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DEPARTMENT OF ENGLISH**



GENDER PERCEPTIONS AND THEIR EFFECT ON EFL CLASSROOMS IN A MULTI-CULTURAL CONTEXT

**Thesis Submitted in Fulfilment of the Requirements for the Degree of Doctorate in
Applied Linguistics and TEFL**

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Declaration of Authorship and Originality

I, Taous Bouzida, hereby declare that the body of this thesis entitled:

“Gender Perceptions and their Effect on EFL Classrooms in a Multi-Cultural Context”

Is the result of my own work and original research. This thesis has not been submitted to any other degree or qualification. I certify that all the due sources I used in this research work have been acknowledged.

Date: March 14th, 2023

Signed: Mrs Taous BOUZIDA

Dedication

I dedicate this thesis to:

- ❖ The dearest person to my heart, **my husband**.
- ❖ My angels, my daughters: Nelya, Anayel, and Lena.
- ❖ My beloved parents
- ❖ My brother Mohammed Idir and my sister Thiziri
- ❖ My best friends: (alphabetical order): Fatima, Hanane, Imen, Lydia, Lynda, Nadia, and Rosa.

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ABSTRACT

In Algeria, education is a fundamental right, mandatory, and free of charge for all children regardless of their gender. Gender perceptions are culturally and socially bound systems of disparities that may alter the gender free learning environment. Secondary schools in Ouargla are challenging multicultural contexts wherein various gender perceptions coexist and may impact the dynamics of EFL classrooms. This research work answers the main research question of whether EFL teachers' and learners' gender perceptions affect their classroom practices and discourses or not. To answer the main research question, there is a need to determine what EFL teachers' and learners' gender perceptions are, and what EFL teachers' and learners' gendered practices and discourses in classrooms are. The main objective is to find out a potential effect of gender on EFL classrooms by unveiling gender disparities in EFL teachers' and learners' gender perceptions, classroom practices, and discourses. To meet the objectives of this research, a grounded theory methodology is adopted regarding the advantages it affords since it best envelops the dynamic lenses of gender in EFL classrooms. The sequential research design starts by induction wherein semi structured interviews are conducted with eight EFL secondary school teachers and a semi structured questionnaire with thirty of their respective third year learners. Then, deduction, wherein ethno-methodological classroom observations help gather classroom practices and discourses. Finally, abduction which is a qualitative correlation of both results generated via induction and deduction to construct grounded theory. The results reveal that gender is perceived as a social norm and value that determines who individuals are and distribute roles in accordance either as females or males. It is perceived as a set of conventions that are culturally and socially bound. These conventions are referential as they determine how individuals are meant to be, to act, and behave as expected from them. The correlation unveils the salience of gender in EFL classrooms as it sheds light upon gender disparities existing in: participants' gender perceptions, their classroom practices and discourses. It explains how participants' gendered classroom practices and discourses portrayed gender disparities and reinforced them.

Key words: EFL teachers, EFL learners, Gender Disparities, Gender Equality in Education, Gender, Gender Perceptions, Ouargli Secondary School EFL Classrooms

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List of Abbreviations and Acronyms

| | |
|------------|-------------------------------|
| EFL | English as a Foreign Language |
| GT | Grounded Theory |
| GTM | Grounded Theory Methodology |
| DE | Direction de L'Education |

GENERAL INTRODUCT

GENERAL INTRODUCTION

1. Background of the Study

Gender equality in education is among 21st century goals but takes different ranks in terms of the priority it is given depending on various socio-cultural factors, economic and political orientations. Accordingly, some contexts are no longer questioning gender equality in terms of females and males schooling rates and achievements, rather they further deepened inquiries related to gender equality in education. 21st century researches about gender in education agree upon the idea that gender disparities/inequalities are complex issues that exist in all educational settings under different forms. These gender inequalities are prevailing and complex; consequently, they harden the attainment of gender equality in education, (Ringrose, 2008; Lewin, 2009; Hilliard and Liben, 2010; Ringrose and Renold, 2010; Ringrose, 2012; Ringrose and Renold, 2012; Dube, 2015; Wingrave, 2016; Morrissette, Jesme, and Hunter, 2017).

The Algerian educational system promotes gender equality in education as it is guaranteed in the Algerian constitution in articles 10, 11, 13, 14 and 53 in La loi n°08-04 du 23 Janvier 2008. Education is a right, obligatory, and free for all children regardless of their gender. However, stating it in official documents does not necessarily reflect real gender equality in Algerian educational settings as demonstrated in the few but varied works available that discuss gender in educational settings.

EFL secondary school textbooks, for instance, hold ideologies that “portray the contact of cultures in a negative way suggesting evaluative stances wherein the different is either better or worse” (Yassine, 2012, p.366). Consequently, the use of such textbooks may suggest gender based evaluative stances that bias the assumed genderly equal learning environment. Additionally, Boubakour (2017) finds that 81 Algerian textbooks vehicle gender stereotypes that go under the umbrella indoor private sphere of women and outdoor public sphere of men. In the same line of

thought, Bouzida and Yassine (2023) highlight the idea of superiority of males and inferiority of females in EFL teachers' gender perceptions which divide spaces and areas of competence on gender basis. At the university level also, Boutemedjet (2019) confirms the existence of gender biased interactions in EFL classrooms and the existence of gender disparities in female and male students' interactions.

Moreover, Bouznit and Himrane (2022) analyse the correlation that exists between gender equality in secondary education and economic growth in Algeria from 1971 until 2017. They found out that the promotion of gender equality in education; will speed the economic growth of Algeria. That is, fighting gender disparities between females and males, in secondary education, will raise the human capital, increase labour force productivity, decreases child mortality, improve children's cognitive competences by developing considerably their education and health. By no means, gender equality in secondary schools impacts the economic growth of Algeria.

Despite the fact that Algeria promotes gender equality in education as guaranteed by the constitution, gender disparities remain current. Having a close eye on the gender studies done in the Algerian context, we can understand that nothing is done to explore gender and its lenses as it is done including its dynamics in EFL secondary school classes.

2. Statement of the Problem and the Research Questions

Schools, being important social institutions, one cannot disregard their role when it comes to learners' construction of gender perceptions. Schools generate situations where gender is displayed and where learners create their own associations with the internalised gender specific norms to construct their own understanding of gender. In other words, how gender is done and displayed in schools is determinant for learners' gender construction.

In Algeria, multiple cultures and sub-cultures co-exist in society. The Algerian society is multilingual with communities speaking Berber, Algerian

Arabic and French, Ennaji and Sadiqi (2008). Berber is the language of the first inhabitants of North Africa that are the Berber. Arabic is the language introduced when Arabs invaded North Africa. The adoption of Arabic, that gained a powerful position in the Berber civilisation, is due to the religion brought that is Islam. French came when France invaded Algeria in 1830 and it continues to be part of the Algerian rich linguistic treasury.

In the Algerian society, the paradox of '*traditionality*' and/versus '*modernity*' (Sadiqi, 2008) is manifested in different aspects of life including: indoor decoration, clothing, cuisine and more intellectual aspects like scholarship, language use and patriarchy. Access to modernity in the Algerian society entails redefinitions in terms of intellectual aspects, to say social roles, more than any other aspects. This paradox '*traditionality*' versus '*modernity*' will certainly have an impact on gender as being socially constructed. Indeed, these communities have different cultural beliefs and each of them accounts for gender differently. The diversity in beliefs, attitudes, and behaviours in relation to gender in Algeria can be observed in Ouargla which is an interesting area of investigation.

