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Differences between Males' and Females'
Speech among Algerians

DISSERTATION REQUIRED FOR THE MASTER DEGREE
IN APPLIED LINGUISTICS

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DEDICATION

I dedicate this work to all those who encouraged me to do this research despite the difficulties I faced.

I dedicate this work to my parents, Merbouha and Ramdane, to my sisters; Faiza, Samah, Soumia and Nadjla, and to my brother Abd el Rahim.

I dedicate this work to my teachers all my friends and to all my family.

For all English Students.

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Abstract

This thesis examines differences between males and females speech among Algerians. It focuses on the vocabulary items used by both sexes.

It is an attempt to see whether differences of this kind have an influence on the speech styles of men and women, and to see how these differences develop and spread in a society.

The research tries to analyse the impact of difference at the level of vocabulary on gendered behaviour in a society: educated and non educated people in Constantine.

The results obtained revealed that despite the fact that although language in the Algerian society for both men and women is acquired at the same age and in the same circumstances, its use differs for both sexes and each sex uses a language vocabulary according to their gender. In addition to specific styles.

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List of Abbreviations

| | |
|-----|------------------------|
| UMC | Upper Middle Class |
| LMC | Lower Middle Class |
| UMC | Upper Working Class |
| LWC | Lower Working Class |
| MMC | Middle Middle Class |
| MWC | Middle Working Class |
| S | Speaker |
| M | Male |
| F | Female |
| RP | Received Pronunciation |

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Introduction

I. Statement of the Problem

It often happens that we hear people speaking in public places, in the street, in the bus and in the shop...etc, the speech of these people differs from one sex to another; men speak differently from women. We often hear a man in the bus saying:

"الرجال قدم وراك قدم" (Oh, man move back), and we hear a women saying :

" ختي تعيشي تقدري تقدمي وراك شوية " (Could you please move back a little bit). It seems that the speech of women is more polite than that of men. That is to say women's speech is characterised by euphemism as stated by Lakoff (1974).

Sociolinguists study this social phenomenon from different perspectives. They all agree that the causes of the differences are social rather than biological. Among the social causes is the level of education : "The greater the disparities between educational opportunities for boys and girls, the greater the differences between male and female speech." (Spolsky, 2001, p37). Other social causes are of social status and prestige pattern. Females often use more a prestigious language than men (Hudson, 1999, Trudgill 1974).

Other sociolinguists consider the differences to be a discrimination against women (Freeman and Mc-Elhinny 1996), Hudson (1996) and Lakoff (1974). "Master " and " Mistress " is a good example of discrimination against women, the masculine noun has a positive connotation, the one of man who has acquired consummate ability in some field; whereas, the feminine noun has a negative connotation which is of a "lover ". The nature of differences varies from one society to another.

Our research's concern is about the differences between male and females speech at the level of vocabulary, with a case study about the Algerian society.

Two male friends were speaking: One of them said: - "والله الطفلة تا معنا طلعتها للسبيطار في الليل" - (We took our girl [my sister] to the hospital last night), or " والله الشايب أو في حالة " (The old man [my father] is very ill). Whereas females tend to say rather,

" غدوة ختي رايحة لفرنسا " (My sister will go tomorrow to France) or " والله بابا أو في حالة " (My father is very ill).

From these examples, we can see that males and females use different words to mean the same thing. In this study we will attempt to analyse the speech of both sexes to discover the reasons behind gender differences in speech.

II. Aims of The Study

The main concern of this research is to show what makes the differences between the language of men and that of women, and to analyse those differences. Most of the studies on language and gender are made in foreign societies which mean that the results may be appropriate only to those societies (though they can sometimes fit our society). So, the necessity for an Algerian touch is needed. In doing this research we may discover that the Arabic and especially the Algerian reasons for gender differences are completely different from those which exist in foreign societies.

III. Statement of the research questions and hypotheses

- What makes the difference between men and women's language?
- What kind of differences exists?
- Do men and women have different speech styles?

- Do the differences which exist in the Arab world and particularly in Algeria differ from those which exist in the foreign societies?

Hypotheses

- If language is a social phenomenon shared by both men and women, it would be used in the same way.
- If both men and women acquire language at the same age and in the same circumstances, they will use the same vocabulary.

IV. Means of Research

The data of the research have been collected using recordings and are based on personal observations. Recordings will provide concrete examples of the way males and females use different vocabulary to express one meaning.

V. Outline of the Study

This research consists of two parts; one theoretical and the other practical. Chapter one is a review of the literature in relation to the linguistic features and social factors that lead to gendered language and behaviours in a given society. It consists of some speech styles obtained by men and women and some strategies to avoid gendered or sexist language.

Chapter two is a practical part, it consists in selecting samples and analysing them. The analysis of samples is done on the basis of difference at the level of vocabulary and difference in speech styles of men and women and their conversations' contents or subjects.

Our sample represents students' recordings and laymen who are our relatives, these recordings are the basis of our field work.

CHAPTER ONE

The Sociolinguistic Background

Introduction

1. Gender and Sex
2. Men's and Women's Language Forms
3. Factors of being Gender
 - 3.1. Sex-exclusive Names
 - 3.2. Sex-exclusive Colours
 - 3.3. Occupational Issues of Gender
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4. Consequences of being gendered
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5. Conclusion

Chapter One

The sociolinguistic background

Introduction

Sociolinguistics has always been interested in studying language in society, ie ; the way people use language in the same social group or among different social groups or societies ; it is interested in explaining why people speak differently in different social contexts.

Within the sociolinguistic scope, research on language and gender are of great interest. Linguistic researches have shown that the speech of men and women contrasts to different degrees in approximately all speech communities. The aim of this research will be an attempt to shed light on the different linguistic forms used by Algerian men and women.

1. Gender and Sex

A distinction between " gender " and " sex " should be made. **Gender** is defined as the physical and or social condition of being male or female and **Sex** as the state of being either male or female (Cambridge Advanced Learner's Dictionary, 2003, pp 518 – 1147). Although, these two terms are generally used interchangeably researchers such as Holmes (2001) and Bergvall (1999) distinguish between " gender " and " sex " from a sociolinguistic view point. Holmes (2001; p.150) distinguishes them saying that " I have used the term gender rather than sex in this revised edition because sex has come to refer to categories distinguished by biological characteristics, while gender is more appropriate for distinguishing people on the basis of their socio – cultural behaviour, including speech ".

Bergvall (1999), gives a historical account of " Gender " and " Sex" . Over the past decade, there was no distinction between the two terms, both were used to describe biological rather than social variation, but later on the preference for the term " Gender " arose and has been widely used as a more polite term to avoid the taboo implication of sexuality. But gender theorists intend their use of the term to show the primacy of the social construction over the physical one.

Following the researcher's recommendations, we will refer to the two terms " gender" and "sex" as a concept that refers to the social differences as opposed to the biological ones.

2. Men and Women's language Forms

There have been some fundamental principles advocated within sociolinguistic research. These principles are concerned with the linguistic differentiation of men and women's speech. According to Labov (1990 ; 213, 215) Cited in Ahmed Sid 2008 p : 221).

- 1- Men use more non standard forms than women.
- 2- Women favour more prestige forms than men.

A third principle is added by Milroy and Milroy (1990, 1997), it is a suggestion that women create the prestige forms in the sense that these prestigious forms become widely used in the community.

These views show clearly that gender is an important factor in language choice.

It was ethnographers who first drew attention to the distinction of females and males, varieties of language, with clear differences in vocabulary.

