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**Ethical Principles in Women's Communicative  
Behaviour: A Comparative Study between Bejaia'  
Surrounding Villages and Bejaia City**

**A dissertation submitted in partial fulfilment of the requirements for a**

**Master's degree in Linguistics**

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## **Dedication**

*I dedicate this work to my dear mother, who sacrificed for me, and my beloved father, who supported me.*

*I dedicate this work to my fiancée Yassine; I thank him for his presence and guidance all along my path toward this success, and special dedication to his beloved mother Na Aldja, who prayed for me.*

*To Hilal, my brother, and my friends Hassiba, Souad, and Nabil.*

*And to my little angels Ania, Liticia, Daoud, Massi, and Moumouh.*

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## **Abstract**

The present study revolves around the study of Kabyle female's language in the present day taking into account ethical behaviour in the communicative act. It looks at how females come to use some communicative behaviours that were impractical, and it is a men's prerogative according to the literature, and to a number of societies including the Kabyle community. Taking Kabyle females of urban and rural regions as case studies is meant to compare their language use and characteristics. It seeks to identify and decipher feminists' traits that are embedded in their discourse. Using Fairclough's model as a critical discourse analysis approach to analyse some social variables related to this dialect, we attempted to analyse gender and the representation of women, and their integral identity in the society through communicative behaviour. Throughout this research, the qualitative method was opted for. The used corpus includes five videos of females from urban and rural places being interacting naturally. The communicative behaviour and the language are analysed to identify the main differences in language use and ethical behaviour as communication integrity. It highlights the most feminists' insights that occurred through this language and behaviour as well as its relation to the Kabyle society. Results showed that rural females use more ethical, and passive communicative behaviour and they tend to be consultative in their language use. While urban females use aggressiveness, defensiveness, and inconsistent language and communicative behaviour. Both are influenced by feminism, which is the main factor that affected their language behaviour.

**Keywords:** communicative behaviour, ethics, feminist, Kabyle women, rural women, urban women.

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## **List of Abbreviations**

**AA:** Algerian Arabic

**BBC:** Web Site

**CDA:** Critical Discourse Analysis

**DS:** Discourse Strategies

**EC:** Ethical Communication

**FDS:** Females Discourse Strategies

**LWP:** Language and Women's Place

## Glossary of terms

**Ethics:** According to the BBC – introduction to ethics, “ethics is a system of moral principles. They affect how people make decisions and lead their lives. It concerned with what is good for individuals’ decisions and society also described as moral philosophy. The term is derived from the Greek word ethos, meaning custom, habit, character or disposition.”

**Behaviour:** “Behaviour is defined as anything a person does in response to internal or external events. Actions may be overt (meter or verbal) and directly measurable; behaviours are physical events that occur in the body and are controlled by the brain” (Davis et al, 2015).

**Linguistic behaviour:** According to Valveya (2014), “Linguistic behaviour is defined as a cultural potential that consists of a multitude of congenital and acquired individual features such as actual human qualities realized through communicative abilities and unique psychophysiological qualities of a person, expressed in the attitude to the language and linguistic activity” (Valeyeva, 2014)

**Communication:** According to Skills you need website (2017) “communication is defined as; the imparting or the exchanging of information by speaking, writing, or using some other medium... it is the successful conveying or sharing of ideas and feelings. Every communication involves at least, one sender, a message, and a recipient” (Skills You Need, 2017)

**Non-verbal communication:** “It covers body language, gestures, how we dress or act; ethics we stand, and even our scent. There are many subtle ways that we communicate (perhaps even unintentionally) with others. For example, the tone of voice can give clues to mood or emotional state whilst hand signals or gestures can add to a spoken message” (Skills You Need, 2017).

**Women's speech features:** According to many scholars (Lakoff, Borker & Maltz), "women use differently a language than men do. In doing much research in this field; it is found that there are nine speech features that women use, they are lexical hedges, fillers, tag questions, declaratives, empty adjectives, intensifiers superlative forms, avoidance of strong swear words, hypercorrect grammar, and emphatic stress" (Rahmawati & Citraresmana & Indrayani, 2019).

**Feminism:** Pinkns (1996) took his definition of feminism from Weedon, he says that "feminism is a politics, it is a politics directed at changing existing power relations between men and women in society. The power relation structures all areas of life, the family, education, and welfare, the worlds of work and politics, culture, and leisure. They determine who does what and for whom, what we are and what we might become" (Pinkns, 1996, p. 1).

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General Conclusion

## **General Introduction**

Among the most important concepts to consider while communicating is ethics. It is agreed that the pertinent characteristics of a good woman is her ability to control her behaviour, to not express anger, and to respect others, especially, her husband as an act to preserve her position in the society. “In certain situations; women are also expected to be polite and should speak with standard because they are the guardian of the society” Holmes (2001). Therefore, the Kabyle community has been keen to educate their females in the best way, and to guide them to the right path by following the teaching of their Islamic religion. Moreover, Aitoufella (2018) says that Kabyles attached to women some stereotypical images to portray them as one entity and prototype, these images project kabyle women as faithful, docile, submissive, and hardworking but at the same time, respected, valued and well-considered by their society (Aitoufella, 2018, p. 266). Moreover, Kabyles, impose their females to refine their language and behave politely in front of strangers while communicating.

As a student at Abderrahmane Mira University, Bejaia, descended from a rural community, and through my participation in females’ conversations, I noticed that females of urban communities are different from rural females in terms of communicative behaviour. Urban females tend to employ aggressiveness and slang, which many scholars consider as men’s prerogative. In addition, in both communities, the females’ discourse embedded some feminist insights while interacting.

The behaviour of Algerian females, as well as Kabyles’, is considered sensible to defend publically. The aim of this study is to compare between communicative behaviour of rural Kabyle females and urban Kabyle females and to

investigate the impact of feminism and its insights that are embedded in Kabyle females' discourse.

## **I. Statement of the Problem**

Aggressive behaviour, harshness, loudness of the voice, and power are considered men's prerogatives. The softness of the voice and politeness are considered women's features. But the situation we observe today is completely different from the fact, as we barely distinguish between a woman and a man. Kabyle women are so concerned, that remarkable changes in their communicative behaviour occur, and while interacting with females, I noticed that there is a difference between the communicative behaviour of urban females and rural Kabyle females.

## **II. Research Questions**

This research attempts to answer the following questions:

- Are Kabyle rural females integrous, and show respect in their ethical communicative behaviour in Bejaia?
- Are there any differences between rural and urban Kabyle females in Bejaia while applying ethical principles, such as integrity and respect in their communicative behaviour?

## **III. Research Assumptions**

- Rural Kabyle females in Bejaia are integrous, and show respect while communicating
- At some extent, compared to rural females, urban females tend to be defensive and they use rude arguments as unethical behaviour.

#### **IV. Aim of the Study**

The aim of this study is to compare between rural and urban Kabyle females' communicative behaviour, and through the corpus, we will distinguish which community uses more respectful, and integrous communicative behaviour.

#### **V. The Significance of the Study**

Our study is significant in the field of sociolinguistics; it shed light on the importance of ethics and integrity in a every conversation, to rach an effective communication.

#### **VI. Population and Sample**

The population of the current research consists of five females, from Kabyle communities. It includes two (2) females of rural area (teacher and manager), and three (3) females from Kabyle urban places including two (2) homemakers and a student and women's rights activist.

#### **VII. Methodology and Research Design**

To achieve the aim of our research, we opted for critical discourse analysis. We opted for fairclough's Model. Our methodology is purely qualitative. It describes a kind of characteristics of group of people, a speech community, and their culture.