It is worth being mentioned that secondary schools in Ouargla include teachers and learners from different regions of Algeria with different backgrounds, each with her/his own languages and gender perceptions. Within this rich context, gender is ultimately done differently. The researcher being a teacher herself, observed certain situations wherein the gender issue in education takes all its sense as it is confronted to the foreign culture involved in the teaching of English as a foreign language. Within the local diversified multicultural gender perceptions that battle from traditionality to modernity, there is the English foreign culture along with its gender perceptions.

The literature previously showed the complexity of gender as it interplays with various factors, its dynamic nature as opposed to its traditionally perceived static nature, and as source of disparities. Taking into consideration the context of Ouragli secondary school teachers and learners who have different backgrounds

with diverse gender perceptions; the importance of the classroom environment characterised by its multicultural dimension and where they do gender; and the absence of studies that deal with the dynamics of gender in EFL classrooms, give birth to the inspiration to investigate the dynamics of gender in EFL classrooms in Ouargli secondary schools.

Due to the fact that gender equality in the Algerian educational context is among the fundamentals that it targets to attain and that referential statistics of schooling rates proved to be ineffective as gender disparities remain persistent, there is a need to investigate the dynamics of gender in EFL classrooms and verify if gender impacts EFL classrooms, the following research question is addressed:

➤ Do EFL teachers' and learners' gender perceptions affect their classroom practices and discourses in multicultural context?

To answer the main research question, there is a need to answer the bellow sub-questions:

- 1- What are EFL teachers' gender perceptions?
- 2- What are EFL learners' gender perceptions?
- 3- What are EFL teachers' gendered practices and discourses in classrooms?
- 4- What are EFL learners' gendered practices and discourses in classrooms?

The answer of the main research question includes the qualitative correlation of EFL teachers and learners' gender perceptions with their classroom practices and discourses. The multicultural dimension of the context is discussed while correlational conclusions are derived.

3. Rationale of the Study

In Algeria, little importance is directed towards the analysis of the dynamics surrounding gender and how it is done in EFL classrooms in secondary education. Gendered practices and discourses in classes in general and EFL classes

in particular are important indicators of how gender neutral EFL classrooms are. Moreover, the literature suggests that gender is socially, personally, and educationally mediated. Hence, EFL teachers' and learners' gender perceptions and the potential effect that they may have on their practices and discourses in classrooms, have led us to conduct this research.

Research in gender had taken two distinct directions: the western traditions and the non-western traditions; which differ in terms of the concerns and situations as western gender research developed complex systems to prevent gender disparities in education; while, non-western gender research used to be concerned mainly in schooling girls. For instance, some post-colonial educational reforms in Africa are characterised by their increasing number of schools and schooled children, Moulton and Mundy (2002) in Anderson (2009). Yet, gender equality in education in African countries turned to consider not only the rate of girls at school but also the quality of the education they access. The Algerian context, and more specifically Ouargla, where this study takes place, is a multicultural context where gender equality in education needs to be reconsidered seeing that parameters of equality between females and males have to be redefined as pointed to by Benhabib (2002).

However, there is a dissatisfaction related to educational reforms because they do not account for gender equality issues and take it for granted that education is genderly equal. The fact that gender equality is guaranteed in the Algerian educational system through the declarative laws in the Algerian constitution, it is not automatic that it is attained specifically if we think about the multicultural context of Ouargli secondary schools. More importantly, English gained an important place in Algeria when it is replacing French as means of instruction at universities. In secondary schools, English is meant to develop learners' intellectual competences through the construction of concepts to understand others and their culture, (Miliani, 2000). These objectives can be reached only if adequate learning environment is provided. Within this spirit of providing suitable learning

environment, we wonder if EFL teachers' and learners' perceptions affect their practices and discourses in classrooms, as far as gender is concerned.

4. Aims and Significance of the Study

This research work analyses Ouargli secondary school EFL teachers' and learners' perceptions of gender and their practices and discourses in classrooms. The main objective of this research is to explore EFL teachers' and learners' gender perceptions and their potential effect on their classroom practices and discourses. To attain this objective, there is a need to study EFL teachers' and learners' gender perceptions, as well as their classroom practices and discourses.

Within the multicultural context of Ouargli secondary schools, the complexity of gender with its interplay with other factors, the gender disparities found in other studies (Boukhedda, 2011; Yassine, 2016; Boubakour, 2017; Ouadah-Bedidi, 2018; Boutemdjet, 2019; Bouzida and Yassine, 2023), the shortness of referential studies dealing with the dynamics of gender in Algerian secondary schools, this study aspires to add to the existing body of literature about gender in the Algerian educational system as it offers an overview of the EFL teachers' and learners' perceptions of gender as well as EFL teachers' and learners' classroom gendered practices and discourses.

Correlating both EFL teachers' and learners' perceptions of gender with their gendered classroom practices and discourses helps to understand whether their perceptions affect their classroom practices and discourses or not and therefore unveil gender disparities. For the sake of gender equality in education, since schools are important situations and environments for social justice and individual development (Stitzlein, 2008); learners should have equal opportunities to learn, learners should be able to tackle crucial concerns like gender, and for the evaluation of the concept of gender-neutrality of EFL Algerian classrooms, this study will offer an opening towards such fundamental issues.

5. Scope of the Study, Research Techniques, and Methodology

This research work is concerned with the analysis of secondary school EFL teachers' and learners' gender perceptions and the potential effect they may have on their classroom practices and discourses. The concern is oriented towards the substantiation of gender equality as fundamental in the Algerian educational system. The context of this study is Ouargla secondary schools as they gather EFL teachers and learners from different regions of Algeria and where multiculturalism is dominant. Therefore, the scope of this study is delimited to Ouargli secondary schools included in this study, and all the results, conclusions, and implications mirror only the situation in the supra cited context.

Throughout this research, we want to examine the potential relationship between EFL teachers' and learners' perceptions of gender and their classroom gendered practices and discourses; therefore, this study is correlational. Correlational research investigates possible relationships between dependent and independent variables, (Khaldi, 2017).

- EFL teachers' gender perceptions: independent variable: qualitative
- EFL learners' gender perceptions: independent variable: qualitative
- EFL teachers' classroom practices: dependent variable: qualitative and quantitative
- EFL learners' classroom practices: dependent variable: qualitative and quantitative
- EFL teachers' classroom discourses: dependent variable: qualitative and quantitative
- EFL learners' classroom discourses: dependent variable: qualitative and quantitative

To carry out this research, a grounded theory methodology is adopted as it answers the requirements necessary to investigate the research problem as it consents to identify and explain a given phenomenon in all the possible ways the researcher finds suitable (Morse, 2009). The correlate the two types of data,

quantitative and qualitative, is necessary to conclude whether EFL teachers' and learners' perceptions of gender affect their classroom practices and discourses or not. More importantly, it provides possibilities to triangulate the data. Triangulation of data increases two main criteria of educational research namely: validity and reliability.

