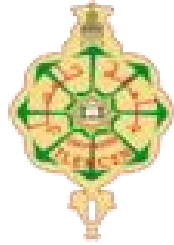


**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND
SCIENTIFIC RESEARCH**



**UNIVERSITY OF ABOU BEKR BELKAID -TLEMCEM
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH**

***GENDER DIFFERENCES IN LANGUAGE
BEHAVIOUR : EVIDENCE FROM TLEMCEMIAN
SPEECH COMMUNITY***

**Dissertation submitted to the department of English as a partial fulfillment of
the requirements for the degree of Master in Language Studies**

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Declaration of Originality

I hereby declare that this submission is my own work and that it contains no material previously published or written by another person nor has been accepted for the qualification of any other degree or diploma of a university or other institution. I also certify that the present work contains no plagiarism and is the result of my own investigation, except where otherwise stated.

Miss. Billami Yamina

Dedication

I would like to dedicate this humble research work to the unwavering love and support of my dear family.

To my beloved parents, Rachid and Chafika, your unwavering love, endless sacrifices and boundless support have been the cornerstone of my life's journey.

To my sister, Meriem, my steadfast companion, whose support and encouragement have been the wind beneath my wings, guiding me through every challenge and triumph in my academic journey.

To my brother ,Abdelkrim , my provider , your support is my beacon.

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Abstract

The present study focused on the manifestation of linguistic differences in gender linguistic behaviour of Tlemcenian speakers. As such, the purpose was to investigate the prominent linguistic features that set men apart from women. Not only linguistic levels were circled, but also other aspects, like masculinity and accommodation, were covered. To this end, the study built on a mixed methods approach to data collection, using a questionnaire and observation. As for the sample, 25 informants, adult males and females of the same age group, were considered. Quantitative and qualitative analyses of the data revealed that the findings indicated a significant association between Tlemcenian speech and masculine traits, i.e., hegemonic masculinity was easily spotted. As for linguistic differences, lexis comes in the forefront being the mostly marked level.

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Lists of symbols

Table 1: Arabic Phonetic Symbols

ARABIC LETTERS	TRASCRIPTION (IPA)	ARABIC LETTERS	TRASCRIPTION (IPA)
أ	ʔ	ظ	ð
ب	b	ع	ʕ
ت	t	غ	ɣ
ث	θ	ف	f
ج	ʒ	ق	q
ح	ħ	ك	k
خ	χ	ل	l
د	d	م	m
ذ	ð	ن	n
ر	r	هـ	h
ز	z	و	w
س	s	ي	j
ش	ʃ		
ص	ʂ		
ض	ɖ		
ط	t		

GENERAL INTRODUCTION

General introduction

Gender differences in language behaviour are a fascinating area of research, especially when examining unique linguistic groups. Tlemcenian speech (a dialect of Algerian Arabic), for example, offers a distinctive perspective on how gender influences language patterns. Understanding gendered language behaviour in Tlemcenian speech requires examining linguistic structures and cultural norms. Language plays a crucial role in constructing masculinity, influencing speech patterns, vocabulary choice, and conversational strategies. Societal norms, expectations, and cultural customs significantly shape speech patterns based on social standards.

Despite the growing interest in gender differences in language behaviour, there remains a gap in understanding the specific nuances within Tlemcenian speech. While previous research has explored gendered language behaviour in various linguistic communities, there is still a dearth of studies focusing on Tlemcenian speech and its unique cultural and linguistic dynamics. Therefore, the specific research problem addressed in this study is to investigate the manifestations of gender differences in language behavior within the context of Tlemcenian speech. By examining linguistic structures, cultural norms, and societal expectations, this research seeks to uncover how gender shapes language patterns in Tlemcenian speech and the implications thereof.

The study therefore explores gender differences to provide insights into the interplay between gender and language. Not only linguistic levels are circled, but also other aspects, like masculinity and accommodation, are to cover. In this sense, the research is guided by the following questions:

1. Does Tlemcenian speech expose features of hegemonic masculinity?
2. Which linguistic level is significantly marked by gender differences?

The associated hypotheses are as follows:

H1 : Tlemcenian speech exposes features of hegemonic masculinity.

H2 : Among all linguistic levels, lexis is the mostly marked by gender differences in Tlemcenian speech.

To reach the research objectives, the study will adopt the mixed methods approach, relying on quantitative perspective with acceptance of qualitative data to build a broader picture. The sample includes adult males and females of the same age group and who are native dwellers of Tlemcen, born, raised and only lived in this town. Stratified random sampling technique is opted for.

As for the organization, the work is divided into two chapters. The first chapter provides a review of the main related literature on gender studies. It presents the main concepts and the prominent models and theories in this field. It circles the different ways through which gendered language patterns are expressed. In addition, it examines the relationship between language and masculinity, dissecting the multifaceted nature of masculinities and discerning the patterns within men's language use. The second chapter manifests in two parts. The first one is about the methodology framework driving this research, including research design, sample population, data collection instruments, etc. The second part deals with data analysis, discussion and interpretation. This second part answers the research questions and tells whether the hypotheses are confirmed or infirmed.

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1.1 Introduction

This chapter provides the related theoretical aspects on which the study builds. The discussion begins with exploring the shift from sociolinguistics to language and gender studies. It then moves to set a boundary between gender and sex. Then, it covers the most important part which includes approaches to language and gender studies. The chapter ends with eliciting major findings dealing with gender linguistic differences and scrutinizing the interplay between language and masculinity.

1.2 From Sociolinguistics to Language and Gender Studies

During the 1980s, researchers in the sociolinguistics area frequently referred to language and gender studies as language and sex. However, throughout the years, there has been a noticeable paradigm shift in which the term *sex* has largely given way to the more complex and socially created idea of *gender*. This shift is indicative of the discourse's development of the essential qualities that underlie linguistic behaviour in humans (Louazani, 2015).

The topic of language and gender has become one of the most dynamic and interesting areas in the field of language use in society. The topic actually identifies debate and heated discussions between *pros* and *cons* associated with one's different ways of conceptualizing, interpreting and putting into practice the relationship between language and society. Giddens (1989, p.158) defines gender as "the psychological, social and cultural differences between males and females". Admittedly, the evolution of gender studies started in 1970s. It is clear and evident that the gender divide is a natural and biological classification that has led to different uses of language by males and females (De Beauvoir, 1949; Tannen, 1990). Gender studies emerged to explore the meaning of being a man or a woman, considering the evolving language across generations (Livia, 2000). It delves into how different groups, based on race, ethnicity, or religion, view the language used by men and women. Additionally, it examines how social classes perceive these language distinctions. Essentially, gender studies aim to

understand the essence of masculinity and femininity in the context of linguistic and societal changes (Livia, 2000).

The beginning of the scholarly studies on language and gender can be traced back to the early 1970s, when Lakoff (1972) published an article entitled “Language and Women’s Place”. This provoking article argued that women had a different way of speaking from men’s way of speaking that both reflects and produces a subordinate position in the society (Lakoff,1972). This has given a start to gender studies on a sociolinguistic basis. Thus, language and gender studies started remarkably dealing with the diversities on language structures among men and women. The focus on differences in the study of language was not an isolated development, but took place in a wider context of psychological studies of gender differences (Bem,1974). Gilligan (1982), for example, observed that women had different modes of moral reasoning and Belenky et al(1986) argued for gender differences in acquiring and processing knowledge.

1.3 Gender vs. Sex

In theories of sexuality and gender, various terms are regularly employed to describe different aspects of identity and expression. For example, terms like sex, gender, gender identity, gender expression, gender roles, and sexual orientation are frequently used. However, it's important to note that some languages lack a distinct word for gender. In such cases, the term sex is typically used. To differentiate between sex and gender, alternative terms may be utilized. For instance, biological sex is used to refer to sex, while cultural and social sex is used to refer to gender (Betti, 2021). Despite the availability of these terms in some languages, sex and gender are often used interchangeably. Various organizations have proposed definitions for these terms, which can provide a useful starting point for discussion. It is important to be clear about the meanings of such terms. The World Health Organization summarizes the difference between sex and gender arguing that sex refers to "the different biological and physiological characteristics of males and females, such as reproductive organs, chromosomes, hormones, etc." however, gender refers to "the socially constructed

characteristics of women and men – such as norms, roles and relationships of and between groups of women and men (Betti, 2021, p.2). It varies from society to society and can be changed. The five key components that make up the idea of gender are relational, hierarchical, historical, contextual, and institutional. Even though most individuals are born male or female, they are taught acceptable behaviours and conventions, such as how to interact with persons of the same or different sex in their homes, communities, and places of employment. People and organizations that do not conform to traditional gender standards frequently experience discrimination, stigma, and social isolation, all of which have a negative impact on their health (World Health Organization).

Just as language shapes how we see and think about the world around, and how we react differently to the view in that world, it can also impact our gender and identity (Coates, 1996; Omoniyi and White, 2006) and vice versa. Collins Dictionary (2019) suggests that gender is the condition of being male or female that deals with the social and cultural roles that are expected to be appropriate for men and women. Gender is fundamentally different from sex; Giddens (1989, p.158) describes sex as “biological or anatomical differences between men and women”, while gender “relate to the psychological, social and cultural differences between males and females”.

1.4 Previous research on Gender differences in Language use

The empirical literature has been thoroughly reviewed elsewhere (e.g., Mulac et al., 2001). What follows is a brief overview of previous research on men’s and women’s language use. Men and women may also have different semantic goals in mind when they construct sentences. Some Researchers (e.g., Mulac et al., 1988) found that questions are more common in women’s contributions to dyadic interactions (e.g., What do you think we should do next?), whereas directives that tell the audience to do something (e.g., decide our next steps) are more likely to find in men’s conversational contributions. In a study of 96 school children taken from the 4th, 8th and 12th grades, Mulac et al. (1990) found that boys in all three age groups were more likely

than girls to offer opinions (e.g., “This idea is puritanical”). When mean sentence length is calculated, women come out as the wordier gender both in writing (e.g., Mulac & Lundell, 1994; Warshay, 1972) and speaking (Mulac & Lundell, 1986; Mulac et al., 1988; Poole, 1979). However, men use more words overall and take more *turns* in conversation (Dovidio et al., 1988)

Thomson and Murachver’s (2001) study of e-mail communication found that men and women were equally likely to ask questions; offer compliments, apologies, and opinions; and to hurl insults at their *net pal*. Other studies have reported significant differences in the opposite direction. In a comparison of 36 female and 50 male managers giving professional criticism in a role play, it was the men who used significantly more negations and asked more questions, and the women who used more directives (Mulac et al., 2000). However, the study did confirm that men used more words overall, whereas women used longer sentences. The size and direction of the gender disparities were altered by the various situations in which the language samples were generated, which could be the reason for these inconsistent reports.

