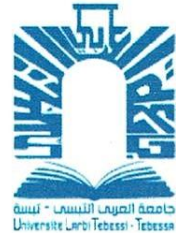




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**The Manifestation of Gender Conversational Dominance in Mixed-
Gender Conversations: A Study of Interruptions
The Case of Master One Students at Echahid Cheikh Larbi Tebessi University
-Tebessa-**

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Abstract

This dissertation investigates the manifestation of gender conversational dominance within Master 1 EFL students' dyadic mixed-gender conversations at Echahid Cheick Larbi Tebessi University, with a primary focus on the occurrence of interruptions. The study aims at examining the frequency of producing interruptions among male and female participants and the interpretation of their two fundamental functional categories, which are cooperative and competitive interruptions. This study was conducted on 12 participants from the aforementioned population; they were paired to make 6 dyads and each dyad consisted of one male and one female. The participants were audio-recorded using smartphones while they were discussing debatable topics of their own choice; their productions were analyzed quantitatively and qualitatively as part of a descriptive design. A number of results were obtained following the statistical analysis of the findings. The main results indicate that men, overall, produced more interruptions than women and that most of their interruptions were produced competitively with the aim of dominating the conversations. In addition, the majority of cooperative interruptions were produced by women, while men appeared to perform a clearly smaller number.

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Dedications

In the name of Allah, the Most Gracious , The most Merciful

I dedicate this humble work to

*The ones that raised me as a child, encouraged me as an adult and gave me the best they
could*

My beloved Mom and Dad

To the part of life that I love the most

My Sisters

To my support and consolation

My Brothers

To the one who is always there for me

My Best Friend Salem

*To all my dear Nephews and Nieces, especially **Dhirar***

*Along with **every hardworking and respected teacher***

And to everyone who passed through my life and left a good impact

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Dedications

In the name of Allah, the Most Gracious , The most Merciful

This dissertation is dedicated to

The ones who raise, care , love, trust, support and preserve me.

My Parents

They gave me all their best, and believe in me.

Special thanks to

My supportive lovers

And to

All my teachers during these five years

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List of Acronyms

CA: Conversation Analysis

EFL: English as a Foreign Language

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General Introduction

1 Background of The Study

Engaging into conversations has ever been a part of human nature. individuals converse in order to express their thoughts and opinions, reveal their emotions, achieve agreement and support, or even gain dominance.

According to Liddicoat (2007), conversation is the way in which people socialize, develop, and sustain their relationship with each other. Regardless the fact that they are of a habitual daily routine, conversations have gained a considerable value in the scopes of linguistics and sociolinguistics. Throughout the past decades, linguists have come to raise many questions. What shapes a good conversation? What indicates a linguistic imbalance within a conversation? Making questions related to conversations can still be held. As a result, conversations have been the core focus of many studies and have been out into analysis . Accordingly, this study is conducted to explore conversations .

It is totally understandable that people when involved in a conversation, basically casual ones, usually expect harmonious exchange of speaking turns so that they build smooth conversations. However, it is not always the case. This aim is often ruined by a variety of factors including interruptions.

In this study, Interruptions, which are commonly existent within conversations, are intended to be analyzed. Interruptions occur when a person cuts another person's turn to speak when they are still in the middle of their turn. However in this situation, the phenomenon would be identified by some scholars as "overlaps" instead of 'interruptions". Nugroho & Lisetyo (2014) reported that interruption is regarded as a negative feature since it violates the other speaker's turn. Meanwhile, interrupted conversations can be resulted on negative feelings, as the feeling of being rejected for instance.

Many studies have been conducted to investigate the linguistic phenomenon of interruption. Zimmerman & House (1975), for instance, claimed that interruption displays power and dominance.. In addition, Li (2001), explored interruptions based on a cultural overview in relation with the cultural background of the speakers .

In fact, interruptions are attached to a large number a factors in terms of their occurrence, interpretations and functions. One of these factors is gender and how it governs the variation in language features and conversational styles between the two genders. Conversational styles differing between males and females are said to be supported by strategic ways of using the same linguistic forms or discourse functions.

Generally, women seem to show a sense of linguistic and conversational sufferance compared to men when they engage in a mixed-gender conversation. Basic common beliefs about gender differences in communication are that men ,in one hand ,use direct methods when conveying thoughts and that they appear to be more authoritative and forceful, however women, in the other hand are more polite, more gentle and more emotional. At this point, Tannen asserted in the publication *You just don't Understand* (1992) that women use conversation and communication to build relationships and for purposes of cooperation and collaboration. Men, on the other hand, use conversation and communication to show dominance, to protect themselves from others and generally seem to view conversation as a contest, a struggle, in order to preserve independence and avoid failure (Tannen, 1992, p.24-25).

In some situations, interruption is considered impolite and a threat for the process of conversation building and development by many people. yet, interruption is not always disturbing and impolite in speech. The two conversers may also find interruption beneficial. It depends on the structure and interruption functions. Accordingly, this phenomenon was the center of interest of the analysis of this study.

2 Statement of the Problem

Among a considerable variety of linguistic and sociolinguistic phenomena that manifest during the different types of conversations, interruptions are one main element that has its clearly noticeable effect on the process of conversation , especially those occurring between participants of different genders, the frequency of occurrence and the connotations falling under the umbrella of functional categories of interruptions are governed by a number of factors. Therefore, this study attempts to give explanations on the target problem.

3 Aim of the Study

This study aims to examine the frequency of use of interruptions by gender during dyadic mixed-gender conversations. it also seeks to make a distinction between the different functional categories of interruptions.

4 Research Question

Which gender is more inclined to perform conversational dominance through interruptions during mixed-gender conversations?

5 Structure of the Study

The present study is designed to examine the manifestation of interruptions during dyadic mixed-gender conversations of Master 1 EFL Students at the University of Echahid Cheick Larbi Tebessi –Tebessa-. This study consists of two chapters. The first chapter is theoretical; it Is devoted to reviewing the literature related to all the variables of the research. The second chapter is practical, it presents the methodology followed and obtained data.

The first chapter itself is divided into two sections. The first section aims to providing an overview about language, gender and their relationship and the variation of linguistic features based on gender. The second section is emphasizes the concept of conversation, conversational dominance and its verbal and non-verbal indicators .

The second chapter is practical. its first section presents the research methodology including the population, sample and setting of the study, its design, research instrument and data collection procedures. the second section, though, is devoted to analyzing the gathered data and for which it provides an interpretation. This section also gives a detailed description for the findings of the study discusses them. Finally, a conclusion is presented along with a list of references of all works used during the study.

Chapter One : Literature Review

Section One : Gender and language

1. Gender and Sex

Throughout history, the definitions of the terms gender and sex were confused, as some scholars used them synonymously in earlier studies. The following is an account of the differences between sex and gender and their reflection on language

1.1 Gender Vs. Sex

On one hand, some scholars used sex to refer to gender in contradiction to grammatical gender, and sometimes used it for biological categorization to differentiate between males and females. On the other hand, according to Litosseliti (2006) gender is taken as a social division based on sex, which can be acquired according to social and cultural attributes assigned for femaleness and maleness . That is, gender is about the behavior that conveys one's social and cultural understanding of self in relation to men and women. By contrast, sex is defined as a biological distinction based on physiological and anatomical differences not something that humans have but that they do. According to Coates (1998), gender is shown and presented through doing. The French philosopher Simone de Beauvoir in her book 'The Second Sex' (1949) also showed that gender is something humans do, and she claims that, "the one is not born a woman, but becomes one." In her view, gender is determined through what humans do more than who they are . Moreover, Meyerhoff (2006) differentiated the two terms sex and gender suggesting that the term sex refers to a biological or physiological distinction between males and females, as opposed to the more social notion of gender. Meyerhoff (2006) also added that gender is:

- Not grammatical gender (i.e., different classes of noun that be called 'masculine'and 'feminine'.)

•Not sex of the speaker, which largely reflects biological or physiological differences between people use increasingly in sociolinguistics to indicate a social identity that emerges or is constructed through social actions. Gender is defined through differentiating it from sex and grammatical gender. However, it is necessary to review the interrelationship between language and gender. To conclude, sex is a biological category, and it is a quality that human beings are born with. Gender is a social and cultural category, and it is a quality that is constructed and acquired. That is, sex is the scientific quality that humans are born with, and gender is the social quality that humans decide to be.

1.2 The Relationship Between Language and Gender

Language is the means that people use to communicate as a daily life action or behaviour. According to Sapir (1921), “ language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntary produced symbols.” Additionally, Hall (1968) defined language as “ the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols ”. Consequently, language is a system of conversational spoken, mutual, or written symbols by human beings who construct social groups.

Interest in the relationship between language and gender entered sociolinguistics scene in the 1970s. It was marked by Lakoff's (1975) publication entitled *Language and Women's Place*. This is mainly due to the fact that sociolinguistic research was carried by white well- educate male researchers whose interest was moulded in social class and ethnicity solely. According to Fenstermaker and West (2002), there are theories accounting for understanding the concept of gender as follows:

•The biological theory reduces the term gender to sex. Individuals are supposed to be either males or females, depending on their external and internal sex organs; as well as, secondary sexual development at puberty.

- The social constructionist theory views gender as doing rather than being. That is, gender is a cultural performance and a recurring accomplishment that varies according to the context.

Zimmerman and West (1975) viewed that gender is a humans' possession, and Bluter (1990) viewed that gender is humans' action or performance. Additionally, Kendall and Tennen (2001) said that “ gendered identities are internationally achieved ”. That is, gender is constructed in the individuals' performance because it exists through their acts.

It worths nothing that even though biological sex sometimes underlies social gender, gender roles are unrelated to biology. That is learning what is typical to male and female speakers is related to one's society and culture. They are constructed through the process of socialisation which denotes growing into a society since birth which allows individuals to acquire certain beliefs and behaviours (Holmes, 2013). Gender refers to cultural and social attributes that are acquired through socialisation. According to Wardhough (2010), “gender is also a fact that we cannot avoid and a part of the way in which societies are formed around us”. Moreover, Cameron (2007), Coates (1986), Crawford (1995), Eckert (1989), Tennen (1990), Holmes & Meyerhoff (1999), and many other scholars considered gender as a social construct in the study of language and gender. Given the centrality of the term gender, it could be defined as a sociolinguistic notion which denotes the social roles or behaviours that are typical to male and female language users. It is constructed and performed by individuals in different social actions, among which is language (Meyerhoff, 2006). Gender could be defined as individuals' performance, enacting, and accomplishment, and is “never static but is produced actively and in interaction with others every day of our lives” (Coates, 2006)

To conclude, . “ It is also clear that we produce certain speech patterns appropriate to the gender we identify with” (Simpson, 2009). That is, the convention that is made about how women talk, and if a man talks in the same way, he will then be described as a woman.

Gender does not pre-exist the individuals, but is actively negotiated and constructed in the performance of their gendered identities as possession.

1.3 Gendered Words, Speech and Interaction

1.3.1 Gendered Words

Referring to the way different genders use words to point out things surrounding them. In fact, the words that men use to refer to the different objects is not necessarily similar to those used by women. Men and women use exclusively specific words and phrases as they both have a specific package of terms and concepts for different contexts which accordingly suggests that men language sometimes cannot be used by women as well as women language which sometimes cannot be used by men. According to Lakoff's theory, the Deficiency Approach, females tend to use certain linguistic features such as the use of superpolite forms and the use of empty adjectives, and they avoid strong swear words unlike males who tend to use swearing. For example, when females tend to describe pretty and small cat as cute unlike men who tend to describe it using neutral adjective as small and good.

1.3.2 Gendered Speech

Gendered speech is basically concerned with the way men and women articulate words, phrases and sentences. It digs into the different distinctive phonetic features characterising each gender's speech and emphasises how they pronounce words differently, including the different phonetic features. As an illustration and from a biological view, men are typically characterized by having longer vocal tracts, larger larynxes, and thicker vocal folds than women. Consequently, women tend to speak in a higher pitch range than men. Nevertheless, women's speech is characterized by the noticeable frequent use of tag questions and hedges. In the other hand, men's speech is identified by the use of direct strong forms of language (Yule, 2010).

1.3.3 Gendered Interaction

It has to do with the actual course of communication where different individuals exchange ideas and perspectives in a natural and regular manner. It can occur between individuals of the same gender (men with other men; women with other women) , or individuals from different genders that embodies what is known as cross- gender interaction, cross- gender communication or mixed-gender conversation.

Men tend to interact in a hierarchical way, respecting turn-taking manners, and their interaction includes a number of discussions within different social contexts. In contrast, women interact in a noticeable less organized way full of frequent questions. (Yule, 2010)

1.4 Male Language Features Vs. Female Language Features

1.4.1 Male Language Features

Lakoff (2004) claimed that there are linguistic features that characterise male and female language. Assertion, maturiness, and direct forms are male language features. Coates (2004) precised male language features as follows; minimal responses, command and directives, swearing words and taboo language, compliments, theme, direct questions. Further, she (2004) added disruptive interruption. Firstly, minimal responses are the words or sounds such as right, ok, yeah, mhm, which are used to attract attention or to involve in conversation (Schegloff, 1972). Coates (2004) asserted that men tend to use minimal responses to perform dominance in conversation. Usually, when men have nothing to say in their turns, they tend to use minimal responses instead of keeping silent. Fishman (1978) examined the use of minimal responses in conversations that took place between three couples, each in their own houses. The analysis showed that men tend to use minimal responses to indicate lack of interest and only filling the turn without encouraging interaction and elaboration unlike women whom tend to use them in order to show their involvement, support, agreement and listenership. Secondly, according to Coates (2004), commands and

directives are used by men as direct forms to ask for or to inform something with no hedges or expressives. For example, gimme, let's go, what does it mean? When ? Where? Lemme, I know, I don't know. The use of direct forms indicates the powerful and dominant language, so its use by men during mixed-sex conversations indicates their dominance over females. Thirdly, swearing words and taboo language are the features that only men are characterised with, yet women can never use them by social and cultural conversations. Coates (2004) viewed that men tend to use harsh language to express anger or frustration. For example, damn, shit, fuck. Unlike women who tend to seek for politeness and classiness. Coates (2004) added that men and men conversations used substantially more swear words than women and women conversations, while mixed conversations tend to accommodate both sides. Fourthly, Coates (2004) claimed that men tend to compliment each other based on skill, possession, and performance. For example, it's good car, it's good job, he gets good body shape because he entertains well. Fifthly, Coates (2004) viewed that male conversations are based on discussing current affairs, businesses, travel, sports, cars, politics. That is, men conversations are based on discussing their favourite themes when they involve more conversations; consequently, they dominant more the conversation. Sixthly, the use of direct questions by men during conversations is a sign of dominant language. Lakoff (2004) asserted that women tend to use tag questions to gain support from their audience though they have full knowledge or accurate answer about what they say, so they ask questions because they lack self-confidence unlike men. According to Coates (2004), men ask direct questions to gain knowledge or to seek for information about something which they really do not know. That is, it illustrates the male dominance during conversations through being involved in the discussion with clear thoughts and ideas since. For example, how much does it cost? How it works? What does it mean? Lastly,

Coates (2004) asserted that men tend to interrupt their interlocutors disruptively in same or mixed-sex conversations. Men do not wait for their turns if they do not agree about what is said. For example, modern cars are not solid like.... A next male speaker might say, interrupting, it depends on its brand or origin. That is, males dominant the conversation through interrupting the ongoing utterance when they disagree or have further ideas. According to Llas et al., (2006), men are noticed to interrupt women quite often in the mixed-sex conversations.