#### **VIII. Description of the Study**

This study is divided into two chapters, in addition to general introduction and general conclusion. The first chapter, the theoretical part, is divided into three sections. Section one gives an overview on language and gender and different gender stereotypes, including women's language features. The second section defines ethics and morals, and its historical

link with communication in relation to Islam as a religion of ethics. The third section deals with the sociocultural and linguistic profiles of Algeria, and feminists' discourse strategies used by Algerian and Kabyle females. The second chapter, the practical part, includes the description of the tools, and methods used to the study and the analysis of the results and their interpretations.

# **Chapter One: Theoretical Background**

## **Section one: Language and Gender**

### **Introduction**

Language may be taken into consideration as a reflection of human emotions feelings and desires. Henceforth, the use of expressions and phrases vary not only from one individual to another but also from gender to another. Furthermore, one of the topics, that have attracted the interest of many scholars and linguistics, is the use of language and the social role of both men and women (Rabahi, 2013, p. 20). Consequently, this chapter provides an overall explanation of gender differences in terms of language use. It also aims to shed light on the different theories and subcultures on language and gender including Lakkof's work.

### **1. Brief Review on Language and Gender**

The link between language and gender is not 'natural' but culturally constructed (Foley, 1997). This is so because societies associate certain forms of language with the different sexes (male/female). A lot of research concerning male and female speech proved that certain linguistic features are associated with either men or women only (Lakoff, 1975; Romaine, 1994).

Generally, in most societies, women are expected to speak more formally and more politely than men do (Lakkof, 1975). Therefore, Gyamera (2012) says that "Femaleness is associated with respectability, gentility and high culture contrary to manliness, which is associated with 'toughness' and direct speech. The behaviours that society expects from the male and females predetermine their choice of words (language)" (Gyamera, 2012).

## **1.1. Gender and Power**

Gyamera (2012) argues that power is often demonstrated through language. It can also be achieved through language the point is; language is regularly used to bring strength however it may additionally be used to achieve it (p. 8). For instance, political power, exists by way of language, through debates and speeches. Thomas and Wareing (2003), demonstrated that this form of power being carried out through language is not only in the public sphere but also in personal homes (Gyamera, 2012, p. 311). Oral and conventional practices, institutional authority, and established gender-related roles and norms have all been trained in societies. Gender-based systems aim to maintain control over both sexes. As a result, institutional conflicts have arisen. Therefore, institutional power has power over who gets to talk and with what effect, as well as where and how various sexes can communicate. Controlling representations take place in social, institutional, and verbal interactions, and how they are exhibited, communicated, and reproduced are all forms of social power.’ Sex diversity’ in language behaviour is understood as expressing and reinforcing power differentials, Coulmas (2005) says that “men have a tendency to rule and dominate women in most countries, at the same time as women struggle to achieve ‘emancipation’. These ‘dominance’ and ‘emancipation’ can be visible in our daily activities, naming, jobs, idioms, proverbs, and other language-based expressions. As a result, the more power you have, the more language you will be capable to utilize.

## **1.2. Gender and Politeness**

(Deuchar, 1989) explained politeness as “a face-threatening act that undetermined an interlocutor’s social reputation should be avoided in encounters. In this vein, various pertinent politeness definitions in speech had been offered”. Lakoff (1975), for example, suggested that “people were polite to reduce frictional interaction” (p. 64). More recently, “the level to which one may risk a face-threatening behaviour depends, in particular, on one’s vulnerability in line

with formulations. Thus, using politeness routines may mirror power relations between speakers.” (Deuchar, 1989, p. 92).

Deuchar (1989) added “in her new conducted research, in an interesting account of the speech in Tanjeppa, Mexico. Penelope Brow found that” women, overall, used extra politeness indicators than men and that they had ‘characteristically feminine strategies’ of politeness” (Brown, 1980, p. 129). Furthermore, “Gender and Politeness challenge the notion that women are necessarily always polite than men as much of the language and gender literature claims”. (Mills, 2003) discusses “the complex relations between gender and politeness and argues that although there are circumstances when women speakers, drawing on stereotypes of femininity to guide their behaviour, will appear to be acting in a politer way than men, there are many circumstances where women will act simply as impolitely as men are” (Brown, 1980).

## **2. Language and Woman’s Place (LWP)**

Lakoff released language and women’s place in 1973, a research that has become well-known for its findings on linguistic gender differences and their implications for gender inequality. Women’s language’, according to him, consists of linguistic traits that reflect and maintain women’s inferior status in society (Rahmawati, Citraresmana & Indrayani, 2019).

### **2.1. Women’s Language Features**

Lakoff (1975) mentioned that “women and men in the language have different style. Male language is more assertive, mature and men like to talk openly with the right vocabulary. Instead, the language used by women is not assertive, is not openly (to use the words figuratively), and be careful when presented with something, and often uses gentle words and politely or through gestures”.

### **2.1.1. Lexical Hedges**

“Lexical hedges are employed to make the strength of an assertion appear weaker. Hedges are verbal constructs such as; perhaps, I think, sort of, you know. furthermore, there are numerous ways of reducing the pressure of illocutionary speech, and hedges are implemented using a variety of linguistic elements. Hedges is one example of the characteristics of women's language including could, might, may, would, and should. Fillers refer to some meaningless words that women always use, such as umm, uh, ah”. (Oktapyani, Natsir & Setyowati, 2017, pp.209-210).

### **2.1.2. Tag Question**

According to Lakoff (as cited in Cameron, 1990), states that a tag question is a cross between definite statements and yes or no inquiry in English, is between a definite statement and a yes or no question. Lakoff (1975) argues that “asking a question is the best example of insecurity and doubt in women. When women converse, they ask each other questions. Women trust in their own knowledge and that their remarks can be trusted, they make a statement. Someone will ask a question when she lacks knowledge in some way, and to have reason to believe that estrangement can, and will be corrected by the other party’s answers” (Oktapyani, Natsir & Setyowati, 2017, p. 220).

### **2.1.3. Rising Intonation on Declarative**

Lakoff (1975) states that is “Related to the use of the syntactic rule, she found a broad variation in women’s intonation patterns. There is a particular sentence intonation pattern found in English only among women which has the form of a declarative answer to a question, and is used as such, but has the rising inflexion

typical of the yes-no question, as well as being especially hesitant. The effect is as though one were seeking confirmation, though at the same time the speaker may be the only one who has the requisite information” (Oktapyani, Natsir & Setyowati, p. 220).

#### **2.1.4. Empty Adjectives**

“There is a set of adjectives, in terms of vocabulary, which has a selected meaning, are literal, and imply approval or admiration of speakers of something. Adjectives including these are called; empty adjectives, which means that it only concerns the word emotional reactions of the precise information. Some of those adjectives have been neutral, native speakers of any gender, men and women may use them. Nevertheless, a few adjectives appear to offer the influence confined to be used by women. adjectives, neat and just are for women only (adorable, charming, sweet, lovely, divine, gorgeous, and cute)” (Oktapyani, Natsir & Setyowati, 2017, p. 201).

#### **2.1.5. Intensifier**

“Just, so, very, and quite, are intensifiers that reveal more aspects of women’s language. Lakoff (1975) claims that intensive “so” is more common in women than men’s strong feelings, although men can also use it as well. We try to hide on one’s strong feelings, although to say: I feel strongly about this, but I dare not make it clear how strong. Substituting an intensifier like so for absolute superlative (like, very, really, utterly) seems to be a way of making of committing oneself strongly to an opinion” (Oktapyani, Natsir & Setyowati, 2017, p. 221).