Beginning with Robin Lakoff’s (1975) pioneering work, gender differences have also been investigated at the level of specific phrases. Lakoff identified in women’s language two specific types of phrases- hedges (e.g., “it seems like,”) and tag questions (e.g., “aren’t you?”)- that can be inserted into a wide variety of sentences. A number of studies reported greater female use of tag questions (e.g., McMillan et al., 1977; Mulac & Lundell, 1986), although others have found the opposite (e.g., Dubois & Crouch, 1975). Further evidence that women use language that may convey relative doubt was discovered by other studies. Uncertainty verb phrases, especially those combining first-person singular pronouns with perceptual or cognitive verbs (e.g., “I wonder if”) found more often in women’s writing (Mulac & Lundell, 1994) and speech (Hartman, 1976; Poole, 1979). Women's reluctance to impose their opinions on others can be explained in part by their usage of hedge language. Consistent with this idea, Lakoff claimed that women were more likely than men in the same situation to use

extra polite forms (e.g., “Would you mind...”), a claim that was supported by subsequent empirical work (Holmes, 1995; McMillan et al., 1977).

Gender differences have also been examined by studying the actual words people use. Mirroring phrase-level findings of tentativeness in female language, women have been found to use more intensive adverbs, more conjunctions such as ‘but’, and more modal auxiliary verbs such as could that place question marks of some kind over a statement (Biber et al., 1998; McMillan et al., 1977; Mehl & Pennebaker, 2003; Mulac et al., 2001). Men have been found to swear more, use longer words, use more articles, and use more reference to location (e.g., Gleser et al., 1959; Mehl & Pennebaker, 2003; Mulac & Lundell, 1986). Emotion words appear to be another area of conflicting findings, despite the existence of a fairly clear stereotype. Several studies have reported that women refer to emotion more often than do men (Mulac et al., 1990; Thomas & Murachver, 2001). Yet, Mulac et al.’s (2000) study of managers providing criticism in a role play found precisely the reverse. Mehl and Pennebaker (2003) offered a potential reconciliation: Women used more references to positive emotion, but men referred more to anger—a finding that is perfectly consistent with gender stereotypes.

1.5 Language and Gender

There are certain differences when it comes to language use by men and women. The study of how gender is reflected in language is a recent branch of linguistics; it has developed research findings in the early 1960s. The research on the relationship between language and gender developed on some levels:

- 1) The gender difference in language form and structure,
- 2) The gender difference in utterance style and
- 3) The reasons for gender difference in language. (Lakoff, 1975)

Within the modern culture there remains a deep rooted belief about how men and women behave and are supposed to behave. A major part of this is based upon how we speak and it has developed into the field of *folk linguistics* (Broadbridge, 2003). In

order to find some possible answers about gender differences in language use one has to go back in time and look at the historical background. Old letters, novels, diaries and poems provide us with evidence of folk linguistic beliefs regarding gender differences in language (Akhter,2014). To get more evidence about the gender differences in language use it is important to discuss about the approaches which will actually give a certain result.

1.6 Theories of Language and Gender

Some well-known linguists like Lakoff, Taneen, Cameron, etc explore the reflect of gender differences in pronunciation, intonation, vocabulary and discourse style from the perspective of sociolinguistics research, and analyze the latest reasons of these differences and development and changes (Wenjing , 2012). Furthermore, some authors, including Taneen and Lakoff shared their personal perspectives on language and gender theories based on various methodologies. Lakoff, for instance, is a renowned writer who discussed four approaches regarding language and gender. With The *deficit, dominance, difference and discursive* approaches, linguists have engaged in writing in order to critically evaluate the strengths and weaknesses of the works of their respective authors, and to offer a personal perspective on the most useful approach (Cameron , 1992).

1.6.1 Deficit

The Deficit Approach is an androcentric perspective on the relationship between language and gender (Wang,2021). This approach, which is advocated by Robin Lakoff (1975), describes male language as stronger, more prestigious and more desirable. In this sense, it sees women disadvantaged as language users, with their language conflicting from an implicit male norm. Finch (2003,p.137) observes that "the overall pictures which emerges from Lakoff study is that women's speech is generally inferior to men's and reflect their sense of personal and social inferiority". Lakoff describes the way women's speech style includes features which are expressive of uncertainty, lack

of confidence and excessive deference or politeness (Lakoff in Finch: 2003,p.137). These features include tag questions, rising intonation and hedges.

Even to the present, there is no proof that those claims are true or universal, and there is no way one can judge which gender group uses language better or more normatively, which makes this deficit approach outdated within contemporary academia (Wang,2021). He mentioned that this approach seems to result from androcentric culture that may have been deeply rooted in the society,during the peak of Second Wave Feminism, researchers such as Goldberg (1968) and Broverman et al. (1972) found that even university female students and some feminist pioneers like Lakoff (1973, 1975) believed or demonstrated that women were somehow linguistically inferior to men. This perception of linguistic inferiority can be attributed to the pervasive androcentric culture of the time.

1.6.2 Dominance

The Dominance Approach sees language use as a linguistic mirror of power structure in the real world, which more often than not is dominated by men instead of women. Compared to Deficit Approach that takes male dominance for granted, dominance approach is characteristic of an explicit awareness of the social inequality in which women are disadvantaged and oppressed (Wang,2021). Lakoff (1973,1975) was one of the first and most influential figures in language and gender research that used dominance approach to account for what she termed *women's language*. Mainly based on introspection and intuition, she claimed that women's language was featured by more use of: trivialized words (e.g., color terms), empty adjective (e.g., charming, cute), question intonation in expected declaratives (e.g., tag question), hedges, intensifiers (e.g., so), hyper correct grammar, super-polite forms, less jokes and so forth. These features were negatively considered as weaker, powerless and marginal, or in other words, deficient in relation to men, and continuing to use these features would only reinforce men's position of strength in the real world (Eckert ,2003).

Fishman (1978) studied recorded conversations of three couples and found women in a role of subordination since they were the ones who tried to keep these conversations going by asking much more questions and providing positive remarks and minimal responses, which men were found not to be inclined to do. Similar to this, West and Zimmerman (1977, 1983; 1975) examined conversational interruptions occurring in face-to-face exchanges by partners, family members and strangers. West and Zimmerman's social power model was confirmed by the findings that interruptions were asymmetrically more frequently initiated by the party who exerted more social power and dominance over the other, i.e., parent to children, male to female (West & Zimmerman, 1987). These studies revealed the relationship among power, gender and language in favour of dominance approach. Talbot (1998, p.131) criticized this approach as "manifestations of a patriarchal social order". For Talbot (ibid, p.132), this approach can be sighted along with the difference approach and both of them "provided an early model for the analysis of language and gender in the social sciences".

1.6.3 Difference Approach

The Difference Approach assumes that men and women belong to distinct subcultures, which causes different gender groups to use language differently. Culture relates to social norms, expectations, identities and the likes acquired in the process of early socialization of children and teenagers. As a result, men and women have differing preferences to use language based on their own cultures and cross-gender. Tannen (1990) undertook this further study and so popularized the Difference Approach with her highly acclaimed book *You Just Don't Understand: Women and Men in Conversation*. "This approach develops the two-culture model of men and women, where children are socialized within two separate groups, situation which Tannen suggests engenders mis-communication" (Akhter, 2014, p.11). Tannen distances herself from the dominance Approach by eliminating blame, "taking a cross cultural approach to male-female conversations [...] without accusing anyone of being wrong or crazy" (Tannen, 1990, p.47).

Maltz and Borker (1982) are widely cited as the first to have proposed this approach (e.g., Mulac et al., 2001; Uchida, 1992). They advanced this cultural approach into a more theoretical and systematic direction, with additional explanation provided for male-female miscommunication (Maltz & Borker, 1982). In analogy to anthropological research on cross-ethnic communication, they proposed the following theory in comparison to anthropological studies on cross-ethnic communication: individuals of different genders would also likely adhere to distinct rules concerning word choice, interactional dynamics, and interpretations of specific linguistic cues. According to their statement, in the case of America, boys and girls were raised primarily by associating with friends of the same gender and engaging in activities that were exclusive to their gender, which taught them how to use and understand language in various ways. Throughout their adult lives, each gender group would uphold these acquired linguistic distinctions, manifesting as gender differences like women being more affiliative and men being more forceful. This frequently leads to miscommunication between genders (Wang, 2021).

The Difference Approach also seems to be well received by the public as showcased by continued commercial success of books taking this approach, like Tannen's (1990) *You Just Don't Understand: Women and Men in Conversation*, and Gray's (1992) *Men Are from Mars, Women Are from Venus*. For example, as an active proponent of difference approach, Tannen (1990) associates men with report talk and women with rapport talk. Tannen identifies the differences in six diads:

- Status vs. Support
- Independence vs. Intimacy
- Advice vs. Understanding
- Information vs. Feelings
- Orders vs. Proposals
- Conflicts vs. Compromise

Talbot (1998, p.131) claimed that "behavior previously perceived as men's efforts to dominate women is reinterpreted as a cross-cultural phenomenon". According to Johnson and Meinhof (1997, p.9), "the difference approach can be criticized because it fails to address why women and men belong to different subcultures". For Crawford (1995, p.1), "men and women [...] are fated to misunderstand each other unless they recognize their deeply socialized differences". Crawford explains how the fundamental differences between women and men influence their communication styles. The main emphasis on this approach is on the way in which men and women develop themselves in different subcultures (Crawford,1995).