There are communities where language is shared by women and men, but particular linguistic features occur either only in the women's speech, or only in the men's speech. In

Montana for instance, there are pronunciation differences in the Gros Ventre American Indian tribe, where the women say [Kjat'sa] for "Bread " the men say [Djat'sa].

In this community if a person uses the wrong form for their gender, the members of the community consider them bisexual ie; sexually attracted to both men and women.

Word- shapes in other languages contrast because of the different use of affixes by men and women. In Yana, a North American Indian language, and Chiquita a South American Indian language, some of the words are longer when used between men, Holmes (2001).

Yana

| Women's Form | Men's form | English Equivalent |
|--------------|---------------|--------------------|
| ba | ba – na | 'Deer' |
| yaa | yaa – na | 'Person' |
| ? au | ? au – na | 'Fire' |
| nisaaklu | nisaaklu - ?i | 'he might go away' |

Table (1): Contrast between word – Shapes used by men and women in Yana (Holmes, 2001: 151).

From table (1) one can see that the words used by men are longer than those used by women, because men add the suffix "na" at the end of each word.

In some languages, there are also differences between the vocabulary items used by men and women. Japanese speech provides clear examples. Holmes (2001)

Japanese

| Women's form | Men's form | English equivalent |
|--------------|------------|--------------------|
| Otoosan | Oyaji | 'Father' |
| Onaka | Hara | 'Stomach' |
| Oishū | Umai | 'Delicious' |
| Taberu | Kuu | 'Eat' |

Table (2) Difference between the vocabulary items used by men and women in Japanese speech (Holmes, 2001: 151).

Table (2) shows that words shape is completely different, ie ; the women's forms are characterised by the "O " marker of politeness.

Not surprisingly, in Western communities, the speech of men differs to some degrees from that of women. In the English speaking cities in England forinstance, women use more ing [iŋ] pronunciation and men more in [in] pronuciations in words like " swimming " and "typing ". In Sydney, both males and females pronounce the initial sound of the word "thing " as [F], but men use it more than women Holmes (2001).

We may assume that in these communities, the choice of the linguistic form is a matter of gender – preferential rather than gender – exclusive, that is to say ; people use the linguistic form which they prefer. But in other regions, the matter is the other way round. In a research done in the 1930s for the American Indian language Kaosati- language of the Muskogean family, spoken in Louisiana- quite notable sex difference were found. (Trudgill, 1995).

| English equivalent | Male | Female |
|---------------------------|-------------|------------|
| 'He is saying' | /Ka :s/ | /Kâ: / |
| 'Don't lift it' | /lakaući:s/ | /lakaućin/ |
| He is peeling it' | /mols/ | /mol/ |
| 'You are building a fire' | /o:sć/ | /o:st/ |

Table (03) Different use of vocabulary items by males and females in Louisiana (Trudgill, 1999: 66).

Differences in the Kaosati language appear to occur haphazardly.

Sometimes, there are very clear differences between the forms of language typically used by women and those used by men. Here are a few of the many cases as we saw previously where Japanese men and women use different lexical items to express the same meaning. (Shibamoto, 1985).

| Men's form | Women's form | Gloss |
|----------------|--------------|------------|
| tukemono | okookoo | pickles |
| bentoo | obentoo | box lunch |
| kane | okane | money |
| hasi | ohasi | chopsticks |
| kutabaru/ sinu | nakanaru | die |

Table (04) Use of different lexical items to express the same meaning by Japanese men and women (Shibamoto, 1987: 26 -49).

It is not an accident that all female nouns have the polite or honorific prefix /0/. This is because Japanese female speech is characterised as being more polite than the male speech. Furthermore; women tend to use the standard language more than men do.

These are some examples which show that the speech of men and women differs to varying degrees in many places in the world. The next part of this research will try to look for the reasons behind this difference in speech.

3. Factors of being Gendered

Because customs are the most important motors that manage society, people have to follow certain habits to make society accept them as its members. So, society underlines dichotomies and people should behave according to what it sees as right or wrong, not to what they want to do or achieve. (Eckert and McConnell Ginet, 2003: p17) state that: " The newborn initially depends on others to do its gender, and they come through in many different ways, not just as individuals but as part of socially structured communities that link individuals to social institutions and cultural ideologies ".

We will try to give some reasons and factors that contribute a little in gendered behaviour. We can say it is a dichotomous beginning.

Among the social behaviours which contribute to the spread of gendered behaviours from childhood, we find such expressions that we heard in the street. The following sentence is uttered by an adult boy to a young one; the small boy was playing with little girls, " أنت أعلاه رايح ليهم الرجالة يلعبوا " , (Why do you play with girls? Men play alone, and girls alone).

Another expression said by a small boy to his boyfriend: " تخلي صاحبك وتروح عند الطفلة؟ " , (Do you leave your friend and go to play with a girl?). So, when children hear such expressions from their parents, brothers, sisters and even relatives or even unknown people, they start to behave according to what they hear, ie; they start to build ideas about what is permissible and non permissible according to their gender. We can say that gendered behaviour begins from childhood.

3.1 Sex- exclusive Names

From the moment a woman knows that she is pregnant, she starts with her husband or relatives to choose the name of the pending baby. They may prepare two lists one containing girls' names and the other boys' names. So, this means that there is sex – exclusive names ie; there are names that are special for boys and others for girls.

In English speaking societies, if someone bears the name "Mary" it means the bearer is a girl, and if someone bears the name " Chris ", "Kim " or " Pat ", it means that the bearer is a boy (Eckert and McConell Ginet, 2003).

The same thing happens in the Arab World, there are names for boys such as " Mohamed ", " Karim " and " Abd Rahim ", as there are names for girls such as " Amel ", " Fatima " and " Soumia " .

But following Eckert and Ginet (2003), we may say that names change their gender classification ie, girls and boy's names function interchangeably. "Evelyn " was once a male name in Britain, but now it is a female name in America; similarly the male name " Whitney " is now a girl's name.

In the Arabic speaking societies the same thing happens, interchangeable names exist, ie; there are few names which can be a girl or a boy's name such as " Rayane ", " Wissam ", "Manar " and " Djihad ".

In some places sex ambiguous given names are disallowed, and in others , they are accepted as in France, for exemple : " Dominique ", " Frédéric/Frédérique ", " Michel/Michèle ", " André/Andrée " since the last syllable is not pronounced, the sex of the person is ambiguous. While Finland, for example, has lists of legitimate male and female names (Eckert and McConell Ginet; 2003).

3.2 Sex – exclusive Colours

As we saw that sex exclusive names exist, there are too sex exclusive colours. The first thing people want to know about a baby is its sex, and according to that they determine the kind and colour of the clothes they would buy. According to Eckert and McConell Ginet (2003) even hospital nurseries provide pink caps for girls and blue ones for boys. Accorded to them too, if someone is in the US stores and wants to buy a present for a newborn, they will be advised to take pink or flowered clothes if the baby is a girl and blue if it is a boy.

As we saw previously names are interchangeable, it is the case too for colours. Remaining with the US stores, if someone doesn't know or even does not care about the baby's sex, sales people will advise them to take " Yellow ", "Green "or " white " colours for both sexes .(Ibid)

Names and clothing play a small role in the gender attribution, pattern, but they are the opening steps towards a gendered society. The way we perform with others depends on their gender.

Eckert and McConell Ginet (2003) state that after the age of , children begin to play in separate groups. Each group selects the appropriate toys – trucks for boys and dolls for girls. If their choice is such, children will be rewarded by their parents. So, gendered behaviour is supported and exaggerated by the social system.