Furthermore, the worldview which underlines this research work is referred to as 'pragmatism' Creswell (2013). Pragmatism emphasises research problems rather than methods because "*pragmatism as a worldview arises out of actions, situations, and consequences rather than antecedent conditions*" (Creswell, 2013: 22). In pragmatism, the researcher investigates the research problem making use of all the available approaches for a better understanding. In our research, we investigate the research problem of whether EFL teachers' and learners' perceptions of gender affect their classroom practices and discourses or not.

Standing from the explanations of Morse, Stern, Corbin, and Bowers (2009) and having in mind the idea that grounded theory is a way of thinking, mapping, and theorising, this research is approached pragmatically in all its steps starting from the research problem to include all the elements. In other words, the research problem investigated in this study is grounded in the context where it occurs, the data gathered is ultimately grounded as well. The research design we opted for is grounded and it is a sequential research design. That is, the first step of the research consists of the development of a GT related to EFL teachers' and learners' gender perceptions. The second step consists of the scrutiny of EFL teachers' and learners' classroom practices and discourses. The last step is qualitative correlation between the findings of the preceding results. It is sequential as there is a chronological order in the different steps of the research and the next step cannot be carried out without the previous step.

The data collection tools, semi-structured interviews with EFL teachers, semi-structured questionnaire with EFL learners, and ethnomethodological classroom observations, are grounded as they are designed in a specific way that

best fits the requirements of this research work. In addition, the data analysis tools are grounded and context specific. The results, the correlations, and the interpretations are grounded as well because they are the product of the interplay between the context, the researchers' approach, and the researchers' way of thinking about the data. The essence of grounded theory is by far the new meanings and understandings given to data of all type in an attempt to bring to surface hidden systems that are in most situations negative.

6. Thesis Structure

This thesis contains seven complementary chapters. While the first and second chapters are theoretical accounts, the five other chapters represent the practical part of the thesis. The first chapter frameworks the notion of gender by surrounding the field and turned the concept into a construct by providing the operational definition of gender that this research is based upon. The second chapter provides details about gender in the relation to education. It is goes from broader contexts to reach local and Algerian contexts and it highlighted the gender disparities that other researchers found.

The second chapter of this research is purely methodological as it informs about the approach adopted, the research design mapped, the context, the participants, the research tools, and data collection methods used. It also rationalises the different grounded tools used and explains how they are conducted. The fourth, fifth, and sixth chapters present the results obtained from the semi-structured interviews, the semi-structured questionnaire, and the ethnomethodological classroom observations. Chapter seven is devoted to the correlation of the findings and their interpretations in light of the literature review.

CHAPTER ONE: GENDER THEORIES

CHAPTER ONE: GENDER THEORIES

Introduction

This chapter is the first chapter in the literature review; it is named gender theories since it accounts for various gender theories developed across time. Regarding the complex nature of gender and the tremendous amount of literature available, there is an attempt to select literature that best overlaps the area of research. More importantly, the broad concept of gender is narrowed down into the suitable construct around which the operational definition is provided. In addition, gender in the Algerian context is discussed.

1.1. Gender and Sex

It is important to discuss the terms sex and gender as there is an interplay between them that the literature may explain as follow.

1.1.1. Gender or Sex?

Starting from the mid of the twenty first century, gender had been widely involved in many studies and from different perspectives; as Krkovic, Greiff, Kupiainen, Vainikainen and Hautamäki (2014) assert: “Since the middle of the 20th century, the role of gender ... has increasingly been perceived as a relevant topic” (p. 248). More importantly, as put by Risman (2004): “Gender has become a growth industry in the academy” (p. 429). The reason that raised the interest of scholars to investigate gender is related to the rapid changes that were occurring in many fields such as education, economy, politics, sociology, human rights and emigration. These changes are due, mainly, to globalisation as asserted by Krkovic, Greiff, Kupiainen, Vainikainen, and Hautamäki (2014). By means of these scholarly works, there were attempts to investigate gender equity in the rapid changes that characterised society. As a consequence, the terms ‘gender’ and ‘sex’ are more mainstreamed than ever.

Both terms have been analysed and discussed from different perspectives. 'Sex' is commonly understood as a biological classification based principally on the reproductive arena, Eckert and McConnell (2003). That is, 'sex' classifies and distinguishes 'males' and 'females' on the basis of their anatomy, hormones, chromosomes and many other physiological attributes. However, 'gender' is the social development of 'sex', (Eckert and McConnell, 2003). In other words, society shapes 'females' and 'males' so as to develop their femininity and masculinity. In other words, society expands biological differences to gender characteristics that used to be physiological but become more cultural.

Femininity and masculinity can be manifested differently in society, Best (2001) believes that "A person might be masculine or feminine in a variety of ways including dress, mannerisms, or tone of voice" (p. 281). For instance, what might distinguish a 'female' from a 'male' might be a haircut; the longer the hair is, the more feminine the person is and the shorter the hair is, the more masculine the person is. Yet, the length of the hair has nothing of a biological attribute that distinguishes females from males; rather, it is more of a cultural dimension that is developed in society and serves as a gender characteristic.

1.1.2. Relationships between Sex and Gender

The relationships between sex and gender keep varying across time since the early scholarly works. Yet, two main approaches to sex and gender can be distinguished; first, biology that determines differences between sexes; second, socialisation which regards differences as determined by the environment and relationships between individuals.

1.1.2.1. Biological Determinism

Biological determinism describes, defines, and analyses gender focusing on the certainty that differences between men and women result from biological differences between males and females. In other words, physiological characteristics or 'sex' determine one's 'gender'. According to biological determinism, certain perceptions are justified as unchangeable as males become

men and females become women. For instance, parents are curious to know about the sex of their baby so as to transform an ‘it’ into a ‘he’ or a ‘she’ when speaking about their baby (Butler, 1993). In addition, when they are excited to decorate the room of their baby in a ‘boy’s’ tendency or in a ‘girl’s’ tendency; they are, in fact, helping to maintain the baby’s sexual attribution. That is, if the room is ‘pink’, none would think that it is a boy’s room; the reverse, if it is in ‘blue’ none would think that it is a girl’s room.

People receive many messages about gender using colours. Eckert and McConnell (2003) assert “Colours are so integral to our way of thinking about gender” (p. 16). Based on someone’s sexual arena, he/she receives messages about what is appropriate for a male and a female. Carrying on with the example of baby birth; cards celebrating its birth reflect baby’s sex and meant to represent desirable gender stereotypes as well, (Roshchynskaya, 2010). Baby girl’s cards would be in pink and include bows and bracelets; yet, baby boy’s cards would be blue and include puppies, balls and scraped knees. By means of colours, people communicate what is right for females and what is desirable for males.

Interestingly, colours do not change; however, how they are perceived and interpreted changes. Fausto-Sterling (2000) reports that in America in the late nineteenth and early twentieth century, blue was ideal for girls and pink for boys. Thinking about gender as streaming from sex, would suggest a static binary attribution of male and female that are maintained in society. Yet, gendering is a lifelong process that might begin either in ‘pink’ or in ‘blue’ but will carry a long journey that never ends as the dynamisms of a society will not.