1.6.4 Discursive Approach

Deborah Cameron, a linguist within the discursive field of language and gender studies, demonstrates (from a feminist perspective) how versions of gender stereotypes can change according to responses to shifts in the economic climate (Cameron,2006). Cameron shows how these shifts are interpreted and by whom influences the reproduction of patriarchal ideology. Power structures inherent within patriarchy create gender behaviours which are explained by that power; as Sattel explains, "the starting point for understanding masculinity lies, not in its contrast with femininity, but in the asymmetrical dominance and prestige which accrues to males in this society" (in Thorne et al., 1983, p.119). Sattel's statement reveals the *discursive* element to the reading of gender; a move away from the binary and towards a broader conversation.

Cameron points out that whereby previously females were viewed as inept communicators (as in the deficit/dominance approach), more lately men have been ascribed this characteristic "not because the actual communicative behaviour of men and women is thought to have changed" but that "male behaviour has been re-framed as dysfunctional and damaging" (Cameron, 2006,p. 138). Cameron's essay demonstrates how the Discursive Approach considers sociological factors within the study of language and gender. The three methods, namely deficit, dominance and difference, examine how linguistic gender variations were evident in the physical

attributes of gender (Akhter,2014) . The more contemporary discursive method examines how language functions within a cultural framework to construct gender (Cameron,2006). Historically, in order to explain linguistic gender variances, the deficit,dominance and difference frameworks linked them to perceived deficiencies in one gender, the domination of another, or innate differences between men and women. These methods frequently served to reinforce prevailing gender norms and prejudices. The more modern discursive approach, in contrast, acknowledges that language actively creates and perpetuates gender disparities within a cultural context rather than just reflecting them. This method looks at the dynamic interaction between language and society, acknowledging that language plays a significant role in establishing and maintaining gender norms. The discursive approach emphasizes the socially produced character of gender rather than intrinsic or biologically determined distinctions by examining how language contributes to the formation and maintenance of gender identities, roles, and power dynamics. This viewpoint promotes a more sophisticated comprehension of the ways in which language both influences and reflects our cultural conceptions of gender(Holmes,2008).

1.7 Gender differences in Language Use

It would consequently come into view that women are equal with men. Yet the harsh reality is women are not considered as equal as men. Moreover, they do not get an equal chance even for discussion ,That is because the two sexes respectively command different communication styles (Sharma,2020). In other words, it can be said that the language which is used by women is different from the language used by men. In the following part, differences in how they use their language and how they behave in conversational interactions will be discussed in details.

1.7.1 Precise Colour Terms

According to Wenjing (2012), there is no rule for female in English pronunciation rules, vocabulary structure and syntax, but the male and female differences in vocabulary is often encountered in daily life, and also overlooked.

Lakoff (1975) suggests as an explanation that in this society women spend much more of their time on colour-related activities, such as choosing clothes, than men do. She suggests that women use colour words like violet, magenta, mauve, beige, aquamarine, peach, and lavender. However, most men do not use such words. A relatively large extent discrimination of colour is relevant for women, but not for men. Men will feel that using precise colour terms is not important, irrelevant to the real world (in Wardhaugh, 2006,p.318).

It is not expected of women to make judgments in significant circumstances. Naming a color violet or magenta is regarded as a non-essential decision that should be broken (Anhar,2019). Lakoff (as cited in Cameron) this lexical distinction shows a ‘social bias in the position of women. If we wish to change this impression, we should give women the floor to participate in the real decisions of life’ (Lakoff, cited in Cameron, 1990,p.224).

1.7.2 Empty adjectives

According to Tannen (1990), women always use a word with exaggerated significance, such as gorgeous, lovely, cute, divine, adorable, darling, precious, sweet, charming, and so on. For example, your dress is adorable. While men use the plain words to enhance the effect, like good, very, really and so on.

Moreover, the use of empty adjectives in women's speech is not just for fun. They will be judged for certain personalities and attitudes based on their choice of words (Coates,1993). “Words classified to women's language evoke that concepts to which they are applied are not relevant to the real world of (male) influence and power” (Lakoff,1975,p.52).A collection of adjectives could be used to glorify something. While certain adjectives are gender-neutral and can be used by both men and women, another pair of adjectives appears to be significantly restricted to the speech of women. These adjectives are referred to as *empty adjectives*, meaning that they solely highlight emotional information rather than providing precise details

(Lakoff,1975). She assumes that (as cited in Cameron, 1990,p.266-267) "if a man uses women's adjectives, he will damage his reputation. Meanwhile, a woman may use the neutral words as much as they she wants; the use of women's words is without any risks ".

1.7.3 Intensifiers

Tannen(1990) found that female use more intensifiers than male intensifiers such: so, just, very, and quiet, seem more characteristic of women's language than of men's, though it is found particularly in the speech of male academics, such as:

- a) I feel so terrified!
- b) That movie made me so bored!

Men are more likely using this construction when the sentence is unemotional or with particular reference to the speaker himself:

- a) That sunset is so beautiful!
- b) Fred is so dumb!

1.7.4 Super polite Forms

A request may be thought of in the same way as an impertinent directive that implies doing something for the speaker out of consideration. An explicit instruction, or more technically a direct speech act (e.g. imperative), deals with the right to insist on the expected response and demonstrates the speaker's (often rude) superior position over the addressee. In contrast, a request places the onus of making a decision squarely on the addressee (Searle,1969). "Well, the consequence is not that the addressee is in danger if he does not stick to the order, simply that he will be grateful if he does. After all, the decision is left up to the addressee, and hence a suggestion will sound politer than an order"(Anhar,2019,p.23)

He highlighted that the following phrases are kind of super polite forms also:

- Would you please...
- I'd really appreciate it if...

- Would you mind...
- ...if you don't mind...

According to Wenjing (2012), women pay more attention to language elegance. The expression like *Shit!*, *The damned weather!*, *The hell with him!* These are avoided by women. They don't use abusive words in conversation. Lakoff (1973,p.50) argues that women speech and that of men differ in the use of particles that grammarians often describe as 'meaningless. There may be no significance for them, but they are far from meaningless: they define the social context of an utterance, indicate the relationship the speaker feels between himself and his addressee, between himself and what he is discuss about. Consider to the following sentences:

- a) Oh dear, you've broke the tea-potagain.
- b) *Shit*, you've broke the tea-potagain. (Tannen,1990)

The first sentence would be predicted as part of women's language', the second as men's language. Women normally use softer forms, such as *Oh, Dear!*, whereas men use stronger patterns, such as *Shit!* or *Dammit!*.

1.7.5 Tag Questions

The tag question is a syntactic device made by Lakoff that may indicates uncertainty (Holmes, 1992, p.318). In English, there isn't a rule stating that only women can use tag questions, while men cannot. However, it is often perceived that women tend to use tag questions more frequently in conversational settings than men do(Anhar,2019). This is the rule of tag question formation (Lakoff, 1973,p.53).

A tag question is ususally used when the speaker is giving an argument, but lacks full of confidence in the fact of the argument. For instance if she says: "Is Tom here?". Woman might not be surprised if her respondent answer no, but if she says: "Tom is here, isn't he?". Instead of waiting for positive answer, she wants only approval feedback from the addressee. She still want a response from her addressee, as she do with a yes-no question; but she has enough knowledge to predict that response (Tannen,1990) .

1.7.6 Hedges

Hedging is described as the occasional use of expressions, like well, you see, sorta/sort of, like, you know, kinda/kind of, like, I guess, I think, and it seems like. Holmes (1992,p.317) claimed that several researchers believed that women use hedges three times more frequent than men do, while in others there were no differences between both gender. Lakoff (as cited in Holmes, 1992) explain that women use hedging devices to show uncertainty, and they use intensifying devices to convince their addressee to pay attention to them seriously.

1.7.7 Intonation

According to Wenjing (2012), in pronunciation, women speak more standard than men. That means standard form and elegant accent come from women's mouths instead of men's. Women are often more careful about how they speak, typically using a standard and authoritative style of communication. In contrast, men are more inclined to use non-standard forms of speech. Additionally, women tend to have higher-pitched voices compared to men. Linguists have observed that women frequently use a rising intonation pattern, especially in interrogative sentences. Furthermore, while men often emphasize important words with higher pitch, women tend to emphasize them with lower pitch(Akhter,2014)

1.7.8 Hyper correct Grammar

Lakoff (as cited in Holmes, 1992), claimed that hyper correct grammar is showing the consistency use of standard verb forms. Lakoff said that the use of hyper correct grammar aims to avoid the terms considered given to crudity or indecent, such as *ain't*, and the use of precise pronunciation, such as sounding the final *g* in words such as *going* instead of the more effortless form like *goin*.

1.8 Language and Masculinity

The study of men's use of language hit a turning point in 1997 with the publication of Johnson and Meinhof's edited volume, *Language and Masculinity* (Johnson & Meinhof,1997). In these and other studies of men's discourse, Tannen

(1990) identified a rule that men tend to discursively take up roles of expertise or authority. Coates (1997a), based on an extensive corpus of women's and men's friendly talk, found that men usually take up the role of the expert, whereas women have difficulty to take this role. Kotthoff (1997) finds that men tend to act on expert positions in the public setting. She explains the discursive negotiation of expert status in television discussions on Austrian TV by comparing the actual expert status of the guests (*extrinsic rank*) and the status they interactionally achieve (*intrinsic rank*).

Tannen (1990) examined the focus of lecturing in men's conversational strategies. Kotthoff (1977) suggests that high-ranking men always got a high intrinsic status through the use of lecturing, characterized by interruption of turn-taking, assertions of debatable claims in a straightforward manner, and a lack of subjectivizers (e.g. I think) (Schiffrin et al., 2001) .

The field of language and gender is often characterized by two main theoretical perspectives: difference and dominance. The dominance view suggests that gender differences in language stem from male dominance and female subordination (Cameron,1998). On the other hand, the difference perspective posits that these differences arise from the different *cultures* that girls and boys experience growing up (Tannen,1990). Deborah Tannen (1990) , a prominent figure in *difference* research, argues that men and women's misunderstandings can be likened to cross-cultural communication issues, where men and women simply have different communication goals. However, it's important to note that these perspectives are oversimplifications, and the reality is much more complex, with various factors influencing gendered language behaviours .