1.4.2 Female Language Features

According to Lakoff's theory (1975) in her book *Language and Women's Place*, women's language features are investigated in their utterances as linguistic habits. There are ten female language features described as follows; lexical hedges, tag questions, rising intonation on declarative, empty adjectives, precious color term, intensifiers, superpolite form, hyper correct grammar, avoidance of strong swear words, and emphatic stress. First, lexical hedges or fillers are certain kinds of expressions that speakers use to mark that they may be in danger (Lokoff, 2004). Holmes (2013) defined lexical hedges or lexical pauses as words or phrases to fill the breath gap, and they mark that the speaker may lack self-confidence, insecurity, uncertainty of the information. Lakoff (1973) claimed that women's language is tentative while men's language is definitive. That is, the use of hedges by females is a proof of their uncertainty. However, Holmes (1990) examined the use of hedges in females and males' speech by analyzing a corpus of speeches finding that females use hedges as conversation facilitators. Additionally, Mirzapour (2016) examined the use of lexical hedges by counting the number of their occurrences in a corpus of sixty research articles on two fields; Linguistics and Chemistry. The results showed that the total of using hedges is by females in both fields. In Applied Linguistics articles, (33,74%) of hedges are used by females and (33.74%) are by males. In Chemistry research articles, (33,03%) of hedges are

used by females and (18.67%) are used by males. Second, Lakoff (1973) argued that asking questions reflects uncertainty and lacking of confidence. She further added that tag question is used to involve the listener to participate in the conversation. Additionally, she considered tagging questions as feminine linguistic feature that is used to avoid imposing their opinion on the listener. According to her (2004), though women have the full answer about something, they declare it through tag questions because they tend to gain support from their audience. Third, in many languages, the final point of questions are raised by intonation, English language is one of, so rising a tone makes the speaker sounds confused, hesitated, or uncertain (Lakoff, 1975). She claimed that when women tend to declare something, they rise tone to seek for a confirmation from their audiences though they have full knowledge. So, rising intonation is a sort of seeking support during mixed-sex or same-sex conversations. Fourth, empty adjectives. Instead of providing neutral or objective description of something, women tend to describe it using their emotional and soft language . Lakoff (1975) claimed that there are neutral adjectives such as good, great, terrific, neat which are used by both genders; however, there are many other adjectives which are strongly marked as feminine as they are confined to women's speech as charming, divine, sweet, cute, adorable, lovely, and fantastic in mixed-sex conversations and same-sex conversations. fifth, according to Lakoff (1975), details of color are more precised by women rather men because they are associated to their interests. That is, females tend to use degrees of colours since colours are mostly related to fashion, makeup, and interior designs which are their interests. Unlike men who are not precising and interested in such details. Sixth, Lokoff (1975) assumed that intensifiers are used in women's speech more than men's speech. An intensifier is “ a word [...] which has little meaning itself but is used to add force to another adjective, verb or adverb ” (Cambridge Advancer Learner's Dictionary 2008). The intensifiers such as so, very, really, extremely, utterly are substituted to commit strongly opinion, so women tend to use

intensifiers in order to emphasize their speeches (Lakoff, 1975). Seventh, Lakoff (1975) viewed that the use of hypercorrect grammar involves an avoidance of terms considered vulgar or coarse.

Hypercorrect grammar is related to politeness and difference shown by the speaker to his/her audiences; consequently, hypercorrect grammar involves the insistence of using standard forms and pronunciation as the avoidance of using double negatives and pronouncing final /g/. In attempt to clarify the association of standard forms to female language, Holmes (2013) asserted that females use standard forms more than males for three reasons. Firstly, she claimed that females use more standard forms because their language reflects their social class and their social background. That is, the deficit female position in society requires solid linguistic grounds as standard forms and correct grammar. Secondly, because of the patriarchal society, females have to behave in classy and respectful manner that standard forms assert. That is, standard forms are norms of classiness, respect and politeness which females have to behave. Thirdly, because of females' dependency to males, females do not have to offend males norms, which language is one of. That is, males tend to use informal language, so females cannot linguistically imitate them. Eighth, Lakoff (1973) described superpolite forms as “leaving a decision open, not imposing your mind, or views, or claims, on anyone else”. That is, females might protect their face and the addressee's face. In 1975, she stated that women tend to use polite language than men especially in requests and suggestions. Further, she added that superpolite forms are illustrated in the avoidance of swearing words, the extreme use of euphemism and using more particles in requests. Ninth, Eckert (2003) stated that swearwords are powerful expressions in form of interjections and exclamations to express extreme anger. Strong swearwords hold impressive effects; consequently, it is inappropriate to be used by women or children. The use of swearwords is considered as male language feature or male linguistic habit (Lakoff, 2004). That is, females

are not socially and culturally allowed to use taboo language due to the reason of classiness. Tenth, emphatic stress is a sort of assertion used by the speaker to highlight a certain idea or to strengthen the meaning using exaggerating expressions (Lakoff, 1975). For example, it is REALLY beneficial instead of it is beneficial.

1.5 Gender Markers

Although there exist studies where it is agreed upon that gender differences in communication are not only few and hard to recognise, it is also expected to be gender-preferential rather than gender-exclusive (if found). Many studies that involve under the umbrella of sociolinguistics (including Labov 1966, Milroy 1989 and Trudjil 1974) mentioned the impact of the speech markers used during conversations on their context, being considered speech characteristics for both men and women and its relationship to the gender of the speaker.

The majority of these studies conclude that these markers are mainly related to the social structure that determines all that constitutes social relations, including language. Accordingly, the social structure is often marked in speech. In this regard, " it is clear that social categories of age, sex, ethnicity, social class and situation can be clearly marked on the basis of speech" (Giles et al., 1973)

1.6 Approaches Accounting for the Relationship Between Language and Gender :

1.6.1 The Female Deficit Approach

Adhering to this approach entails analyzing women's language as a mere reflection of their inferiority to men in society. This weakness and powerlessness is molded both biologically and historically, Additionally, men's language is regarded as the norm and women's language is the deviance from the norm(Llamas et al., 2006). It was firstly found by the prefeminist linguist Otto Jespersen who studied gender linguistic differences. Jespersen (1922) assumed that females' language as " talking a lot but making no sense" (p. 250). According to his

quote, he viewed that females' language is a subservient status considering it as deficient and powerless for that quantity of speaking does not correspond with quality.

Recently, this approach dictates that mens' language is creative, elaborated and rich, but women's language is restricted and not well thought out. This approach was pioneered by Lakoff (1975) in her book *Language and Women's Place* where she laid an account of the features of women's language (Mesthrie, 2011). Some of these features is outlined as follows; the use of lexical hedges or fillers, the use of tag questions, the prevalence of rising intonation on declaratives, the frequency of empty adjectives, the use of superpolite forms, the use of intensifiers, hypercorrect grammar, the use of emphatic stress, and the avoidance of strong swear words. Further, Freeman & McElhinny added that women's expression is uncertain through the use of question pattern intonation.

However, this approach faced several criticisms from certain scholars, the social constructionists are ones of, because local context and social background are not taken into consideration. Lakoff (1975) and Freeman & McElhinny (1996) argued that women's language is partially divided into three categories that weaken it . Firstly, the lack of sources disables women to express themselves strongly, secondly, language enables women to talk about trivial or silly topics. Finally, language requires women to speak tentatively.

1.6.2 The Dominance Approach

The dominance approach or the power approach is a revision of the previous one, the Female Deficit Approach. It is pioneered by Spender (1980) and Fishman (1980). They consider that the male norm as an imposition upon women mainly due to the effect of patriarchy. In fact, this approach is associated with Lakoff's sociolinguistic revolutionary work that is conducted from a feminist perspective. Consequently, it is assumed that is tackled from traditional patriarchal negative description of females'language. Lakoff described females as passive speakers and victims estimating them as “the second sex” in the

terms of the French theorist Simone de Beauvoir, in which Lakoff clarified the linguistic differences of both genders from both perspectives of subordination of females and dominance of males. For example, men are noticed to interrupt women quite often in mixed-sex conversations (Llmas et al., 2006). Accordingly, Freeman & McElhinny (1996) viewed that males' conversational dominance appears to reflect the domination of men over women. To conclude, the power approach states that females' language is powerless since it includes unimportant qualifiers that effectively disqualify females from positions of dominance and authority during same or mixed-sex conversations. by contrast, the men's language that is characterized by assertion, maturiness, and direct forms (Lakoff, 2004).

1.6.3 The Difference Approach

The difference approach or the cultural approach was put forth by Tennen (1990) in her book *You Just Don't Understand*. She claimed that male and female language is dissimilar not due to the social relationship of men and women, biology or history, yet due to the way each was socialised. Males and females are brought up differently which is reflected in their linguistic behaviour (Llmas et al., 2006). In other words, both genders experience life differently because of the sociolinguistic subcultures which they belong to and also because of the distinctive linguistic behaviours that they learned since childhood; consequently, it is noticed that females' language is dissimilar to males' language. This approach assumes that females' language is based on building connections, seeking involvement and concentrate on interdependencies between people (Chodrow, 1974; Gilligan, 1982; Boe, 1987). By contrast, males' language is based on autonomy and seeking independence and looking for hierarchical relationships. Consequently, such linguistic differences are linked to socialisation rather than biology (West & Zimmerman, 1987).

The difference between male and female language was summarised according to six contrasts among which are the following;

(a) **Status vs. Support:** men are competitive in conversation, while women try to gain support and confirmation in same or mixed-sex conversations.

(b) **Advice vs. Understanding:** for a men a complain or a problem is a challenge and a call for a solution, but for women it is an initiation of connection and a search for sympathy.

(c) **Orders vs. proposals:** a man is likely to use direct imperatives and prefers being assigned direct one as well. However, a woman suggests at then she wishes to do indirectly. However, this approach ignores the interaction and the impact of other social factors such as race, age, class and context (Henley & Kramarae, 1991; Kramarae & Treichler, 1990).

6.4 The Social Constructionist Approach

The Social Constructionist Approach or the Dynamic Approach, also known as the Contextualising Approach. This approach is adopted to envisage gender by various scholars among which is Butler (1991). It stipulates that identify as well which is constructed in social interactions through the choice of variants that are either representative of the class of femaleness or maleness (Llmas et al., 2006). According to this approach, the research question of the study of male and female linguistic differences is changed to understanding when, whether, or how language use contrasts gender differences as a social category. According to Goodwin (1998) and Eckert & McConnell - Ginet (2003), “gender is a social contrast, yet the construction is performative in nature”. The contrast is performed through someone's speech, yet that speech and gender vary according to the contrast. Consequently, the limitation of the term ‘gender’ adheres the constraints of the society which makes ‘gender’ as binary

Section Two : Mixed-gender Conversation and Conversational Dominance.

2.1 Communication Vs. Conversation

2.1.1 Communication

According to Yule (2006), communication is an acquired skill that humans are socially qualified with in order to interact with each other. It is undeniable that the vast majority of individuals are born with a physical ability to speak; however, they should learn how to speak well and develop more effective communication skills. Ways to learn how to communicate and develop progressing methods and skills of communication differ including the three key components of communication which are listening, speaking and understanding of verbal and non-verbal meanings. People tend to learn basic communication skills depending on observing other people and so construct their behaviour based on what they see. Though, other communication skills are directly taught through education. According to the methods used to convey the message, communication can be classified into two types, verbal communication and non-verbal communication.

2.1.1.1 Verbal Communication

The verbal communication is the spoken or written interaction between two or more persons such as greetings. The nonverbal communication is the interaction between persons with no linguistic forms as body language that includes eye contact, body postures, and facial expressions etc.

2.1.1.2 Non-verbal Communication

Nonverbal communication refers to the way people communicate with the exclusion of spoken words use (without speaking or articulation), this includes all the methods laying under the umbrella of body language such as facial expressions, eye contact, tone of voice, body posture and motions. According to Yule (2006), nonverbal communication can convey a meaning as powerful as that verbal communication conveys.

2.1.2 Conversation

Unlike communication, there have been a persistent debate over the definition of the concept of conversation. It is mostly seen as a part of individuals' daily lives, including those speech people may not be aware of what happens within it. It is also considered as a less formal if not informal form of speech, as it is only concerned with personal stuff. What makes it even harder to define is the adoption of the idea that conversation is a speech event, however, this does not mean that conversation only occurs during informal speech, as it can take place in formal speeches as well as debates. According to Nalasco (1987), it is difficult to build a clear and concise definition of what a conversation is and how it should be handled.

2.1.2.1 Mixed-gender Conversation

The following are the characteristics of conversation based on gender.

2.1.2.2 Women's Cooperative Conversation

People in a cooperative conversation build off of each others' positive thoughts, working together to create something good and this can basically be done by supporting each other and using language in a way that represents each one's solidarity with the other participant. (Coates, 2004). The cooperative style claims that all participants work together and help each other within the conversation. People who use this style make sure other participants do not feel outside or less important, so even the people whose ideas were not put into use would feel that their ideas have been fairly taken into account. When speakers choose to adopt a collaborative discussion instead of a single one-at-a-time discussion, they are choosing to do friendship and intimacy (Coates, 2004). Additionally, women are more expected to adopt a cooperative style during the conversation , but not men, because women are taught to improve and maintain relationships, criticise other individuals in a respectful manner, and interpret what others say accurately.

2.1.2.3 Men's Competitive Conversation

Tannen (1990) assumed in her book *You Just Don't Understand* that the competitiveness has been stereotypically linked with masculinity, i.e. men are more competitive when it comes to communication. This is because competition is an important aspect of dominant versions of masculinity. The competitive style emerges when one aims to involve with others via competitive relationships, with the vital goals of independence, physical action, problem solving, personal competence, and dominance. According to Coates (2004), a competitive style could be analysed as a conversation which includes contests and battles. The reason why competitive style is associated with males is because they typically prefer to use monologues, one-at-a-time floor-holding patterns; therefore, they can play the expert in a conversation. Coates (2004) continued to explain about competitive style confirms by adopting it, men stress their own individuality and emphasize the hierarchical relationship that they get into with other individuals.