The reinforcement of the idea of gender as being a continuity of sex is always supported by referring to science, mainly biology. That is, the arguments presented to maintain such theory are of a scientific nature. Human sciences’ scholars affirming that gender is the development of sex, use theories of biology. This would imply that these arguments are not debatable as the disciple of science is not. However, many scholars direct attention towards the questionable neutrality of

science. That is according to Whatley (1987), reporting from Bleier (1984), science is not neutral, objective, and value-free, and scientists are not objective, disinterested seekers of absolute truths. This means that, science can be used so as to support pre-established social structures; thus, to maintain and sustain inequalities. In other words, biological theories are interpreted in a way that supports and helps the perpetuation of social inequalities.

Gender was at first used as a linguistic term referring to structural rules to denote male and female, (Unger and Crowford, 1993). Later, in the mid-1970s, the term started to be used to refer to the social dimension of the relationship between both sexes (male and female). The new orientation in meaning of gender was used by feminist scholars to reject biological determinism implicit in the use the term sex, (Unger, 1979). That is, feminist scholars questioned and rejected the biological determinism held about gender as being a permanence of sex. They also highlighted the social dimension and its connection to gender.

1.1.2.2. Gender as a Social Structure

Starting from the 1970's, thinking about gender as a perpetuation of sex in society became no longer up to date regarding the scholarly works that discussed the non-linearity in the relationship between biology and culture. On the contrary, it is complex and flexible. Thus, gender cannot be viewed as an achievement that one attains after being biologically shaped so. In the legendary De Beauvoir's (1973) famous saying: "One is not born, but rather, becomes a woman" (p. 301), the making of a woman or a man is a never-ending process.

Scientific approaches to gender studies had been rejected by feminists since the very beginning, (Mikkola, 2011). Gender became to be considered as a cultural concept as opposed to sex that is purely biological. However, the idea that gender is a cultural concept is not a unified and homogeneous set of beliefs; rather, it is diversified in viewpoints. Beliefs about gender as a social structure are numerous as any other set of beliefs related to other social structures like economy or politics, (Risman, 2004). Therefore, gender as a social structure is a concept that received

much echo from scholars. Risman (2004) divides the scholarly works and offers a design that classifies the perspectives and conceptions of gender as a social structure. She sorts out four main philosophic and theoretical perspectives that describe gender.

The first perspective focuses on how sex differences originate. There are two main orientations in regard to this perspective. On the one hand, the biological origin provided as an explanation (Udry, 2000); on the other hand, the social origin as an explanation, (Bem, 1981). Reacting to the first perspective, come out the second one to focus on how social structures generate gendered behaviours, (Epstein, 1988). The third perspective underlines fundamental parameters that are social interaction and expectations' accountability, (West and Zimmerman, 1987). The core of this perspective is that gender is done in society, and doing gender in society creates and sustains inequalities. The fourth perspective regards gender as a socially constructed stratification system, (Lorber 1994; Ferree, Lorber, and Hess 1999; Risman 1998; Connell 2002). That is, it recognises the interplay of several parameters that are not only themselves flexible, but also result in flexible gendered perceptions due to social interactions that flow up and follow the dynamics of society.

The systematic interplay of flexible parameters affects and is affected by gender in a complex way that one cannot determine neither the causes and consequences nor the starting and ending points. The complexity and interrelatedness of many parameters at a macro level, interactional level and micro level, (Scarborough and Risman, 2018). Micro level refers to individual selves, interactional level refers to interactional expectations of others, and the macro level refers to the embedment of the first levels in organizations. This classification is, according to Risman and Davis (2013), useful so as to organize and advance research, analysis, and social justice projects. Each of the above levels is discussed in details in what follows.

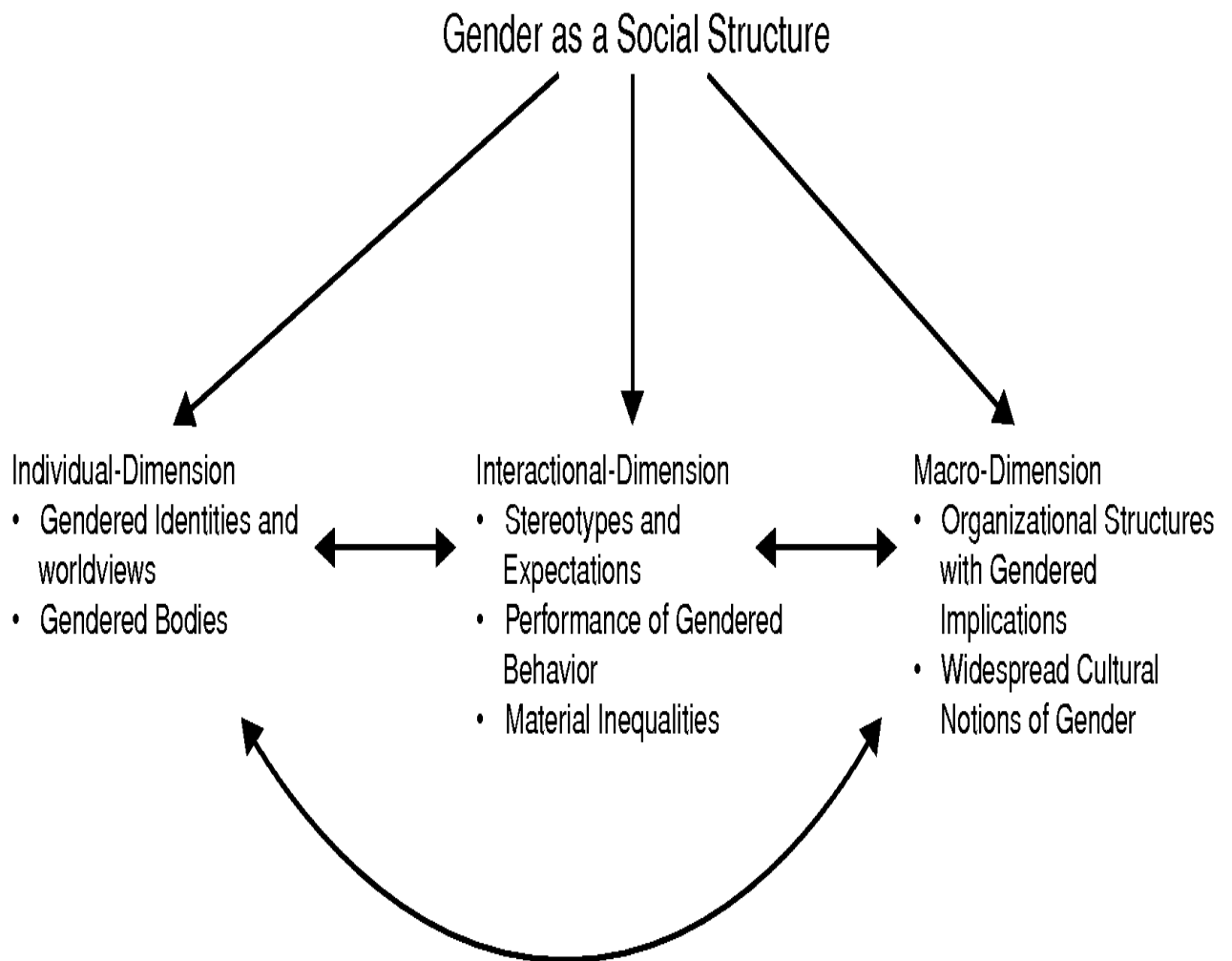


Figure 1.1: Gender as a Social Structure

Source: Scarborough and Risman (2018, p, 348)

1.1.3. Gender at the Micro Level

In the last few decades, research on gender in social sciences has witnessed an impressive evolution; it was qualified by Risman and Davis (2013) as being “*fastandfurious*” (p, 735). Recently, the interest in gender studies has for focal point the idea of gender as a structure. That is, gender is viewed as stratifying society. Yet, regarding gender as a structure is not ultimately comprehensible; for the reason that, the term ‘structure’ differs in meanings and usages. Smesler (1988), cited by Risman and Davis, (2013), recognises that gender structural theories have in common the belief that social structures would explain human actions.