1.8.1 Masculinity and Masculinities

Scholars have debated the definition of masculinity, with some considering it a “fruitless task” (Macinnes 1998, p. 2). Despite this, several approaches have been proposed over the years. Connell (2005b) outlines four common frameworks used to define masculinity—essentialist, positivist, normative, and semiotic—and explores

how masculinity is understood across various fields. In the mythopoetic men's movement, for instance, masculinity is often defined in essentialist terms, emphasizing certain core traits like risk-taking or aggression as central to male identity. In social sciences and psychology, a more positivist approach is taken, aiming to uncover the true nature of men through methods such as male/female scales. Normative definitions, prevalent in media studies, depict masculinity as an idealized version of what men should be, often seen in traditional male leads in movies and TV shows who are depicted as physically strong, tough, and courageous. Lastly, semiotic definitions, found in psychoanalysis and poststructural cultural analyses of gender, define masculinity as the opposite of femininity.

Connell (2005b, pp. 68–70) points out, ‘‘however, that each of these approaches comes with its own set of problems. Essentialist definitions are arbitrary, positivist definitions are based on assumptions, normative definitions are unrepresentative, and semiotic definitions are limited’’. She argues that scholars should instead approach masculinity through an examination of the processes and relationships through which men and women live their lives. So, rather than seeing masculinity as an object of study, it is more productive to see it as ‘‘simultaneously a place in gender relations, the practices through which men and women engage that place in gender, and the effects of these practices in bodily experience, personality and culture’’ (Connell 2005b, p. 71). Relatedly, Kiesling (2007, p. 659) defines masculinity as ‘‘social performances which are semiotically linked (indexed) to men, and not to women, through cultural discourses and cultural models’’. This definition has an advantage in that it does not specify particular individual characteristics, traits, or behaviours. Instead, it remains adaptable over different time periods and cultures (Lawson, 2020).

It is evident that certain combinations of men's characteristics, traits, and behaviours are culturally praised, valued, and predominant, as described by the concept of hegemonic masculinity, in which ‘‘the currently most honored way of being a man [requires] all other men to position themselves in relation to it’’ (Connell & Messerschmidt 2005, p. 832). In Western contexts, this idea of masculinity usually

connotes a “young, urban, white, northern heterosexual, Protestant father of college education, fully employed, of good complexion, and a recent record in sports” (Goffman 1963, p. 128; Kimmel 1994). Despite criticism for lacking specificity and making it hard to label certain behaviours as hegemonic (Demetriou 2001, Christensen & Jensen 2014), hegemonic masculinity has been helpful in understanding how men relate to one another as a form of masculine gender politics (Connell, 2005b; Balirano & Baker 2018). Hence, not all men can achieve hegemonic masculinity, and others may be relegated to subservient or marginalized roles, despite it being a dominant gender identity and an important cultural reference point (e.g., men from ethnic minorities; Hillman & Henfry 2006, Jensen 2010).

Different disadvantaged masculinities might even start to compete with one another in certain situations; these situations are typically accompanied by regional and international contextual pressures. For instance, Gordon (2012, 2017) examines how young Brazilian men use a variety of semiotic practices, such as language, jewelry, clothing, hairstyle, and music, to manage the conflicting identities of the *mano* (black brother) and the *playboy* (white wealthy male youth). Although these two masculine identities—*playboy* negatively and *mano* positively—are viewed differently in young black male societies, young men learn how to take advantage of the *mano*/*playboy* cline to control and manipulate their racial look. Gordon (2012) uses the example of *Mano*, a young black man living in a slum, who linguistically embodies the white *playboy* by challenging a police officer who is conducting an unauthorized stop-and-search by using a more proper Portuguese. This illustrates how this dynamic plays out in interaction. *Mano* is able to “pull rank, to garner additional privileges, and to distinguish himself (over others) as someone who deserves respect and better treatment” (Roth-Gordon 2012, p. 44) by relying on the white voice of privileged Brazilian citizenship and white entitlement. Young men can use the *playboy* identity to reframe their racial appearance and engage with global discourses on gender, race, and region, even though it is positioned among Brazil's black youth community as a less-than-desirable masculine identity.

This illustration demonstrates how simplistic it is to claim that men who take on minor roles are not manly. Consequently, the discipline has accepted the notion that masculinities are multiplicitous, fragmented, and dislocated—a perspective that was first sparked by Mort (1988, p. 195), who notes that "we are not dealing with masculinity, but with a series of masculinities." Clatterbaugh (2004, p. 200), who addresses this reframing's political component]. "Masculinity is never in the singular, but instead a set of performances that one carries out by employing linguistic and other meaning-making resources within normative constraints about how a man should sound, appear, and behave," as Milani (2015b, p. 10) puts it. Milani also draws attention to the fact that studying language practices (such as segmental variation patterns, lexical choice, pitch, discourse strategies, grammar, and morphosyntax) can greatly advance our knowledge of how men manage their gender projects and of the various ways that men's lived realities and diverse masculinities manifest themselves in a variety of contexts (Lawson , 2020) .

In every society there are *cultural discourses of masculinity* that comprise hegemonic masculinity. These cultural discourses describe qualities and practices that people value, desire, and strive for, and it is the combination of these cultural discourses that yield hegemonic masculinity (Foucault ,1972). Kiesling (2004a, 2005) states that there are four main cultural discourses of masculinity in the USA ;

- *Gender difference* is a discourse that sees men and women as naturally and categorically different in biology and behaviour. This discourse is present in most cultures around the world (Connell 1987, 2002).
- *Heterosexism* is the definition of masculinity as heterosexual; to be masculine in this discourse is to sexually desire women and not men. For a particularly strong articulation of the role of this discourse in masculinity (Kimmel , 2001; Cameron , 1997 ; Kiesling ,2002).
- *Dominance* is the identification of masculinity with dominance, authority, or power; to be a man is to be strong, authoritative, and in control, especially when compared to women, and also when compared to other men. That men are oriented to dominance,

whether or not they achieve it, is probably one of the oldest claims in gender research. Dominance comes in many forms, though, Connell (1987), Bourdieu (2001), Whitehead (2002), among many others for discussions of how this discourse manifests in different societies. For an articulation of the value of performing dominance in language Tannen (1990).

- *Male solidarity* is a discourse that takes as given a bond among men. Men are understood to normatively want to do things with groups of other men exclusive of women. The best known discussion of homosociality is probably Sedgwick's (1985) *Between Men*, in which she argues that men's heterosexual rivalries produce a homosociality among men that marginalizes women.

As argued by Whitehead (2002) that men see these discourses as wants. In other words, males have learnt to desire to be dominating rather than being compelled to be so. Therefore, this desire is not sexual in nature; rather, it is a general need for something that a man is lacking, and satiating this need is a necessary component of growing and sustaining the self. This desire is fulfilled by performing masculine practices for the social gaze, males are conditioned to aspire to be males. This is a crucial issue because it lets us make the case that, instead of behaving like Skinnerian rats, men deliberately want to be men through their social performances (Kiesling, 2007).

1.8.2 Patterns of Men's Language Use

Researchers of language and gender have also investigated patterns of variation in pronunciation and grammatical features. In general, researchers have found that for stable language features, that is, those not currently undergoing change in the community being studied, men usually show higher usage levels than women of variants associated with working-class speakers and lower levels of variants associated with education or the 'standard' language. When a language variety *is changing*, men usually show lower usage levels for newer features than women.

As previously said, the explanations for the patterns are much more fascinating than the patterns themselves. There are two hypotheses that, at the very least, partially

center on males, although the majority of explanations for these patterns have concentrated on women rather than men. One is that males have a "covert prestige" in the vernacular, or the language often associated with the working class, since it denotes toughness and a certain brand of working-class masculinity. In an attempt to explain the peculiar trend he saw in Norwich, England, where lower middle-class men utilized the vernacular more frequently than working-class men in certain circumstances, Trudgill (1974) put forward this theory. Furthermore, he observed that, on average, males overreported their use of vernacular forms, whereas women underreported their usage. Based on these findings, he surmised that men see vernacular forms as having a certain prestige. Naturally, this argument doesn't really address why males would wish to index these items instead of women, or even if there are comparable indexicalities between women's usage of vernacular forms.

The other explanation for men's behaviour is the opposite of Eckert's observation that women can only acquire power "through the indirect use of a man's power or through the development of personal influence" (1989,p.256) because they have less access to non-linguistic power (such as hierarchical and physical power) than men do. Making use of the symbolic capital, or symbolic power, connected to standard language patterns is one of the main strategies for gaining indirect access to positions of authority and personal influence. According to this theory, males are more free to employ colloquial language forms because they have access to *real* power, which negates the necessity for them to use language. This argument's flaw is that it still views males as the standard, from which women should be different (Kiesling,2007) . Men are intentionally avoiding the forms that women use more (or are actively seeking to employ the forms the women avoid), according to a more gender-balanced perspective that is nevertheless consistent with this argument. Then, one would have to investigate reasons why males might shun certain shapes. Such an explanation may center on the various forms of power that are accessible to men and women (such as moral vs physical power) . Kiesling (1998) that examined the positions taken by

fraternity guys who frequently used vernacular elements. These men tended to emphasize solidarity and resistance to the structural authority in the fraternity, and they used the vernacular to help them do that.

1.9 Conclusion

In conclusion, this chapter has given an account to shifting from Sociolinguistics to Language and Gender Studies. It dissects the distinction between gender and sex while delving into previous research on gender differences in language, exploring theories such as *deficit, dominance, difference and discursive*. It detects the subtle ways in which gendered language patterns are expressed. In addition, it examines the relationship between language and masculinity, dissecting the multifaceted nature of masculinities and discerning the patterns within men's language use.

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2.1 Introduction

This chapter contains the research methodology that was followed by the researcher to conduct the research.

2.2 Research design and Method of Sampling

Research design refers to the overall strategy that the researcher choose to integrate the different components of a study in a coherent and logical way. It outlines how he/she will collect and analyze data and the theoretical framework that will guide your research.