3.3 Occupational Issues of Gender

The gender attribution pattern does not stop at naming and clothing, it even reaches the occupational field. The 2000 census in America shows a great separation in many occupational fields. Over 95% are male occupied jobs which represent construction and labor jobs, and nearly 89% are female occupied jobs representing education and clerical positions. Vallance (2004).

The idea that males are physically stronger than females influences the choice of a construction company's employer and makes the decision to be a male over a female worker regardless of other knowledge or skill. The same thing happens when dealing with a young children care center or a kinder – garten, for example, an employer might make a choice of a female nurturing rather than a male one.

Consumers contribute to this gender attribution as well. They follow this attribution and many others, and they behave as if the field of work is an expert for one sex over the other despite equal abilities. Therefore, the employer's decision is justified in making employment with gender as a criterion. (Vallance, 2004).

3.4 Speech Patterns

Speech patterns may contribute as factors of gendered language.

Do Men and Women speak differently?

- 1- "Wow, what a beautiful home!"
- 2- "That outfit looks lovely on you! "
- 3- "Nice coat ".
- 4- "This is a super cool skirt, I love it" .
- 5- " This skirt is cool ".

The answers of this test are as follows, the first and the second speakers are women, the third is a man, the fourth is a woman and the fifth is a man.

These alternatives were selected because women generally, tend to speak more in an affective way and express their feelings using adjectives like " lovely " and interjections like " wow ", while men use more simple adjectives and words.

Holmes (1993) suggested six differences between men's and women's language.

1. Women and men develop different patterns of language use.
2. Women tend to focus on the affective functions of interaction more often than men do.
3. Women tend to use linguistic devices that stress solidarity more often than men do.
4. Women tend to interact in ways that will maintain and increase solidarity, while (especially in formal contexts) men tend to interact in ways that will maintain and increase their power and status.
5. Women use more standard forms than men from the same social group, in the same social context.
6. Women are stylistically more flexible than men.

Climate (1997) believes that females generally use speech to develop and maintain relationships. They use language to achieve intimacy. Tannen (1990) states that women speak and hear a "language of connection and intimacy ", while men speak and hear a "language of status and independence".

The following comparison will help us to understand men and women speech styles and it will give us a general view about the reasons of the difference between men and womens' speech.

Glass gives the following comparison which highlights the reasons of difference in speech between men and women.

Men

- They speak in louder voice.
- They use loudness to emphasise points.
- They sound more monotonous in speech.
They use approximately three tones when talking.
- They interrupt others more and allow fewer interruptions.
- They disclose less personal information about themselves.
- They make direct accusations (ie; you don't call).

- They make more direct statements and « beat around the bush less often.

- They use less intensifiers

- They make more declarative statements (ie; it's a nice day »).

- They use more interjections when changing topics (ie; « Hey », « Ok », « Listen »).
- They ask fewer questions to stimulate conversation.
- They rarely discuss their personal life in business.

Women

- They speak in a softer voice.
- They use pitch and inflection to emphasize points.
- They sound more emotional in speech.
They use approximately five tones when talking.
- They interrupt others less and allow more interruptions.
- They disclose more personal information about themselves.
- They make more indirect accusations.
They use « Why », which sounds like nagging (ie; why don't you ever call? »)
- They make more indirect statements.
- They use more intensifiers such as « few », « so », « really », « much », « quite ».
- They make more tentative statements and use « tag endings » or upword inflections which make statements sound like questions (ie; « It's a nice day, isn't it? »).
- They use more conjunctions when changing topics (ie; « and », « but », « however »).
- They ask more questions to stimulate conversations.
- They tend to establish more business relationships through discussing their personal life.

Table (5) Men and Women's speech styles (Glass, 1992).

The above note may work as an opening scene to our current agenda, which will try to deal with men's and women's conversational styles, i.e. their different priorities and purposes in conversations but, we have to bear in mind that these discussions and analyses are based and focus on middle class America. So, the results may not apply to other societies.

The following quotes are Tannen's (1990:24-25). Turning to our subject which deals with men's and women's conversational styles and purposes.

It is known that men are concerned with power and women with solidarity (Hudson 1999). For men,

Conversations are negotiations in which people try to achieve and maintain the upper hand if they can, and protect themselves from others attempts to put them down and push them around. Life, then, is a contest, a struggle to preserve independence and avoid failure.

In contrast, for women,

Conversations are negotiations for closeness in which people try to seek and give confirmation and support and to reach consensus. They try to protect themselves from others attempts to push them away. Life then, is a community, a struggle to preserve intimacy and avoid isolation. Though there are hierarchies in this world too, they are hierarchies more friendship than of power and accomplishment. (Tannen 1990: 24 – 25).

Another difference in men and women conversational styles is that men prefer a "one to many pattern " ie; one speaker and an audience, while women prefer to make small conversational groups which are a part of a larger one, Hudson (1999).

An additional difference is that females make more efforts in keeping a conversation going by asking questions and using such words (yeah, mhm). In a comparison between two men and two women talking to each other, it was showed that, women use " mhm " thirty three times as often as men.

The use of such words may cause interruptions, but the reasons for interrupting are different for the two sexes. When males and females are together, men interrupt women more. The reason behind men's interruption is the assertion of dominance,(Hudson 1999).

Males and females seen to be different, even in their conversational topics: football versus families. Another way of measuring the differences is to count the number of pronouns used. In an early study by Hirschman (1994), women used " we " and " you " more than men, who prefer the use of " I ". In other words, women tend to include the addressee, whereas men tend to focus on themselves, (Hudson, 1999).

3.5 Language, Gender and social Class :

Research in the field of language and gender is very large, and one of its interests is the study of gender and social class.

It is very common approximately in all societies all over the world that male speakers are found to use socially disfavored variants " non standard ", while women tend to use favored variants standard .(Fasold, 1990).

Trudgill's (1975) research into language and social class shows some interesting differences between men and women. One example of social class and sex differences in speech is the use of " non standard " multiple negation (eg: I don't want none or I don't know nothing about it) in Detroit.

| | Upper middle class | Lower middle class | Upper working class | Lower working class |
|---------------|--------------------|--------------------|---------------------|---------------------|
| Male | 6.3 | 32.4 | 40.0 | 90.1 |
| Female | 0.0 | 1.4 | 35.6 | 58.9 |

Table (6) Percentage of multiple negaton used in Detroit. (Trudgill, 1995:69)

Table (6) shows that higher class speakers use fewer non-standard multiple negation than lower class speakers. This is according to social class classification, however, according to sex classification, women use fewer non standard multiple negation.

Another example would be verbs ending in " ing ". This example is targeted at seeing whether the speaker will say " walking " by pronouncing the final " g ", which is a prestigious pronunciation, or the speaker will say " walking " by dropping the final " g " which is a non standard or a local pronunciation.

| | MMC | LMC | UWC | MWC | LWC |
|---------------|-----|-----|-----|-----|-----|
| Male | 4 | 27 | 81 | 91 | 100 |
| Female | 0 | 3 | 68 | 81 | 97 |

Table (7) Percentage of non – RP; in forms used by speakers in different class and sex groups (Trudgill, 1995: P 70).

Table (7) shows that men were less likely and women more likely to use the prestigious pronunciation (better forms).

Milroy and Horvath (1985 – 1988) respectively in (Fasold, 1999 :pp 99 – 100) reviewed Labov’s (1996) work on the English of New York city, where he examined the pronunciation of words like " there " and " the ", where speakers alternate between a fricative /ð/ and a stop /d/.The/d variant makes "there " sound like " dare ".