Moreover, not only social structures have effects on individuals; but also, individuals have effect on social structures. In other words, the relationship between individuals and social structures is not unidirectional; rather, it is complex and recursive. Individuals, then, are as powerful as social structures. Indeed, social structures are created by individuals, more precisely, by human actions which have genuine and transformative power, (Giddens, 1984). More importantly, gender as a social structure underlines a reflexive causality between social structures and individual actions and brings all together at the individual level, interactional level and institutional level. In other words, the reflexive causality relationship develops gendered selves, interferes in women and men cultural expectations and divides social institutions and regulations on the basis of gender.

1.1.4. Gender as an Identity

Being interested in the analysis of how individuals are gendered, one would question how identities are constructed so as to make of a female a woman and of a male a man. Identity is a construct that is viewed as one's life challenge. That is, individuals, along their life, build their identity that is shaped within society, Markowitz and Puchner (2014). Theorising identity implies theorising gender as part of one's identity, Tannen (1990).

In structural theories, the earliest explanations of gender identity development lay on sex role training. That is, social identity of individuals is seen as a process that has a starting point, middle and end. This implies that, individuals are recognised as either females or males; then, socialised so as to develop respectively their feminine and masculine identities. The process of Feminine and masculine identity development involves the internalisation and reinforcement of social roles that are fundamental for the perpetuation of gender identity, (Bem, 1993). In other words, gender norms in society and socialisation practices construct gender schemas in the minds of individuals.

Women and men become so by internalizing norms that are culturally corresponding to their social environment. Yet, is it enough to explain identity

development by means of sex role theory? The answer is no; because, considering gender identity development as exclusive perpetuation of sex roles excludes the role of the individuals themselves. Cherland (2008) thinks that such process of gender identity development deprives individuals from exerting their power.

So far, structural theories of gender identity made of individuals passive addressees of standardised social roles. Yet, post structural theories of gender identity shifted attention towards the performative feature of gender, (Butler, 2004 and Connell, 2009). In other words, gender is no longer viewed as static and fixed but as a construct that individuals negotiate through their relations and interactions. In other words, the idea that femininity is culturally constructed, Weiner (1994) and masculinity as socially and discursively constructed, Mac an Ghail (1994) reflects the belief that individuals are active participants taking part in discourses through which they are shaped. Thus, the linearity of gender identity formation highlighted by structural theories, is no longer valid if we consider gender as evolving through interactions; thus, dynamic.

1.1.5. Gender at the Interactional Level

Interactions are fundamental human actions as they are decisive in all aspects. More importantly, interactional expectations are affected and organized by gender, (Ridgeway, 1991, 1997, 2001, 2011; Ridgeway and Correll, 2004). They demonstrated that expectations, related to gender and race, are omnipresent in all situations. Risman and Davis (2013) qualify interactions and gender expectations as supportive to inequalities. They provide the example of a sexist and racist society, wherein “Women and all persons of colour are expected to have less to contribute to task performances than are white men, unless they have some externally validated source of prestige. Women are expected to be more empathetic and nurturing, men to be more efficacious and agentic” (p. 746). Thus, gender and race expectations direct one’s thinking towards attributing agency to men and nurturance to women, (Ridgeway, 2011). Interactions being directed and biased by gender expectations lead to the creation, standardisation, and generalisation of unequal gender perceptions.

1.1.6. Gender at the Macro Level

The most recent orientations interested in the study of gender are directed towards the exploration of gender as a social structure. In this respect, Risman and Davis (2013) recognize three levels at which research in gender is conducted. The first one is the macro level. It highlights the idea that gender stratifies social life by organizing social institutions and organizations. That is, gender is involved and embedded in the sector of economy whereby jobs and positions are defined, (Acker, 1990; Martin, 2004). For instance, in industry, workers of any organism who are supposed to be available nearly 50 weeks a year, of an average of 40 hours a week, for many decades, are assumed to have no one else to take care of than themselves, (Risman and Davis, 2013). This implies that in this sector, it is supposed that workers have wives to do the house holding and children rising and caring.

Furthermore, the legal system is fairly shaped in a way that women and men have different rights and responsibilities. Risman and Davis (2013) discuss the different retirement ages for women and men in western governments and shed light on the existing divergences. Determining age retirement on the basis of gender, means structuring legislation on gender basis. We can say; then, regarding the divergences, that legislation does not equate women and men but highlights and sustains gender inequality.

Fortunately, in many countries, much has been done so as to overcome gender inequalities by adopting gender neutral laws. Still, according to Williams (2001), cited in Risman and Davis (2013), “Even when the actual formal rules and regulations begin to change, however, whether by government, courts, religion, higher education, or organizational rules, the cultural logic often remains, hiding patriarchy in gender-neutral formal law” (p.746). Then, laws, as neutral as they are assumed to be, they are reflections of social gender stratification.

1.2. Gender Construction

Human beings are not born with gender, it is socially shaped and constructed. Gender construction starts at early age to carry a journey along one’s life.

1.2.1. Early Age Gender Development

Gender identity development starts an early age to carry a long journey full of expansions, reductions, additions, omissions, redefinitions and so on. During early childhood, children can categorise people, starting by themselves, as girls and boys or women and men, (Gansen and Martin, 2018). Not only they can categorise on the basis of gender; also, around the age of two or three years they play with same gender children, select adequate toys genderly designed, and act and behave in accordance with what they think is genderly appropriate. Paechter (2007) believes that children's ability to recognise gender results from their actions to manifest masculinities and femininities. In other words, it is by doing gender that children can learn to understand gender.

More importantly, gender development in children takes on an evaluative stance as they it is viewed as a social accomplishment to be recognised as a girl or a boy. That is, as they grow up, children consider that having a gendered body is positive as they are referred to as a "big boy or a big girl", (Gansen and Martin, 2018, p. 84). Rather, being seen as a baby, which is gender neutral, is perceived negatively, (Cahill, 1986). Children gender recognition and attribution develops in way that, around the age of five, they are capable to comprehend and distinguish in a binary way gender social arrangement. As put by Gansen and Martin (2018), children are able to know gender specific social rules. Children's binary gender attribution is characterised by its rigidity. In other words, what is for a girl cannot be for a boy and vice versa. This results in developing gender stereotypes. Gansen and Martin (2018) used the example of clothes and job occupations to illustrate children's stereotypes; they say: "They find it difficult to imagine that a boy can wear a dress or a girl can be fire-fighter" (p, 84).