Johnson and Onwuegbuzie (2004,p.14-26) , discuss research design ,as they mentioned that “Research design is the plan, structure, and strategy of investigation that guides a researcher's choice and use of methods and procedures in collecting and analyzing data. It is the blueprint that enables researchers to address their research questions effectively and to draw valid and reliable conclusions”.

The study adopted a mixed approach of quantitative perspective with acceptance of qualitative data to build a broader picture.The targeted sample was 23 Tlemcenian men and women.Stratified random sampling technique , was found more accurate in this research . Stratified random sampling is defined by Cochran William (1977) as a technique which is used to select a sample from a population by dividing the population into distinct subgroups or strata, and then selecting random samples from each stratum. This method ensures that each subgroup is adequately represented in the sample, leading to more accurate and reliable results.

2.3 The basic methods of data collection

In analyzing the difference in language use between men and women, a number of hypothesis are formed. Participants are requested to answer the questionnaire and in another way they are observed . In this research, some sociolinguistics methods used in this research to collect data are defined.

2.3.1 Questionnaire

Questionnaire is important in collecting data. It provides the researcher with various data. Seliger and Shohamy (1989,p. 172) claim that the questionnaire is a

written form of gathering information which includes a question to which the subject is expected to answer. Such device is used to detect that Tlemcenian speech exposes features of hegemonic masculinity and to highlight the linguistic level which significantly shows gender differences. The questionnaire, as the name implies, refers to a string of questions or statements directed to a defined sample population with the aim of bringing out respondents' knowledge, behaviours, feelings, perceptions, opinions, attitudes and so forth (Phellas et al, 2011). Such questions must be systematically hoarded and well organized. Although qualitative data can be generated, namely with open-ended questions, questionnaires are basically used as quantitative data collection instruments. There exists two types of questions and therefore questionnaires are also of two types: structured and unstructured. In the structured questionnaire, also known in the literature as closed-ended, fixed choice and restricted form, informants are offered a kind of guidance in that it is made up of a pre-selected set of responses. Unstructured questionnaires, however, are formulated with unrestricted, open-ended questions that allow the respondents to speak their minds openly as the answer format is created with no pre-determined sets. Here, enough space is left for the respondents to provide their feedback.

2.3.2 Observation

Another tool is called observation, which is used to get more information when informants decline to record their speech and to prevent observers' paradox. So whenever it had been the opportunity to observe note were taken. This instrument is very helpful because people are observed when they speak naturally in the family or friend conversation in the street or bus. In this respect, Milroys and Gordon (2003,p.71) observe that "Participant observation can be an enormously fruitful method for sociolinguistic analysis".

2.3.3 Selection of the Informants

The aim of this research is to show that Tlemcenian speech exposes feautres of hegemonic masculinity and to analyse the linguistic features characterizing both men and women' language use . The research is based on a sample population of about 25

informants aged between 25 to 35 years . The participants involved in this research are educated female and male from Tlemcen town. the data is collected in the street,home and online.

2.4 Data Analysis, Data Interpretation and Discussion of the Results

In order to show gender inequalities in lexis, the researcher uses questionnaires and observation to do a quantitative analysis of linguistic elements linked to hegemonic masculinity in Tlemcenian speech. After the data gathering procedure was finished, the data was examined and evaluated. Apart from quantitative measurements, qualitative analysis has the potential to offer more profound understanding of the language level that manifests gender inequalities.

2.4.1 The questionnaire

From the first part of the questionnaire, the respondents' personal information were obtained. The respondents included 13 females (52%) and 12 males (48%).

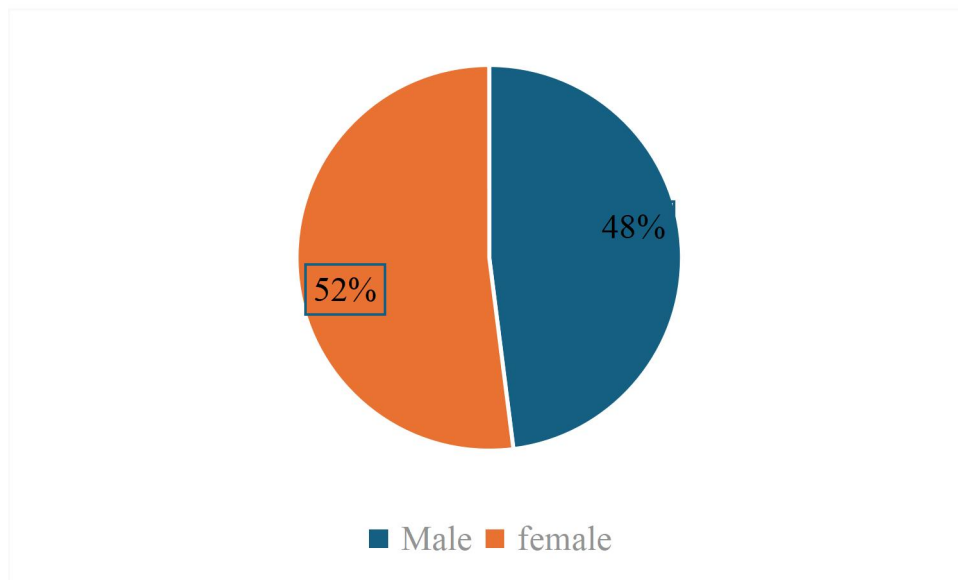


Figure 1: Informants' profile

The participants involved in this research are educated female and male from Tlemcen town , aged between between 25 to 35 years .

The subsequent section of the questionnaire places particular emphasis on hegemonic masculinity within Tlemcenian discourse, alongside an investigation of gender-specific differentiations.

Q1: Are there certain speech patterns and expressions in Tlemcen associated with being masculine?

In this question, the participants were given the opportunity to express their perception by selecting one answer. The answers were as follows: a significant portion of the sample 52% (13 respondents) firmly feels that Tlemcen speech patterns and expressions are in fact closely associated with masculinity. They see a strong relationship between the idea of masculinity and specific language characteristics. To a certain extent 40% (10 respondents): this group acknowledges a connection between masculinity and Tlemcen speaking patterns and expressions. They acknowledge that there are links, even if they might not be as strong or widespread. Finally Not at all 8% (2 respondents): this minority group does not believe that there is a connection between masculinity and Tlemcen speaking patterns and expressions.

Overall, the responses suggest varying perspectives on the relationship between speech patterns and expressions in Tlemcen and masculinity, with a majority indicating some degree of association, but with differences in the strength of perception.

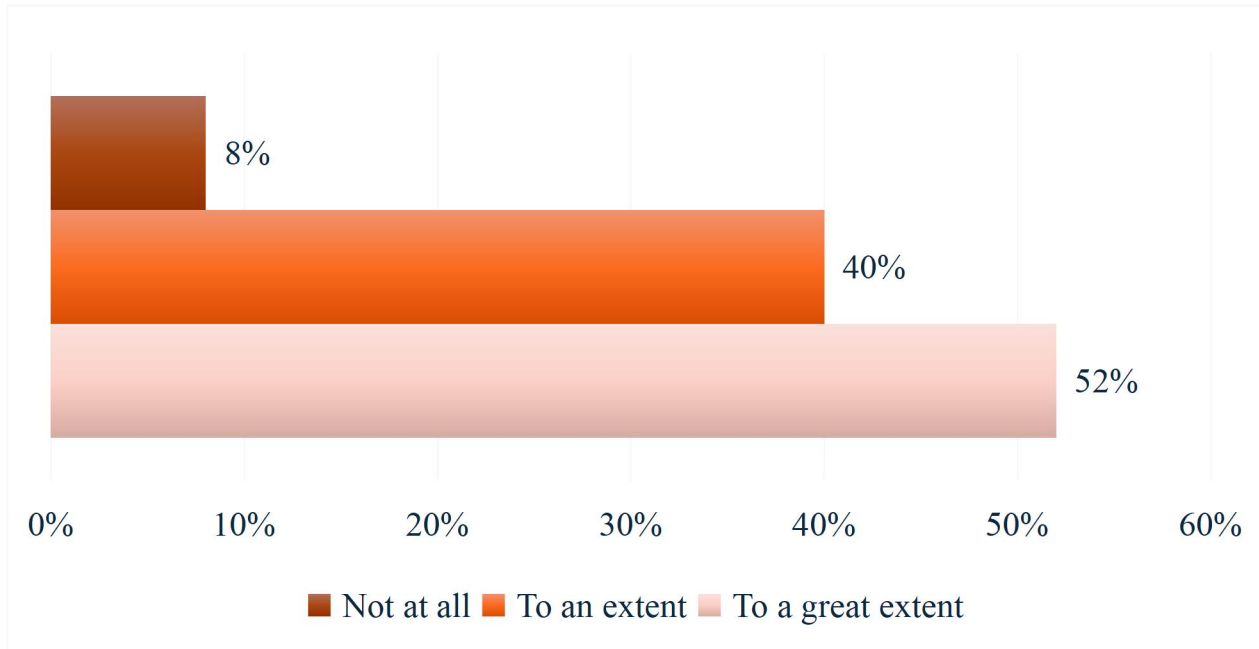


Figure 2: *Perception of Masculinity in Tlemcen- associated with speech patterns*

Q2: There are differences in language use between men and women in Tlemcen that suggest unequal power dynamics:

Most of the fifteen out of the twenty five respondents (60%) concur that there are discernible variations in language use between men and women in Tlemcen, which they see as indicative of uneven power relations. This group probably believes that language differences are a sign of deeper power differences. A smaller proportion of respondents 24% (6 respondents), somehow agree with the statement. Though less firmly than the previous group, this group admits that gender disparities exist in the language used in Tlemcen. A small percentage of respondents 8% or (2 respondents) stay neutral . they did not express a meaning or an opinion ,they are neither in agreement nor disagreement with the statement. Another minority appear 8%(2 respondents), in which they disagree with the statement. They may not think that there are significant differences in language use between men and women in Tlemcen or do not believe these differences reflect unequal power dynamics.

the majority viewpoint among respondents is that there are differences in language use between men and women in Tlemcen that imply unequal power dynamics, although there is some variation in the level of agreement among participants.