### **2.1.6. Precise Colour Term**

“Women are far more detailed in naming and providing colour information than men do. Men believe that discussing the precise colours term is silly, because they think questions are trivial and irrelevant to the real world. Words such as beige, lavender, and maroon, are examples of words that are common in women’s active vocabulary, but the term was not there for men” (Oktapyani, Natsir & Setyowati, 2017, p. 221).

### **2.1.7. Hypercorrect Grammar**

“Hypercorrect grammar, according to Lakoff (as cited in Holmes, 1995) is the consistent use of conventional verb forms. According to Lakoff, hypercorrect grammar involves avoidance of terms considered vulgar or coarse, such as ain’t, and the use of precise pronunciation, such as surrounding the final “g” in words like “going” rather than the more casual “goin” (Oktapyani& Natsir& Setyowati, 2017, p. 221).

### **2.1.8. Super Polite Form**

“Lakoff (1975) states that a request is similar to a courteous command, in that it does not explicitly demand to require obedience, but rather proposes something is done as a favour to the speaker. Women prefer to use polite language than men do. There are some examples of statements that contain women’s language features and are classified as an upper polite feature” (Oktapyani, Natsir & Setyowati, 2017, p. 221).

In this section, we tried to give a brief review on language and gender and summarize the most important of what is included in LWP. In addition, we have dealt with women’s speech features.

## **Section Two: Ethics and Ethical Communication**

“ Ethics is what guides us, to tell the truth, keep our promises, or help someone in need. There is a framework of ethics underlying our daily lives, helping us make a decision that creates a positive impact and steer us away from unjust outcomes” (Jensen, 2013).

accordingly, this section introduced ethics and morals, and the historical link between ethics and communication. Furthermore, it highlights the Islamic perspectives on women’s ethics and the role given to them as well as their responsibilities. Besides, feminism has had an impact on women’s behaviour, as well as her discourse strategies so far.

### **1. Ethics and Moral**

Noddings (1986) introduced ethics as “the philosophical study of morality that has focused for the most part on moral reasoning. It is the study of the principles relating to right and wrong conduct (Singer, n.d). “Ethics is the study of the principles that govern right and wrong or bad of person’s behaviour” (1986, p. 1). Although the term “ethics” and “morality” are frequently used interchanged, philosophical ethicists often distinguish between the two, using ethics to refer to theories and conceptual studies relating to good and evil, right and wrong, and morality and its related terms to refer to actual, real-world belief and practice regarding proper conduct (Singer, n.d). In this vein, the American philosopher Balshard claimed that, in general, “ethics” is used to express individual standards of behaviour, whereas “moral” or “immoral” is used to characterize behaviour. You can take into account mendacity as an unethical act or immoral, for instance, as it

includes one person's behaviour, and how it impacts another, however violating dietary prohibitions in holy texts might be described as immoral.

Thus, many scholars suggested, that men and women range in how they solve moral dilemmas. Dawson (1995) argued that "Men", are likely to consider moral issues in terms of justice, rules, and individual rights. Women, on the other hand, tend to consider such issues in terms of relationships, caring, and compassion" (Dawson, 1995, p.61).

## **2. The Historical Link between Communication and Ethics**

It is critical to emphasise that ethics are a key to effective communication and to realising communication's constructive potential while dealing with numerous challenges associated with such efforts (Jasina, 2012). Unethical communication has long been one of the humanities most dangerous and harmful weapons, with the ability to cause deep wounds, undermine connections, and obstruct healthy human development . It has been used to promote greed and corruption, bolster tyranny, and to oppression. In this regard, Josina and Makau (2012) says that, historically, communication has been instrumental in sparking and justifying economic injustice, violence, war, genocide, and tribal disputes (Jasina & Makau, 2012, p.1).

She added that the art of communication, on the other hand, has aided in the search of truth, wisdom, justice, and peace. Historically, responsible and efficient communication has a long history of fostering love, compassion, connection, and understanding. Jasina (2012) added that; communication's power to injure and heal, to betray and uplift, to repress and to inspire, to oppress ad to comfort, to wound and

to mend, to deceive and to enlighten, and these relations are the direct links between communication and ethics (p.1).

### **3. Islam and Principles of Ethical Communication (EC)**

According to the Paradox Marketing website, there is a myriad of core principles associated with EC, that could be stated as truthfulness and honesty, avoiding negative tone, speak non- judgmentally, do not interrupt others, respect privacy and confidentiality, and to be an active listener. In this regard, Husein (2018) states that Allah created humanity with a fundamental function to communicate. He further added that the communication dimension of the fundamental guiding doctrines of Islam Tawheed (unity of god), Taqwa (piety), Ummah (community), Adl (justice), Sabr (patience), Waad (fulfilling one's promises and its accountability) ( Hussein, 2018, p.3). Moreover, according to the Quran reading web site, an effective way of communicating is to smile, pay attention to the tone and volume. Start with Islamic greeting of peace, shake hands of the same gender, inquire about people and remember not all are the same, refrain from the common evils of the tongue such as slandering, lying, insulting and cursing (quraanreading)

However, Liyas, the director of the "Muslimas united sisters" circle says about Islam etiquette, Often, "Western communication styles are seen as too direct or impatient. Personal space is less of an issue for most Muslims. People of the same gender often stand fairly close to each other and touch is common. When speaking with a woman (male visitor), the space is often increased. Besides, Eye contact (gazing) gives insight into one's soul, a place of vulnerability, and an openness to personal involvement Eye gaze reveals cues of interest, attention, affiliation,

intimacy, approval, dominance, and aggression. Due to these reasons, Muslims avert eye contact or gaze” (reported by Liyas).

#### **4. Feminist Discourse Strategies (FDS- DS)**

«Rezaei & Samar & Kiany (2020), has defined DS according to Reisigl and Wodak (2001), therefore, DS is a more or less accurate and intentional plan of discursive practices and tactics employed in discourse to achieve a particular, social, political, psychological, or linguistic goal”.

Accordingly, Abuchahab (2020) has examined the feminine narrative discourse in Qatar by employing the concept of discourse as a cultural practice. Indeed, these stories have reflected female perspectives parallel in numerous contexts to deconstruct a dominant society in which female writers practice their craft. Firstly, they focus on the representation of women—the body and soul—because this strategy aims to stress female existence. As the female presence is incomplete, this encompasses personality, the social perspective, and functional roles. A second strategy involves presenting limited communication, as the majority of female-male relationships are incomplete in most stories. Thirdly, these stories criticise community values that besiege the female existence. All three strategies include the stories as a textual context and disclose some themes (e.g., the stories’ content), but they possess another discourse function that is associated with the confrontation between the female configuration and society’s values” (Abushahb, 2020, p. 290).

This chapter has defined ethics and morals, it gives a general view of communication, its historical relation with ethics and the key elements of ethical communication in Islam, that contributes to effective communication.

In addition, it presents the female discourse strategies that are used by Arab females.

### **Section Three: The Socio-cultural and Linguistic Contexts of Algeria**

The purpose of this section is to shed light on the socio-cultural and linguistic profiles of Algeria and to prescribe strategies used by Moroccan females, as well as Algerians so far. To some special extent, this section is to introduce the Kabyle culture and its principles and application in educating their women.

