

Republic of Iraq
Ministry of Higher Education &
Scientific Research
University of Anbar
College of Education for Humanities
Department of English



Dominance and Deficiency in Male/Female Language: A Sociolinguistic Study

A THESIS
SUBMITTED TO THE COUNCIL OF COLLEGE OF
EDUCATION FOR HUMANITIES-UNIVERSITY OF
ANBAR, IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF
ARTS IN ENGLISH LANGUAGE AND LINGUISTICS

By

Omar Abid Abood Al-Shuaiby

Supervised by

Prof. Dr. Muslih Shwaysh Ahmed

1442 A.H.



2020 A.D.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

((يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ))

صدق الله العظيم
{سورة المجادلة، 11}

In the Name of Allah, Most Gracious, Most Merciful

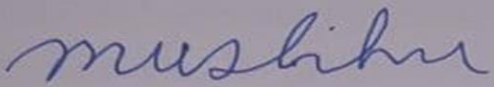
"Allah will raise up to ranks those of you who have Been granted Knowledge. And Allah is well-acquainted With all ye do "

Allah Almighty has Spoken the Truth

{Surah Al-Mujaadila , 11}

Translated by: Abdullah Yusuf Ali

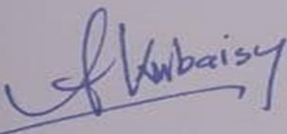
I certify that this thesis entitled "**Dominance and Deficiency in Male/Female Language: A Sociolinguistic Study**" has been prepared under my supervision at the University of Anbar in partial requirement for the degree of Master of Arts in the English Language and Linguistics.

Signature: 

Supervisor: **Prof. Dr. Muslih Shwaysh Ahmed**

Date: 14 / 10 / 2020

In view of the available recommendations, I forward this thesis for debate by the Examining Committee.

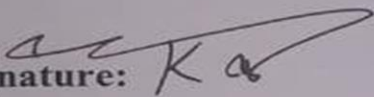
Signature : 

Name : **Assist. Prof. Dr. Marwan Khadim Muhammad**

Head of the Department of English

Date : 27 12 2020

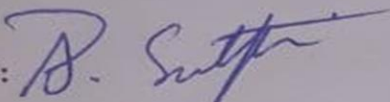
I certify that this thesis entitled "**Dominance and Deficiency in Male/Female Language: A Sociolinguistic Study**" was submitted by Omar Abid Abood to the College of Education for Humanities – University of Anbar in partial requirement for the degree of Master of Arts in English Language and Linguistics. I have read it and found that it is scientifically adequate for the examination.


Signature: 

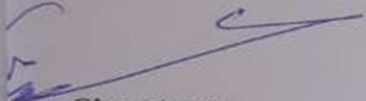
Name: **prof. Dr. Abdulkareem Fadhil Gameel**

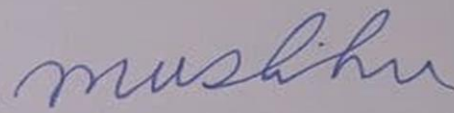
Date: 1 / 11 / 2020

We certify that we have read this thesis entitled "**Dominance and Deficiency in Male/Female Language: A Sociolinguistic Study**", and as an examining committee, examined the student in its contents and that in our opinion it is adequate as a thesis for the degree of Master of Arts in English Language and Linguistics.

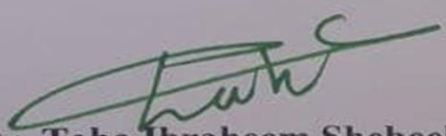
Signature: 
Name: Prof. Dr. Abbas Lutfi Hussein
Date: 25 / 12 / 2020
Member: (chairman)

Signature: 
Name: Assist. Prof. Dr. Ammar Abdulwahab Abid
Date: 25 / 12 / 2020
Member:

Signature: 
Name: Assist. Prof. Imad Hayif Sameer
Date: 25 / 12 / 2020
Member:

Signature: 
Name: Prof. Dr. Muslih Shwaysh Ahmed
Date: 25 / 12 / 2020
Member: (supervisor)

This thesis is approved by the Council of the College of Education for Humanities.

Signature: 
Name: Prof. Dr. Taha Ibraheem Shebeeb
Dean of the College of Education for Humanities
Date: 27 / 12 / 2020

To

My

patient father

soft-hearted mother

beloved wife

sisters and brothers

best friends

With love and gratitude

Acknowledgments

Praise be to Allah, for all His blessings and His guidance, Lord of the worlds and best prayers and peace be upon his messenger Mohammed and his descendant family, and his noble companions.

It is a pleasure to express my deepest gratitude to my supervisor Prof. Dr. Muslih Shwaysh Ahmed for his continuous encouragement, guidance, advice, and great effort. The credit for any achievement should be attributed to his kind attention.

Cardinal thanks and sincere gratitude are due to Asst. Prof. Dr. Marwan Khadim Muhammad/ Head of English Department, College of Education for Humanities, Anbar University for his valuable efforts and supports . I wish to express my gratitude to Dr. Hutheifa Yousif Turki for his unlimited help and support in analyzing the data. My warm thanks are extended to all my lecturers Dr. Zeydan Khalaf, Dr. Qais Abdulmajeed, Dr. Juma'a Qadir, and Dr. Ala'a Ismaeil. Also, thanks are due to Dr. Fuad Jassim Muhammad and all the staff of English Department, College of Education for Humanities for their support and encouragement.

Special thanks are also due to my colleagues, Ali, Thair, Abdulrhman, Safa, and Najla for their help and encouragement.

Finally, a great "thank you" goes to my family: my mother, my father, my wife, my sisters and brothers and my children who have lived with me every minute of difficulty and success; I say to them thanks and Allah bless you all.

Abstract

The study of language and gender has developed greatly since the 1970s. The early studies on the notion of language and gender are combined into the fields of linguistics, feminist theory and political practice. The feminist movement of the 1970s and 1980s started to research on the relationship between language and gender. Males' language tends to be strong and less polite than females' language. Males also use aggressive language, whereas females' language is more polite and can be seen as an inferior version of males' language. This needs to be investigated.

The present study aims at showing whether there is dominance in males' language over females' in the Iraqi society and identifying whether there is deficiency in females' language compared with males' language in Iraqi society. It also aims at highlighting the difference in dominance and deficiency in males/females' language in the light of professions of people in the Iraqi society and showing the role of education in increasing or decreasing of dominance and deficiency in males/females' language. It is hypothesized that there is dominance in the language of males over females and there is deficiency in females' language when dealing with males'. Education and profession contribute to increase/decrease dominance and deficiency in male/female language.

The data selected for this study depend on mixed-methods of quantitative analysis and qualitative analysis. As for quantitative analysis, it is based on two questionnaires: one for males and the other for females. Each questionnaire consists of 20 items. The sample of the present study consists of 120 participants; 60 males and 60 females. Concerning qualitative analysis, it is based on a retrospective interview of 8 questions to be answered by : 6 males and 6 females. The model of analysis is based on Lakoff (1975) and Cameron (1998 & 2008).

The results of the study revealed that there was a substantial difference between males and females in linguistic strategies' use. They also showed that education played an influential role in minimizing and/or maximizing dominance and deficiency. The current findings indicated that people of well-educated professions such as doctors, lawyers and teachers decrease dominance whereas, they increase deficiency. Moreover, the present findings also showed that male persons of low-educated professions for instance farmers, workers and doorkeepers, on one hand, they increase dominance while they decrease deficiency. On the other hand, females who have such professions minimize dominance and maximize deficiency.

Table of Contents

Subject	Page
Dedication	V
Acknowledgments	VI
Abstract	VII
Table of Contents	IX
List of Tables	XII
List of Figures	XIII
List of Abbreviations	XIV
List of Appendices	XV
Chapter One: Introduction	
1.0 Introduction	1
1.1 Statement of the Problem	2
1.2 Aims of the Study	3
1.3 Hypotheses of the Study	4
1.4 Procedures of the Study	4
1.5 Limits of the Study	5
1.6 Significance of the Study	5
Chapter Two: Theoretical Background	
2.0 Introduction	6
2.1 History of Language and Gender	6
2.2 Views of Language and Gender	7
2.2.1 Essentialist View	8
2.2.2 Constructionist View	9
2.3 Theories of Language and Gender	10
2.3.1 Deficit theory	11
2.3.2 Dominance theory	13
2.3.3 Difference theory	15
2.3.4 Reformist theory	17
2.3.5 Radical theory	18
2.3.6 Community of Practice theory	18
2.3.7 Semiologist theory	18
2.3.8 Postmodernist theory	19
2.4 Gender vs. Sex	20
2.5 Cooperative Speech Style vs. Competitive Speech Style.....	21
2.5.1 Cooperative Speech Style	22
2.5.2 Competitive Speech Style	24
2.6 Male/ Female Language	26
2.6.1 Concepts of Male/Female Language	29
2.6.1.1 Power and Solidarity	29

2.6.1.2 Politeness	31
2.6.1.3 Swearing	35
2.6.1.4 Prestige	36
2.6.1.5 Gossip	37
2.7 Male/Female Differences	40
2.7.1 Interruption	40
2.7.2 Hedges	42
2.7.3 Silence	43
2.7.4 Tag questions	46
2.7.5 Verbosity and volubility	48
2.7.6 Assertiveness	49
2.7.7 Tentative	50
2.7.8 Adversativeness	52
2.8 Previous Studies	53
2.8.1 Reza Ghafar Samar and Goodarz Alibakhshi (2007).....	54
2.8.2 Waffa Q. Hameed (2010)	55
2.8.3 Abeer H. Malkawi (2011)	56
2.8.4 Ahmad Mohammad Al-Harashseh (2014)	56
2.8.5 Masoomeh Hanafiyeh and Akhbar Afghari (2014).....	57
2.8.6 Abderrazak M. S. Chouchane (2016)	58
Chapter Three: Methodology	
3.0 Introductory remarks	61
3.1 Research design.....	61
3.2 Sampling	63
3.3 Instruments	65
3.3.1 Multiple-Choice Discourse Completion Test (MDCT)	65
3.3.2 A Retrospective Interview	67
3.4 Data collection	67
3.5 Data Analysis	68
3.6 The Model Adopted	68
Chapter Four: Data Analysis and Discussion of Results	
4.1 Introductory Remarks	73
4.2 Analysis and Discussion of Dominance according to Professions	74
4.2.1 Male/Female Doctors' Language	74
4.2.2 Male/Female Lawyers' Language	78
4.2.3 Male/Female Teachers' Language	83
4.2.4 Male/Female Farmers' Language	86
4.2.5 Male/Female Workers' Language	90
4.2.6 Male/Female Doorkeepers' Language	93

4.3 Analysis and Discussion of Deficiency according to Professions	98
4.3.1 Male/Female Doctors' Language	98
4.3.2 Male/Female Lawyers' Language	102
4.3.3 Male/Female Teachers' Language	106
4.3.4 Male/Female Farmers' Language	109
4.3.5 Male/Female Workers' Language	112
4.3.6 Male/Female Doorkeepers' Language	115
4.4 Summary of the Findings.....	119
Chapter Five: Conclusions and Suggestions for Further Studies	
5.1 Conclusions	121
5.2 Suggestions for Further Studies	122
Bibliography	123
Appendices	133
Abstract in Arabic	179

List of Tables

No.	Description	Page
Table(4.1)	Dominance in Male/ Female doctors' Language	74
Table(4.2)	Dominance in Male/ Female lawyers' Language	79
Table (4.3)	Dominance in Male/ Female teachers' Language	83
Table (4.4)	Dominance in Male/ Female farmers' Language	86
Table (4.5)	Dominance in Male/ Female worker's Language	90
Table (4.6)	Dominance in Male/ Female doorkeepers' Language	94
Table (4.7)	Frequency and Percentage of Dominance according to Professions	97
Table (4.8)	Deficiency in Male/Female doctors' Language	98
Table (4.9)	Deficiency in Male/ Female lawyers' Language	102
Table(4.10)	Deficiency in Male/ Female teachers' Language	106
Table(4.11)	Deficiency in Male/Female farmers' Language	109
Table(4.12)	Deficiency in Male/Female workers' Language	112
Table(4.13)	Deficiency in Male/Female doorkeepers' Language	115
Table(4.14)	Frequency and percentage of Deficiency according to Professions	118

List of Figures

No.	Description	Page
Figure (3.1)	Sequential Explanatory Design	61
Figure (3.2)	Mixed Methods of Data Collection	63

List of Abbreviations and Notations

BC	Before Christ
F/P	Female/ Participant
H	Hearers
MDCT	Multiple-Choice Discourse Completion Test
M/P	Male/Participant
Qualit	Qualitative
Quan	Quantitative
S	Speakers
WL	Women Language
H ₁ ,H ₂ ,H ₃	Hypothesis 1,2,3
=	No break or gap between conversation
≠	Silence in conversation
[]	Square brackets show where speech overlaps.

LIST OF APPENDICES

No.	Description	Page
Appendix A	Multiple Discourse Completion Test/ Arabic Version/ Males/females	133
	Multiple Discourse Completion Test/ English Version/ Males/Females	
Appendix B	Questionnaire (1) Concerned Males	135
Appendix C	Questionnaire (2) Concerned Females	142
Appendix D	Samples of Responses to Multiple Discourse Completion Test/ No.1 and No. 2/ Males	149
Appendix E	Samples of Responses to Multiple Discourse Completion Test/ No.1 and No. 2/ Females	154
Appendix F	Retrospective Interview Questions/ Arabic Version/ Males/Females	160
	Retrospective Interview Questions/ English Version/ Males/Females	
Appendix G	Transcription of Sample Individual Interviews/ Arabic Version/ No.1 and No.2/ Males	164
	Transcription of Sample Individual Interviews/ English Version/ No.1 and No.2/ Males	
Appendix H	Transcription of Sample Individual Interviews/ Arabic Version/ No.1 and No.2/ Females	171
	Transcription of Sample Individual Interviews/ English Version/ No.1 and No.2/ Females	
Appendix I	Experts' Data and Comments	177

Chapter One

1.0 Introduction

The study of gender and language in sociolinguistics is often said to have begun with Robin Lakoff's 1975 book, "Language and Woman's Place", as well as some earlier studies by Lakoff. The study of language and gender has developed greatly since the 1970s. The early studies on the notion of language and gender are combined into the fields of linguistics, feminist theory and political practice. The feminist movement of the 1970s and 1980s started to research on the relationship between language and gender. These researches were related to the Women's Liberation Movement, and their goal was to discover the linkage between language usage and gender asymmetries. Since, feminists have been working on the ways that language is maintaining the existing patriarchy and sexism (Lakoff, 1975).

One of the most important goal in the study of language and gender is the concept of power. Researchers have been trying to understand the patterns of language to show how it can reflect the power imbalance in society. Some of them believe that men have social advantages which can be seen in the men's usage of language. Also, some of them think that there are women's disadvantages in society which are reflected in language. Lakoff in her book is the first who research in this field, once argued that: "the marginality and powerlessness of women is reflected in both the ways men and women are expected to speak and the ways in which women are spoken of." For example, some feminist language researchers have tried to find how the advantages of men had manifested in language. They argue how, in the past, philosophers, politicians, grammarians, linguists, and

others were men who have had control over language, so they entered their sexist thoughts in it as a means to regulate their domination. Therefore, this field is looking for the ways a language can contribute to inequality and sexism in society (Lakoff, 1975).

1.1 Statement of the Problem

Language and gender are an interdisciplinary domain of study. The relationship between these two concepts refers to how males and females use language in society. (McCormick, 2001, p.336)

Keating (1998, p.23) declares that American English is considered as the base for language and gender which shows the differences between males' and females' speech. Males are considered as the baseline and the dominant, whereas females are used as a deficient attitude. Similarly, Trudgill (1973, p.182-183) conveys that females try to use low-status, i.e. prestigious and inferior language which is compared with males who tend to be superior and powerful.

This study concentrates on the differences in the speech of men and women based on two theories: dominance and deficiency. Many concepts should be taken into consideration in dealing with male/female language for instance silence, interruption, hedges, super polite forms, empty adjectives as well as hypercorrect grammar. This study investigates gender; male/ female distinctions as a reflection of the human identity from a sociolinguistic perspective. Every culture and society participates two things in general: firstly, the presence of male/female and secondly, the need to communicate between them. (Sadiqi, 2003, p.4)

Wardhaugh and Fuller (2015, p.324) point out that Lakoff's influence in her work "Language and Women's Place," as an article in 1973 and as a book in 1975, introduced the relationship between

language and gender. On the one hand, she concentrates in her research on how women's language (WL) shows its position in culture, which in contrast with men is seen as inferior. The deficit model is also referred to as the WL. Certain features are important for Lakoff to explore the position of women who are inadequate for men, for example, the use of tag questions, hedging devices and rising intonation. Another characteristic is the willingness of women to take part in important social activities.

On the other hand, the dominance theory addresses power relations between the sexes. Some evidence suggests that women ask more questions than men in cross-gender conversations, they use more background signals such as verbal and non-verbal feedback that they have heard, and they also encourage people to speak more frequently using more instances such as "you" and "we," and do not argue as much with men when interrupted. Conversely, men tend to interrupt, challenge, dispute, and ignore more, trying to control what topics are discussed (Sadiqi, p.325). The power relationship in society, males' dominance and females' subservience, appears to exist for man and woman. This needs to be investigated.

According to Eckert and McConnell-Ginet (2003, p.10), "gender is a social phenomenon of biological sex". Tacitly, gender is a learned behavior not born with the man. In this case, gender is not something which we have or possess, but something we do.

To sum up, the investigation is essential to find the answers to the following questions: Is dominance always reflected by males in all aspects of life? And is deficiency always reflected by females in all aspects of life, too?

1.2 Aims of the Study

The study aims at

1. showing whether there is dominance in male language over female in Iraqi society.
2. identifying whether there is deficiency in females' language compared with males' language in Iraqi society.
3. identifying the difference in dominance and deficiency in male/female language in the light of professions of people in Iraqi society.
4. showing the role of education in increasing or decreasing dominance and deficiency in male/female language.

1.3 Hypotheses of the Study

The present study hypothesized that:

1. there is dominance in the language of males over females.
2. there is deficiency in females' language compared with males'.
3. education and profession contribute to increase/decrease dominance and deficiency in male/female language.

1.4 Procedures of the Study

The procedures to be adopted are as follows:

1. Surveying the theoretical linguistic material concerning dominance and deficiency and the concepts related to them.
2. Identifying and analyzing dominance and deficiency and their relationship with the language of male/female.
3. Adopting Lakoff's (1975) model and Cameron's (1998 & 2008) model in the field of language and gender in the analysis of the data.
4. Using two questionnaires one for males and the other for females to show the differences between male/female language.

5. Making statistical analysis to present the results of quantitative data got from the above two questionnaires by using chi-square test.
6. Using thematic analysis to present qualitative data obtained from a retrospective interview.
7. Drawing conclusions and giving suggestions for further studies.

1.5 Limits of the Study

1. The present study is limited to the investigation of dominance and deficiency in male/female language in Iraqi society, namely people of different jobs (professions) in Anbar Province.
- 2 The current study is concerned with dominance, deficit. Other theories of language and gender such as reformist, radical ... etc. are not to be tackled.
- 3 This study is restricted to people of certain professions who are well-educated and low-educated.
- 4 The present study is not concerned with the age of the participants who are involved in this work.

1.6 Significance of the Study

1. The current study will be significant to people specialized in sociolinguistics, particularly language and gender, to recognize the distinctive features of male/female language.
2. The present study is expected to be beneficial to both students and researchers in the future.
3. This study will be of important value to specialists of literature as well as linguistics in general.

Chapter Two

Theoretical Background

2.0 Introduction

The present chapter sheds light on the importance language and gender specifically history of these two concepts. It also explores the two views of language and gender which contribute in developing the theories of the above two concepts. Moreover, it illustrates the difference between gender and sex and cooperative and competitive speech style in the language of male and female. This chapter also discusses male and female language and the concepts related to them. The chapter also presents the strategies of male and female language such as interruptions, hedges, tag questions and etc. Finally, the chapter ends with the previous studies and a discussion of similarity and difference between this study and the previous studies.

2.1 History of Language and Gender

Fischer (1958, p.484-485) states that language and gender have been studied for seven decades. In this study gender is considered as a social variable. According to the 'ING variable' which was conducted by Fischer. He made a tape recording among 24 children between the ages of (3-6 and 7-10). He divided them into two groups of male and female. His hypothesis was based on adding '-ing' present participle to the verb. He found that most of the boys pronounce the '-ing' as 'in' such as 'going' – /goin/, whereas most girls pronounce the '-ing' as 'ing' such as 'going' – /going/. The differences between male and female in all aspects of life have interested through academia and wider society.

In addition, in Kramer et al. (1978 cited in Weatherall 2002, p.3), the concern was to challenge a social system that encouraged the inequality of gender. According to Kramer and her colleagues, power

was the key concepts in patterns of language and communication. The significant feminist perceptions were that language reflects male's power, whereas it reflects female's lack of power.

In the same vein, Weatherall (2002, p.2-3) points out that the relationship between language and gender is significant for understanding and challenging sexism and patriarchy, at the same time, a number of articles and books were written about the significance of language and gender and the differences in this field of study.

Coates (2007, p.62) declares that there has been a storm of interest in the relationship between language and gender. Lakoff (1975) draws attention to a great range of gender differences in language use and claimed that these differences were immediately connected to the relative social power of male speakers and relative powerlessness of female speakers.

According to Abbas (2010, p.502), society has gone through great changes which have affected our language. As a result, new vocabularies have been added and olden words have been replaced. Many sociolinguistic investigations were made during 1970s. These investigations focused on syntactic, phonological and morphological variations. At the beginning gender was considered as a sociolinguistic variable, like age, social class and ethnicity. Until the middle of 1970 when Lakoff's essay on 'Language and Women's Place' was published. At this point it was regarded as pure feministic(ibid).

2.2 Views of Language and Gender

Two influential views on the relationship between language and gender have been theoretically important for linguists, the essentialistic view and the constructionistic view (Crawford, 1995, p.12). These two views have also been debated by Sadiqi (2003, p.2-3). With regard to

the essentialistic view, sex is based on organic sex and is considered essentially dichotomous. The unmarked, basic, major, superior and bigger categories are often regarded in most of human cultures, but the marked, secondary, lesser, and minor versions are the women on the other hand. All about gender was seen as built from the constructionist point of view. This view is based on the premise that human and social diversity differs considerably, for example race, age and gender. (ibid, p.3)

Money and Hampson (1955, cited in Xue, 2008, p.54) state that "gender refers to the status of being boy or girl, man or woman which is a complex issue, constituents of which encompass styles of dressing, patterns of moving as well as modes of talking rather than just being limited to biological sex". The subject of gender passed on through changing and developing issues: from essentialism to social constructionism. On one hand, essentialism implies that gender is a biological sex. On the other hand, social constructionism proposes that gender is constructed within a social and cultural discourse. However, it is a debatable matter that gender is either biological construct or a social construct.

2.2.1 Essentialist View

Mayr (1982, cited in DeLamater and Hyde, 1998, p.13) declares that essentialism originated in the work of Plato (428-348 BC.). Mayr disputes that essentialism refers to a form of triangle of the combination of angles. According to Plato, the phenomena of the natural world were clearly a reflection of a finite number of fixed and unchanging forms which were called essences. That is, one essence never changes and is definitely different from another essence. In the same way, Popper (1962, p.103-104) defines essentialism, according to two principles: the first principle, which is the best, is the truly

scientific theories which express the essences or the essential natures of things. The second principle is that the scientist can be finally successful in stabilizing the truth of such theories beyond all reasonable doubt. Today, essentialism indicates a belief that certain phenomena are natural, inescapable, universal and biologically determined.

Moreover, Crawford (1995, p.8-9) indicates that the sex of difference theory is considered as essentialist view. She asserts that the relationship between gender and essentialism is a set of properties, characteristics or self-concept. This view also refers to the claims that females lack the ability to talk assertively. That is, females speak cooperatively, and intimacy-enhancing speech styles. Crawford (ibid) mentions that it is not necessary that essentialism is biologically determined or focuses on the importance of biological support. In other words, essentialist models describe gender in connection with fundamental attributes which are pictured as internal, persistent and generally detached from the continuous experience of interaction.

Sadiqi (2003, p.3) declares that gender within the essentialist view is defined by three main characteristics: innateness, strict binarism and bipolarization. Gender is qualified as innate because of the innate biological endowments. It is binary given the strict binary opposition between men and women as two undifferentiated groups, and it is bipolar because human beings refer to one of the two bipolar categories: male or female.

2.2.2 Constructionist View

Berger and Luckmann (1966:13) state that social constructionism has great prevalence in the social sciences. It is used to refer to any social effect on individual experience. Still it is more suitably used to

refer to a specific theoretical paradigm. This paradigm means that reality is socially constructed.

Crawford (1995, p.12) declares that social constructionist considers gender as a social construct, that is " a system of meaning that organizes interactions and governs access to power and sources". According to this view, gender is not a feature of individuals but rather a way of making sense of transactions. That is, gender exists not in persons but in transactions. In addition, she views language as a set of strategies for negotiating the social perspective. This view conceives gender as a system of social relations. (ibid, p.17)

Sadiqi (2003, p.3-4) states the constructionist view means that everything about gender has been seen as 'constructed' because male/female status has been created as a fluid, not a static idea. This view has been based on the idea that there is a wide difference in the range of 'human sex'. For example, what the male/female status of an unborn baby is. Another feature of the constructionist view, which clearly distinguishes it from the essentialist view, is that whereas the latter view considered gender as a separate category from other social categories such as family and cultural characteristics, age, and class, the former regards gender as twisted together with these categories. It is the interaction of gender with other social categories which explains its many meanings and continuous creation given that people constantly present themselves the way they want to be responded to in particular situations.

2.3 Theories of Language and Gender

There are different theories of language and gender and their division is different from one author to another. Lakoff (1975, p.5-6) distributes these theories into two: Deficit and Dominance. She refers to the position of women in society which is subservient to men who

have the dominant role in society. Cameron (1998: p.14-15) divides language and gender into three theories: Deficit, Dominance and Difference. She claims that all research in the surrounding area consists of three hypotheses. These hypotheses support different convictions concerning female's use of language and the reasons of differences between male's and female's way of expressing themselves.

In addition, Sadiqi (2003, p.2-4) classifies theories of language and gender according to two views: the essentialist view refers to biological sex and the constructionist view relates to constructed socially view because gender has been conceptualized as a fluid, not a static notion. The theories are: the Deficit theory, the Dominance theory, the Difference theory, the Reformist theory, the Radical theory, the Community of Practice theory, the Semiologist theory and the Postmodernist theory.

Coates (2004, p.5-6) believes that the theories of language and gender are of four types. They are: the Deficit theory, the Dominance theory, the Difference theory and the Dynamic or Social constructionist theory. It seems that the above works are similar in the first three theories, but different in the other theories.

Bassiouney (2009, p.129) claims that there are five theories concerning language and gender. They are: the Deficit theory, the Dominance theory, the Difference theory, the Reformist theory and the Community of Practice theory.

2.3.1 Deficit theory

Lakoff (1975, p.5-6) states that girls from an early age are taught how to use a separate 'woman's language', that is they are socialized to use language in a 'ladylike' way. She proposes that women's subordinate status in American society in the 1970s is reflected and constructed through a basically deficient variety of men's language.

Women's language is more tentative, hesitant, indirect, and a more powerless variety of men's. Her book in 1975 is considered as a new invention in the field of language and gender. Its great significance is that it is an outcome of second-wave feminist thinking, and also because of the Women's Liberation Movement that started in 1970 in the United States. Thus, She enhances the debates about the role of gender in the aspects of dominance and power, besides the language behavior of men and women. Females' language reflects their insignificance in society. As a result, females tend to use indirectness, empty adjectives such as 'I'm glad you are here', tag questions and hedges such as 'it is probably dinner time' (ibid, p.5). Actually, as stated by Lakoff, gender inequity in the use of women's language originated from their role in society. Therefore, this unjustness was the mirror in the way women were expected to speak (Litosseliti, 2006, p.12).

Cameron's (1998, p.14) idea of deficit theory is that, women's ways of speaking are, whether by nature or nurture, deficient as compared to men's. In its nurture variant, the concept of assertiveness training to women which is conceived as something women lack, and the lack is considered disadvantageous to them.

Sadiqi (2003, p.4) declares that the Deficit theory, as its name indicates, considered females' language as an essentially deficient version of males' language. This theory was first used by the Danish grammarian Jespersen (1922) in the field of modern linguistics in his book "Language". According to him, females' speech was a deviant form as compared to males' speech. Females used tedious, lady-like language. In addition, Jespersen points out that females use limited and less extensive vocabulary and more conservative than males. He pictures females' language by using greater use of euphemisms and

polite forms as well as the avoidance of swearing. Similarly, the deficit theory was used in the field of literature by De Beauvoir (1949) who portrays females as the second sex (ibid).

Furthermore, Coates (2007, p.65) points out that the deficit approach was a characteristic of the earliest work in the field of language and gender. WL is characterized by linguistic forms such as hedges, empty adjectives such as nice, charming, and divine. WL is described as weak and unassertive. In other words, it is described as deficient.

Bassiouney (2009, p.130) states that a woman is identified in terms of the man she is related to. So, it is something normal to ask a woman "what does your husband do? But, one rarely asks a man "what does your wife do? His reply might be "she is my wife." This refers to the role of women in society which is weakened by men.

2.3.2 Dominance theory

Lakoff (1975, p.10) states that the dominance theory of gender differences has focused on the distribution of power in society, and suggested that women's speech reflects their subordinate position. This has two distinct, parallel branches: language as social interaction, which considered how gender inequalities were constructed through routine interactions between men and women, and language as a system focusing on sexism within the language.

Sadiqi (2003, p.6) points out that linguistic differences between males and females are led to unfair power relations between the two genders. The dominance of male is based on the political and cultural dominance in society. The concept of power is an essential characteristic in language and gender relationship.

Similarly, Coates (2007, p.65) shows that this approach sees females as an oppressed group and considers differences between

males/females speech in terms of males' dominance and females' subordination.

According to Bassiouney (2009, p.131), a linguistic difference between male and female is established on power inequality between the two sexes. This theory concentrates on male dominance, so according to this theory, society's norms are being formed by males. A very early explanation of the dominance approach can be traced back to Jane Austen's Anne novel 'Persuasion' at the end of 18th century. "Men have had every advantage of us in telling their own story. Education has been theirs in so much higher a degree; the pen has been in their hands" (ibid).

Mesthrie et al. (2009, p.227) demonstrate that the work of Zimmerman and West focus on dominance position of males'/females' language. They relate local interactional behaviour to the greater degree of power more generally connected with males. Other researchers, such as Fishman (1983, cited in Mesthrie et al. 2009) and Maltz and Barker (1982, p.197) explain that in conversational analysis between the couples, females tend to use more conversational support than males and they also used minimal responses such as 'mhm, yeah, right' to get involvement and to indicate attention. On the other hand, minimal responses that are used by males indicated that they are listening.

In their impressive study of dominance, Freeman and McElhinny (1996, p.231-232) retain a tradition, negative evaluation of women's speech but ascribe females' linguistic deficiencies to their political and cultural subordination to males. That is, males' conversational dominance shows their political and cultural domination of females. Likewise, Spender (1980, cited in Sunderland, 2006, p.14,18), focuses on how in mixed-conversation,

males dominate the talk, interrupt their conversational partners and are more successful at having the topics. This leads to what is known as male dominance. Cameron (1998, p.14) also declares that power is the key variable in this theory which suggests that women's ways of speaking are less because of the result of their gender.

In the same way, Coates (2004, p.6), Litosseliti (2006, p.32-33,37) and Bell (2014, p.150-151) state that in this theory male language is treated as the norm, and any differences between females' and males' language are indicative of females being dominated in interaction, and the ways in which females and males interact, both reflect and keep alive male exploitative behaviour. In addition, this theory sees females as an oppressed group and shows males' and females' differences in terms of males' dominance and females' subordination. In a more specific way, researchers of this theory focused on different aspects of interaction including, hedges, interruptions, questions and topic initiation and topic control.

2.3.3 Difference theory

Difference theory has its roots in the studies of John Gumperz (1982), who examined differences in cross-cultural communication. While difference theory deals with cross-gender communication, the male and female genders are often presented as being two separate cultures, hence the relevance of Gumperz's studies(Gumperz, 1982, p.141). In her development of the difference theory, Deborah Tannen drew on the work of Daniel Maltz and Ruth Borker, in particular their 1982 paper, "A Cultural Approach to Male-Female Miscommunication", which itself drew on the work of Gumperz. The reason for the popularity of Tannen's book "You Just Don't Understand", and the resultant popularization of difference theory is generally attributed to the style of Tannen's work, in which she

adopts a neutral position on differences in genderlect by making no value judgments about the use of language by either gender.

Similarly, Cameron (1998, p.15) and Coates (2004, p.6) emphasize the idea that males and females belong to different subcultures, i.e. females' ways of speaking reflect the social and linguistic norms of their subcultures, whereas males' ways of speaking reflect the social and linguistic norms of their subcultures. This means that the difference between males and females is like the difference between speakers from two cultures.

Abbas (2010, p.505) states that difference theory is developed as a reaction against Lakoff's two theories: deficit and dominance. The features of the difference theory in touch with psychological differences and socialization differences in social power. For example, females tend to make connections, seek involvement and focus on interdependencies between people . On the other side, males seek detachment and independence. Thus, those who deal with this theory claim that males' conversational style is based on competitiveness while females' conversational style is based on cooperativeness.

According to Wardhaugh and Fuller (2015, p.325-326), difference theory is based on the idea of the psychologist Jonathan Grey in his book "Men are from Mars, Women are from Venus: The Classic Guide to Understanding the Opposite Sex" (1992) and the work of the linguist Deborah Tannen in her book "You Just don't Understand: Women and Men in Conversation" (1990). These two works were the basis of this theory. Their claim is that males and females speak differently, This means that males learn to talk like males and females learn to talk like females.

2.3.4 Reformist theory

Cameron (1992, p.120) maintains that this theory focuses on when words or phrases make one gender, typically women, subjugated or invisible compared to the other. The most popular examples are the pronoun 'he' or the word 'man'. Feminist language linguists argue that these words participate in making women invisible by having them being used to refer to men and also women.

Sadiqi (2003:11-12) argues that the reformist theory was a branch of difference theory. Its origin goes back to the debate of sexist language in general and to the difference theory in particular. This theory considers language as a symptom. It depends on finding the answers for two questions. The first question is: why is sexist language a problem? The answer to this question is that, reformist feminists forcefully denounced sexist language as a biased representation of the world. The second question is: Are there any procedures to approach this problem? An answer to this question is, these feminists disputed reforming language by freeing it from harmful sexist words and expressions, Therefore, they provide a set of neutral and harmful alternatives to sexist usages such as 'chairperson' instead of 'chairman', 'Ms.' Instead of 'Miss.' or 'Missus.', 'men and women' instead of 'men', 'humanity' instead of 'mankind'.

Moreover, this theory emphasized accuracy, neutrality, truth and justice in language in addition to both masculine and feminine words and expressions. Reformist feminists have succeeded in the concrete changes in speech and writing heard, so that, many traditions in formal speech as well as publications have been changed to fit these demands (ibid).