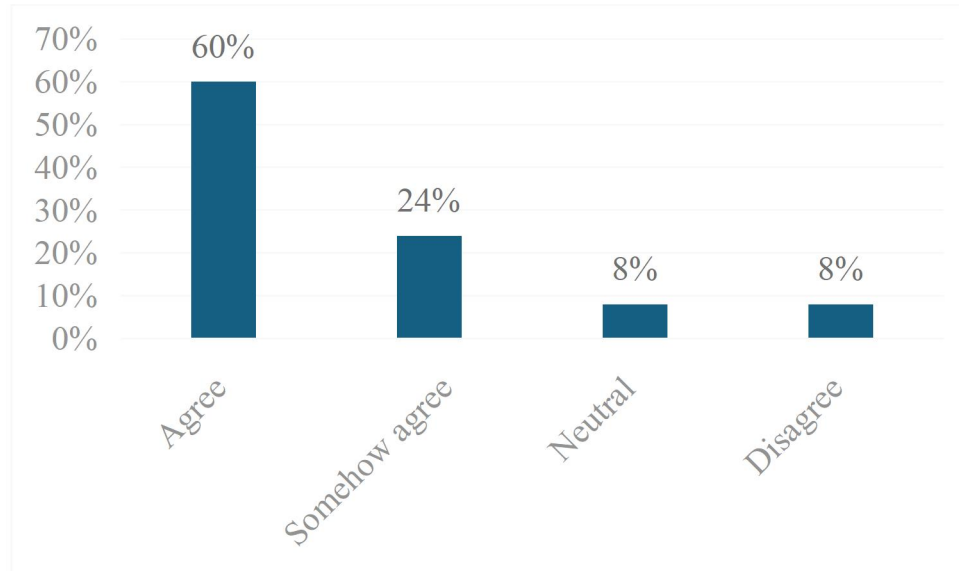


Figure 3: Tlemcenian opinion towards the difference in language use between men and women that suggests unequal power dynamics

Q3: Tlemcenian speech places more value on traits traditionally associated with masculinity?

The analysis of responses from participants revealed varied perspectives regarding the valuation of masculinity-associated traits in Tlemcenian speech. Among the respondents:

40% of respondents (10) firmly feel that characteristics often associated with masculinity are highly valued in Tlemcenian discourse. Although not as much as the first group, 48% (12) of respondents believe that Tlemcenian speech does place some weight on these characteristics. Merely 12% (3) of participants disagree that Tlemcenian speech emphasizes traits traditionally linked with masculinity.

These findings demonstrate a sophisticated comprehension of the cultural beliefs ingrained in Tlemcenian speech. Although a considerable proportion of

participants identify a notable focus on features linked with masculinity, most of them perceive a very mild acknowledgement of these traits within the language framework. On the other hand, other people disagree, believing that Tlemcenian speech does not highlight characteristics that are often linked with masculinity.

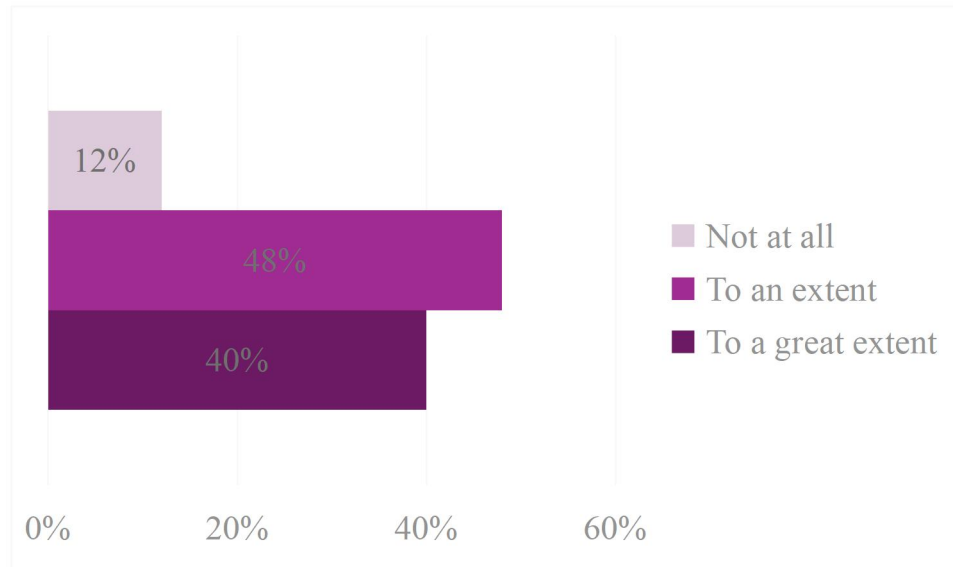


Figure 4: Perception of traditional traits with masculinity

Q4: If Tlemcenian speech reflects characteristics related to hegemonic masculinity, it does so:

The analysis of participant responses reveals complex views about how traits related with hegemonic masculinity are expressed in Tlemcenian speech. Among the respondents:

8% of respondents (2) proposed that the frequent use of forceful and aggressive linguistic patterns in Tlemcenian speech is one way in which it may represent characteristics associated with hegemonic masculinity. According to 28% of respondents (7), Tlemcenian speech may exemplify hegemonic masculine traits by reinforcing traditional gender roles and expectations, such as toughness and emotional restraint. If Tlemcenian speech reflects characteristics associated with hegemonic masculinity, then a sizable majority of 64% (16) believed that it includes all of the

previously mentioned elements, including the frequent use of assertive and dominant language patterns and the reinforcement of traditional gender roles and expectations.

These results highlight how intricate hegemonic masculinity is in the context of Tlemcenian speech. Although a small percentage of participants link hegemonic masculinity to particular language patterns, a significant proportion emphasize its wider expression as the maintenance of conventional gender norms and expectations. Furthermore, the majority opinion highlights the interconnectedness of assertive language use and the perpetuation of traditional gender norms within Tlemcenian speech. These insights contribute to a nuanced understanding of how hegemonic masculinity is reflected and perpetuated through language in the Tlemcenian cultural context.

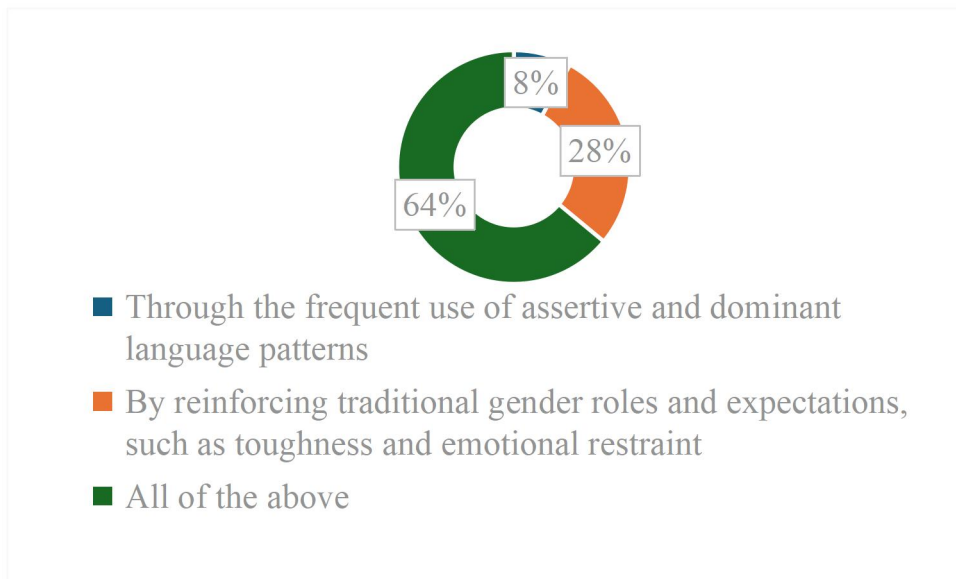


Figure 5 : Specific Linguistic Patterns Associated with Hegemonic Masculinity

Q5: Language use in Tlemcen differs between men and women in terms of:

Different perspectives about how men and women in Tlemcen use language differently are shown by an analysis of participant replies. Among those who replied:

48% of respondents (12) claimed that pronunciation is the main way in which men and women in Tlemcen use language differently. 40% of respondents (10) of the participants reported that the main area of language use difference between men and women is in vocabulary usage between men and women. Grammar was named by 4% of respondents (1) as the key area in which differences in language use between men and women are noticeable. Furthermore, 8% (2) of respondents proposed that differences in language use include all of the previously described elements: grammar, vocabulary, and pronunciation.

These results provide insight into the complex ways that gender differences in language use exist within the Tlemcenian community. There may be gender-specific language trends in these fields since most respondents believe that men and women use different vocabulary and pronounce words differently. Still, a lower percentage of responders are aware of grammatical use differences. Moreover, a small percentage of participants recognize that gender differences in language usage occur in all areas studied, underscoring the complex structure of gendered language practices in the Tlemcenian cultural setting.