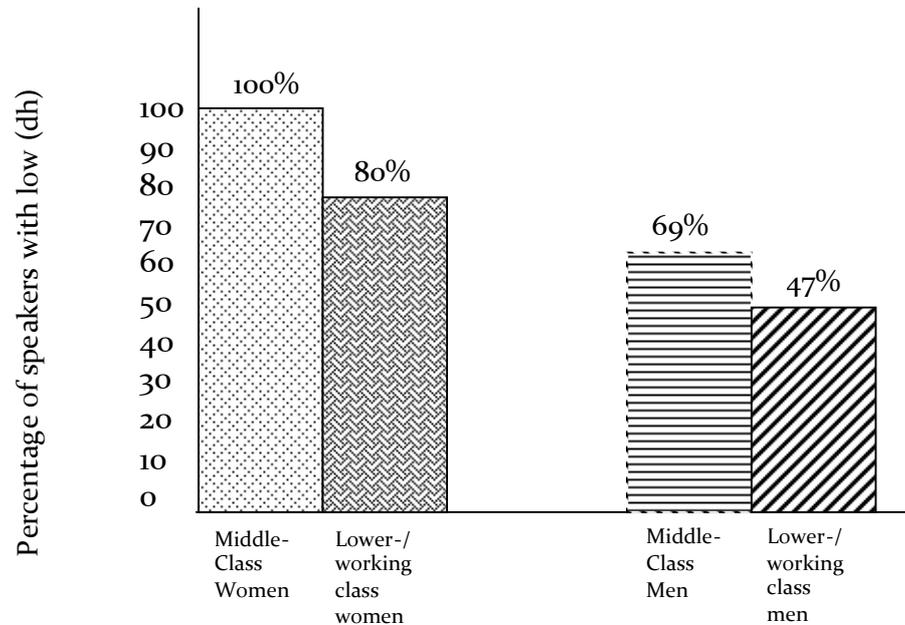


Figure (1) Percentage of speakers with high (dh) index, by sex and social class (Labov, 1966:280 and Horvath, 1985: 65 in Fasold, 1999, 100).

In the above figure the [ð] pronunciation will be characterised by a low index and the [d] a high index.

Figure 1 shows that higher social status receives low indexes, Horvath (1985 in Fasold, 1990) pointed out something very important: that a high proportion of female speakers, compared with male speakers, apart from social class (status), had low (dh) indexes.

And if we compare lower and working class female speakers with middle class male speakers we find that the former have a higher proportion of low index (dh) pronunciation. This result shows that although social class is an influencing factor in prestigious pronunciation, sex is more influential (Fasold, 1990).

3.5.1. In Search for an explanation

In search for an explanation about the differences of men and women speech pattern, linguists and researchers provide some explanation. Key (1975 in Fasold 1996:95) suggests, "that women use favored linguistic forms as a way of achieving status", and adds: "it would appear, then, that women have not universally accepted the position in the lower ranks, and that, out-of-awareness, and in a socially acceptable and non-punishable way, women are rebelling." (p 103 in Fasold, 1990).

Along the same lines as Key, (Trudgill, 1983: 167 in Fasold, 1996 : 95) provides a series of related explanations:

" Women are more closely involved with child – rearing and the transmission of culture, and are therefore more aware of the importance, for their children, of the acquisition of [prestige] norms " .

"The social position of women in our society has traditionally been less secure than that of men. It may be, therefore, that it has been more necessary for women to secure and signal their social status linguistically and in other ways... " .

" Men in our society have traditionally been rated socially by their earning power and perhaps by their abilities - in other words, by what they do. Until recently, however, this has been much more difficult for women, and indeed women continue to suffer discrimination against them in many occupations. It may be therefore, that they have had to be rated instead to greater extent than men, on how they appear. Since they have not been rated, to the same extent that men have, by their occupational success, other signals of status, including speech, have been correspondingly more important. "

" Working class speech appears in our society to have connotations of masculinity " .

Trudgill (1972) as stated in Cheshire argues that women have to acquire social status vicariously whereas, men can acquire it through their occupational status and earning power, women are more likely to secure and signal their social status through their use of the standard linguistic forms.

The use of non standard forms by men can be explained as an orientation to the working class forms, which symbolises the roughness and toughness that is associated both with working class life and with masculinity, Trudguill (1972 in Cheshire).

Fasold (1990) suggests that women use a higher proportion of standard variants than men because this allows them to sound less local and to have a voice, therefore, to protest against the traditional norms that place them in an inferior social position to men.

Holmes (2001) provides some explanations too, the claim is that women know the fact that the way they speak signals their social class background or social status in the community. Standard speech is generally associated with high social status, and according to this explanation, women use more standard speech forms as a way of achieving such status in the community. Standard speech is generally associated with high social class status, and according to these explanations, women use more standard speech forms as a way of achieving such status.

A second explanation she gives is that women use more standard forms than men are. That is society expects better behaviour from women than from men and women are chosen to designate the role of modelling correct behaviour in the community. Following this argument, society expects women to speak more correctly and standardly than men, especially when they are serving as models for children's speech. This is what Holmes calls " Women's role as guardian of society's values " (Ibid: 158).

3.5.2 Language, Gender and Social Class in Arabic Speaking Communities

Among the reasons that affect men and women's speech styles, we find the level of education and social class. It is stated in Spolsky (2001), that many of the studies which deal with language and gender show that, the greater the disparities between educational opportunities for boys and girls, the greater the differences between their speech. This can be illustrated in the American Ultra Orthodox Jewish communities. Males are expected to spend longer time studying traditional Jewish subjects. This reflects their strong competence in Yiddish and Hebrew, and their weaker control of English. Females on the other hand, have more competence in secular studies, so their English is much closer to standard, while their Hebrew knowledge is very weak.

Studies of differences between the speech of Arab men and women also show that the major cause is educational, Spolsky (2001). Sadiqi (2006) states that public places are associated with men and private places with women ; public languages like Arabic are associated with men, and mother tongues with women, and public rituals that are culturally symbolic like " Friday Prayers " are associated with women. The private space is culturally associated with powerless people (women and children) and it is subordinated to the public space, which culturally is associated with men who dictate the law, lead business, manage the state and control the economy, both national and domestic.

Since Arabic is linked to literacy ie; it can be learnt only at schools, a number of Arabs are illiterate. The fact that Arabic is learnt and not acquired during childhood reflects why men and not women can use it and gain power.

The rate of female illiteracy in the Arab Islamic world varies from one country to another. Morocco is one of the most hit countries : around 60% of Moroccan women are illiterate, according to the most recent official 2002 census. The rate is much higher in rural areas. This is one of the factors which make Berber (The indigenous language) and Darija (Maroccan Arabic Dialect) more accessible to women than Fusha/Fusha/ (Standard Arabic), Sidiqi (2006).

3.5.3 The Historical and the Linguistic Background of the Arab World

Before we enter into details, we need to gather some important helping information about the organisation of the Arab World as stated in Fishman (1999).

The Arab world was colonised by different European powers in the nineteenth and twentieth centuries. The Maghreb Countries, Lebanon and Syria were colonised by France, whereas the Middle East countries were colonised by Great Britain and Libya by Italy. After these countries achieved independence from Western powers in the 1950 and 1960's, various changes occurred on the linguistic and cultural levels.

The Arab World and particularly the Maghreb are characterised by multilingualism, that is to say many languages and varieties are used in different domains, namely Classical Arabic, Standard Arabic and the regional varieties of spoken Arabic. The sociolinguistic situation in the Arab World differs from one country to another depending on the different varieties of spoken Arabic in use, the different colonial language adopted and the existing indigenous ethnic groups.

The Arab World is characterised by the emergence of triglossic situation in which at least three Arabic varieties can be distinguished Classical Arabic, Standard Arabic and dialectal Arabic (Ennaji, 1991 in Fishman, 1999).