1.2.2.4 Men's Interruptive Conversation

Interruption is a communicating strategy which is attached to the aforementioned competitive style, and it is considered as more masculine. Interruptive style occurs when one speaker takes the floor by giving remarks and making his own words of higher priority over the other speaker's speech, who intends to continue. Competitive interruptions are typically characterised with a high pitch and amplitude, speakers tend to interrupt to gain control and conversational dominance. In mixed-gender conversation, men tend to interrupt women and this can be considered as a violation of the main speaker's turn at talk. Interruptions are made because men are more likely at dominating the conversation. Men would prefer to compete for the right to talk so that they control the topic of conversations as men would speak louder, this way women would be pushed into a listening role, whilst men seem to take the floor (Johnson, 1997).

2.1.2.2 Conversational Dominance

What most constitutes the gap between men and women in conversation is the expected primacy of men and their control over speech through the use of interruptions and overlaps, marking that these conversational irregularities take place significantly when men talk to women rather than the opposite.

Itakura (2001) defined conversational dominance as "a multi-dimensional construct encompassing sequential, participatory and quantitative dimensions". Accordingly, Itakura (2001) defined sequential dominance, which has a greater importance in the process, includes one speaker's aptness to control the conversation taking into account the direction of the interaction and the allocation of commencing and responding roles.

Participatory dominance is concerned with the violation or restriction of counterpart's speaking rights, especially through interruption and overlap. And quantitative dominance involves the contribution to the conversation based on the number of words each participant produces. Zimmerman and West (1975) examined a study involving eleven mixed-sex pairs showing that while they only were interrupted or overlapped twice, men interrupted or overlapped women fifty-five times. In contrast, the study indicated that pairs resorted to interruption or overlapping fewer times by men on men and more, however, it rises when women talk to their same-sex counterparts. In this regard, Coates (1986) confirmed that "women are concerned not to violate the man's turn but to wait until he has finished.

The following are definitions for both interruptions and overlaps in conversation:

a. Overlaps : are instances of slight over-anticipation by the next speaker: instead of beginning to speak immediately following current speakers' turn, next speaker begins to speak at the very end of current speakers' turn, overlapping the last word or part of it (Zimmerman and West, 1975).

b. interruptions: are violations of the turn-talking rules of conversation. Next speaker begins to speak while current speaker is still speaking, at a point in current speaker's turn which could not be defined as the last word." (Coates 1986).

2.2 Verbal and Non-verbal Indicators of Dominance

Two of the most vital dimensions of individuals' relationships, including those where different genders take part, are power and submissive dominance (Danbar and Burgoon, 2005) , which are closely associated with a number of indicators that manifest during conversation. Accordingly, it is indeed important to identify the verbal and nonverbal indicators of dominance, with taking into consideration the gap between power and dominance.

Power and dominance are hard-to-distinguish concepts that have a great impact on individuals' relationships regardless of the way they manifest. The way dominance affect relationships can be more understood through recognizing the influence of gender and social roles while examining for verbal and nonverbal indicators of dominance. Power can be defined as the ability to influence behaviour (Bachrach and Lawler et al., 2006). It can be latent and may not be fully assessable until it is challenged with equal force. In contrast, dominance is a manifest condition characteried by individual situation and relationship patterns in which attempt to control another party or parties may or may not be accepted (Rogers-Millar and Millar, 2005).dominance and conversational dominance are extremely complex subjects. Dominance is often linked to both power, status, and affiliation. Dominance manifest through a number of behaviors as indicated through the nonverbal and verbal indicators outlined below. Gender differences also take part within dominance perceptions.

2.2.1 Verbal Indicators of Dominance

Various studies have made a link between dominance and a set of other concepts including vocal control (Lamb, 1981), loudness as measured by amplitude (Burgoon and Hoobler, 2002 ; and Dillard, 2000, interruptions (Karawosky et al., as cited in Youngquist, 2009; Karakowsky, McBey, and Miller, as cited in Youngquist, 2009), disfluencies (Dunbar and Burgoon,2005), amount of talk time (Burgoon and Hoobler, 2002) and message length (Dunbar and Burgoon, 2005; and Dillard, 2000).

2.2.1.1 Vocal Control

Vocal control during mixed-sex conversations has been found to be associated with dominance. A study conducted by Dunbar and Burgoon (2005) , having partners participating in line with additional observers whose mission was to rate dominance after observing an interaction. In the beginning, partners have been separated and asked to write a chart of objects they would prefer to spend a hypothetical gift of money on. Then, each couple was reunited and then asked to decide the top things they would spend their money on. Each participant rated their partners' dominance after the interaction while the observers evaluated their perceptions whilst interaction. The findings showed that observers rated males and females more dominant when they expressed higher vocal control, and only male partners perceived their partner to be more dominant when she demonstrated greater vocal control.

2.2.1.2 Loudness

As far as dominance during conversation is concerned, the attribute of auditory sensation in terms of which sounds can be ordered on a scale extending from quiet to loud, named briefly as loudness is WAY TOO associated with the notion of dominance.

In a study seeking the recognition of this fact, Tusling (2000) used a sample of a total 760 participants and divided them into three groups. He watched and listened to a video across various influence goals, while group two was given a transcript of the messages and group

three watched the video without sounds. Each group gauged dominance levels using a Likert scale from 1-5. He found that amplitude, a measure of loudness, and amplitude variation, an indicator of change dictated perceptions of dominance.

2.2.1.3 Interruptions

Interruptions and perceptions of dominance pursue a curvilinear relationship (Dunbar and Burgoon, 2005; Youngquist, 2009). In contrast to Dunbar and Burgoon's (2005) who found that male speakers are more expected to be perceived as the most dominant during a conversation with excessive interruptions over female speakers. Youngquist (2009) , depending on the gender composition of couples, conducted a study that aimed for the recognition of the way dominance is perceived differently as indicated by intrusive interruptions. Youngquist came up with 4 recordings divided into 3 subsections, each subsection included 2 interruptions, then he brought 378 participants to listen to one of the four recordings. Each of the recordings was paused after each subsection. The conversations were divided based on the gender composition (male/male, female/male, female/female..ect). With the same person making the interruptions in all the recordings, he ended up with six interruptions within each recording, then analysis and assessments were made about dominance. The findings of the study showed that female interrupters within the same-gender dyad are perceived as most dominant, whilst male interrupters within the mixed-gender dyad are perceived as least dominant.

2.2.1.4 Amount of Talk Time

past research shows that both leadership emergence in teams (MacLaren et al., 2020) and perceptions of dominance (Mast, 2002) are positively associated with the amount of time a person speaks and that speaking time is positively related to perceptions of intelligence (Murphy et al., 2003). Considering that social perceptions may differ based on variables such as gender, working memory, and perceptual reasoning (Froiland & Davison, 2020), future

research can explore how the relationship between objectively measured communication behaviors and peer ratings differs based on individual differences in demographic and psychological traits.

2.2.1.5 Message Length

In the same aforementioned study conducted by Dunbar and Burgoon (2005), he found message length in a mixed-gender conversation to be reliable indicator of dominance. The more excessive amount of words an individual uses during an interaction was related to more dominant perceptions by observers participating in the study for males and for females, although only females perceived their partner as more dominant (Dunbar and Burgoon, 2005). Tussling and Dillard (2009) found that slower speech rates can solely Clearly predict increased dominance perceptions. Shorter messages were also found to indicate dominance.

2.2.2 Nonverbal Indicators of Dominance

Nonverbal communication indicators can be promptly noticed as they are located on the face such as Visual Dominance Ratio (Dovidio and Ellyson, 2005), emotions (Kelter, as cited in Hareli and Shomrat, 2009) and indicators expressed through the hands including illustrator gestures (Dunbar and Burgoon, 2005) have been Considered to associate with dominance. Other indicators of dominance include posture, elevation, relaxation (Burgoon and Hooble, Cashdan, Schwartz et al., as cited in Dunbar and Burgoon, 2005) and body lean (Burgoon, Buller, Hale and Deturck, 2005) Nonverbal behavioral indicators can be expressed through other factors like expressiveness, visual dominance ratio, gaze, and emotions, and through body control, posture, lean, openness and gestures.

2.2.2.1 Visual Dominance Ratio

The eyes also are can be considered as relatable indicators in terms of dominance. Dunbar and Burgoon (2005) found that more increased visual dominance ratios were attached with increased perceived dominance for males and females as rated by participating observers.

Also, it was found that more glaring, longer gazing, and more looking while speaking would be more expressive coming from an individual with increased power ratio.

2.2.2.2 Expressiveness

When comes to expressiveness, which refers to the quality of effectively conveying a thought, males were rated as clearly more dominant than females when they were facially expressive (Dunbar and Burgoon, 2005). Additionally, Carney, Hall, and LeBeau (2005) found that more facial expressiveness was appropriate for more powerful individuals and that those were also more probable to be self-assured expressed in speech.

2.2.2.3 Body Control

The ability to coordinate movements with precision has been found to relate to dominance (Dunbar and Burgoon, ,2005), This will improve as human's sensory skills improve. components of body control include coordination and balance and our ability to improve them depends on each person's level of movement skill. For instance, Dunbar and Burgoon (2005) claim that the more body control a woman had the more she has been perceived as dominant depending upon participants' observation, and that in general, individuals with higher power are also the least controlled in their body.

2.2.2.4 Body Posture

Individuals who put themselves in a dominant position allows them to keep their body higher than the other person. In fact, those with more power who have an erect body posture were more so perceived to be dominant than those of less power (Carney, Hall, and LeBeau, 2005), as this strategy gives them a natural advantage. For instance, Standing when in speech while the other speaker is sitting or Standing on a higher position than the communicator to get an extra height in comparison with him.

2.2.2.5 Gestures

Gestures also is considered to be linked to the perceptions of dominance. Carney, Hall, and LeBeau (2005) found that individuals with higher power were more likely to use gestures, show more hand shaking and engage in a higher frequency of invasive touch. Dunbar and Burgoon (2005) found that participating observers evaluated only males as more dominant during cross-sex conversations with excessive use of illustrator gestures. The researchers also found that females have been perceived to be less dominant when they used more adapter gestures.

2.2.2.6 Body Lean

Leaning into a conversation or toward someone is basically attached with interest or excitement. However, Standing up straight, sometimes with hands on hips or standing straight with hands at the sides are common positions that can Indicate confidence, and even dominance (Crystal Raypole, 2020). Also Carney, Hall, and LeBeau (2005) found high power individuals were perceived to lean forward more so than those of less power.

2.2.2.7 Openness

High power individuals have been recognised to be perceived to have open body positions and orient towards the other person (Carney, Hall, and LeBeau, 2005). When two people are talking, the level of their involvement in the conversation can be measured by simply observing how parallel their bodies are to each other (Hanan Parvez, 2022), and this can be considered as an indicator of conversational dominance. The more open an individual to the other person, the more advantage he gets.

2.3 Turn Taking in Conversation

In conversation, the role of the speaker and the listener change constantly in which referring to turn-taking. Turn-taking is one of the basic mechanisms in conversation, and its nature is to promote and maintain conversations. Coulthard (1996) declared that one of the

most fundamental facts about conversation is that the roles of the speaker and the listener change remarkably. That is, turn-taking is the process of alternating speeches between speakers in a conversation. consequently, it is the basic form of conversational organization. According to Levenson (1983), the mechanism that governs turn-taking system includes a set of rules with ordered options that operates on a turn-by-turn basis. The mechanism of turn-taking had function of assigning turns to the participants who are engaged in conversational interaction. In an allocation a turn to an individual, the turn-taking mechanism firstly permits the individual to produce at least one turn- constructional unit. That is, the utterance that is recognizably completed.

2.3 Interruptions in Conversation

Interruption is a conversational attitude meaning that the next speaker cuts the ongoing utterance of the current speaker. Zimmerman and West defined “ interruptions as next speaker turns that begin with the current speaker's turn, that is, at least two syllables after the beginning or before the end of the current turn unit. Interruptions are to be distinguished from interventions which facilitate a current turn.”(Ahrens, 1997). Kendon (1967) argued that the intentional interruptions should be distinguished from those caused by misinterpretation. Melzter, Morris and Hayes (1971) defined interruption as “two persons vocalising at once”. Clancy (1972) distinguished between two types of interruption as follows; the current speaker's speech is cut and leaves unfinished sentences, or the current speaker still continues his or her speech even though the next speaker has already begun his or her speech.

2.3.1 Functional Categories of Interruptions

James and Clarke (1993) stated that interruption is an indicator of dominance since its main purpose is to prevent the current speaker to continue his or her speech and to allow the next speaker to take the floor imposingly. When the interrupter stops the other's ongoing utterance aiming to take the turn of speaking, it indicates competitive interruption, conversational

power. However, not all interruptions are considered as linguistic competition. That is, the next speaker does not really want to have the current speaker's turn, but he or she just wants to involve, agree, and support the current speaker; consequently, this type of interruption is considered as cooperative interruption. Additionally, when the next speaker understands what is said in the middle of the ongoing utterance of the current speaker with no need to completion or explanation, it is considered as neutral interruption because it is neither disruptive nor associative

2.3.1.1 Competitive Interruptions

Interruption is usually linked to power. During conversations, the most powerful speaker has the ability to dominant the discussion through interruptions as a significant feature of linguistic dominance.

According to James and Clarke (1993), Kollock, Blumstein and Schwartz (1985) claimed that interruption is associated with power because the more powerful partner attempts more interruptions, and found that a significant percentage of interruptions is associated with dominance and disruption. Roger and Schumacher (1983) & Roger and Nesshoever (1987) asserted that dominant interruptions are frequently used to convince others. That is dominating speakers are more involved in interruptions than the submissive speakers.

James and Clarke (1993) suggested that dominant interruptions occur in formal context, specifically during task-oriented interaction, because competitive interruption is more likely to occur in serious task settings. By contrast, competitive interruption is less likely to occur in informal or casual conversations between close involved speakers, friends, as supported by Ferguson's study of conversation between friends in 1977.

2.3.1.2 Cooperative Interruptions

Interruption sometimes is intended to support, agree, and involve in a conversation. Not all interruptions are indicator of conversational dominance when the interrupter devotes his or her simultaneous utterance to offer support to the current speaker with no intended dominance attempt to stop the discussion or to take the floor. Kalcik (1975) noted in a study that interruptions are frequently used by women when they enjoy a topic. Interruptions are primarily supportive or collaborative functions in conversation. According to Edelsky (1981) found in his study of faculty committee meetings that interruption is an evident feature of conversational involvement. According to this study, participants speak simultaneously in order to support each other and to develop the discussed ideas.