2.3.5 Radical theory

One of the radical theorists of this theory is Spender who publishes his work "Man Made Language" in 1980. Spender illustrates the spaces in the lexical paradigms of English by the absence of women's lexical items that expressed their experiences (Spender, 1980, cited in Sunderland, 2006, p.14).

Cameron (1992, p.129-130) declares that this theory stemmed from the Sapir-Whorfian Hypothesis and Orwell's views which considers humans view as their world through the language that they use and express. Therefore, the fact about the world is built based on the language that is created by men. Women are just the followers who merely imitate the language that are created by men. As a result, women had lack of experiences and perceptions because they had limited linguistic expression.(ibid)

2.3.6 Community of Practice theory

The Community of Practice theory is presented by Eckert and McConnell-Ginet (1992) in the field of language and gender. This theory drew its attention in the field of psychology, sociology, anthropology and women studies. It can be defined according to three features: mutual engagement, a common goal and sharing of routine such as gestures. This theory focused on local and practical assumption that affect the variability of gendered practices and identities. As a result, this theory challenged the differences between males and females. (Eckert and McConnell-Ginet, 1992, p.1-2)

2.3.7 Semiologist theory

Semiologist theory was largely based on two views of analysis: on Lacan's view of psychoanalysis (1950) and on Black and Coward's (1990) view of power and meaning. On one hand, Lacan's

view of psychoanalysis (1950), means that human behaviour is deeply formed by language at the level of unconscious. This theory is different from the above theories which considers language as something abstract. Lacan's view of psychoanalysis was interested in the research of Anglo-American literature of language and gender.

On the other hand, the second view of this theory was affected by Black and Coward's (1990) view of power and meaning. According to this view, gender was not the only dimension in society but there were other dimensions such as class and race. This theory was also important to feminist linguists to show how the inferiority of females to males was so deeply-rooted in individual personalities after females joined to independent economic and legal statuses (Sadiqi, 2003, p.13-14).

2.3.8 Postmodernist theory

Postmodern feminism's major departure from other branches of feminism is perhaps the argument that sex, or at least gender, is itself constructed through language, a view notably propounded in Judith Butler's 1990 book, "Gender Trouble". She draws on and critiques the work of Simone de Beauvoir, Michel Foucault, and Jacques Lacan, as well as on Luce Irigaray's argument that what we conventionally regard as 'feminine' is only a reflection of what is constructed as masculine. (Butler, 1990, p.8-9)

Butler criticises the distinction drawn by previous feminisms between (biological) sex and (socially constructed) gender. She asks why we assume that material things (such as the body) are not subject to processes of social construction themselves. Butler argues that this does not allow for a sufficient criticism of essentialism: though recognizing that gender is a social construct, feminists

assume it is always constructed in the same way. Her argument implies that women's subordination has no single cause or single solution; postmodern feminism is thus criticized for offering no clear path to action (ibid).

The Postmodernist theory is greatly affected by what is called postcolonial feminism. As stated by Harding (1992, cited in Mills 1994, p.156), postcolonial feminism was not a monolithic frame as women's oppression and activism took diverse forms, and as social divisions could have equal, but often cross-cutting patterns of gender oppression.

2.4 Gender vs. Sex

Cameron (1997, p.49) declares that the relationship between gender and sex is of two possible ways: firstly, gendered behaviour is built on pre-existing sex differences, Secondly, the relationship may be arbitrary, but it will always be gender differences in behaviour which then to symbolize sex.

Sunderland (2006, p.28-29) points out that the relationship between gender and sex is important. Gender can be seen as a sort of social correlate of sex. This means that biological males and biological females have certain culturally inspired features which lead to the same two biologically determined categories.

Moreover, Meyerhoff (2006: p.202) adds that gender is a social property, something acquired or constructed through the relationship with others and through an individual's support to certain cultural norms and proscriptions. As for sex, it is something which can be possessed and can be defined in terms of objective, that is scientific criteria which represent a number of 'x' chromosomes a person has.

According to Bonvillain (2008, cited in Chouchane, 2016, p.183) males and females are assigned to different social roles, values and communicative behavior that make gender differentiate between generations and societies.

Chouchane (2016, p.183) contends that gender and sex are used interchangeably to refer to male/female features, whereas linguistically, they are different. On one hand, gender is a social construct which involves genetic, psychological, social and cultural differences between males and females. It is also a technical linguistic term for sexism. On the other hand, sex is a biological angle or a biological categorization. It is primarily relied on productive potential. It also refers to the biological differences between male and female sexes.

Likewise, some theorists of language and gender distinguish between gender and sex (Milroy and Mathew 2003, Litosseliti 2006, Wardhaugh 2006, McConnell-Ginet 2011 and Van Herk 2012). They state that gender is a cultural or social construct. That is to say, it is a socio-cultural practices, conventions and ideologies gathering around the biological classification. It is also part of the way in which societies are ordered. Sex on the other hand, is a biological attribute of individuals' maleness or femaleness. It is also replaced by biological bodily classification of living beings as male/female.

However, Albirini (2016, p.188-189) points out that gender is widely used as a social variable in relation to language changes. This means that in the vast majority of variation studies, the distinction between gender and sex fade away. Gender is used just as a euphemism for sex.

2.5 Cooperative Speech Style vs. Competitive Speech Style

Tannen (1992, p.73) declares that females tend to use cooperative or collaborative speech style for the purpose of relationship with others,

whereas males tend to use competitive speech style in order to show dominance, to defend themselves from others, to save independence and to avoid failure.

2.5.1 Cooperative Speech Style

Tannen (1990:73) shows that females' language style is based on the relationship through language. That is, females are cooperative and given to affiliation, whereas males are competitive and prone to conflict.

Coates (2004, p.126-127) states that people in a cooperative speech style support each other, work together to create something good and their speech focuses on solidarity. By using this speech style, people make sure that they are working with each other and this enhances the features of friendship and intimacy.

Moreover, one of the strategies of collaborative style is the use of minimal responses. The use of utterances like 'yeah, mhm, that's right', although this style occurs in all forms of talk, it occurs more in collaborative speech style because it is constructed by all speakers at all times. Speakers are obliged to signal their continued presence. Therefore, minimal responses signal that speakers are present and involved.

Coates (2004, p.126-132) agrees with Tannen (1990) in that females tend to be cooperative rather than competitive. There are some linguistic characteristics of this speech style. One of them is topic and topic development which means that talk is central to females' friendships and they choose to talk about people and feelings.

Another linguistic characteristic is minimal responses which mean that females use this feature to show their active listenership

and support each other. For example, in the following conversation, two females are talking about a good teacher:

Tina: she provided the appropriate sayings for

Lyn:

Tina: particular items and and so on

Lyn:

Tina: she didn't actually TEACH them but

Lyn:

Tina: she just provided a model

Lyn: provided a model

Tina: you know you- you must refer to this

Lyn: yeah mhm mhm

Tina: and this and she actually produced a book

Lyn: mhm mhm

Tina: that set out some of these ideas at the very

Lyn: mhm

Tina: simplest level

Lyn: yeah

(Coates, 2004, p.128)

In this conversation, it can be noticed that Lyn produces a lot of minimal responses 'mhm and yeah' to signal her attention to what Tina is saying.

One more characteristic is hedges. Hedges are used to respect the face of all participants, to talk about sensitive topics and to support the participation of others. For example, 'I mean , sort of, just, you know and probably.'

Turn-talking is another characteristic which is used by females cooperatively. This cooperative mode of organizing talk was first identified by Carole Edelsky in 1993 as collaborative floor. Coates

uses a conversational talk entitled 'jam session' because like musicians playing jazz, females often get together for the unplanned and improvisatory performance of talk, usually for their own enjoyment. There are two characteristics of a conversational jam session. They are: that speakers co-construct utterances and that speakers talk at the same time (ibid: 131-132).

However, Gardiner (2000, cited in Kocić, Stamenković and Tasić, 2014, p.54-55) asserts that females tend to use cooperative style to show support. This means that cooperative speech style refers to powerless of language. Females tend to use strategies such as minimal responses, tag questions, hedges and polite forms.

Moreover, some linguists refer to this style as rapport speech style. Tannen (2005, p.37) states that rapport style is a feature of females' language. Females tend to insert words of encouragement to see how they are cooperated. Furthermore, Van Herk (2012, p.89) points out that the females use rapport style in order to build and maintain relationships.

2.5.2 Competitive Speech Style

Tannen (1990, p.73) affirms that competitive style associates with males. This is because competition is an important aspect of dominance. One of the most important strategies of this speech style is interruptions. Interruptions occur when one speaker attempts to take the floor by making his or her own remarks a higher rank over the main speaker's speech. This means that speakers often compete to gain control and dominance in conversation.

In addition, Coates (2004, p.133-137) shows that males tend to be competitive rather than cooperative. There are some characteristics of this style. One of them is topic choice. This feature means that males prefer to talk about impersonal topics such as

current affairs, modern technology, cars or sports. Verbal sparring is another feature of competitive style. It takes the form of an exchange of rapid-fire turns. As we can observe this in the following example:

Ray: crate!

Sam: case!

Ray: what?

Sam: they come in cases Ray not crates

Ray: oh same thing if you must be picky over every one thing .

Sam: just shut your fucking head Ray!

Ray: don't tell me to fuck of fuck

Sam: I'll come over and shut you-

(Coates, 2004, p.135)

In this example Ray disagrees with Sam and Sam disagrees with Ray on the matter whether apples are kept in crates or cases. So this can refer to a sparring not a quarrel.

Another feature of this style is turn-taking. In this feature, males like a one-at-a-time model, unlike females who prefer the jam session model.

Gardiner (2000, cited in Kocić, Stamenković and Tasić, 2014, p. 54-55) claims that males tend to use competitive styles such as interruptions, showing disagreement and avoid pursuing topics admitted by other speakers. Competitive style refers to powerlessness of language, which is used by males. Males tend to use strategies such as swearing and imperatives.

However, some linguists refer to this speech style as report style. Tannen (2005, p.36-37) points out that report style is a feature of males. Males take separate turns to speak. They rely on competitive

environment. As for Van Herk (2012, p.89), males use report style to communicate factual information.

2.6 Male/ Female Language

Trudgill (1972) maintains that it is a related explanation for the tendency of females to use more standard forms. Kramer (1974, cited in Thorne and Henley, 1975, p.24-25) describes females' speech as weaker and less effective than males' speech. They also agree with many sociolinguists in that females' speech contains patterns of weakness and uncertainty, whereas males' speech are considered as strong and superior. Thorne and Henley (1975, p.17-18) point out that females' speech is more polite, correct and proper than the speech of males. They use the more standard, prestige linguistic forms which are more prevalent in higher social classes and in formal situations seem to oppose their position of subordination.

Littosseliti (2006, p.13) alleges that females tend to use more standard forms than males and they are more status-conscious and they are well-spokenness in adapting to the types of social behaviour most expected of them.

Trudgill (1974 and Jespersen 1990, cited in Littosseliti,2006, p.27-29) affirm that females' language which is described as deficit model can be seen as an inferior version of males' language. Females' speech can be found in their use of hyperbole, incoherent sentences, inferior command of syntax, less extensive vocabulary and non-innovative approach to language. The most significant work on deficit model is written by Robin Lakoff who describes females' language as lacking, weak, trivial and hesitant when compared to males' language. Lakoff (1975) highlights issues of tag questions as a way of seeking approval through politeness. Rising intonation can be seen as diminishing females' contributions and disadvantaging their power positions in more serious

contexts. Lakoff also asserts that girls are from birth taught or socialized to speak and behave like little ladies which results in more polite speech. Weatherall (2002, p.54-55), Eckert and McConnell-Ginet (2003, p.158-160) and Schilling (2011, p.221-222) assert the mentioned information given above concerning the difference between male/female language.

Comparatively, Sunderland (2006, p.118) states that in females' conversation the structures and strategies show an interaction and the negotiations express a relationship in the form of support and closeness. Females orient themselves to the person they are talking to and expect such orientation on return. There are a number of characteristics of speech strategies which is related to females' talk. Firstly, females tend to use personal and inclusive pronouns such as 'you and we'. Secondly, females give off and look for signs of engagement such as nods and minimal response. Thirdly, females give more extended signs of interest and attention. For example, interjecting comments or questions during a speaker's discourse. Fourthly, females acknowledge and respond to what has been said by others. Fifthly, females attempt to link their utterance to one preceding it by building on the previous utterance or talking about something equal or related to it.

Correspondingly, males' speech is different from that of females'. This means that there are salient cultural variations between subcultures in whether males consider certain ways of speech suitable for dealing with females (ibid:119)

Moreover, in mixed-conversation, males differ from females. For example, in questions, females see questions as part of conversational maintenance. On the other hand, males seem to view them as requests for information. In the matter of starting an utterance and linking it to the preceding utterance, females' rules seem to depend on explicit acknowledgement of what has been said and making a connection of it,

whereas males do not have such a rule and they call for ignoring the preceding comments. In verbal aggressiveness, females seem to interpret overt aggressiveness as personally directed, negative and disruptive. Males tend to view it as one conventional organizing structure for conversational flow (ibid).

Furthermore, Mesthrie et al. (2009, p.214-215) announce that males have many expressions odd to them, which the females have words and phrases which males never use or they would be laughed to scorn. This happens in their conversations. It often seems as if females had another language than the males. In some languages around the world, we can notice the difference between male/female language grammatically and sociolinguistically. That is, females tend to be polite, soft-spoken, non-assertive and empathetic.

Equally important, Holmes (2013, p.301-303) points out that social dialect research focuses on differences between males' and females' speech in different disciplines: phonetics, morphology, with some attention to syntax. Lakoff (1975) shifted the focus of research on gender differences to syntax, semantics and style. She suggested that females' subordinate social status in US, Society is indicated by the language women use as well as in the language used about them. She designated a number of linguistic features which she characterized as uncertainty and lack of confidence such as:

- Lexical hedges or fillers: you know, sort of well , you see
- Tag questions: she's very nice, isn't it?
- Rising intonation on declarative: it's really good
- Empty adjectives: divine, cute, charming
- Intensifiers: just, so, I like him so much .
- Hypercorrect grammar: consistent use of standard verb forms
- Superpolite forms: indirect requests, euphemisms

Aikhenvald (2016, p.152-153) concludes that in any society, the manner females choose to speak may associate with their roles and position. This means, as if we have seen in many sources that females' way of talking is more deferential, whereas males' speech is a matter of fact. Females are more sensitive than males to what they are saying and adapting their speech accordingly .

There are certain reasons which show the difference between males and females. Firstly, females are vulnerable to males in a society where females are likely to be beaten if there is any threat to their reputation and females are vulnerable to females as possible sources of damage to their reputation. Secondly, females may have to behave in a polite way to other females in a household because they, in a tradition form, move to live with their husbands. Thirdly, females speak more cautiously than males, for example talking to unrelated males are considered as highly face-threatening.

2.6.1 Concepts of Male/Female Language

This section deals with different concepts of language and gender that is in accordance with males and females , such as power and solidarity, politeness, swearing prestige and gossip.

2.6.1.1 Power and Solidarity

Tannen (1993, p.166-167) declares that the dynamics of power and solidarity has been considered as the basis of sociolinguistic theory. Brown and Gilman's (1960, cited in Tannen, 1993) construct their framework on the basis of the analysis of the use of pronouns in European languages. These languages have two forms of the second person pronoun such as the French ' tu' and 'vous'. In English, it is to be found in first name and title last name (ibid). Power is linked to non-reciprocal use of pronouns, for example, one speaker addresses the other by first name but is addressed by

tittle-last name such as doctor-patient, teacher-student and secretary-boss. Solidarity, on the other hand is connected with reciprocal pronoun use or symmetrical forms, i.e. power controls asymmetrical relationships where one is subordinate to another, where one is superior and the other is inferior; solidarity determines symmetrical relationships established by social equality and similarity (Tannen, 1998, p.262-263).

Mills (2002, p.73-74) points out that the gender difference has been an essential to the model of power relations. There is a correlation between males and power and females and powerlessness. In dealing with interaction, it can be seen in a position of power relations within the group and within society as a whole. Similarly, interactional power is used to differentiate it from the roles which may or may not be described for us by our relation to institutions and by our class position. Power and masculinity are correlated; this means that interactional power can only be accomplished by using males' strategies in speech.(ibid)

In the same way, Holmes and Stubbe (2003, p.3) adds that the concept of power can be defined from the sociological point of view as a relative concept which consists of both the ability to control others and the ability to do one's goals. This means that one person or group has the ability to focus their evaluations and plans over others. Language is obviously an essential means of performing power and in a parallel way a very important component in the construction of social reality.

Coulmas (2005, p.101) indicates that "a power differential between speaker and addressee is one of the many facets and functions of politeness". In many societies, females are generally expected to choose more polite strategies than males. This feature

is used with males over females which has often linked to their inferior position in society.

Equally, Bassiouney (2009, p.138) proclaims that power and solidarity are considered as two concepts of politeness. Power refers to the relationship between at least two speakers, and it is non-reciprocal in the sense that both cannot have power in the same way of behavior. This means that power refers to a hierarchy rank between individuals, whereas solidarity refers to the social distance or lack of distance between individuals. Politeness is associated with power and solidarity. There are negative politeness and positive politeness. On one hand, negative politeness is associated with power which aims at maintaining the addressee's freedom of action and space. It refers to the distance between the speaker and the addressee. Positive politeness, on the other hand, is associated with solidarity which highlights the similarities between speakers.

2.6.1.2 Politeness

Lakoff (1975, p.69) asserts that politeness theory is a form of polite behavior that has been evolved in societies in order to diminish degrees of personal interaction. Brown and Levinson (1987, p.15-16,30-31) contend that there are four sociological factors to decide on the level of politeness a speaker uses to an addressee:

- a.**Relative power of hearer over speaker
- b.** The social distance between speaker and hearer
- c.**The ranking imposition involved during the Face-Threatening Act, and
- d.** The higher variable which affects choice of politeness.

They claim that females operate more positive politeness strategies to a higher degree than males. This theory is connected

with Labov (1966) model that females have more prestigious dialect than males. They also elaborate that the model of politeness has the effect on the analytical and theoretical work in the field of gender. They claim that face is something that is emotionally invested which can be maintained, lost or enhanced and have to be presented in interaction. They divide politeness into two broad types: positive politeness and negative politeness. Positive politeness focuses on the face of the addressee by indicating that, speaker's(S) wants and hearer's(H) want, for example, by treating him/her as a member of an in-group, a friend and as a person whose wants and personality features are known. It also concentrates on showing closeness and affiliation such as compliments. Conversely, negative politeness is based on avoiding and assurances that the speaker will not indulge with the addressee's freedom of action. It is also concerned with distance and formality such as hedges and deference.

In similar way, Eckert and McConnell-Ginet (2003, p.134) explain that politeness theory depends on Goffman's (1967) ideas about face which is considered as an essential work in the relationship between language and gender.

Many linguists define this theory. One of them is Elen (2001, p.i) who points out that politeness is one of the most common parts of pragmatics and it is also studied in interactional communication by specialized scholars. According to Schauer (2009, p.10), politeness depends on the assumption that interlocutors are conscious of their rights and obligations which affect their communication with one another.

Furthermore, Coates (2004, p.105) declares that politeness is part of folklinguistics and many linguists have assured that females are more polite than males. As mentioned in the above definitions, politeness mostly depends on the concept of face. Face is used to show consideration for people's feelings and this relies on two important human needs. Firstly, the need not to be imposed on and secondly, the need to be liked and admired. One of the most influential hypothesis of politeness is used by Brown's (1998, cited in Coates, 2004) study of the language of women and men in Mayan community in Mexico. Brown claims that women use more weakening particles when speaking to men. In other words, women pay a lot of attention to men's negative face wants. According to her hypothesis, the level of appropriate politeness to a given interaction will depend on the social relationship of the participants. This means that women treat men as socially superior and as socially distant and are involved in a more face-threatening acts.

In addition, Kiesling (2007, p.666) agrees with most prominent figures of this theory, e.g. Brown and Levinson (1987). This theory mostly depends on face needs and this face has two categories: positive face and negative face. Positive face is the need to be accepted by others, whereas negative face is the need to be free from imposition and to do what one wants. Under this theory, males tend to be less polite, i.e. using more direct strategies without paying attention to females. In general, the fewest politeness strategies are seen in conversations among males, whereas the most politeness are seen among females.

Consequently, Hameed (2010, p.41-46) points out that behind showing politeness to someone, there is an aim to be accomplished. In order to achieve that aim, there is a need to use politeness. There are four basic concepts of politeness: firstly, face and face wants. This concept is used by Goffman (1967) about face as self-image that participant wants to assure during the course of interaction. Secondly, social knowledge, this depends on Grice's cooperative principle that underlies the process of communication and its relationship with politeness maxims. Thirdly, culture, since each society has its own culture or has a specific cultural dimension of language use and in each culture , we can observe different view of values that influence the criteria of politeness. Finally, gender, this concept refers to the linguistic sex variations which refers to the social differences.

There are some factors behind the differences between men and women.(Hameed, 2010)

- a.** Social pressure: there are certain social pressures on the part of participants to obtain prestige or to appear correct and these pressures are noticed in women's talk.
- b.** Power talking: this factor can be observed in males' speech . Males do not only speak more but they also interrupt females more.
- c.** Conversative purpose: this factor is more applicable to females' speech. Females are less aggressive, less innovative and more conversative.
- d.** Level of education: it is one of the most important factors which is associated with women's talk. Women's talk is usually connected with home and domestic activities.

Whereas men's talk is associated with the outside world and the economic activities. (ibid:45-46)

On the whole, Al-Azzawi (2011, p.111-113) concludes that politeness refers to the expression of respect towards the persons we are talking to and avoid threatening them. It is considered as a figure of man's civilization. People have to respect another individual's positive face and look after another person's negative face socially. Politeness can be described in different ways but one of the most influential is compliments. Compliments are used in order to start a conversation, facilitate the interaction and encourage an emotional exchange. Compliments are used with positive politeness devices which convey solidarity and friendliness between the speaker and the addressee.

2.6.1.3 Swearing

Lakoff (1975, p.55) explains that males use swear words as stranger expletives, whereas females tend to be weaker expletives, i.e. they do not use off-color or indelicate expressions and they are the experts of euphemism .

Moreover, Hughes (1991, p.3) affirms that "swearing draws upon such powerful and incongruous resonators as religion, sex, madness, excretion and nationality encompassing an extraordinary variety of attitudes". This term is used to refer to different aspects of offensive speech like name calling, insulting, profanity, slang, obscenity, slurs, vulgarity and epithets.

In the same way, McEnery (2006, p.2-3) asserts that bad language is considered as the top word for swearing and this term is now commonly used in a wide range of the world. In the current times , many people use swearing frequently and publicly in

common places, for example, pubs, shops, when they are watching football games or using transport.

Correspondingly, Edwards (2009, p.142-143) demonstrates that females' speech is more polite and more correct than that of males'. That is, females are less prone to profane and obscene language. A greater linguistic insecurity among females is seen as unimportant, a lack of confidence that may rest upon more status-consciousness, combined with a traditional lack of social, occupational and other signs of place that are connected with males.

Stapleton (2010, p.22-23) points out that one of the main concern of researchers is the language used by males and females. One concept that is in relation with language and gender is swearing. Swearing is a linguistic activity which refers to the use of taboo words (ibid). Jay (2009, p.154) shows that taboo words involve sexual references such as blow job, cunt or refer to profanity like ' god damn, Jesus Christ, disgusting objects', for instance ' shit, crap and douche bag' . Fägersten (2012, p.3) states that swearing is used to refer to bad words, curse words and dirty words.

2.6.1.4 Prestige

Trudgill (1972, p.180-182) indicates that women tended to be much more conservative in the use of language. He did a study in Norwich (England) on the phonological and sociological variables. He found out that females are more status-conscious than that of males. Actually, he declared that females had a clear tendency to over report their use of prestige forms, whereas males were inclined to underreport theirs. He concluded depending on the data-collected and the coming analysis, that females had a tendency to

respond to standard-prestige norms on one hand. On the other hand, males were responsible for vernacular prestige forms. This means that women's language was connected with refinement, adherence and sophistication to the standard language. This could be the result of their powerless position in life, whereas men's language was associated with roughness and toughness which were held to be a masculine attributes.

Furthermore, Eckert (1989, p.247-249) elaborates that women's speech is more conservative than men's. According to Labov's works in New York city (1966), Philadelphia (1984) and Panama (1973) and Trudgill's work in Norwich (1972), the use of prestige forms, have emphasized a greater orientation to community prestige norms as the essential driving force in women's language, in contrast to men's.

2.6.1.5 Gossip

Baumeister, Zhang and Vohs (2004, p.115-116) affirm that gossip can be defined as a means of acquiring information regarding other persons for the purpose of strengthening their social connections and also composing of unintended or unplanned violence. Gossip tends to depict as idle talk, which implies that people engage in it for no particular reason or just to fill their time. The view of gossip as essentially a form of indirect aggression suggests that gossip is done out of malicious intent to blacken the reputation of the target (and no doubt the negative connotation of gossip is partly attributable to the presumption of such malicious motives).

In the same way, Coates (2004, p.103-104) states that gossip is mostly used by women. This term has an insulting meaning such as

idle talk and tittle-tattle. Deborah Jones in 1980 has published a paper entitled "Gossip". In this paper, she explains that gossip has a positive sense. This means that the way women talk refers to intimate in style, personal and domestic in topic. Conversely, men's talk can be seen as real and serious talk.

Moreover, Dunbar (2004, p.67) describes gossip as an aiding social bond or gathering information among groups. It is groundless rumours and easy unconstrained talk or writing particularly, about persons or social incidents. VanCleave (2007, p.124) mentions certain reasons of gossip such as, to feel superior, for attention, for control, to feel included, for jealousy or the need to revenge and for boredom.

Similarly, Yu (2010, p.1) declares that when women gossip, their concentration is on personal experiences, relations, problems and feelings.

Furthermore, Holmes (2013, p.316-317) indicates that gossip can be defined as idle talk and can be related to women's interaction particularly, as stated above, women's gossip concentrates on personal relationships and experiences, personal problems and feelings. In gossip's conversation, females tend to be sympathetic response to any experience recounted, focusing entirely on the affective message. i.e. the speaker's relationships and feelings.

As a matter of fact, women's gossip can be distinguished through a number of linguistic features of women's language such as facilitative of tags, encouraging others to comment and contribute. Women also complete the utterances of each other and equip with supportive feedback. It can be observed from the

following example, how women gossip at a bakery with cooperative and positive nature of their talk:

Jill: perhaps next time I see Brian I'll pump him for information. Brian tells me all.

Fran: the gossip

Jill: I know it's about 6 years old but

Fran: [laugh] it doesn't matter.

Jill: it doesn't matter at all.

Fran: True, true, it's the thought that counts.

Like the females' gossip, males also gossip, but the topics males discuss are related to things and activities, unlike that of females' topics which are focused on personal experience and feelings. This means that males focus on information and facts, whereas females tend to focus on reactions and feelings.

In their study, Mashwani and Tareen (2017, p.74) assert that gossip refers to both males and females and different topics which are related to other people. Nevo, Nevo and Zehavi (1993, cited in Mashwani and Tareen, 2017) categorize gossip into three features: appearance, achievement and social information. The first feature of gossip is the appearance. According to Watson (2012, p.1), this feature is related to physical appearance which is a dominant topic found in women's gossip. The second feature is the achievement of other people. This feature is supported by the claim of Nevo, Nevo and Zehavi(1993) that "men do gossip more than women in a context where gossip is related to people's sports achievements. The third feature which is social information is identified by social activity. This feature needs two or more other people to discuss other individuals.

2.7 Male/Female Differences

2.7.1 Interruption

Zimmerman and West (1975) were the first in using interruption. They use Sacks et al.'s model of turn-taking. They recorded thirty-one conversations consisting of two participants in different places on the campus of the university of California. Twenty conversations occurred between the same sex: ten men and ten women. Whereas eleven conversations took place between cross-sex conversations: one man and one woman. They concentrated on irregularities in the transcribed conversations. This means that conversations did not smoothly follow the turn-taking which was predicted by the model.

In comparative manner, Tannen (1993, p.175-176) elaborates that interruption can be seen as a sign of dominance which can be seen as widespread as assumption in research as in conventional wisdom. She indicates that sometimes overlap is an interruption. Tannen's analysis is that some speakers consider talking with others as a kind of enthusiastic participation in the conversation. Other linguists suppose that only one voice should be heard at a time, so any overlap is an interruption, i.e. grabbing the floor. In order to differentiate whether an overlap is an interruption, one has to pay attention to the context. That is, overlapping occurs in casual conversation among friends, whereas, an interruption is more likely to occur between speakers whose styles differ with regard to pausing and overlapping.

Stenström (1994, p.73) points out that interruption is a bad intention to break the role of the current speaker's speech and to wrest the floor. She acknowledges that there are three reasons for interruption in conversation. Firstly, interlocutor B is under the impression that interlocutor A has nothing to say. Secondly,

interlocutor B feels that he/she is well-informed and interlocutor A doesn't have anything to expand on the topic. Thirdly, interlocutor B wants to speak at a particular point in progressing talk before it is too late. In all these three reasons, interruption leads to competitive talks and tends to break the symmetry of the turn-taking. Similarly, Freeman and McElhinny (1996, p.233) assert that interruption is not an easy strategy as thought. Zimmerman and West (1983) dispute that interruption can be a device for exercising power and controlling conversation.

Coates (2004, p.113-114) states that interruption can be defined as the violation of turn-taking rules of conversation. She asserts that the second speaker begins to speak while the first speaker is still speaking, at the time when the first speaking could not finish his/her turn. She refers to interruption as grabbing the floor. This term breaks the equality of the conversational model because the interrupter precludes the speaker from finishing his/her turn and together grab a turn for himself/herself.

Moreover, Julè (2004, p.34-35) declares that male speakers interrupt female speakers more than they interrupt other male speakers. That is, men have the right to speak in mixed-sex conversations more than women. Holmes (2013, p.312) announces that women are obviously socialized from early childhood to be interrupted. As a result, they commonly concede the floor with little or no protest, as in the following example:

Woman: How's your paper coming?

Man: Alright I guess. I haven't done much in the past two weeks.

Woman: Yeah. Know how that can

Man: Hey ya' got an extra cigarette?

Woman: Oh uh sure (hands him the pack)

Like my pa- []
Man: How 'bout a match?
Woman: 'Ere ya go uh like my pa- []
Man: Thanks []
Woman: Sure: I was gonna tell you [my-]
Man: Hey I'd really like I gotta run- see ya
Woman: Yeah.

(ibid:313)

2.7.2 Hedges

Brown (1980, p.196) shows that despite the fact that both males and females use hedges, only females use them to reveal personal feelings and uncertainty. Males use hedges to show their uncertainty, too. She asserts that women speak formally and behave in a polite way. This relates to their position in society, where the level of politeness is from inferior to superior. Preisler (1986, p.179-181) carried out a research about the use of hedges. He recorded groups of four people single-sex and mixed sex on different subjects such as violence on TV. or punishment for children. His sample composed of men and women from two age groups (20-25 and 45-50) and from three professional groups. All the samples have taken place in Lancaster (north England). He indicated in his analysis that females use more hedges than males.

In the same way, Holmes (1986, cited in Freeman and McElhinney, 1996, p.233) questioned the use 'you know' to decide whether it is used more by women as claimed by Lakoff to express the uncertainty of the speaker. Holmes identified at least three ways of 'you know' that can be used in different manners to show certainty.

Eckert and McConnell-Ginet (2003, p.158) point out that in 1975 Lakoff, in her book mentioned earlier, investigates the conversation used by American women in every day. She indicates that females use their own style and opinions through hedging. She focuses on the fact that women are expected to behave and to speak like a lady from an early age and to be conservative, polite and refined more than men.

Coates (2004, 88) defines hedges as "linguistic forms such as 'I think, I'm sure, you know, sort of and perhaps', which express the speaker's certainty or uncertainty about the proposition under discussion". 'Like' is also used by younger speakers all over the English speaking world as a class of hedges to reduce the force of utterances.

Additionally, Matthews (2007, p.173) declares that " hedge is a linguistic device by which a speaker avoids being compromised by a statement that turns out to be wrong, a request that is not acceptable". This means that instead of saying 'carry it into the kitchen', one might use an interrogative as a hedge and say 'could you perhaps carry it into the kitchen?'

Pishwa (2014, p.173) adds that hedges were first used by George Lakoff in 1972 which deals with category memberships, avoids their procedural and interactive functions. Hedges' categories are: I think, I guess, well, you know, sort of, kind of, you see, may be, like and perhaps.

2.7.3 Silence

Komarovsky (1962: 13,162,353) claims that silence refers to both male and female that is dominant and subordinator. For example, many of the wives who have a discussion with what they said, they talk more than their husbands. One woman said 'He's

tongue-tied'. Another one said 'My husband has a great habit of not talking'. A third one said 'He doesn't say much but he means what he says and the children mind him'.

Zimmerman and West (1975, p.226-227) declare that silence in mixed-sex conversation differs from that of single-sex conversation. Silence in mixed-sex conversation lasted for 3.21 seconds longer than the average silence in single-sex conversation which lasted 1.35 seconds. They show in their data the effect of interruption on a speaker. For example:

1. Female: How's your paper coming? =
2. Male: = alright I guess (≠)
3. Male: I haven't done much in the past two weeks.
4. (1.8)
5. Female: Yeah. Know how that can
6. Male: hey ya' got an extra cigarette?
7. (≠)
8. Female: Oh uh sure ((hands him the pack)) like my
9. Female: Pa [
10. Male: how 'bout a match?
11. (1.2)
12. Female: ere ya go uh like my pa- [
13. Male: thanks
14. (1.8)
15. Female: sure (≠) I was gonna tell you my [
16. Male: hey I'd really
17. Male: like to talk but I gotta run (≠) see ya
18. (3.2)
19. Female: Yeah.

(ibid:227)

As stated by Coates (2004, p.122), figures in brackets indicate seconds and tenths of seconds between turns; (\neq) indicates a silence of one second or less. The pauses between turns are very unlike the pattern found in a smoothly running conversation.

Tannen (1985, p.97) states that "silence is the extreme manifestation of indirectness. Silence can be a matter of saying nothing and meaning something". Silence has two important advantages: rapport and defensiveness. Rapport refers to the person who can understand another speaker without saying a word, but this refers to the shared experience, perspective and intimacy. The second advantage is Defensiveness which refers to the omitting of saying anything negative, not challenging divisive information or to refuse having meant what may not be acquired well. In addition, when talking about silence in relation to interaction, it has two aims connecting with human communication. The first aim is to be connected to other people which refers to the advantage of rapport. The second aim is to be independent which is connected with the advantage of defensiveness.

Furthermore, Tannen (1994, p.234) contends that silence is not always a feature of women which refers to subordination, but rather an evidence of powerlessness. It also refers to the higher-ranking person. For example, an interrogation in which the interrogator does little of the talking but has much of the power.

Comparatively, Eckert and McConnell-Ginet (2003, p.119) indicate that silence is a feature of women. In social situations, silence refers to "awkward, ominous, stunned, strained, awed, reverent and respectful silences". For example, if Mary makes a conversation with Ellen, and Ellen keeps silent. This may refer to knowledge, background or the topic being discussed. If Mary talks

with Ellen and says 'I believe that gender is socially constructed' and Ellen keeps silent, how could we interpret her silence? It may mean that her statement is very outrageous or it may mean that her statement is so clear. It could mean that Ellen is unfamiliar with the topic or it could mean that she is so stroked by Mary's utterance that she is leaving an awed silence so Ellen is speechless.