Classical Arabic is the language of Islam, it is the language of great literary tradition and it enjoys a great prestige among Arabo-Islamic population. Classical Arabic is a sacred language because it is the language in which the Muslim holy book the Quran was revealed, and it is a written code unlike the dialects.

Like Classical Arabic, Standard Arabic is a written variety of Arabic. Classical and standard Arabic are both learned at school only. Standard Arabic is both codified and standardised;

the policy of Arabisation has led to its modernisation and to its use as the vehicle of modern culture. It is widely used in education, administration and media.

Dialectal (or spoken) Arabic is the most important mother tongue in the Arab World unlike Classical and Standard, dialectal Arabic is not written but spoken (Fishman 1999).

The foreign languages in use in the Arab World are English, French, Spanish and Italian. English is used as a second language in the Middle Eastern Arab countries that were previously colonized by Britain. It is widespread in education, international trade and diplomacy.

French is also widely used as a second language in the Maghreb and Lebanon. Despite its being a colonial language, it is still prestigious, particularly in Morocco, Algeria, Tunisia and Lebanon, its chief domains of use are education, administration, government, media and the private sector. It is employed to achieve efficiency, wider communication and socioeconomic development (Fishman 1999).

As for language and gender, female speakers are found to prefer the use of the standard or the prestigious forms of language. While male speakers use the local or non standard forms. However, researches are carried on in Western societies apply similarly to the Arabic speaking communities .

As we saw in the previous part which was concerned with gender and social class in Western societies, that difference in the speech of men and women is affected by social class and sex of the speaker but in some cases sex is more effective than social class, (Coates, 1986, in Milroy and Gordon, 2003).

In Arabic communities, it seems that social class does not have an affective role in determining males and females' speech. Another factor appears to be more relevant: the level of education. The Arab World is characterised by the use of prestigious foreign language varieties,

French in North Africa, for instance and increasingly English in the Middle East. It may be that in sociolinguistic profiles, education and ethnicity play a more important role in defining language variation within Arabic than does socio-economic class. (Owens ,2000).

In addition to that, Millory and Gordon (2003) data from various parts of the Arab World show that Arab men choose the localised and older features of a language, while Arab women favour features which have a wider regional acceptance and usage (Al-Wer 1997 : 261) in Milroy and Gordon (2003).

We saw in the beginning that women create the prestige forms, in the sense that the form they use become overtly prestigious in the community. Milroy and Milroy (1990, 1997, in Ahmed Sid 2008) state that female students are innovators, because what was once considered the language of the coloniser has become the prestigious form, and this is what happens in most of the Arab countries and in Algeria in particular. Algeria, for example, was colonised by France, so, the prestigious language which co exists with Arabic is French. Ahmed Sid (2008:222) came up with this analysis.

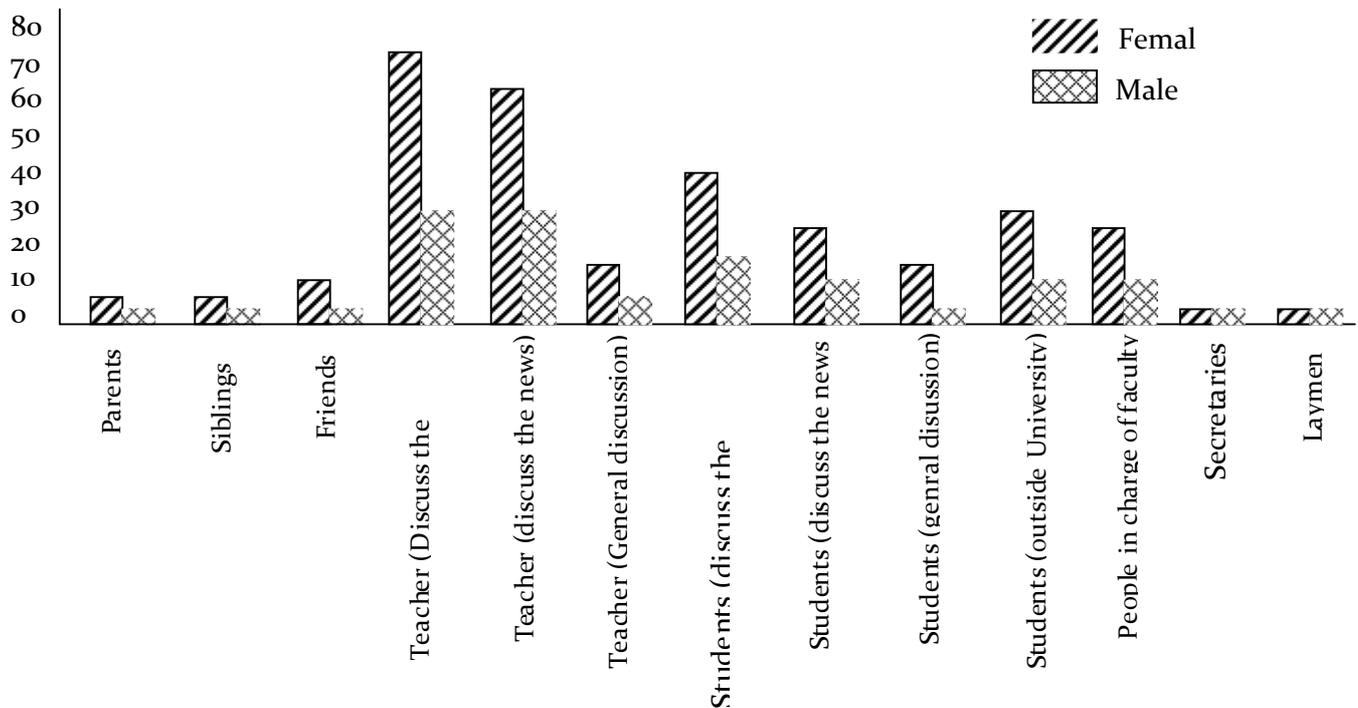


Figure (2) Use of French by Female and Male respondents (Ahmed Sid, 2008 : 222).

Figure two shows that the use of French – in this case the prestigious language – by females compared to males is extremely high, whether the situation is formal or informal.

Consequence of being Gendered

Any social behaviour that has factors which contribute to its spread should have results or impacts either positive or negative. In this part, we will try to study and analyse the consequences of gendered behaviour.

3.6 Sexism in the Language System

In dealing with sexism in the language system, we need first to know what we mean by sexist language (Holmes, 2001: 305) states that.

" sexist language is the way a culture or society conveys its values from one generation to the other (...). The study of sexist language is concerned with the way language expresses both negative and positive stereotypes of both women and men ".

Many researchers; Lokoff (1974; Fasold 1990; Trudgill 1995 and Hudson, 1999) worked on the subject of language and gender from the side of discrimination against women.

It is common knowledge that lexical items which are male terms are used to refer to both sexes, to males in particular and human beings in general. Any discussion of language bias against women must deal with the use of the words " man " and " he ". Such forms show men as the unmarked and women as the marked human category. Phrases like "the first person to finish his dinner " can refer to people of both sexes, but " the first person to finish her dinner " can refer only to females. The fact that "he " can be used in this way and " she " cannot, may reflect the traditional male dominated structure. Trudgill (1995) gives some examples of generic masculine terms: because of the lower status women have in society and because of its sexual implication.

3.7 Strategies to Avoid Sexist language

Many publishers, academic journals and magazines are trying to avoid sexist language. There are some suggested strategies for avoiding the use of the generic masculine pronoun (Freeman and McElhinny, 1996:224-225) propose to :

1. Drop the masculine pronoun :

" The average student is worried about grades ".

