While linguists tend to investigate the roots governing language and difference between them for the purpose of building a theory that can be generalized to all languages. Anthropologists focus on exploring the nature and function of culture. Hence his main interest is to study the relationship between language and culture interestingly the ethnography of speaking has put the concept speech community as a unit of its study.

b. Interactional sociolinguistics

Interactional sociolinguistics is concerned with how speakers signal and interpret meaning in social interaction. The term and the perspective are grounded in the work of John Gumperz (1982), who blended insights and tools from anthropology, linguistics, pragmatics, and conversation analysis into an interpretive framework for analyzing such meanings. Interactional sociolinguistics attempts to bridge the gulf between empirical communicative forms – e.g., words, prosody, register shifts – and what speakers and listeners take themselves to be doing with these forms. Methodologically, it relies on close Discourse Analysis of audio- or video-recorded interaction. Such methodology is central to uncovering meaning-making processes because many conventions for signaling and interpreting meaning in talk are fleeting, unconscious, and culturally variable. Interactional sociolinguistics was developed in an anthropological context of cross-cultural comparison, and the seminal work that defined interactional sociolinguistics focused largely on contexts of intercultural miscommunication (*Intercultural and Intergroup Communication ; Comparative Research*). It is in such contexts – where

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unconscious cultural expectations and practices are not shared – that the perspective has the most salient explanatory value. The perspective has been extended to cross-gender communication, by Debra Tannen elaborates this line of reasoning in both popular and scholarly works on cross-gender interaction in intimate relationships and in the workplace (e.g. Tannen 1990, 1994, 1999), in which she analyzes how the conversational style associated with each gender can lead to miscommunication and difficulties in accomplishing one's goals. Unlike the ethnography of communication, which may include native speakers' or the analyst's evaluations of female versus male discourse forms, interactional sociolinguists resolutely resist favouring one style over another. And, in contrast to some other feminist perspectives, interactional sociolinguistic work on gender may challenge the view of women as victims.

1.3.3. Discourse as society

In this anthropological aspect of discourse analysis, discourse in culture especially cultural differences. In sociological and social-psychological paradigms, discourse is about society particularly the way it affects society. This theory rely on ethno-methodological perspective, which was developed by sociologist Harrold Garfinkel (1967) that states social world is formed by daily interaction of the members. Garfinkel consequently advocated applying close analytic attention to the ordinary activities from which social order emerges. Gender had huge role in developing ethno-methodological thoughts, Garfinkel has some of that credit, a male biologist who identifies as females. She proved her point of view by participating gendered activities routine. Gendered identities according to her are adopted and not innate in people, this had a big influence on language and gender researches as well as gendered studies.

As a result of ethno-methodological success, discourse analysis applied these thoughts on organization of talk. Lately discourse analysis was used in social-psychology and discursive psychology. Social type was a main issue of these fields.

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1.3.4. Conversation analysis

Conversation analysis has in common with interactional sociolinguistics a commitment to analyzing the details of interaction. But when interactional sociolinguistic describes how the cultural based interaction systems are spotted and used, the study of language development step by step is the primary pledged of discourse analysis, to show how interactional structure constructs social organisation. Some elder studies that had most influence on language and gender come from analytical- ethno-methodological background (Fishman 1983; Zimmerman and West 1975; West 1979; West and Zimmerman 1983). These researches show that gendered differences are come from interaction: men's one-up discursive position *vis-a-vis* women, as indicated through their greater propensity for interruption and their lesser engagement in interactional maintenance work does not merely reflect but actually produces male power as an effect of discourse.

These feminist studies contradict with Emanuel Scheglof's approach of discourse analysis, the co-founder, the standard bearer of the field, in so many ways, who endeavoured in a series of datagram programs, critics, debates, and challenges to preserve discourse analysis against the encroachment of "self-indulgent" (politically motivated) type of analysis (1999 Scheglof). Gender was pivotal for this debate, for Scheglof (1997); in an article he starts a wave of demonstrations and objecting responses, using social categories to prove that gender can only be studied within interaction or else it can't be considered analytically relevant. Criticizing theories of critical discourse analysis, Scheglof analyses the same phone call between a divorced couple concerns their child: first according to feminist model and second using a strict type of discourse analysis. By looking closely at the sequential organization of the conversation, Scheglof builds his argument from what feminist analysts explain as males power enacted in the interruption of females speech, thus is a result of interactional factors, such as the negotiation of turn-taking, responses, agreements, and assessments. Scheglof's does not reject gendered analysis of these interactional data or any other sort of data that fulfils his special

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standards of discourse analysis, he presents a second example, and he insists that feminist discourse analysis should not base on theoretical political concerns.

Scheglof's critic of linguistic researches on social identities was adding to the debate. A number of language and gender scholars started similar debates concerning the assumption gender as always activated during communication, in predictable ways. But Scheglof's proposed solution, as a number of critics have noted, limits admissible context so severely that only the most blatant aspects of gendered discursive practice, such as the overt topicalizing of gender in conversation, are likely candidates for Scheglofian analysis. While political critic is basically possible, analysts rarely move to the critical level. Finally, Scheglof's article has also come in for some textual critique of its own, due to the covert gender politics that his rhetoric reveals (Billig 1999, 1999; Lakoff).

Some researchers of gender have succeeded in expanding the range of issues that are authorized by Scheglof's version of conversation analysis by using the fine-grained analytic methods associated with this framework in conjunction with the rich contextual grounding of ethnography. This multiple-method approach was pioneered by Marjorie Harness Goodwin (e.g. 1980, 1990, 1999).

1.4. Theories of language and gender

1.4.1. Deficit theory

In the field of modern linguistic, the deficit theory first materialized in the work of Otto Jespersen (1922). In the forth chapter untitled "the women" in his book Grammar of English he presented a set of what he called "problems with women language: using limited grammar and using exaggerated grammar, yet he admits that women invent language as they are conservative.

The limitation to his research was that he didn't conduct any studies, most of his conclusions based of fiction literature, he quoted as well others who didn't do any researches.

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Another writer who get influenced by the same western cultural assumptions, Robin Lakoff In her book language and women's place and a related article woman's language attempting to provide diagnostic evidence from language use for one type of inequity that has been claimed to exist in our society: that between the roles of men and women. In her research she used introspections and media to collect data. She published a set of basic assumptions about what marks out the language of women. Among these are claims that women:

-) Hedge: using phrases like (sort of, kind of, it seems like, and so on.)
-) Use (super) polite forms: (Would you mind..., I'd appreciate it if..., if you don't mind).
-) Use tag questions: (You're going to dinner, aren't you?)
-) Speak in italics: intonational emphasis equal to underlining words - so, very, quite.
-) Use empty adjectives (divine, lovely, adorable, and so on)
-) Use hypercorrect grammar and pronunciation: English prestige grammar and clear pronunciation.
-) Use direct quotation: men paraphrase more often.
-) Have a special lexicon: women use more words for things like colours, men for sports.
-) Use question intonation in declarative statements: women make declarative statements into questions by raising the pitch of their voice at the end of a statement, expressing uncertainty. For example, what school do you attend? Eton College?
-) Use wh- imperatives: (such as, why don't you open the door?)
-) Speak less frequently
-) Overuse qualifiers: (for example, I think that...)
-) Apologise more: (for instance, I'm sorry, but I think that...)
-) Use modal constructions: (such as can, would, should, ought - Should we turn up the heat?)
-) Avoid coarse language or expletives

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-) Use indirect commands and requests: (for example, My, isn't it cold in here? -really a request to turn the heat on or close a window)
-) Use more intensifiers: especially so and very (for instance, I am so glad you came!)
-) Lack a sense of humour: women do not tell jokes well and often don't understand the punch line of jokes.

Robbins research was criticised for basing on observation and generalizing stereotype to both genders. Her use of personal 'introspection' was similarly admitted in the introduction: 'It is my impression, though I do not have precise statistical evidence' (1975:49), an admission which renders her work more social commentary than empirical analysis. She justifies her audacious extrapolation overtly: 'I do feel that the majority of claims I make will hold for the majority of speakers of English; that, in fact, much may, *mutatis mutandis*, be universal' (40). Yet in reality her claims are pertinent to only a privileged section of society, a society similar to her own.

A following study of William O'Barr and Bowman Atkins in 1980 on courtroom and political settings under the name of "powerless language" they show that Lakoff assumptions on gendered language were not right. The differences were a result of situation specific (power and not gender) these speech characteristics are not restricted and /or specific to women.

O'Barr and Atkins studied courtroom cases for 30 months, observing broad differences between men and women that Robin Lakoff proposed. O'Barr and Atkins discovered that the differences that Lakoff and others supported are not necessarily the result of being a woman, but of being powerless...

O'Barr and Atkins concluded from their study that the quoted speech patterns were "neither characteristic of all women nor limited only to women". The women who used the lowest frequency of women's language traits had an unusually high status (according to the researchers). They were well-educated professionals with

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middle class backgrounds. A corresponding pattern was noted among the men who spoke with a low frequency of women's language traits. O'Barr and Atkins tried to emphasize that a powerful position "may derive from either social standing in the larger society and/or status accorded by the court".