#### **1. The sociocultural and Linguistic Contexts of Algeria**

In any speech community, the cultural and linguistic heritage take control over its member and their use of language. In this sense, Sadiqi (2003) described Moroccan culture as follows:

Moroccan culture is of a type that strongly constrains the behaviour of men and women. The strength of this control comes from the fact that it is channelled through powerful cultural components that strongly regulate the lives of Moroccan men and women through powerful social institutions (p.17).

In morocco, Rabahi (2017) says the social institutions control the individuals' use of language, sadiqi (2003) claims that eight such components have a direct impact on gender perception, subversion and language use, that are; history, geography, Islam, orality, multilingualism, social organization, economic status, and political system.

Like any other country in the world, Algeria has a great linguistic heritage that makes it an authentic source of investigation and research. Its linguistic situation witnessed several changes that led to the emergence of the co-existence of many varieties of languages, namely, Arabic dialect, Berber on the one hand, classical Arabic and French on the other hand. Amara (2010) explained that:

The linguistic situation of Algeria today can be described as complex different languages coexist in the trampling of a linguistic policy likely to satisfy the different speakers. A great linguistic diversity is present in the Arabic dialect spoken by the majority of Algerians. Classical Arabic taught at school, the language of the media, Berber (Tamazight) with its different regional forms and recently recognized by the political body as the national language, and finally, French the colonial heritage present in the Algerian language and the first foreign language learned at school from the second year (p. 121)<sup>1</sup>.

When it comes to the Algerian language, modern standard Arabic is used as a national language in formal settings such as public speaking, religious texts, education, and other prestigious contexts, whereas Algerian Arabic (AA) or “Darija” is used in more informal and relaxed situations such as at-home and public space. Furthermore, the French heavily influence the sociolinguistic profile of Algeria. As a result, Arabic borrows heavily from the French. This can be seen in everyday speech. However, certain social factors, such as gender and educational background, influence the use of French. To put it another way, women are expected to utilise French more than males (Rabahi, 2013, p. 42).

## **2. Algerian Females and Discourse Strategies**

Bassione (2009) relates DS with honour and modesty. In this regard, Vicente explained honour and modesty as:

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<sup>1</sup> Translated By The Researcher

[...] linked to the world of anthropology, help to explain why Arab women behave differently from western women. [...] a good understanding of how honour and modesty operate in an Arabic speaking society helps to recognize the linguistic choice available to women and their behaviour in this sense (p. 133)

On the other hand, Sadiqi (2006) claims that Moroccan women, who have a good educational level, are capable of switching between languages, whereas illiterate females use oral literature including poetry and popular sayings.

Rabahi (2017) acknowledged, “as far as Algerian women are concerned, all the previous scholarly views suit an Algerian context since females rely on honour and modesty in their social interaction. Moreover, it is important to mention that these strategies impose on them to search for substitutions and expressions to use in their relationship with each other. Additionally, Sadiqi (2003), in her article *Women and Linguistic Space in Morocco*, maintains that women’s level of education and their geographical background influence their communicative strategies”. In the light of this idea, she highlights the following:

[...] Women’s communicative strategies are primarily dictated by their geographical origin and level of education. Rural women are predominantly illiterate and, thus, use female oral literature to empower themselves, and educated urban women use their language skills (code-switching) for the same purpose. Women’s communicative strategies are highly structured. (p. 12-13)

### 3. Females Education in Kabylia

The Kabyle people were and still are known for their strictness and commitment to custom, tradition, and their adherence to the Islamic religion. They are also known for their severe upbringing of their females, so that mothers are urged to raise their daughters at a very early age, and even raising girls in Kabyle societies is completely different from raising boys; for that, a woman should be polite and obedient. For Kabyles, a polite girl respects everyone, and she knows how to give everyone what he is entitled to. In the description of familial education in Kabylia, Genevois (1966) says that:

The young girl must have the respect of all the members of the family. Show consideration for all, old and young. When she gets up, she wishes them good morning and kisses their foreheads. When they go to the market, or elsewhere, she says to them: God makes it easy for you! To him who finishes his meal, she says: May God satisfy you! (p.24)<sup>2</sup>.

The girl who is restrained takes every precaution to protect herself, either in her words or in her dress, or in her way of eating. Furthermore, Genevois (1966) added that:

She must remain seated modestly, when men converse she must interrupt them, and only speaks when it is proper to. (...) As soon as she is five or six years old, she must no longer have fun with the boys; she must play with the girls like her. At night, she sleeps

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<sup>2</sup> Translated By The Researcher

with her mother, sisters or alone. (...) The girl does not have to stay with the men, only if there is her father or her brother (p.26)<sup>3</sup>.

The good lady, according to Lakoff (as cited in oxford university press, 2010) \_is “the woman who strives to be refined and super polite, who mitigates her stance and exaggerates positive impact”. This is mostly what distinguishes women from men. Lakoff further added, “However silly we may find the good women, she certainly does not act silly” as little girls and boys move toward adolescence. Silliness, along with serious sports, open competitions become boy prerogative. They can run, tumble, have funny walks, and make funny faces during class, while girls who do these things are banned as immature. For this reason, girls are not permitted to be class clowns (Feirreira, 2017, p. 166).

Feirreira added that “according to Lakoff (1975), women’s reputation and status in society are almost wholly determined by the impression she makes upon others (Lakkof,1975, p.57). As a result, Eckert (1990), explained that women, unlike men, are inclined to be preoccupied with being the perfect teacher, the perfect parent, the perfect spouse” consequently, women are expected to be a particular kind of person\_ to perfect, not their skills or their actions, but their selves” (Ferreira, 2017, p. 170).

This section has presented the socio-cultural profiles of Algeria; it prescribed the discourse strategies used by Moroccan females, as well as Algerian women.

Additionally, this section, highlighted the most pertinent points of females’ education in Kabylie, furthermore, it described the good woman according to Lakoff (1975), and Genevois (1966).

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<sup>3</sup> Translated By The Researcher

## **Conclusion**

Linguistically speaking, this chapter tried to highlight the most important points in language differences between males and females, and the most pertinent features of women's speech. Besides, it described the good women according to Lakoff's description.

Furthermore, this chapter, again, introduced morals, ethics, and its historical link with communication and the principles. About the communication, this chapter explained the feminist discourse strategies and how it is employed in the Arabic short stories as a reflection of females' perspectives on different social contexts. More, it gave an overview of Islamic etiquette.

This chapter provided some insight into the socio-cultural and linguistic profiles of Algeria; it also demonstrated the discourse strategies used by Algerian females to show the influence of education and geographical background in the production of their language, and the perseverance of Kabyle communities in upbringing their females.

## **Chapter Two: Research Design, Methodology and Results**

### **Introduction**

In the first chapter, I presented the theoretical background concerning the present study. This research aims at investigating females of urban and rural places in using language and communicative behaviour in the Kabylia speech community. This chapter is devoted to the description of the research design and methodology opted in our current study, and to the interpretation of the results. This chapter is divided into three sections, the first will be devoted to the description of my current study and the second is for the analysis and the interpretation of the results. The last section is about the implications, limitations, and suggestions for further research.

### **Section One: Description of the Study**

In this section, we will describe the population and sample that we will carry my study with, and variables. Moreover, I will talk about methodology and data collection tools and process.

#### **1. Population and Sample**

It is very important in research to limit a sample population. In fact, Rabahi (2017) argued, “that is the most difficult step in data collection since it depends on the nature of the speech community, which is whether, homogeneous or heterogeneous” (p. 96).