Coates (2004, p.122) shows that silence can be defined as the outcome of violation of turn-taking conversation. Speakers have a tendency to fall silent after interruptions. Silence is a sign of malfunction in conversation. Julè (2004, p.35) adds that silence is the absence of speech therefore it is difficult to recognize in transcription work. Edwards (2009: 138) on the other hand, points out that silence is an affiliative device, in other words, a feminine one that permits another person an entrance into the conversation.

2.7.4 Tag questions

Lakoff (1975, p.16) indicates that tag questions are used by females as a result that they are hesitant in making direct assertions. This means that tag questions refer to social functions. Furthermore, Bonvillain (2003, p.192) elaborates that "tag questions are sentences in which a speaker makes a declarative statement and adds on a 'tag' in the form of a question about the assertion". For example, 'John visited his friends, didn't he? And 'it's hot outside, isn't it? There are two types of tag questions. The first type is 'Modal tags'. This type is used to ask for information from the addressee or the addressee confirm a statement about which the speaker is unsure. Holmes (1984, cited in Bonvillain, 2003) names these tags as speaker-oriented because their function is supplement to the speaker's knowledge. For example, 'He's going around noon, isn't he?

The second type is affective tags. These are addressee-oriented which indicate the speaker's interest. There are two categories of affective: softeners and facilitative. As for softeners tags, they are used to decrease the force of command or criticism. For example, 'Open the oven door for me, could you?' Concerning facilitative tags, they refer to the speaker's desire to involve the addressee in continuing conversation. For example, 'The hen's Brown, isn't it?'

Holmes (1984) found out an essential difference between Males' and females' speech as a functional role of tags. On one hand, males frequently use tags for speaker-oriented goals, to get information for themselves. On the other hand, females frequently use tags for addressee-oriented goals especially as strategies to participate addressees in talk.

In the same way, Siegler and Siegler (1976, cited in Coates, 2004, p.90) made a study about the use of tag questions. They supported Lakoff's theory that sentences with tag questions were most often ascribed to women, whereas strong assertions were most often attributed to men. Other studies have shown to be true that there is a connection between female linguistic uses such as the ones written by O'Barr and Atkins 1980 and Jones 1980. Moreover, Payne (2011, p.377) declares that tag questions or question tags can be generally defined as interrogative segments joined to an independent declarative clause, requesting confirmation or disconfirmation. These language strategies are used to achieve certain communicative purposes, especially in the field of pragmatic effectiveness. For example, 'You are going to drink that orange juice, aren't you?'

Mooney and Evans (2015, p.117) point out that " a tag-question turns a declarative sentences into a question by tagging or adding

something onto the end." They supported Lakoff's theory that tag question can be considered as part of women's language usage. Lakoff asserts that a tag question used by women is interpreted as expressing uncertainty and lack of confidence. Mooney and Evans agree with Bonvillain (2003) and Coates (2004) who state that there are two functions or types of tag questions. They are modal tags and affective tags.

2.7.5 Verbosity and Volubility

Swacker (1975, p.78) maintains that the talkativeness of men when she heard views by wives who conveyed their frustration when their husbands told interesting stories about their day at work to friends, after their arrival home that 'nothing much had happened today.' It appears from this that men in fact talk more than women, but do so to friends, rather than their partners. Similarly, Tannen (1990, p.113-114) states that it is a debatable matter, who talk much more males or females. She investigated conversations between couples of wife and husband. The wife never stops talking and the husband returns home from work and rarely utters a word about his day to his wife.

Edwards (2009, p.138) points out that there is copious evidence that males talk more than females. For example, Leaper and Ayres (2007) have conducted in their meta-analysis on gender variations that there is a subtle differences between women's speech and men's. Women's speech is more affiliative, whereas men's speech is more assertive. This can be restrained or decreased by specific setting variables such as the gender of conversational participants, status and age and topics being discussed.

However, Jespersen (1922, p.250) asserts that volubility is one characteristics of women which refers to the person who talks a lot

but making no sense. The volubility of women has been the subject of innumerable jokes, 'A women's function plainly is – to talk'. Tannen (1993, p.177-178) affirms that the variation in the women's volubility can be explained through the differences of familiarity with conversation topic, the direction of conversation and solidarity. Coates (2004, p.24) announces that volubility was associated with power and dominance.

2.7.6 Assertiveness

Lakoff (1975, p.58) points out that males communicate in an assertive way because they engage the dominant position in the social hierarchy, whereas females communicate in a more tentative and polite manner because they posit the subordinate position in the social scale.

Schütz (2009, p.48) states that assertiveness consists of open expression of thoughts and feelings, expressions uninfluenced by emotion, flexible reactions based on consideration for others and the situation and independent judgment of behavior. Assertive behavior is related to healthy self-esteem and is the basis for building stable relationship. It is neither aggressive nor insecure. This means that an assertive person sees interaction partners as equals and feels neither superior nor inferior, more women face problems with assertive behavior. Assertive behavior is more appropriate with males than with females.

Moreover, Salzman et al. (2012, p.264) add that women try to keep away from assertiveness by using tag questions or hedges words or phrases. Pfafman (2017, p.1) indicates that assertiveness can be defined as the appropriately expressing ideas, feelings and boundaries while respecting other's rights, preserving positive effect

on the receiver and taking into consideration potential consequences of expression.

2.7.7 Tentative

Lakoff (1975, p.53) contends that a tentative language refers to a group of characteristics that is used by people to decrease their assertiveness and show their lack of responsibility to what they say. She adds that there are some features of tentative language or what so-called women's language. They are:

- a. Hedges: This feature conveys the sense that the speaker is uncertain about what he/she is saying such 'well, you know, kind of', for example, 'I guess the presentation was kind of short'.
- b. Tag questions: This feature refers to tentative as the addition of a tag to a declarative. This means that the speaker wants verification of his/her statement. For example, 'The room isn't clean, is it?'
- c. Empty adjectives: This feature refers to the adjectives which are used by females rather than by males such as 'charming, cute, divine...!'
- d. Intensifiers: This feature means that the speakers look for decreasing a statement by using it in a way which appears not too assertive such as 'so', 'she is so pretty'.
- e. Hypercorrect grammar: In this feature, women are more careful and correct in their speech than men. This means that women are not supposed to talk in a rough way. For example, little boys drop their "g's" much more than do little girls. Boys say 'singin, goin', while girls are less inclined to.
- f. Superpolite forms: This feature means that women are supposed to speak more polite than men. This means that

women are supposed to be careful to say 'thank you and please'. (ibid: 54-56)

Fitzpatrick, Mulac and Dindia (1995, p.20,25) allege that tentative language can be seen as gender preferential rather than sex-exclusive, that is because females and males are treated as equally capable of using the styles of the opposite sex. Their study depends on whether men and women differentiate according to their convergence in gender preferential style in conversation. This means that tentative language could be the discriminatory style of women. In the same way, Palomares (2009, p.541) points out that tentative language is not only a gender-based prototype because this refers to women's supportiveness which was emphasized. Females would expand their use of language consistent with that prototype because prototype is related to the linguistic variable.

Other researchers such as Holmes (1990, p.185) and Leaper and Robnett (2011, p.130,132,137,139) suggest that women use tentative language to show negative politeness and positive politeness. Negative politeness is to decrease the influence of requests and positive politeness is to preserve and develop social relationships instead of uncertainty and unassertiveness. Furthermore, Leaper and Robnett (2011, p.131-132) focused on four features of tentative as first mentioned by Lakoff. They also examined six conversational facets that could be of importance to the results of the various studies. These facets are: gender composition of the dyad, relationship among the conversational partners, student status of participants, group size, conversational activity and physical setting of the experiment. Their suggestion is that tentative language is not merely a feature of women's language, but an essential part of both men's and women's speech.

2.7.8 Adversativeness

Ong (1981, p.15) states that "contest is a part of human life everywhere that human life is found. In war and in games, in work and in play, physically, intellectually and morally, human beings match themselves with or against one another". He asserts that contest or competitiveness is one part of adversativeness which is mostly used by males rather than females.

Maltz and Borker (1982, p.198) indicate that there are some features of males' adversativeness. Firstly, males are more likely to interrupt the speech of their conversational partners, in other words, to interrupt females' speech. Secondly, males tend to challenge or contest their partners' utterances. Thirdly, males are more likely pay no attention to the comments of other speakers. That is, they refuse any response or acknowledgment at all. Fourthly, males use more mechanisms for getting mastery of the topic of conversation, and finally, males make more direct declarations of fact or opinion.

Moreover, they (ibid:207) add that the speech of males has three major ways:

- a. To assert one's position of dominance,
- b. To attract and preserve an audience, and
- c. To assert oneself when another speaker has the floor.

This means that dominance is the easiest and best-documented sociolinguistic pattern in boys' peer groups. for example, giving verbal commands or orders such as 'get up', 'you go over there', verbal threats such as ' if you don't shut up, I'm gonna come over and bust your teeth in' (ibid:208).

Additionally, Tannen (1998, p.274-275) points out that research on language and gender has regularly found male speakers to be

competitive and more likely to connect with conflict, such as arguing, issuing commands and taking opposing stands, whereas females tend to be cooperative and more likely to avoid conflict such as agreeing, supporting and making suggestions rather than commands. She declares in her analysis of the videotapes of male and female friends talking to each other how male adversativeness and female cooperation are completed, complicated and contradicted in conversation discourse. For example, a boy talks to his best friend:

Seems like, if there's a fight, me and you are automatically in it. And everyone else wants to go against you and everything. It's hard to agree without someone saying something to you (ibid).

Conversely, girls of the same age spent a great account of time discussing cooperatively with each other the dangers of anger and contention. One girl told her friend:

Me and you never get in fights hardly,
and
I mean if I try to talk to you, you'll say, 'Talk to me!' And if you try to talk to me , I'll talk to you.

In these examples of gender-interaction, we can notice how power and solidarity are mutually evocative (ibid:275).

2.8 Previous Studies

This section consists of six previous studies which is in contact with this study. These studies show how they are similar or different from the researcher's thesis.

2.8.1 Reza Ghafar Samar and Goodarz Alibakhshi (2007)

Samar and Alibakhshi (2007) state in their article "The Gender Linked Differences in the Use of Linguistic Strategies in Face-to-Face Communication", that research on language and gender interaction can be returned back to the seventies of last century. Yet there have been surprisingly few contributions from the Persian language to the exploration of cross-linguistic literature on the topic. This study is an attempt to provide a report on face-to-face communications in Persian language. To carry out the study male-male, male-female, and female-female communications were examined in terms of linguistic strategies (e.g. interruption, intensifiers, amount of speech, topic raising) used by participants. The data of the study were collected through observations. The data were analyzed through descriptive and inferential statistics. The results of the study indicate that there is a significant difference between males and females in the use of linguistic strategies in male-male and female-female communications. The results also indicate that there is an interaction between gender and experience, education and power of the interlocutors in the use of linguistic strategies.

This study was an attempt to show the gender differences in the use of linguistic strategies. To carry out the study males' and females' conversations in mixed and non-mixed settings were studied and analyzed.

The results of the study are theoretically and practically significant. Theoretically speaking, sociolinguists will certainly know that despite the fact that males and females are significantly different in terms of the use of linguistic strategies, education could be very influential. Practically speaking, the results of the study

could have implications in different ways especially in education. For instance, in English language classes, English language teachers should know that the difference between males and females in the use of linguistic strategies may lead to the difference between male and female learners in the amount of speech, the number of topics which they may raise in the classroom, and generally speaking the communication strategies which they apply. Therefore, those involved in teaching language programs, particularly teachers, should take gender differences into account while teaching male and female learners.

2.8.2 Waffa Q. Hameed (2010)

Hameed (2010) in her research paper "The Impact of Gender in Determining Politeness Strategy with Reference to Iraqi Students of English" states that the present study intends to investigate the impact of gender on the linguistic politeness especially acts threatening the interlocutor's face (FTAs) such as requests, offers, orders ...etc. It is intended to answer some questions concerning the very nature of politeness as a linguistic phenomenon and as a cultural specific concept. Moreover, it explores which strategies are attributed to be females and which are attributed to be males.

The most thorough treatment of politeness was made by the scholars Brown & Levinson (1978, 1987), and Leech (1983) though they were not the first in this field. Their efforts seemed to be conducted to establish the universal norms of politeness and the related items affecting them. In this concern, showing the linguistic politeness probably depends on these interrelated factors; the type of the act that the language user might make, the type of relation involving the participants in a given situation i.e. whom

one is addressing to see whether the relationship is intimate , formal , informal ...etc , gender and the cultural norms of a certain language .

This paper depends on Brown & Levinson's perspective of the linguistic politeness. Data were gathered by analyzing the students responses on a written test composed of two questions. Politeness was rated by counting the correct choices performed by male and female participants for each item of the given questions.

2.8.3 Abeer H. Malkawi (2011)

Malkawi (2011), in her article "Males' and Females' Language in Jordanian Society", asserts that her paper analyzes the difference between the language of male and female speakers, in terms of gender in Jordan in some fields. The paper answers the following question: Do men and women talk differently, in terms of gender in Jordan by occasion of the gladness, consolation, thankful after banquet and farewell? Thus, the paper aims to find the causes of the differences between male and female in language. The paper indicates that the differences are attributable to the followings: 1.Desire of females to attract attention and get out of the traditional way some words are used. 2. Females use certain words because they believe that these words are more modern and civilized. 3.The tendency to use words which are prestigious.

2.8.4 Ahmad Mohammad Al-Harahsheh (2014)

Al-Harahsheh (2014) indicates in his article "Language and Gender Differences in Jordanian Spoken Arabic: A Sociolinguistics Perspective", that this study aims to investigate the gender differences between men's and women's language in Jordanian

Spoken Arabic. It studies both genders' conversational styles and phonological variations. Twelve dyadic conversations (mixed and same-sex) were conducted at Yarmouk University (Jordan) each conversation lasted for 30 minutes. The theoretical framework for this study draws on sociolinguistics, conversation analysis and politeness theory. The findings of the study indicate that Jordanian women and men have different linguistic styles that distinguish their gender in conversations, and women are more linguistically conservative than men.

2.8.5 Masoomeh Hanafiyeh and Akhbar Afghari (2014)

Hanafiyeh and Afghari (2014) declare in their study "Gender Differences in the Use of Hedges, Tag Questions, Intensifiers, Empty Adjectives, and Adverbs: A Comparative Study in the Speech of Men and Women", that this study was intended to examine whether men and women were different with respect to the use of intensifiers, hedges, tag questions, empty adjectives, and adverbs in English. To conduct the study, R. Lakoff's (1975) ideas concerning linguistic differences between males and females were examined. 120 students from Islamic Azad University, Tonekabon Branch were selected randomly and divided into two groups of males (n=60) and females (n=60). To carry out the investigation, the researchers made use of the following English film scenarios: (1) Enough, (2) Taxi Driver, (3) American Beauty, (4) China Town, (5) My Beautiful Laundrette and (6) Blood Simple. Each selected scenario had a social and family theme. Then, the total number of utterances in each scenario was counted, and the utterances were divided into two parts, those produced by females and those produced by males. Finally, participants were asked to produce these sentences in order to find whether they have any

differences with regard to the use of hedges, tag questions, intensifiers, empty adjectives, and adverbs. The frequency of each grammatical item was calculated. Moreover, an independent t-test was used to determine mean differences between the groups. The results of the study revealed that there were significant differences between the groups in the use of hedges, tag question, intensifiers, and empty adjectives, but not in the use of adverbs ($p < 0.001$). The results showed that adverbs are not gender specific. The findings of the study confirmed Lakoff's opinion regarding gender-bound language at least in the four areas.

2.8.6 Abderrazak M. S. Chouchane (2016)

In his article "Gender Language Differences: Do Men and Women Speak Differently", Chouchane (2016) concentrates on the area of Language and gender. It investigates the major linguistic differences between men and women speech by examining the validity of the conversational differences claimed by the deficit and dominance theory. The research examines the major linguistic features that characterize women's speech by analyzing a mixed gender conversation. The findings from the conversation analysis provide evidence of significant linguistic differences between female and male speech in using lexical hedges and fillers, intensifiers and the lexical choice and intonation which supports the deficit and dominance claims. However, in other features like the rising pitch and overlapping and interruptions in turn taking, the conversation analysis does not clearly show a bias to neither side. Although many of the linguistic features between both genders still exist, some other features are starting to weaken as they do not show clear bias, which will keep the debate open to further studies and theories.

The present study is different from the six previous studies. The present study is different from the study of Samar and Aibakhshi (2007) which concern with linguistic strategies of language and gender. Samar's and Aibakhshi's study deals with mixed and non-mixed gender, i.e. male-male, female-female and male-female. The methodology of this article depends on observation and recording data.

Hameed's (2010) study deals with males and females politeness of Iraqi students whereas the current study deals with different professions of Iraqi society depending on two theories of language and gender: dominance and deficiency. Concerning the study of Malkawi (2011), it deals with the language of males and females in the city of Irbid in Jordan, whereas the present study tackles dominance and deficiency in Iraqi society especially in Ramadi district and its surrounding areas. The methodology of Malkawi's study is somehow like the present study, since the instrument used in this study is the questionnaire, but the subjects tackled in this study are different from the present study such as 'occasion of the gladness, consolation, thankful after banquet and farewell.

Al-Harashseh's (2014) study also deals with the difference between males' and females' language, but in different way. It studies both genders' conversational styles and phonological variations. The methodology of this study is also different from the present study. The sample of this study is retrospective interviews of 12 participants. Hanafiyeh's and Afghari's (2014) study was intended to investigate whether men and women were different with respect to the use of linguistic features such as hedges, intensifiers, tag questions and empty adjectives. The last previous

study is Chouchane (2016), this study tackles the major features that characterize women's speech by using casual mixed-sex conversation between men and women of English native speakers of equal social status.

Chapter Three

Methodology

3. Introductory Remarks

The current chapter discusses the design employed to scrutinize dominance and deficiency in male/female language. This chapter discusses research design, sampling, instruments, data collection, data analysis and the model adopted.

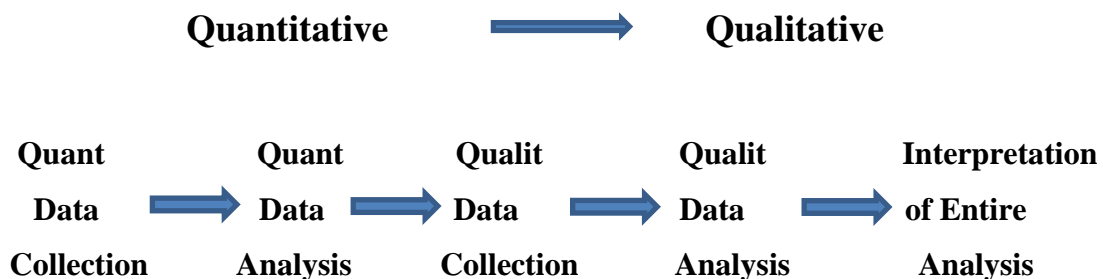
3.1 Research design

The current study adopts a mixed-method study of explanatory research design suggested by Creswell, et al. (2003:217).

Creswell (2009:14) affirms that mixed-method means that the researcher uses the two methods: quantitative and qualitative, but gives priority to one method over the other. The present study gives priority to quantitative data collection over the qualitative data collection.

The following figure (3.1) refers to the sequential explanatory design of the research method.

Figure(3.1) Sequential Explanatory Design



(Creswell, 2009, p.209)

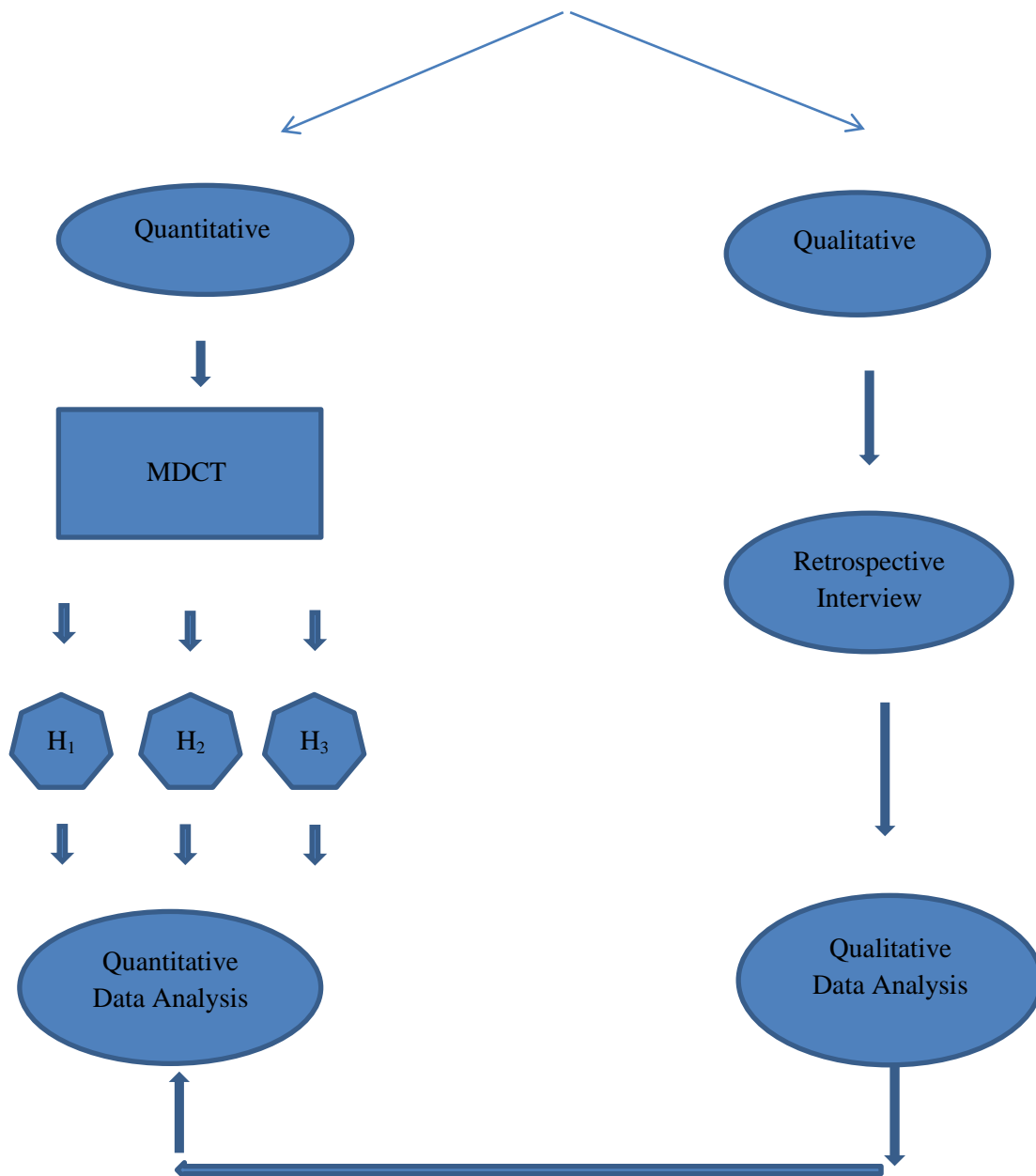
This study adopts mixed methods of explanatory sequential design. This design supports the two methods which begins with quantitative data collection and analysis which has the priority in the present study. Then, it follows by qualitative data collection and analysis as in the above figure (3.1).

The present study used mixed methods data collection and analysis, specifically Multiple-Choice Discourse Completion Test (MDCT) and a Retrospective Interview from 120 participants, 60 males and 60 females. MDCTs were used quantitatively to collect data and analysis, whereas a Retrospective Interview was used qualitatively in data collection and analysis. Thus, by using mixed methods, the researcher got an idea of the problem and the hypotheses of the study. The researcher used the qualitative method as a supporter of the results of the quantitative method. The researcher used a quantitative research method because this type of method deals with statistical and mathematical numbers and tables in data collection and analysis.

The following figure (3.2) refers to the research design and sums up the methods and instruments used in the current study.

Figure (3.2) Mixed Methods of Data Collection

Mixed Methods of Data Collection



3.2 Sampling

The current study consists of a total number of 120 participants, 60 males, and 60 females. The sample is divided into two categories: well-educated people and low-educated people. The first group which includes well-educated people is divided into three professions which are doctors, lawyers, and teachers (at colleges and secondary

schools). According to these professions, there are three groups for males and three others for females. On the other hand, the second category, non-educated or low-educated people is also divided into three professions, namely farmers, workers, and doorkeepers. Thus, we also have three groups of males and three others for females.

This means that there are 60 males and the same number for females. Each group consists of 10 participants. In total, the researcher has 120 participants which refers to MDCT. As for a retrospective interview, two interviews are used for each profession. One for males and the other for females. In total, the researcher has 12 retrospective interviews: 6 males and the same number for females.

The present study adopts two variables: dominance, deficiency in data collection and analysis to differentiate between the language of males and the language of females. The current study depends on Arabic data specifically from Ramadi district and its surrounding areas. Moreover, the age of the participants was between (35-40), however, the age was excluded from collecting the data. 90% of the sample of each group was chosen to participate in MDCT, whereas 10% of the sample was chosen to participate in a retrospective interview to support the primary sample which is MDCT.

A random selection for data collection is used in the present study. Sampling techniques are classified into 2 groups, namely probability or random sampling and non-probability or non – random sampling, according to Saunders , Lewis and Thornhill (2009, p.222). Random sampling used in the gathering and analysis of data ensures that everyone in the population is identified and is usually the same for all participants.

3.3 Instruments

This study employs two instruments, namely Multiple-Choice Discourse Completion Test (MDCT), and a Retrospective Interview. The number of situations was determined after receiving experts' opinions and suggestions.

3.3.1 Multiple-Choice Discourse Completion Test (MDCT)

Brown (2001, p.301) defined an MDCT as "a pragmatics instrument that requires students to read a written description of a situation and select what would be best to say in that situation from a set of choices". Two questionnaires were used one for males and the other for females. A total of twenty four situations were used in each questionnaire and each questionnaire consisted of four choices. The researcher used this type of questionnaire to facilitate the process of responses of persons of low-educated professions. The researcher used this number of situations because he gave the priority to quantitative over qualitative.

The two questionnaires were sent to three experts from University of Anbar/ College of Education for Humanities, namely the first expert: Assist. Prof. Dr. Alaa Ismaiel Challob, the second expert: Assist. Prof. Dr. Jumaa Qadir Hussein and the third expert: Instr. Dr. Hutheifa Yousif Turki. The experts were asked to examine the validity and reliability of the content and structure of the situations applied for these questionnaires.

The questionnaires given to the experts were returned within 6 days. The researcher took into consideration the experts' feedback, content modifications of certain situations. The three experts revealed that the majority of situations was appropriate for both males and females. The experts stated that the study was unique in

its type and requires hard effort from the researcher and the supervisor .

Concerning the questionnaire of males, the first and second experts suggested to delete item 1 or 8 because they are similar. They also suggested deleting item 18 because it has no clear dominance and deficiency, and deleting item 19 because it is far from our real situation. The third expert suggested to modify item 8 because it is similar to item 1, and suggested to replace the third choice of item 19. He also suggested deleting the names or unified them. So that the researcher unified the names to " Abu Ahmed or Abu Hamody". The first and second experts suggested to limit the situations to 20 items. The researcher took their suggestions and opinions into consideration and deleted items 8, 18 and 19. In order to make the situations 20, the researcher deleted item 10. In total the questionnaire was limited to 20 items.

As for the questionnaire of females, the experts suggested some notes and opinions. The first and second experts suggested to delete item 1 or 4 because they are similar. They also suggested deleting item 13 because it is nearly far from our reality. They suggested to delete items 16,17 and 18 because they are related to males not to females. Moreover, they suggested rephrasing items 20 and 23 because the items are not related to the choices. The third expert stated that in items 1 and 13, there is no clear relevance to the variables of dominance and deficiency. He suggested deleting items 16, 17 and 18 because they are related to males. The researcher took the experts' suggestions and opinions into consideration and deleted items 1, 13, 16, 17 and rephrased items 20 and 23. The researcher rephrased item 18 in order to

become appropriate for females. Concerning this questionnaire, the total items become only twenty.

3.3.2 A Retrospective Interview

The current study used a semi-structured interview to collect data qualitatively. Cohen and Olshtain (1994, p.271) define a retrospective interview as "a two-person conversation initiated by the interviewer for the sake of obtaining research relevant data". The researcher used this type of interview to support the data derived from MDCT. The retrospective semi-structured interview was used as a second instrument to collect qualitative data. Moreover, the interview consisted of 8 modified questions to get information about the variables of dominance and deficiency. This interview was used to compare the results of the qualitative data with the results of the quantitative data.

One participant from each category was chosen randomly to participate in a semi-structured interview in not more than 20 minutes, i.e. 12 participants were used in the two categories. Each participant was asked 8 questions by using a mobile recorder.

3.4 Data collection

The present study dealt with the language of males and females in conducting the variables of dominance and deficiency. The researcher used two instruments: MDCT and a Retrospective Interview, to collect data quantitatively and qualitatively. After experts' modification and correction, MDCTs were distributed among participants of the six professions. The participants were given not more than 30 minutes to respond to the questionnaire. The researcher explained the items of the questionnaire to the participants. The researcher distributed 120 copies on the different professions and

received the same number. The sample of the present study was from Ramadi district and its surrounding areas and not from a specific area to get different ideas, opinions, and results.

3.5 Data analysis

The present study involved several procedures for data analysis. First, statistical analysis will be used to present the results of quantitative data obtained from the MDCT by using a chi-square test. Second, thematic analysis will be used to present qualitative data obtained from a retrospective interview. Third, the analysis of the variables will depend on Lakoff's and Cameron's model.

The distribution of the responses of the questionnaire items will be analyzed according to the variables of dominance, deficiency, and professions by using Lakoff's and Cameron's model as clarified in the section below.

3.6 The Models Adopted

The researcher adopts two models in analyzing data. The first one is Robin Lakoff (1975), whereas the second one is Deborah Cameron (1998 & 2008).

The first model is Robin Lakoff who is the forerunner in establishing the two theories of language and gender: Deficit and Dominance. The deficient theory is also related, for one thing, to the linguist Robin Lakoff and her influential work, "Language and Women's place". The study by Lakoff described many variations in the manner in which women use language relative to men such as hedges, question tags, superpolite forms and empty adjectives. Lakoff suggested that such differences were part of the women

language and were usually considered to be lower to men. The 'Deficit theory' discusses how the use of language promotes women's inferior position and weaker status in society. Lakoff (1975) provides a vision and a template for generations of researchers. Lakoff suggested that women are more polite and have a 'poorer common sense of humor' than men. She suggested that specific linguistic/conversational features marked the weakness of women, arguing that women are socialized into using these structures as part of their obedient role to men. She argues that women are socialized into acting like 'ladies' (linguistically and in other ways too) which this successively keeps them in their place because being 'ladylike' excludes being 'powerful' in our culture.

Concerning, the dominance theory, Lakoff (1975) suggests that male dominance is greater than female. This could be by forms of speech or behavior towards or around women.

Baxter (2009, p.333) states that a forerunner of dominance theory was Lakoff's (1975) notion that women built their subordination through their use of language. This had two distinct, parallel branches: language as social interaction, which considered how gender inequalities were built through routine interactions between men and women, and language as a system that focused on 'sexism' within the language.

In terms of language as social contact, theorists of dominance saw ordinary conversation as highly instrumental in building unequal relationships between the sexes. To uncover the word-by-word reproduction of patriarchy, early feminist linguists performed numerous small-scale, interactional studies of mostly informal conversations that explored the meaning and frequency of speech, silences, questions, and interruptions (ibid).

Another function of Lakoff's tag questions theory will explain this. This suggested that women should use tag questions rather than men. While it is important, as the second male opinion, to insure that they are right, it is not for politeness. For example:

Man: "I can't wait to go on holiday"

Woman: "Me too the weather will be great, won't it?"

Man: "Yeah, I checked before... it's meant to be anyway"

The above example of the conversation shows that women need a man to reassure that their saying is viable. This is because men naturally dominate women, making women feel unconvincing in the conversation without male input, hence question tag.

Lakoff (1975, p.77) claimed that male speakers held more dominance in conversation because of the patriarchal society. Historically, women had never had any power.

Although Lakoff and Cameron deal with the two theories of language and gender, namely dominance and deficiency, it is Cameron who uses a third type of theory which is difference theory in addition to the two previous theories. This theory appeared as a reaction against the previous theories: dominance and deficiency. Cameron used other features besides Lakoff's features such as competitive of men, cooperative of women, rapport speech and report speech, and the difference between males and females.

Deborah Cameron (1998 & 2008) is the second model. She refers to the three language and gender theories: deficit, dominance and difference in her book "The Feminist critique of linguistics" (1998). The hypothesis of deficiency suggests that the manner in which women communicate is inadequate in contrast with men, whether by nature or by nurture. In its nutritional variant, this is an

idea that frequently strengthens, for instance, women's training in assertiveness. Solidity is considered something that women are not able to do and the absence is considered unfavorable. A theory of dominance indicates that women's speeches are less a result of their own gender than of their own subordinate position in relation to men: power is the key variable. A theory of differences indicates that women's voice exposes the social and linguistic expectations of the subcultures of individual communities, where most of us spend our years of development. Men's behaviors reflect the standards of man's subcultures in comparison. The difference between men and women is like the difference between speakers from two cultures who are unfamiliar with each other's customs, and therefore often misunderstand each other.

Cameron (2008) in her book entitled "The Myth of Mars and Venus", has the following claims:

- a.** Language and connectivity is more relevant for women than for men.
- b.** The aims of men's use of language are mostly practical-to do something, while the objectives of women appear to be emotional or linked to communication. Men talk more about events and facts, and women talk more about objects, relationships and emotions.
- c.** Males' use of language is competitive reflecting their general interest in the acquisition and maintenance of status, whereas the use of language by females is cooperative, reproducing their partiality for equivalence and agreement. Because of this the communication style of males also tends to be more direct and less polite than that of females.

d. These differences often contribute to 'miscommunication' between sexes, when each sex misinterprets the other's intents. This causes problems when males and females frequently communicate and especially in heterosexual relations.

The gender relationship is not only about inequality, it is about control too. The long-standing assumptions that women should represent and care for others are not due to their 'second sex' status. So far in the world of Mars and Venus, it's like an elephant in the room that everybody pretends not to note. This refers to the fact that we still live in a society of male-dominated, a society in which the sexes are unequal as well as different. Some authors agree that there are disparities, but portray them as the tragic consequence of our inability to 'respect diversity.' If we could learn to accept our differences and show due respect for each other, inequality will go away. Yet when we add power into the equation it implies an alternate possibility. Instead of being treated unequally because they are different, males and females will become different because they are regarded unequally.

Chapter Four

Data and Results Analysis

4.1 Introductory Remarks

This chapter concerns itself with the results and discuss them. This chapter is divided into four sections: introductory remarks, analysis and discussion of dominance according to professions, analysis and discussion of deficiency according to professions and summary of the findings. The results were obtained by submitting two questionnaires. The questionnaires consist of 120 of male and female participants from different six professions. Three professions require people of good level of education such as doctors, lawyers and teachers. The other three jobs include persons of low education as it is supposed like farmers, workers and doorkeepers.