1.4.2. Dominance theory

Don Zimmerman and Candace West studied interruption in mixed sex conversation in an attempt to define which sex dominates the interaction more. At the Santa Barbara campus of the University of California in 1975, they recorded conversations of white, middle class and under 35, producing in evidence 31 segments. Most interruptions (96%) made in mixed-sex conversations were made by men. Men were dominant in conversation and sought to apply their dominance by applying constraints to the conversation. They believed that this reflected the male domination in society. Subsequent research has concluded that men and women don't hold equal positions when it comes to conversation. The problem with this study is that it presented small study (small sample and small conversation). Zimmerman's study was criticized a lot one of the critics was that of Geoff Beattie "The problem with this is that you might simply have one very voluble man in the study which has a disproportionate effect on the total." Beattie also questions the meaning of interruptions: "Why do interruptions necessarily reflect dominance? Can interruptions not arise from other sources? Do some interruptions not reflect interest and involvement?"

Following Zimmerman's research Dale Spender asserts that dominance is a result of male being the norm and the patriarchal order that put men in the lead. As does our thinking reinforces this power as Dale described it when she said: "The crux of our difficulties lies in being able to identify and transform the rules which govern our behaviour and which bring patriarchal order into existence. Yet the tools we have for doing this are part of that patriarchal order. While we can modify, we must none the less use the only language, the only classification scheme which is at

Chapter one: Literature Review

our disposal. We must use it in a way that is acceptable and meaningful. But that very language and the conditions for its use in turn structure a patriarchal order."

Pamela Fishman seemed to agree with both Lakoff and Spender. In her study of tag questions within mixed sex conversation she found that women over use them as a mean to start and maintain conversation with men, to gain conversational power. For her tag questions are not a sign of weakness as Lakoff said. Fishman also claims that in mixed-sex language interactions, men speak on average for twice as long as women.

Christine Christie has shown gender differences in the pragmatics of public discourse - looking, for example, at how men and women manage politeness in the public context of UK parliamentary speaking. In *Politeness and the Linguistic Construction of Gender in Parliament: An Analysis of Transgressions and Apology Behaviour*, she applies pragmatic models, such as the politeness theory of Brown and Levinson and Grice's conversational maxims, to transcripts of parliamentary proceedings, especially where speakers break the rules that govern how MPs may speak in the House of Commons.

1.4.3. Difference theory

Deborah Tannen wrote a book advocating only one chapter for gendered interaction, she did a further study on the differences among male and female language. In her book *You Just Don't Understand* (1990) she stresses the importance of knowing and identifying these differences in talk which will save interlocutors (mixed sex interaction) from blaming each other (women for not understanding and men for being insensitive) "others or ourselves -- or the relationship -- for the otherwise mystifying and damaging effects of our contrasting conversational styles" (1990:17). She asserts that these differences are learnt from childhood and are influenced by single sex peer "because boys and girls grow up in what are essentially different cultures...talk between women and men is cross-cultural communication" (1990:18)

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In her study Tannen asked pairs to talk on tape that helped her to collect data. In her study she discovered that men were socially selected to be the norm, this led according to her to misunderstanding and forestalling the interlocutors. In order to avoid this, women found themselves changing to be similar to the norm, but that has and as Dale Spender state exhibited them to critic and judgement.

In her study Tannen claims that there are six basic differences between men and women speech

- a. Status vs. Support: she asserts that men use language to assert dominance; whereas women see it as a way of confirming and supporting ideas.
- b. Independence vs. Intimacy: since men are concerned about their status they consequently show their independency in their speech women on the other hand like to show their belonging and intimacy. Professor Tannen gives the example of a woman who would check with her husband before inviting a guest to stay - because she likes telling friends that she has to check with him. The man, meanwhile, invites a friend without asking his wife first, because to tell the friend he must check amounts to a loss of status. (Often, of course, the relationship is such that an annoyed wife will rebuke him later).
- c. Advice vs. Understanding: while men speak about their problems they are searching (asking) for solution, when they are able to solve their problems by themselves they tend not to talk about it; women use language to get empathy and support. This difference in the language use creates conflicts as Tannen had shown when a woman complains to her husband he immediately gives her solutions when all she wants is support this makes her bothered the partner is consequently angry with her reaction.
- d. Information vs. Feelings: males are concerned with the facts the use language to assert and declare information they were habituated for that since childhood whereas women were raised to express their feelings and to express their emotions.
- e. Orders vs. Proposals: Diana often begins statements with "Let's." She might say "Let's park over there" or "Let's clean up now, before lunch." This makes

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Nathan angry. He has deciphered Diana's "Let's" as a command, when for her this was suggestion, through this example showed by Tannen I notice that men tend to reject any second or following status they are given and this kind of request makes him feel manipulated to do what others want, so they respond more resentfully than they would to a straightforward request.

- f. Conflict vs. Compromise: this means that men will argue to get what they want and to prove their point of view with no fear of going in argument instead women will try to find a middle ground.

Another researches agreed with this theory and with Deborah conclusions, like Jane Pelkington (1992) she also agree with Deborah in that women language is collaborative and holds positive politeness. Koenroad Kuiper asserts that men curs and insult to show solidarity.

1.5. Conclusion:

The above literary review not only synthesizes the historical development of the study of language and gender research but also provides the context for this research. In this respect those previous studies on language and gender, the primary goal of the present study is to contribute to the increasing scholarship on language and gender worldwide by exploring the range of address terms among Algerian speakers and providing a descriptive analysis of the entire system of address forms in Algeria.

Chapter

two

Chapter two: Methodology and Design

2.1. Introduction

In this chapter, the researcher presents a description of the linguistic situation in Algeria, in addition, to the sample of the study, a detailed description of research methodologies (questionnaire, observation of a TV show) that was followed by the researcher to conduct this research, and process of analysis has been included here.

2.2. Linguistic situation in Algeria

Algeria's official language is Arabic which is used by 72% of the population, there are two types of Arabic: the Classical Arabic on one hand which is the language of Qur'an and was simplified to Modern Standard Arabic that is used in schools and documents; the second type has been constituted as official language since 1963. Berber has become a national language in 2002; it is used by 27% of the population. Though French language did not have an artificial status in Algeria, it is widely used in government, media (news paper), culture, and in daily speech since the French colonization.

2.2.1 Classical Arabic

It is basically the Arabic of Quran and the earliest literature from Arabic peninsula, it has remained till now a reference and the core of Arabic language.

2.2.1 Modern standard Arabic

It is the second form of Arabic, it is more simplified then classical Arabic, usually it refers to as MSA. It differs across countries; this form of Arabic is used in official setting like school, news paper, documentation... yet it is not acquired as mother tongue. MSA is performed differently in daily life this resemblance of Arabic is called dialect.

2.2.2 Arabic dialect

Arabic dialect is also called vernacular, unlike MSA and classical Arabic this form of Arabic does not have a written form; it is a mixture of local tongue and other European languages (French, Spanish, English, and Italian). These variations differ

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between the Arabic countries, they can be incomprehensible. According to the differences they are considered separate languages depending on their geographical place in which they are practiced.

2.2.3 Algerian dialect

Algerian Arabic is the native language of 75% to 80% of Algerians, and is mastered by 95% to 100% of them. It is essentially a spoken language used in daily communication and entertainment, while Classical Arabic is generally reserved for official use and education. It is considered as a very rich dialect for its variety, Algerian dialect is inspired from MSA yet it differs, it also derives its term from, French, and Berber. Since Algerian belongs to the Maghreb Arabic Algerian dialect is intelligible for the countries of Maghreb (Morocco, Tunis, Libya).

Tamazight (Berber) is another spoken language by 27% of the population in Algeria which has had its influence on spoken Arabic itself.

2.2.5 Bilingualism in Algeria

Bilingualism is defined as the use of two languages by the same individual or same language group. Being bilingual triggers many factors among them the degree of mastery of those languages, the domain in which they can be used, how they were acquired, and how they affect each other. Weinreich defines it as “*the practice of alternately using two or more languages*” (Weinreich, 1953, p.5)

Another way to find a definition for bilingualism is to look at it from typological standpoint some of these are:

- a. Early bilingualism: when someone acquires two languages from an early age
- b. Successive bilingualism: acquiring the second or third language after the first stage of languages enquiry (the English language in Algeria)
- c. Dormant bilingualism: that happens mainly with emigrants the go to a foreign language were they acquire a new language when moving again to another country in which that new language it is not used the language becomes forgettable.

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Bilingualism is very apparent with the four languages that exist in Algeria especially in the urban economic and technological cities.

2.2.6 Diaglosia in Algeria

Diaglosia is the existence of a dialect alongside the standard language from which it is descended. Fergusson (1995) says it is one form, the standard has a high prestige and is referred to as a high variety, and vernacular is a low prestige and referred to as a low variety.

These two varieties are distinct by certain feature from them are:

- a. Specialization of function: where is used high vernacular is used in news broadcast, writing and university lectures while the other is used at home and with friends.
- b. Features of prestige: high vernacular is more prestigious than low vernacular.
- c. They are acquired differently: high vernacular is basically acquired in school; low vernacular is acquired at home as mother tongue.
- d. High vernacular is codified, had dictionaries, norms of grammar, vocabulary and pronunciation.

There are two types of diaglosia classical or narrow diaglosia and extended diaglosia, the first was illustrated by Fergusson in the example of standard Arabic and dialect Arabic in the Arab world; while the second was expanded by Fishman (1972) to include the use of unrelated languages, languages of different dialects, register, functionally differentiated such as the existence of colonised languages.

2.3 Sample of study

Choosing a sample for the study is the most important step in conducting a research and setting the boundaries for the study, Hartas (2010, p.67) in this sense states:

“A population is a group of individuals or organizations that share the same characteristic [...] what defines a population is not its size (it may be small or large) but the presence of a specific characteristic.”