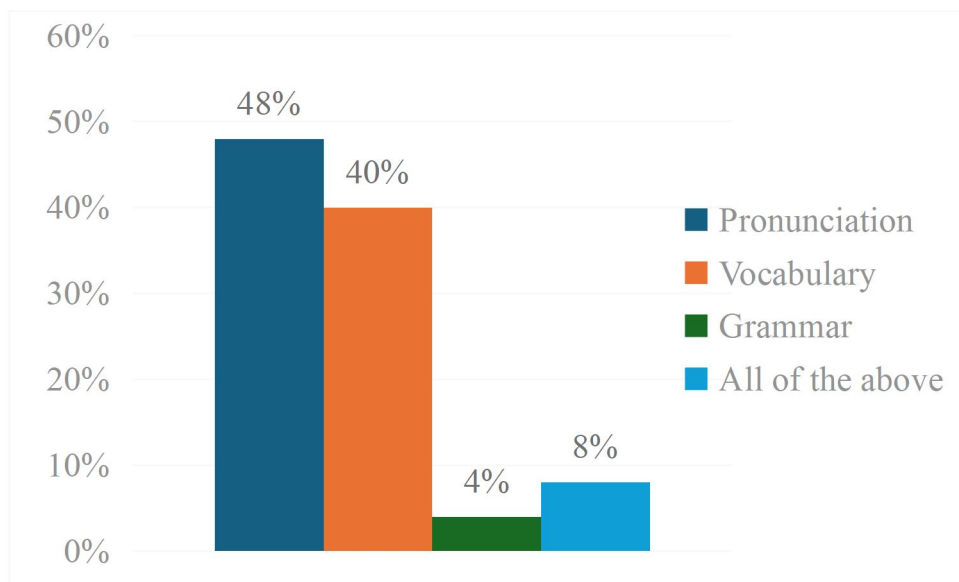


Figure 6: Gender differences in language use

Q6: Speech differences between men and women are more obvious in :

Analysis of responses from participants illuminates distinct perceptions regarding the salience of gendered speech differences within Tlemcenian discourse. Among the respondents:

Pronunciation was selected by 80% of respondents (20) as the area in which gender differences in speech are most noticeable. While 20% of respondents (5) indicated that vocabulary usage represents an area where differences in speech between genders are more noticeable. Interestingly, no respondents attributed differences in speech between men and women to grammar usage.

a sizable majority of respondents identified substantial variations in pronunciation between men and women, these results highlight the importance of gendered speech discrepancies within the Tlemcenian cultural context. This shows that in Tlemcenian discourse, differences in intonation, and phonetic articulation may function as important indicators of gendered speech identity. A lesser percentage of respondents recognize variations in vocabulary usage, but the lack of respondents who link variations in grammar.

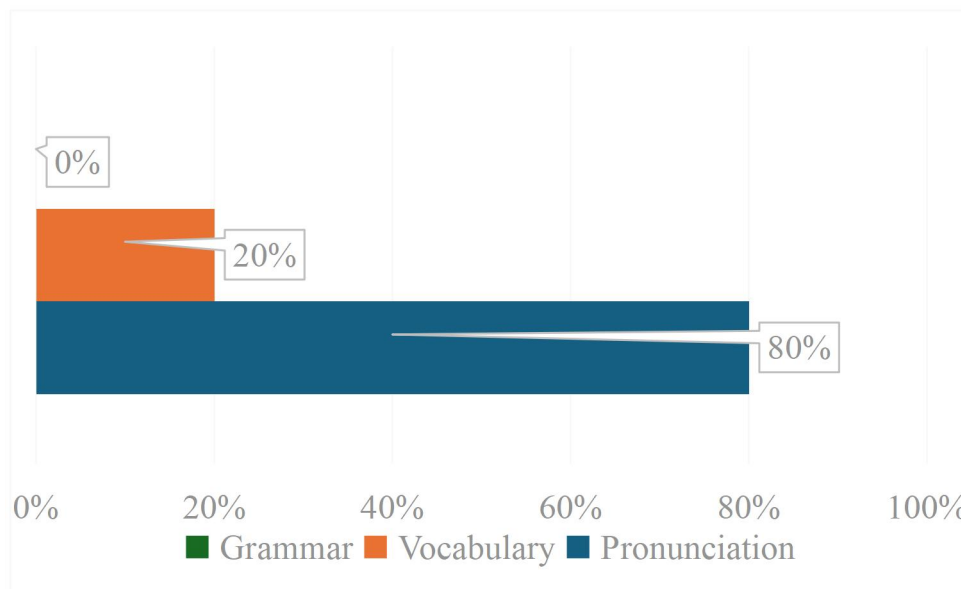


Figure 7: Salient Gendered Speech Differences

Q7: a- Certain words in Tlemcenian speech are more commonly associated with men and vice versa:

Analysis of responses from participants reveals distinct perceptions regarding the visibility of gendered speech differences within the Tlemcenian community. Among the respondents:

84% of respondents (21) agreed that there are clear variations in speaking patterns between men and women. While acknowledging certain speech distinctions, 8% of respondents (2) indicated a partial agreement, indicating that they do not consider them to be pronounced. An additional 8% of respondents (2) maintained a neutral stance on the visibility of gendered speech differences. Remarkably, none of the respondents reported disagreement with the notion that speech differences between men and women are observable.

It appears that gendered speech differences within the Tlemcenian community are well acknowledged, as seen by the overwhelming agreement among responders. The majority thinks these variations are noticeable, suggesting that there are certain speech patterns or language indicators linked to gender. There is agreement that gendered speech variations are visible, even if a tiny number of respondents express partial agreement or neutrality. The absence of disagreement highlights a consensus regarding the visibility of gendered speech differences

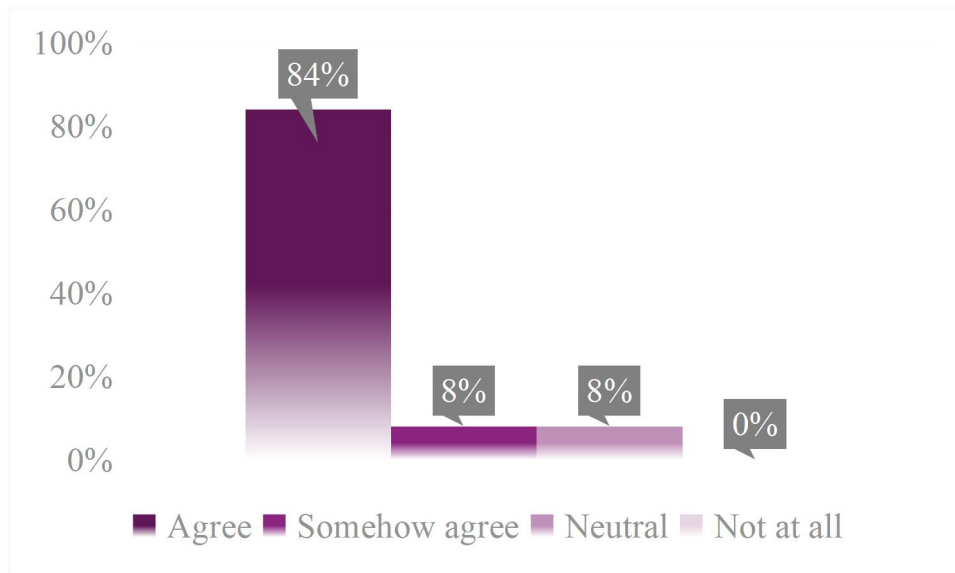


Figure 8 :Perception of Gendered Speech Differences in the Tlemcenian Community

Q7 : B- 1. Examples of men’s words and expressions:

B-2. Examples women’s words and expressions:

Table 2 : Men and women’s words and expressions

Men's words and expressions:	Women's words and expressions
/gɔtlk/	/ʔlk/
/niʃan/	/ʔadʔad/
/rwaħ/	/adzi/
/taga/	/taʔa/
/zatk ʃaba/	/dzatk thamaʔ /
/wahja/	/tbʔa ʃla χir/
/rijaħ/	/gʃud/
/rani zaj/	/rani madzja/
/bid/	/wlaʒdʌd/
/mazra/	/naʔos/
/wasʌm/	/ʔa/
/ntfahmɔ/	/ntʃawrɔ/
/χafʌf/	/ʃzam/

This result seems to indicate gender-specific linguistic patterns in Tlemcenian speech, where certain words, expressions, and linguistic features are more commonly associated with either men or women.

52% of respondents (13) suggest that certain expressions or words are more commonly used by men or women, including specific phrases or exclamations, possibly reflecting societal norms or linguistic traditions. This highlights gender-specific vocabulary usage . 28% of respondents (7) suggest that women tend to use

more formal language and proverbs in order to achieve the highest status . While 20% of respondents (5) highlight that men use more of swearing words .

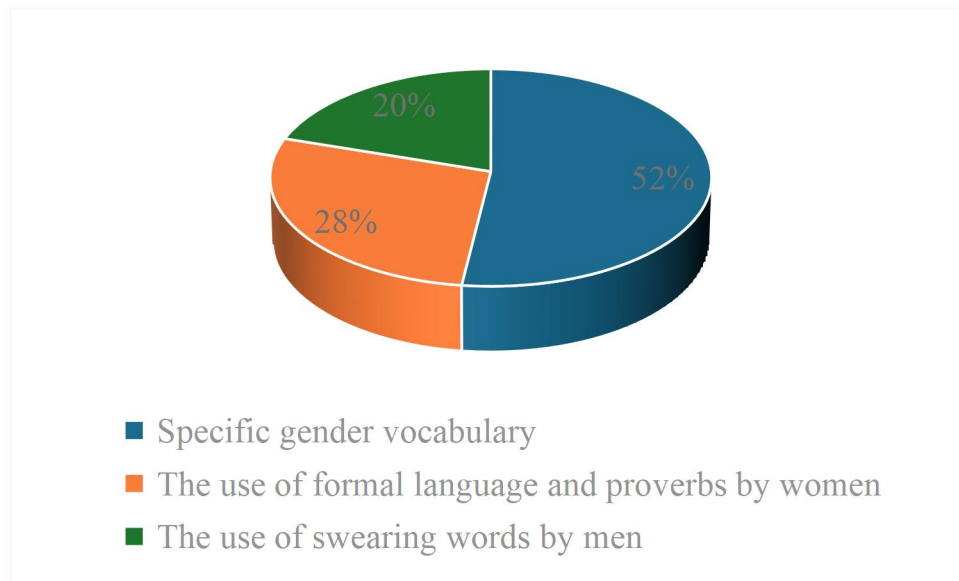


Figure 9: Gendered language 'contexts

There are clear linguistic distinctions between male and female Tlemcenian speech in terms of vocabulary, phrases, formality, proverbial use, and swearing. These variations can be a result of social roles, cultural standards.

Q8 : Are there specific contexts where these differences are more pronounced?

The question aims to investigate whether there are specific situations or contexts in which the linguistic differences between men and women are more noticeable. These differences are exemplified through various scenarios such as casual speech, funerals, inviting people to weddings, leave-taking, mood expressions, congratulations for newborns, and purchasing.