These participants were asked to respond to two questionnaires, each consists of 20 items. Their answers represent the data collected, which need to be analyzed to know dominance and deficiency in the language of males and females of different professions. One participant from each profession was chosen randomly to represent a retrospective interview which depends on recording. This retrospective interview consists of 8 questions as a qualitative data to support the quantitative data by suing thematic analysis. The answers given by the interviewees were translated from Arabic into English by the researcher.

The analysis of this study depends on two models: Lakoff (1975) and Cameron (1998 & 2008), which are concerned with the theories of dominance and deficiency.

4.2 Analysis and Discussion of Dominance according to Professions

The researcher is going to point out whether there is dominance in males' language or females' language according to the profession of doctors, lawyers, teachers, farmers, workers, and doorkeepers. Chi-square test is used in order to analyze the collected data of the questionnaires and to show differences between males and females' language and whether dominance is affected by professions. Analysis and discussion of dominance is divided into six subsections: each one is concerned with dominance of males/females of a certain profession within the ones under study.

4.2.1 Male/Female Doctors' Language

It is to be mentioned that the results of analysis of male/female doctors will be shown by using chi-square test according to dominance. The results will be analyzed quantitatively, then it will be supported by a retrospective interview qualitatively to show the difference between males and females' language. In the following table, the differences in dominance between males and females' language will be illustrated:

Table (4.1) Dominance in Male/ Female Doctors' Language

Item	Male		Female		X ²	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	0	0%	4	2%	5.000	.025
X2	2	1%	0	0%	2.222	.136
X3	3	1.5%	1	0.5%	1.250	.264
X4	5	2.5%	0	0%	6.667	.010

X5	8	4%	1	0.5%	9.899	.002
X6	6	3%	3	1.5%	1.818	.178
X7	10	5%	5	2.5%	6.667	.010
X8	2	1%	0	0%	2.222	.136
X9	10	5%	7	3.5%	3.529	.060
X10	8	4%	9	4.5%	.392	.531
X11	3	1.5%	10	5%	10.769	.001
X12	4	2%	0	0%	5.000	.025
X13	1	0.5%	3	1.5%	1.250	.264
X14	5	2.5%	1	0.5%	3.810	.051
X15	3	1.5%	7	3.5%	3.200	.074
X16	5	2.5%	4	2%	.202	.653
X17	7	3.5%	1	0.5%	7.500	.006
X18	6	3%	0	0%	8.571	.003
X19	3	1.5%	2	1%	.267	.606
X20	2	1%	1	0.5%	.392	.531
Total	93	46.5%	59	29.5%		

p < 0.05

As presented in table (4.1), the chi-square analysis revealed significant differences between male and female doctors' dominance in a number of situations: (x1, x4, x5, x7, x11, x12, x14, x17, and x18). Whilst male doctors show greater dominance in their language than female doctors in situations such as: x4 (2.5% & 0%), x5 (4% & 0.5%), x7 (5% & 2.5%), x12 (2% & 0%), x14 (2.5% & 0.5%), x17 (3.5% & 0.5%), and x18 (3% & 0%), respectively, female doctors tended to be greater in their dominance in other situations such as: x1 (0% & 2%), and x11 (1.5% & 5%). As for other situations, they revealed non-significant differences between males and females.

This could refer to the similarity between males and females in some situations: x2 (1% & 0%), x3 (1.5% & 0.5%), x6 (3% & 1.5%), x8 (1% & 0%), x9 (5% & 3.5%), x10 (4% & 4.5%), x13 (0.5% & 1.5%), x15 (1.5% & 3.5%), x16 (2.5% & 2%), x19 (1.5% & 1%), and x20 (1% & 0.5%)

The results indicate that both males and females' language have dominance according to the profession of doctors but males are more dominant than females as illustrated in the above table. This refers to the level of education the female doctors enjoy. The current study is in concord with Lakoff's (1975) study which describes male language as stronger, more prestigious and more desirable. She argues that women are socialized into behaving like ladies. The present findings support Hameed's (2010) study which indicates that social pressure is a factor to differentiate between males and females. These findings are also in accordance with the study of Samar and Alibakhshi (2007) which asserts that there is a difference between males and females in the level of education. The results also show that there is no great dominance for males over females. This could be the result of profession. Since the researcher deals with different professions, the results will be different concerning dominance and deficiency. In the above table (4.1), it is noticed that there is no great difference between males and females' language concerning the profession of doctors.

The responses of males are more than the responses of females in which there are more dominance. On one hand, males' situations (x2, x3, x5, x6, x8, x9, x14, x16, x17, x18, x19, x20) indicate that males' responses are more than that of females' situations, (i.e. more dominant). On the other hand, females' situations (x1, x4, x7, x10,

x11, x13, and x15) show that females' responses are more dominant than that of males'. These findings are in line with the findings of Lakoff (1975) and Cameron (1998 and 2008).

These results are supported by the qualitative data from the retrospective interviews with the profession of male doctor and female doctor. In the following responses, male's interviewee shows his dominance in responding to the question about his opinion regarding the person who uses great dominance with his spouse, he says:

I think this person is impolite and ignorant. This person ignores the rights of the wife. The wife is a partner in the marital life and she is not a slave or a pariah person. So the husband has to be more kind and more respectful. (M/P1)

And in responding to another question about his viewpoint of educated women in society, he states:

I think it is good and nice for women to be educated and cultured because a woman is half of society and she is responsible for raising children and upbringing them with good morals and conventions. Society needs a woman in education and medicine, so that educated women are very necessary in society. (M/P1)

The above responses illustrate that the interviewee was aware of using dominance and deficiency in his speech. Although the researcher deals with males, the responses refer to deficiency in most questions. This could refer to the level of education. Most of males' responses refer to deficiency.

Concerning the retrospective interview of female doctor, the interviewee was also aware of using dominance and deficiency in her speech, as shown in her response to a question about her idea concerning the phenomenon that a man dominates over a woman or a woman dominates over a man, she says:

Concerning the phenomenon of domination, it is unfavorable phenomenon for both husbands and wives because martial life is based on cooperation in everything. The husband should discuss some matters with his wife and vice versa, if she wants to do necessary things, she must get a permission from her husband. (F/P1)

In the following answer to the question about her viewpoint of uneducated men in society, a female doctor states:

In my opinion, a man who is not educated is a big obstacle in society because he will build his home, his family, when he is going to marry, and his children in the future in difficult situations, especially if no one supports and helps him with his life. (F/P1)

The above responses show that the female's interviewee was more dominant in her speech than in other responses. That is, she had equal responses concerning dominance and deficiency.

4.2.2 Male/Female Lawyers' Language

Dominance of male/female lawyers' language will be shown according to the collected data of the questionnaires quantitatively and qualitatively by using a retrospective interview. Quantitative data is shown in the table below:

Table (4.2) Dominance in Male/ Female Lawyers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent- age	Frequency	Percent- age		
X1	1	0.5%	5	2.5%	3.810	.051
X2	2	1%	0	0%	2.222	.136
X3	2	1%	3	1.5%	.267	.606
X4	10	5%	2	1%	13.333	.000
X5	7	3.5%	0	0%	10.769	.001
X6	6	3%	3	1.5%	1.818	.178
X7	8	4%	1	0.5%	9.899	.002
X8	3	1.5%	1	0.5%	1.250	.264
X9	9	4.5%	7	3.5%	1.250	.264
X10	9	4.5%	2	1%	7.200	.007
X11	6	3%	8	4%	.952	.329
X12	1	0.5%	9	4.5%	12.800	.000
X13	6	3%	2	1%	3.333	.068
X14	5	2.5%	1	0.5%	3.810	.051
X15	4	2%	5	2.5%	.202	.653
X16	8	4%	1	0.5%	9.899	.002
X17	3	1.5%	2	1%	.267	.606
X18	2	1%	3	1.5%	.267	.606
X19	7	3.5%	1	0.5%	7.500	.006
X20	9	4.5%	1	0.5%	12.800	.000
Total	108	54%	57	28.5%		

p < 0.05

As illustrated in Table (4.2), the chi-square analysis disclosed significant differences between male and female lawyers' dominance

in a number of situations: (x1, x4, x5, x7, x10, x12, x14, x16, x19, x20). Male lawyers tend to have greater percentages in their dominance in situations like: x4 (5% & 1%), x5 (3.5% & 0%), x7 (4% & 0.5%), x10 (4.5% & 1%), x14 (2.5% & 0.5%), x16 (4% & 0.5%), x19 (3.5% & 0.5%), and x20 (4.5% & 0.5%), whereas female lawyers tend to be dominant in other situations such as: x1 (0.5% & 2.5%), and x12 (0.5% & 4.5%). Regarding other situations, they revealed non-significant differences between males and females. That is, they showed similarity such as: x2 (1% & 0%), x3 (1% & 1.5%), x6 (3% & 1.5%), x8 (1.5% & 0.5%), x9 (4.5% & 3.5%), x11 (3% & 4%), x13 (3% & 1%), x15 (2% & 2.5%), x17 (1.5% & 1%), and x18 (1% & 1.5%).

The results of the study revealed that males and females have dominance differently. This is according to the profession of lawyers as shown in the above table. Since the study deals with well-educated people, this helps in decreasing males' dominance who know the concepts of law, justice, human rights, ... etc. The current findings are in agreement with the previous study of Hameed (2010) which asserts that there are several factors that affects the difference between males and females' language such as power, conversative and level of education. As for power, it is noticed that males' speech is a bit powerful than females' speech in Ramadi-Iraqi society, whereas females tend to be conversative, they speak more but in less aggressive language. Concerning the level of education, male and female lawyers are of equal profession, that is, there is not great dominance for males over females. The present results also support the previous study of Samar and Alibakhashi (2007) which also focuses on the level of education. That is, it is an important key to differentiate between males and females.

As seen in the above table, males' responses tend to be more dominant than that of females' responses. On one side, males' situations: (x2, x4, x5, x6, x7, x8, x9, x10, x13, x14, x16, x17, x19, and x20) show that males' responses are more than females' responses. On the other side, females tend to be more dominant in other situations such as (x1, x3, x11, x12, x15, x18). That is females' responses are more than males'.

Concerning the qualitative results of dominance, the retrospective interview of males and females does not support the results of the study because both males and females use their speech in a more deficient way. As for male's interviewee, his responses was more deficient, as noticed below which represents the answer to the question about his viewpoint concerning the person who uses great dominance with his spouse, he says:

I don't like the man who uses great dominance especially with his wife. (M/P2)

And in another answer to the question about his idea regarding a need or help from your spouse, he states that:

The marital relationship should be normal, such as saying, 'Please'. (M/P2)

In this interview, the male's interviewee uses more polite and respected words in his responses. That is, he does not show dominance in his speech. This is because of level of education which affects his responses.

As for the interview of female, the interviewee uses her own speech to show her dominant in front of males, as illustrated below when answering the question about her opinion concerning who uses great dominance with her spouse, she says:

Of course, the person who uses a great predominance of words with his wife is an arrogant person. He feels deficient, which means he wants to complete his lack of patience. It is an arrogant person who wants to respond to psychological needs, following an unconscious behavior of arrogance, which makes him believe he is greater than anyone in fact he is a person with blood, flesh, and sickness, faintness, and death. I advise the wife talking to him in moments when he is calm. (F/P2)

In an answer to the question about her view of a phenomenon that a man dominates over woman or woman dominates over man, she says:

The phenomenon of domination depends on the education of parents, the circumstances in which one party lives. Before the wife gets married, she has to know how to respect and to dignify her husband in order for her life to proceed. The husband must also take in his consideration his responsibility. Marriage is a company based on two persons, either succeeded or failed. (F/P2)

The above female's responses showed that the interviewee's speech was more deficient. She was aware of using politeness and solidarity in selecting her words. This was also obvious in the responses of the questions, she used her position in an inferior language.

4.2.3 Male/Female Teachers' Language

Analysis of results concerning male/female teachers' language shows dominance according to the collected data of the questionnaires. Regarding the qualitative data, a mobile recording is used to get the speech of the interviewee: male teacher and female teacher. Dominance in male and female teacher's language is illustrated in the table below:

Table (4.3) Dominance in Male/ Female Teachers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent- age	Frequency	Percent- age		
X1	10	5%	3	1.5%	10.769	.001
X2	8	4%	3	1.5%	5.051	.025
X3	2	1%	6	3%	3.333	.068
X4	0	0%	4	2%	5.000	.025
X5	10	5%	3	1.5%	10.769	.001
X6	4	2%	4	2%	.000	1.000
X7	8	4%	6	3%	.952	.329
X8	3	1.5%	1	0.5%	1.250	.264
X9	10	5%	5	2.5%	6.667	.010
X10	9	4.5%	3	1.5%	7.500	.006
X11	4	2%	8	4%	3.333	.068
X12	0	0%	9	4.5%	16.364	.000
X13	4	2%	8	4%	3.333	.068
X14	6	3%	1	0.5%	5.495	.019
X15	4	2%	4	2%	.000	1.000
X16	2	1%	7	3.5%	5.051	.025

X17	6	3%	3	1.5%	1.818	.178
X18	7	3.5%	2	1%	5.051	.025
X19	3	1.5%	1	0.5%	1.250	.264
X20	0	0%	4	2%	5.000	.025
Total	100	50%	85	42.5%		

p < 0.05

As clarified in Table (4.3), the chi-square test showed significant differences between male and female teachers' dominance in a number of situations: (x1, x2, x4, x5, x9, x10, x12, x14, x16, x18, x20). Although male teachers tend to be more dominant in situations such as: x1 (5% & 1.5%), x2 (4% & 1.5%), x5 (5% & 1.5%), x9 (5% & 2.5%), x10 (4.5% & 1.5%), x14 (3% & 0.5%), and x18 (3.5% & 1%), respectively, female teachers tend to be dominant in other situations like: x4 (0% & 2%), x12 (0% & 4.5%), x16 (1% & 3.5%), and x20 (0% & 2%). As for other situations, they showed non-significant differences between males and females such as: x3 (1% & 3%), x6 (2% & 2%), x7 (4% & 3%), x8 (1.5% & 0.5%), x11 (2% & 4%), x13 (2% & 4%), x15 (2% & 2%), x17 (3% & 1.5%), and x19 (1.5% & 0.5%).

The results of the this table reveal that both males and females have dominance according to this profession which refer to the level of education. The results show that male teachers are more dominant than female teachers. This is because the study is limited to Iraqi society in which males feel superior over females and it is also because religion, customs and traditions. The present results support the previous study of Hameed (2010) which showed that social pressure is one of the keys to differentiate between males and females, and to show that males are more dominant than females.

Moreover, power is an important key in Hameed's results which revealed males' powerful in their speech in society.

In addition, the current results are in concord with Malkawi's (2011) study, which indicated that females' language tend to be much more prestigious than that of males. It is also supported by Trudgill (1972) study which indicates that women tend to be much more conservative in their use of language. He found out that females are more status-conscious than that of males. Women's language was connected with refinement, adherence and sophistication to the standard language. This could be the result of their powerless position in life, whereas men's language was associated with roughness and toughness which were held to be a masculine attributes.

As shown in Table (4.3), males' responses tend to be much more dominant than females' responses. Males' situations: (x1, x2, x5, x7, x8, x9, x10, x14, x17, x18, x19) show that males' responses are more than females' responses. Conversely, females tend to be more dominant in other situations such as (x3,, x4, x11, x12, x13, x16, and x20). This means that females' responses are more than males'. Two situations are of equal responses. They are: x6 and x15.

Regarding the results of retrospective interviews with the interviewees: M/P, and F/P, they provide the reasons of dominance. The male's interviewee was more dominant in using his language, whereas the female's interviewee was also dominant in responding to one question only, as demonstrated in the examples of their responses below. The male teacher in response to the question about his opinion concerning someone who uses great dominance with his spouse, says:

The person should not use great dominance words with his wife, whether in front of people or with each other, although with each other they are less severe, but if there are people, this will hurt the wife and this is not acceptable for me. (M/P3)

The female teacher answers the question about someone who uses great dominance with her spouse by saying:

Of course, he is proud. (F/P3)

The above responses of the interviews support the quantitative analysis. The male teacher showed his dominance in responding to the question "although with each other they are less severe". This also shows that male feels of superiority and he looks to female from an inferior position. Female teacher also showed her dominance in responding the question, this means that she is free to say whatever she wants.

4.2.4 Male/Female Farmers' Language

Male/female farmers' language in dominance will be shown according to the collected data of the questionnaires by using chi-square test. As for retrospective interview, a mobile recording device is used to record the speech of the interviewee: male farmer and female farmer. In the following table, male and female farmers' language will be shown according to dominance:

Table (4.4) Dominance in Male/ Female Farmers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	9	4.5%	5	2.5%	3.810	.051

X2	4	2%	6	3%	.800	.371
X3	10	5%	3	1.5%	10.769	.001
X4	9	4.5%	3	1.5%	7.500	.006
X5	4	2%	1	0.5%	2.400	.121
X6	10	5%	3	1.5%	10.769	.001
X7	10	5%	3	1.5%	10.769	.001
X8	8	4%	3	1.5%	5.051	.025
X9	9	4.5%	3	1.5%	7.500	.006
X10	3	1.5%	7	3.5%	3.200	.074
X11	2	1%	8	4%	7.200	.007
X12	9	4.5%	1	0.5%	12.800	.000
X13	7	3.5%	2	1%	5.051	.025
X14	5	2.5%	3	1.5%	.833	.361
X15	10	5%	0	0%	20.000	.000
X16	7	3.5%	4	2%	1.818	.178
X17	7	3.5%	4	2%	1.818	.178
X18	8	4%	3	1.5%	5.051	.025
X19	6	3%	8	4%	.952	.329
X20	6	3%	4	2%	.800	.371
Total	143	71.5%	74	37%		

p< 0.05

As demonstrated in Table (4.4), the chi-square analysis disclosed significant differences between male and female farmers' dominance in several situations: x1, x3, x4, x6, x7, x8, x9, x11, x12, x13, x15, and x18). Male farmers tend to be greater in their dominance in a number of situations: x1 (4.5% & 2.5%), x3 (5% & 1.3%), x4 (4.5% & 1.5%), x6 (5% & 1.5%), x7 (5% & 1.5%), x8 (4% & 1.5%), x9 (4.5% & 1.5%), x12 (4.5% & 0.5%), x13 (3.5% & 1%), x15 (5% &

0%), and x18 (4% & 1.5%). Whereas female farmers tend to be greater in dominance in one situation only: x11 (1% & 4%). As regards other situations, they revealed non-significant differences between males and females such as: x2 (2% & 3%), x5 (2% & 0.5%), x10 (1.5% & 3.5%), x14 (2.5% & 1.5%), x16 (3.5% & 4%), x17 (3.5% & 2%), x19 (3% & 4%), and x20 (3% & 2%).

The results indicate that male farmers are more dominant than female farmers. This could refer to the person's culture. Most farmers are from rural areas, they have feeling of superiority to females. Because they brought up in male-dominated society, they rejected the idea of equality with females. Furthermore, this also refers to the background of the person. Since most farmers are low-educated people, they use harsh language with females and they consider them inferior. Female farmers may have no right to speak or ask for their equity with men in most Iraqi rural areas.

Moreover, the results support the previous study of Hameed (2010) which focuses on the factor of power. Male farmers have power which they dominate females' language and their behavior. Hameed's results also refer to level of education. Male farmers are low-educated people. The findings are also in line with Al-Harashseh's (2014) study which showed that males use less polite language than females and in informal way. This differentiates them from females who use more polite and formal language.

As seen in Table (4.4), most of the responses tend to be males. This means that males dominate females' language. Males' situations: (x1, x3, x4, x5, x6, x7, x8, x9, x12, x13, x14, x15, x16, x17, x18, x19, and x20) show that males' responses are more than females'

responses. On the contrary, females tend to be dominant in other situations such as (x2, x10, x11). This means that females' responses are more than males'.

As for retrospective interviews, the interviewee M/P4 (male/participant4) is in agreement with quantitative findings which indicate that male farmers are more dominant than females. As illustrated in his answer to the question about his idea concerning someone who uses great dominance with his spouse, he states:

For me, I use an easy, simple language with my wife, but if she doesn't hear my words or does anything that annoys me, I will know how to behave with her. (M/P4)

In responding to another question about his opinion regarding a phenomenon that a man dominates over woman or a woman dominates over man, he says:

Well, this phenomenon isn't good because a woman must be polite and respect herself and doesn't raise her voice whether with her brother or her husband, concerning men's domination over women, this is possible in order for men to control his house and his family. (M/P4)

In the above responses, the qualitative results showed that male farmer was more powerful in using his language. The interviewee showed, in his responses of retrospective interview, his superiority over females and that females should be subservient to males. Concerning female's interviewee, her responses were deficient.

4.2.5 Male/Female Workers' Language

Analysis of results and discussion of male/female workers of dominance will be illustrated. This profession is supposed to include non-educated or low educated people. The analysis and discussion of workers' language will emphasize the effect of education on dominance of males or females. Chi-square test is used to show the significant differences between male/female workers. The results of quantitative data of the questionnaires will be investigated and discussed. Then, it will be supported by qualitative results of retrospective interviews of male and female workers. In the table below, dominance in males and females' language will be seen:

Table (4.5) Dominance in Male/Female Worker's Language

Item	Male		Female		X ²	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	7	3.5%	1	0.5%	7.500	.006
X2	8	4%	2	1%	7.200	.007
X3	6	3%	6	3%	.000	1.000
X4	7	3.5%	0	0%	10.769	.001
X5	2	1%	3	1.5%	.267	.606
X6	3	1.5%	8	4%	5.051	.025
X7	5	2.5%	5	2.5%	.000	1.000
X8	4	2%	2	1%	.952	.329
X9	7	3.5%	1	0.5%	7.500	.006
X10	9	4.5%	2	1%	9.899	.002
X11	3	1.5%	8	4%	5.051	.025
X12	4	3%	9	4.5%	5.495	.019
X13	8	4%	2	1%	7.200	.007

X14	8	4%	2	1%	7.200	.007
X15	4	2%	5	2.5%	.202	.653
X16	7	3.5%	2	1%	5.051	.025
X17	4	2%	4	2%	.000	1.000
X18	10	5%	2	1%	13.333	.000
X19	5	2.5%	3	1.5%	.833	.361
X20	10	5%	2	1%	13.333	.000
Total	121	60.5%	69	34.5%		

p < 0.05

As seen in the Table (4.5), the chi-square test revealed significant differences between males and females in a number of situations: (x1, x2, x4, x6, x9, x10, x11, x12, x13, x14, x16, x18, and x20). On one hand, male workers are more dominant in several situations such as: x1 (3.5% & 0.5%), x2 (4% & 1%), x4 (3.5% & 0%), x9 (3.5% & 0.5%), x10 (4.5% & 1%), x13 (4% & 1%), x14 (4% & 1%), x16 (3.5% & 1%), x18 (5% & 1%), and x20 (5% & 1%). On the other hand, female workers tend to be greater in dominance in a number of situations: x6 (1.5% & 4%), x11 (1.5% & 4%), and x12 (2% & 4.5%). As for the rest of other situations, they showed non-significant differences between male and female workers: x3 (3% & 3%), x5 (1% & 1.5%), x7 (2.5% & 2.5%), x8 (2% & 1%), x15 (2% & 2.5%), x17 (2% & 2%), and x19 (2.5% & 1.5%).

The present findings illustrated that both male and female workers have dominance, but males are more dominant than females as shown in the above table. These results showed that male workers are related to low-educated people, so their use of language tend to be superior in accordance with female workers. The reasons for this are of course culture, level of education, and power. Concerning culture, and level

of education, most of male workers are non-educated and may come from rural areas, so they want to show their superiority in their society or family in front of females. As for power, in most cases, males are more powerful than females in every aspect of life.

The recent results are in line with the previous study of Samar and Alibakhshi (2007) which indicated that there was no difference or less difference in dealing with the same level of education and it showed big difference in dealing with different level of education. Malkawi's (2011) study also showed the difference between males and females in the case of politeness. She indicated that females tend to be more polite in using their language while males tend to be harsh and they use an aggressive language.

As demonstrated in Table (4.5), males' responses tend to be dominant. Males' situations (x1, x2, x4, x8, x9, x10, x13, x14, x16, x18, x19, and x20) show that males' responses are greater than females' responses. In contrast, females tend to be dominant in other situations such as (x5, x6, x11, x12, and x15). That is females' responses are greater than males. As regards situations (x3, x7, and x17), male and female workers showed equal responses.

Interestingly, the responses of the interviewees of M/P5 and F/P5 of the retrospective interviews support the quantitative findings argued earlier. The male worker was more dominant in responding the questions while the female worker was less dominant, as seen in the responses below, on one hand, in response to the question about his point of view concerning someone who uses great dominance with his spouse, a male worker says:

Well, I think that man must have domination and prestige inside his home and it is not fault to use great dominance phrases with his wife because he has the authority. (M/P5)

In responding to another question about his idea concerning a phenomenon that a man dominates over a woman or a woman dominates over a man, he says:

Actually, man's power over woman is necessary. Man must have the authority over his wife or sister. This means he must control their actions and he must not let them behave freely . As for women's power over men, this is not acceptable ever because it is considered as an insult for men. (M/P5)

On the other hand, when answering the question about her opinion regarding someone who uses great dominance with her spouse, a female worker says:

I do not respect this man because of schizophrenia in his personality. (F/P5)

The responses of these retrospective interviews indicate that on one hand, male's responses are more dominant, powerful and show the feeling of superiority. On the other hand, female's responses have the tendency to be dominant in responding to one question only.

4.2.6 Male/Female Doorkeepers' Language

The collected data of male and female doorkeepers' questionnaires concerning dominance will be presented and discussed quantitatively by using chi-square test to get the significant differences between males and females. Then, it will be supported by qualitative analysis using a retrospective interview. The difference between male and female doorkeepers' language will be shown:

Table (4.6) Dominance in Male/ Female Doorkeepers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	7	3.5%	1	0.5%	7.500	.006
X2	4	2%	2	1%	.952	.329
X3	8	4%	2	1%	7.200	.007
X4	7	3.5%	2	1%	5.051	.025
X5	4	2%	1	0.5%	2.400	.121
X6	3	1.5%	2	1%	.267	.606
X7	2	1%	8	4%	7.200	.007
X8	5	2.5%	1	0.5%	3.810	.051
X9	9	4.5%	7	3.5%	1.250	.264
X10	9	4.5%	1	0.5%	12.800	.000
X11	1	0.5%	9	4.5%	12.800	.000
X12	5	2.5%	9	4.5%	3.810	.051
X13	8	4%	1	0.5%	9.899	.002
X14	4	2%	1	0.5%	2.400	.121
X15	8	4%	3	1.5%	5.051	.025
X16	5	2.5%	1	0.5%	3.810	.051
X17	10	5%	1	0.5%	16.364	.000
X18	5	2.5%	1	0.5%	3.810	.051
X19	6	3%	5	2.5%	.202	.653
X20	4	2%	1	0.5%	2.400	.121
Total	114	57%	59	29.5%		

p < 0.05

According to the above table, chi-square test revealed significant differences between male and female doorkeepers' dominance in a

number of situations: (x1, x3, x4, x7, x8, x10, x11, x12, x13, x15, x16, x17, and x18). Male doorkeepers tend to be more dominant in most situations: x1 (3.5% & 0.5%), x3(4% & 1%), x4 (3.5% & 1%), x8 (2.5% & 0.5%), x10 (4.5% & 0.5%), x13 (4% & 0.5%), x15 (4% & 1.5%), x16 (2.5% & 0.5%), x17 (5% & 0.5%), and x18 (2.5% & 0.5%). In the same way, female doorkeepers tend to be more dominant, but less than that of males, in a number of situations: x7 (1% & 4%), x11 (0.5% & 4.5%), and x12 (2.5% & 4.5%). As regards other situations, they showed no significant differences between males and females such as: x2 (2% & 1%), x5 (2% & 0.5%), x6 (1.5% & 1%), x9 (4.5% & 3.5%), x14 (2% & 0.5%), x19 (3% & 2.5%), and x20 (4% & 0.5%).

The present results indicated that as with every table of dominance, both males and females tend to have dominance according to their professions. But male doorkeepers are more dominant than females. Doorkeepers are considered as non-educated people or low-educated people. This type of profession has power and dominance and tended to use less polite words. The findings support Hameed's (2010) study which indicated that the differences between males and females depend on some criteria that should be taken into consideration such as social pressure, power, and level of education. These criteria could refer to the males' dominance over females.

As shown in Table (4.6), most males' responses tend to be dominant such as: (x1, x2, x3, x4, x5, x6, x8, x9, x10, x13, x14, x15, x16, x17, x18, x19, and x20); these show that males' responses which concern dominance are more than females' responses. Conversely, females' situations tend to be dominant in other situations such as (x7, x11, x12). In these situations, females' responses are greater than

males'. The above findings are connected with male/female doorkeepers of retrospective interviews, the interviewees: male/participant (M/P) and female/participant (F/P) indicated in their speech that they are dominant in responding some questions. In responding to the question about his idea concerning a phenomenon that a man dominates over woman or a woman dominates over man, a male doorkeeper states:

Well, domination has many meanings. I could say that domination means that man dominates his wife and her behavoiur. As for woman's domination over man, it is never acceptable. (M/P6)

In an answer to the question about her viewpoint regarding someone who uses great dominance with her spouse, a female doorkeeper says:

For me, it is not good and I considered him proud. It is better to be simple. (F/P6)

The above mentioned qualitative results showed that male doorkeeper was more dominant in answering the questions. This could refer to the level of education as mentioned in the quantitative results. As for female doorkeeper, she was more dominant in responding to this question only. Though she was non-educated, she used her own style.

In the following Table (4.7), the researcher will show the total frequencies and percentages that concern males and females' dominance according to professions:

Table (4.7) Frequency and Percentage of Dominance according to Professions

No.	Profession	Male		Female	
		Frequency	Percentage	Frequency	Percentage
1.	Doctor	93	46.5%	59	29.5%
2.	Lawyer	108	54%	57	28.5%
3.	Teacher	100	50%	85	42.5%
4.	Farmer	143	71.5%	74	37%
5.	Worker	121	60.5%	69	34.5%
6.	Doorkeeper	114	57%	59	29.5%
Total		679	56.58%	403	33.58%

As illustrated in table (4.7), the total frequency and percentage in each profession showed that there is dominance for males over females such as: doctors (46.5% & 29.5%), lawyers (54% & 28.5%), teachers (50% & 42.5%), farmers (71% & 37%), workers (60.5% & 34.5%), and doorkeepers (56.5% & 29.5%).

These findings are in agreement with the findings of previous studies. They validate the first hypothesis which states that there is dominance in the language of males over females. They also prove that there is strong relationship between education and the profession. This relationship affects the increase or decrease of dominance males/females language.

4.3 Analysis and Discussion of Deficiency according to Professions

The researcher is going to analyze and discuss deficiency in males' language and females' language according to the professions of doctors, lawyers, teachers, farmers, workers, and doorkeepers. Chi-square test is used to analyze the results of the questionnaires and to illustrate the differences between males and females' language and whether deficiency is affected by professions. This section is classified into six subsections: male/female doctors, male/female lawyers, male/female teachers, males/ females farmers, male/female workers, and male/female doorkeepers.

4.3.1 Male/Female Doctors' Language

The results of the collected data are going to be analyzed and discussed quantitatively by using chi-square test. Male/female doctors' deficiency will reveal the significant difference between males and females' language. Then, a retrospective interview is used to support the quantitative data. Deficiency in male and female doctors' language will be shown in the table below:

Table (4.8) Deficiency in Male/Female Doctors' Language

Item	Male		Female		X ²	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	10	5%	6	3%	5.000	.025
X2	8	4%	10	5%	2.222	.136
X3	7	3.5%	9	4.5%	1.250	.264
X4	5	2.5%	10	5%	6.667	.010
X5	2	1%	9	4.5%	9.899	.002
X6	4	2%	7	3.5%	1.818	.178

X7	0	0%	5	2.5%	6.667	.010
X8	8	4%	10	5%	2.222	.136
X9	0	0%	3	1.5%	3.529	.060
X10	2	1%	1	0.5%	.392	.531
X11	7	3.5%	0	0%	10.769	.001
X12	6	3%	10	5%	5.000	.025
X13	9	4.5%	7	3.5%	1.250	.264
X14	5	2.5%	9	4.5%	3.810	.051
X15	7	3.5%	3	1.5%	3.200	.074
X16	5	2.5%	6	3%	.202	.653
X17	3	1.5%	9	4.5%	7.500	.006
X18	4	2%	10	5%	8.571	.003
X19	7	3.5%	8	4%	.267	.606
X20	8	4%	9	4.5%	.392	.531
Total	107	53.5%	141	70.5%		

p < 0.05

As seen in Table (4.8), the chi-square test showed significant differences between male and female doctors' deficiency in a number of situations: (x1, x4, x5, x7, x11, x12, x14, x17, and x18). Despite the fact that female doctors show greater deficiency in their language than male doctors in situations such as: x4 (2.5% & 5%), x5 (1% & 4.5%), x7 (0% & 2.5%), x12 (3% & 5%), x14 (2.5% & 4.5%), x17 (1.5% & 4.5%), and x18 (2% & 5%), respectively, male doctors tended to be more deficient in other situations such as: x1 (5% & 3%), and x11 (3.5% & 0%). Concerning other situations, they showed no significant differences between males and females. These situations are somehow similar in responses of males and females : x2 (4% & 5%), x3 (3.5% & 4.5%), x6 (2% & 3.5%), x8

(4% & 5%), x9 (0% & 1.5%), x10 (1% & 0.5%), x13 (4.5% & 3.5%), x15 (3.5% & 1.5%), x16 (2.5% & 3%), x19 (3.5% & 4%), and x20 (4% & 4.5%).

These results point out that females are more deficient than males in some situations as illustrated in the above table. They also indicate that both males and females have deficiency according to the profession of doctors, but they are females who have more deficiency over males. These findings support the previous study like, Hameed (2010) which indicates that females have social pressure that lead them to obey their husbands and brothers in Iraqi (Ramadi) society. Though females show power in some situations, these situations do not refer to dominance, but to the female doctors prestige and their politeness in society. These findings also refer to the level of education. Since the present work considers doctors as a well-educated group, there is not such a huge difference between males and females language. It is noticed that the more well-educated people, the more deficient language. These findings are in accordance with the findings of the previous study of Malkawi (2011) which identifies that females like words that are more polite, and respectable.

As distributed in table (4.8), the situations of females tend to be more deficient than the situations of males. Concerning males, situations (x1, x10, x11, x13, x15) reveal that males' responses are greater in expressing deficiency than females', i.e. more deficient. As for females, situations (x2,x3,x5,x6, x7, x8, x9, x12, x14, x16, x17, x18, x19, and x20) denote that females' responses have deficiency more than males'. Generally speaking, females have deficiency in their language more than males who also tend to be deficient but less than females. It is noticed that these results

coincide with the two models of Lakoff (1975) who affirms that females are more polite and they use language in formal way and Cameron (1998 & 2008) who contends that females tend to use cooperative language and their styles tend to be more polite.