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Moreover the sample should be representative for the whole population in that respect Hartas (2010) says:

“How the sample is selected is very important for the validity of a study. To generalize research findings from the sample to the population, the sample has to be representative of the population from which it was drawn.”

Since this research is concerned with a social phenomenon, the questionnaire was distributed randomly in the city of Saida to people from different background, educational level, gender, which is important for any social study, as the researcher has backed her research by the analysis of conversation from the TV show that is named open your heart “ifath qualbeq” in which famous people are hosted from different parts of Algeria. For this sake the researcher had no restriction on the sample.

2.4 Data collection method

In this part of the research the researcher will deal in details with the methods used in collecting the data and in the analysis of data.

2.4.1 Types of research

a. Quantitative research

Is a research method dealing with numbers and anything that is measurable in a systematic way of investigation of phenomena and their relationships, Thomas (2003, p.1) defines it as follow:

“Quantitative methods, on the other hand, focus attention on measurement and amount (more and less, larger and smaller, often and seldom, similar and different) of the characteristics displayed by the people and events that the research studies.”

Thomas (2003) further claims that quantitative methods involve the use of statistical methods in order to give a general description of the phenomenon at hand, whereas qualitative methods give more detailed description of events.

b. Qualitative research

Qualitative research includes as Thomas (2003, p.2) asserts *“involve a researcher describing kinds of characteristics of people and events without comparing events in*

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terms of measurements of amounts.” This type of research uses multiple methods taking its data from stories and interviews in this vein Denwin and Linkon(1999, p.2) state

“Qualitative research is multimethod in focus; it involves an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers studies things in their naturalistic settings,1... Qualitative research involves the studied use and collection of a variety of empirical materials-case study, personal experience, introspective, life story, interview, observational, historical, interactional and visual texts.”

Both of these methods are considered to be important as Cobin (1990, p.18) better explains it

“Both qualitative and quantitative methods can be used effectively in the 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 the problems studied.” As quoted by Thomas (2003, p.7)

4.2.4 Methods of research

a. Questionnaire

In its simplest form, a questionnaire is a set of questions for the sake of obtaining statistic or personal information from individuals, there is no doubt that this method is very important and sufficient in collecting data in this line David S.Walonick (1993)says:

“Questionnaires are one of the most popular methods of conducting scholarly research. They provide a convenient way of gathering information from a target population.”

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After reviewing the previous studies, the investigator came out with a final copy. It was distributed over the sample. This paper contained one part as sex, containing mainly of yes/no question with multiple choice question.

In Arabic: Since Algeria is Arabic country in which the Arabic is the first language, our study is on social phenomenon we were dealing with.

In English: Because I am student at the department of English and the research I am conducting is in English I included an English version of the questionnaire.

The questionnaire was given to the informants and at the same time we took note by making small conversations with them, trying to figure out what he/she thinks about the questionnaire, if they have any objection on what was presented or if they have anything to add.

a.a. Advantages of questionnaire

- a. Practical: They can be targeted to the chosen groups and managed in various ways. You can pick and choose the questions asked as well as the format (open-ended or multiple choice). They offer a way to gather large amounts of data on any subject.
- b. Large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way
- c. Can be carried out by the researcher or by any number of people with limited affect to its validity and reliability
- d. The results of the questionnaires can usually be quickly and easily quantified by either a researcher or through the use of a software package
- e. Can be analysed more 'scientifically' and objectively than other forms of research
- f. When data has been quantified, it can be used to compare and contrast other research and may be used to measure change
- g. Positivists believe that quantitative data can be used to create new theories and / or test existing hypotheses.

a.b. Disadvantages of questionnaire

- a. Is argued to be inadequate to understand some forms of information - i.e. changes of emotions, behaviour, feelings etc.
- b. Phenomenologist state that quantitative research is simply an artificial creation by the researcher, as it is asking only a limited amount of information without explanation
- c. Lacks validity: Respondents may not be 100 percent truthful with their answers. This can happen for a variety of reasons, including social desirability bias and attempting to protect privacy.
- d. There is no way to tell how truthful a respondent is being the answers may be chosen before fully reading the question or the potential answers. Sometimes respondents will skip through questions, or split-second choices may be made, affecting the validity of the data. This drawback is tough to defeat, but if researcher make their survey short and the questions simple they are likely to get the most accurate responses.
- e. There is no way of telling how much thought a respondent has put in
- f. The respondent may be forgetful or not thinking within the full context of the situation
- g. People may read differently into each question and therefore reply based on their own interpretation of the question, i.e. what is 'good' to someone may be 'poor' to someone else, therefore there is a level of subjectivity that is not acknowledged
- h. There is a level of researcher imposition, meaning that when developing the questionnaire, the researcher is making their own decisions and assumptions as to what is and is not important...therefore they may be missing something that is of importance

b. Observation

Since speakers are not aware of their way of speech and to back support my research I did more observation on an Algerian TV popular session named “open your heart”, it is an Algerian psychosocial reality show hosted by Salima SOUAKRI and broadcast starting the 24th of November, 2016 lasted until Mai 4, 2017 on Echorouk TV¹. The speeches in the show are semi-formal inasmuch the show hostels come from different cultural and social backgrounds yet the fact that they are attending in a TV program has an impact on their language use imposing some restriction to language use.

To analyse the data from the show rely on observation and note taking. Observation is the most honest method in collection data in social studies

“...observation is not just seeing things but it is carefully watching the things and trying to understand them in depth, in order to get some information about them.” (KJ, Singh, 2004)

b.a. Types of observation

a. **Casual and Scientific observation:** An observation with a casual approach involves observing the right thing at the right place and also at the right time by a matter of chance or by luck whereas a scientific observation involves the use of the tools of the measurement, but a very important point to be kept in mind here is that all the observations are not scientific in nature.

b. **Natural Observation:** Natural observation involves observing the behaviour in a normal setting and in this type of observation; no efforts are made to bring any type of change in the behaviour of the observed. Improvement in the collection of the information and improvement in the environment of making an observation can be done with the help of natural observations

¹ Echorouk TV : an algerian satellite television channel lunched in 2011 by Algerian intellectuals

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c. **Subjective and Objective observation:** All the observations consist of the two main components, the subject and the object. The subject refers to the observer whereas the object refers to the activity or any type of operation that is being observed. Subjective observation involves the observation of the one's own immediate experience whereas the observations involving observer as an entity apart from the thing being observed, are referred to as the objective observation. Objective observation is also called as the retrospection.

d. **Direct and Indirect observation :** With the help of the direct method of observation, one comes to know how the observer is physically present in which type of situation, then this type of observation monitors what takes place. Indirect method of observation involves studies of mechanical recording or the recording by some of the other means like photographic or electronic. Direct observation is relatively straighter forward as compared to the indirect observation.

e. **Participant and Non Participant observation:** Participation by the observers with the various types of operations of the group under study refers to the participant type of observation. In participant observation, the degree of the participation is largely affected by the nature of the study and it also depends on the type of the situation and also on its demands. But in the non participant type of observation, no participation of the observer in the activities of the group takes place and also there occurs no relationship between the researcher and the group.

f. **Structured and Unstructured observation:** Structured observation works according to a plan and involves specific information of the observed units and also about the recorded information. The observed operations and the various noted or recorded features which are well decided in advance. Such observations involve the use of especial instruments for the purpose of data collection that are also structured in nature. But in the case of the unstructured observation, its basics are diametrically against the structured observation. In such observation, observer has the freedom to note down what he or she feels is correct and relevant to the point of study and also this approach of observation is very suitable in the case of exploratory research.

g. **Controlled and Non-controlled observation:** Controlled observations are the observations made under the influence of some of the external forces and such

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observations rarely lead to improvement in the precision of the research results. But these observations can be very effective in the working if these are made to work in the coordination with mechanical synchronizing devices, film recording etc. Non controlled observations are made in the natural environment and reverse to the controlled observation these observations involve no influence or guidance of any type of external force.

b.b. Advantages of Observation

-) It gives access to people in real life situation due to the respondents:
 - ✓ Lack of awareness of their own behaviour.
 - ✓ Lack of an accurate memory of what they did.
 - ✓ Deliberate lies to make them appear better than they are.
 - ✓ Desire to tell the researcher what they think the researcher wants to hear.
-) Improves precision of the research results.
-) Problem of depending on respondents is decreased.
-) Helps in understanding the verbal response more efficiently.
-) By using good and modern gadgets – observations can be made continuously and also for a larger duration of time period.
-) Observation is less demanding in nature, which makes it less bias in working abilities.
-) By observation, one can identify a problem by making a detailed analysis of the problems.

b.c. Disadvantages of Observation

-) Observation of behaviour may affect the behaviour the researcher wants to observe, e.g. children in a classroom may behave differently if there is an observer present than when there is no observer in the classroom.
-) Many events are not open to observation:
 - a. Behaviour that is private, e.g. activities that take place within private homes.
 - b. Events that are unpredictable, so the researcher does not know when and where to be present, e.g. mob riots.
 - c. Events that are unsafe for the researcher to attend, e.g. tsunamis, bush fires..

-) Ethical issues may arise, e.g. lack of informed consent.
-) Time consuming.

2.4 Methods used in data analysis

Collected raw data were analyzed by IBM SPSS Modular. It is also used to make tables, drafts and calculating percentages. Moreover, Microsoft Word 2007 has been used to arrange the data in several figures.