Gender binary categories as perceived by children might be simple at the beginning, but become more complex as they experience and act in their social surroundings. Starting from their ability to recognize themselves and others in accordance to gender, to include gender stereotypes, are the results of the process of

socialisation whereby society's multiple structures intervene to alter and redirect or to reinforce and maintain gender perceptions.

1.2.2. Children's Gender Development in Families

The process of becoming gendered, as discussed above, starts at an early age when young children are raised differently to become respectively women and men, (Tannen, 1990). The first social institution wherein such process can be observed is family. It is worth being repeated that individuals' gender is marked even before birth. In the sense that, parents think about what it implies to have a girl or a boy. Their thinking confronts: dresses versus pants, dolls versus trucks, shopping versus playing football, and even docile and sweet versus rough and tumble, (Kane, 2006 cited in Gansen and Martin, 2018). This type of beliefs is rather binary and exclusive. That is, girls' characteristics are not boys' characteristics. Thus, children evolving where gender holds a binary exclusive characteristic can only develop the same belief.

Families taking in charge the education of their babies develop different expectations for them. Those expectations go with their babies' gender. However, Rubin, Provenza and Luria (2010) concluded that despite the fact that there are very few observable behavioural differences between baby girls and baby boys; parents describe their baby girls as weak and delicate; whereas, baby boys are described as large and alert. This makes us think about the role of parents' gender perceptions in children's gender development. In other words, children gender development is affected by parents' stereotyped perceptions of gender. Parents' perceptions of gender have nothing of biological or observable, rather it is all about how they perceive gender. Therefore, children will, to a certain extent, carry the same beliefs; thus, maintain gender binary exclusive and stereotyped perception.

According to parents' behaviours one would think that they are assigned the role of gender development of their children. Many studies have been conducted so as to analyse parents' attitudes, behaviours and discourses about their children's gender development. For instance, some parents teach their children how to perform

their gender; thus, they act as gender typing forces. Such gender typing is done through clever forms of sentences whenever their children explore beyond gender specific delimited lines, (Kane, 2006). Yet, she adds that parents are more tolerant towards girls' non respect of gender boundaries than they are towards boys' unconformity to gender structures. That is, according to her, parents may accept, to a certain extent, the idea that their sons can feel empathy, can do domestic tasks or have skills in nurturance, but they feel it necessary to affirm masculinity in other ways.

Furthermore, Messner (2000) reports about another form of gender stereotyping related to preschool sports programmes. He orients our attention towards teams' names which hold a lot of gender stereotyping. Girls' team is named: 'Barbie Girls' while boys' team is named 'Sea Monsters'. At first glance, one would explain such phenomenon by stating that it has something of a biological origin. Yet, if we think about it, many other parameters will appear and the main one is society. In Messner's (2000) words: "The parents do not seem to read the children's performance as social constructions of gender. Instead, they interpret them as the inevitable unfolding of natural, internal differences between the sexes" (p, 770).

Moreover, parents do not only contribute to stereotype the gender development of their children but also control and direct children's sexuality. Martin (2009) affirms that most parents assume the heterosexuality of their children and raise them to meet the requirements of their heterosexuality. That is, parents create, support and maintain hetero-normative criteria that direct their children's sexuality. For instance, mothers describe couples as heterosexual and romantic, (Martin, 2009). This implies that gays, lesbians, and other types of couples are made imperceptible in the life of children. More importantly, it seems that some parents do their best so as to diagnose and prevent any potential deviation from hetero-normative structures. Martine (2009) attributes such behaviours to religious beliefs in which any deviation from hetero-normativity is a derivation.

1.2.3. Gender Development through Interactions

Thinking about children's gender development as mere reproduction of adult's attitudes and actions was at the heart of traditional theories of socialisation. Thanks to the work of many scholars such belief is no longer valid as it implies that children are simple passive reproductive percipients of social structures and norms. Modern theories of socialisation regard children as active social agents who experience in different social settings, (Gansen and Martin, 2018). Thanks to their agency and throughout their experiences they adopt, change, reject and redefine social structures to develop their own perceptions of the world. Their perceptions are, undeniably, related to their social context, but unique and flexible thanks to their experiences.

Children experiencing gender in social settings as full agents follows a process referred to as an 'interpretive reproduction' by Gansen and Martin (2018). During this process, children participate by negotiating gender to create their own perceptions. They use what they receive as gender social norms and structures to address gender and social issues in an interpretive and interactional way that offers them opportunities to explore beyond delimited gender boundaries. In other words, children negotiating gender can be viewed as children when addressing gender in peer interactions as referred to by Corsaro (2005). He believes that peer groups interactions are fundamental in children's gender development as they can reinforce as well as break down boundaries of the binary characteristic of gender.

As discussed above, early children's gender development is constructed based upon gender difference. That is, at early ages, children recognize gender as either female or male; further, as female convenient or male convenient. In peer interactions, such binary perception is reflected in a way that interactions are between, as described by Corsaro (2005), 'the girls' and 'the boys'. Therefore, gender interactions, in this situation reinforces and help maintain gender boundaries. Children are encouraged to behave in accordance to gender norms that correspond to their sexes. More importantly, in peer interactions, children may invigilate and police other children about gender boundaries by highlighting and

emphasizing the exclusive characteristic of gender. Children signal gender boundaries through; for instance, the use of ‘no boys allowed’, (Gansen and Martin, 2018).

Nevertheless, children’s interactions offer opportunities wherein gender boundaries can be explored. In other words, thanks to interactions, children negotiate gender to construct their own perceptions. Gender is addressed and negotiated differently in diverse situations. It can take the form of roles and participation as in the example of Gansen and Martin (2018); wherein children take part in gender integrated or cross-gender plays. They assert that gender integrated plays are more observable in neighbourhoods than in schools. Two potential explanations are provided; first, neighbourhoods lack children; so, in some games requiring large number of participants, anyone can play whatever their gender is, (Gansen and Martin, 2018). In addition, Thorn (1993) believes that neighbourhoods are areas which are not as exposed to criticism as schools are.

Considering children interactions is incomplete without taking into account the context where such interactions take place. That is, from a situation to another one, gender can be salient or not. In other words, many factors can intervene to make of gender boundaries marked or not marked by children. Musto (2013) in her analysis of a co-ed youth swim team (children’s age is 8 to 10) concludes that children (swimmers) gender perceptions and relations are not marked when they are working under their coach’s directions. However, in their free time when they were not supervised by their coach, gender is marked. On the one hand, during training sessions under supervision, children’s interactions were not antagonistic. On the other hand, their interactions were antagonistic when they are not supervised. Thus, the children are, in Musto’s (2013) words, “Athletes in the pool, girls and boys on the deck” (p. 359). This implies that, children’s gender perceptions and relations changes according to the context and the factors governing that context.

Speaking about the context wherein gender is occurring and where children are involved, one cannot disregard the role that adults play in helping children

overcome gender boundaries and dare to explore beyond pre-established gender structures. Moore (2001), when studying children at summer camps (age from 6 to 12), reports about the role that adults may play in motivating children to cross gender boundaries; for instance, they invited children to come in mixed groups as teammates to participate in many activities. In another example, adults organised activities perceived as being boys' ones and invited girls to participate; and other activities perceived as girls' activities but invited boys to take part.