The above results are in relation with the responses got from two retrospective interviewees, M/P and F/P. The following responses are taken from the interview with a male doctor. The following answer is given to the question about a male's idea concerning asking for a need or help from your spouse, he says:

Well, sometimes it should be polite and refers to respect, such as "if you don't mind bring me this thing please", or "do this thing, please" or "I want this, please". Sometimes I use words such as "my sweetheart" or "Um Flan" and alike. (M/P1)

Additional answer of male doctor is shown in the question about his point of view regarding a phenomenon that a man dominates over woman or a woman dominates over man, he states:

In my opinion, this phenomenon is really negative and shows bad morals and lack of love or understanding between the spouses and it causes problems and may lead to the separation of the spouses, of course in the end divorce. (M/P1)

The above responses exemplify that the interviewee was aware of using deficiency in his speech. In spite of dealing with males, the responses refer to deficiency in most questions. These responses support some of the questionnaires' findings.

Regarding the response of female doctor, She says when she answers the question about her opinion concerning asking for a need or help from her spouse:

When I ask my husband about anything, I say "my darling", could I ask a thing? (F/P1)

When she answers the question about her idea respecting someone who uses great dominance with her spouse, she says:

A person who uses great dominance words with his wife does not know the basis of marital relationship which is respect. Respect means that the couple have mutual relationships. (F/P1)

In this interview, the female's interviewee was more deficient in her speech. That is, this interview supports the responses of the questionnaire which focus on deficiency rather than dominance.

4.3.2 Male/Female Lawyers' Language

Dealing with male/female lawyers' deficiency, the results will be analyzed and discussed based on chi-square test to show the significant differences between males and females. A quantitative analysis is going to be used, then it will be supported by qualitative analysis of retrospective interview. In the following table, the differences between male and female lawyers' language will be shown:

Table (4.9) Deficiency in Male/Female Lawyers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	9	4.5%	5	2.5%	3.810	.051
X2	8	4%	10	5%	2.222	.136
X3	8	4%	7	3.5%	.267	.606
X4	0	0%	8	4%	13.333	.000
X5	3	1.5%	10	5%	10.769	.001
X6	4	2%	7	3.5%	1.818	.178

X7	2	1%	1	0.5%	9.899	.002
X8	7	3.5%	9	4.5%	1.250	.264
X9	1	0.5%	3	1.5%	1.250	.264
X10	1	0.5%	8	4%	7.200	.007
X11	4	2%	2	1%	.952	.329
X12	9	4.5%	1	0.5%	12.800	.000
X13	4	2%	8	4%	3.333	.068
X14	5	2.5%	9	4.5%	3.810	.051
X15	6	3%	5	2.5%	.202	.653
X16	2	1%	9	4.5%	9.899	.002
X17	7	3.5%	8	4%	.267	.606
X18	8	4%	7	3.5%	.267	.606
X19	3	1.5%	9	4.5%	7.500	.006
X20	1	0.5%	9	4.5%	12.800	.000
Total	92	46%	143	71.5%		

p < 0.05

As shown in Table (4.9), the chi-square test illustrated significant differences between male and female lawyers' deficiency in several situations: (x1, x4, x5, x7, x10, x12, x14, x16, x19, and x20). Although females have a tendency to be deficient in a number of situations such as: x4 (0% & 4%), x5 (1.5% & 5%), x7 (1% & 4.5%), x10 (0.5% & 4%), x14 (2.5% & 4.5%), x16 (1% & 4.5%), x19 (1.5% & 4.5%), and x20 (0.5% & 4.5%), correspondingly, males tend to be deficient in some situations such as: x1 (4.5% & 2.5%), and x12 (4.5% & 0.5%). As for other situations, they showed non-significant differences between males and females such as: x2 (4% & 5%), x3 (4% & 3.5%), x6 (2% & 3.5%), x8 (3.5% & 4.5%), x9 (0.5% &

1.5%), x11 (2% & 1%), x13 (2% & 4%), x15 (3% & 2.5%), x17 (3.5% & 4%), and x18 (4% & 3.5%).

The results signify that both males and females have deficiency. But they are females who are more deficient than males as indicated in the above table. In dealing with different professions especially lawyers, it is noticed that the difference between males and females' speech increases deficiency. That is, they are females who feel inferiority in society especially in Iraqi society. The current findings support Malkawi's (2011) study which indicates that females use terms that are more common and polite and they also use respectable terms more than males. These findings are also in line with Samar and Alibakhshi's (2007) study which specifies that males and females are affected by whether they are well-educated people or non-educated people, that is, level of education is a significant key in increasing deficiency.

As illustrated in Table (4.9), females' responses tend to be more deficient than males'. Females' situations: (x2, x4, x5, x6, x7, x8, x9, x10, x13, x14, x16, x17, x19, and x20) declare that females' responses are greater than males' responses. Conversely, males' situations: (x1, x2, x11, x12, x15, and x18) tend to be greater in responses and they are deficient.

Concerning the qualitative findings of deficiency, the retrospective interview supports the quantitative results of both males and females: (M/P2 and F/P2). Male's interviewee was more deficient in responding to the question about his viewpoint regarding exchanging gifts on occasions with your spouse, when he says

Gifts mean mutual respect and memento. (M/P2)

In another answer to the question about his idea respecting laws that call for equality of rights and duties between men and women by many organizations in the world, he says:

Women have equal rights and duties with men. (M/P2)

Male's responses illustrate that the interviewee was aware of the level of education and he used words that express respect. He also used politeness to decrease the difference between males and females. These responses support the quantitative results that depend on deficiency in the language of males and females.

As for female interviewee, she was more deficient in most of the responses, as declared in the below response. In her answer to the question about her opinion regarding exchanging gifts on occasions with your spouse, she mentions:

The wife got happy with a gift. Although the gift is simple, the wife loves to hear loving words of her husband. (F/P2)

In responding to another question about her viewpoint of uneducated men in society, she states:

I consider science as a light in all fields of life and if a man does not learn in a school, Al-Majalis will teach him. I prefer an educated and breached man. A well-educated person can transcend ordeals in a refined and understandable manner, but a non-educated person is based on life experiences and may be succeeded or failed. (F/P2)

Female's responses tend to be more deficient than male's. The interviewee's speech used superpolite forms and she tended to be more prestigious. These results support the findings of the quantitative of deficiency. These responses come up with the findings

of the previous studies of Samar and Alibakhshi (2007) and Malkawi (2011).

4.3.3 Male/Female Teachers' Language

The results of the significant differences between males and females teachers' deficiency will be shown by using chi-square test which will be used to reveal the significant differences quantitatively. In addition, a retrospective interview is used to support the quantitative results by using thematic analysis. Deficiency in male/female teachers' language will be clarified in the table below:

Table (4.10) Deficiency in Male/Female Teachers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent- age	Frequency	Percent- age		
X1	0	0%	7	3.5%	10.769	.001
X2	2	4%	7	3.5%	5.051	.025
X3	8	4%	4	2%	3.333	.068
X4	10	5%	6	3%	5.000	.025
X5	0	0%	7	3.5%	10.769	.001
X6	6	3%	6	3%	.000	1.000
X7	2	1%	4	2%	.952	.329
X8	7	3.5%	9	4.5%	1.250	.264
X9	0	0%	5	2.5%	6.667	.010
X10	1	0.5%	7	3.5%	7.500	.006
X11	6	3%	2	1%	3.333	.068
X12	10	5%	1	0.5%	16.364	.000
X13	6	3%	2	1%	3.333	.068
X14	4	4%	9	4.5%	5.495	.019

X15	6	3%	6	3%	.000	1.000
X16	8	4%	3	1.5%	5.051	.025
X17	4	2%	7	3.5%	1.818	.178
X18	3	1.5%	8	4%	5.051	.025
X19	7	3.5%	9	4.5%	1.250	.264
X20	10	5%	6	3%	5.000	.025
Total	100	50%	115	57.5%		

p < 0.05

As illustrated in Table (4.10), the chi-square analysis demonstrate significant differences between males and females' language in a number of situations: (x1, x2, x4, x5, x9, x10, x12, x14, x16, x18, x20). Even though, male teachers tend to be more deficient in situations such as: x4 (5% & 3%), x12 (5% & 0.5%), x16 (4% & 1.5%), and x20 (5% & 3%), respectively, female teachers are more deficient in other situations like: x1 (0% & 3.5%), x2 (1% & 3.5%), x5 (0% & 3.5%), x9 (0% & 2.5%), x10 (0.5% & 3.5%), x14 (2% & 4.5%), and x18 (1.5% & 4%). As for other situations, they revealed no significant differences between male and female teachers such as: x3 (4% & 2%), x6 (3% & 3%), x7 (1% & 2%), x8 (3.5% & 4.5%), x11 (3% & 1%), x13 (3% & 1%), x15 (3% & 3%), x17 (2% & 3.5%), and x19 (3.5% & 4.5%).

The results showed that both males and females have deficiency in this profession, but females are more deficient than males. The above results indicated that males have less deficient even when dealing with well-educated and non-educated people. These findings are in relation with the previous studies of Samar and Alibakhshi (2007) and Malkawi (2011). On one hand, Samar and Alibakhshi's (2007) study illustrated that the difference between males and females is related to the level of education. In such a case, males tend to be

more dominant especially in Iraqi society whereas females have the tendency to be more deficient. On the other hand, Malkawi's (2011) study illustrated that females are more polite in their behavior and in their language than males. Moreover, males have the ability to use competitive language to communicate with other people while females use cooperative language to show politeness and respect for others.

As shown in the above table, females' responses tend to be more deficient such as: (x1, x2, x5, x7, x8, x9, x14, x17, x18, and x19), these situations show that females' answers are more deficient than males' responses. On the contrary, males tend to be deficient in other situations such as (x3, x4, x10, x11, x12, x13, x16, and x20). That is males' responses are greater than females'. Two of the situations showed equal responses between males and females: (x6, and x15). In addition, the qualitative results from the retrospective interview with interviewees: (M/P3) and (F/P3) showed that they support the quantitative results of the findings. Concerning male teacher, he was more deficient in responding to the question about exchanging gifts on occasions with your spouse, when he says:

Exchanging gifts is good. Prophet Mohammad (peace be upon him) said, "Tahadu Tahabu". The gifts bring love and affection, and this is required between the husband and the wife. (M/P3)

Female's interviewee was also more deficient in her responses. This was seen in her answer to the question about her idea regarding a phenomenon that a man dominates over a woman or a woman dominates over a man, she says:

The domination of woman over man is of course impossible. But the domination of man over woman is

**accepted under the concept of superiority in society.
(F/P3)**

The interviewees' responses showed that deficiency is used to show politeness and great level of respect between males and females. In these interviews both males and females use deficiency in using their language. This is because they have the same level of education.

4.3.4 Male/Female Farmers' Language

It is noticed that the results of male/female farmers' deficiency are going to be presented and discussed by showing the significant differences between males and females. A chi-square test is used to analyze the data quantitatively. It will also be supported by retrospective interview to analyze the data qualitatively using thematic analysis. The differences between male and female farmers will be illustrated in the table below:

Table (4.11) Deficiency in Male/Female Farmers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	0	0%	7	3.5%	10.769	.001
X2	2	4%	7	3.5%	5.051	.025
X3	8	4%	4	2%	3.333	.068
X4	10	5%	6	3%	5.000	.025
X5	0	0%	7	3.5%	10.769	.001
X6	6	3%	6	3%	.000	1.000
X7	2	1%	4	2%	.952	.329
X8	7	3.5%	9	4.5%	1.250	.264
X9	0	0%	5	2.5%	6.667	.010

X10	1	0.5%	7	3.5%	7.500	.006
X11	6	3%	2	1%	3.333	.068
X12	10	5%	1	0.5%	16.364	.000
X13	6	3%	2	1%	3.333	.068
X14	4	4%	9	4.5%	5.495	.019
X15	6	3%	6	3%	.000	1.000
X16	8	4%	3	1.5%	5.051	.025
X17	4	2%	7	3.5%	1.818	.178
X18	3	1.5%	8	4%	5.051	.025
X19	7	3.5%	9	4.5%	1.250	.264
X20	10	5%	6	3%	5.000	.025
Total	100	50%	115	57.5%		

p < 0.05

As shown in Table (4.11), the chi-square analysis showed significant differences between male/female farmers' deficiency in several situations: (x1, x3, x4, x6, x7, x8, x9, x11, x12, x13, x15, and x18). Male farmers have the tendency to be deficient in one situation only: x11 (4% & 1%). While female farmers tend to be more deficient in most situations such as: x1 (5% & 2.5%), x3 (0% & 3.5%), x4 (0.5% & 3.5%), x6 (0% & 3.5%), x7 (0% & 3.5%), x8 (1% & 3.5%), x9 (0.5% & 3.5%), x12 (0.5% & 4.5%), x13 (1.5% & 4%), x15 (0% & 5%), and x18 (1% & 3.5%). Concerning non-significant analysis, other situations showed no significant differences between male and female farmers: x2 (3% & 2%), x5 (3% & 4.5%), x10 (3.5% & 1.5%), x14 (2.5% & 3.5%), x16 (1.5% & 3%), x17 (1.5% & 3%), x19 (2% & 1%), and x20 (2% & 3%).

The results demonstrated that female farmers are more deficient than male farmers. This is something natural because farmers live in

rural areas, they have the feeling of superiority to females. Additionally, most farmers are non-educated or low-educated people, they use aggressive language with females. Females tend to be more deficient and use their language from an inferior position. The results are in concord with the previous studies of Hameed (2010) and Al-Harahsheh (2014). Hameed's (2010) study concentrates on the factor of level of education. Females farmers are non-educated, so they tend to be subordinate to their husbands. As for Al-Harahsheh's (2014) study which showed that males use language in less polite and an informal language while female farmers use more polite and formal language.

As illustrated in the above table, most females' situations have the tendency to be deficient: (x1, x3, x4, x5, x6, x7, x8, x9, x12, x13, x14, x15, x16, x17, x18, x19, and x20). In contrast, males tend to be deficient in other situations such as (x2, x10, x11). The above results are in line with the results of retrospective interview of (F/P4), the female farmer was more deficient in her speech. When she responds to the question about her viewpoint regarding a phenomenon that a man dominates over woman or a woman dominates over man, she says:

This is an existing phenomenon because it is a male society. Man has domination and power while women's domination is something shame and impossible. (F/P4)

In another answer to the question about her idea concerning laws that call for equality of rights and duties between men and women by many organizations in the world, she states:

**Well, I'm against these laws because women must not equal men. Both of them have their rights and duties.
(F/P4)**

The responses of female farmer indicate that she uses her language in an inferior way. This means that female has the tendency to be more deficient in this profession.

4.3.5 Male/Female Workers' Language

The significant differences between males and females will show workers' deficiency by using chi-square test to analyze and discuss the results. Then it will be attached by the interviews as qualitative analysis to support the quantitative analysis. In the following table, deficiency in male and female workers' language is going to be presented:

Table (4.12) Deficiency in Male/Female workers' Language

Item	Male		Female		X2	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	3	1.5%	9	4.5%	7.500	.006
X2	0	0%	8	4%	7.200	.007
X3	4	2%	4	2%	.000	1.000
X4	3	1.5%	10	5%	10.769	.001
X5	8	4%	7	3.5%	.267	.606
X6	7	3.5%	2	1%	5.051	.025
X7	5	2.5%	5	2.5%	.000	1.000
X8	6	3%	8	4%	.952	.329
X9	3	1.5%	9	4.5%	7.500	.006

X10	1	0.5%	8	4%	9.899	.002
X11	7	3.5%	2	1%	5.051	.025
X12	6	3%	1	0.5%	5.495	.019
X13	2	1%	8	4%	7.200	.007
X14	2	1%	8	4%	7.200	.007
X15	6	3%	5	2.5%	.202	.653
X16	3	1.5%	8	4%	5.051	.025
X17	6	3%	6	3%	.000	1.000
X18	0	0%	8	4%	13.333	.000
X19	5	2.5%	7	3.5%	.833	.361
X20	0	0%	8	4%	13.333	.000
Total	79	39.5%	131	65.5%		

p < 0.05

As illustrated in Table (4.12), the chi-square analysis displayed significant differences between male and female workers' deficiency in a number of situations: (x1, x2, x4, x6, x9, x10, x11, x12, x13, x14, x16, x18, and x20). Male workers indicate that they are more deficient in some situations: x6 (3.5% & 1%), x11 (3.5% & 1%), and x12 (3% & 0.5%). Whereas female workers tend to be more deficient in other situations such as: x1 (1.5% & 4.5%), x2 (1% & 4%), x4 (1.5% & 5%), x9 (1.5% & 4.5%), x10 (0.5% & 4%), x13 (1% & 4%), x14 (1% & 4%), x16 (1.5% & 4%), x18 (0% & 4%), and x20 (0% & 4%). Regarding other situations, they show no significant differences between male and female workers: x3 (2% & 2%), x5 (4% & 3.5%), x7 (2.5% & 2.5%), x8 (3% & 4%), x15 (3% & 2.5%), x17 (3% & 3%) and x19 (2.5% & 3.5%).

The findings indicated that both males and females have deficiency, but female workers are more deficient, while males are

less deficient. The researcher dealt with, as supposed, non-educated people who are workers. The results are connected with the previous studies of Samar and Alibakhshi (2007) and Malkawi (2010). Samar and Alibakhshi's (2007) study indicated that the differences between males and females depend on level of education which differentiate between males and females. Malkawi's (2010) study showed that females tend to use language with more polite words whereas males use less polite words.

Females' responses tend to be more than males' in situations such as: (x1, x2, x4, x8, x9, x10, x13, x14, x16, x18, x19, and x20), whereas males' responses tend to be greater in some situations such as: (x5, x6, x11, x12, and x15). Other situations tend to be similar in both males and females as in (x3, x7, and x17). Regarding a retrospective interview of the interviewee: (F/P5), Her responses support the quantitative analysis. When she answers the question about exchanging gifts on occasions with her spouse, she says:

It is something nice to strengthen the relationship between the spouses even if the gift is simple.(F/P5)

She also responds to the question about viewpoint of uneducated men in society by saying:

It is not something equal, many people who have greater degrees but their styles are bad in comparison with an uneducated person. (F/P5)

The interviewee's responses illustrate that the female worker was more deficient than male in her responses while the male worker tends to have great dominance in his responses.

4.3.6 Male/Female Doorkeepers' Language

It is noticed that the differences between male and female doorkeepers' deficiency will be shown by using chi-square test. The table below will present and discuss the results quantitatively. Then, a retrospective interview is used to support the analysis by using thematic analysis. In the following table, the researcher will show significant and non-significant differences concerning male and female doorkeepers.

Table (4.13) Deficiency in Male/Female Doorkeepers' Language

Item	Male		Female		X ²	P. value
	Frequency	Percent-age	Frequency	Percent-age		
X1	3	1.5%	9	4.5%	7.500	.006
X2	6	3%	8	4%	.952	.329
X3	2	1%	8	4%	7.200	.007
X4	3	1.5%	8	4%	5.051	.025
X5	6	3%	9	4.5%	2.400	.121
X6	7	3.5%	8	4%	.267	.606
X7	8	4%	2	1%	7.200	.007
X8	5	2.5%	9	4.5%	3.810	.051
X9	1	0.5%	3	1.5%	1.250	.264
X10	1	0.5%	9	4.5%	12.800	.000
X11	9	4.5%	1	0.5%	12.800	.000
X12	5	2.5%	1	0.5%	3.810	.051
X13	2	1%	9	4.5%	9.899	.002
X14	6	3%	9	4.5%	2.400	.121
X15	2	1%	7	3.5%	5.051	.025

X16	5	2.5%	9	4.5%	3.810	.051
X17	0	0%	9	4.5%	16.364	.000
X18	5	2.5%	9	4.5%	3.810	.051
X19	4	2%	5	2.5%	.202	.653
X20	6	3%	9	4.5%	2.400	.121
Total	86	43%	141	70.5%		

p < 0.05

As seen in Table (4.13), the chi-square analysis revealed significant differences between male/female doorkeepers' deficiency in a number of situations: (x1, x3, x4, x7, x8, x10, x11, x12, x13, x15, x16, x17, and x18). Whilst male doorkeepers tend to be more deficient in some situations: x7 (4% & 1%), x11 (4.5% & 0.5%), and x12 (2.5% & 0.5%), correspondingly, female doorkeepers tend to be more deficient in most of other situations: x1 (1.5% & 4.5%), x3 (1% & 4%), x4 (1.5% & 4%), x8 (2.5% & 4.5%), x10 (0.5% & 4.5%), x13 (1% & 4.5%), x15 (1% & 3.5%), x16 (2.5% & 4.5%), x17 (0% & 4.5%), and x18 (2.5% & 4.5%). As for non-significant situations, they showed no significant differences between males and females: x2 (3% & 4%), x5 (3% & 4.5%), x6 (3.5% & 4%), x9 (0.5% & 1.5%), x14 (3% & 4.5%), x19 (2% & 2.5%), and x20 (3% & 4.5%).

The findings showed that both male and female doorkeepers have deficiency, but females are more deficient than males as shown in the above table. Dealing with two groups of professions: well-educated and non-educated people, the difference between males and females will be observed. These results showed that female doorkeepers are

related to non-educated or low-educated people, so their use of language tends to be deficient. The reasons could be culture, level of education, and power. As for culture, this study dealt with Iraqi society. In this society males are superior to females and have most of roles while females are inferior. Concerning level of education, most of male doorkeepers are non-educated or low-educated people and may come from rural areas, so they want to show their superiority in their society or family to females. In most cases males tend to be more powerful than females. The present results are related to Samar and Alibakhshi's (2007) previous study which illustrated that there is no difference or less difference in dealing with the same level of education and it showed big difference in dealing with different levels of education.

As given in the above table, most females' situations tend to be deficient such as: (x1, x2, x3, x4, x5, x6, x8, x9, x10, x13, x14, x15, x16, x17, x18, x19, and x20), these show that females' responses are more than males' ones in which they express deficiency, whereas males' situations tend to be deficient in other situations such as (x7, x11, x12). This means males' responses are greater that show deficiency than males'. In addition, the responses of the interviewees (M/P) and (F/P) of retrospective interviews support the findings of the quantitative results. A male doorkeeper showed his deficiency in responding to the question about his viewpoint of educated woman in society, when he says:

Well, education has a big role at this time in our society especially, if the girl gets fiancés the first thing she did, she asks about his education and does he have a job or

not. This also applied to girls, Years ago, the majority didn't accept the girl to finish her education because of customs and traditions especially in rural areas. But now the majority accept. (M/P6)

Regarding female's interviewee, she was much more deficient as seen in her answer to the question about her viewpoint of uneducated men in society, she states:

It is not equal sometimes an educated man does not know how to speak or behave. And sometimes an ignorant and non-educated man, his good speech and his style are respected and suitable. (F/P6)

The responses of the interviews indicate that the male's interviewee showed politeness in responding some of the questions and the same thing is true with female's interviewee who showed great deficiency in her responses.

The researcher is going to give the total frequencies and percentages of the differences between males and females' deficiency according to professions, as clarified in the table below:

Table (4.14) Frequency and Percentage of Deficiency according to Professions

No.	Profession	Male		Female	
		Frequency	Percentage	Frequency	Percentage
1.	Doctor	107	53.5%	141	70.5%
2.	Lawyer	92	46%	143	71.5%
3.	Teacher	100	50%	115	57.5%
4.	Farmer	57	28.5%	126	63%
5.	Worker	79	39.5%	131	65.5%
6.	Doorkeeper	86	43%	141	70.5%
Total		521	43.41%	797	66.41%

As seen in Table (4.14), the total frequency and percentage in each profession disclose that there is deficiency for females over males such as: doctors (53.5% & 70.5%), lawyers (46% & 71.5%), teachers (50% & 57.5%), farmers (29% & 63%), workers (39.5% & 65.5%), and doorkeepers (43.5% & 70.5%).

These findings indicate that females are more deficient than males. They are also in accordance with the hypotheses of the study which concentrate on deficiency for females over males. Education and profession play a role in increasing or decreasing deficiency in male/female language.

4.4 Summary of the Findings

The most important findings arrived at in the present study are:

1. Male doctors, on one hand, are more dominant than female doctors concerning dominance. On the other hand, female doctors are more deficient than male doctors regarding deficiency.

2. As for lawyers, the results of dominance revealed that males are more dominant than females. While females tend to be more deficient as compared with males in deficiency.
3. Male teachers have the tendency to be dominant, whereas females are less dominant depending on dominance. In dealing with deficiency, females are more deficient than males.
4. Farmers demonstrated significant differences between males and females in dominance and deficiency. As for dominance, males are more dominant than females. Conversely, females are more deficient than males.
5. Males workers showed great dominance on one hand and low deficiency on the other hand, whereas females workers showed great deficiency and low dominance.
6. Because of dealing with low-educated profession, it is noticed that male doorkeepers are more dominant and less deficient. While female doorkeepers are more deficient and less dominant.

The above findings validate the three hypotheses of this thesis given above.

Chapter Five

Conclusions and Suggestions for Further Studies

5.1 Conclusions

The present study has arrived at the following conclusions:

1. There is dominance in the language of males over females. Male persons regardless their professions are more dominant than female individuals. This is considered normal in Iraqi society, namely people in Anbar province who adopt certain traditions and customs that govern the relationship between males and females. Men are raised to be privileged, practice power and authority, whereas women are taught to accept their position in society which is less important.
2. There is deficiency in females' language as compared with males. This could be seen in the analysis of data collection and discussion. Females are from birth taught or socialized to speak like little ladies which results in more polite speech.
3. The type of environment in which males and females grow up has a crucial role in shaping their views and influencing their attitude toward each other's socially constructed roles.
4. There is a substantial difference between males and females in linguistic strategies' use.
5. The level of education plays an influential role in minimizing and/or maximizing dominance and deficiency.

6. Well-educated people who have professions such as doctors, lawyers and teachers decrease dominance and increase deficiency.
7. Male persons of low education who work as farmers, workers and doorkeepers, increase the aspect of dominance and decrease the aspect of deficiency, whereas female people who have the same professions minimize the aspect of dominance and maximize the aspect of deficiency.
8. Males' speech is somehow less polite and they often tend to use aggressive words whereas females' speech is more polite and they prefer to use respectful words.
9. Dominance is not always related to males' language but to females' language, too. And deficiency is not always associated with females' language, but with males' language, too. These depend on the type of profession and whether the chosen person is well-educated or less-educated.

5.2 Suggestions for Further Studies

1. A contrastive study could be conducted on Dominance in Males'/ Females' Language of English and Iraqi people.
2. A Psycho-Socio study of Males'/Females' Behavior and Language: by using body gestures and facial expressions.
3. A study could be conducted on Male and Female Differences in Urban Areas and Rural Areas with Reference to Iraqi society.
4. Males/females' Dominance in the Language of Social Media (What's up, Viper, Messenger etc...).
5. A similar study could be conducted with different professions and in any other Iraqi governorate.

Bibliography

- Abbas, M., M. (2010). *"Lexical Analysis of Gender and Language Theories"*. College of Engineering/ Babylon University. Vol. 18, No.2.
- Aikhenvald, A. Y. (2016). *How Gender Shapes the World*. Oxford: Oxford University Press.
- Al-Azzawi, N. J. (2011). *"Compliments and Positive Politeness Strategies"*. Open Educational College Journal. Vol. 71.
- Albirini, A. (2016). *Modern Arabic Sociolinguistics: Diglossia, Variation, Code switching, attitudes and identity*. London: Routledge, Taylor & Francis Group.
- Bassiouney, R. (2009). *Arabic Sociolinguistics*. Edinburgh: Edinburgh University Press.
- Baumeister, R. F., Zhang, L. and Vohs, K. D. (2004). *"Gossip as Cultural Learning"*. *Review of general psychology*. Vol. 8. No. 2. DOI: 10.1037/1089-2680.8.2.111.
- Baxter, J. (2011). *Gender*. Edited by: Simpson, J. The Routledge Handbook of Applied Linguistics. London and New York: Routledge Taylor & Francis Group.
- Bell, A. (2014). *The Guidebook to Sociolinguistics*. Wily Blackwell.
- Beltrán, R. C. (2013). *An Introduction to Sociolinguistics*. Madrid: Universidad Nacional De Educacion a Distancia.
- Berger, P. L. and Luckmann, T. (1966). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Penguin Books.
- Bonvillain, N. (2003). *Language Culture, and Communication: The Meaning of Messages*. New Jersey: Prentice Hall.

- Brown, J. D. (2001). *Pragmatics Tests: Different Purposes, Different Tests*. Edited by: K. Rose & G. Kasper. Pragmatics in Language Teaching. Cambridge: Cambridge University Press.
- Brown, P. (1980). "How and why are women more polite: some evidence from a Mayan Community". Published in McConnell-Ginet, S.,
- Borker, R. and Furman, F. (Eds.). *Women and Language in Literature and Society*. Preager Publishers. Reprinted in Coates, J. (ed.) *Language and gender*. Oxford: Blackwell.
- Brown, P. and S. Levinson. (1987). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press.
- Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, Chapman & Hall, Inc.
- Cameron, D. (1992). *Feminism and Linguistic Theory*. 2nd ed. Macmillan.
- _____ (1997) "Performing gender identity: young men's talk and the construction of heterosexual masculinity". Edited by: Johnson, S. and Meinhof, U. H. *Language and Masculinity*. Oxford: Blackwell, pp. 47–64.
- _____ (ed.). (1998). *The Feminist Critique of Language*. London: Routledge.
- _____. (2008). *The Myth of Mars and Venus: Do Men and Women Really Speak Different Languages*. Oxford: Oxford University Press.
- Cameron, D. and Shaw, S. (2016). *Gender, Power and Political Speech: Women and Language in the UK General Election*. Palgrave Macmillan.
- Chouchane, A. M. (2016). "Gender Language Differences: Do Men and Women Speak Differently". *Global English-Oriented Research Journal*. Vol. 2. Issue 2.

- Coates, J. (2004). *Women, Men, and Language: A Sociolinguistic Account of Gender Differences in Language*. London: Routledge Taylor&Francis Group
- _____ (2007). "Gender". Edited by: Llamas, C., Mullany, L. and Stockwell, P. *The Routledge Companion to Sociolinguistics*. London and New York: Routledge Taylor & Francis Group.
- Cohen, A. and Olshtain, E. (1994). *Researching the Production of Second-Language Speech Acts*. Edited by: Gass, S., Tarone, E. and Cohen, A. New York: Psychology Press, Taylor & Francis Group.
- Coulmas, F. (2005). *Sociolinguistics: The Study of Speaker's Choices*. Cambridge: Cambridge University Press.
- Crawford, M. (1995) *Talking Difference: On Gender and Language*. London: Sage Publications.
- Creswell, J. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. 3rd ed. Los Angeles: Sage Publications.
- Creswell, J., Plano Clark, V., Gutmann, M. and Hanson, W. (2003). *Advanced Mixed Methods Research Designs*. Edited by: Tashakkori, A. and Teddlie, C. *Handbook of Mixed Methods in Social and Behavioral Research*. London: Sage Publications
- Crystal, D. (2008). *A Dictionary of Phonetics and Linguistics*. 6th ed. Oxford: Blackwell.
- DeLamater, J. D. and Hyde, J. S. (1998). "Essentialism vs. Social Constructionism in the Study of Human Sexuality". *The Journal of Sex Research*. Vol.35, No.1.
- Dunbar. R. I. M. (2004) *Gossip Perspective In Evolutionary Review Of General Psychology*. Massachusetts : Harvard University Press
- Eckert, P. (1989). *The Whole Women: Sex and Gender Differences in Variation*. *Language Variation and Change*, Vol.1. DOI:

10.1017/S095439450000017X.

<https://www.researchgate.net/publication/208033202>

Eckert, P. and McConnell-Ginet, S. (1992). *Communities of Practice: Where language, gender, and power all live*. Edited by: Hall, K., Bucholtz, M. and Moonwomon, B. Locating Power, Proceedings of the 1992 Berkeley Women and Language Conference. Berkeley: Berkeley Women and Language Group, 89-99.

(2003). *Language and Gender*. Cambridge : Cambridge University Press.

Edwards, J. (2009). *Language and Identity: An Introduction*. Cambridge: Cambridge University Press.

Elen, G. (2001). *A Critique of Politeness Theories*. London: Routledge.

Fischer, J. (1958). *Social Influences on the Choice of a Linguistic Variant*. <https://web.stanford.edu/~eckert/PDF/fischer1958.pdf>.

Fitzpatrick, M., Mulac, A. and Dindia, K. (1995). "Gender-preferential Language Use in Spouse and Stranger Interaction". *Journal of Language and Social Psychology*. Vol.14 No.1-2: 18-39. DOI:10.1177/0261927X95141002.

Freeman, R. D. and McElhinny, B. (1996). *"Language and Gender"*. Edited by: Mckay, S. & Hornberger, N. *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press.

Fägersten, K. B. (2012). *Who's Swearing Now? The Social Aspects of Conversational Swearing*. Cambridge Scholars Publishing.

Gumperz, J. J. (1982). *Discourse strategies*. Cambridge: Cambridge University Press.

Hameed, W. Q. (2010). *"The Impact of Gender in Determining Politeness Strategy with Reference to Iraqi Students of English"*. *Journal of the College of Arts. University of Basrah*. Vol. 2. No. 54.

- Holmes, J. (1990). *"Hedges and boosters in women's and men's speech"*. Language and Communication. Vol. 10. No. 3: 185-205. [https://doi.org/10.1016/0271-5309\(90\)90002-S](https://doi.org/10.1016/0271-5309(90)90002-S)
- _____ (2013). *An Introduction to Sociolinguistics*. 4th ed. London: Routledge Taylor & Francis Group.
- Holmes, J. and Stubbe, M. (2003). *Power and Politeness in the Workplace: A Sociolinguistic Analysis of Talk at Work*. London: Routledge Taylor & Francis Group.
- Hudson, R. A. (2001). *Sociolinguistics*. 2nd ed. Cambridge: Cambridge University Press.
- Hughes, G. (1991). *Swearing: A Special History of Foul Language. Oaths and Profanity in English*. Oxford: Blackwell.
- Jay, T. (2009). *"The utility and ubiquity of taboo words"*. *Perspectives on Psychological Science*. Vol.4. No.2. DOI:10.1111/j.1745-6924.2009.01115.x.
- Jespersen, O. (1922). *Language: Its Nature, Development and Origin*. London. George Allen & Unwin.
- Julè, A. (2004). *Gender Participation and Silence in the Language Classroom: Sh-Shushing the Girls*. Palgrave Macmillan.
- Keating, E. (1998). *Power Sharing: Language, Rank, Gender, and Social Space in Pohnpei, Micronesia*. Oxford: Oxford University Press.
- Kiesling, S. (2007). *"Men, Masculinities, and Language"*. *Language and Linguistic Compass*. Vol.1. No.6. DOI:10.1111/j.1749-818x.2007.00035.x
- Kocić, A., Stamenković, D. and Tasić, M. (2014) . *"Gender Differences Reflected in Friends' Conversation-Discourse Analysis of Dialogues from the Series Coupling"*. *Komunikacija i kultura online*, Godina V, broj 5. <https://www.researchgate.net/publication/312191227>
- Komarovsky, M. (1962). *Blue-Collar Marriage*. New York: Vintage.