2.5 Conclusion

By knowing the linguistic situation of Algeria it is possible to understand more about the linguistic background of the people. While using these two methods (questionnaire and observation) that will enable the researcher to collect enough data and analyse them with the SPSS modular to provide a complete and simplified description of the gendered verbal communication differences.

Chapter

three

Chapter three: Findings and discussion

3.1 Introduction

The researcher has presented the results of the analysed data; the latter were collected and then processed in response to the problems posed in chapter one of this dissertation. Two fundamental goals drove the collection of the data and the subsequent data analysis. Those goals were to develop a base of knowledge communication in Algeria among and cross the same sex, and to determine if current perception and utilization are consistent with the basic goals or principles of technology education. These objectives were accomplished. The findings presented in this chapter demonstrate the potential for merging theory and practice.

3.2 Questionnaire analysis

The questionnaire was distributed to 100 participants in the city of Saida, 80% of the respondents were given the questionnaire.

It was given at random to people from different ages, educational level, The participants were a mixture of the two sexes the total number of participants was 80, 56.25% were females and the rest were men

| Male (43.75%) | Female (56.25%) | Total (100%) |
|----------------------|------------------------|---------------------|
| 35 | 45 | 80 |

Table1: participant's gender

3.2.1 Use question like “..isn't it?”, “..don't you?”, “right?”

a. yes

b. no

| Choices | Male | Female | Total (100%) |
|----------------|-------------|---------------|---------------------|
| a. | 9 (11.25%) | 34 (42.5%) | 43 (53.75%) |
| b. | 26 (32.5%) | 11 (13.75%) | 37 (46.25%) |
| Total | 35 | 45 | 80 |

Table2: tag questions use

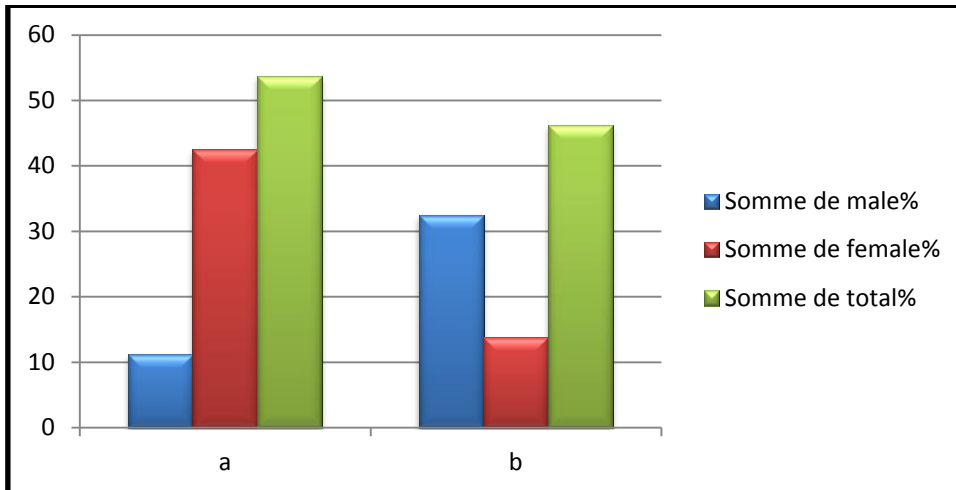


Figure1: Tag questions use

From the figure above the researcher notice that more than half of the participants use tag questions in their conversations, 42.5% of these who answered with yes were women while the rest were males. On the other hand most of those who said they do not use tag questions were men.

Lakoff during her study of the duals she found out that women use tag questions more than men do, referring this use of tag question to a lack of confidence “to give the impression of not being really sure of him/her self, of looking to the addressee for confirmation, even of having no view of his own” (1975, p.16) Further researches hitched it to expressing politeness and communication facilitating; seemingly the researcher has find out that women use tag questions more than men, when contributing the questionnaires the researcher has been asking the participants for their motive to using tag questions most of them agreed on facilitating the communication and others said it is away to get the addressee’s attention focused on conversation.

3.2.2 use hedges such as “like” “sort of” “whatever” “I think”

- a. yes
- b. no

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| Choices | Male | Female | Total (100%) |
|---------|------------|------------|--------------|
| a. | 9 (11.25%) | 36 (45%) | 45 (56.25%) |
| b. | 26 (32.5%) | 9 (11.25%) | 35 (43.75%) |
| Total | 35 | 45 | 80 |

Table3: hedges use

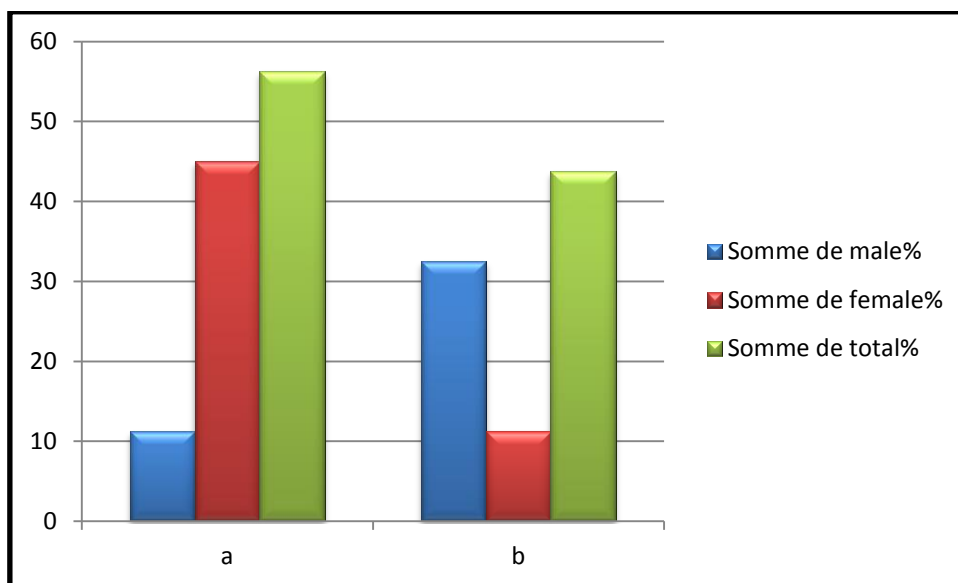


Figure2: hedges use

Figure 2 illustrates the statistics taken from the questionnaire on the use of hedges among women and men 56.25% of the participant use hedges 45% were women few men use hedges, 26 men out of 35 asserted that they don't use hedges.

When studying this criterion of speech Lakoff found that women use hedge more, expressing uncertainty and seeking confirmation for the information, she asserts that users of hedges "are socialised to believe that asserting themselves strongly isn't very ladylike, or even feminine" (Lakoff, 1975, p.54). While Coates (1987,1989) see it as sign of strength rather than weakness. In line with this from the data collected it has been clear that women use more hedges then men they were explained as means of justifying themselves or asking for confirmation.

Chapter three: Findings and discussion

3.2.3 Do you use supportive language?

a. Yes

b. No

| Choices | Male | Female | Total (100%) |
|---------|-------------|------------|--------------|
| a. | 10(12.5%) | 36 (45%) | 46 (57.5%) |
| b. | 25 (31.25%) | 9 (11.25%) | 34 (42.5%) |
| Total | 35 | 45 | 80 |

Table4: supportive language use

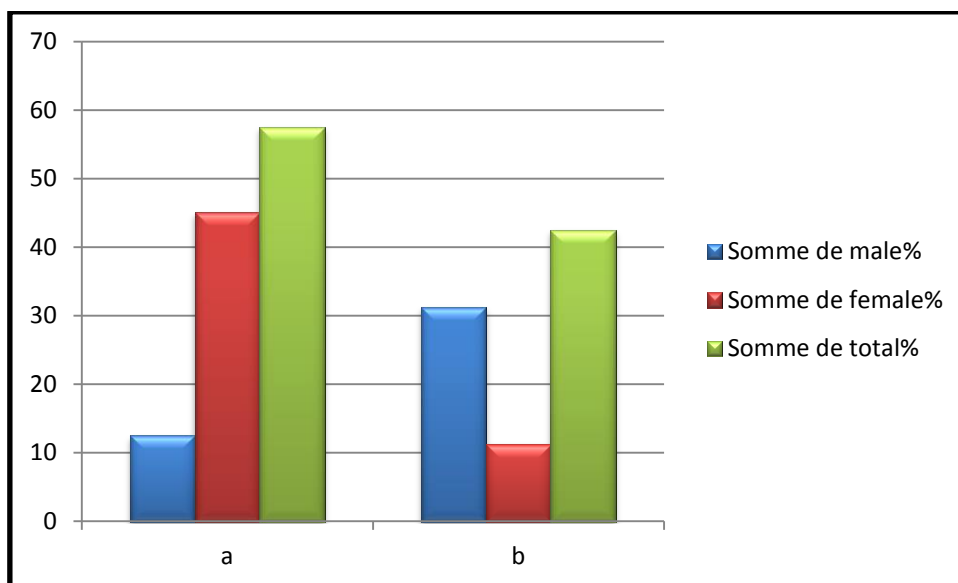


Figure3: supportive language use

In this figure 3 it is clear that more than half participants (57.5%) say that they use supportive language few were men about 10 (12.5%) and only few women 9 (11.25%) said they do not.

Tannen states that, for men, the world is a competitive place in which conversation and speech are used to build status, whereas for women the world is a network of connections, and that they use language to seek and offer support.