In this research, our target population respondent’s kabylian females are from different educational backgrounds, occupations, and age which are important variables in any sociolinguistics studies and background. Since this research is emanated from an ethnographic perspective, our observation will include; housewives, teacher, student, feminist activist, that

their videos are shared and posted in social networks, and they are from different areas; rural or urban. This random selection of the sample is to avoid any bias. In this regard, Hartas (2010) says, “the idea behind random sampling is that any bias in the population is distributed equally in the sample” (p.67).

## **2. Variables**

This study aims at investigating the difference between rural and urban females in Kabylia in using different linguistic features in relation to their communicative behaviour and ethics. We have two variables, the first variable is the independent variable, which is city and rural places as a context, and the second variable is the dependent variable, which is female communicative behaviour. Our aim is to show that urban females differ in terms of the communicative behaviour they tend to use, in some extent verbal aggressiveness, and rude arguments in their daily communicative behaviour than rural females do.

## **3. Methodology and Research Design**

To achieve the aim of our research, we opted for videos. Our methodology is purely descriptive, it describes kinds of characteristics of group of people, a speech community, and their culture. We opted for critical discourse analysis approach to analyse our data. Accordingly, Fairclough and Wodak (1997), according to Mirzae and Hamidi (2012) “CDA is a developing background of language study, and it takes discourse as a form of social practice, and takes consideration of the context of language use to be crucial to discourse. Additionally, Wodak agreed CDA cannot be organized as a single method but is regarded as an approach, which includes different perspectives and methods for the study of the relationship between the use of language and social context” (Merzae & Hamidi, 2012, p. 183).

Frank and Ayodele (2018) stated that “theories and disciplines of CDA have been formulated to differentiate this paradigm from other theories and methodologies in DS, and the term has been known under many designations. They argued that CDA is an interdisciplinary approach, which, as stated by Bloor and Bloor (2007); can be used by professionals from variety of area such as business institutions’, historians, politicians, lawyers” (p. 11).

Accordingly, the application of such approach in our study will help us in the investigation of language of Kabyle females in relation to the sociocultural context of the Kabyle community.

#### **4. Data Collection Tools**

For the accomplishment of data collection, we opted for audio-visual tools, where kabylian females appear in their naturalistic state during their interactions to avoid any bias. Then, the corpus was analysed as form of speech.

#### **5. Aim of the Observation**

For the accomplishment of the study, it was necessary to analyze the audio-visual tools to analyse the corpus of our sample including behaviour patterns, linguistic, and paralinguistic features.

#### **6. Description of the Sample**

The data selected consists of four (4) videos, which include Kabyle females from urban and rural places interacting in different contexts. The discourse could be described as follows:

- **Rural**

1) **Video:** Referred to as D4 on the tables of the analysis. Nessma 26 years, a rural Kabyle woman, from Taqerbust, a teacher in a secondary school, interviewed by the journalist Hammou Belkacem in an emission, in Berbere Television channel, discussing her ambitions, aspirations, and her strong desire to contribute in the development of her country.  
<https://www.facebook.com/berberetelevision/posts/10158328787201572>

2) **Video 2:** Referred to as D5. Miss Dounia, a young lady, and a manager of biscuit and diet product unit in a rural area in Bejaia, Ait Smail, she presents her new project and factory to her audience. The video is posted on social media as a call for support and advertising.  
<https://www.facebook.com/imazighennaitmail/posts/1761494460724787>

- **Urban**

1) **Video 1:** Referred to as D1 and D2 on the table the analysis. Two homemakers from Bejaia city disputing between each other, in other concept and from a social media perspective, they are “clashing” each other in a rude way, publically. This video is posted on a different social media, which is TikTok.

[https://l.facebook.com/l.php?u=https%3A%2F%2Fyoutu.be%2FSIobLRWBU9A%3Ffbclid%3DIwAR2m\\_kQVwQ2vzb-6SfyMxQ4xesGYAQxv9IkVilTbw2rRiBLH-r96XXJ\\_IIQ&h=AT2HrHzynypeYxItdEIbx1w6KpCYZWwMgmTMg3DtIGtnnSkTcc0-7p5M5y4-j5LQFCBiKhZN8C5hI0HvWCwm-khU3P5mrGH8tVmJ5\\_\\_UARQ7VzH1dWEbCePKkJtdTgdJN1h-Gw](https://l.facebook.com/l.php?u=https%3A%2F%2Fyoutu.be%2FSIobLRWBU9A%3Ffbclid%3DIwAR2m_kQVwQ2vzb-6SfyMxQ4xesGYAQxv9IkVilTbw2rRiBLH-r96XXJ_IIQ&h=AT2HrHzynypeYxItdEIbx1w6KpCYZWwMgmTMg3DtIGtnnSkTcc0-7p5M5y4-j5LQFCBiKhZN8C5hI0HvWCwm-khU3P5mrGH8tVmJ5__UARQ7VzH1dWEbCePKkJtdTgdJN1h-Gw)

2) **Video 2:** Referred to as D2. A student and women’s rights activist from Bejaia city, who proclaims women’ rights publically, she was interviewed by a journalist in front of cameras and posted on social media “Facebook.”

All the discourses included in these videos will be analysed and transcribed according to Fairclough's socio-cultural approach. Thus, the model helps in the comprehension of the discourse in relation to social elements, as ideologies, power, social identities, and institutions. In this regard, Ayodele (2018) states that Fairclough suggested three dimensions: (a) a text (spoken or written, including visual images), (b) a discourse practice, production, consumption and distribution of the text and (c) a socio-cultural practice (Ayodele, 2017, p. 14). Ayodele added that the three dimensional framework for the analysis of the discourse, is among all, (1) the description of the formal properties of the text; (2) the interpretation of the relationship between the discursive process and/ interaction and the text, and finally; (3) the

explanation of the relationship between the discourse and social cultural reality. In this vein, I put into your hand the model illustrated in the following figure that is adopted to serve the aim of the study.