- Lakoff, R. (1975) 2004. *Language and Woman's Place*. Edited by: Mary Bucholtz. Revised and expanded edition, with text and commentaries. Oxford: Oxford University Press, Inc.
- _____ (1975). *Language and Woman's Place*. New York: Harper&Row.
- Leaper, C. and Robnett, R. (2011). "Women Are More Likely Than Men to Use Tentative Language, Aren't They? A Meta-Analysis Testing for Gender Differences and Moderators". *Psychology of Women Quarterly*. Vol.35. No.1: 129-142. DOI:10.1177/0361684310392728.
- Litosseliti, L. (2006). *Gender & Language: Theory and Practice*. London: Routledge Taylor & Francis Group.
- Maltz, D. N. & Borker, R. A. (1982). "A Cultural Approach to Male-Female Miscommunication". Edited by: John J. Gumperz. *Language and Social Identity*. Cambridge: Cambridge University Press.
- Mashwani, H. and Tareen, H. (2017). "Differences between Afghan Male and Female Gossip". *International Journal for Innovative Research in Multidisciplinary Field*. Vol.3. Issue12.
- Matthews, P. H. (2007). *Oxford Concise Dictionary of Linguistics*. Oxford: Oxford University Press.
- McConnell-Ginet, S. (2011). *Gender, Sexuality and Meaning*. Oxford: Oxford University Press.
- McEnery, T. (2006). *Swearing in English*. New York: Taylor and Francis.
- Mesthrie, R., Swann, J., Deumert, A., and Leap, W. L. (2009). *Introducing Sociolinguistics*. 2nd ed. Edinburgh: Edinburgh University Press.
- Meyerhoff, M. (2006). *Introducing Sociolinguistics*. London: Routledge Taylor & Francis Group.
- Mills, S. (1994). "Close Encounters of a Feminist Kind: Transitivity Analysis and Pop Lyrics". Edited by: Wales, K. *Feminist Linguistics*

in *Literary Criticism: Essays and Studies* 1994. Cambridge: D.S. Brewer, Cambridge.

_____ (2002). *"Rethinking Politeness, Impoliteness and Gender Identity"*. Edited by: Litosseliti, L. and Sunderland, J. *Gender Identity and Discourse Analysis*. Amsterdam: John Benjamins Publishing Company.

_____ (2003). *Gender and Politeness*. Cambridge: Cambridge University Press.

Milroy, L. and Gordon, M. (2003). *Sociolinguistics: Method and Interpretation*. USA: Blackwell Publishing.

Mooney, A. and Evans, B. (2015). *Language, Society and Power: An Introduction*. 4th ed. London: Routledge Taylor&Francis.

Nevo, O., Nevo, B. & Derech-Zehavi, A. (1993). *The Development of the Tendency to Gossip Questionnaire; Construct and Concurrent Validation for a Sample of Israeli College Students*. *Educational and Psychological Measurement*. Vol. 53, 973-981.

Ong, W. J. (1981). *Fighting for life: Contest, Sexuality, and Consciousness*. New York: Cornell University Press.

Palomares, N. (2009). *"Women Are Sort of More Tentative Than Men, Aren't They? How Men and Women Use Tentative Language Differently, Similarly, and Counterstereotypically as a Function of Gender Salience"*. *Communication Research*. Vol.36. No.4: 538-560. DOI:10.1177/0093650209333034.

Payne, T. E. (2011). *Understanding English Grammar: A Linguistic Introduction*. Cambridge: Cambridge University Press.

Pfafman, T. (2017). *"Assertiveness"*. Edited by: Zeigler-Hill, V. and Shackelford, T. K. *encyclopedia of Personality and Individual Differences*. DOI: 10.1007/1978-3-319-28099-8-1044-1.

- Pishwa, H. (2014). *"Powerless language: Hedges as Cues for Interpersonal Functions"*. Edited by: Pishwa, H. and Schulze, R. *The Expression of Inequality in Interaction: Power, dominance, and status*. Amsterdam: John Benjamins Publishing.
- Popper, K. R. (1962). *Conjectures and Refutations: The Growth of Scientific Knowledge*. New York: Basic books.
- Preisler, B. (1986). *Linguistic Sex Roles in Conversation: Social Variation in the Expression of Tentativeness in English*. Berlin: Mouten de Gruyter.
- Sadiqi, F. (2003). *Women, Gender and Language in Morocco*. Boston: Brill Academic Publishers.
- Salzmann, Z., Stanlaw, J. and Adachi, N. (2012). *Language, Culture and Society: An Introduction to Linguistic Anthropology*. 5thed. Westview Press.
- Saunders, M., Lewis, P. and Thornhill, A. (2009). *Research Methods for Business Students*. 5th ed. Harlow: Pearson Education.
- Schauer, G. (2009). *Interlanguage Pragmatics Development: The Study Abroad Context*. London: Continuum International Publishing Group.
- Schilling, N. (2011). *"Language, Gender, and Sexuality"*. Edited by: Mesthrie, R. *The Cambridge Handbook of Sociolinguistics*. Cambridge: Cambridge University Press.
- Schütz, A. (2009). *"Assertiveness Training"*. Edited by: O'brien, J. *Encyclopedia of Gender and Society*. Vol.1,2. Sage Publication, INC.
- Stapleton, K. (2003). *"Gender and Swearing: A Community Practice"*. *Women and Language*. Vol.26. No.2.
- Stenström, A. (1994). *An Introduction to Spoken Interaction*. London: Longman Group UK Limited.
- Sunderland, J. (2004). *Gendered Discourse*. New York: Palgrave Macmillan.

- _____ (2006). *Language and Gender*, London and New York: Routledge.
- Swacker, M. (1975). "The Sex of the Speaker as a Sociolinguist Variable". Edited by: Thorne, B. and Henley, N. *Language and Sex: Difference and Dominance*. Rowley, Massachusetts: Newbury House.
- Tannen, D. (1985). "Silence: Anything But". Edited by: Tannen, D. and Saville-Troike, M. *Perspectives on Silence*. Norwood, New Jersey: Ablex Publishing Corporation.
- _____ (1990). *You Just Don't Understand: Women and Men in Conversation*. Ballantine Books.
- _____ (1994). *Talking from 9 to 5: How Women's and Men's Conversational Styles Affect Who Gets Heard, Who Gets Credit, and Who Gets Done at Work*. New York: William Morrow and Company, Inc.
- _____ (1998). "Relativity of Linguistics Strategies: Rethinking Power and Solidarity in Gender and Dominance". Edited by: Cameron, D. *The Feminist Critique of Language: A Reader*. 2nd ed. London: Routledge Taylor&Francis Group.
- _____ ed. (1993) *Gender and Conversational Interaction*. Oxford: Oxford University Press.
- _____ (2005). *Conversational Style: Analyzing Talk among Friends*. Oxford: Oxford University Press.
- Thorne, Barrie and Henley, N. eds. (1975). *Language and Sex: Difference and Dominance*. Rowley, Massachusetts: Newbury House.
- Trudgill, P. (1972). "Sex, Covert Prestige and Linguistic Change in the Urban British English of Norwich". *Language in Society* 1(2) 179-195.

- VanCleave , J. (2007). *Hands –On Bible Explanations :52 Fun Activities for Christian learning*. USA: Library of Congress cataloging – in – publication Data.
- Van Herk, G. (2012). *What is Sociolinguistics?*. Wiley-Blackwell.
- Xue, C. (2008). "Critically Evaluate the Understanding of Gender as Discourse". *International Education Studies*. Vol.1, No.2.
www.ccsenet.org/journal.html.
- Wardhaugh, R. (2006). *An Introduction to sociolinguistic*. 5th ed. Australia: Blackwell publishing.
- Wardhaugh, R. and Fuller, J. (2015). *An Introduction to Sociolinguistics*. 7th ed. Wiley Blackwell.
- Watson, D. C. (2012). *Gender differences in gossip and friendship*. *Sex Roles*. Vol.66, No.1-2. DOI 10.1007/s11199-012-0160-4
- Weatherall, A. (2002). *Gender, Language and Discourse*. London: Routledge.
- West, C. & Zimmermann, D. (1987). "Doing Gender". In *Gender and Society*.Vol.1: 135-151.
- Yu, H. (2010). *Gossip in Face-to-Face Conversations: A Study of Gender Differences in Gossip in the American Movie Couples Retreat (2009)*.
- Zimmerman, D. and West, C. (1975). "Sex Roles, Interruptions and Silences in Conversation". Edited by: Thorne, B. and Henley, N. *Language and Sex: Difference and Dominance*. Rowley, MA: Newbury House, .

Appendices

Appendix A

Multiple Discourse Completion Test / Arabic Version/ Males/Females

اعزائي المشتركون
اعد الباحث استبيانين احدهما للذكور والآخر للاناث الغرض منهما هو جمع المعلومات التي تخص هذه الدراسة للتحقق من الهيمنة والنقص في لغة الذكر/الانثى، وهو ليس اختبار ولا يوجد هناك اجابة صحيحة او خاطئة. يحتوي كل استبيان على عشرين موقف لكل من الذكور والاناث . من فضلكم اقرؤا كل موقف بتمعن وتصور الموقف وكأنك تتحدث فعلياً مع شخص امامك، بعد ذلك اختر الاجابة المناسبة التي تقتنع بها.

في حالة وجود اي سؤال او استفسار يخص اي موقف من المواقف يمكنك الاستفهام عنه.

شكرا على تفضلكم علي ببعض من وقتكم

الباحث

طالب الماجستير في قسم اللغة الانكليزية

كلية التربية للعلوم الانسانية- جامعة الانبار

Appendix A

Multiple Discourse Completion Test / English Version/ Males/Females

Dear Participants:

The researcher prepared two questionnaires one for males and the other for females, the purpose of this study is to collect data and to investigate dominance and deficiency in males/females language, it is not a test and there is no right or wrong answer. There are 20 situations in each questionnaire: males and females. Please read each situation carefully, and imagine the situation as if you are actually talking to someone in front of you, then choose the right answer you are convinced with.

If you have any questions about any of the situations, please don't hesitate to ask.

Thank you for your time.

The Researcher
MA. Student / English Department
College of Education For Humanities/ Anbar University

Appendix B

الاستبيان (1) خاص بالذكور

اقرأ كل موقف وافر على الاجابة المناسبة

1. عندما تطلب زوجتك مساعدتها. ماذا تقول؟
 - أ. اني حاضر ام احمد هسة اعاونج.
 - ب. ماكو امور صعبة تستحق اساعدج.
 - ج. عيني اذا عندي مجال اساعدج.
 - د. شوفي. هذا مو شغلي ابد.
2. عند ذهابك للسوق برفقة زوجتك. ماذا تقول لها؟
 - أ. امشي كدامي وعلى كيفج عيوني.
 - ب. امشي وراي.
 - ج. ام احمد امشي بصفي السوك مزدحم واخاف عليج.
 - د. والله اتعس ما عندي جيبيج وياي للسوك.
3. ذهبت زوجتك الى الجيران للاطمئنان عليهم وتأخرت . كيف تتحدث معها؟
 - أ. شنون جيرانا. تأخرت شوية وظل بالي عليج.
 - ب. بصوت عالي. ليش تاخرتي؟ مو عيب؟
 - ج. عيني ليش تاخرتي؟ خو ما عدهم مشاكل؟
 - د. ما تحجي وياها.
4. ذهبت بنزهة مع اصدقائك واتصلت زوجتك لإمر ما. كيف تجيب؟
 - أ. بصوت خافت. آني وية اصدقائي حبيبي بالسفرة هسة.
 - ب. بصوت عالي. هذا وكتنج؟ مو تدرين آني بالسفرة وية اصدقائي.
 - ج. توعدها بالرد عليها بعدين: آني احاجيج بعدين
 - د. ما ترد على المكالمة لانك وية اصدقائك.
5. ارادت شقيقتك شراء بعض الاشياء باهظة الثمن للتسلية والمتعة. كيف تجيبها؟
 - أ. اعتقد، خيتي العزيزة ما تحتاجيها وغالية.
 - ب. ابد ما تشتريها هاي الاشياء.
 - ج. صار. ماكو مانع نشترها.
 - د. ليش تردين تشتريها؟
6. سكبت زوجتك بعض الشراب على ملابسك وكنت بعجلة من امرك وتعذرت زوجتك . ماذا تقول لها؟
 - أ. سهلة عيني. ماكو مشكلة.

- ب. لا شسويتى؟ ليش طشيتى على ملابسى؟
 ج. اقبل اعتذارج- بسيطة حبيبتى.
 د. تصرخ بصوت عالي. هو هذا وكتج هسة.
7. كنت نائم وقت الظهيرة بعد عودتك من العمل متعبا ومرهقا. عملت زوجتك بعض الضوضاء التي ادت الى استيقاظك. ماذا تقول لها؟
 أ. وانت هادئ... ام احمد والله تعبان واريد ارتاح شوية.
 ب. وانت تصرخ... ليش كعدتوني من النوم؟
 ج. ها شنو صار؟
 د. تبقى ساكت وما تحجي او تقوم ببعض الحركات التي تعبر عن عدم رضاك بما جرى.
8. اذا كان لديك ضيوف واتصلت بزوجتك لإعداد الطعام. ماذا تقول لها؟
 أ. اعملوا غداء عندي ضيوف.
 ب. اريد الغداء جاهز خلال ساعة من هذا الوقت.
 ج. لدي ضيوف اريد ان تبيضوا وجهي امامهم.
 د. احذرج اذا رجعت للبيت والغده مو جاهز.
9. احتاجت العائلة قنينة غاز واتصلت الشقيقة وانت خارج البيت تطلب قنينة للطبخ. ماذا تقول لها؟
 أ. تدبروا امركم وانت بحالة غضب.
 ب. تنزعج وتكول. ليش ما خبرتوني قبل ما اطلع من البيت؟
 ج. هاي بسيطة بعد شوية توصل قنينة الغاز.
 د. تغضب وتسد التلفون.
10. سلمت مصاريف البيت بيد زوجتك ويعد منتصف الشهر اخبرتك بنفاذ المصاريف. ماذا تقول لها؟
 أ. تفضلي حبيبتى خلي هاي الفلوس عندج.
 ب. حرام عليج- انت مبدرة.
 ج. انطيتج مصرف كل الشهر ... مو تمام.
 د. ليش خلص المصرف بالعجل؟ وين رحتوا بي؟
11. كان هناك حفل زواج لصديقك. اخبرت زوجتك انها مدعوة للحفل ولكنها لم تحبذ الفكرة. ماذا تقول لها؟
 أ. براحتج حبيبتى.
 ب. لازم تروحين مو بكيفج.
 ج. لازم تروحين، ترى ازعل عليج.
 د. ليش ما تروحين؟
12. اخبرت اهل بيتك ان لا يعطوا اي غرض من المنزل لاي شخص من الجيران ولكن احدى شقيقاتك اعطت المكنسة الكهربائية مما ادى الى عطلها. كيف تعلق على الموضوع؟
 أ. اترجاكم لا تتطون حاجة من دون علمي.
 ب. تقول لها وانت تصرخ. هذا عيب عليكم. اخجلوا من عملكم هذا .

ج. هاي بسيطة. ان شاء الله نصلحها.

د. اذا انطيتوا حاجة مرة اخرى - اكسر ظهركم.

13. ذهبت زوجتك الى بيت اهلها في يوم الجمعة ومن ثم ذهب اهلها بنزهة ما وقد ذهبت معهم ولكنها لم تخبرك بذلك. ماذا تقول لها؟

أ. ليش ما خبرتيني او اتصلتني بيه حتى تتطيني خبر بروحتج وية اهلج؟ بس حتى اكون مطمئن عليج حياتي.

ب. شون تطلعين من دون علمي؟

ج. ماكو مشكلة حبييتي.

د. احذرج هاي اخر مرة تطلعين من دون علمي.

14. حصلت بعض المشاكل والخلافات بينك وبين جيرانك واخبرتك زوجتك بان تحل وتنتهي هذه المشاكل والخلافات. ما هو ردك لها؟

أ. راح الاكي حل لهاي المشاكل بنفسي.

ب. صايرة حلالت مشاكل!

ج. انت على حق بارك الله بيج.

د. هاي المشاكل بين الرجال بس والنسوان ما الهم علاقة.

15. عند رجوعك للبيت كانت زوجتك تتكلم على الهاتف مع احدى صديقاتها ناديتها ولكنها لم تجبك. ماذا تقول لها؟

أ. ام احمد سدي التلفون وتعاي.

ب. ماتشوفيني رجعت للبيت وبعدج تحجين بالتلفون.

ج. عيوني وحياتي كملتي وتعاي رايدج .

د. من اصيحلج تجين رأساً.

16. كان هناك مجلس عزاء في بيت احد الجيران واخبرت زوجتك ان تذهب وتواسيهم. ماذا تقول لها؟

أ. عزيزتي اليوم روعي لبيت ابو احمد خطية ابنهم ميت .

ب. اليوم لازم تروحين لبيت ابو احمد ميصير الفاتحة راح تخلص.

ج. حياتي من تخلصين شغل روعي لبيت ابو احمد خطية و واسيهم .

د. ابو احمد عدهم فاتحة عود روعي وعزيهم.

17. كنت تشاهد الاخبار على التلفاز وارادت زوجتك ان تشاهد مسلسل ما. ماذا تقول لها؟

أ. حياتي هسة اديره من عيوني.

ب. خلي تكمل الاخبار واديره.

ج. عزيزتي بس خلي اشوف النشرة فد خمس دقائق واديره.

د. روعي على غير تلفزيون وشوفي المسلسل.

18. كانت زوجتك تشكو من بعض الألم في جسمها مما تطلب الامر اخذها الى الطبيب للفحص واعطتها بعض الادوية ولكنها لم تلتزم بالدواء. ماذا تقول لها؟

أ. تتكلم بعصية وغضب. لحالنا نروح للطبيب ونخسر فلوس وحضرتج ما تاخذين الدوه.

- ب. ليش ما اخذتي الدوه مو نيهتج اكثر من مرة.
ج. حياتي لازم تلتزمين بالدوه مو زين على صحتج.
د. عيوني اخذي الدوه مالتج بالموعد مالتة حتى تصيرين زينة.
- 19. ارادت شقيقتك شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب بمفردها. ماذا**

تقول لها؟

- أ. اذا تريدن تروحين ميخالف بس لا تتأخرين.
ب. أختي من تروحين اخذي احد وياج.
ج. أختي من تروحين انطيني خبر حتى اوديح.
د. ديرري بالج تروحين وحدج. اقسام بالله بعد ما اخليج تطلعين.
- 20. عمل ابنك بعض المشاكل خارج البيت مع اصدقائه ولكنك كنت خارج البيت وعند عودتك اخبرك احد**

الجيران بما حصل. بماذا تخاطب زوجتك؟

- أ. هاي تربيتج راح تضيع الولد.
ب. هذا كله من دلالج كام يكاون بالناس.
ج. حياتي لازم نعلمه ونربيه صح حتى يحترم الناس.
د. روجي صيحي بسيطه له لعنه على تربيته .

Appendix B

Questionnaire (1) Concerned with Males

Read each situation and tick (✓) the appropriate answer.

1. When your wife asks you to help her. What do you say?
 - a. I'm ready Um Ahmed, I will help you.
 - b. I will not help you, you don't have such difficult things.
 - c. My dear, if I have a free time, I'll help you.
 - d. Look! It is never my job.
2. When you go to the market with your wife, what do you tell her?
 - a. Walk before me and slowly.
 - b. Walk behind me.
 - c. Walk next to me Um Ahmed, The market is crowded and I'm afraid something wrong happens to you.
 - d. It is the worst day to bring you to the market with me.
3. Your wife went to the neighbors to be assured of them and she was late. How do you talk to her?
 - a. How are our neighbours? You were late and I was afraid something wrong happened to you.
 - b. In a loud voice, why were you late? Isn't a shame?
 - c. My dear, why were you late? Did they have problems?
 - d. You didn't talk to her.
4. You went for a walk with your friends and your wife had called for something. How did you answer?
 - a. In a soft voice, my beloved, I'm with my friends in a picnic now.
 - b. In a loud voice, is it a proper time? Don't you know that I'm with my friends in a picnic.
 - c. You promise to call her later. I'll call you later.
 - d. You refused answer because you are with your friends.
5. Your sister wants to buy some expensive things for fun. How do you answer her?
 - a. I think, my dear sister, you don't need them and they are expensive.
 - b. You will never buy these things.
 - c. Ok, you can buy these things.
 - d. Why do you want to buy them?
6. Your wife poured some drink on your clothes and you were in a hurry. What did you tell her?
 - a. Don't care my dear. No problems.
 - b. What did you do? Why did you pour the tea on my clothes.
 - c. I accept your apology, don't care my beloved.
 - d. Screaming loudly. Why do you do this now?
7. You were asleep at noon after you returned tired from work. Your wife made some noise that woke you up. What did you tell her?
 - a. While you are quiet, I want to take a rest Um Ahmed
 - b. While screaming, why do you wake me up?
 - c. What happened?
 - d. Stay silent, you made some dissatisfied movements.

8. If you have guests and contact your wife to prepare food. What did you tell her?
 - a. I have guests, make food for lunch.
 - b. I want lunch be ready within an hour-time.
 - c. I have guests, I want to be proud in front of them.
 - d. I warn you, if I get back and the lunch was not ready.
9. The family needed a bottle of gas and your sister called while you were out of the house asking for a bottle for cooking. What do you say?
 - a. Being angry, you have to manage things.
 - b. You get nervous, why don't you tell me before leaving home.
 - c. Don't care, the bottle of gas will be available after a short time.
 - d. You get angry and close the phone.
10. You have handed over the money for house expenses to your wife and after the middle of the month she told you that the money is run out . What do you tell her?
 - a. You can take this money my sweetheart.
 - b. This is not acceptable, you are a waster.
 - c. I gave you the expenses of all the month, isn't it?
 - d. Why did the expenses run out quickly? When did they go?
11. There was a wedding party of your friend. You told your wife that she was invited, but she didn't like the idea. What do you tell her?
 - a. As you like my sweetheart.
 - b. You have to go, this is a must.
 - c. You have to go unless I will get nervous.
 - d. Why don't you go?
12. You told your family not to give anything from the house to any of the neighbors, but one of your sisters gave the vacuum cleaner, so it was broken down. How do you comment on it?
 - a. Don't give anything without my permission, please.
 - b. While you are screaming, it is your fault, shame on you.
 - c. Don't care, I'll repair it.
 - d. If you gave anything another time, I would punish you.
13. Your wife went to her family's house on Friday, and then her family went for a walk and she went with them, but she didn't tell you. What do you tell her?
 - a. Why don't you tell or call me when you went with your family? Just to be assured of you my dear.
 - b. How did you go out without my permission?
 - c. Don't care my sweetheart .
 - d. I warn you. It is the last time, you go out without my permission.
14. There were some problems and disagreements between you and your neighbors and your wife told you to solve these problems and differences. What's your response to her?
 - a. I'll find an outlet for these problems.
 - b. Are you a problem solving?
 - c. You are right, may Allah bless you.
 - d. These problems are only between men and not women.
15. When you returned home, your wife was talking on the phone with one of her friends. You called her but she did not answer you. What do you tell her?
 - a. Close the phone and come here Um Ahmed.
 - b. Don't you see me coming back home and you still talk on the phone.

- c. My dear, You can finish your call and come here.
 - d. Come here immediately, when I call you.
16. There was a funeral board in a neighbor's house and you told your wife to go and console them. What do you tell her?
- a. My dear, you should go to Abu Ahmed's home today because their son died.
 - b. Because the consolation will finish, you have to go to Abu Ahmed's home.
 - c. My dear, when you finish your works, go to Abu Ahmed's home and console them.
 - d. Abu Ahmed has a consolation, you can go and console them.
17. You were watching the news on TV and your wife wanted to watch a series. What do you tell her?
- a. My dear, I'll turn it in a minute.
 - b. When the news finished, I'll turn it.
 - c. My dear, I'll watch the news and after 5 minutes I'll turn it.
 - d. Go to another TV. and watch the series.
18. Your wife had some pain in her body, you took her to the doctor for a test and she gave her some medication, but she did not commit to the medication. What do you tell her?
- a. Speak nervously and angrily, why did we go to doctor and you don't take medicine.
 - b. Why don't you take the medicine , I remind you more than once.
 - c. My dear, you have to take medicine because it is bad on your health.
 - d. My sweetheart, take your medicine on time to get recovered.
19. Your sister wants to buy some household items at nearby markets but she wants to go alone. What do you tell her?
- a. My sister take someone with you when you go.
 - b. Don't go alone, I warn you. By Allah, you never go out.
 - c. You can go, but don't be late.
 - d. My sister, when you want to go call me to take you.
20. Your son made some problems outside with his friends, but you were out of the house and when you came back a neighbor told you what had happened. What do you say to your wife about this subject?
- a. Your upbringing of the son will cause his loss.
 - b. The son began to make a quarrel with people because of your fondness.
 - c. My dear, we have to teach him how to respect people.
 - d. Go and call him, I'll punish him.

(translated by the researcher)

Appendix C

الاستبيان (2) خاص بالإناث

اقرأ كل موقف وافر على الاجابة المناسبة.

1. عند ذهابك للسوق برفقة زوجك. ماذا تقولين له؟
 - أ. خليني امشي شوية كدامك. السوق مزدحم.
 - ب. امشي عيني وأنا على كفي امشي وراك.
 - ج. ابو احمد عيني امشي بصفك انت حبيبي.
 - د. والله آني ما اريد اروح وياك انت تظل عصبي وتصيح.
2. ذهبت للجيران للاطمئنان على سلامتكم وتأخرت وكان زوجك بانتظارك. كيف ستتحدثين معه؟
 - أ. آني اسفة حبيبي شوية تأخرت عليك.
 - ب. لكيت جارتنا ام احمد مريضة وتأخرت يمها صدكني.
 - ج. آني اعرف حبيبي انت متزوج ابد.
 - د. آني اوضحلك السبب لان اعرف راح تزعل علي.
3. طلبت من زوجك المساعدة في اعمال المطبخ. كيف تخاطبيه؟
 - أ. حبيبي آني بدونك ما اقدر اسوي شي.
 - ب. ممكن تعاوني بتنظيف المواعين ابد وحدة ما تصفك.
 - ج. عيني كم مرة كنتك اني تعبانة بلكي تعاوني بالمطبخ المرة شعدها غير رجلها.
 - د. روح نظفلي المطبخ بالعجل.
4. كان لديك ضيوف في البيت وطلب منك زوجك اعداد الطعام وكنت متعبة. ما تقولين له؟
 - أ. حاضر ابو احمد راح اسوي الاكل بالعجل.
 - ب. ما اقدر اسوي اكل جيب من برة.
 - ج. آني تعبانة عزيزي تكدر تجييلهم غده من المطعم.
 - د. تراك تعبتني بخطارك.
5. كنت مشغولة بامر ما وطلب منك زوجك الذهاب معه الى حفل زواج صديقه. كيف تتجاوبين مع هذا الطلب؟
 - أ. حاضرة عيني بس اتحضر للروحة.
 - ب. لا والله عيني ما اروح آني ما اعرفهم.
 - ج. آني اسفة حبيبي والله مريضة جان رحت وياك.
 - د. آني مشغولة اخذ وحدة من خواتك وياك.
6. كنت على وشك الذهاب لشراء بعض الملابس من السوق مع زوجك ولكن عند خروجكم اتصل به صديقه واخبره انه يحتاجه بامر ضروري. الزوج: سوف نؤجل ذهابنا الى يوم غد. ماذا تقولين لزوجك؟
 - أ. عزيزي ابو احمد ترة ماكو شي مهم خلية ناكل الروحة للسوك.

- ب. ليش نروح اليوم المرة شعدها غير رجليها؟ ليش آني اقدر اروح وحدي؟
 ج. على راحتك حبيبي. شوف الي يريحك.
 د. لازم نروح اليوم.
7. احتجت بعض الاغراض للمنزل واتصلت بشقيقك لكي تخبريه ما تريدين. ماذا تقولين؟
 أ. فدوة عيوني ابو حمودي خلص عدنا التمن والطحين بلكي تحبيلنا وياك.
 ب. ابو حمودي نسيت اوصيك جيبيلنا وياك تمن وطحين.
 ج. ابو حمودي والله خلص التمن والطحين ونسيت اكلك بلكي تجيب وياك.
 د. ابو احمد جيب وياك تمن وطحين بالعجل.
8. طلبتي من زوجك ان لا يتأخر بالليل عند خروجه مع اصدقائه. ماذا تقولين له؟
 أ. عيوني ابو احمد بلكي ترجع من وقت وما تتأخر.
 ب. ارجع بسرعة للبيت مو مثل كل مرة.
 ج. حبيبي ابو حمودي تروح وترجع بالسلامة لا تتأخر علينا.
 د. عود فد ساعة وارجع للبيت.
9. اضعتي بعض الاوراق المهمة ولم تخبري زوجك ولكنه اكتشف الامر بعد عدة ايام. ماذا تقولين له؟
 أ. حياتي ابو حمودي آني اسفة ترة اوراقك ضاعت وملكيته.
 ب. ابو احمد ترة الاوراق ضاعت قبل كم يوم.
 ج. ابو حمودي والله آني ما اعرف شكلك لان اوراقك ضاعت.
 د. خليتهم على التلفزيون وما ادري وين راحوا.
10. طلب منك زوجك الغداء ولكنك تأخرت بإعداده فبدأ بالصراخ والتكلم بصوت مرتفع. ماذا تقولين له؟
 أ. هسة ثواني والغده يمك حبيبي.
 ب. على كيفك عيني هسة يجهز الغده بعد شويّه.
 ج. حياتي والله عبالى بعد وقت آني اسفة.
 د. ما صار شي قابل نريد نظير.
11. كانت صديقتك ضيفة لديك في البيت واصريت ان تبقى للغداء. ماذا تقولين لزوجك؟
 أ. ابو حمودي عيوني بلكي تحبيلنا غده من بره لان صديقتي يمي وعيب اعوفها.
 ب. ابو احمد جيبيلنا غده من بره.
 ج. حياتي ابو حمودي صديقتي يمي وما اقدر اسوي غده.
 د. ابو احمد ترة ما اقدر اسوي غده جيب من المطعم.
12. نفذ الغاز لديكم في البيت واتصلتي على شقيقك. ماذا تقولين له؟
 أ. بلكي تجي وتحبيلنا غاز.
 ب. تعال بسرعة جيب قنينة غاز.
 ج. عفية القنينة خلصت ونريد نسوي غده.
 د. راح اخبر على ابو الغاز حتى يجبلنا غاز.

13. حدثت بعض المشاكل بينك وبين جيرانك وسمع بها زوجك. ماذا تقولين له؟

أ. أني أسفة والله بعد ما اسوي مشاكل.

ب. تتكلمين بغضب. هية تدور مشاكل.

ج. عيوني والله الشيطان لعب بعقلي.

د. هية مو خوش آدمية وما تعرف تحجي.

14. ارادت زوجتك الذهاب لعرس صديقتها وعرضت عليك الموضوع. كيف تخاطبين زوجك؟

أ. حياتي اكر اروح لعرس صديقتي.

ب. صديقتي اليوم تزوج ولازم اروح لعرسها.

ج. حبيبي تكدر توديني لعرس صديقتي.

د. ابو احمد اليوم عرس صديقتي وتزعل عليه اذا ما رحنت.

15. سكب زوجك بعض الشاي على السجادة. ماذا تقولين له؟

أ. ما صار شي عيوني هسة انشفها.

ب. هاي شسويت ابو احمد سراح ينشفها.

ج. ولا يهملك ابو حمودي فدوة.

د. البارحة يا الله نشفت شنو هالحظ.

16. كان هناك مجلس عزاء في بيت احد الجيران وارتت ان تخبري زوجك بانك تريدن الذهاب اليهم.

كيف تخاطبين زوجك؟

أ. حياتي ابو حمودي الفاتحة اليوم اخر يوم وما رحلتهم.

ب. ابو حمودي راح اروح للفاتحة عيب ما رحنت.

ج. حبيبي يجوز اروح للفاتحة اليوم عادي.

د. راح اروح للفاتحة عيب من الجماعة.

17. عمل ابنك بعض المشاكل مع اصدقائه خارج البيت وعندما علم زوجك بها اصبح عصيبا

وغاضبا. كيف تخاطبين زوجك؟

أ. تتكلمين بصوت هادي. والله حياتي بعد ما يسوي مشاكل هاي اخر مرة.

ب. يجوز اصدقائه همة يدورون مشاكل وذبوها براسه.

ج. تتكلمين بخوف وتردد. ما.. ما.. ادري ليش سوه هيچ .

د. والله آني اعرف ابني مو مال مشاكل.

18. كان زوجك يشاهد الاخبار على التلفاز وارتت ان تشاهدي مسلسلك المفضل. كيف تخاطبيه؟

أ. حبيبي تكدر تديره على المسلسل يمكن هسة بدت.

ب. يمعود شمفتهمين من الاخبار خلي اديره.

ج. حياتي اكر ادير التلفزيون اذا تقبل.

د. كملت الاخبار راح اديره.

19. اخبرتك شقيقتك بانها تريد شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب

بمفردها. كيف تخاطبين شقيقتك؟

أ. حمودي يمكن اليوم اروح اشترى غراض من السوك القريب علينا تخليني اروح وحدي.

- ب. اليوم اروح اشترى شوية غراض من الاسواق البصفنه.
ج. تتكلمين بخوف وقلق: حمودي خاف ما تزعل اذا اروح اشترى وحدي.
د. احمد اليوم اروح وحدي اشترى غراض من هاي الاسواق.
20. حدثت مشكلة ما خارج المنزل وذهبت لرؤية ما جرى وعندما عاد زوجك من العمل لم يجده.

كيف تبررين له خروجك من المنزل؟

- أ. أني اسفة حياتي طلعت وما كتلك بس سمعت صياح عد بيت جيرانه.
ب. جان اكو صياح عد بيت جيرانه قلت خلي اشوف شكو.
ج. تتكلمين بخوف وتردد: حياتي بيبببعد ممما اسويها والله.
د. هلو ابو احمد ترة جنت يم بيت جيرانه شفت شبيهم.

Appendix C

Questionnaire (2) concerned with Females

Read each situation and tick (✓) the appropriate answer.

1. When you go to the market with your husband. What do you tell him?
 - a. Let me walk before you. The market is crowded.
 - b. My dear walks and I'll walk slowly behind you.
 - c. Abu Ahmed, I'll walk next to you, you are my sweetheart.
 - d. Well, I don't want to go with you, you are always nervous and angry.
2. You went to the neighbors to be assured of their safety and you were late. Your husband was waiting for you. How are you talking to him?
 - a. I'm sorry my darling, I was a bit late.
 - b. I found my neighbor Um Ahmed sick and I was late. Believe me.
 - c. I know you won't be angry, my sweetheart.
 - d. Let me show you the problem because I know, you will be nervous.
3. You asked your husband to help you in the kitchen. How do you talk to him?
 - a. My sweetheart, I'm nothing without you.
 - b. Could you help me cleaning the dishes, please?
 - c. My dear, I told you more than once that I'm tired, so help me please.
 - d. Go and clean the kitchen quickly.
4. You had guests at home and your husband asked you to prepare food and you were tired. What do you say to him?
 - a. I'm ready Abu Ahmed, I'll make the food quickly.
 - b. I can't make food. Bring it yourself.
 - c. I'm tired my dear, could you bring the food from the restaurant?
 - d. I'm very tired because of your guests.
5. You were busy with something and your husband asked you to go with him to his friend's wedding. How do you respond to this request?
 - a. I'm ready my dear, I'll prepare myself.
 - b. Well, I'll not go because I don't know them.
 - c. I'm sorry my dearest, I can't go because I'm sick.
 - d. I'm busy, you can take one of your sisters instead.
6. You were about to go buying some clothes from the market with your husband but when you got out his friend called and told him that he needed him with a necessary order. Husband: We will postpone our trip till tomorrow. What do you say to your husband?
 - a. My dear, Abu Ahmed, we could postpone going to the market.
 - b. Why could we go today? I can't go alone.
 - c. As you like my sweetheart.
 - d. We have to go today.
7. You needed some things for the house and you called your brother to tell him what you want. What do you say?
 - a. Abu Hamody, my dear, we don't have rice and flour.
 - b. Abu Hamody, I forgot to tell you to bring rice and flour.
 - c. Well, Abu Hamody, we don't have rice and flour. I forgot to tell you bringing them.
 - d. Abu Ahmed bring rice and flour with you quickly.