From the data collected it is clear that women use supportive language more this supports somehow Tannen's description of gendered language women use language to approach others they show more support to them and sensitivity while men tend to show their superiority and their strength. Steve Harvey (2008)

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explains this by each sex communicative needs men for instance when use language to find solutions for their problems while women seek sympathy and support basing on this each part responds in the way they want the others to respond for them.

3.2.4 Women use of standard forms of Arabic then men (avoid vernacular and slang)

a. Yes

b. No

| Choices | Male | Female | Total (100%) |
|---------|-------------|-------------|--------------|
| a. | 14 (17.5%) | 21 (26.25%) | 35 (43.75%) |
| b. | 21 (26.25%) | 24 (30%) | 45 (56.25%) |
| Total | 35 | 45 | 80 |

Table5: women's formality in speech

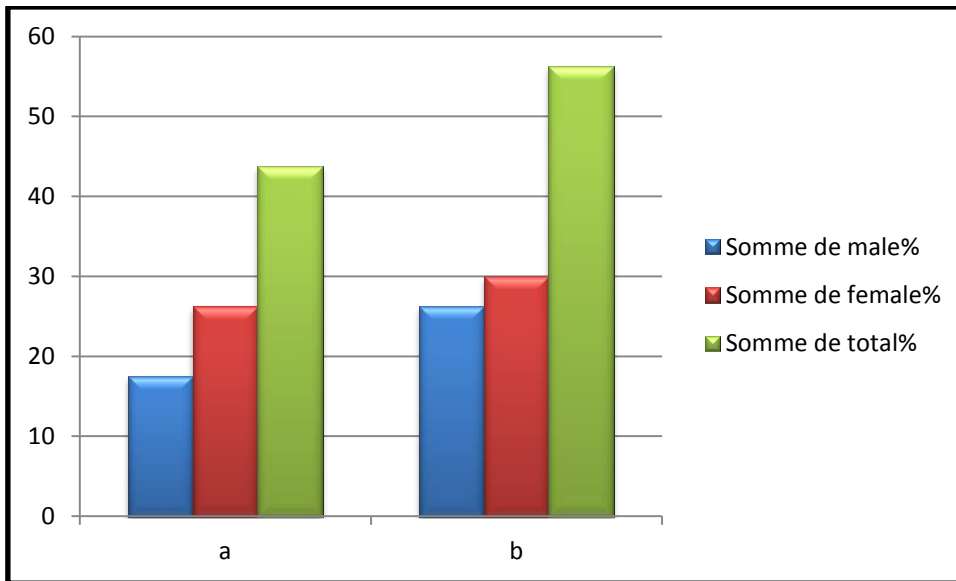


Figure4: women's formality in speech

The above figure 4 illustrates the women's use of formal speech more than half of participant disagreed and answered with no, 30% of them were females. Few women answered with yes on women use of standard form of language and fewer men agreed as well.

Robin Lakoff (1973) asserts that women use weaker taboo language or no taboo language at all, taboos are emotional expressions as Joy states: "one can

Chapter three: Findings and discussion

achieve a myriad of personal and social goals with them... [including] emotional communication to a degree that non-taboo words cannot [convey]" (2009, p. 155).from the data above it shows that the number of those (men and women) who said that women use vernacular and slang more than the number of those who contradict which offers no distinction among the two genders. Use of slang and non standard form of language is due to other factors (cultural, educational, regional ...).

3.2.5 use minimal responses like “mmh” “yeah” “right”

- a. agree
- b. disagree

| Choices | Male | Female | Total (100%) |
|---------|-------------|-------------|--------------|
| a. | 21 (26.25%) | 34 (42.5%) | 55 (68.75%) |
| b. | 14 (17.5%) | 11 (13.75%) | 25 (31.25%) |
| Total | 35 | 45 | 80 |

Table6: minimal responses use

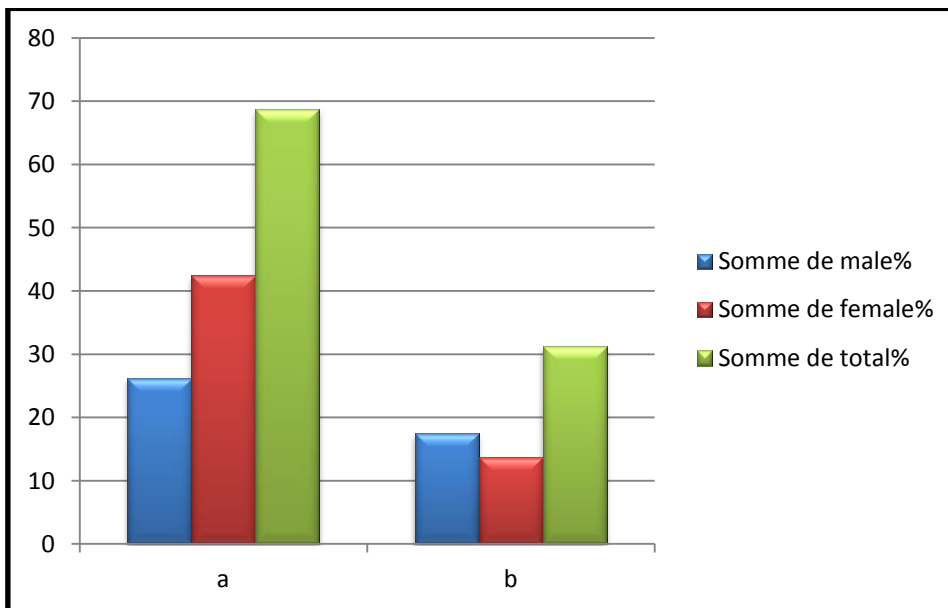


Figure5: minimal responses use

The above figure we see that more than 68% of the participants went with the “a” choice which is yes among them more than half of the male participant and most of the female participants. 17.5% (14) of the participant who said no were men.

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Nearly all the researchers have agreed upon the function of minimal responses, they said that they indicate how much the listener can understand the speaker, whether the information conveyed by the speaker is new. Minimal responses had equal chances in use among men and women in Saida as was the number of users from both genders more than of those who do not, during my research the participants rejected some of the responses listed most of men said they don't use mm.; and ah!, while most women stated that they don't use what (wach) really (bessah). This offers a distinction among the two sexes on the type of minimal responses used

3.2.6 Use of words like “pretty” “adorable” “charming” “sweet” “lovely”

a. yes

b. no

| Choices | Male | Female | Total (100%) |
|---------|-------------|-------------|--------------|
| a. | 10 (12.5%) | 34 (42.5%) | 44 (55%) |
| b. | 25 (31.25%) | 11 (13.75%) | 36 (45%) |
| Total | 35 | 45 | 80 |

Table7: use of adjectives

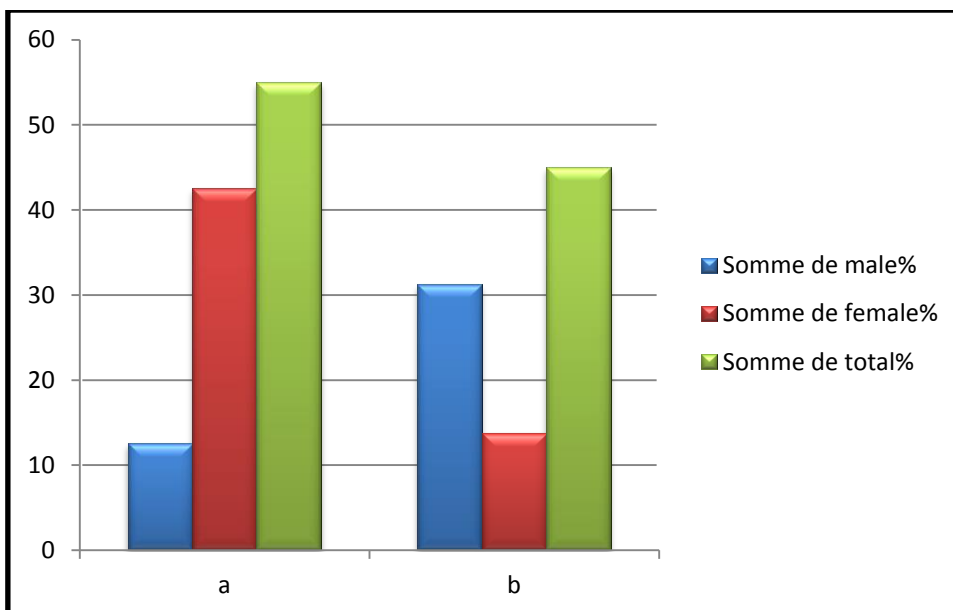


Figure6: use of adjectives

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Concerning the use of adjectives as shown in figure 6, 55% of the participants use them 42.5% were women while the rest were men, most of the men according to the questionnaire don't use such adjectives.