Cooperative interruption is intended to participate in the conversation with high-level associative agreement. Accordingly, Tannen (1983) proved that interruption has cooperative function when it indicates interest, enthusiasm, and involvement the discussion

2.3.1.3 Neutral Interruptions

Neutral cases of interruption are noted when the interrupter has no intention to cooperate or to disrupt the current speaker. According to Jefferson (1973), Tannen and Coates (1989), Dindia and Murray (1987), Testa (1998) and other linguists, there are cases of interruption in which the interrupter has no intention to take the floor purposefully or supportively. That is, the interruption is neither competitive nor cooperative. Usually neutral interruption occurs to seek explanation for misunderstood intended meaning, clarification of ambiguous ideas, exemplification of unclear concepts, or repetition of missing utterances. Noticeably, the neutral interrupter has no willing to support or to compete in the conversation. The following is an account of the purpose of neutral interruption according to linguists. According to Tannen (1989) and Goldberg (1990), interruption is appropriate when the interrupter seeks explanation and clarification of misunderstood information. Additionally, if the answerer

does not understand the questioner's intention, the questioner has the right to correct the answerer's out reply as an immediate emergency situation that requires immediate correction. According to Testa (1988), neutral interruption occurs when the listener understands what the speaker is saying, and stop the ongoing utterance in the middle because of the comprehension and non requirements of completing the utterance; consequently, this type of interruption is considered as neutral rather than competitive. Moreover, neutral interruption might occur unconsciously because of two or more simultaneous utterances caused by mistake. According to Coates (1989), simultaneous utterances as mistiming mistake might occur by enthusiasm. However, Dindia (1987) argued that simultaneous utterances are caused embarrassment or nervousness.

Analysing interruption requires linguistic competences to identify its accurate type because of its implicit causes. According to James and Clarke (1993), all what is related to the conversation should be taken into consideration because of its impact on deciding the type of interruption then analysing it, such as the context, the the general trend, the content or the topic, the setting, the relationship between the participants and the interrupters, the cultural background and social factors of the participants of the conversation. Accordingly, Murray (1987) agreed that distinguishing between cooperative interruption and competitive interruption is a hard task because of the outer effect.

To conclude, cooperative interruption is mainly associated with informal and daily conversations, however, competitive interruption is mainly associated with formal and decisive conversations (James and Clarke, 1993). Neutral interruption is considered as spontaneous simultaneous vocalisations because of positive interaction (Coates, 1989). Neutral interruption is also appropriate because of emergency requirement of stopping the ongoing utterance (Tannen, 1989).

Chapter Two: The Methodological Framework, Data Analysis and Discussion

This Chapter is devoted to present the practical part of the study that investigates the data collected in the literature review. It provides a detailed explanation of the methodological approach used in the manifestation of gender conversational dominance during mixed-gender conversations based on interruption as a verbal indicator of dominance, the case of Master 1 EFL students at Chikh Larbi Tebessi University.

This chapter consists of three sections; the first section includes the steps of the research methodology under which is contained the study design, the sample and the setting, the research instrument, and the procedures followed during the data collection and analysis. The second section is devoted to analyze the gathered data, and the third one is made to discuss the findings in light with the research question. This chapter concludes with the limitations of the study, the implications, and recommendations for further research and a general introduction.

Section One: Research Methodology

This section gives an outline of the research methods that have been followed in the study. It provides information on the participants, that is, the criteria on which they have been chosen to be included in the study, who the participants were and how they were sampled. In addition, it describes the research design that have been adopted for the study and the reasons for this choice. The data collection instrument and the procedures that were followed to carry out this study are also included.

2.1.1 Study Design

This study is based on descriptive research design with quantitative and qualitative method of data analysis. Creswell (1994) reported that the descriptive method of research is to gather

information about present existing condition. That is, it is a research method that depicts existing phenomenon and or current occurrence. Additionally, Williams (2007) claimed that descriptive research is research design used to examine the situation involving identification of attributes of a particular phenomenon based on an observational basis. Consequently, Descriptive research is adopted in this study in order to depict the phenomenon of conversational dominance during mixed-sex conversations with an emphasis on interruptions, with the attempt of answering the research question which is "which gender is more inclined to perform gender conversational dominance through interruptions during mixed-gender conversations " . Accordingly, the descriptive approach is attached to the study in order to provide reliable data about the phenomenon. The overall goal of mixed-method approach is to strengthen the findings of the study and to answer the research question.

Kemper et al. (2003) asserted that the mixed-method approach includes both quantitative and qualitative data collection and analysis in parallel. Accordingly, O'Leary (2017) claimed that mixed-method approach is used to prevent any bias or limitations of each single approach, quantitative or qualitative. Additionally, he claimed that mixed-method approach has advantages, such as offering a broad view through adding depth and insights to numerical data, then adding accuracy to words through including statistics.

2.1.2 Sample and Setting

2.1.2.1 The Sample

The population of the present study was Master 1 students at the level of the Department of Letters and English Language at the University of Tebessa. Master 1 classes that contained 96 students consisted of two branches , two classes of Language sciences with a total number of 58 students, 47 females and 11 males; and one class of Literature and Civilization with 38 students as a whole, 26 females and 12 males. In the present study, the sample included 12

students from both classes. The reason behind targeting this sample because they have developed a higher degree of linguistic competence and academic achievement.

2.1.2.2 The Setting:

The setting of the study was the Department of Letters and English language at Echahid Cheikh Larbi Tebessi University. furthermore, the data was gathered in a natural and informal context. The participants were recorded in their free times in both empty classrooms and the faculty library , as the atmosphere was calm and appropriate for recording.

2.1.3 Research Instrument

The data was collected through one tool which is audio recordings. Audio recording is a digital voice registration used to capture every single utterance said by participants to investigate the aim of the study, linguistic studies basically. Audio recordings have been chosen as they seemed to be the most suitable data collection instrument for this study, as the participants were unconsciously expressing their thoughts and attitudes towards such concepts in which their linguistic competences are detected, conversational dominance is one of. Consequently, all what was said is recorded to be later analyzed.

Based on the audio recordings, the data collection procedure of this study is fulfilled. The reason of using this research instrument is to explore and to detect the occurrence of interruptions and their functions during mixed-gender conversations. The participants were asked for permission in order to get them audio recorded discussing debatable topics that interest them during limited time. The allotted time was between five and ten minutes; however, some dyads exceeded the limited time.

2.1.4 Data Collection Procedures

The participants were asked to choose opposite-gender partners in order to formulate mixed-gender dyads. The reason behind choosing close cross-gender partners in the conversations was discussing debatable topics freely with no thoughtful boundaries.

The allotted time was between five and less than fifteen minutes. They were asked to debate some topics of interest in English with the allowance of switching or mixing the code if it is necessitated. The topics which they discussed were chosen by the participants themselves. If a researcher imposes such topics, the participants apparently will not be involved or engaged enthusiastically; consequently, the research question will not be effectively answered. They were asked to pick debatable topics that interest them with respect to their disagreement upon the core ideas for this topic. That is, each dyad members chooses a debatable topic to discuss, but they must have contradictory attitudes towards it. These topics were chosen by participants in which the females agree or disagree and the males vice versa. Data collection procedure was constructed in their free times during study days, and it takes three consecutive days. The procedure was done in empty classrooms in order to record their voices carefully and with no exterior impact. Mainly all participants attended the sessions of the recording as an informal context.

Section Two: Data Analysis

This section is dedicated to discuss the procedures that governed the process of analyzing the data collected, the methods and steps followed and detailed description of the analysis of the data. Additionally, the findings of the present analysis have been discussed, interpreted and explained in this section.

2.2.1. Data Analysis Procedures

In the present study, the numerical data has been analyzed quantitatively in terms of numbers and percentages, which are presented through tables. Interruptions, which are the core focus of this study, has been calculated manually and then converted into percentages divided by category. In addition, the interpretations of the target data has been analyzed qualitatively to define the different categories and functions of interruptions within the discourse. In order to achieve these objectives, Conversation Analysis (CA) has been adopted. CA is a branch of discourse that is often used to characterize and explain the ways in which those engaged in conversation maintain an interactional social order by examining the technology of conversation (Sacks, 1992)

Accordingly, Conversation analysis is necessary to analyze the phenomenon of interruptions during mixed-gender conversations. Paltridge (2012, p.90) asserted that CA is an approach to the analysis of spoken discourse that looks at the way in which people manage their everyday conversational interactions. It explores how the spoken conversation is structured and evolves as these conversations are carried out by participants. The data can be transcribed in the form of a video or an audio in conversation research.

The quantitative data embodied in the numbers of interruptions produced in the audio-recorded dyadic mixed-gender conversations have been calculated manually as they are performed by each gender and then presented in tables aside with the percentages they represent from the total results. The functional categories under which each of the detected interruptions have been determined based on personal interpretations.

Interactions which the two genders in each dyadic conversation performed have been then analyzed and interpreted to decide which of the target categories of interruptions (cooperative, competitive) have been in use and what connotations they had in most cases with examples excerpted from the recordings provided in each case. The functional categories

under which each of the detected interruptions have been determined based on personal interpretations.

The audio-recorded data has been transcribed to be provided in the study (check Appendix A), and to excerpt from for further examples.

The addition of cooperative interruptions in the process of analyzing although they do not reflect conversational dominance was intentional, in an attempt to examine how is dominance related to the gender who produce more competitive interruptions than cooperative ones.

2.3. Results:

By analyzing the data collected following the procedures presented in the previous section, the researchers investigated the issue of dominating the conversation through the examination of the occurrence of interruptions and their functions and where it show to indicate conversational dominance in mixed-gender conversation. The emphasis of this indicator was because of its incidence of occurrence compared to other indicators and their crucial and more considerable effect on the process and development of the conversation. The test of this dimension fell under a total of 6 dyads of opposite genders (6 males and 6 females).

Topics that were the focus of each dyadic mixed-gender conversation are described in table.1

Table.1 list of topics discussed in the audio-recorded dyadic mixed-gender conversations	
DYADS	TOPICS
1	Should women devote themselves to house duties?
2	Should married women have access to work?
3	Are you with/against sharing personal life on social platforms?
4	What's your position on the feminist movement?
5	Should women work or stay at home?
6	Should male parents allow their female siblings to study abroad?

The choice of the topics to put into discussion reflected the dilemma of gender differences and the gap constructed between them within the community to which the population of the present study belongs. Also, they seemed to be appropriate for the purpose for the study as the participants would express themselves naturally and in a way that illustrates their actual characters. Accordingly, a clear manifestation of the target phenomena has been strongly expected.

The following represents the findings of the data analysis in relation with produced interruptions by gender, their functional categories and connotations.

2.2.1 Interruptions produced in dyadic mixed-gender conversations

In the present study, the frequency of the occurrence of interruptions was tested by analyzing the transcripts of the six dyadic mixed-gender conversations. The number of detected interruptions has been then converted into percentages to show the variation in their production frequency.

Table.2 The number and percentages of interruptions produced by gender				
DYADS	NUMBER OF INTERRUPTIONS BY GENDER		PERCENTAGES OF INTERRUPTIONS BY GENDER	
			%	
	M	F	M	F
1	8	10	43.44	56.56
2	15	9	62.5	37.5
3	12	10	54.54	45.46
4	23	12	65.71	34.29
5	21	16	56.76	43.24
6	15	22	40.54	59.46
Total	94	79	54.33	45.67

As described in Table.2 above that represents the number and percentages of total produced interruptions by gender. The findings do not describe detected interruption with distinction of what they function as in the flow of the conversations and connotations have not been taken accountable . So, interruptions have been dealt with in their general sense.

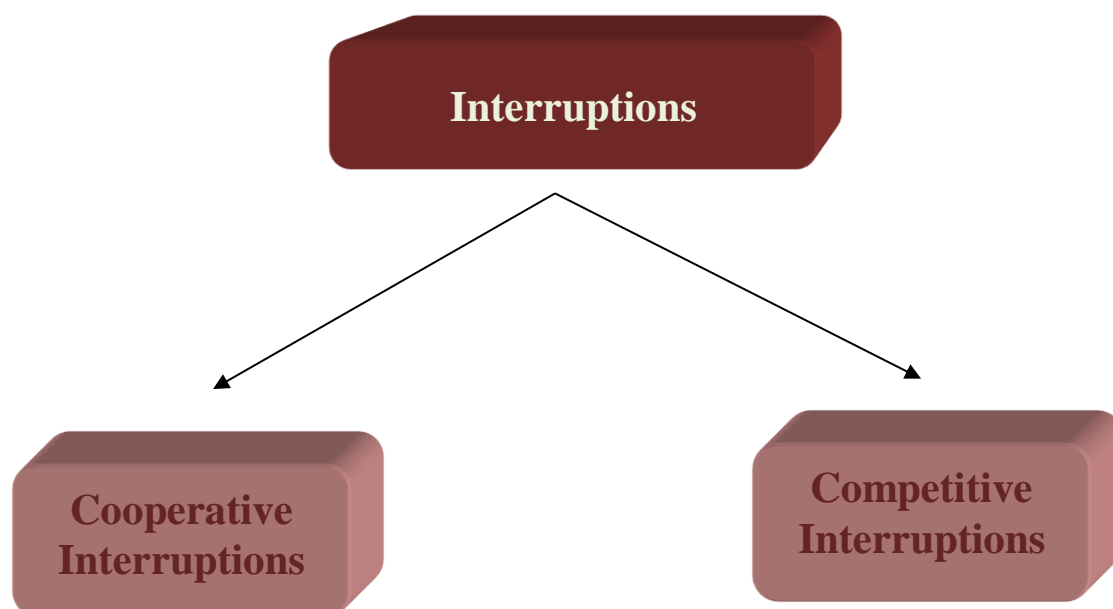
The findings of the present study clearly revealed that male participants tended to produce a larger number of total interruptions than female participants in the six dyadic conversations with 94 interruptions for men and 79 interruptions for women, what equals 54.33% and 45.67% of the total number for men and women respectively.

The results of the study showed also that male participants produced more total interruptions than female participants in four dyadic conversations, while the opposite gender speakers made a larger number than them in two conversations only.

2.2.2 Functional Categories of Interruption

Going in line with many previous studies, the findings of the present study revealed the occurrence of the two targeted basic categories of interruptions in the dyadic mixed-gender conversations when it comes to their function during the speech and the process of turn-taking.

The following diagram represents the two types of interruptions detected in the conversations based on their function in the analyzed dyadic conversation.



As the diagram shows, interruptions during mixed-gender conversations can be of two fundamental types: cooperative interruptions and competitive interruptions, while neutral interruptions have been excluded for their minor influence on the process of the conversations. Thus, The coming section of the data analysis will be devoted to examining the occurrence of the aforementioned highlighted functional categories in the audio-recorded dyadic mixed-gender conversations, their potential connotations and interpretations depending on the conversational analysis approach

2.2.2.1 Cooperative Interruptions

Cooperative speech during dyadic and group discussions has ever been linked to women rather than men as a reflection of their language characteristics that have been previously explained. However, this does not necessarily mean that man do not perform it at all.