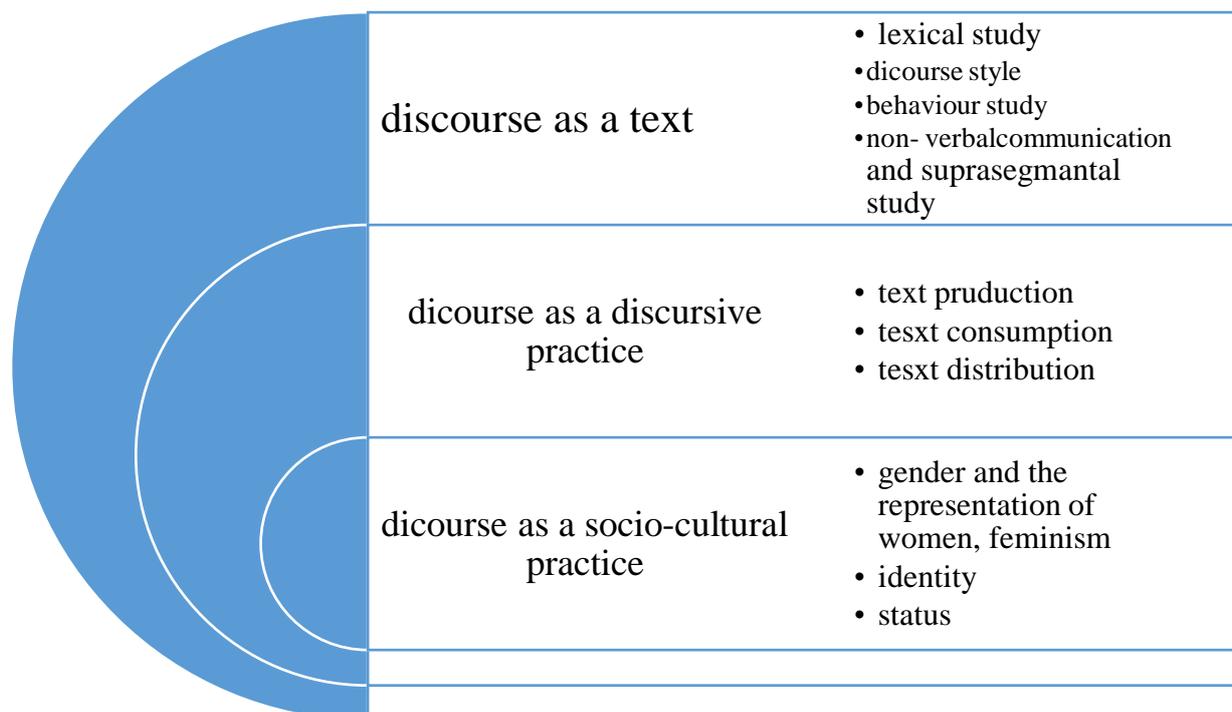


Figure 01: Fairclough Model (The Adapted Model, 1995, p. 98 )

In the light of the above figure, the selected data is to be regarded as a speech rather than a text. The speech is analysed in terms of the vocabulary used to convey the message, and the style and strategies, including behaviour and non- verbal communication, that is to say, the paralinguistic and supra-segmental features of the speech.

The second phase of the analysis is to examine the speech production and distribution. The speech, then, is analysed in terms of feminism and other social variables.

## **Section two: Analysis and Discussion of the Results**

Throughout this section, we will analyse the results obtained from the female's videos. The results are presented in tables to compare their behavioural patterns and vocabulary. Then, the analysis is interpreted, using Fairclough's model of three dimension, in relation to socio-cultural practices.

### **1. Sample Analysis**

As we mentioned previously, data is analysed in terms of lexical and vocabulary choice, discourse style, paralinguistic and supra- segmental features of the speech.

## 1.1. Lexical Study

**Table 01:**

*The Lexical Study and the vocabulary used in urban and rural Females speech*

| Category<br>Lexical study | Urban |    |    | Rural |    |
|---------------------------|-------|----|----|-------|----|
|                           | D1    | D2 | D3 | D4    | D5 |
| Insult adjectives         | ✓     | ✓  | ×  | ×     | ×  |
| Imperative verbs          | ✓     | ✓  | ×  | ×     | ×  |
| Modal-Verbs               | ✓     | ✓  | ✓  | ✓     | ✓  |

From the assessment above, urban females' uses more insult adjectives, and imperative, negative verbs, than rural females. They both tend to use modal verbs.

## 1.2.Discourse Style

**Table 02:**

*The Discourse Style Used in Rural and Urban Females' Speech*

| Category<br><br>Discourse<br>Style | Urban |    |    | Rural |    |
|------------------------------------|-------|----|----|-------|----|
|                                    | D1    | D2 | D3 | D4    | D5 |
| Consultative                       | ×     | ×  | ×  | ✓     | ✓  |
| Casual                             | ✓     | ✓  | ✓  | ×     | ×  |

The table above shows, that urban females tend to employ the casual style of discourse, they do not give attention to the selection of words they employ. At the same time, rural females employ the consultative type of discourse, where they are selective in choosing their words and communicating.

### 1.3.Communicative Behaviour

**Table 03:**

*The Table of the Communicative Behaviour Used in Rural and Urban Females Speech*

| Category<br><br>Communicative<br>Behaviour | Urban |    |    | Rural |    |
|--|-------|----|----|-------|----|
|  | D1    | D2 | D3 | D4    | D5 |
| Aggressive                                 | ✓     | ✓  | ✓  | ×     | ×  |
| Passive                                    | ×     | ×  | ✓  | ✓     | ✓  |
| Assertive                                  | ✓     | ✓  | ✓  | ✓     | ✓  |
| Passive- aggressive                        | ×     | ×  | ✓  | ×     | ×  |

In this table, the study of communicative behaviour among both categories shows that urban females tend to be aggressive while interacting in a conversation, their behaviour shows aggressiveness and assertiveness, while rural females show passiveness and somehow assertive while interacting in a conversation.

#### 1.4.Non-Verbal Communication

**Table 04:**

*Table of The Paralinguistic Features of Rural and Urban Female's Speech*

| Category<br>Non- verbal<br>communication | Urban  |        |            | Rural    |    |
|--|--------|--------|------------|----------|----|
|  | D1     | D2     | D3         | D4       | D5 |
| Eye contact/ gazing                      | Direct | Direct | Indirect   | Indirect |    |
| Looking Downwards                        | Up     | Up     | Up<br>Down | Down     |    |
| Facial expression                        | anger  | anger  | Suspicious | shyness  |    |

The analysis above, describes the eye contact of urban females as direct, they tend to gaze and stare directly to the eye of their interlocutor, showing anger and suspiciousness in their facial expressions. In the other hand, rural females, avoid the direct contacting of eyes while interacting, they indirectly look at the interlocutor, and looking downwards, showing shyness while interacting.

## 1.5.Supra-segmental study

**Table 05:**

*The Supra Segmental Features of Rural and Urban Females' Speech*

| Category<br>Supra segmental features | Urban    |          |             | Rural       |             |
|--------------------------------------|----------|----------|-------------|-------------|-------------|
|                                      | D1       | D2       | D3          | D4          | D5          |
| Rate                                 | up       | up       | medium      | medium      | medium      |
| Pause                                | ×        | ×        | ✓           | ✓           | ✓           |
| Volume                               | high     | high     | medium      | Soft        | soft        |
| Pitch                                | high     | high     | medium      | Low         | Very low    |
| Inflection                           | unstable | unstable | unstable    | stable      | stable      |
| Voice quality                        | noisy    | noisy    | comfortable | comfortable | comfortable |

In the assessment results of the table above, urban females use a strong vocal delivery while interacting, with no pauses, the rate of the speech is fast, with a high volume and raising intonation while speaking. In addition, pitch and inflection are uncomfortable and high comparing to rural female speech that could be described as soft, low, stable, and comfortable. They used medium rate with pauses. D5, used frequent pauses with a very low pitch.

## Discussion of the Results

### 2.1.Rural

#### 2.1.1 Discourse as a Text

According to Fairclough, any text can be analysed on semantic, syntactic, morphological, and cohesion levels, and Abdul gari and Sabboor Husain (2021) argued, that any word that can be hinted and be understood immediately in the text is known as ideologically contested” (p.174). In terms of the first dimension of the model, discourse as a text, both D4 and D5 opt for consultative discourse, they kindly selected their words while communicating, and the discourse appears cohesive in terms of using verbs of modality, adjectives, and nouns. In addition, the text is logic and convincing (opening; with formal expressions as *Azul flawen, Ansuf yeswen= welcome to you*). Besides, the discussion and the presentation of the ideas are logically chained, using motivated long sentences (*yes, of course , I am the only among my sisters and brothers, who want to stay in this country..., I want to stay just because I wish to change things, and to reform*).

Lakkof (1975) acknowledged that women prefer to use polite language than men do. Therefore, we notice both discourse emphasized positivity and love share and compassion. they used gentle words, hyper-correct grammar, super polite forms and avoided terms that are considered vulgar or coarse as an act to avoid negative face threatening like in ( *by the way, can I?, please!!, I wish all of you can practice whatever she wants....*).