3.2.7 French language use

a. Women

b. Men

| Choices | Male | Female | Total (100%) |
|---------|-------------|------------|--------------|
| a. | 4(5%) | 9 (11.25%) | 13 (16.25%) |
| b. | 31 (38.75%) | 36 (45%) | 67 (83.75%) |
| Total | 35 | 45 | 80 |

Table8: French language use

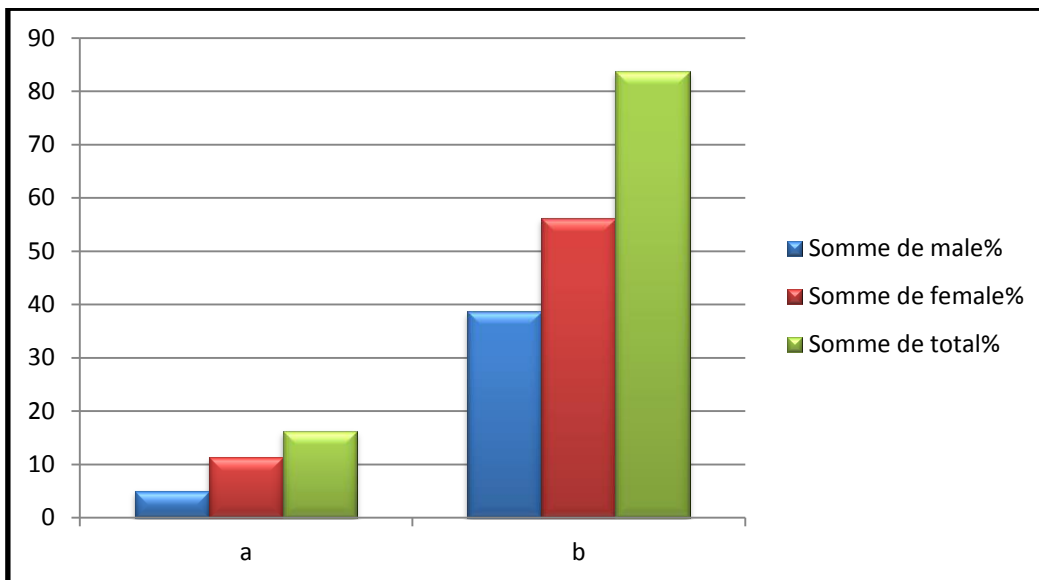


Figure7: French language use

Concerning the use of French language 83.75% of the participants among them 45% were women and 16.75% were men went with the second choice that is women use French while the second choice had only 16.25% voices most of them were of women.

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The comments the researcher got from the participants when she asked them about their answers and why they use French language or why do women use it most of them said it is to show prestige or to show to the others that they can speak other languages but Arabic especially when attending formal setting or when interacting with educated person, others said it is because they got used to since childhood they found themselves in a society in which French was used.

3.2.8 Tone used in communication

- a. Talk loudly
- b. Talk softly

| Choices | Male | Female | Total (100%) |
|---------|-------------|-------------|--------------|
| a. | 16 (20%) | 24 (30%) | 40 (50%) |
| b. | 19 (23.75%) | 21 (26.25%) | 40 (50%) |
| Total | 35 | 45 | 80 |

Table9: tone of speech

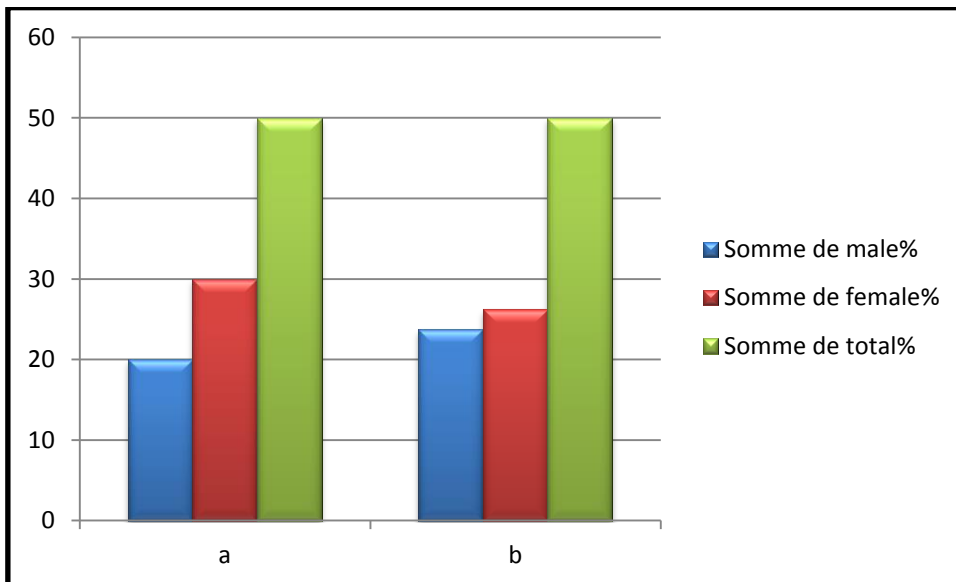


Figure8: tone of speech

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The diagram above shows that the two choices had equal chances but when comparing the one gender answers we notice that 30% of the participants who are female said they speak loudly when only 26.25% use the soft voice

The results offer clearly noticeable difference, again women when asked for the reasons they said that their voice is muted in society and their ideas are ignored so they use loud voice to make sure they are heard and taken into consideration during communication; men on the other hand said that there is no need for screaming when they insure they are getting what they want, others of course said they have no control over it their voice is harsh which makes them sound as if they are talking loudly. Women who use soft voice say it is of their nature and that a lady should never use high tone.

3.2.9 Women talk more than men

- a. Agree
- b. Disagree
- c. Other

| Choices | Male | Female | Total (100%) |
|---------|-------------|-------------|--------------|
| a. | 35 (43.75%) | 34 (42.5%) | 69 (86.25%) |
| b. | 0 | 41 (51.25%) | 4 (5%) |
| c. | 0 | 7 (8.75%) | 7 (8.75%) |
| Total | 35 | 45 | 80 |

Table10: amount of talk

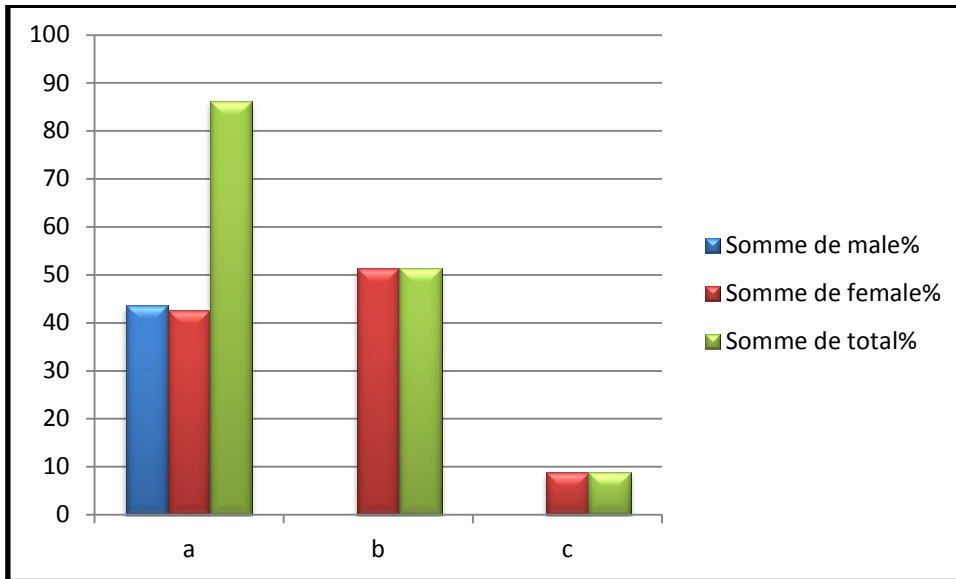


Figure9: amount of talk

The figure above illustrates the public attitude towards the amount of talk 86.25%. All men agreed on women are more talkative and their possession of the conversation. 51.25% of the sample (women) disagreed while 8.75% who were women had a third opinion.

This criteria displays the dominancy in conversation, as is widely acknowledged, women are more talkative. A large amount of former studies have proven this belief. However, recent studies challenge it. Mary M. Talbot (1998), in her book *Language and Gender: an Introduction*, made the conclusion that men are more talkative under some occasions. Many other scholars further deepened the study and arrived at the same conclusion. Clearly all the men that were asked agreed on women talk more than men while most of women disagreed but there is no doubt that women talk more. Men said is due to women giving a lot of details and description of thing in addition to not getting straight to the point they want to discuss; few women saw that it depends on the topic discussed if the interlocutor is interested with it he/she will have more to say.

3.2.10 Men interrupt more

- a. Agree
- b. Disagree
- c. Other

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| Choices | Male | Female | Total |
|---------|-------------|------------|------------|
| a. | 4 (5%) | 24 (30%) | 28 (35%) |
| b. | 29 (36.25%) | 21(26.25%) | 50 (62.5%) |
| c. | 2 (2.5%) | 0 | 2 (2.5%) |
| Total | 35 | 45 | 80 |

Table11: men’s interruption in communication

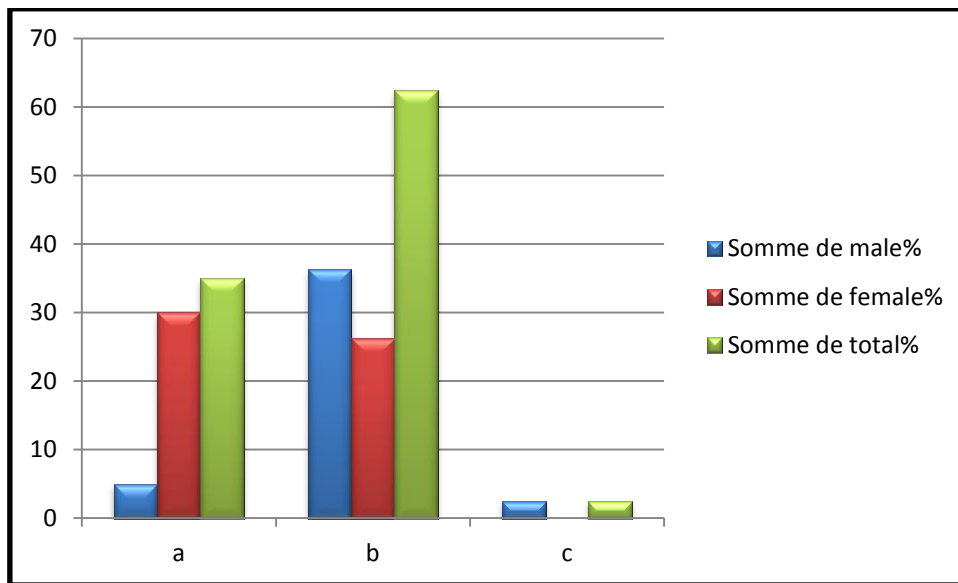


Figure10: men’s interruption in communication

The above figure clearly shows that 62.5% of the participants disagreed, men (36.25%) more than women (26.5%), most of those who agreed on men interrupt more were women (30%) while few men went with this (5%).