Table.3 number and percentages of cooperative interruptions produced by gender

DYADS	NUMBER OF COOPERATIVE INTERRUPTIONS		PERCENTAGE OF COOPERATIVE INTERRUPTIONS %	
	M	F	M	F
1	3	4	42.86	57.14
2	3	1	75	25
3	1	4	20	80
4	2	2	50	50
5	2	6	25	75
6	3	4	42.86	57.14
Total	14	21	40%	60%

The findings of the present study revealed that both male and female participants tended to perform interruptions with the purpose of agreement and support to the opposite-gender conversers, however; female participants have shown to produce higher rates than males.

Table.3 represents a detailed description for the data collected concerning the number and percentages of cooperative interruptions produced by each gender within the six audio-recorded dyadic mixed-gender conversation.

As represented in Table.3 above, the analysis of the quantitative data collected in the present study indicated that male participants , overall, produced less cooperative interruptions within the six dyadic conversations than female participants. The total number of cooperative interruptions produced by males did not exceed 14, while female participants interrupted cooperatively 21 times. As for the percentages that correspond to, the cooperative interruptions produced by male and female participants in the six dyadic conversations constituted 40% and 60% of the total cooperative interruptions respectively.

In addition, the results of this study showed that female participants have performed a larger number of cooperative interruptions than male participants in 4 of the dyadic conversations, male participants cooperatively interrupted female participants more in only one dyadic conversation, while the two genders have performed an equal number of cooperative interruptions in one dyadic conversation.

The following examples (1), (2) and (3) of transcripts excerpted from the audio-recorded conversations are of cases where participants produced interruptions that are of cooperative purposes, along with descriptions of each situation where interruptions occurred stated below.

(1)

M: sorry, I believe in what you're saying but, uhhh,

لازم توفق ، صح المرأة عندها حق انها تخدم وكلش بصح لازمها توفق بين خدمتها وبين women وش حبيت نقلك...الدار

F: (interruption) I agree with you in that.

In example (1), the current speaker (M1) was expressing his opinion on women getting access to work by assuring that he was not against working women but they should make

some time to take care of their house and children, so F1 produced an interruption with a very soft intonation and a low pitch to confirm that she shares the same point of view with him with no intention to grab the floor or to try to stop him from speaking, but to support the claims he was providing.

(2)

F:... oh yeah of course but men have that harsh look, I'm not like generalising the fact to all men, but I don't know how to say it. For some men

المرأة بلاصتها الدار ما تتحركش ماتخرجش الرجال هو لي يدير كلش, but this is wrong. I agree that there are some jobs women shouldn't go for or apply for, but women should like take their own responsibilities, to see the world, uhhh like have fun but in a right way, with boundaries, i agree with that, but some men should...

M: (interruption) yeah this is right this is what I wanted to say, I think we both share the same POV but I just wanted to mention this point ... بلي المرأة لازم ديما تكون موفقة بين دارها وخدمتها

Example (2) illustrates a situation where womens' necessity to split their time between their jobs and home duties was a discussion. F2 thought that the ideology believed in by some men that women should better stay at home and not get involved in the labor market is wrong, and that they are able to take responsibilities and get their freedom with boundaries. M2 came to express a supportive opinion in a very direct way assuring that he shared the same thought with her.

(3)

F: women rights are guaranteed in Islam, in Islam and Sunnah

M: (interruption) but we are not talking about that, we are talking about our society, what we are living in our

Society in nowadays in the present in the NOW, the woman rights are being totally ugh...

F: (interruption) I know that woman rights in our society are not well presented....

Example (3) shows a very interesting case of cooperative interruptions. M5 , the current speaker, was speaking about the condition of woman rights in their country and suddenly paused wondering what to say next. Although F5 began to speak before the current speaker has finished the real whole utterance, she did not have an intention take the turn, but to help the male speaker recall his thought to complete the utterance .the female seemed to support the flow of the conversation rather than damage the turn taking process. F5 did not have an intention to dominate the conversation over M5. So the function of the interruptions in this example is cooperative.

2.2.2.2 .Competitive Interruptions:

Men are more often not only expected, but also found to perform interruptions during mixed-gender conversations than women. Accordingly, Smith-lovin and Robinson (1992) mentioned that men often interrupt females in mixed-sex conversations, while females are more respectful and give them their chance with no interruptions.

Table.4 frequency of competitive interruptions produced by gender				
DYADS	NUMBER OF INTERRUPTIONS		PERCENTAGE %	
	M	F	M	F
1	5	6	45.45	54.54
2	12	8	60	40
3	11	6	64.7	35.3
4	21	14	63.15	36.85
5	19	10	65.51	34.49
6	12	18	40	60
Total	80	62	56.46%	43.54%

The findings of quantitative data analysis represented in (table.4) revealed that males , overall, performed more total number of competitive interruptions (80) than females did (62), With regard to the percentage of competitive cases of interruptions which represent 56.46% for males and 43.54% for females . The results showed also that males produced a greater number of competitive interruptions than females in 5 out of 6 dyadic conversations although the differences varied between 1 to 9 interruptions per dyadic conversation, while females produced more interruptions in only one dyadic conversation (dyad 6).

The following excerpts taken from the audio-recording transcripts are examples that illustrate moments where males performed dominance over females through competitive interruptions.

(4)

F: but you are using the elements of feminism.. because we are Muslims, we are conservative
and...

M: (interruption) whose we are? Who are these WE ARE? It's not.. don't say we are, say I AM! Stop saying (we are, we are, we are..), even like there are people who are Muslims, who say and identify as Muslims but they do think a woman can be elected for a presidency! it still doesn't make them not think that way...

In example (4) , the two participants were debating about the authenticity of women getting access to higher political positions and being elected for presidencies. F4 who has previously revealed she was against the feminist movement, was trying to overgeneralize the idea that women should not handle a higher authority or become a president of a country. The male produced a competitive interruption as he wanted to oppose their own point of view the topic over their female opponents, and to seek an interaction that goes in line with their opinion to be confirmed to refute the opposing opinion by asking her to personalize her point of view and not generalize it.

(5)

F: I will split my time between my house and my job! I will make them perfect! I said I'm an exception, and at the moment when I see that I can't handle them both, I will choose one of them, and I will choose my family, but! But...

M: (interruption) ok, here you came to the point! Here you came to the point that your children are more important than your job!

F: they're more important than me because they're my children, my responsibility! But to make their life better I need to work, my husband salary is not enough!

M: (interruption) but your husband is already giving! He's already giving you money!

Example (5) excerpted from dyadic mixed-gender conversation (4), illustrates a situation where M4 and F4 were debating about whether a women can really be able for matchmaking job with her house duties. The female was explaining why she would get access to work even if she got married and had kids, stating that she does give importance to children and that her job would offer them better life conditions. The men interrupted her claiming that she would not have to work because her husband would already be offering what the children need.

(6)

F: I'm not talking about, Just the Algerian culture, I'm.. I'm

M: (interruption) do you stand out? Yes or no? Do you? You would! You would stand out, you would call for the right thing, right? , you would say no! You shouldn't do that and you should respect the women!

F: but because we don't know what we should do....

M: (interruption) yes I know! That's what I'm asking, it's a Yes/no question..

F: yes!

M: yes! Then you can be a feminist! That's the thing. You are attaching feminism with the western view, I'm not saying that I'm a feminist in the sense of their point of view.

In example (6) excerpted from dyadic mixed-gender conversation (5), F5 was explaining why she was against the feminist movement from a cultural point of view, M5 was producing interruptions by asking questions to gain her obvious answer that confirms his own opinion.

Initiating competitive interruptions

Table.5 Number of Initiated Competitive Interruptions by Gender

Gender	M	F	Total
Number of initiated competitive interruptions	4	2	6
Percentage%	66.67	33.33	100

In this study and as represented in Table.5 above which describes the frequency of initiated competitive interruptions in the audio-recorded dyadic mixed-gender conversations, results of the quantitative data analysis revealed that among six dyads, four competitive interruptions have been initiated by male participants which makes 66.67% of the total number. Meanwhile, only two competitive interruptions have been initiated by female participants, which equals 33.33% of the total number.

The influence of fluency

The findings of the qualitative analysis of the study data suggest also that participants who have developed higher degrees of fluency and conversational linguistic competences are less prone to get interrupted than those with less degrees of fluency when the conversation is held in the second language. When it comes to defining fluency, many definitions of the term tend to focus on the general linguistic abilities of L2 speakers, who, when fluent, sound native-like (Lennon, 1990). This shows to suggest that all native speakers of a certain language are expected to speak fluently and with the same degree of fluency for all of them in that language. nevertheless, this is not the case. The results revealed that participants with higher

degrees of fluency in L2 tended to produce longer complete utterances without being interrupted by the other side, as they appeared to be able to express their thoughts freely with their opponents waiting for their turns to speak.

(7)

F5: but you are using the elements of feminism.. because we are Muslims, we are conservative...

M: (interruption) whose we are? Who are these WE ARE? It's not.. don't say we are, say I am! Stop saying (we are, we are, we are) even like there are people who are Muslims, who identify as Muslims but they do think a woman can be elected for a presidency, it still doesn't make them not think that way...

F: for example in Germany, there is Angela Merkel like....

M: (interruption) but it's not your place to judge

F: the prime minister of Germany, they are the supporters of feminism, so the element they are supporting can work out that society because they are Christians and their religion is totally wrong, but I don't think it works within our culture

M: male though? Did you ever find like ugh, a model that has been represented in our society and didn't work out? you don't have any evidence, you don't have any proof, we are in a society that struggles with woman rights and you cannot deny that, and you know that's why I'm a feminist myself, I'm not a feminist in the sense of the Western world, that's the point you're making, you are like stricting, you're limiting your vision and like sight, just , oh it's western vs. eastern it's western vs. our world, it's their vision and we shouldn't be mixed because they are who they are and we are who we are , it's actually kinda wrong to say that

ughh, because I'm not myself a feminist in their point of view..the radical feminism, you know I'm not that kind of extreme, but what I'm saying that in our country..

(8)

F: our religion dictates to learn properly religious education, to wear Hijab for example and to stay home as caregivers, we give birth to children and we educate them in a proper way. So why do we include ourselves in sectors.

M: well, that comes back again to the notion that I said that's you, that's what you see, but there are also other people that see themselves doing these things, you don't see yourself doing these things because of that? Ok, you can do whatever you're wishing, you can't just dictate other people, other females, even if they are Muslims, and you don't see that they should do that and they do that it's their own choice, and we should respect that and we should call that out, if they are being like ughh I don't know, disrespected or you know, that's what I'm calling for and you didn't answer my question because I said stand out for women's rights in Algeria nowadays, because even if you see a woman getting killed...Ramadan for instance, Ramadan is a holy month. It's supposed to be good, it's supposed to be.. you know, ughhh you know it is something that is really valued in the religion and even in our society we respect it all, but we have found, or we always find like, men disrespecting women, even though they are in their house, or houses, they could be cooking for ughhh for the Iftar and they are still disrespected...

In examples (7) and (8) excerpted from dyadic mixed-gender conversation (5), which show that M5 who seemed to have a considerable higher fluency degree expressing his ideas smoothly without getting interrupted by F5 who seemed to struggle expressing herself throughout the conversation by producing more pauses, gaps between the utterances, and a trouble speaking in a fluid during speech.

The variation in occurrence between Competitive and cooperative interruptions

Under this title, a comparison between cooperative and competitive interruptions produced in the analyzed conversations will be described.

Table.6 the variation in occurrence of cooperative and competitive interruptions				
Dyads	interruptions			
	cooperative		competitive	
	M	F	M	F
1	3	4	5	6
2	3	1	12	8
3	1	4	11	6
4	2	2	21	14
5	2	6	19	110
6	3	4	12	18
Total	14	21	80	40
	35		120	
Percentage from total interruptions%	22.58		77.42	

As described In table.6 above, the adoption of interruptions cooperatively and competitively varied very noticeably. Competitive interruptions have been produced 120 times while cooperative interruptions were the case in only 35 situations, what constitute 22.58% and 77.42% respectively. Therefore, the findings show that the main reason behind interrupting was basically to gain dominance upon the conversation rather than show support. Furthermore, the results showed that none of the conversations included more competitive interruptions than cooperative ones.

Section Three: Discussion of the results

This study investigated the production of interruptions during dyadic mixed-gender conversations basically but not only as an indicator of gender conversational dominance. After the analysis of the data collected, this section will be devoted to discuss the findings of this research and see whether they correspond to previous studies conducted to investigate the matter.

The findings of the present study go in line with many previous studies including (Ferguson, 1977; Jacob, 1974; Mishler & Waxler, 1968) which reported that the majority of interruptions has been found to be used as a tool of power which is imposed by the interrupter on the interruptee to seek dominance rather than supportive ones which appear less often.

The results of the present study supported previous results of other researchers (e.g., Fishman, 1983; Spender, 1980, Tannen, 1984) who reported that males are, overall, more often likely to interrupt females during mixed-gender conversations rather than the opposite. Confirm the above comment, finding males to be more inclined to producing interruptions than females in its general scope was also a support for previous studies that claimed the same point such as (Eakins, 1979; Leet Pallegriani, 1980; Rosenbloom, 1986; Holmes, 1995; Gunnarsson, 1997).

The findings of this study also go in line with previous studies (Kolleck, Blumstein and Scgwartz, 1985) that suggest that the larger number of interruptions produced within a dyadic mixed-gender conversation is more often used as a way to seek conversational dominance and control the floor over the other speaker. And that the most cases of competitive interruptions have been produced by male speakers (Zimmerman and West, 1985). Also, men tend to initiate competitive interruptions rather than women.

However, not all interruptions are produced for the same purpose. A considerable rate of interruptions performed within the speech can be cooperative in addition to the competitive interruptions, and this theory has been proved in the present study in agreement with other researchers (e.g., cf. French & Local, 1986; Murata, 1994).

Concerning cooperative interruptions, findings of this study corroborate with Tannen (1984, 1989) who said women are more of cooperative interrupters rather than men, and that they mostly were supportive to the male speakers, while men interrupt cooperatively less often than them and do not seem to support their female opponent speakers in most of the cases.

2.3.1 Limitations of the Study

This study faced a variety of obstacles that affected the process and the final results negatively:

- The number of males in the population was very little compared to the females, and many of them rejected to be involved in the study, that's why we only investigated on 12 participants.
- we intended to examine one non-verbal indicator of dominance along with the verbal indicator of interruptions, but many of the participants refused to be video-recorded.
- we were not able to download some books because they were payable.

2.3.2 Recommendations for Further Research

According to the results of the study, the researchers suggest the following:

1. To detect the purposes of interruption by speakers during mixed-sex conversations more accurately because the study can be replicated for contrast of findings.

2. To detect the nature of the discussed topics during mixed-sex conversations in order to examine accurately the types of interruptions because the sensitivity and the interest of the topic involve the participants to engage effectively or ineffectively in the conversation; consequently, the results could be unexpected.
3. To examine the types of interruption in mixed-sex conversations in formal context because the nature of the setting has effective impact on the findings.
4. It is also recommended for the researchers to examine types of interruption in mixed-sex group conversations.