2. Rewrite the sentence in the plural rather than the singular :

" Students can select their topics ".

3. Substitute the pronouns " one re one's " for " he or his " :

" One should do one's best ".

4. Use " he or she ", " his or her " (in speech or writing) or s/he (in writing) :

" Each student will do better if he or she [s/he] has a voice in the decision "

5. Use " their " when the subject is an indefinite pronoun :

" When everyone contributes their own ideas, the discussion will be a success ". The fifth strategy is often adopted by native speakers in conversations.

There are other strategies to avoid sexist language, concerning the words. "Chairman, policeman, businessman ", they can be replaced by " chairperson, police officer, business person, firefighter, repairer...etc ".

The words " Miss " and " Madam "; they could be dropped from the end of the sentence eg " Hi, did you find everything you were looking for today? ".

Although these strategies try to avoid the male bias in language use, many of them face critics.

The use of " he or she " or " she or he " is left to be stylistically awkward. The use of S/he is a good strategy but this does not help with " his or him ", Crystal (1995).

The use of " they " after such words " anyone, everyone " is widespread, but some prescriptive grammarians disagree about the use of singular referent with plural pronoun, and they say that it is grammatically incorrect (Freeman and McEllinny 1990).

Conclusion

This is we can say a small contribution in the study of language and gender which is a very vast field of study. We dealt with one aspect which is differences at the vocabulary level and its impact in the use of language by men and women. The reasons and the results of such difference change from one place to another to varying degrees. As we saw that differences in Western

societies are not achemally the same in the Arab World since each society has its habits and traditions which may help in the decrease or increase of such gender differences.

CHAPTER TWO

Field Investigation

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CHAPTER TWO

Field Investigations

Introduction

The previous chapter of this study was a review of literature about language and its different uses by males and females, even when they mean the same thing .It was an attempt to look for the reasons behind this difference and its impacts on the speech of both sexes. Some suggested strategies were provided to avoid gendered behaviors.

In this chapter we will try to test the hypotheses that were concerned with language use by males and females. We hypothesized that if language is a social phenomenon shared by both men and women, it should be used in the same way, and if both men and women acquired language at the same age and in the same circumstances, they should use the same vocabulary.

This part contains a group of conversations which will be analyzed on the basis of difference at the vocabulary level and speech patterns.

1. Means of Data Collection and Population Sampling

The methods of data collection have been based on empirical and personal observations. In this study personal observations represent some of the layman's short conversations, because it is difficult to record them because of our traditions. These persons could not understand that we needed their conversations for our research. So, our sample includes students' conversations of both sexes, and laymen's conversations who are in fact our relatives.

We required students' permission before recording them, it was suggested them to choose whether to discuss a topic or to agree to discuss a topic of our own. Most opted for the second choice which was about the characteristics of their future husband/wife. The students' recordings were achieved in the University hall.

The following part of the research will present concrete examples from the Algerian society in the city of Constantine. It contains a group of conversations, both short and long. We will focus on some conversations because of their appropriateness to this research.

CONVERSATION 1 Males Speakers (laymen)

S1: (S stands for speaker)..... او الشيخ يقولني (The old man says to me....)

S2 : شكون الشيخ؟ باباك؟ (Who is the old man? Is he your father?)

S1: إيه (Yes)

CONVERSATION 2 Females Speakers (pupils)

S1: (Will you go with us to the party?) يخي تروحي معنا للحفلة:

S2: قالي بابا نخليك تروحي بصح لازم تروح معاكم مهالو لا ختها: (My father said : " I will allow you to go provided that Amira's mother or sister goes with you "

CONVERSATION 3 Males Speakers (laymen)

S1 (What happened?I spent much time calling you.) واش بيك من الصباح و انا نعيط عليك؟:

S2 (Ididn't hear you, the girl has just told me) ما سمعتكش هدا وين قاتلي الطفلة:

CONVERSATION 4 Females Speakers (students)

S1 : (I want to type my thesis but I don't know anyone who could do it) اني نحوس نطلي ما لقيتتش عند من نروح :

S2 (My brother knows typing I can tell him to type yours) او خويا يعرف يطايي تحبي نقولو يدبرلك نقولو ::

In analyzing these short conversations, we observe that males and females use different linguistic items to mean the same thing. In the first conversation the word "الشيخ" (the old man) is equivalent to the word "ابا" (dad) in the second conversation, and both words are equivalent to the English word "my father".

Conversation 3 and 4 represent the same situation with different words. Males when they speak about their sisters they use the word "الطفلة" (the girl) or "الطفلة تا عانا" whereas, females use the word "خويا" when they speak about their brothers.

French considered as prestigious language that co-exists with Standard Arabic and Algerian Arabic. As we saw in the previous chapter, females tend to use prestigious languages, unlike men who use the local dialects. We see in conversation 5 that this applies equally well to Algerians.

CONVERSATION 5

Females Speakers (students)

S1: ما حكيتش خلاص انا على الBerber

(I did not speak about Berber at all)

S2: أنا قاتلي دخلتها صح هدرتي على la situation تا ع les langues في الجزائر لازم دخلتها

(She said to me that I have to speak about it. Since I spoke about the language situations in Algeria I have to speak about it.)

S1: انتوما اكم ما عليكمش Presque اكم تلقاوها chaque jour

(You are in a better situation; you meet her almost, every day)

S2: كيما انا اني obligée نخلص قبل

(I have to finish in time)

S1: اتتي sujet تاعك général بزاف

(your subject is too general)

S2: اني قانعة l'essentiel نخلص:

(I am convinced the main thing is to finish)

S1: Bonne journée صح (that's right, have a nice day)

S2: bon courage (good cheer)

We can see that both females switch a lot to French, which represents the prestigious language.

CONVERSATION 6

Males Speakers (laymen)

S1: او كي يعود الطرام يمشي نسمعو يدير "تك تك تك تك"

(When you drive the bus, I hear it making a sound like "Tic, Tic, Tic, Tic")

S2: او اه اني شفتو ما لقيت حتى حاجة شفت كل شي:

(I had a look, I didn't find anything, I saw every thing)

S2: شفت ال Stop اللي حطوها هنايا؟

(Did you see the Stop signal which they put here?)

S1: واين؟ ما شفت والو

(Where? I didn't see anything)

S2: بالاك ام حطوها الصباح برك، ما كانتش كاينة . او اه، ماهيش بلاصتها خلاص بصح

(Probably, they put it just this morning, it was not here. I think it's not its place at all)

Conversation 5 shows that females use the prestigious language in this case French, and conversation 6 shows that males use the local dialect that is to say Algerian Arabic.

CONVERSATION 7

Females Speakers (laymen)

S1: سوسو normalement بدأت الحلبة:

(normally, Soussou has started eating Fenugreek)

S2 : ما دير والو، و الله ما دير. اي خرجت الحلبة البيضاء ما ديرش الريحة خلاص ، تاكل فيها زهيرة تكذب لكان تاكل :

(It does not do anything, there is now a new kind " the white fenugreek " it does not leave any smell at all, Zhaira took some you'll never believe she does)

S2 نقولك الحلبة اللي دير الريحة وبناه؟ اللي تترنخ، بصح كي تعود غيرة و تشربي وراها الماء ، ما دير والو:

(I'll tell you which kind of fenugreek that leaves smell, the one which is wet. But when it is powder and you drink water after it, it does not do anything)

S3 او كان عزيز ياكلها، اي ما ديرش الريحة و الله ما دير ، ما تغانونيش:

(Once Aziz ate it. It doesn't leave any smell, I swear don't contradict me)

S2 انا جربت نوزن روجي لقيت روجي نوزن 41 كيلو قلت خلي طراش نوكل الحلبة:

(When I found I weighed only 41 kilos I decided to have some)

S1 انا كون ما جيتش سمينه ناكلها:

(if I were not fat, I would eat it)

From conversation 6 and 7, one can see that men and women's conversational topics are completely different, women tend to speak about health care and studying subjects, while men prefer to speak about their cars, football matches and discussing the news....I heard two boys speaking to each other in the street one of them said " ام زادو فلقوني، زادو لعبو مع البرازيل و زادو خسرو" (they annoyed me again, they played against Brazil and they lost once again).It is clear that they were speaking about a football match.