Interruption or turn taking in conversation, most of the previous studies found that men interrupt more than women, the majority of the females agreed stating that men don't give them chance to express themselves as they want. Men on the other hand deny this saying that women talk more than them which means they are not interrupted.

3.2.11 Women are less assertive and direct than men

- a. Agree
- b. Disagree

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| Choices | Male | Female | Total |
|---------|-------------|-------------|----------|
| a. | 22 (27.5%) | 30 (37.5%) | 52 (65%) |
| b. | 13 (16.25%) | 15 (18.75%) | 28 (35%) |
| Total | 35 | 45 | 80 |

Table12: women's assertiveness

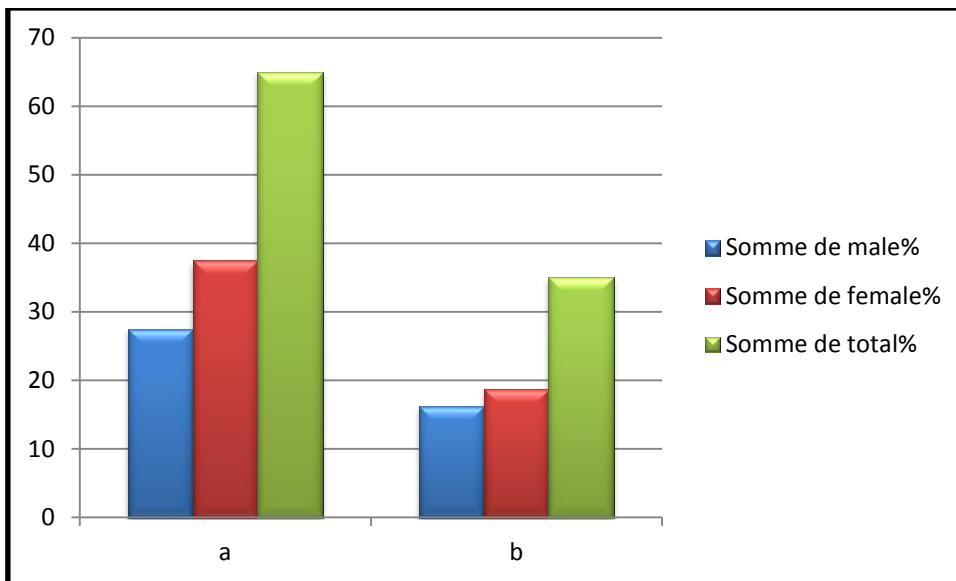


Figure11: women's assertiveness

As shows the above diagram 65% of the participant agreed, including more than half of the women and more than half of the men. The majority of these who disagreed were women with 18.75% of the total number of the participants.

Assertiveness is key dimension in the influential work of Lakoff (1973, p.76). Others have characterized men's language as more assertive and direct and women's as more polite and indirect, the results offer a distinction in language use supporting the previous studies

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3.2.13 Which topics do you prefer to discuss with your friends?

- a. The opposite sex
- b. Future plans
- c. Fashions and make up
- d. Social and political problems
- e. Work

| Choices | Male | Female | Total (100%) |
|---------|------------|------------|--------------|
| a | 3 (3.75%) | 7 (8.75%) | 10 (12.5%) |
| b | 10 (12.5%) | 14 (17.5%) | 24 (30%) |
| c | 5 (6.25%) | 6 (7.5%) | 11 (13.75%) |
| d | 10(12.5%) | 9 (11.25%) | 19 (23.75%) |
| e | 7 (8.75%) | 9 (11.25%) | 16 (20%) |
| Total | 35 | 45 | 80 |

Table13: topics discussed

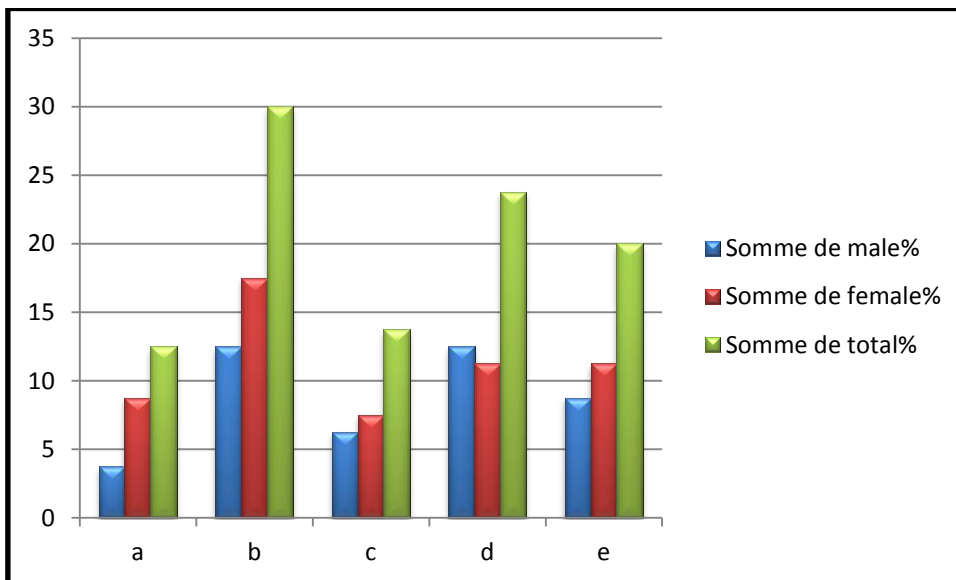


Figure12: topics discussed

When the participants were asked about the topic they discuss the above figure illustrates the results 12.5% selected the first option 8.75% were females and the

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rest were men. Those who speak about their future plans were 30% of the participants others 13.75% speak about fashion and make up 5 members were men and 6 were female, concerning those who talk in social and political problem 10 were men and 9 (11.25%), The remaining of the participants (20%) talk about work.

This shows a distinction in language used each topic of interest has its specific terms as well as the way in which it is discussed.

3.2.14 When talking to the other sex

- a. Talk typically
- b. Talk differently
- c. Talk equals to
- d. Talk down to

| Choices | Male | Female | Total |
|---------|-------------|-------------|------------|
| a. | 8 (10%) | 28 (35%) | 36 (45%) |
| b. | 17 (21.25%) | 13 (16.25%) | 30 (37.5%) |
| c. | 5 (6.25%) | 4 (5%) | 9 (11.25%) |
| Total | 35 | 45 | 80 |

Table14: interaction with the other sex

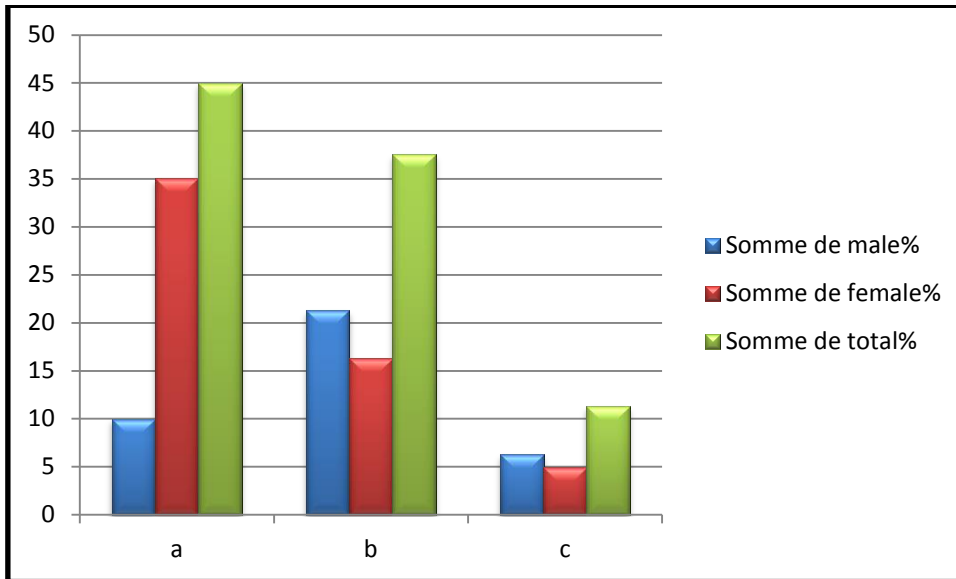


Figure13: interaction with other sex

The last question was about their attitude when talking to the opposite sex the results were as illustrated by figure 13 45% said that they do not change their way of speaking most of them were women. Others about (37%) of them said they talk differently; the remaining 11.25% went with c option they said they talk equal to the opposite sex, while none of the participants said they talk down to.