8. You asked your husband not to be late at night when he went out with his friends. What do you tell him?
 - a. My dear, Abu Ahmed I hope you come back home early, please.
 - b. Come back home quickly.
 - c. My sweetheart, Abu Hamody, don't be late?
 - d. You have to be home after one hour.
9. You have lost some important papers and did not tell your husband, but he found out a few days later. What do you tell him?
 - a. I'm sorry, Abu Hamody, your papers have lost and I can't find them.
 - b. Abu Ahmed, the papers have lost before days.
 - c. Abu Hamody, I don't know what to tell you because your papers have lost.
 - d. I put them on TV. but I don't know where they are.
10. Your husband asked you for lunch, but you were late in preparing it and he started screaming and speaking out loudly. What do you tell him?
 - a. My darling, the lunch will be ready after seconds.
 - b. The lunch will be ready after a while, can't you wait?
 - c. My dear, I'm sorry, I thought it was early for lunch.
 - d. Nothing happened, it will be ready.
11. Your friend was your guest at home and you insisted to stay for lunch. What do you say to your husband?
 - a. Abu Hamody, could you bring us lunch? I couldn't make it because my friend visits me.
 - b. Abu Ahmed, You have to bring us lunch from outside.
 - c. My sweetheart, Abu Hamody, I can't make lunch because my friend visits me.
 - d. I can't make lunch, bring it from restaurant.
12. The gas was finished and you called you brother . What do you tell him?
 - a. Could you bring us a bottle of gas, please?
 - b. Come back and bring us a bottle of gas quickly.
 - c. The bottle of gas has run out and we want to cook.
 - d. I will call Abu Al-gas to bring it.
13. There were some problems between you and your neighbors and your husband heard. What do you tell him?
 - a. I'm sorry, I'll never do any problems.
 - b. Speaking angrily, she looks for problems.
 - c. My dear, I don't know how these problems were done.
 - d. She is a bad woman and doesn't know how to speak.
14. Your wife wanted to go to her friend's wedding and offered you the subject. How do you talking to your husband?
 - a. My dearest, could I go to my friend's wedding?
 - b. I must go to my friend's wedding today.
 - c. My dearest, could you take me to my friend's wedding?
 - d. Abu Ahmed, my friend's wedding is today and she gets nervous if I don't go.
15. Your husband poured some tea on the carpet. What do you tell him?
 - a. Don't care. I'll dry it.
 - b. Oh, Abu Ahmed, what did you do? How it will dry.
 - c. Don't care Abu Hamody.
 - d. What's that luck? It dried yesterday.

16. There was a funeral board in a neighbor's house and your wife told you that she wants to go. How do you talk to your husband?
 - a. My sweetheart, Abu Hamody, I didn't go to the consolation and today is the last.
 - b. Can I go to the consolation Abu Hamody? Because I didn't go.
 - c. My sweetheart, I may go to the consolation, if you agree.
 - d. I'll go to the consolation.
17. Your son did some problems with his friends outside and when your husband knew, he became nervous and angry. How do you talk to your husband?
 - a. Speaking softly, my darling, he will never do any problems.
 - b. Their friends look for problems and they may accuse him of these problems.
 - c. Speaking fearfully and hesitantly, I ..., I ..., I ...don't know why he did such a problem.
 - d. Well, I know my son very well, he didn't do any problems.
18. Your husband was watching the news on TV and you wanted to watch your favorite series. How do you talk to him?
 - a. Could you turn the TV. on series my sweetheart. It is the time.
 - b. What do we understand from the news? Let me turn it.
 - c. My sweetheart, could I turn the TV.? If you agree.
 - d. I'll turn it, the news ended.
19. Your sister told you that she wants to buy some household items from nearby markets but she wants to go alone. How do you talk to your brother?
 - a. Hamody, could I go and buy some things alone?
 - b. Today, I will go and buy things from the nearest market.
 - c. Speaking fearfully and anxiously, Hamody , don't you get nervous if I go alone to buy things.
 - d. Ahmed, today I'll go and buy some things alone.
20. There was a problem outside and you went to see what happened and when your husband returned from work he couldn't find you. How do you justify to him getting out of the house?
 - a. I'm sorry my dearest for going out without your permission, but I heard a crying in my neighbour's home.
 - b. My dearest, there was a crying in my neighbour's home, I want to see what happened.
 - c. Speaking fearfully and hesitantly, my dearest, I'll... I'll never ... never do it again.
 - d. Hello, Abu Ahmed, I was in my neighbour's home to see them.

(translated by the researcher)

Appendix D

Samples of Responses to Multiple Discourse Completion Test/ No.1 and No. 2/ Males

Sample N0.1/ M/P4/ Doctor

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

1. عندما تطلب زوجتك مساعدتها. ماذا تقول؟
أ. اني حاضر ام احمد هسة اعاونج.
ب. ماكو امور صعبة تستحق اساعدج.
ج. عيني اذا عندي مجال اساعدج.
د. شوفي. هذا مو شغلي ابد.

2. عند ذهابك للسوق برفقة زوجتك. ماذا تقول لها؟
أ. امشي كدامي وعلى كيف عيوني.
ب. امشي وراي.
ج. ام احمد امشي بصفي السوق مزدهم واخاف عليج.
د. والله اتص ما عندي جيبج وياي للسوك.

3. ذهبت زوجتك الى الجيران للاطمئنان عليهم وتأخرت. كيف تتحدث معها؟
أ. شون جيرانا. تأخرت شوية وظل بالي عليج.
ب. بصوت عالي. ليش تأخرتي؟ مو عيب؟
ج. عيني ليش تأخرتي؟ خو ما عدهم مشاكل؟
د. ما تحجي وياها.

4. ذهبت بلزعة مع اصدقائك واتصلت زوجتك لإمر ما. كيف تجيب؟
أ. بصوت خافت. آني وية اصدقائي حبيبي بالسفرة هسة.
ب. بصوت عالي. هذا وكنتج؟ مو تدرين آني بالسفرة وية اصدقائي.
ج. توعدما بالرد عليها بعدين: آني احاجيج بعدين
د. ما ترد على المكالمة لآك وية اصدقائك.

5. اردت شقيقتك شراء بعض الاشياء باهظة الثمن للتسلية والمتعة. كيف تجيبها؟
أ. اعتقد، خيتي العزيزة ما محتاجيها وغالية.
ب. ابد ما تشتريين هاي الاشياء.
ج. صار. ماكو مانع نشترها.
د. ليش تردين نشترها؟

1

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

6. سكبت زوجتك بعض الشراب على ملابسك وكنت بعجلة من امرك وتعذرت زوجتك. ماذا تقول لها؟
أ. سهلة عيني. ماكو مشكلة.
ب. لا شسويتي؟ ليش طشيتي على ملابسي؟
ج. اقبل اعتذارج - بسيطة حبيبي.
د. تصرخ بصوت عالي. هو هذا وكنت هسة.

7. كنت نائم وقت الظهيرة بعد عودتك من العمل متعبا ومرهقا. عملت زوجتك بعض الضوضاء التي ادت الى استيقاظك. ماذا تقول لها؟
أ. وانت هادي... ام احمد والله تعبان واريد ارتاح شوية.
ب. وانت تصرخ... ليش كعدتوني من النوم؟
ج. ها شنو صار؟
د. تبقى ساكت وما تحجي او تقوم ببعض الحركات التي تعبر عن عدم رضاك بما جرى.

8. اذا كان لديك ضيوف واتصلت بزوجتك لإعداد الطعام. ماذا تقول لها؟
أ. اعملوا عداء عندي ضيوف.
ب. اريد العداء جاهز خلال ساعة من هذا الوقت.
ج. لدي ضيوف اريد ان تبيضوا وجهي امامهم.
د. احذرج اذا رجعت للبيت والغده مو جاهز.

9. احتاجت العائلة قتيئة غاز واتصلت الشقيقة وانت خارج البيت تطلب قتيئة للطبخ. ماذا تقول لها؟
أ. تدربروا امركم وانت بحالة غضب.
ب. تزرع وتكول. ليش ما خيرتوني قبل ما اطلع من البيت؟
ج. هاي بسيطة بعد شوية توصل قتيئة الغاز.
د. تفضب وتسد التلفون.

10. سلمت مصاريك البيت بيد زوجتك وبعد منتصف الشهر اخبرتك بنفاذ المصاريف. ماذا تقول لها؟

2

الهيمنة والنقص في لغة الذكر / الإثني
الذكور

11. أ. تفضلني حبيبتي خلي هاي الفلوس عندج.
ب. حرام عليج - انتي مبدرة.
ج. انطيتج مصرف كل الشهر ... مو تمام.
د. ليش خلص المصرف بالعجل؟ وين رحتوا بي؟
11. كان هناك حفل زواج لصديقك. اخبرت زوجتك انها مدعوة للحفل ولكنها لم تحبذ الفكرة. ماذا تقول لها؟
أ. براحتج حبيبتي.
ب. لازم تروحين مو بكيفج.
ج. لازم تروحين، ترى ازعل عليج.
د. ليش ما تروحين؟
12. اخبرت اهل بيتك ان لا يعطوا اي غرض من المنزل لاي شخص من الجيران ولكن احدى شقيقاتك اعطت الكنسة الكهربائية مما ادى الى عطلها. كيف تعلق على الموضوع؟
أ. اترجاكم لا تتطون حاجة من دون علمي.
ب. تقول لها وانت تصرخ. هذا عيب عليكم. اخللوا من عملكم هذا .
ج. هاي بسيطة. ان شاء الله نصلحها.
د. اذا انطيتوا حاجة مرة اخرى - اكسر ظهركم.
13. ذهبت زوجتك الى بيت اهلها في يوم الجمعة ومن ثم ذهب اهلها بتزفة ما وقد ذهبت معهم ولكنها لم تخبرك بذلك. ماذا تقول لها؟
أ. ليش ما خبريني او اتصلتي بيه حتى تنطيني خبر بروحتج وية اهلج؟ بس حتى اكون مطمئن عليج حياتي.
ب. شون تطلعين من دون علمي؟
ج. ماكو مشكلة حبيبتي.
د. اخذج هاي اخر مرة تطلعين من دون علمي.
14. حصلت بعض المشاكل والخلافات بينك وبين جيرانك واخبرتك زوجتك بان تحل وتنتهي هذه المشاكل والخلافات. ما هو ريك لها؟

3

الهيمنة والنقص في لغة الذكر / الإثني
الذكور

15. أ. راح الاكي حل لهاي المشاكل بنفسي.
ب. صايرة حلالت مشاكل!
ج. انتي على حق بارك الله بيح.
د. هاي المشاكل بين الرجال بس والنسوان ما الهم علاقة.
15. عند رجوعك لبيت كانت زوجتك تتكلم على الهاتف مع احدى صديقاتها ناديتها ولكنها لم تجيبك. ماذا تقول لها؟
أ. ام احمد سدي التلفون وتعاي.
ب. ماتشوفيني رجعت للبيت ويعدج تحجين بالتلفون.
ج. عيوني وحياتي كلمي وتعاي رايدج .
د. من اصيحلج تجين رأساً.
16. كان هناك مجلس عزاء في بيت احد الجيران واخبرت زوجتك ان تذهب وتواسيهم. ماذا تقول لها؟
أ. عزيزتي اليوم روعي لبيت ابو احمد خطية ابنهم ميت .
ب. اليوم لازم تروحين لبيت ابو احمد ميصير الفاتحة راح تخلص.
ج. حياتي من تخلصين شغل روعي لبيت ابو احمد خطية و واسيهم .
د. ابو احمد عدهم فاتحة عود روعي وعزيهم.
17. كنت تشاهد الاخبار على التلفاز وارادت زوجتك ان تشاهد مسلسل ما. ماذا تقول لها؟
أ. حياتي هستة اديره من عيوني.
ب. خلي تكمل الاخبار واديره.
ج. عزيزتي بس خلي اشوف النشرة فد خمس دقائق واديره.
د. روعي على غير تلفزيون وشوفي المسلسل.
18. كانت زوجتك تشكوها من بعض الألم في جسمها مما تطلب الامر اخذها الى الطبيب للفحص واعطتها بعض الادوية ولكنها لم تلتزم بالدواء. ماذا تقول لها؟
أ. تتكلم بعصبية وغضب. لحالنا نروح للطبيب ونخسر فلوس وحضرتج ما تاخذين الدوه.
ب. ليش ما اخذتي الدوه مو نبهتج اكثر من مرة.

4

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

- ج. حياتي لازم تلتزمين بالدوه مو زين على صححت.
د. عيوني اخذي الدوه مالتج بالموعد مالتة حتى تصيرين زينة.
19. ارادت شقيقتك شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب بمفردها. ماذا تقول لها؟
أ. اذا تريدين تروحين ميخالف بس لا تتأخرين.
ب. أختي من تروحين اخذي احد وياج.
ج. أختي من تروحين انطيني خبر حتى اوديح.
د. ديرني بالبح تروحين وحدج. اقسم بالله بعد ما اخلج تطلعين.
20. عمل ابنك بعض المشاكل خارج البيت مع اصدقائه ولكنك كنت خارج البيت وعند عودتك اخبرك احد الجيران بما حصل. بماذا تخاطب زوجتك؟
أ. هاي تريتج راح تصعب الولد.
ب. هذا كله من دلالة كام يكون بالناس.
ج. حياتي لازم نعلمه ونزيهه صح حتى يحترم الناس.
د. روجي صيحي بسيطله له لعنه على تربيته .

Sample N0.2/ M/P4/ Farmer

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

1. عندما تطلب زوجتك مساعدتها. ماذا تقول؟
أ. اني حاضر ام احمد هسة اعاونج.
ب. ماكو امور صعبة تستحق اساعدج.
ج. عيني اذا عندي مجال اساعدج.
د. شوفي. هذا مو شغلي ابد.
2. عند ذهابك للسوق برفقة زوجتك. ماذا تقول لها؟
أ. امشي كدامي وعلى كيفج عيوني.
ب. امشي وراي.
ج. ام احمد امشي بصفي السوك مزيجم واخاف عليج.
د. والله اتعس ما عندي جيبتيج وياي للسوك.
3. ذهبت زوجتك الى الجيران للاطمئنان عليهم وتأخرت . كيف تتحدث معها؟
أ. شنون جيرانا. تأخرت شوية وظل بالي عليج.
ب. بصوت عالي. ليش تأخرتي؟ مو عيب؟
ج. عيني ليش تأخرتي؟ خو ما عدهم مشاكل؟
د. ما تحجي وياها.
4. ذهبت بتزهة مع اصدقائك واتصلت زوجتك لإمر ما. كيف تجيب؟
أ. بصوت خافت. أني وية اصدقائي حبيبتني بالسفرة هسة.
ب. بصوت عالي. هذا وكنتج؟ مو تدرين أني بالسفرة وية اصدقائي.
ج. توعدها بالرد عليها بعدين: أني احاجيج بعدين.
د. ما ترد على المكالمة لانك وية اصدقائك.
5. ارادت شقيقتك شراء بعض الاشياء باهظة الثمن للتسلية والمتعة. كيف تجيبها؟
أ. اعتقد، خيتي العزيزة ما محتاجيها وغالية.
ب. ابد ما تشتريين هاي الاشياء.
ج. صار. ماكو مانع نشترها.
د. ليش تريدين تشتريها؟

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

6. سكبت زوجتك بعض الشراب على ملابسك وكنت بعجلة من امرك وتعذرت زوجتك .
ماذا تقول لها؟
أ. سهلة عيني. ماكو مشكلة.
ب. لا شمويتي؟ ليش طشيتي على ملابسي؟
ج. اقبل اعتذارج- بسيطة حبيبي.
د. تصرخ بصوت عالي. هو هذا وكنت هسة.
7. كنت نائم وقت الظهيرة بعد عودتك من العمل متعبا ومرهقا. عملت زوجتك بعض
الضوضاء التي ادت الى استيقاظك. ماذا تقول لها؟
أ. وانت هادئ... ام احمد والله تعبان واريد ارتاح شوية.
ب. وانت تصرخ... ليش كعدتوني من النوم؟
ج. ها شنو صار؟
د. تبقى ساكت وما تحجي او تقوم ببعض الحركات التي تعبر عن عدم رضاك بما
جرى.
8. اذا كان لديك ضيوف واتصلت بزوجتك لإعداد الطعام. ماذا تقول لها؟
أ. اعملوا غداء عندي ضيوف.
ب. اريد الغداء جاهز خلال ساعة من هذا الوقت.
ج. لدي ضيوف اريد ان تبيضوا وجهي امامهم.
د. احذرج اذا رجعت للبيت والغده مو جاهز.
9. احتاجت العائلة قنينة غاز واتصلت الشقيقة وانت خارج البيت تطلب قنينة للطبخ. ماذا
تقول لها؟
أ. تدبروا امركم وانت بحالة غضب.
ب. تزرعج وتكول. ليش ما خبرتوني قبل ما اطلع من البيت؟
ج. هاي بسيطة بعد شوية توصل قنينة الغاز.
د. تفضب وتسد التلفون.
10. سلمت مصاريك البيت بيد زوجتك ويعد منتصف الشهر اخبرتك بنفاذ المصاريف.
ماذا تقول لها؟

2

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

- أ. تفضلي حبيبي خلي هاي الفلوس عندج.
ب. حرام عليج- انت مبدرة.
ج. انطيتج مصرف كل الشهر ... مو تمام.
د. ليش خلص المصرف بالمجل؟ وين رحتوا بي؟
11. كان هناك حفل زواج لصديقك. اخبرت زوجتك انها مدعوة للحفل ولكنها لم تحبذ
الفكرة. ماذا تقول لها؟
أ. براحتج حبيبي.
ب. لازم تروحين مو بكيفج.
ج. لازم تروحين، ترى ازعل عليج.
د. ليش ما تروحين؟
12. اخبرت اهل بيتك ان لا يعطوا اي غرض من المنزل لاي شخص من الجيران ولكن
احدى شقيقاتك اعطت المكتسة الكهربائية مما ادى الى عطنها. كيف تعلق على
الموضوع؟
أ. اتراجكم لا تتطون حاجة من دون علمي.
ب. تقول لها وانت تصرخ. هذا عيب عليكم. اخللوا من عملكم هذا .
ج. هاي بسيطة. ان شاء الله نصلحها.
د. اذا انطيتوا حاجة مرة اخرى - اكسر ظهركم.
13. ذهبت زوجتك الى بيت اهلها في يوم الجمعة ومن ثم ذهب اهلها بنزهة ما وقد ذهبت
معهم ولكنها لم تخبرك بذلك. ماذا تقول لها؟
أ. ليش ما خبرتيني او اتصلتي بيه حتى تنطيني خبر بروحتج وبة اهلج؟ بس حتى
اكون مطمئن عليج حياتي.
ب. شون تطلعين من دون علمي؟
ج. ماكو مشكلة حبيبي.
د. احذرج هاي اخر مرة تطلعين من دون علمي.
14. حصلت بعض المشاكل والخلافات بينك وبين جيرانك واخبرتك زوجتك بان تحل وتتهي
هذه المشاكل والخلافات. ما هو ريك لها؟

3

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

- أ. راح الاكي حل لهاي المشاكل بنفسى.
ب. صايرة حلاتت مشاكل!
ج. انت على حق بارك الله بيج.
د. هاي المشاكل بين الرجال بس والنسوان ما الهم علاقة.
15. عند رجوعك للبيت كانت زوجتك تتكلم على الهاتف مع احدى صديقاتها ناديتها ولكنها لم تجيبك. ماذا تقول لها?
أ. ام احمد سدي التلفون وتعاي.
ب. ماتشوفيني رجعت للبيت وبدج تحجين بالتلفون.
ج. عيونى وحياتى كملى وتعاي رايدج .
د. من اصيحلج تجين رأساً.
16. كان هناك مجلس عزاء في بيت احد الجيران واخبرت زوجتك ان تذهب وتواسيهم. ماذا تقول لها?
أ. عزيزتي اليوم روجي لبيت ابو احمد خطية ابنهم ميت .
ب. اليوم لازم تروحين لبيت ابو احمد ميصير الفاتحة راح تخلص.
ج. حياتى من تخلصين شغل روجي لبيت ابو احمد خطية و واسيهم .
د. ابو احمد عدهم فاتحة عود روجي وعزيهم.
17. كنت تشاهد الاخبار على التلفاز وارادت زوجتك ان تشاهد مسلسل ما. ماذا تقول لها?
أ. حياتى هستة اديره من عيونى.
ب. خلي تكمل الاخبار واديره.
ج. عزيزتي بس خلي اشوف النشرة قد خمس دقائق واديره.
د. روجى على غير تلفزيون وشوفى المسلسل.
18. كانت زوجتك تشكو من بعض الألم في جسمها مما تتطلب الامر اخذها الى الطبيبة للفحص واعطتها بعض الادوية ولكنها لم تلتزم بالدواء. ماذا تقول لها?
أ. تتكلم بعصبية وغضب. لحالنا نروح للطبيب ونخسر فلوس وحضرتج ما تاخذين الدوه.
ب. ليش ما اخذتى الدوه مو نبهتج اكثر من مرة.

4

الهيمنة والنقص في لغة الذكر / الانثى
الذكور

- ج. حياتى لازم تلتزمين بالدوه مو زين على صحتج.
د. عيونى اخذى الدوه مالتج بالموعده مالتة حتى تصيرين زينة.
19. ارادت شقيقتك شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب بمفردها. ماذا تقول لها?
أ. اذا تريدين تروحين ميخالف بس لا تتاخرين.
ب. أختى من تروحين اخذى احد وياج.
ج. أختى من تروحين انطينى خير حتى اوديج.
د. ديرى بالچ تروحين وحدج. اقس بالله بعد ما اخلج تطلعين.
20. عمل ابنك بعض المشاكل خارج البيت مع اصدقائه ولكنك كنت خارج البيت وعند عودتك اخبرك احد الجيران بما حصل. بماذا تخاطب زوجتك?
أ. هاي تريبجج راح تضيع الولد.
ب. هذا كله من دلالج كام يكاون بالناس.
ج. حياتى لازم نعلمه ونريه صح حتى يحترم الناس.
د. روجى صيحي بسيطه له لعنه على تربيته .

5

Appendix E

Samples Responses to Multiple Discourse Completion Test/ No.1 and No. 2/ Females

Sample No.1/F/P1:Doctor

الهيمنة والنقص في لغة الذكر / الانثى
الانثى

1. عند ذهابك للسوق برفقة زوجك. ماذا تقولين له؟

أ. خليني امشي شوية كدامك. السوق مزدحم.
ب. امشي عيني وآني على كيفي امشي وراك.
ج. ابو احمد عيني امشي بصفك انت حبيبي.
د. والله آني ما اريد اروح وياك انت تظل عصبي وتصيح.

2. ذهبت للجيران للاطمئنان على سلامتكم وتأخرت وكان زوجك بانتظارك. كيف ستحدثين معه؟

أ. آني اسفة حبيبي شوية تأخرت عليك.
ب. لكيت جارتنا ام احمد مريضة وتأخرت يمها صدكني.
ج. آني اعرف حبيبي انت متضوج ابد.
د. آني اوضحلك السبب لان اعرف راح تزعل علي.

3. طلبت من زوجك المساعدة في اعمال المطبخ. كيف تخاطبيه؟

أ. حبيبي آني بدونك ما اكدر اسوي شي.
ب. ممكن تعاوني بتنظيف الموازين ايد وحدة ما تصفك.
ج. عيني كم مرة كذلك اني تعبانة بلكي تعاوني بالمطبخ المرة شعدها غير رجليها.
د. روح نطلفي المطبخ بالعجل.

4. كان لديكم ضيوف في البيت وطلب منك زوجك اعداد الطعام وكنت متعبة. ما تقولين له؟

أ. حاضر ابو احمد راح اسوي الاكل بالعجل.
ب. ما اكدر اسوي اكل جيب من برة.
ج. آني تعبانة عزيزي تكدر تجيلهم غده من المطعم.
د. تراك تعبتني بختأرك.

5. كنت مشغولة بإمر ما وطلب منك زوجك الذهاب معه الى حفل زواج صديقه. كيف تتجاوبين مع هذا الطلب؟

أ. حاضرة عيني بس اتحضر للروحة.
ب. لا والله عيني ما اروح آني ما اعرفهم.

1

الهيمنة والنقص في لغة الذكر / الاثني
الاتات

- ج. أني اسفة حبيبي والله مريضة جان رحت وياك.
د. أني مشغولة اخذ وحدة من خواتك وياك.
6. كنت على وشك الذهاب لشراء بعض الملابس من السوق مع زوجك ولكن عند خروجكم اتصل به صديقه واخبره انه يحتاجه بإمر ضروري. الزوج: سوف نؤجل ذهابنا الى يوم غد. ماذا تقولين لزوجك؟
أ. عزيزي ابو احمد ترة ماكو شي مهم خلية ناجر الروحة للسوك.
ب. ليش دروح اليوم المرة شعدها غير رجلها؟ ليش أني اكر اروح وحدي؟
ج. على راحتك حبيبي. شوف الي بريحك.
د. لازم دروح اليوم.
7. احتجت بعض الاغراض للمنزل واتصلت بشقيقك لكي تخبريه ما تريدين. ماذا تقولين؟
أ. فدوة عيونني ابو حمودي خلص عدنا التمن والطحين بلكي تجيلنا وياك.
ب. ابو حمودي نسيت اوصيك جيلنا وياك تمن وطحين.
ج. ابو حمودي والله خلص التمن والطحين ونسيت اكلك بلكي تجيب وياك.
د. ابو احمد جيب وياك تمن وطحين بالعجل.
8. طلبتي من زوجك ان لا يتأخر بالنيل عند خروجه مع اصدقائه. ماذا تقولين له؟
أ. عيونني ابو احمد بلكي ترجع من وقت وما تتأخر.
ب. ارجع بسرعة للبيت مو مثل كل مرة.
ج. حبيبي ابو حمودي تروح وترجع بالسلامة لا تتأخر علينا.
د. عود فد ساعة وارجع للبيت.
9. اضعتي بعض الاوراق المهمة ولم تخبري زوجك ولكنه اكتشف الامر بعد عدة ايام. ماذا تقولين له؟
أ. حياتي ابو حمودي أني اسفة ترة اوراقك ضاعت وملكيتها.
ب. ابو احمد ترة الاوراق ضاعت قبل كم يوم.
ج. ابو حمودي والله أني ما اعرف شكلك لان اوراقك ضاعت.
د. خليتهم على التلفزيون وما ادري وين راخوا.

2

الهيمنة والنقص في لغة الذكر / الاثني
الاتات

10. طلب منك زوجك الغداء ولكنك تأخرت بإعداده فبدأ بالصراخ والتكلم بصوت مرتفع. ماذا تقولين له؟
أ. هسة ثواني والغده يمك حبيبي.
ب. على كيفك عيني هسة يجهز الغده بعد شويته.
ج. حياتي والله عيالي بعد وقت أني اسفة.
د. ما صار شي قابل نريد نظير.
11. كانت صديقتك ضيفة لديك في البيت واصتريتي ان تبقى للغداء. ماذا تقولين لزوجك؟
أ. ابو حمودي عيونني بلكي تجيلنا غده من بره لان صديقتي يمي وعيب اعوقها.
ب. ابو احمد جيلنا غده من بره.
ج. حياتي ابو حمودي صديقتي يمي وما اكر اسوي غده.
د. ابو احمد ترة ما اكر اسوي غده جيب من المطعم.
12. نفذ الغاز لديكم في البيت واتصلتي على شقيقك. ماذا تقولين له؟
أ. بلكي تجي وتجيلنا غاز.
ب. تعال بسرعة جيب قنية غاز.
ج. عفية القنية خلصت ونريد نسوي غده.
د. راح اخبار على ابو الغاز حتى يجيلنا غاز.
13. حدثت بعض المشاكل بينك وبين جيرانك وسمع بها زوجك. ماذا تقولين له؟
أ. أني اسفة والله بعد ما اسوي مشاكل.
ب. تكلمين بغضب. هية تدور مشاكل.
ج. عيونني والله الشيطان لعب بعقلي.
د. هية مو خوش آدمية وما تعرف تحجي.
14. ارادت زوجتك الذهاب لعرس صديقتها وعرضت عليك الموضوع. كيف تخاطبين زوجك؟
أ. حياتي اكر اروح لعريس صديقتي.
ب. صديقتي اليوم تزوج ولازم اروح لعريها.

3

الهيمنة والنقص في لغة الذكر / الانثى
الاناث

- ج. حبيبي تكدر توديني لعريس صديقتي.
د. ابو احمد اليوم عرس صديقتي وتزعج عليه اذا ما رحنت.
15. سكب زوجك بعض الشاي على السجادة. ماذا تقولين له؟
أ. ما صار شي عيوني هسة انشفها.
ب. هاي شسويت ابو احمد شراح ينشفها.
ج. ولا يهملك ابو حمودي فدوة.
د. البارحة يا الله نشفت شنو هالحظ.
16. كان هناك مجلس عزاء في بيت احد الجيران واربت ان تخبري زوجك بانك تريدن الذهاب اليهم. كيف تخاطبين زوجك؟
أ. حياتي ابو حمودي الفاتحة اليوم اخر يوم وما رحلتهم.
ب. ابو حمودي راح اروح للفاتحة عيب ما رحنت.
ج. حبيبي بجوز اروح للفاتحة اليوم عادي.
د. راح اروح للفاتحة عيب من الجماعة.
17. عمل ابنك بعض المشاكل مع اصدقائه خارج البيت وعندما علم زوجك بها اصبح عصبيا وغاضبا. كيف تخاطبين زوجك؟
أ. تتكلمين بصوت هادئ. والله حياتي بعد ما يسوي مشاكل هاي اخر مرة.
ب. بجوز اصدقائه همة يدورون مشاكل وذبوها براسه.
ج. تتكلمين بخوف وتردد. ما.. ما.. ما.. ادري ليش سوه هيچ .
د. والله آني اعرف ابني مو مال مشاكل.
18. كان زوجك يشاهد الاخبار على التلفاز واريدي ان تشاهدي مسلسلك المفضل. كيف تخاطبيه؟
أ. حبيبي تكدر تديره على المسلسل يمكن هسة بدت.
ب. يعمود شمفتمين من الاخبار خلي اديره.
ج. حياتي اقدر ادير التلفزيون اذا تقبل.
د. كملت الاخبار راح اديره.

4

الهيمنة والنقص في لغة الذكر / الانثى
الاناث

19. اخبرتك شقيقتك بانها تريد شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب بمفردها. كيف تخاطبين شقيقتك؟
أ. حمودي يمكن اليوم اروح اشترى غراض من السوق القريب علينا تخليني اروح وحدي.
ب. اليوم اروح اشترى شوية غراض من الاسواق البصغه.
ج. تتكلمين بخوف وقلق: حمودي خاف ما تزعج اذا اروح اشترى وحدي.
د. احمد اليوم اروح وحدي اشترى غراض من هاي الاسواق.
20. حدثت مشكلة ما خارج المنزل وذهبت لرؤية ما جرى وعندما عاد زوجك من العمل لم يجدهك. كيف تبررين له خروجك من المنزل؟
أ. آني اسفة حياتي طلعت وما كنتك بس سمعت صياح عد بيت جيرانه.
ب. جان اكو صياح عد بيت جيرانه كنت خلي اشوف شكور.
ج. تتكلمين بخوف وتردد: حياتي بببيعد ممما اسويها والله.
د. هلو ابو احمد ترة جنت يم بيت جيرانه شفت شبيهم.

5

الهيمنة والنقص في لغة الذكر / الانثى
الاناث

1. عند ذهابك للسوق برفقة زوجك. ماذا تقولين له؟
- أ. خليني امشي شوية كدامك. السوق مزدحم.
ب. امشي عيني وأني على كيفي امشي وراك.
ج. ابو احمد عيني امشي بصفك انت حبيبي.
د. والله أني ما اريد اروح وياك انت تظل عصبى وتصيح.
2. ذهبت للجيران للاطمئنان على سلامتهم وتأخرت وكان زوجك بانتظارك. كيف ستحدثين معه؟
- أ. أني اسفة حبيبي شوية تأخرت عليك.
ب. لكيت جارتنا ام احمد مريضة وتأخرت يمها صدكني.
ج. أني اعرف حبيبي انت متضوج ابد.
د. أني اوضحلك السبب لان اعرف راح تزعل علي.
3. طلبت من زوجك المساعدة في اعمال المطبخ. كيف تخاطبيه؟
- أ. حبيبي أني بدونك ما اقدر اسوي شي.
ب. ممكن تعاوني بتتظيف المواعين ايد وحدة ما تصفك.
ج. عيني كم مرة كنتك اني تعبانة بلكي تعاوني بالمطبخ المرة شعدها غير رجلها.
د. روح نظفلي المطبخ بالعجل.
4. كان لديكم ضيوف في البيت وطلب منك زوجك اعداد الطعام وكنت متعبة. ما تقولين له؟
- أ. حاضر ابو احمد راح اسوي الاكل بالعجل.
ب. ما اقدر اسوي اكل جيب من برة.
ج. أني تعبانة عزيزي تكدر تجيب لهم غده من المطعم.
د. تراك تعبتني بخطارك.
5. كنت مشغولة بإمر ما وطلب منك زوجك الذهاب معه الى حفل زواج صديقه. كيف تتجاوبين مع هذا الطلب؟
- أ. حاضرة عيني بس اتحضر للروحة.
ب. لا والله عيني ما اروح أني ما اعرفهم.