General Conclusion

Conversation is a key aspect in sociolinguistics, and the strategies adopted by individuals that make them noticeably different from their opponents can be of different purposes. At this point, the variation of the frequency of adoption of these strategies, how they are adopted and the hidden purpose behind them is often ruled by numerous factors, one essential of which is gender.

This dissertation tackled the gender-based communicative differences and how conversational dominance can have a considerable number of verbal and non-verbal indicators. The focus of this study was interruptions. This dissertation includes two chapters. The theoretical chapter is devoted to reviewing the literature related to the core concepts of this study. The first chapter itself is divided into two sections. The first section discusses the notions of language and gender and how they are related, while the second section provides a detailed description of mixed-gender talk and conversational dominance.

The practical chapter describes the framework of this study and supplies in details the results of the study conducted on 12 first-year master students from both genders (6 males and 6 females) at the level of the Department of Letters and English Language in Echahid Larbi Tebessi University – Tebessa, Algeria. The randomly-chosen participants have been gathered and put in dyadic mixed gender conversations, and the data was collected through audio recordings.

The analysis of the collected data , in which both quantitative and qualitative analysis has been applied, went through conversational analysis. The results revealed that men, generally, produce more total numbers of interruptions than women, most of these interruptions are produced seeking conversational dominance over females and they are the ones who usually initiate competitive interruption. women, however, tend to make cooperative interruptions more than men do. Therefore, men are more likely to dominate mixed-gender conversation in terms of interruptions.

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Appendix A

Transcription of the audio-recorded dyadic mixed-gender conversations

(1)

F1: good morning, my name is Rayen Azzi I'm a master1 student. Today's we're gonna go, or we're gonna ugh, actually discuss a topic I found sensitive actually which is "should women stay at home?"

Should women have like ugh a special place to go out and see the world. Ok, in my opinion in nowadays, ugh with the world change, it not like in the past, women are, have like a kind of freedom, so they gain job, they to see the world, they're more active in society, so they need to engage with the world. In my opinion I find it strength, like women ugh they're are more powerful creatures than men in my opinion, so they are capable to do what men cannot actually do, but my partner finds the opposite actually.

M1: I believe in what you're saying but ugh, but there is some ugh some details we need to be exposed to, so ughh, nowadays the world is ughh, has a lot of changes, and women became more powerful and more engaged in society and there is something to look to before due to what are you saying, ughh, women nowadays exposed to witching nowadays because not as the past as now, and ughh, as I said that women are exposed to the world and

المرأة تخدم ، بصح كايئة I'm not against كي شغل عندهم برشا قابلية باش يكونو فوسط المجتمع وقادرة صح المرأة تخدم و par exemple... حوايج شغل يعني المرأة لازم توفق بين الخدمة وبين الدار يعني كايين حوايج فالدار

F1: (interruption) so like you're always

، "تاع" بصح the point ديما كايئة اك

Excuse me for interrupting but when it comes to women the word ديما كايئة بصح

but, why we don't like ... ديما كايئة

M1: (interruption) we need to mention this part

F1:apply this to men, like even men should like الخدمة و يوقفو بين الدار و not like, always applied to women...

M1: (interruption) Yeah.

F1:... i understand that....

M1: yeah, sorry, sorry but...

F1:women have things they do in society in the house, but men also have things to do in the house.

M1: sorry, I believe in what you're say but, ughh,

...لازم توفق ، صح المرأة عندها حق انها تخدم وكلش بصح لازمها توفق بين خدمتها وبين الدار women وش حبيت نقلك

F1: (interruption) I agree with you in that

M1: I was saying that I believe in what you're saying, but we need to mention this "but".

المرأة لازمها توفق بين خدمتها وبين الدار ، مشي تروح تخدم والراجل يوكل وحدو ويخرج وحدو ويطلع وحدو ويهبط وحدو،
with her own business, with ughh, she could make a lot of house business,
you know, ike I know a friend who, she works at home but she's making a lot of money

يعني مش محتم عليها تخرج وو، فهميتي؟

F1: (interruption) you didn't get my point, I want to understand, like, why this harsh look, like when these women are outside for example for a late time doing some businesses or buying

مروحة par exemple تونفاجي ياسر مع الرجال ولا تلقاها هي لي تخرج ولا تلقاها par exemple ديما المرأة كي يشوفوها لبرا

روتار

They have this harsh look, oh! She's a women, she's outside at 9:00p.m

مايس تلتقى a women ، كي تلتقى راجل ننا مروح على 9 تاغ الليل نورمال عادي راجل ، l'image jugée ديما عندهم هذيك
وين كانت oh! مروهة على 8 تاغ الليل ،

M1: علاه هذي ماتجيكش غريبة يعني؟، حتى انا جتني غريبة :

F1: (interruption) و علاش، why, for example she's a woman, she doesn't have a man to support her, she
لازمها هي لي تخرج , so , كيما نقولو ظهر تسند عليه

M1: (interruption) if she doesn't have a man as you said,

بصح كي يضال عندها راجل لي يسيبورتيا ويسيبورتي الأفكار تاها، الحوايج هذي تاغ الدخلة والخرجة ما عندها مادخلها في
women's and men's rights, you know

F1: (interruption) I know, we are in a Muslim society and Islam really appreciates women and gave
her all her rights...

M1: (interruption) of course

F1:... oh yeah of course but men have that harsh look, I'm not like generalising the fact to all men,
but I don't know how to say it. For some men

المراة بلاصتها الدار ماتتحركش ماتخرجش الراجل هو لي يدير كلش , but this is wrong. I agree that there are some
jobs women shouldn't go for or apply for, but women should like take their own responsibilities, to
see the world, uhhh like have fun but in a right way, with boundaries, i agree with that, but some men
should...

M1: (interruption) yeah this is right this is what I wanted to say, I think we both share the same POV
but I just wanted to mention this point ... بلي المراة لازم ديما تكون موفقة بين دارها وخدمتها

F1: (interruption) I'm ok with that

(2)

F2: hi, good morning

M2: good morning, how are you?

F2: I'm fine thank you, how are you?

M: ok, ughhh I'm going to introduce a crucial subject which is, the work, your working is not ughh
capable of ughh how do I say it

يعني الخدمة ماهوش محلها in the period of marriage , ok? I can...

F2: (interruption) uuuh, and how is that?

M2:I can handle myself, I'm responsible for your duties, ok?...

F2: (interruption) but sometimes it's not enough...

M2: (interruption) I know I know I know...

F2:.... Sometimes it we need to help each other

M2:.... It's like an extra money, but I can afford it myself, so we can move it and ignore it, ok?

F2: but it's not something illegal....

M: (interruption) I know

F2:.... We as women can work, we can afford our money

M2: (interruption) but I can afford, do you lack something?

F2: (interruption) but I'd love to work, I'd love to gain my own money, that's the point

M2: (interruption) no, no!

F2: because I studied hard, it's like I wasted my time, my energy, my life because....

M2: (interruption) ok, ok, ok... You can work at home, not

F2: (interruption) outside?

M2: yeah

F2: but it has no meaning tho

M2: you're saying that you're going to work outside and talk to other men? ...

F: (interruption) working at home is already enough

M2:... You know it's like trading, commercials, I can't handle this, I cannot handle this!

F2: no, of course I'm going to work at....

M2: (interruption) if you want to work, work at home, that's all!

F2: (interruption) no! no! That's not the point no

M2: any hobbies, any ideas, just do them at home.

F2: already home duties are draining us as women...

M2: (interruption) yes!

F2: How are we going to keep working inside our homes?

M2: no, there is spare time for it

F2: no, no, no, we cannot...

M2: (interrupts) it's just one hour or two!

F2: we cannot afford like ughh, cooking, ughh raising children, everything!

M2: you see the point? That's why I don't want women to work

F2: but it's a waste of time!....

M2: (interruption) you don't have time for kitchen and raising child...

F2: (interruption) then I'm wasting time and energy on my studies, i have studied hard

M2: (interruption) yes! You should complete your studies and study well

F2: yes! What's the point of studying?

M: so, so, so

F2: WHAT'S THE POINT OF STUDYING?

M2: the kitchen and raising kids and ugh working outside! Are you kidding me?

F2: no, no, no it's enough! More than enough!

M2: I don't agree with that!

F2: no, I agree!

M2: can you convince me?

F2: as I told you, my energy, my whole career as a student, I NEED TO WORK, and that's my duty!

That's my right!

M2: (interruption) no, no duties are on the husband

(Laughter)

F2: no, it's not!

M2: I'm responsible..

F2: (interruption) you convince me!

M2:.... I'm responsible for affording you, that's my promise to your father! That's all! I will work and

(laughing)

F2: just convince me!

M: ok, so...

F2: (interruption) why it's not appropriate for women to work?

M2:.... So, for example, I have an amount of money that can afford us with our kids, what's the purpose for your work? That's all! What's the purpose of your work?

لا والو energy لا!

F2: no, I told you! I cannot waste my career for marriage.

(3)

F3: okaaayy! So ugh, what do you think about sharing your private life on social medias

M3: umm, totally against this idea!

F: why?

M3: because our life is OUR life, it's not other's life and it will never be other's life!

F3: ok! Soo, but I think social media is created to ughh to make people live with us like ugh, make memories ugh I don't know! Like...

M3: (interruption) why don't we just keep our memories for ourselves?

F3: ok, but social media was created for that, why do you open an account on social media while you.....

M3: (interruption) it's called SOCIAL MEDIA

F3: yes!

M3: in order to be social, in order to talk to people

F3: yes! Exactly!

M3: but you are taking to me about the wrong use of social media!

F3: no it's not the wrong use of social media

M3: (interruption) why? I'm I really obliged to show my life?

F3: no, it's not you're really obliged, but it's like you said, it's social media! If you say that you just need to contact people.....

M3: (interruption) I can extremely be social without sharing my private life!

F3: it's not just about your private life, I'm not just talking about your personal life, your lover for example with your family or your beloved ones, but I don't know, like sharing your day, ughh a memory with a friend, like ughh a picture while hanging out..

M3: (interruption) but the day mine! These friend is mine! The moment is mine! Why should I share it with people?

F3: I don't know, but I really like to share my private life, buy not my personal life! There is a difference between private and personal. So, my private life during the COVID-19 was like ugh a pleasure, like ugh it was fun, good and funny to share my days with them, it makes people motivated ugh when they are me cook or ugh hang out with my family, I share them how I spend my day, how I invite my cold friends, how we talk on video chats and so on, because most people during the

COVID didn't know how to spend their day, they ugh, they started to get into depressions and ugh yeah, it was healthy, I don't know if I can keep doing this now, but during that time I enjoyed that.

M3: to be honest, your didn't convince me!

F3: yeah?

M3: I didn't share any single pic of a single moment during all that period, and I didn't get depressed!

(Smiling)

F3: yeah, ugh, it depends on your personality and my personality, they're not the same! But ugh, another question! What about sharing your ughhh your memories with your very close friends,

highlight close friend!

M3: you said it yourself!

F: yeah?

M3: they are called close friends, like, you know the circle! It's my circle! Why am I obliged to share it?

F3: (interrupts) yeah, to be honest, I love to share things because I always delete the pictures from my phone, so Instagram helps me to save pictures, to save ughhh....

M3: (interrupts) I have always wanted to keep my moment with my close friends to me!

F3: Aha! So it's your moment, your life, you don't need to share it, maybe ughhh maybe you'll convince me but I don't think that I'll be convinced cuz ughh I love sharing my life with my special people.

M3: I don't know, but we don't only have special people on Instagram, you can have other some people like who are.....

F3: (interrupts) yeah but I'm taking about the close ones.

M3:..... Who are not that close to you

F3: I'm taking about the case that Instagram made which is " choose friends " like I share my like with them, my closet friends! My really really close friends, like my finger best ughh best friends, my mother, my dad, maybe....

M3: (interrupts) but you weren't taking about this, you were talking about sharing content or your private life with other people, not necessarily close!

F3: yeah, there are other people! There are people.

M3: but as long as they're not that close to you, why are you obliged to show them? They don't have to know!

F3: (interruption) no it's not about making them know, it's about ughh making a memory, maybe to motivate people, make them enjoy life, maybe ughh to share an idea with them ...

M3: (interruption) or maybe to show off!

F3: no, no, I don't thing so

M3: (interruption) this is a secret, it's a secret!

F3: if I want to show off I will create an ughh a business page, not a business page, it's a public page, my pages are not public.

M3: Idk if you know if our not yet, but the first ughmm, I forget the word (laughing)

Le but هذا لي قاعدين نحكو عليه all sharing

F3: (interruption) showing off !!

M3:.....

Surtout هذا côté ما عندهمش ال boys عندكم نتوما البنات ، مانيش قاعد نقول ال

F3: (interruption) yeah, they show their muscles and their bodies..

M3: انها توري an iPhone انا ع طفلة تصور ب le seul وشيهو

F3: (interruption) that she has an iPhone, yeah, were showing off, but it's the same case for all people, uhhh like most guys with shaped bodies share their naked top on social media...

M3: (interruption) I have a good body, I have an incredible life but...

F3: (interruption) but what?

M: I want to keep it for me, because I want to keep it incredible (laughter) this is it.

F3: yeah, but you don't need to uhhh to create an account on social media when you don't post anything on it, this is my.....

M3: (interruption) I said it before, uhhh I can still.....

F3: (interruption) create a WhatsApp, go to telegram

M3: I can still be social without showing my private life.

F3: this is not social, this is ugh solitude, is not social.

(4)

M4: Hey Zeineb, I have a question to ask you, when you finish your master's degree, are you going to work and make money?

F4: absolutely! I've been studying my whole life for this job, like, I wanna be a teacher, like, for instance...

M4: (interruption) what..what..what will you do with the job when your husband will work for you,
your place is at home just stay and raise your children!

F4: I can do them both! Like, I can be like uhhh multiiii.. multi what..

M4: (interruption) I think you can't! Actually!

F4: Yes, I can! I can work and I can do my other things..

M4: you have a lot of examples in our society and even statistically...

F4: (interruption) statistically! No, I'm an exception! You cannot say statistically, because you cannot cover all women on earth! Like.. you cannot say that all women cannot work because, we have many successful women, and we have examples for those women..

M4: (interruption) just let me finish

F4: yes, speak! I'm listening, convince me! With no statistics, please!

M4: most of the divorce rates are coming from the working....

F4: (interruption) no, no, no, no, no!

M4: let me continue!

F4: I have example of from my family, divorced, they have no jobs, nothing, like... Yeah, continue!

M4: most of them, the woman and the husband work...

F4: yeah!

M4: and the children become..ughh stay alone in the house or with ughh

F4: (interruption) yeah, babysitter..