The communicative strategy is highly structured. They used code-switching between two languages (kabyle- French) as a way of providing more explanation and showing off a higher educational level and prestige like in (*nous sommes pas bourgeois quand- meme, d' ailleurs, une economie, une press...*).

Furthermore, the body language and voice delivery played an important role in this text to convey positive emotions such as shyness in facial expressions and hope and dignity, like in (*her smile, and looking downwards*), this is embedded in their communicative behaviour as passiveness and politeness. The voice delivery and intonation are extremely comfortable and soft regarding the low pitch and pauses. In her speech, D5 used many pause, and very low volume (*Mmmm, aaaaa, than laughs,...*). The voice delivery her, showed anxiety and uncomfortable situation.

### **2.1.2. Discourse as Discursive Practice**

The second analysis of the second dimension, it treats discourse as an interpretation of the speech. The extract of D4 includes relationships that are noted and highlighted in the speech which is love, charity and compassion with all community and love of children (*I call them my children\_ to her pupils\_ and I taught them how to behave, to respect, and to love*). She stressed and emphasised on human ethics and the importance of love and peace in the construction of the new generation. She encourages women to change their status and to dream (*for women, dream, laugh, sign, you deserve to be politician if you want*). Indeed, the communicative behaviour shows a lot of assertiveness and passiveness of attitudes of D4 as a person; she is assertive about to stay in her country, to contribute in the reformulation, and revolution of her community as well. Her facial expression shows sadness and hope at the same time (*still there is a hope, I hope, I wish, I dream, and that things will change*).

The physical appearance and the body movement as avoiding eye contact, gazing and looking downward show Nessma as ashamed, innocent, and respectful lady; regarding the kabyle and Islamic perspective on women behaviour and ethics. Regardless, some feminism ideas that she embedded in her discourse, but she still in the positive side. The voice delivery, as pitch and inflection are very comfortable incorporating the audience to perceive the

message concisely and to give positive image of herself. She committed some pauses to interrupt in a polite way, using modal verbs (*May I launch a call to the audience?*).

As well as D4, D5 used modal verbs to show politeness and positivity (*Inchallah\_ if Allah will, Saha fturkum, please...*). She committed lot of pauses, this pauses show the personality side as shy and anxious to confront the public, she used code switching as way to provide more explanation and as a speech conversion to show empathy and solidarity and passivity.

### 1) Discourse as Sociocultural Practice

The urban discourses, D4 and D5, depicts a sensitive social problem that is women are under oppression and humiliation. Therefore, they called women to change, to be strong, and to do whatever they want (*sign, dream, be a politician...*). The theme of identity is embedded in the way both women are interacting; they presented their selves as good women regarding the politeness and passiveness that occurs in their speech. Rural women are good example of responsibility, braveness, and good leaders. They call for good raising and constructing of the new generation, that is to say, they showed their selves as women of ethics. Not all violence is negative, but in the case of kabyle and Muslim women, violence, was in her favour to make her one-day brave, and steadfast woman of high morals.

## 2.2. Urban

### 2.2.2. Discourse as a Text

The choice of lexis, in the extract of D1 and D2 is more stressed and strongly humiliating, both interlocutors used very short sentences, adjectives, and nouns as a way of insulting and referring to animals as simile (*pig, duck, ugly, mad...*). In addition, both interlocutors use frequently two pronouns (*I= as selfishness, and you= as accusation*) like in (*I am a queen, I am better than you, I am more beautiful than you*) and (*you are the daughter of betrayer, you are ugly, you are mad, you cannot be like me...*). All these features are embedded in a very aggressive and assertive communicative behaviour. Indeed, the form of

text does not show any cohesion, they defused their speech publicly in very casual style of discourse. Furthermore, the voice delivery shows, aggressiveness, and anger, that is presented as a form of high volume and uncomfortable pitch and inflection. D3 uses frequently lexical hedges (*bahhh, pffff, well...*) that is to say, D3 did not respect the formality of the text and shows kind of humiliation and blackmail.

### **2.2.3. Discourse as a discursive practice**

In the terms of articulation, delivery, production, and perception, the data shows the use of several discursive devices as model verbs as form of negative politeness, and imperative verbs as a strategy to undervalue and dominate. The frequent use of pronouns aims at showing the selfishness and prejudice, in addition to code switching (Kabyle- French) as a form of speech divergence.

Many insulting adjectives and nouns are used as revenge in their interaction; the frequent use of you appears as accusation and reveal of social position like in (*you are a daughter of betrayer, your children hate you, you are not a good woman, and you are bad person and wife...*). Both speakers use extensively hurting words, which is embedded in their communicative behaviour as aggressiveness and envy. They did not pay attention to their words' choice. In addition, the aggressiveness of their behaviour could be seen in their facial expression as anger and envy that they hold to each other, and the paralinguistic features of their voice records. Rural women, show an increase of intonation while delivering their message the pitch and inflection of the voice could be described as high and kind aggressive. The loud voice of a woman in Kabyle society is seen as a rude act and shameless. The body movement of both interlocutors shows kind of power and dominance that is considered as men prerogative (*pointing a finger, warn*). The same thing with D3, she shows some humiliation by her body movement (shoulders are up and down) and using lexical hedges (*bahhh, don't know, pffff, its noott*) and many pauses in her voice delivery to show no

consideration, and inferiority to her public and the journalist (women of Algeria and the world wide).

#### **2.2.4. Discourse as Sociocultural Practice**

“And be moderated in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” (Quran, Luqman. 31:19). It is common sense that a woman who speaks in a disagreeable pitch and raises her voice over others, conveys a message of detestation to them and hurts their feelings. Therefore, in these discourses, urban females presented them selves as women of unlimited freedom. Through the analysis of the discourse, we see a lot of impact of western feminist thought on changing the behaviour of urban Kabyle women. They no longer takes into account that they are the main pillar in building society. They called for equality between her and man, so she neglected all the privileges Islam gave her as a woman and as a mother of responsibility. In Islam, the good woman is the one who looks after, protects and preserves her privacy and lowers her voice for fear and respect of man. In this discourse, however showing herself as a victim of society and man’s oppression, she still has all proprieties and freedom to express herself. We see her showing some boldness, which is described as a lack of modesty.

All the characteristics and behaviour civilised women tend to use in their interaction show at some extent aggressiveness and verbal violation, no respect to privacies, that is to say, such behaviours in Islam could be described as unethical communicative behaviour.

#### **Conclusion**

Through this chapter, I tried to highlight he previous hypothesis through relying on Fairclough’s model and its different dimensions as an approach of critical discourse analysis. Firstly, I gathered the corpus through audio- visual tools, which includes four videos of five Kabyle women interacting naturally in different contexts, just to show their different attitudes and behaviours, toward language use, and to reveal some aspects of feminism in their discourse.

Lastly, I opted for critical discourse analysis to investigate in the socio-cultural structure and moralities of Kabyle culture, and to answer the research questions about their perspectives toward women's behaviour.

### **Section Three: Implications, Limitations, and Suggestions for Further research**

This section is devoted to suggestions for further research, implication and limitation of our study.

#### **1. Implications of the Study**

Through my participation in many conversations with Kabyle females, urban females show some differences while interacting with others compared to rural females, which can be deduced from their voice delivery as raising intonations while interacting and aggressive communicative behaviour. In addition, they consider such behaviours as a personal freedom while it is not. These behaviours are regarded as rude, undervalue the other, and hurt him.