الهميمة والنقص في لغة الذكر / الاثني
الاثاث

- ج. آني اسفة حبيبي والله مريضة جان رحت وياك.
د. آني مشغولة اخذ وحدة من خواتك وياك.
6. كنت على وشك الذهاب لشراء بعض الملابس من السوق مع زوجك ولكن عند خروجكم اتصل به صديقه واخبره انه يحتاجه بإمر ضروري. الزوج: سوف نؤجل ذهابنا الى يوم غد. ماذا تقولين لزوجك؟
أ. عزيزي ابو احمد ترة ماكو شي مهم خلية ناغل الروحة للسوك.
ب. ليش نروح اليوم المرة شعدها غير رجليها؟ ليش آني اقدر اروح وحدي؟
ج. على راحتك حبيبي. شوف الي يريحك.
د. لازم نروح اليوم.
7. احتجت بعض الاغراض للمنزل واتصلت بشقيقك لكي تخبره ما تريد. ماذا تقولين؟
أ. فدوة عيوني ابو حمودي خلص عدنا التمن والطحين بلكي تجيبنا وياك.
ب. ابو حمودي نسيت اوصيلك جبيلنا وياك تمن وطحين.
ج. ابو حمودي والله خلص التمن والطحين ونسيت اكلك بلكي تجيب وياك.
د. ابو احمد جيب وياك تمن وطحين بالعجل.
8. طلبتي من زوجك ان لا يتأخر بالليل عند خروجه مع اصدقائه. ماذا تقولين له؟
أ. عيوني ابو احمد بلكي ترجع من وقت وما تتأخر.
ب. ارجع بسرعة للبيت مو مثل كل مرة.
ج. حبيبي ابو حمودي تروح وترجع بالسلامة لا تتأخر علينا.
د. عود فد ساعة وارجع للبيت.
9. اضعتي بعض الاوراق المهمة ولم تخبري زوجك ولكنه اكتشف الامر بعد عدة ايام. ماذا تقولين له؟
أ. حياتي ابو حمودي آني اسفة ترة اوراقك ضاعت وملكيها.
ب. ابو احمد ترة الاوراق ضاعت قبل كم يوم.
ج. ابو حمودي والله آني ما اعرف شكلك لان اوراقك ضاعت.
د. خلتهم على التلفزيون وما ادري وين راحوا.

2

الهميمة والنقص في لغة الذكر / الاثني
الاثاث

10. طلب منك زوجك الغداء ولكنك تأخرت بإعداده فبدأ بالصراخ والتكلم بصوت مرتفع. ماذا تقولين له؟
أ. هسة ثواني والغده يمك حبيبي.
ب. على كيفك عيني هسة يجهر الغده بعد شوية.
ج. حياتي والله عيالي بعد وقت آني اسفة.
د. ما صار شي قابل نريد نظير.
11. كانت صديقتك ضيفة لديك في البيت واصرتي ان تبقى للغداء. ماذا تقولين لزوجك؟
أ. ابو حمودي عيوني بلكي تجيبنا غده من بره لان صديقتي يمي وعيب اعوفها.
ب. ابو احمد جبيلنا غده من بره.
ج. حياتي ابو حمودي صديقتي يمي وما اقدر اسوي غده.
د. ابو احمد ترة ما اقدر اسوي غده جيب من المطعم.
12. نفذ الغاز لديكم في البيت واتصلت على شقيقك. ماذا تقولين له؟
أ. بلكي تجي وتجبيلنا غاز.
ب. تعال بسرعة جيب قنية غاز.
ج. عفية القنية خلصت ونريد نسوي غده.
د. راح اخابر على ابو الغاز حتى يجيلنا غاز.
13. حدثت بعض المشاكل بينك وبين جيرانك وسمع بها زوجك. ماذا تقولين له؟
أ. آني اسفة والله بعد ما اسوي مشاكل.
ب. تتكلمين بغضب. هية تدور مشاكل.
ج. عيوني والله الشيطان لعب بعقلي.
د. هية مو خوش آدمية وما تعرف تحجي.
14. اردت زوجتك الذهاب لعرس صديقتها وعرضت عليك الموضوع. كيف تخاطبين زوجك؟
أ. حياتي اقدر اروح لعرس صديقتي.
ب. صديقتي اليوم تزوج ولازم اروح لعرسها.

3

الهيمنة والنقص في لغة الذكر / الاتي
الاتات

- ج. حبيبي تكدر توديني لعرس صديقتي.
د. ابو احمد اليوم عرس صديقتي وتزعل عليه اذا ما رحنت.
15. سكب زوجك بعض الشاي على السجادة. ماذا تقولين له؟
أ. ما صار شي عيوني هسة انشفها.
ب. هاي شسويت ابو احمد شراح ينشفها.
ج. ولا يهملك ابو حمودي فدوة.
د. البارحة يا الله نشفت شنو هالحظ.
16. كان هناك مجلس عزاء في بيت احد الجيران واريدي ان تخبري زوجك بانك تريدن الذهاب اليهم. كيف تخاطبين زوجك؟
أ. حياتي ابو حمودي الفاتحة اليوم اخر يوم وما رحلتهم.
ب. ابو حمودي راح ارواح للفاتحة عيب ما رحنت.
ج. حبيبي يجوز ارواح للفاتحة اليوم عادي.
د. راح ارواح للفاتحة عيب من الجماعة.
17. عمل ابنك بعض المشاكل مع اصدقائه خارج البيت وعندما علم زوجك بها اصبح عصبيا وغاضبا. كيف تخاطبين زوجك؟
أ. تتكلمين بصوت هادي. والله حياتي بعد ما يسوي مشاكل هاي اخر مرة.
ب. يجوز اصدقائه همة يدورون مشاكل وذبوها براسه.
ج. تتكلمين بخوف وتردد. ما.. ما.. ما.. ادري ليش سوه هيج .
د. والله آني اعرف ابني مو مال مشاكل.
18. كان زوجك يشاهد الاخبار على التلفاز واريدي ان تشاهدي مسلسلك المفضل. كيف تخاطبيه؟
أ. حبيبي تكدر تديره على المسلسل يمكن هسة بدت.
ب. يعمود شفتهمين من الاخبار خلي اديره.
ج. حياتي اكر ادير التلفزيون اذا تقبل.
د. كملت الاخبار راح اديره.

4

الهيمنة والنقص في لغة الذكر / الاتي
الاتات

19. اخبرتك شقيقتك بانها تريد شراء بعض المواد المنزلية من الاسواق القريبة ولكنها تريد الذهاب بمفردها. كيف تخاطبين شقيقتك؟
أ. حمودي يمكن اليوم ارواح اشترى غراض من السوق القريب علينا تخلييني ارواح وحدي.
ب. اليوم ارواح اشترى شوية غراض من الاسواق البصفنه.
ج. تتكلمين بخوف وقلق: حمودي خاف ما تزعل اذا ارواح اشترى وحدي.
د. احمد اليوم ارواح وحدي اشترى غراض من هاي الاسواق.
20. حدثت مشكلة ما خارج المنزل وذهبت لرؤية ما جرى وعندما عاد زوجك من العمل لم يجده. كيف تبررين له خروجك من المنزل؟
أ. آني اسفة حياتي طلعت وما كتلك بس سمعت صياح عد بيت جيرانه.
ب. جان اكو صياح عد بيت جيرانه قلت خلي اشوف شكو.
ج. تتكلمين بخوف وتردد: حياتي ببببببب ممما اسويها والله.
د. هلو ابو احمد ترة جنت يم بيت جيرانه شفت شبيهم.

5

Appendix F

الاخوة والاخوات المحترمون

م/ مقابلة

اني عمر عبد عبود. طالب ماجستير في اللغة الإنكليزية وعلم اللغة / كلية التربية للعلوم الانسانية/ جامعة الانبار. اقوم بتنفيذ دراسة تحت عنوان الهيمنة والنقص في لغة الذكر والانثى: دراسة في علم اللغة الاجتماعي. احد اهداف هذه الرسالة هو معرفة ما اذا كان هنالك هيمنة في لغة الذكر على لغة الانثى في المجتمع العراقي. اروم اجراء مقابلة مع حضراتكم لدعم نتائج الاستبيان. وذلك باستخدام تسجيل الهاتف وهذه المقابلة سوف تبقى سرية وبدون ذكر للاسماء.

ارجو من حضراتكم الاجابة على اسئلتني شاكرا تعاونكم مقدما ومساعدتكم لي في انجاز هذه الدراسة.

الباحث

عمر عبد عبود

Retrospective Interview questions/ Arabic Version/ Males/Females

الاسئلة التي وجهتها الى الذكور من مهن مختلفة

1. كيف شعرت وانتِ تجيب الاستبيان؟
2. ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجته؟
3. ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجتك؟
4. ما هو رأيك بتبادل الهدايا في المناسبات مع زوجتك؟
5. ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟
6. كيف تفضل ان تكون العلاقة بين الذكور والاناث؟
7. ما هي وجهة نظرك بالمرأة المتعلمة في المجتمع؟
8. ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

الاسئلة التي وجهتها الى الاناث من مهن مختلفة

1. كيف شعرت وانتِ تجيبي الاستبيان؟
2. ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجها؟
3. ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجك؟
4. ما هو رأيك بتبادل الهدايا في المناسبات مع زوجك؟
5. ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟
6. كيف تفضلي ان تكون العلاقة بين الذكور والاناث؟
7. ما هي وجهة نظرك للرجل غير المتعلم في المجتمع؟
8. ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

Appendix F

I am Omar Abid Abood. I am a MA. student of English language and linguistics at College of Education/Anbar University. I am carrying out a study on dominance and deficiency in male/female language: a sociolinguistic study. One of the aims of this study is to know whether there is dominance in males' language over females in Iraqi society. The purpose of this interview is to support the results in the MDCT. I have a mobile recorder with me. The interview is confidential in that the participants won't be named in the thesis.

I kindly ask you to answer my questions during the interview. Thank you in advance for your help in carrying out this study.

The Researcher

Omar Abid Abood

A Retrospective Interview Questions/ English Version/ Males/Females

Males' Questions

1. How did you feel when you(male) are answering the questionnaire ?
2. What do you think of someone who uses high dominance with his spouse ?
3. What statements do you use when asking for a need or help from your spouse ?
4. What do you think of exchanging gifts on occasions with your spouse?
5. What do you think of a phenomenon that a man dominates over woman or a woman dominates over man?
6. How do you prefer the relationship between males and females?
7. What is your viewpoint of educated woman in society?
8. What do you think of laws that call for equality of rights and duties between men and women by many organizations in the world?

Females' Questions

1. How did you feel when you (female) are answering the questionnaire ?
2. What do you think of someone who uses high dominance with her spouse ?
3. What statements do you use when asking for a need or help from your spouse ?
4. What do you think about exchanging gifts on occasions with your spouse?
5. What do you think of a phenomenon that a man dominates over woman or a woman dominates over man?
6. How do you prefer the relationship between males and females?
7. What is your viewpoint of uneducated men in society?
8. What do you think of laws that call for equality of rights and duties between men and women by many organizations in the world?

Appendix G

Transcription of Sample Individual Interviews/ Arabic Version/ No.1 and No.2/ Males

النموذج الاول : الطبيب

الباحث: كيف شعرت وانتَ تجيب الاستبيان؟

الطبيب: الحقيقة شعوري كان عادي لان الموضوع اعتقده واقعي ويعالج ظاهرة اجتماعية منتشرة في المجتمع وهذا شي جيد ان يطرح مثل هيج موضوع للنقاش او الدراسة.

الباحث: ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجته؟

الطبيب: اعتقد هذا شخص غير مهذب وجاهل الي يقوم بهيج اعمال فهو جاهل بحقوق الزوجة فالزوجة هي شريكة في الحياة الزوجية ويعني مو انسانة عبدة او شخص منبوذ حتى يتعامل وياها بهاي الطريقة فالمفروض يكون اكثر لطف واحتراما للزوجة وهذا حسب رأي.

الباحث: ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجتك/زوجك؟

الطبيب: والله بالنسبة للعبارات الي استخدمها يعني احيانا لا بد ان تكون مهذبة وهادئة تتم عن الاحترام يعني مثلا " اذا ما تصير زحمة جيبيلي فد فلان شي او كذا شي" او " بلكي تسوين هذا الشي" او " عيني اريد هاي الحاجة" يعني مثل هكذا او احيانا تكون عبارات مثل "حبيبيتي" او "ام فلان" يعني بهكذا اسلوب.

الباحث: ما هو رأيك بتبادل الهدايا في المناسبات مع زوجتك؟

الطبيب: الحقيقة هذا شي طيب وجميل ان نتبادل الهدايا يعني بين الزوج والزوجة فهي تعبر عن الحب والمودة والاحترام المتبادل وكل شخص يحسس الثاني انو مهتم بيه طبعا هذا شي جيد يعني لاستقرار الحياة الزوجية وديمومة العلاقة والمشاعر يعني بالحب والمودة بين الزوج والزوجة طبعا هذا شي مهم جدا.

الباحث: ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟

الطبيب: والله اني برأي انوا هاي الظاهرة سلبية حقيقة وتدل على سوء الاخلاق وعدم الحب او التفاهم بين الزوجين وهذا يسبب مشاكل وقد يؤدي الى انفصال الزوجين طبعا بالاخير

الطلاق ومستحيل ان انسان او شخص اثنين بهيج علاقة مستحيل اعتقد هاي تدوم يعني فهذا الامر مرفوض تماما.

الباحث: كيف تفضل ان تكون العلاقة بين الذكور والاناث؟

الطبيب: بنظري ان العلاقة يعني لابد ان تتبني على الاحترام المتبادل مع حفظ كرامة كل طرف في العلاقة الزوجية يعني المرأة الها دورها ومكانتها وايضا الرجل نفس الحالة له ايضا دوره ومكانته بحيث ان المرأة لا تستطيع ان تقوم بهذا الدور وايضا الرجل ياخذ ادوار لا يستطيع مثلا ان يقوم بإدوار خاصة بالمرأة فكل يعني طرف له دور بهاي العلاقة او دور خاص بيه.

الباحث: ما هي وجهة نظرك بالمرأة المتعلمة في المجتمع؟

الطبيب: الحقيقة وجهة نظري ان هذا الشيء طيب وجيد والله ان تكون المرأة متعلمة ومتفقة طبعا اني مع هذا الشيء لان المرأة تعرف هي نصف المجتمع وهي المسؤولة عن تربية الابناء وتنشأتهم على العادات والاخلاق الحميدة يعني بالاضافة الى دورها المهم يعني في تنشأة الاجيال وايضا وجودها في مهن طبعا يحتاجها المجتمع كثيرا في التربية والتعليم والطب فلا بد يعني من وجود المرأة المتعلمة بامر ضروري جدا في المجتمع.

الباحث: ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

الطبيب: الحقيقة هذا الموضوع فيه نوع من الغلو حقيقة بين الطرفين يعني اني لا مع الفوقية المطلقة ولا مع دونية المرأة ولا مع تسلط المرأة على الرجل. معناه ان كل له مكانته يعني هناك ادوار لا تستطيع المرأة ان تقوم بها بحجة مساواتها مع الرجل في كل الواجبات يعني مثلا الاعمال البدنية الشاقة يعني هاي صعبة ان المرأة بخلفتها وتركيبها الجسدي ان تقوم بهكذا اعمال وصعبة جدا. بالمقابل ايضا اعمال المنزل وتربية الابناء مثلا مختصة بالمرأة الرجل ما يحسن يقوم بيها بهكذا مهام فكل له مكانته ودوره يعني لا احد ياخذ دور احد ولا اكو ادوار يستطيع بيها يعني الشخص يقوم بمكان الاخر اي نعم فهذا رأي بهذا الموضوع.

النموذج الثاني : الفلاح

الباحث: كيف شعرت وانت تجيب الاستبيان؟

الفلاح: اني اشوف الاسئلة زينة وتقريبا احنا نستخدمها يوميا بحياتنا.

الباحث: ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجته؟

الفلاح: بالنسبة اليه اني استخدم لغة سهلة وبسيطة وية زوجتي بس اذا ما تسمع كلامي او تسوي شي يضوجني لا يكون اليه غير تصرف.

الباحث: ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجتك؟

الفلاح: والله اني اسميها باسمها ومرات اقولها "ام فلان" .

الباحث: ما هو رأيك بتبادل الهدايا في المناسبات مع زوجتك؟

الفلاح: ما عندي هذا الشي لان الهدايا مو مهمة اهم شي نوفر للبيت احتياجاته.

الباحث: ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟

الفلاح: والله هاي الظاهرة مو حلوة لان المرأة لازم تكون مؤدبة ومحترمة نفسها وما ترفع كلامها على الرجل سواء كان اخوها او زوجها، اما بالنسبة لتسلط الرجل على المرأة هذا شي ممكن حتى الرجل يسيطر على بيته واهله وتكون اله كلمته.

الباحث: كيف تفضل ان تكون العلاقة بين الذكور والاناث؟

الفلاح: اعتقد هذا شي واضح ومبين لان تعلمنا من احنا جهال ان الولد هو الكل بالكل واله الافضلية بكل شي اما البنينة فالزم تتعلم العادات وهذا الشي يصير وذاك ما يصير. يعني تكون مقيدة طبعا حسب مجتمعنا وعاداته. فالعلاقة بين الذكور والاناث تكون مبنية اساسا على ان الرجل هو اولا والمرأة تجي بعده.

الباحث: ما هي وجهة نظرك بالمرأة المتعلمة في المجتمع؟

الفلاح: والله اني الي اشوفه خاصة بهذا الزمن كلشي اتغير فلانم يكون اكو مرأة متعلمة بالعائلة حتى تعرف شون تربي وتدرس الجهال، اما قبل فجانت المرأة ما الها اي حق بالتعليم اكثر شي تكمل ابتدائية.

الباحث: ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

الفلاح: اكرر اقول ان هاي المنظمات شغلها ان تدمر المرأة مو تخليها متساوية وية الرجل لان بمجتمعنا كل من يعرف قيمته ومسؤوليته وحقوقه ولان المرأة دائما ما تحتاج الرجل.

Appendix G

Transcription of Sample Individual Interviews/ English Version/ No.1 and No.2/ Males

The First Sample: Doctor (M/P1)

Interviewer: How did you feel when you(male) are answering the questionnaire ?

Interviewee: Actually, I felt that the subject was normal because it was a realistic one and dealt with a social phenomenon that was widespread in society, and that is good to raise such a topic.

Interviewer: What do you think of someone who uses high dominance with his spouse ?

Interviewee: I think this person is an impolite and ignorant. A person who does such things is ignorant of the rights of the wife. The wife is a partner in the married life and not a slave person or a pariah. The husband must be more kind and more respect.

Interviewer: What statements do you use when asking for a need or help from your spouse ?

Interviewee: Well, sometimes it should be polite and refers to respect, such as "if you don't mind bring me this thing please", or "do this thing, please" or "I want this, please". Sometimes I use words such as "my sweetheart" or "Um Flan" and alike.

Interviewer: What do you think of exchanging gifts on occasions with your spouse?

Interviewee: Well, this is a good and a nice thing to exchange gifts between the husband and the wife. It expresses love, friendliness, mutual respect, and everyone who senses the second is interested in it, of course, this is good for the stability of the marital life and the lasting relationship and feelings. Love and friendliness between the husband and wife is very important.

Interviewer: What do you think of a phenomenon that a man dominates over woman or a woman dominates over man?

Interviewee: In my opinion, this phenomenon is really negative and shows bad morals and lack of love or understanding between

the spouses and it causes problems and may lead to the separation of the spouses, of course in the end divorce.

Interviewer: How do you prefer the relationship between males and females?

Interviewee: In my viewpoint, a relationship must be based on mutual respect while preserving the dignity of each party in a marital relationship. This means that both men and women have their role and status, so that women cannot play this role, and men take roles that they cannot, for example, playing the role of women, everyone has a role in the relationship, or a special role.

Interviewer: What is your viewpoint of educated women in society?

Interviewee: I think that this is good and nice. Well, I'm with this point for women to be educated and cultured, of course I do know with this because women are half of society and are responsible for raising children and their upbringing them to good morals and conventions, in addition to their important role, I mean, in raising generations and also in occupations of course Society needs it much in education and medicine, so educated women must be very necessary in society.

Interviewer: What do you think of laws that call for equality in rights and duties between men and women by many organizations in the world?

Interviewee: Actually, this issue has a kind of uncertainty between the two parties. This means that I'm not with the inferiority of woman, or the dominance of women over men. It means that everyone has their position. There are roles women cannot do for example, hard physical acts. In return, the work of the house and the raising of children, for example, is concerned with the woman, who is better to perform such tasks, as each has her position and role. This means no one takes the role of anyone, and no roles can be played by the other.

The Second Sample: Farmer (M/P4)

Interviewer: How did you feel when you(male) are answering the questionnaire ?

Interviewee: I notice the questions very well and they are good, and almost we use them daily in our lives.

Interviewer: What do you think of someone who uses high dominance with his spouse ?

Interviewee: For me, I use an easy, simple language with my wife, but if she doesn't hear my words or does anything that annoyed me, I will know how to behave her.

Interviewer: What statements do you use when asking for a need or help from your spouse ?

Interviewee: Well, I call her in her bare name and I sometimes call her "Um Flan".

Interviewer: What do you think of exchanging gifts on occasions with your spouse?

Interviewee: I didn't have such a thing. The gifts are not the most important but home's needs is more important.

Interviewer: What do you think of a phenomenon that a man dominates over woman or a woman dominates over man?

Interviewee: Well, this phenomenon isn't good because a woman must be polite and respect herself and doesn't raise her voice whether with her brother or her husband, concerning men's domination over women, this is possible in order for men to control his house and his family.

Interviewer: How do you prefer the relationship between males and females?

Interviewee: I think it is obvious because we learned as children that the boy is all of all, but the girl should learn habits, and what is acceptable and what is not. I mean,, she is restricted, of course according to our society and its habits. The relationship between males and females is based primarily on the fact that men are first and women are then the next.

Interviewer: What is your viewpoint of educated woman in society?

Interviewee: I swear that what I see especially in this time is everything that has changed, so that there should be an educated woman in the family so that she knows how to raise and to study children, but before that woman didn't have any right of education, which is not more than a primary grade.

Interviewer: What do you think of laws that call for equality of rights and duties between men and women by many organizations in the world?

Interviewee: The most important thing is that these organizations have been concerned to destroy women, not to give them equal access to men, because in our society everyone knows their value, responsibility and rights, and because women always need men.

Appendix H

Transcription of Sample Individual Interviews/ Arabic Version/ No.1 and No.2/ Females

النموذج الاول : الطيبية

الباحث: كيف شعرت وانتِ تجيبي الاستبيان؟

الطيبية: اسئلة الاستبيان مأخوذة من الحياة الزوجية اليومية.

الباحث: ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجها؟

الطيبية: الشخص الي يستخدم الفاظ فوقية مع زوجته لا يعرف اساس العلاقة الزوجية الي هو الاحترام. الاحترام يعني يجب ان يكون متبادل بين الزوجين.

الباحث: ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجك؟

الطيبية: من اريد اطلب شغلة من زوجي اكله "حبيبي ممكن طلب".

الباحث: ما هو رأيك بتبادل الهدايا في المناسبات مع زوجك؟

الطيبية: بالنسبة لتبادل الهدايا بالمناسبات وحتى غير المناسبات يعني هي فقرة حلوة تقوي العلاقة بين الزوجين.

الباحث: ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟

الطيبية: بالنسبة لظاهرة التسلط هي ظاهرة غير محبذة من الطرفين لان الحياة الزوجية اساسها المشاركة بكل شي فالرجل يعني لازم يستشير زوجته ببعض الامور الي لازم يقوم بيها والمرأة لازم هم اذا تريد تسوي بعض الشغلات او الشغلات الي تكون مهمة ضرورية لازم تاخذ اذن زوجها بهاي الامور.

الباحث: كيف تفضلين ان تكون العلاقة بين الذكور والاناث؟

الطيبية: بالنسبة للعلاقة بين الذكور والاناث اذا كانت علاقة صداقة يعني يجب ان تكون ضمن الحدود واساسها الاحترام والتقدير وماكو تجاوز بين الطرفين اما اذا كان بالنسبة للعلاقة الزوجية فتكون لازم علاقة مليانة بالحب والود والاحترام والاهتمام من الطرفين.

الباحث: ما هي وجهة نظرك للرجل غير المتعلم في المجتمع؟

الطبيبة: بالنسبة للرجل غير المتعلم، الرجل غير المتعلم برأيي يعني هو عائق كبير بالمجتمع لان راح يضع اهله وعائلته بالمستقبل من راح يتزوج راح يضع اطفاله بمواقف صعبة خصوصا اذا ما لکه احد وياه يسنده ويساعده بحياته راح حتى يآثر على نشأة اطفاله.

الباحث: ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

الطبيبة: مبدأ المساواة بين الرجل والمرأة هو يعني مبدأ اساسي في الحياة لان المرأة لازم تحصل على كل حقوقها الاساسية الي تمتعها يعني بان تحصل على كل فرصها بالحياة سواء بالحياة الاجتماعية او الحياة العملية لكن مو المساواة بكل شي لا لازم اكو هنالك يعني نقاط معينة تكون بيها المساواة بين الرجل والمرأة.

النموذج الثاني: الفلاحة

الباحث: كيف شعرت وانتِ تجيبي الاستبيان؟

الفلاحة: الاسئلة جانت زينة وبيها شي صحيح من حياتنا.

الباحث: ما هو رأيك بالشخص الذي يستخدم الفاظ فوقية مع زوجها؟

الفلاحة: والله الزلما لازم يكون شدة وية زوجته حتى اذا يستخدم كلمات قوية او يكوم يصيح حتى يكدر يسيطر على البيت.

الباحث: ما هي العبارات التي تستخدمها عند طلب حاجة او مساعدة من زوجك؟

الفلاحة: اني اصيحه " ابو فلان " او " ابو بيتي ".

الباحث: ما هو رأيك بتبادل الهدايا في المناسبات مع زوجك؟

الفلاحة: والله هاي الفقرة ما عدنا لان احنا حياتنا بسيطة ونريد نعيش نفسنا.

الباحث: ما هو رأيك بظاهرة تسلط الرجل على المرأة او المرأة على الرجل؟

الفلاحة: اي هاي ظاهرة موجودة عدنا لان احنا مجتمع ذكوري يعني الزلما هو اله السلطة والقوة . اما تسلط المرأة على الرجل هذا شي عيب وما يصير .

الباحث: كيف تفضلي ان تكون العلاقة بين الذكور والاناث؟

الفلاحة: والله العلاقة لازم يكون بيها حب واحترام بس بحدود يعني كل من اله دوره.

الباحث: ما هي وجهة نظرك للرجل غير المتعلم في المجتمع؟

الفلاحة: اني بالنسبة الي ما تفرق لان احنا عشنا بيئة فقيرة وما كدرنا نتعلم فكلهم نفس الشئ.

الباحث: ما هو رأيك بالقوانين التي تدعو الى المساواة بين الرجل والمرأة في الحقوق والواجبات من قبل الكثير من المنظمات في العالم؟

الفلاحة: والله اني ضد هاي القوانين لان المرأة ما يصير تتساوى وية الرجل كل من اله حقوقه وواجباته.

Appendix H

Transcription of Sample Individual Interviews/ English Version/ No.1 and No.2/ Females

The First Sample: Doctor (F/P1)

Interviewer: How did you feel when you (female) are answering the questionnaire ?

Interviewee: Questionnaire questions are taken from everyday marital life.

Interviewer: What do you think of someone who uses high dominance with her spouse ?

Interviewee: A person who uses high dominance words with his wife does not know the basis of marital relationship which is respect. Respect means that the couple have mutual relationships.

Interviewer: What statements do you use when asking for a need or help from your spouse ?

Interviewee: When asking about anything from my husband, I say "my loved, could I ask a request?"

Interviewer: What do you think of exchanging gifts on occasions with your spouse?

Interviewee: As for exchanging gifts in ceremonies and even for non-ceremonies, it is a good point which strengthens the relationship between the spouse.

Interviewer: What do you think of a phenomenon that a man dominates over woman or a woman dominates over a man?

Interviewee: Concerning the phenomenon of domination, it is unfavorable phenomenon from both sides males and females because martial life is based on cooperation in everything. The husband should ask for his wife's opinion in some matters that he wants to do and when the wife wants to do necessary things, she must get a permission from her husband.

Interviewer: How do you prefer the relationship between males and females?

Interviewee: Concerning the relationship between males and females, if it is a relationship of friendship then it must be within the limits, and its basis must be respect and appreciation, and it should be without trespassing between the two parties. But if it is based on martial life then the relationship between the two parties should be full of love , respect and care.

Interviewer: What is your viewpoint of uneducated men in society?

Interviewee: An uneducated man is a big obstacle in society because he will put his home and his family, when he is going to marry, and his children in difficult situations, especially if no one supports him and helps him in his life. This will affect his children's upbringing.

Interviewer: What do you think about laws that call for equality in rights and duties between men and women by many organizations in the world?

Interviewee: The principle of equality between men and women is a fundamental principle in life because women must have all their basic rights to enjoy them. This means that they must have all the opportunities to live in social life and practical life, but not in everything. This means that there are some points of equality to which are common between men and women.

The Second Sample : Farmer (F/P4)

Interviewer: How did you feel when you (female) are answering the questionnaire ?

Interviewee: The questions were good and from our life.

Interviewer: What do you think of someone who uses high dominance with her spouse ?

Interviewee: Well, man must be tough with his wife even if he uses strong words or gets angry to dominate the house.

Interviewer: What statements do you use when asking for a need or help from your spouse ?

Interviewee: I called him "Abu Flan " or " Lord of my home".

Interviewer: What do you think of exchanging gifts on occasions with your spouse?

Interviewee: Well, this is not ours. We live a simple and poor life.

Interviewer: What do you think of a phenomenon that a man dominates over woman or a woman dominates over man?

Interviewee: This is an existing phenomenon because it is a male society. Man has domination and power While Women's domination is something shame and impossible to do.

Interviewer: How do you prefer the relationship between males and females?

Interviewee: Well, the relationship must have love and respect from each part in society.

Interviewer: What is your viewpoint of uneducated men in society?

Interviewee: For me it is the same because we lived in a poor environment and without learning. They are all the same.

Interviewer: What do you think of laws that call for equality of rights and duties between men and women by many organizations in the world?

Interviewee: Well, I'm against these laws because women must not equal men. Both of them have their rights and duties.

Appendix I

Experts' Data and Comments

The first expert is Assist. Prof. Dr. Alaa Ismaiel Challob, College of Education for Humanities/ Anbar University

Dr. Alaa stated that the study is very good in its subject, but he suggested checking up the four alternatives in each item. Regarding the males' questionnaire, he suggested deleting item 1 or 8 because they are similar and he recommended replacing the 4th choice of item 19. He suggested also either to delete the names of people mentioned in the questionnaire or all the data should be "Abu Ahmed". As for females' questionnaire, he stated that items 1 and 13 have no variables of dominance and deficiency. Concerning the items 16, 17 and 18, he stated that they are related to males not females.

The second expert is Assist. Prof. Dr. Jumaa Qadir Hussein, College of Education for Humanities/ Anbar University

Dr. Jumaa indicated that the study is unique in its type and requires hard effort and there are some points to be considered. He also recommended the limitation of males and females questionnaires to 20 items to authenticate the collected data. Regarding males' questionnaire, he stated that items 1 and 8 are similar, so he suggested deleting one of them. He also proposed deleting item 18 because there is no clear dominance and deficiency. Because of being far from our real situation, he suggested deleting item 19. Concerning females' questionnaire, he indicated that items 1 and 4 are similar, therefore, one of them is to be deleted. Because it is nearly far from our reality, he suggested deleting item 13. He advocated changing the 3rd choice of item 14 as it is unrelated. He recommended deleting items 16, 17, and 18 because they are related to males and he suggested rephrasing items 20 and 23, since the items are not related to the choices.

The third expert is Instr. Dr. Hutheifa Yousif Turki, College of Education for Humanities/ Anbar University

Dr. Hutheifa stated that this study is important in its type and it needs great efforts to be carried out. He suggested to limit the questionnaires of both males and females to 20 items in order for the data collection to be authentic. Concerning males' Questionnaire, he suggested deleting items 1 or 8 because they are similar. He recommended deleting item 18 because it has no clear dominance and deficiency, and item 19 because as he views it is far from our real situation. As for Females' Questionnaire, he proposed deleting item 1 or 4 because they are similar, and item 13 because it is nearly far from our reality. He also suggested changing 3rd choice of item 14 because it seems unrelated. He also advocated deleting items 16, 17, and 18 because they are related to females not to males. And he recommended rephrasing items 20 and 23 because the items are not related to the choices.

المستخلص

تطورت دراسة اللغة والجنس تطوراً كبيراً منذ سبعينات القرن الماضي. وقد ضُمت الدراسات المبكرة لمفهوم اللغة والجنس الى مجالات اللغة، النظرية النسوية والتطبيقات السياسية. وبدأت الحركة النسوية في سبعينيات وثمانينيات القرن الماضي في البحث عن العلاقة بين اللغة والجنس. يمكن القول ان لغة الذكور تميل إلى أن تكون قوية وأقل تهذيباً من لغة الإناث. كما يستخدم الذكور اللغة العدوانية، في حين أن لغة الإناث تميل ان تكون أكثر تهذيباً ويمكن اعتبارها أدنى من لغة الذكور لذلك لابد من التحقق في هذا الأمر.

تهدف الدراسة الحالية لاطهار ما اذا كان هناك هيمنة في لغة الذكور على لغة الاناث، وتحديد ان كان هناك نقص في لغة الاناث مقارنة مع لغة الذكور في المجتمع العراقي وتسلط الضوء على الاختلاف في الهيمنة والنقص في لغة الذكور والاناث وعلاقتها بالمهن في المجتمع العراقي، وكذلك ابراز دور التعليم في زيادة او تقليل الهيمنة و النقص في لغة الذكور والاناث. تفترض الدراسة الحالية وجود هيمنة في لغة الذكور على حساب لغة الاناث، كما ان هناك نقصاً في لغة الاناث عند التعامل مع الذكور. ويسهم التعليم والمهنة في زيادة/تقليل الهيمنة والنقص في لغة الذكور والاناث.

تعتمد الدراسة الحالية للبيانات المختارة طريقة تمزج ما بين التحليل الكمي والتحليل النوعي. فيما يخص التحليل الكمي، فهو يعتمد على استبيانين احدهما للذكور، والآخر للاناث. يتكون كل استبيان من 20 موقفاً، وعدد المشتركين الذكور 60، والاناث ايضاً 60. اما فيما يخص التحليل النوعي، فهو يعتمد على مقابلات تتكون من 8 أسئلة موزعة على 12 مشتركاً: 6 ذكور

و6 اناث. اعتمدت طريقة التحليل على لاكوف (1975) و كامبرون (1998 و 2008).



أظهرت نتائج الدراسة وجود اختلاف مهم بين الذكور والاناث من ناحية استعمال الاستراتيجيات اللغوية. ايضاً أظهرت الدراسة بأن التعليم له دور مهم في تقليل و/أو زيادة الهيمنة والنقص. تشير الدراسة الحالية بان المهن ذات التعليم الجيد مثل الاطباء، المحامين والمدرسين تقل فيها الهيمنة بينما تزداد نسبة النقص. فضلاً عن ذلك فقد أظهرت النتائج الحالية بان المهن ذات التعليم الادنى مثل الفلاحين، والعمال وعمال الخدمة من جهة، فهي تزيد من الهيمنة لدى الذكور بينما تقل نسبة النقص. من جهة أخرى تقل نسبة الهيمنة لدى الاناث وتزداد نسبة النقص لدى الاناث ايضاً.



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة الانبار
كلية التربية للعلوم الإنسانية
قسم اللغة الإنكليزية

الهيمنة والنقص في لغة الذكر والانثى: دراسة في علم اللغة الاجتماعي

رسالة مقدمة

الى مجلس كلية التربية للعلوم الإنسانية-جامعة الانبار
وهي جزء من متطلبات نيل درجة الماجستير
في اللغة الإنكليزية وعلم اللغة

تقدم بها الطالب

عمر عبد عبود احمد الشعبي

ياشرف

الأستاذ الدكتور مصلح شويش احمد

2020 م

1442 هـ