Table 3 : The difference in both Tlemcenian men and women casual speech

Casual speech	
Men’s words :	Women’s words :
/ʒa bnin /	/dʒa yħamaʔ/
/dimari/	/ʔalaʃ/

/ʃaba/	/ʔamla ki lwarda/
/wasΛm/	/ʔasΛm/
/tlaʃ/	/rkab/

The linguistic patterns found in Tlemcenian speech point to clear distinctions in the way that men and women use particular sounds. Men prefer the /z/ sound and avoid the /ʔ/ sound, whereas Tlemcenian women often use the /dʒ/ and /ʔ/ sounds. Each gender uses a different vocabulary, which highlights the differences in their phonetic preferences.

Table 4: Various context that exhibit the difference in language use

funerals	
Women's expressions :	Men's expressions :
/lah jbadal lmħaba b sbar/	/lah jsabarkom/
Inviting people to weddings	
/adʒi tfraħ b .. dʒib lbnat w adʒi.. adʒini ʃada .. lʃors f lasal../	/rwaħu tafatru f lasal .., jħroʒ m qahwa../
Leave taking	
/ħalitlk raħa ntaʔaw f saʃat lħir/	/salam ʃlikom/
Mood expressions	
/rani mtaħtha/	/rani tayab blaʃja/
/dʒa yħamaʔ baʃ tajabtʊ ʔasem ʃmelt fih/	/za bnin/
New born congratulations	
/balbaraka ʃlikom nʃalah jkbar wʃuʃu ʃros/	/balbaraka ʃlikom/
Purchasing	
/lah jħalik bʃħal hadi/	/bʃħal hadi/

The provided data show cases distinct linguistic expressions used by both Tlemcenian women and men across various contexts, including funerals, inviting people to weddings, leave-taking, mood expressions, congratulations for newborns, and purchasing.

In each context it's evident that women tend to offer more detailed expressions and readily convey their emotions compared to men. Women's language use involves providing additional context, expressing sentiments, and elaborating on feelings. For instance, in the context of inviting people to weddings, women elaborate on the event details and express excitement using phrases like /adzi tfraħ b .. dʒib lbnat w adzi.. adʒini ʃada .. lʃors f lasal../. In contrast, men's expressions in similar situations are typically more concise and direct, as seen in /rwaħ tafatru f lasal .., jħroj m qahwa../. It appears that women tend to use more polite language compared to men. For example, women may employ phrases like /lah jħalik bʃħal hadi/ which translates to : please, how much is this? .In contrast, men's expressions in purchasing situations, such as /bʃħal hadi/, are typically more direct and straightforward, simply asking for the price without additional politeness markers.

2.4.2 Observation :

The data presented here offer strong evidence in favor of the theories that lexis is the language level most indicative of gender differences and that Tlemcenian speech reveals aspects of hegemonic masculinity.

Differences in language use between men and women, such as the association of certain words with specific genders and the use of gendered language, underscore distinct linguistic patterns influenced by gender norms. These disparities in lexicon emphasize the pronounced gender distinctions within Tlemcenian speech, particularly at the level of lexis.

Hegemonic masculinity is characterized by men controlling talks, use forceful and aggressive rhetoric, and avoiding emotional expression or weakness. This dominance in conversation and use of assertive language reflect power dynamics that reinforce traditional gender roles.

Further evidence of gendered linguistic behaviour in Tlemcenian speech comes from the inclination of men and women to address various subjects, display different degrees of formality, and utilize distinct politeness signals. These variations are a reflection of gender roles and cultural conventions, which help to shape the hegemonic masculinity that exists within the language community.

2.5 Conclusion

In conclusion, this chapter delves into the intricacies of speech patterns and expressions in Tlemcen, particularly focusing on their association with masculinity. It explores Tlemcenian attitudes toward language use disparities between genders, hinting at underlying power imbalances. Additionally, it investigates the perception of traditional masculine traits within the linguistic realm and whether Tlemcenian speech mirrors characteristics of hegemonic masculinity. The chapter also highlights the divergence in language usage between men and women in Tlemcen, encompassing grammar, vocabulary, and pronunciation differences, while identifying specific words more commonly associated with each gender.

GENERAL CONCLUSION

General conclusion

Gender differences in language behaviour are an interesting field of research that attracted the attention of researchers in different parts of the world. The Tlemcenian speech community is worth considering from this perspective. This Algerian dialect of Arabic displays features which set it apart from other dialects. Gendered language behaviour in Tlemcenian speech may be understood by exploring linguistic structures as well as cultural norms in which language plays a crucial role in the construction and performance of masculinity, influencing speech patterns, vocabulary choice, and conversational strategies.

This research identifies into two chapters. The first one is theoretical in essence, navigating the transition from sociolinguistics to language and gender studies. It delves into prior research on gender disparities in language, exploring theories including deficit, dominance, difference, and discursive approaches. The chapter identifies the nuanced manifestations of gendered language patterns, while also scrutinizing the interplay between language and masculinity. This involves dissecting the complex nature of masculinities and discerning recurring patterns in men's language use. The second chapter is a space for data analysis and discussion. It examines speech patterns and expressions in Tlemcen, with a specific focus on their correlation with masculinity. It delves into Tlemcenian perspectives on gender-based disparities in language use, suggesting potential underlying power dynamics. Furthermore, it explores how traditional masculine attributes are perceived within the linguistic context and whether Tlemcenian speech reflects characteristics of hegemonic masculinity. The chapter also underscores the divergence in language usage between men and women in Tlemcen, encompassing variations in grammar, vocabulary, and pronunciation, while pinpointing specific words that are frequently associated with each gender.

In order to confirm or invalidate the hypotheses of the present study, data were collected using a questionnaire as well as observation as research instruments. The research findings confirmed the hypotheses stated previously by the researcher: that Tlemcenian speech exposes features of hegemonic masculinity. The findings indicate a

significant association between Tlemcenian speech and masculine traits. Respondents widely acknowledge the existence of speech patterns and expressions linked to masculinity, suggesting a clear recognition of gendered linguistic features within the Tlemcen community.

The findings also revealed that males and females expose differences at all levels of analysis. Of course, the significant differences relate to lexis more than any other level, validating thus the second hypothesis. Where gender disparities are evident, pronunciation also stands out as one prominent area, as acknowledged by a sizable majority of respondents.

It should be stated that this research is not without limitations. For example, the sample size introduces generalizability issues as the study build on a small sample whose results cannot be acclaimed general validity. Therefore, this work can open up the door for other further research to researchers about the Tlemcenian Dialect, and can in-depth in this research from different angles in the future. It could be beneficial for future studies on gender variations in language behavior to look into other linguistic groups and cultural situations. By concentrating on both similarities and variations between diverse linguistic groups, researchers may examine how gender affects language use in the many languages and dialects spoken across the world. Further research into certain linguistic domains, such as conversation patterns, grammar, or vocabulary, might provide more detailed understandings of how language is gendered.

In conclusion, the findings suggest that Tlemcenian speech indeed exhibits characteristics of hegemonic masculinity, with lexis emerging as the linguistic level most marked by gender differences.

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Appendices

● *Questionnaire*

The following questionnaire is about linguistic differences manifestation in gender language behaviour of Tlemcenian speech. Please read the questions and choose the answer that reflects your point of view.

Section1: Informants' profile

1-Gender:

Male

Female

Section 2 :Questions

1-Are there certain speech patterns and expressions in Tlemcen associated with being masculine?

To a great extent

To an extent are there

Not at all

2-There are differences in language use between men and women in Tlemcen that suggest unequal power dynamics:

Agree

Somehow agree

Neutral

Disagree

3-Tlemcenian speech places more value on traits traditionally associated with masculinity?

To a great extent

To an extent

Not at all

4-If Tlemcenian speech reflects characteristics related to hegemonic masculinity, it does so:

Through the frequent use of assertive and dominant language patterns

By reinforcing traditional gender roles and expectations, such as toughness and emotional restraint

All of the above

5-Language use in Tlemcen differs between men and women in terms of:

Pronunciation

Vocabulary

Grammar

All of the above

6-Speech differences between men and women are more obvious in :

Pronunciation

Vocabulary

Grammar

7-a-Certain words in Tlemcenian speech are more commonly associated with men and vice versa:

- Agree
- Somehow agree
- Neutral
- Not at all

8-B- 1. Examples of men’s words and expressions:

B- 2. Examples women’s words and expressions:

.....
.....

9-Are there specific contexts where these differences are more pronounced?

.....
.....

Thank you for the valuable time you have spent answering these questions. Your answers are greatly appreciated

● *Observation of the informants*

Section 1. Basic Descriptive Information

Observation date: 01/04/2024

time: 10 a.m to 11:30 a.m

Total number of informants: 20

Section 2: Rating of Informants'usage of Language

Rate each of a number of key indicators from 1 (not at all) to 5 (to a great extent)

	Not					To a great				
	At all					extent				
	1	2	3	4	5	1	2	3	4	5
1-Men tend to dominate conversations										
2-Use of Aggressive and Assertive language forms by men										
3-Avoidance of vulnerability or emotional expression by men										
4-Differences in language use between men and women that suggest unequal power dynamics										
5- Certain words in Tlemcenian speech are more commonly associated either with men or with women										
6-Use of gendered language										
7- Different topics are discussed by different genders										
8- Men and women speech exposes different levels of formality										

9- Men and women tend to use different politeness markers in their speech	
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ملخص

يعد الاختلاف اللغوي جانبا رائعا للتواصل البشري، مما يعكس تنوع الثقافات و المناطق و الفئات الاجتماعية . تعمل اللغة كعدسة يتم من خلالها التعبير عن الهويات الجنسية و التفاوض بشأنها . تسعى هذه الدراسة الى استكشاف الفرق بين الجنسين في السلوك الغوي في الخطاب التلمساتي ، و تلقي الضوء على الذكورة المهيمنة داخل سياق الكلام في هذا المجتمع .

الكلمات المفتاحية

الفرق بين الجنسين في الاختلاف اللغوي، الذكورة المهيمنة .

Summary

Language variation is a fascinating aspect of human communication, reflecting the diversity of cultures, regions, and social groups. Language serves as a lens through which gender identities and roles are expressed and negotiated. This study seeks to explore gender differences in language behaviour in Tlemcenian speech and it sheds light on hegemonic masculinity within this speech community.

Key words:

gender differences in language behaviour, hegemonic masculinity.