From the notes participants wrote the researches comes to conclude that for those who do not change their speech have a self confidence and see no need to change their style and that the others should accept them as they are as was mentioned by participants. Another impression on changing style was explained by many females as a way to show more softness and feminine they said is to show more respect. Others said that there is no difference between men and women and there is no need to speak differently.

3.3 Analysis of observed data

One thing that is obvious is men and women differ physiologically and psychologically, from the observation of the TV show it was clear that they differ linguistically. Despite the conversations were under semi-formal settings it still has

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offered a very rich data. In the analysis, the researcher focused on pronunciation, intonation, vocabulary, how language is used within sex and between sexes.

One thing that was clear is the tone of speech men used a higher tone (loud voice) more than women, men one raved used mostly the high tone or kept complete silence while the minority of women who used the high tone used it when felt hesitated with. Another thing that was clear is that women talk double more than men giving too much details and more detailed description of the events and situations. In addition to that, men interrupted more they had less respect for turn taking.

Men and women in their use of language have chosen different vocabulary; women had a rich repertoire of adjectives and nouns. Women used word such as beautiful (chabba) , amazing (thebel), my god bless it (lah ybarek, machaallah), incredible (makhelatch), while men used few words to describe like yes, it is good (wah mlih/mliha), good (bien), lah ybarek. In addition to that women used more supportive language when describing a situation are when receiving it expressions like; do you feel me! (raki hasa/has bia!), i feel you (rani hasa/has bik), do you understand me (raki fahma), put yourself in my shoes (hoti rohek f blasti), you have that right (andek lhek/ sah), showing support or looking for sympathy. Both men and women used expressions such as (wela la), or what (wela wach golt) ,.. but used them differently men for instance in their use of these expressions they were not looking for confirmation or answer they used them to challenge the interlocutor to come with a better explanation or another truth, unlike women who were looking for confirmation and support.

Concerning language used women used French more than men regardless to their educational level men in most cases had a high educational level but they did not use French much. Men were more direct with their speeches and had no hesitation in saying what they want with no turning around or courtesy while women were spinning around the topic relating it to other sub-topics. Concerning how they interact with the opposite sex there speech changed men's especially they

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were selective with terms they used, their tone was lowered they, and they used a more formal forms of dialect.

3.4 Limitation

When conducting this research, the researcher has faced so many obstacles first with the questionnaire; the participants did not understand the real meaning of some questions; there for the researcher had to explain the questions for them which consumed a lot of her time another thing is that the participants some times did not have realization on the language they use and the terms.

Observation of conversations from the TV show "open your heart" had its limitation as well the participants were in formal settings imposing censored on their language. The participants usually had something in mind to talk about (came with specific request and need) this also limits their language use.

4 Conclusion

This chapter was an attempt to prove the validity of the hypotheses stated previously through relying on some research tools and methods for data collection and analysis. Firstly, the researcher gathered her information by questionnaire that was given to 100 informants, but just 80 of them agreed to answer the questions showing their view and beliefs concerning language use. Besides, she has also relied on analysing data from a TV show called open your heart (iftah qualbak) as a second research instruments. Lastly, our primary research method was participant observation, which helped us a lot in detecting the reasons of their use of language.

General conclusion

General Conclusion

Gender as an analytical category continues to motivate researchers in many areas. This paper has detected the differences between the use of language of men and women from some aspects.

The main goal of the present research paper is to explore the differences in language use among women and men in the Algerian community in general. The research questions were to examine how language is used among the two sexes; testing the differences mentioned in the theories in the first chapter on the Algerian society in addition to other differences. Using questionnaire as the main research tool to focus on the data required the most, while the observation of the television show helped to study aspects in language that were not revealed in the questionnaire.

The findings of the research confirm the hypothesis set by the researcher vocabulary, in voice and tone, in syntactic structure and style and in conversational style. Men and women used different terms, or used the terms differently, they also used them with different severity use different tone contradicting the previous studies in which men found to use the high tone more than women, and women were found to use French language more than men. They also differed in the topics discussed. These findings are remarkable when you consider the misunderstanding and confusion men and women face when interacting with each other.

This research has a huge significance on social relationships among people, it gives a description for the language used by male and females. It is important for strangers mostly, it gives them an idea on the gendered use of language, through which individuals will better understand each other, as they will have knowledge of the social norms of women and men's speech.

The differences in language use are not a consequence of gender only other factors such as background educational level affects the use of language for individual and groups other researches can be perceived linking gender differences to these factors.

Finally, it should be pointed out that the way is still endless for researchers to disclose more and more detailed difference between male and female language.

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Appendixes

Democratic and Popular Republic of Algeria
Ministry of Higher Education and Scientific Research
DR. Moulay Taher university of Saida

At the aim of studying the differences between men and women speech, for master degree dissertation I prepared these question, You are kindly requested to answer it either by putting a cross (×)and making comments whenever you feel it is necessary, sometimes more than one answer can be given I appreciate your cooperation.

Gender:

- Male
 - Female
1. While in a conversation do you use question like “..isn’t it?”, “..don’t you?”, “right?”
 - Yes
 - No
 2. Do use hedges such as “like” “sort of” “whatever” “I think”
 - Yes
 - No
 3. Do you use supportive language
 - Yes
 - No
 4. Women use more standard forms of Arabic then men (avoid vernacular and slang)
 - Yes
 - No
 5. Do you use minimal responses like “mmh” “yeah” “right”
 - Yes
 - No
 6. Do you use words like “pretty” “adorable” “charming” “sweet” “lovely”
 - Yes
 - No
 7. In your opinion who uses French more when talking:
 - Men
 - Women
 8. How do you talk in conversations?
 - Talk loudly
 - Talk softly
 9. Women talk more than men :
 - Agree
 - Disagree

- Others:
- 10. Men interrupt more than women:
 - Agree
 - Disagree
 - Others:
- 11. Women are less direct and assertive than men
 - Agree
 - Disagree
- 12. Which topics do you prefer to discuss with your friends?
 - The opposite sex.
 - Future plans.
 - Fashions and make up.
 - Social and political problems.
 - Work.
- 13. When talking to the opposite sex do you
 - Talk typically
 - Talk differently
 - Talk down to
 - Talk equals to
 - Why?

9. هل تستخدم لغة الدعم في حوارك " راني حاس بيك "، "راني حاسة بيك"، " عندك الصح/ الحق "
)
)
10. هل تستعمل عبارات مقتضبة مثل "ممم" "واه" "زيد/زيدي" "بالصح":
)
)
11. هل تستعمل عبارات مثل "شابة" "ظريفة" " طيّر العقل" :
)
)
12. عندما تتحدث مع الجنس الآخر هل:
)
لا يتغير اسلوبك
)
تتحدث معه/ها بدونية
)
.....)

11 المرأة قليلا ما تستخدم اللغة المباشرة و الحازمة:

)

)

12 أي المواضيع التالية تفضل مناقشتها:

) الجنس الاخر

) المشاريع المستقبلية

) الموضة

) المشاكل الاجتماعية و السياسية

) العمل

13 عندما تتحدث مع الجنس الاخر هل:

)

) لا يتغير اسلوبك

)

) تتحدث معه/ها بدونية

)

....

:

را للإهتمام المتزايد بحقوق المرأة قامت الباحثة بدراسة هدفت من خلالها لدراسة الفروق اللغوية بين
ة في مدينة سعيدة. بدت فيها بعرض تاريخ الدراسات اللغوية الجنسية، بعض جوانب تحليل
الخطاب و علاقتها بالدراسات الجنسية و كذا بعض نظريات اللغة و الجنس. قام بتقديم وصف مفصل
لاساليب البحث التي استعملتها. في ختام البحث استخلصت الباحثة وجود فروقا عديدة بين حديث المرأ
على مستوى المصطلحات، النطق، كيفية استخدامهم اللغة، استعمالهما للغة الفرنسية، و كذا المواضيع
المتداولة منهية بذلك ان الفروق بين الرجل و المرأة تجاوزت الفروق الجسدية و الاجتماعية لتشمل اللغة ايضا.

Summary

In view of the increasing interest in women's rights, the researcher studied the verbal differences between men and women in the city of Saida. To start by introducing the history of gender studies, some aspects of discourse analysis and its relationship to gender studies and some theories of language and gender. The researcher gave a detailed description of the research methods that she used. At the end of the research, the researcher concludes there are many differences between the talk of women and men, on the level of terminology, pronunciation, how to use the language, their use of the French language, and so the topics discussed so that the differences between men and women exceeded physical and social differences to include the language as well.

Résumé

Compte tenu de l'intérêt croissant des droits des femmes, la chercheur a fait l'étude dans le but de savoir les différences linguistiques entre les hommes et les femmes dans la ville de Saida. Ce qui a commencé à afficher l'historique des études linguistiques-sexuelle, certains aspects de l'analyse du discours et de leur relation sexuelle, ainsi que quelques-unes des théories du langage et le sexe. La chercheur a fourni une description détaillée des méthodes de recherche utilisées par. À la fin de la recherche a conclu la chercheur et il existe de nombreuses différences entre les femmes et les hommes, au niveau de la terminologie, la prononciation, comment utiliser la langue, leur utilisation de la langue française, et ainsi que des sujets négociés, mettant fin aux différences entre les hommes et les femmes a dépassé les différences physiques et sociales d'inclure la langue.