M4: babysitters, that's actually ughh one of the reasons that make the , ughh raise divorce rates..
ughh another, I have another argument, when you have ughh when you can stay completely ughh,
when you devote yourself to your children, what's better than that? What's in the job that makes you
ughh your children and ughh give your children away just to make some cash that your husband can
make for you?

F4: yeah!

M4: what's the purpose from that?

F4: first of all, I'm multifunctional and you cannot compare me to others! And I see myself as an
exception...

M4: (interruption) but you really....

F4: second of all, let me finish! Let me finish! Secondly, you said that if you work you will like
ughh, miss your children and you cannot like ughh, cover...

M4: (interruption) not miss them, you will leave them alone..

F4: ... cover all their needs, children responsibility is on both, the mother and the father, you cannot
say like.. you will stay home, you will take care of the children, the father too! He has his
responsibility, he should take it...

M4: (interrupts) his responsibility is to make money for the family! Not

F4: make money and give emotions too! Care and be responsible for his family...

M4: yeah! But the main purpose.. what's the main purpose? That's a new idea, that's a new idea!

F4: no, it's not new! It's not new! And you cannot compare our days with the ancient times!

M4: let me give you an example! We don't have a better example in our life more than the prophet Muhammad (pbuh) did his wives work?

F4: his a prophet! And you cannot compare yourself to the prophet Muhammad! You are not him, and I am not his wife.

M4: answer the question! Answer the question!

F4: I wish that I am his wife and I wish...

M4: (interruption) answer the question!

F4: no, I'm not! No he did not, and secondly, in addition to that, you said...

M4: (interruption) moving from the prophet, moving from the prophet Muhammad.. name me one of the Sahabas (companions of the prophet) wives that worked!

F4: I'm Shiite, I do not support Sahabaa..

(Laughter)

F4: I'm Shiite, I do not support Sahabaa,

M4: شيعية صح؟

F:yeah! Somehow, Ughh, I have this ughh ideology. Secondly, ugh I'm not talking about all jobs, I said that I'm going to teach, I have a message to deliver! I'm going to help children and my children in the future, and I will...

M4: (interruption) but the more time you'll give to you job!

F4: I will split my time between my house and my job! I will make them perfect! I said I'm an exception, and at the moment when I see that I can't handle them both, I will choose one of them, and I will choose my family, but! But...

M4: (interruption) ok, here you came to the point! Here you came to the point that your children are more important than your job! When you have...

F4: they're more important than me because they're my children, my responsibility! But to make their life better I need to work, my husband salary is not enough!

M4: (interruption) but your husband is already giving! He's already giving you money!

F4: no, like.. suppose that his salary is not enough to make a good life, I need to work to make a better life, to make them eat better, cloth better, travel....

M4: (interruption) but your husband is already making them...

F4: (interruption) making them what? They are a priority! Why are you putting the house and the family in the second place? They're first and my job is second! I...

M4: (interruption) hear me out! Hear me out!

F4: yeah, yeah, speak! I'm listening

M4: if the husband is already making them....

F4: (interruption) if he is making a large amount of money, I will...

M4: you're not letting me speak, just give me your ideas and I will...

F4: (interruption) arguments not ideas! Evidences, claims..

M4: let me tell you another thing!

كي يكون راجلك نتي ديجا موفر لهم الماكلة واللبسة لي يحتاجوها وكلش وعلاش رح تعطيهم نتي حاجة زي الك؟ اي زيادة، كل ما تخدمي وقت اكثر كل مارح تضيعي وقت لي رح تفوتيه معاهم اكثر! ورح تخلي مرأة اخرى تربيهم

F4: really!

M4: yes!

F4: I said that I will split my time...

M4: (interruption) but the more time you give to your job the less time you give to your children! So
you have to choose...

F4: (interruption) so let's assume that my children study! What will I do in that time? If I am
working, I would prepare the dinner, the lunch, I will clean the house and I am not a house maid or
ughh a babysitter.. I am a mother and you're taking about a slave! I'm nota slave, I'm a mother and I
can do all of these things! I can work and I can take care of my family...

M4: (interruption) that's your ideology and how you're thinking!

F4: they're your words!

M4: you have a wrong image about men, we're not debating about the subject, we're talking about
whether women really need to work, not have to work, when her husband already has a work

F4: what do you think the role of the women in society? To you! You said you're not talking about
other men..

As a man you said about working women, why?

M4: I'm against working women whose husbands are already working and providing for the family

F4: (interruption) why she shouldn't work?

M4: In the case of a man is already working and providing, I don't think that she needs to work! I'll
give you a question and give me a direct answer!

F4: yeah!

M4: what would you choose? To work while your husband is already making the most and more than the money you even wanted

يعني خدمتك هنا رح تكون شغل زيادة ، مصروف زايد مش محتاجة ليه. ولا يعني تخيري انك تهزي دراهم زيادة ولا تخيري وقت زيادة مع عايلتك؟

F4: I'll make it clear to you! Ughh, the first one , obviously, because I'll stay home and he'll give me everything that I want. Secondly, you're telling fairytales! There's no man who has like, this huge amount of money and he'll give...

M4: (interrupts) no, no I know many, I know many! Also, now we're not debating about this subject! Tell me about your image on this!

F4: I said name him! Name him! Name this guy, give me his number!

(Laughter)

F4: this rich guy who will provide everything to his wife

M:4 (interruption) I can name many, I have many examples

F4: she's a lucky wife, in case!

M4: I have a friend who's already making a lot of money and their wife doesn't need to work because he's providing everything to her! F: his wife must work if she wants for her children a good wife!

M4: she doesn't need to work! She doesn't!

F4: his wife must work to provide for the children a good life, so that in case...

M4: that proves that you're not listening to me! You're not listening to me! That only proves my point, you're not listening! Before when you asked me. When the man is not working and not providing for his family, then yes i

F4: (interruption) you said that....

M4: خليني نكمل ، خليني نكمل!

كي يعود هو ماهوش قاعد يوفر لازم واحد فيهم رح يوفر بطبيعة الحال , ثم نولي مع انها تخدم لأنو جت الحاجة للمرأة انها توفر

F4: (interruption) in need, that's what I said, in need! I need a good job

M4: (interruption)

!بصح هاو قادر يوفر ، نتي وش قاعده تقولي شغل في كل الحالات رح تخدمي ، هذا وش قاعده تقولي

F4: no, no, no! I said when in need..

M4: (interruption) we have the recording!

F4: a good job, teaching ughh, a lawyer, a judge, it's a good job with a good salary with...

M4: (interruption) but you don't need it!

(5)

M5: so you said that you are against the feminist movement and that you are not feminist, that's calling from a woman herself and I'm wondering why is that when the movement is actually about calling out women rights

F5: so since I'm ughh, since I am a member of a Muslim conservative society, I think that ugh feminism is taken from the western culture, and it's used in a wrong way in our society since we're Muslims, there are elements which are not acceptable and ughh, so ughh

M5: (interruption) but do you think, like why ugh why you're thinking religion should interfere in feminism? There is nothing that is wrong with calling out rights of women..

F5: (interruption) but our religion.....

M5: even in the frame of ugh, even in the frame of like, religion, we can't do that religiously if you want to, but Imma see a problem of religion crossing over feminism, or feminism crossing religion...

F5: (interruption) sir, look sir! Feminism is a movement that supports equality between men and women, and in our religious society we mix between the notion of equality and fair, so that is the point why we don't support feminism in our society...

M5: (interruption) but it's not only about equality, it's also about social equality, it's not like, it's also about equity, it's not just about equality or being faired

F5: (interruption) but as we have seen....

M5: (interruption) we are like, you know, you are a female and I'm a male, we can cwork together.

F5: let me take the floor, please! Let me take the floor

M5: yeah, ok!

F5: as we have seen in the media, they're supporting ugh ughh I don't know, they're supporting female dominance in the political sector in the economic sector, and ugh for example ugh, women can be elected in the presidency ughh....

M5: (interruption) ok, ok, I see why you are seeing that wrong because you're coming from a religious part of you that female cannot be a president...

F5: (interruption) yes of course because religion is our principle

M5: ok, ok, but you still, you still can be , of you still can save that for your own, like you cannot elect a female president, but you can let other people elect a female president, you can't actually just go there and say no it's not, it shouldn't be, it shouldn't happen! Because there are other people in the same society that live together, you can't say we are Muslims and just overgeneralizing , because we

can see in our society itself there are a lot of people who are afraid to say their, you know, gender, or like orientation or whatever just because of this kind of mentality, because of...

F5: (interruption) but you are using the elements of feminism.. because we are Muslims, we are conservative...

M5: (interruption) whose we are? Who are these WE ARE? It's not.. don't say we are, say I am! Stop saying we are awe are we are, even like there are people who are Muslims, who identify as Muslims but they do think a woman can be elected for a presidency, it still doesn't make them not think that way...

F5: for example in Germany, there is Angela Merkel like....

M5: but it's not your place to judge

F5: the prime minister of Germany, they are the supporters of feminism, so the element they are supporting can work out that society because they are Christians and their religion is totally wrong, but I don't think it works within our culture

M5: male though? Did you ever find like ugh, model that has been presented in our society and worked out? you don't have any proof, we are in a society that struggles with woman rights and you cannot deny that, and you know that's why I'm a feminist myself, I'm not a feminist in the sense of the Western world, that's the apoint you're making, you arr like stricting you're limiting your vision and like sight, just , oh it's western vs eastern it's western vs our world, it's their vision and we shouldn't mix because they are who they are and we are who we are , it's actually kinda wrong to say that ughh, because I'm not myself a feminist in their point of view, the radical feminism, you know I'm not that kind of extreme, but what I'm saying in our country we still have a lot of

F5: (interruption) I know, I know, I got your point, I'm taking about those people who think about feminism in a wrong way, so what do you think about...

M5: (interruption) but why people are afraid? Why people are afraid to say that.... You are a feminist! You are a feminist if you like to call out women rights, you like that, right?

F5: women rights are guaranteed in Islam, in Islam and Sunnah

M5: (interruption) but we are not talking about that, we are talking about our society, what we are living in our

Society in nowadays in the present in the NOW, the woman rights are being totally ugh...

F5: (interruption) I know that woman rights in our society are not well presented....

M5: (interruption) ok but, you want to be in the woman side, don't you?

F5: as I have been taught and as I have been believing women rights have been guaranteed in Qur'an and Sunnah, so we don't have to....

M5: (interruption) ok, that's in a theory, but we are talking about our society now. Do you like to stand out for woman rights in Algeria? Yes or no?

F5: what do you mean?

M5: yeah, for instance you are seeing a woman whose getting fired of her job just because of a man, or because the boss is a man, we are seeing women getting killed in Algeria! Do you want that to our women to happen?

F5: for example....

M5: Do you wanna stand out for them? Do you want social equality for men and women?

F5: I don't support social equality, men are men and women are women. Women are so dominant in all the domains...they include themselves in any domain

M5: (interruption) no, in our society? Yes we see that but that still doesn't make it the case for all
domins.

M5: I see policewoman, I see female doctors, I see female politicians, I see fema....

M: (interruption) but we s

F5: our religion dictates to learn properly religious education, to wear hijab for example and to stay
home as caregivers, we give birth to children and we educate them in a proper way. So why do we
include ourselves in sectors.

M5: well, that comes back again to the notion that I said that's you, that's what you see, but there are
also other people that see themselves doing these things, you don't see yourself doing doing these
things because of that? Ok, you can do whatever you're wishing, you can't just dictate other people,
other females, even if they are Muslims, and your don't see that they should do that and they do that
it's their own choice, and we should respect that and we should call that out, if they are being like
ughh I don't know, disrespected or you know, that's what I'm calling for and you didn't answer my
question because I said stand out for women's rights in Algeria nowadays, because even if you see a
woman getting killed...

F5: (interruption) I'm not talking about, I'm not talking about....

M5: (interruption) Ramadan for instance, Ramadan is a holy month. It's supposed to be good, it's
supposed to be you know, ughhh you know it is something that is really valuable in the religion and
even in our society we respect it all, but we have found, or we always find like, men disrespecting
women, evwn though they are in their house, or houses, they could be cooking for ughhh for the
iftar and they are still disrespected...

F5: (interruption) I'm not talking about, Just the Algerian culture, I'm.. I'm

M5: (interruption) do you stand out? Yes or no? Do you? You would! You would stand out, you would call for the right thing, right? , you would say no! You shouldn't do that and you should respect the women!

F5: but because we don't know what we should do....

M5: (interruption) yes I know! That's what I'm asking, it's a Yes/no question..

F5: yes!

M5: yes! Then you can be a feminist! That's the thing. You are attaching feminism with the western view, I'm not saying that I'm a feminist in the sense of the sense view.

F5: (interruption) I'm not in the way they are...

M5: (interruption) you changed your mind, you are a feminist!

F5: wait! Wait! I am a feminist, but I'm not supporting the way they're supporting. For instance, in Tunisia, the last law they posted to المساواة بين المرأة والرجل في الميراث

M5: Ok

F5: as you know, the government posted for women to ugh to transmit their sex. Women can be men and men can be women.

M5: aha

F5: do you see that.. does it work in our society?

M5: (interruption) but that's not feminism..

F5: it is feminism

M5: changing sex is feminism? It not . I'm talking about women in our society, they are being disrespected, they are being violated, yes! They are being killed. Last year, more than thirty women were being killed, were being killed, literally killed! One that didn't make the iftar tasty, he would like, you know, hit her, he would kick her outside the door, ughhI mean, come on!...

F5: (interrupts) yes I know, I understand you!

M5: these are some basic needs that we need to just stand out for, it's not like I'm saying let the women be on top the men, that wouldn't happen.. I'm saying, you as a female, you can still have equal chances in accessing jobs, as men! I mean, even in the buildings field you know, Idk ughh you know that's what I'm calling for...

F5: wait! In my own perspective, I prefer to stay home and...

M5: ok, finally you said my own perspective! I would respect that, because you said my own..

F5: (interruption) who told you I'm not respecting you?

M5: (interruption) no, because you are talking (we are, we are, we are, in our religion) and all of that, we do respect that ... A country can be...

F5: (interruption) for example, in our presidency speeches, when Tebboun said ugh, we are a Muslim society and we are following Qur'an and Sunnah and we cannot accept such movements from the western culture...

M5: okay, okay! That's a lie though!

F5: but we are seeing actually is not, it's completely different!

M5: (interruption) It can be علمانية or علماني doesn't follow religion and at the same time, at the same time respects and protects the religion of its population, I see this system as good!

F5: (interruption) whenever we involve something from the western culture, we are going far from
our religion

M5: (interruption) no, no, no, no, I don't think, I think religion called out for what the western is
doing way before and we didn't go accordingly, we literally...

F5: (interruption) our religion is tolerant..

M5: (interruption) wait, wait

F5: please! Please!