In Conversation 5 both females were speaking about their studies.

Conversation 8 (Ahmed Sid, 2008:237-238) is a good example of what we said about the use of prestigious languages and conversational topics by females.

CONVERSATION 8

Females Speakers (students)

S1 : ما بقاش بزافل contrôles و انا ما زلت ما ريفيزيتش ، لازم نبدا نريفيزي :

(There is not much time left for the exams, and I have not revised yet (my lessons).I must start my revision)

S2 : c'est vrai انا تاني ما زلت ما بديتش ، الوقت يجري :

(It is true, I too haven't started my revision. Time is running out)

S3: أنا J'ai déjà commence la révision علاش تسناو؟ les cours, le temps presse بزاف،

Qu'est ce que vous attendez ?

(I have already started my revision. why are you waiting? Time is running out. There are a lot of lectures. What are you waiting for?)

Conversation 8 shows that females prefer to use French since it is the prestigious language, and they tend to speak about subjects that have relation with their studies and exams. They tend, too, to use French words adapted to Arabic grammar: the word /marivizi:tʃ/ (I haven't revised yet) is borrowed from the French word (je n'ai pas révisé). So, females tend to borrow French words and make them sound like Arabic, and the purpose behind that is the use of prestigious forms and not local ones.

Conversation 9 and 10 are based on the question we asked the informants about the characteristics of their future husband/wife.

CONVERSATION 9

Females Speakers (students)

وشي هي الصفات التي تحببها في الزوج تاع المستقبل تاعك؟:S1

(What are the characteristics would you like your future husband to have?)

شوفي، اولاً انا نحب يكون كتر مني في العمر، شغل يكون عندو خبرة و يربيني على يديه كيما نقولوها . يكون يعرف :S2
قيمة المرأة و يقدرها، يكون ثاني خدام، يكون ولد فاميليا، و يكون بدارو وحدو. هادي النقطة ركزي عليها.

(First of all, I prefer him to be older than me, because he would have more experience, to have a job and be from a "good family"¹. I prefer him to have his own house; this is a very important point)

S3: لازم يكون كتر مني باه يكبار هو وما نكبارش انا، لازم يكون ولد ناس، assurée كيما نقولو حنا، ماشي شرط
نقبل نسكن مع تاع دارهم كيما نحب انا الخير لو الدنيا نحبو لو الديه ثاني. يكون يعاملني باحترام، كيما خدمتو باينة، خدمتو
معايا، نتناقشو في كلش ما يمشي رايو عليا ما نمشي رايي عليه، نتناقشو في كلش و تكون عندو دارو وحدو normal تكون
بيها هاديك هي. انا fidèle معاه هو ثاني يكون fidél النتيجة اللي نخرجو

(He must be older than me, and belong to a good family, have a secured position. It is not important if he does not have his own house, it is normal I'll accept to live with his parents. He should respect me and as I'll be faithful to him, he has to be faithful to me. We should discuss subjects; no one imposes his opinion on the other.)

S1 :؟non ما يهكش كون يعود قاري ولا

(Do you mind if he has certain educational degrees?)

S2: الرجل عمرو لا يتقلس بالقراية:

¹ The concept "good family" refers in fact to some Algerian traditions, where families want their daughter/son to marry to someone who has "good" values.

(Men are never evaluated by their studies)

ALL SPEAKING TOGETHER

S3 تدي واحد عارف كيفاش يعيش، راسم خطة و يمشي عليها:

(The most important is to marry someone who has a plan to follow and knows how to live.)

S5 Par exemple كون يا imposed عليك quelque chose نقولك انا هاديك الحاجة مليحة، تقولي مليحة

نقولك ما هيش مليحة تقولي ما هيش مليحة.

(What do you say if he imposes something on you? even if he says the sky is not blue)

S3: اه، هادي ما كانش منها، لازم يكون النقاش، انا هك تربيت، انايا مع والديا و كاين papa وما و يقولونا واش راكيم: حوايج يقعدنا.

و قادر ما يدبوش راينا. انا مانحبش كلمة و قص لهيه، لي نتفاهمو عليه في زوج يمشي.

(Oh, it does not work like that, there should be a discussion. This is the way I grew up with my parents. Sometimes, my father and my mother ask us about our opinion in some subjects, even though our opinions are not necessary. I don't like someone imposing his opinion; I like to discuss and reach one decision)

S2: ماشي capable يكون الراي تاعو غلط و هو يفرض عليك، لازم تناقشي، enfin كي يعود هو رايو صحيح: يفرض عليك رايو.

، بصح كي يعود رايو غلط نفرض انا تاني شخصيتي و رايي و نحاول ناقشو ونقنعو.

اني نوافقو normal

(Imposing his opinion is wrong, probably his opinion is wrong, we have to discuss, at the end if he is right I'll agree with him, but if he is wrong, I have to convince him.)

CONVERSATION 10

Males and Females Speakers (students)

S1F: وشي هي الصفات اللي حاب تديها في زوجة المستقبل؟

(What are the characteristics would you like your futur wife to have?)

S2M: انا ماش راح نزوج و نبقى هك طول حياتي.

(I'll not marry and I'll remain single all my life)

S1F: وشي هي الأسباب؟

(What are the reasons?)

S2M: كاره من الحياة (I hate life)

S3M: انا contre عليه انا ندي ريع نساء.

(I am against him (this student is referring to S2M), I'll marry four women)

S1F: وشي هي الصفات تاع النساء هادو اللي حاب تديهم؟

(What are the characteristics of these women?)

S3M : بربي نشالله وحدة blonda ، ما نكدبش عليك، وحدة brunette، وحدة كحلوشة، وحدة تجيبها لي

، la veille، تجيبهالي الام.

(with God's willing, I'll marry one Blonde, the second Brunette, the third Black and the fourth will be the choice of the old woman 'my mother')

S1F : يهكم est ce que تكون قارية ولا ماشي قارية؟

(Do you mind if your future wife is educated or not?)

S3M : او نديها نديها، كيما تجي نديها l'essentiel ندي ربعة

(It doesn't matter; the most important is that I marry four)

S4M: انا نديها قاورية، لازم تكون قاورية نعيشها هنا essentiel لمن الانجليز بنات الانجليز يعجبوني بزاف

(For me, I'll marry a girl from overseas and we will live here in Algeria, the most important is that she will be from England , I like English girls very much.)

S5F : bien sure يكون قاري، نحبو طويل، انا نحوس عليه طويل، ما نحوش عليه قصير. قصير يحقرو هولي،

قاري , cultivé, compréhensif, gentil, bien sure هيه، يكون زين تاني، يتفهمني

. voilà, en general

(He must be educated, I prefer a tall man, he must not be small, cultured, comprehensive and of course kind and handsome.)

S6M: تكون قارية متربية bien متخلقة bougoussa و تكون مليحة في العقلية.