1.3. Feminism and Gender Studies

Gender receiving much echo from scholars; results in the development of several theories dealing with gender. One might think that these scholarly works are conducted by feminists as they deal with the topic of gender. Yet, not all theories are feminist theories. Saltzman Chafetz (2006) asserts that "All theory pertaining to gender is not feminist, although all feminist theory centres much or all of its attention on gender" (p. 4). She sorts out three main criteria to call a theory dealing with gender a feminist theory. These criteria are as follow:

- Focus on the inequities, strains, and contradictions inherent in gender arrangements.
- An assumption that gender relations are not immutable but rather changeable social creations.
- A normative commitment that societies should develop equitable gender arrangements.

1.3.1. Early Development

The very first works that dealt with gender started from the nineteenth and early twentieth century. These works developed theories that are in major part not to say all of them dealing with gender issues as secondary and marginal, (Saltzman Chafetz, 2006). Despite the fact that these theories are not similar in characteristics with modern theories, they, as Kandal (1988) declares, somehow address the

“*woman question*” in a move that paved the way for future developments and further orientations.

The review of what is commonly referred to as traditional theories of gender cannot be conducted without including the biological approach. The approach focuses on the belief that women and men are naturally different and definitely not the same in their physical, cognitive and emotional capacities, (Saltzman and Chafetz, 2006). That is to say, disregarding the cultural dimension, biology is their unique explanation provided to explain feminine and masculine differences as projected from male and female differences.

The supporters of the biological approach believe that women’s brains are smaller; consequently, they cannot think as men do. The positioning of men in a superior place made of women inferior due to their shortage in logical reasoning. This idea is shared by many sociologists such as Ferdinand Toennes, Vilfredo Pareto, and Emile Durkheim. Such inferior positioning of women gave them a secondary role that is the one the house holding and children rising. More importantly, Kandal (1988) states that women daring to purchase a professional career and compete with men in perceived male domains were seen as transgressing social structures and adopting unethical behaviours.

Women not adhering to such positioning and roles of house holding and children rising, women who were looking after a social life other than that one of a subordinate were perceived as violating social norms. Among the actions that were perceived as violations committed by women is divorce. Durkheim (cited in Saltzman and Chafetz, 2006) qualifies divorce as unscientific. This means that, according to him, there is absolutely no reason that can justify the choice of some women to divorce as their natural role is to stay home and take care of the children. What would they do outside home? What could they do without men? These are among the questions that were provided as an explanation of how divorce is unethical. Feminism supported divorce as being women’s choice; yet their voice was not powerful as they are in their first stages.

Feminism at this stage was tackling gender related issues by trying to provide rationales to women behaviours especially the ones perceived as transgressions of societal norms. According to Saltzman Chafetz (2006), such tradition in the scholarly works was the result of political movements and developments led by first wave women movements. The first feminist scholarly works paved the way to contemporary works that are still ongoing.

1.3.2. Later Developments of Feminism

Feminist scholarly works are diversified in subjects, fields and methodologies. Therefore, the theories developed are as varied as the situations are. The core of each can differ from social justice to the tone of the voice in women and men speeches. Three levels can be distinguished; macro, interactionist level, and micro level.

1.3.2.1. Feminist Macro Level Theories

At the macro level, feminist theories try to provide rationalizations, clarifications and explications about how unequal social structures affect gender perceptions, attitudes and behaviours, interactions and relations between individuals such as *World Systems Theory*, (Blumberg, 1989; Ward, 1993); *Marxist-Inspired Theory* (Eisenstein, 1979; Hartmann, 1984; Vogel, 1983; Dorothy Smith, 1990, 1987). Feminist macro level theories highlight the effect of colonisations on gender. That is, they analyse the effect that can be observed, as far as gender is concerned, when rich countries invade poorer ones. They focus on how such colonisations enhance gender inequality in poor countries.

Furthermore, feminist macro level theories include many other variables that are seen to be influential regarding gender equality. The variables that are analysed are seen as interconnected and affecting each other in a way that give birth to gender stratifications in societies. Gender stratification is defined by Chafetz (1984) as the unequal positions and access to opportunities that women and men have in a given social organization. Gender inequality at the structural, organizational and normative levels is determined as having four main constructs

that are powerful in determining gender inequalities. Such constructs are as follows: political, coercive, economic and ideological, (Blumberg, 1984; Whyte, 1978; Connell, 1987; Sanday, 1981; Coltrane and Turner, 1993).

In addition, at the macro level, feminists introduced the Multiple Jeopardy Theory (Collins, 1990). The core of this theory is that one cannot determine all variables interplaying in gender inequalities; rather, she suggests orienting attention towards how these unequal stratifications interact. She believes that determining the variables that affect women and men as individuals and members of society is not effective as these variables change over time and space. To put it another way, understanding the mechanisms and systems that exist between variables and how they affect each other can help understand gender inequalities and facilitate their eradication. The idea is that, women and men can be oppressed and oppressors, advantaged and disregarded, play a primary and a secondary role, at the same time; she says: “*A matrix of domination contains few pure victims or oppressors*” (p, 229).

1.3.2.2. Feminists Micro Level Theories

Gender inequalities at the macro level, not only can be seen in social structures and stratifications, but also may have an effect on individual gendered perceptions, attitudes, behaviours, and interactions. These latest effects are subjects of studies and scholarly works and are referred to as the micro level. At the micro level, gendered individuals are seen to be the result of gender stratifications of the macro level. For instance, *Network Theory* developed by Smith Lovin and McPherson (1993), where it is argued that gender inequalities begin with what is perceived as non-important subtle variations in little girls’ and boys’ networks. Therefore, what can be viewed as inconsequential in the networks developed by girls and boys may result in important divergences in the networks of women and men. In their article: *You are who you know: A network approach to gender* (1993), they explain how these little differences in girls’ and boys’ networks, seen at first as negligible develop to become important in women’s and men’s networks to result in gender inequalities.

Speaking about feminist micro level theories, one cannot neglect *Sex role theory*. It is widely criticised for two main reasons; first, its presumption of the existence of overarching roles specific to women and others to men, (Stacey & Thorne, 1985). Next, it has been unsuccessful in accounting for contextual differences that are viewed as being influential, (Lopata & Thorne, 1978). However, it is worth being noticed that such roles remain in many situations clearly scattered between women and men; what is referred to as stereotypes. That is, the roles can change over time and space but there may be a division that is directed by gender. Therefore, there is always a necessity to check and verify, for the sake of social justice, if roles are not distributed according to gender.

Another aspect, at the micro level, had been the subject of many studies, it is related to the expectations that women and men have as far as power and influence are concerned. *Status Expectations Theory* considers that, in mixed groups, men are presumed to be more competent and their sense of leadership is more developed than the one of women. Such beliefs help maintain social inequalities as women won't dare come over the positions of men; likewise, men would feel uncomfortable to have an inferior position, (Ridgeway, 1993). The theory addresses another parameter that is about the context wherein gender is involved. In other words, the context together with power and influence create and maintain gender inequalities. For instance, in a perceived as a female domain men would not compete to gain higher positions.