M5: I'm with you, it's tolerant, ok? Religion is tolerant, I'm with you, that's if we respected religion
exactly! I would be with the woman staying at the house, but the men should be a provider , the
woman shouldn't need anything, the woman shouldn't be....

F5: (interruption) yeah that's the point I wanted to transmit, that's the point...

M5: religion is not applied perfectly, *يسما علاه* why you're saying *بلي لازم* religion? It's not, and we can
go for a good moral of feminism and we apply it and works out normal

F5: that's the point that's the point

(Laughter)

(6)

M6: Good morning Takoua! I...

F6: Good morning Raouf!

M: Thank you. I want actually to ask you a question which is what do you think letting your sister or
your wife go to study abroad in the purpose of...

F6:(interruption) Let me ask you this question. You are the male. What's your opinion of letting your sister or your wife studying abroad ? i.e traveling.

M6: About the question I don't agree that my wife or my sister to go abroad and complete her study because I think... I don't...

F6: Raouf, you cannot just say I don't agree...

M6: ... بصح يا تقوى ما مزلت ما كملتش

F6: (interruption) لا لا you ask me a question normalement you have valid reasons and valid arguments to...

M6: (interruption) I have valid reasons. These reasons is religious reasons. انت ذرك كون جيتي راجل تقدري تخلي أختك و ماعلابالكش واش قاعدة تدير؟

F6: (interruption) علاه تقولي كون جيتي ؟ علاه why you are putting me in a situation which I'm not in ؟ راجل ؟ واشي الفرق؟ علاه تقولي...؟

M6: (interruption) because I don't feel what man...

F6: (interruption) secured ?

M6: until...

F6: (interruption)seek safe ? Safe ?....

M6: I'm not safe and you are not safe , but راهو دين يا تقوى يقول زي هكا ...

F6: (interruption) I'm Muslim. I'm a religious girl. I believe. I have my own believes, but letting for example your sister or your wife let's say go studying abroad. If you say no, it's a sign of mistrust. It's like you can't trust her enough for studying....

M6: (interrupts) actually...

F6: (interruption) lemme finish Raouf خاليني نكمل

M6: (interruption) دقيقة برك خاليني نقولك هذي و مبعد كملي

F6: Ok

M6: It's not a matter of I don't put my confidence in my sister or my wife, but I don't put the confidence in other men... What what....? كيفاه يقولولها؟

F6: (interruption) So, are you saying that all men are dangerous? Including YOU? So for example if I send my own sister to study abroad and you are there . I should be afraid coz you're a man ?

M6: Heh

F6: Is this your point?

M6: معليش آني راجل...

F6: (interruption) would you be danger? For example ؟ البرا ؟ طفلة تقرى البرا ؟ you are saying this...

M6: (interruption) معليش آني قاعد نخمم

F6: (interruption) why? ؟ هلا علاش مالا ؟

تقولي نخاف من الحال لي البرا؟ Why

M6: Heh ... خاطر ماهيش الرجال الكل كيف كيف

F6: (interruption) why ? ؟ علاه ؟

M6: معليش...

F6: (interruption) what make you special ? What make you special? كيما أنت تخاف على أختك على مرتك

علاه ما تقولش بلي الناس الكل كيما هكا ؟

M6: Maybe because I'm a Muslim man. But, if you want to complete your study abroad...

F6: (interruption)ok نكمل معاك نكمل معاك

Even though that Christian or whatever men have beliefs منك أكثر concerning this... Studying في ولاية

أخرى . جاتني فرصة باه نكمل الماستر في ولاية أخرى في دزاير

M6: (interruption) your mentality is not going to be changed? ... شكون قالني أنا مثلا كي تروحي ثم كي شغل

F6: (interruption) trust شفتي شكون قالني... هاي ولت حكاية تاع

شكون قالني ؟

You are insecure. You feel insecure

insecure مثني المشكلة فيا الآخرين و الا فيا أنا. المشكلة فيك انت

You are insecure enough to feel safe about me as someone who belongs to you إني نروح نقرى في ولاية

أخرى ...

M6: It's not a matter of security. Maybe I want to protect you.

F6: Protect me from who ? From what exactly?

M6: From other men maybe.

F6: Your points are valid at all. It's like you are attacking...

M6: (interruption) كيفاه عرفني ؟ جربتي قريتي البرا؟

F6: No! We are discussing...

M6: (interruption) لا

F6: it's a discussion

M6: تعرفي بناوبت خرجوا قروا البرا ؟

F6: I know . نعرف

M6: ...و كي شغل ب

F6: (interruption) They are doing... We have many examples. We have our teachers. They are the best ever...

M6: (interruption) our teachers maybe... You are talking about our teachers maybe they have parents or brothers to support...

F6: (interruption) exactly exactly. The problem is in you.

المشكلة فيك . They are not valid. و الا المشكلة فيا أنا راح تتبدل عقليتي هاذم الكل لا other men ذرك قولتيلي المشكلة في انت ما تحبش

M6:....مشي ما نحبش عندي أسبابي

F6: (interruption) convince me! convince me !

M6: ...كاين أسباب. كون يتوفروا شروط.... كون نخلي أختي تروح تقرى معليش نعس علاها وكذا

F6: (interruption) واش معناها نعس علاها ؟

M6: من حقي نشوف أختي واش قاعدة دير

F6: she's not sorry an animal من حقا بصح شفتي كلمة نعس علاها

M6: ...مشي نعس علاها ب

F6: (interruption) you protect her. أولاً بيك حي ما عندكش الحق أنك تتدخل في أختك . احماها

بصح بش تقرض رايبك أنها ما تروحش تقرى و بيك حي ما تجيش

M6: هيه وعلاش انا ذرك ...

F6: (interruption) علاه أنا ما نجيش نعس عليك

M6: خاطر أنا راجل

F6: مكانش النقطة هذي تاع راجل. خاطر راجل كلش لا للمرأة:

M6: I want to think for a question. If you put yourself in a situation that you're in... كيفاش نقولوا دايرين

بيك الرجال و

و إلا حاجة (attack you) أنهم راح

F6: Heh

M6: ذرك في الوضعية هذي راح تقدرني تدافعي على روحك؟

F6: I'm not saying I can't live without a man. I'm a Muslim girl who is always in need for....

M6: (interruption) لا لا....

F6: (interruption) خليني نكمل

who is in need for her father, brother, husband. Whatever!

is a necessity وجود الراجل في حياة الطفلة

I'm not saying otherwise

...بصح فكرة إني

M6: (interruption) بصح راكي راح تروحي ما عاdash عندك راجل في حياتك

F6: ok صافي أنا ذرك مسيبيني بابا نقرى في الجامعة و في تبسة ... Est-ce que...

... هاني نقرى في الجامعة و بلا بيه مشو معايا . لا معايا خويا لا بابا و نقرى مع الرجال

M6: (interruption) هذي situation بصح في

F6: (interruption) ؟ متت

M6: ... ما تموتيش... كيما نعرف خوك نعرف بيك قادر نديفوندي عليك في بلاصته

F6: بوانا حق ؟

M6: ذرك مالا غدوة نلقاهم يسرقو فيك نخليك تشعلي

F6: على الشيء لي راك تقول فيه contre arguments لالا يا رؤوف راني نمذلك في

نبيين لك بلي النقاط تاعك يطيحوا في الماء

M6: علاه يطيحوا في الماء

F6: قلت لك هل انت كيفهم . قلت لي لالا ما نعممش. مبعد othef men ايه يطيحوا في الماء. قلت لي المرة الأولى ما نوثقش في

قلت لي لالا داير فيك trust قلت لي المشكلة فيك انت تتبدل عقليتك. قلت لك مشك داير فيا

our teachers.... مبعد قلت لك راهم

M6: (interruption) ... سامحيني والله

F6: (interruption) لا لا....

M6: (interruption) let's take an example! Let's take an example!

F6: Let's take an example يا سيدي

M6: I trust you but I don't trust other men....

F6: (interruption) كيفاش you trust me enough...

على miss Mizab شوف أنا ذك راح نروح نقرى في الخارج. راني في إقامة. كيف ما جانا الراجل أمس و إلا أول أمس عند

studying abroad

you go to study abroad for the purpose of study only and only studying. قال لنا

و الا حتى ولاية أخرى US هذا . أنت كطفل تروح للخارج assumption عندك ال maybe كي شغل أنا كطفلة و إلا أنت كطفل
...قاري النقص فيا أنا that's why راح تروح لحوايج أخرى maybe

M6: (interruption) وعلاش تأكدي ...

F6: (interruption) maybe و راح تروح للبنات maybe تعمل حوايج خايبة (interruption)

M6: (interruption) وعلاش...

F6: (interruption) ... هذاك علاش قرיתי النقص فيا أنا (interruption)

M6: (interruption) خليني نهدر .

وعلاه تأكدي بلي أنا قادر نروح لحوايج أخرى. و انت قاعدة تعففي في روك؟

F6: الأول attacking me مشني نعفف في روكي راك انت لي .

....آك أنت قلت ليا شكون قال لي كي نروح لهيه ما نبديش

M6: (interruption) not attacking you

F6:

راح يكونوا خايبين و إلا أنا راح نتبدل ؟ males أنا كي نروح لهيه ال assumption أستنى علاه نبني

تاعك ؟ claim هذا ؟ واش هو ال assumption كيفاش بنيتيه ال

M6: يقدر واحد يغصب عليك حوايج كيف هذي :

F6: You neglected that I'm Muslim

بلي مشهدة بلي عندي أصلي و عندي مثلا أنت كراجل في حياتي و والديا و بابا يعني يجيدني أصلي و نروح في نهار و الا في شهر
و الا في عام تبدلني كلمة و إلا و غصبوا عليا بش نبذل كلمة. كون ما جيتش أنت قادر تحط في روحك أنت تروح تغصب على طفلة
دير حاجة

M6: I'm attacking you صافي نرك كي شغل أنا

F6: I'm saying that your points are not valid.

M6: You are attacking me personally

F6: I'm giving you contre arguments.

M6: Contre arguments ?

F6: I'm giving you contre arguments that your arguments are not valid at all...

M6: (interruption) Contre arguments

arguments قاعدة ديري فيهم عليا أنا مشي على

F6: it's not problem of trust لالا راك أنت قلت ليا

بصح راكي انت قادرة تتبدلي كي تروحي للإقامة

M6: مكانش شيطان في الدنيا هذي ؟

F6: الشيطان غير عليا كطفلة ؟

M6: عليا حتى انا كطفل

F6: هيه صافي خلاص هكاكا

.... تاغ لا طفلة لا طفل يخرج يقرى البرا We end this conversation with the result of ... we end up that

M6: معليش ! معليش ! أنا نرك كطفل

I want to study in another city or county...

....درك بابا حاب يسقسى عليا أنا من حقي أنه بابا يسقسى عليا و يعيط كل ليلة يسقسى عليا

F6: شكون قال أنه أنا ما نقبلش بابا يسقسى عليا

Raouf, you are using misleading ways

و إلا خويا يعس عليا. حقه يعس my husband تاغي غالطين. شكون قال لك ؟ أنا بالعكس بابا و إلا arguments باش تبين بلي عليا. بصح مش من حقه أنه ما يخلينيش. خاطر أنت قلت أنا مرتي و إلا أختي ما نخليهاش تخرج تقرى البرا . علاه ؟ علاه ؟

... هيه قلت لك نقدر نخلاها تخرج تقرى البرا M6:

F6: (interruption) لا لا si si you changed your points. You said I disagree...

M6: (interruption) ما بدلتش

F6: No! No! You said I disagree

....ما نقدرش أني نقبل أني نخلي مرتي و إلا أختي تقرى البرا

M6: (interruption)....قلت لك نقدر . مبعدا معليش راكي هدرتي لأنك أنت فايقة . فايقة هدرتي عطيتي ال

F6: (interruption) فايقة ! واش معناها فايقة ؟

M6: تاغي les arguments فايقة يعني ذرك قاعدين نحكو عطيت

You gave me contre arguments.... And you disagree with me....

F6: نقولك حاجة رؤوف ؟

Since we end up with conclusion علاها we can meet ... We compromise... We can meet at mid ground ...

أنا امرأة و أنت راجل only because بصح بش أني نقبل أنك تقولي لا على الشيء

I'm sorry I cannot take it any ...

M6: (interruption) معليش

Résumé

Cette thèse étudie la manifestation de la dominance conversationnelle de genre dans les conversations mixtes dyadiques des étudiants de Master 1 EFL à l'Université Echahid Cheick Larbi Tebessi, en mettant l'accent sur la survenue d'interruptions. L'étude vise à examiner la fréquence de

production d'interruptions chez les participants masculins et féminins et l'interprétation de leurs deux catégories fonctionnelles fondamentales, qui sont les interruptions coopératives et compétitives. Cette étude a été menée sur 12 participants de la population susmentionnée ; ils ont été appariés pour former 6 dyades et chaque dyade était composée d'un mâle et d'une femelle. Les participants ont été enregistrés à l'aide de smartphones pendant qu'ils discutaient de sujets discutables de leur choix ; leurs productions ont été analysées qualitativement et quantitativement dans le cadre d'un devis descriptif. Un certain nombre de résultats ont été obtenus à la suite de l'analyse statistique des résultats. Les principaux résultats indiquent que les hommes, dans l'ensemble, ont produit plus d'interruptions que les femmes et que la plupart de leurs interruptions ont été produites de manière compétitive dans le but de dominer les conversations. De plus, la majorité des interruptions de coopération étaient produites par des femmes, tandis que les hommes semblaient en effectuer un nombre nettement inférieur.

ملخص

تبحث هذه الرسالة في مظاهر الهيمنة الجنسية على المحادثات الثنائية المختلطة، مع التركيز بشكل أساسي على حدوث المقاطعات. تهدف الدراسة إلى فحص وتيرة حدوث المقاطعات بين المشاركين من الذكور والإناث وتفسير فئتين وظيفيتين أساسيتين هما المقاطعات التعاونية والتنافسية. أجريت هذه الدراسة على 12 مشاركا من الفئة السكانية المذكورة أعلاه، تم تجميعهم ليشكلوا 6 ثنائيات أين يتكون كل ثنائي من رجل وامرأة. تم تسجيل المشاركين صوتيا باستخدام الهواتف الذكية أثناء مناقشة مواضيع من اختيارهم ؛ تم تحليل إنتاجهم كميا ونوعياً كجزء من التصميم الوصفي. تم الحصول على عدد من النتائج بعد التحليل الإحصائي للمعطيات. تشير النتائج الرئيسية إلى أن الرجال ، بشكل عام ، قاموا بمقاطعات أكثر من النساء وأن معظم مقاطعاتهم كانت تنتج بشكل تنافسي بهدف السيطرة على المحادثات. بالإضافة إلى ذلك ، كانت غالبية المقاطعات في التعاونية تصدر من جانب النساء ، بينما بدا أن الرجال يقومون بعدد أقل بشكل واضح.