From the results, urban Kabyle women should consider their behaviour while communicating as a kind of preserving the principles and morals of the Islamic notion and kabylian communities, and as an act to well construct the new generations. Furthermore, women of both communities should take into account the danger and the sensibility of western feminist movements in obliterating their identities as Muslim women.

#### **2. Limitations of the Study**

During my research, I faced several limitations, which need to be acknowledged.

- First, it was hard to build trust with informants to avoid bias and facilitate full and honest discourse; therefore, we shifted to the use of audio-visual tools, which are posted on social media, where they occur very natural and spontaneous.
- It was time-consuming design, and the duration of it is short.
- Lack of videos that involves all the features needed in the analysis of behaviours patterns.

#### **3. Suggestions for Further Research**

Based on our study, to conduct an ethnographic research, we have some suggestions for further research:

- It was preferable to extend the duration of the observation, to avoid bias.

- It was preferable to limit our sample to just one community.
- It was preferable to record directly the informant while interacting
- We needed more time to conduct an ethnographic research and try to build trust with the informant before recording.
- This research could help in the realisation of others research as studying the factors that can lead to gender miscommunication in Kabylia, and to compare the language use between the old and new generations.

## **General Conclusion**

In recent years, Kabyle woman shows some changes in her communicative behaviour, she tends to use aggressive and assertive style of speech. Through my study, I applied Fairclough's model as a critical discourse analysis approach to analyse and interpret the behaviour patterns of Kabyle women. Then, I used the three dimensions of the model to interpret different social variables, and insights that is embedded in the discourses, including identity, social status, and feminism.

My study aimed at comparing the communicative behaviour of both communities of kabylie, rural and urban. In addition, it investigate the influence of feminist discourses on their daily interactions and insights. Therefore, I have asked the following questions: 1) Are rural females integrous, and show respect in their ethical communicative behaviour in Bejaia? 2) Are there any differences between rural and urban kabyle females in Bejaia while applying ethical principles, such as integrity and respect in their communicative behaviour? I have hypothesized that urban women are more dependent on using power and aggressive communicative behaviour while interacting while rural females use less verbal aggressiveness, and use politeness as strategy and passive communicative behaviour. Furthermore, Discourse of Kabyle females embeds feminists insights, that is to say, they are influenced by the western culture.

My dissertation contains two main chapters. The first: theoretical chapter is divided into four sections Section one gives an overview on language and gender and different gender stereotypes, including women's language features. The second section defines ethics and morals, and its historical link with communication in relation to Islam as religion of ethics. The third section deals with the sociocultural and linguistic profiles of Algeria, and feminists discourse strategies used by Algerian and Kabyle females, in addition to Kabyle education. The fourth section, defines critical discourse analysis and its different approaches. The second

chapter, the practical part, includes the description of the tools, and approaches used to the study and the analysis of the tables and their interpretations.

Accordingly, the findings obtained from my observation analysis came to show that rural women use selective vocabulary and a consultative style of discourse in their daily interactions and conversations. In addition, their discourse shows their adherence to the religion and traditions of their community; they insist on a good education for their children, an education that is presented in form of respect, peace, and love. On the other hand, the findings showed that urban women tend to use kind of assertiveness and aggressiveness in her communicative behaviour, in fact, their word choice tend to undervalue the other and to hurt him. Moreover, females of both communities used feminists discourse strategies to express their thoughts and to proclaim their rights and gender equality.

To conclude, since we analysed just a few sample from a whole population, we cannot generalize all the results to all communities and whole kabylia. It would be interesting for further experimental investigations to be done, and we recommend doing it with many groups and limit the sample to have results that are more significant.

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## الملخص

تدور الدراسة الحالية حول دراسة لغة الأنتى القبائلية في الوقت الحاضر مع مراعاة السلوك الأخلاقي في الفعل التواصلية. إنه يبحث في كيفية استخدام الإناث لبعض السلوكيات التواصلية التي كانت غير عملية ، وهي امتياز للرجال وفقاً للأدبيات ، ولعدد من المجتمعات بما في ذلك مجتمع القبائل. إن أخذ إناث القبائل في المناطق الحضرية والريفية كدراسات حالة يهدف إلى مقارنة استخدامهن اللغوي وخصائصهن. يسعى إلى تحديد وفك رموز سمات النسويات المضمنة في خطابهن. باستخدام نموذج فيركلاف كنهج تحليل خطاب نقدي لتحليل بعض المتغيرات الاجتماعية المتعلقة بهذه اللغة، حاولنا تحليل الجنس وتمثيل المرأة وهويتها المتكاملة في المجتمع من خلال السلوك التواصلية. خلال هذا البحث تم اختيار الطريقة النوعية. تتضمن المجموعة المستخدمة خمسة مقاطع فيديو لإناث من مناطق حضرية وريفية يتفاعلن بشكل طبيعي. يتم تحليل السلوك التواصلية واللغة لتحديد الاختلافات الرئيسية في استخدام اللغة والسلوك الأخلاقي كزاهة الاتصال. إنه يسلط الضوء على رؤى معظم النسويات التي ظهرت من خلال هذه اللغة والسلوك بالإضافة إلى علاقتها بمجتمع منطقة القبائل. أظهرت النتائج أن الإناث الريفيات يستخدمن سلوك تواصل أخلاقي وسلي أكثر ويميلون إلى الاستشارات في استخدام اللغة. بينما تستخدم الإناث في المناطق الحضرية العدوانية والدفاع واللغة غير المتسقة والسلوك التواصلية. كلاهما يتأثر بالنسوية، وهو العامل الرئيسي الذي أثر على سلوكهم اللغوي.

**الكلمات المفتاحية:** السلوك التواصلية، الأخلاق، النسوية، المرأة القبائلية، المرأة الريفية، المرأة الحضرية.

## Résumé

La présente étude s'articule autour de l'étude de la langue de la femme kabyle à l'époque actuelle en tenant compte des comportements éthiques dans l'acte de communication. Il examine comment les femmes en viennent à utiliser certains comportements de communication qui n'étaient pas pratiques, et c'est une prérogative masculine selon la littérature, et dans un certain nombre de sociétés, y compris la communauté kabyle. Prendre les femmes kabyles des régions urbaines et rurales comme études de cas vise à comparer leur utilisation et leurs caractéristiques linguistiques. Il cherche à identifier et décrypter les traits des féministes qui sont ancrés dans leur discours. En utilisant le modèle de Fairclough comme approche d'analyse critique du discours pour analyser certaines variables sociales liées à cette langue, nous avons tenté d'analyser le genre et la représentation des femmes, et leur identité intégrale dans la société à travers le comportement communicatif. Tout au long de cette recherche, la méthode qualitative a été privilégiée. Le corpus utilisé comprend cinq vidéos de femmes de milieux urbains et ruraux en interaction naturelle. Le comportement communicatif et le langage sont analysés pour identifier les principales différences dans l'utilisation du langage et le comportement éthique comme l'intégrité de la communication. Il met en évidence les idées les plus féministes qui se sont produites à travers ce langage et ce comportement ainsi que sa relation avec la société kabyle. Les résultats ont montré que les femmes rurales utilisent un comportement communicatif plus éthique et passif et qu'elles ont tendance à être consultatives dans leur utilisation de la langue. Alors que les femmes urbaines utilisent l'agressivité, la défensive et un langage et un comportement de communication incohérents. Les deux sont influencés par le féminisme, qui est le principal facteur qui a affecté leur comportement linguistique.

**Mots clés :** comportement communicatif, éthique, féministe, femme kabyle, femme rurale, femme urbaine.