(I prefer to marry an educated girl, well brought up, beautiful and who has a nice mentality)

S7F: يعجبوك البنات تاع la fac ؟

(What do you think about university girls?)

S6M: كابينين حوايج يعجبو و كابينين حوايج ما يعجبوش، ما بقاتش la fac هي la fac ولا يدخلها

n'importe qui.

(There are some things good and others bad. University has changed, anyone can enter university)

S8 came in and contributed to the discussion straightaway.

S8M: la pédagogie في الجامعة، تحب تجي تقرا تقرا، تحب تجي تقعد تقعد، تحب تبع حوايج بزاف

ما عندناش جامعة هنا. الجامعة فيها les clubs, club تاع الموسيقى ، ciném المسرح تاع العلم ما كانش

malheureusement.....الجامعة من حق اي واحد يجي ليها حتى لي ما قراش خلاص يجي يدور ، تقدر ي تقو ليلو ما
دورش؟ هادي هي الجامعة جات تجمع الناس من كل بلاصة.

(There is no pedagogy at university; everyone does what they prefer: reading, studying or staying without doing anything. Unfortunately, we haven't a university here, a real university includes several clubs; music cinema, theatre and science clubs...Now, anyone can enter university, even illiterate people, you cannot tell them you can't come here. This is university. They name it university because it gathers people from everywhere.)

وشي هي الصفات اللي تحبها في الزوجة تاع المستقبل؟:S7F

(What are the characteristics would you like your future wife to have?)

S8M : نحبها مربية، قارية، فاهمة ، comprehensive، زوبينة، مربية و حاكمة طريق ربي.

(I prefer an educated girl, well brought up, comprehensive and beautiful.)

From conversation 9 and 10 one can summarize the following findings: males and females speak in a different manner i.e.; males speak in a louder voice and this is what we observed in all the recordings. Males disclose less personal information about themselves, such as respondent S2M in Conversation 10 when he refuses to speak about his future wife, unlike females who disclose more personal information about themselves, like SM3 in conversation 9 when she speaks about her family rules, when her father takes his children's opinions into consideration before taking an important decision.

2. Discussion

The results of the conversations analysis show that males and females speech differs to varied degrees. They use different linguistic forms to mean the same thing, for example, the

use of the word "la vieille" (the old woman) to mean "my mother" by males (Conversation 10 by respondent S3M). Unlike respondent S3 in conversation 9 (female speaker), she uses the word "ما" to mean "my mother" .

Males tend to use the local variety of a language, they use dialectal Algerian Arabic, while females tend to use prestigious forms such as the use of French mixed with Algerian Arabic, conversation 5 and 8 illustrate that very well.

Males and females conversational topics are completely different. Generally, men speak about sport news, whereas women speak about their studies, health-care and their beauty, conversations six and seven show that difference.

Males and females tend to speak in a different manner; males speak in a louder voice, while women in a softer voice. Males allow less information about themselves whereas, women allow more information about themselves, this is illustrated in conversations nine and ten respectively.

Females use more intensifiers such as 'شوفي' (look), 'آه' (Oh), 'bien sûr' (surely), 'voilà' (that's it), as shown in conversation ten.

So, we can conclude that all these factors contribute in making men's and women's speech differ in Algeria as well as in other speech communities.

3. Conclusion

So, we can conclude that males and females' in the Algerian society in the city of Constantine use different linguistic forms even when they tend to speak about the same thing. In addition they have different speech styles which contribute in making their speech differs, such as the use of prestigious languages, especially by females and they speak about different topics.

4. Limitations of the Study

Like any other field research, the present study inevitably contains some limitations, the most important of which are:

The impossibility of covering all parts of the region wher this study is carried out in addition of the impossibility of recording people in public places and, thus, limiting the areas of recordings to university and homes. Some students showed refusal to be recorded and we were obliged to answer each informant's curious questions about the aims of the recordings and the sudy as a whole. Some informants do not take the subject seriously, especially when the conversation's subject was about the furure husband/wife, so we were obliged to omit their contributions.

Another limitation consists in the quantity and the quality of conversations to the study. The results obtained cannot be generalized to all people. A better setting would have included a greater number of conversations of mixed and single sex groups and different topics.

The main problem we faced while doing this research is the lack of books in the University library particularly those that deal with sociolinguistics.

5. Recommendations for Further Research and General Conclusion

The present study represents a very small contribution in the study of language and gender. It is an attempt to study just one aspect which is men and women's differences in speech at the vocabulary level and speech styles in the Algerian society in the city of Constantine.

Such studies of Arabic should not be the concern of Westerners only, but Arab linguists as well. Research of this kind, that is to say sociological and linguistic data is an attempt to increase one's understanding of language and its relation to society. Such kind of research helps in studies that compare Westerner's sociolinguistic studies to Arabic ones; it helps those who make comparative studies, especially the future post-graduate students.

General Conclusion

Our study has been concerned with investigating men's and women's speech in Algeria. It has allowed us to investigate the difference between males and females' speech in relation to the research questions:

- What makes the difference between men and women's language?
- What kind of difference exists?
- Do men and women have different speech styles?

The review of the literature, in this paper, has helped us a great deal in constructing a general background about the subject of language and gender in both the Western and the Arabic World. Those backgrounds are the basis of our field work.

The recorded conversations have been analyzed on the basis of difference at the vocabulary level and speech patterns. The recorded respondents were both males and females, students and laymen.

The results obtained in this study have allowed us to provide some conclusive observations. The results obtained do not confirm the hypotheses of departure that is to say although language is a social phenomenon shared by both men and women; it is not used in the same way. In addition, although men and women acquire language at the same age and in the same circumstances, they do not use the same vocabulary even when they mean the same thing.

So, we conclude and generalize that males' and females' speech differs all over the world, but the degree of difference varies from one country to another and from one speech community to another.

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Résumé

Cette thèse examine les différences entre les hommes et les femmes parmi les Algériens discours. Il se concentre sur les éléments de vocabulaire utilisé par les deux sexes. Il est tenté de voir si les différences de ce genre ont une influence sur les styles de parole des hommes et des femmes, et de voir comment ces différences développent et se répandent dans une société.

La recherche tente d'analyser l'impact de la différence au niveau du vocabulaire sur le comportement selon le sexe dans une société donnée.

Les résultats obtenus ont révélé que, malgré le fait que, bien que la langue dans la société algérienne à la fois pour les hommes et les femmes est acquise au même âge et dans les mêmes circonstances, son utilisation est différente pour les deux sexes et chaque vocabulaire du sexe utilise en fonction de leur sexe. En plus des styles de parole de chaque sexe.

ملخص

تدرس هذه المذكرة الاختلافات الموجودة في أسلوب الكلام بين النساء و الرجال في الجزائر. تركز هذه الدراسة على الاختلاف على مستوى الألفاظ المستعملة بالنسبة لكل جنس. هذه الدراسة محاولة متواضعة لمعرفة ما إن كانت اختلافات من هذا النوع تؤثر على أسلوب الحديث بالنسبة للرجال و النساء، و معرفة كيفية انتشار هذه الاختلافات في المجتمع. تحاول هذه الدراسة تحليل الأسباب المؤدية إلى الاختلاف على مستوى الألفاظ في سلوكيات الجنسين في أي مجتمع.

أظهرت النتائج المتحصل عليها أنه بالرغم من أن اللغة في المجتمع الجزائري بالنسبة للرجال و النساء تكتسب في نفس السن و نفس الظروف، فإن استعمالها يختلف بالنسبة لكل جنس. حيث أن للرجال ألفاظ خاصة و للنساء ألفاظ خاصة بهم فقط، كما أن لكل واحد منهما أسلوب حديث خاص به.