1.3.2.3. Feminist Interactionist Theories

Feminist interactionist theories are different from the other theories in their core idea; as they focus on individual and group interpretations of gender in the context where it is involved. Based on the idea that gender is dynamic, they highlight the notion of agency as a parameter in gender studies. In other words, interactionist theories centre on individual power to introduce, perceive and interpret contextualised gender.

In this respect, gender can be viewed as an unfinished action which encloses many parameters and involves more than already established gender structures. This idea is the core of the ethno-methodological approach to gender studies as they view gender as an ongoing act that is manifested in interactions between individuals of the same and different sexes. West and Fenstermaker (1993) believe that gender is more than a personality trait, more than a static social structure; rather, it is more of a dynamic nature manifested in different ways in interactions.

In the Algerian context, gender as a dynamic process is different from occidental definitions. Mebtouche Nedjai (2013) asserts: “The construction of gender relations stems from the patriarchal system and is entrenched in the social imaginary through Algerian oral culture and orthodox Islamic ideology”, (p. 206). Interactions between individuals are structured by gender that responds to male supremacy and female subordination traced back to orthodox Islamic ideology. In other words, how gender is done in interactions, in the Algerian context, does not reflect genders’ dynamic nature; however, it reflects the perpetuation of patriarchy that structures interactions.

Within an interactionist perspective to study gender, much has been done in investigating hierarchy at the level of labour force. The work of Ridgeway (1997), being inspired by psychological and social theories, consists of providing theoretical explanations related to gender hierarchy at work. Her main interests are: to draw attention towards the implication of gender polarisation in the creation and perpetuation of gender stereotypes; the significant role that gender perceptions play in interactions; as well as the consequences of gender inequalities at the level of job distributions, nature of the tasks to do, and the salaries received.

The feminist theories discussed above are some examples among many others that had been conducted till the end of the millennium. The choice of the theories discussed is related to the topic of the thesis as they deal with gender perceptions, discourses and practices. Yet, research on gender inequality did not stop at the end of the millennium; on the contrary, it has expanded in terms of the

subjects discussed as well as enhanced at the level quality. In this respect, Scarborough (2018) believes that: “Not only is there a larger quantity of research being produced, but I would argue, it has also increased in quality by conceptualizing the complexity of gender and its relation with other systems of inequality” (p. 3).

1.4. Modern Theories of Feminism

Since the 60’s, gender marked its first steps as subject of research. It witnessed many developments to be marked as fundamental in many fields including: psychology, sociology, linguistics, and many others. However, gender studies of nowadays are different from the ones conducted in the 90’s. Scarborough (2018) determined three main areas wherein difference can be clearly observed. The first area started at the end of the millennium (90’s) and extended much to have its actual status. It is related to the “multi-dimensional structure of inequality”, (Scarborough, 2018, p.4). In other words, gender is multi-dimensional as many factors intercept and mix to create inequality at the micro, macro and interactional level.

The second area is intersectionality, wherein, multiple systems of inequality meet and intersect at different levels and dimensions. This area rejects the belief that gender inequalities are independent from other types of inequalities like race or class inequalities. In other words, nowadays, gender is part of other systems as the other systems are part of it. It is knotted in other systems as they are in their turn tangled in it. Therefore, gender inequalities are tightly included in other inequalities as these latest are undergrounded in gender inequalities. The third area deals with transgender. It is about the non-conformity of individuals to the binary standard gender distributions of being either a female or a male. Gender boundaries are no longer as they used to be perceived as research is interested in exploring beyond the traditional male and female allocations. Scholarly works emerge to deal with “The lived experience of trans and gender queer people”, (Scarborough, 2018, p.4).

1.4.1. The Multi-Dimensional Nature of Gender

The idea that gender inequality is rather multi-dimensional than mono-dimensional, is not new. Feminists like Rubin (1975), Lorber (1994), Connell (1987), Lopata (1999), Ridgeway and Smith-Lovin (1999), Glenn (1999), or Bielby (1999) discussed the multi-dimensional nature of gender inequality. For instance, the work of Lopata (1999) where she introduced the flexibility of roles that individuals may have depending on the situation. In other words, gender roles are context bound. She used the example of women who can shift from the role of a leader to the one of a follower depending where she finds herself. That is, she can be the leader (manager) who assigns what to do to the subordinates and be the subordinate of the boss in the meeting room.

Post millennium feminist theories paved the way to the idea that gender is a complex system wherein multiple other systems interplay with each other. The best theory that would exemplify this is the work of Lorber (1994). The theory presented gender as being an institution. She justified such belief by providing an outstanding theoretical outline of gender as socially constructed by means of social structures, interactions, and patterns in prizing.

Modern feminist theories drive from the beliefs that exist to sustain them or to reject them. The theories that will be presented will be divided according to levels: macro, micro and interactional levels. Based on the idea of gender as a social construction introduced by Risman (2018); feminist scholars developed and extended research to include new trends. Scarborough (2018) discussing the new trends in gender studies that nourish gender inequality, provides examples of feminist scholars by categorising them.

First, at the micro level, the core idea is based on the process of socialisation of the individual (Gansen and Martin, 2018), the internalisation of gendered identities (England, 2010; Cech, 2013; Castaneda and Pfeffer, 2018) and the role of the human body (Davis and Risman, 2015; Davis and Blake, 2018). Then, at the interactional level, the interest is related to the way expectations form and structure

social interactions between individuals of the same or different sexes (Ridgeway, 2011; Fisk and Ridgeway, 2018, Hollander, 2018). Finally, at the macro level, the aim is to study social institutions, institutional regulations, and the influence of cultural ideologies that create and sustain gender inequality; such as the works of: (Budig, Misra, and Boeckmann, 2012); Randles, 2018; Chatillon, Charles, and Bradly, 2018).

What makes of Risman's theory about gender an important one for this research is that it is developed as a synthesis of numerous theories. That is, any scholarly work on gender can go under the umbrella of Risman's structuration theory. This work dealing with gender perceptions that are psychological constructions standing from individual's socialisation, internalisations, ideologies, and institutional regulations, will include a micro and macro level. Besides, it also deals with discourses and practices; therefore, it will comprise an interactional level.

After reviewing some scholarly works about gender, the operational definition of gender perception that will be referred to in this research stands from Risman's (2004, 2018) and Scarborough and Risman (2017) theory of gender. Therefore, gender perceptions will be viewed as psychological beliefs that comprise ideologies, worldviews ... attitudes about gender; wherein stereotypes can exist. Such gender perceptions are multi-dimensional in nature as they stem from different systems operating together and intersecting with each other. This operational definition of gender perceptions frames gender as a system of equality/inequality interfering with other systems and operating at the micro, interactional and macro level.

1.4.2. The Intersectionality of Gender

The idea of gender inequality as inclusive and included within other forms of inequality is what Risman (2018) refers to as intersectionality. Scholars like Robinson (2018) traced back the intersection of gender, class and race to the early of the 19th century. At that time, it was the concern of black women who were once slaves. This category of women gathers the three inequalities respectively: gender,

class and race. Nevertheless, the idea of intersectionality was not easily accepted and adopted by sociologists. On the contrary, the very few works that have been done in that direction, like Dubois (1995) or Wells-Barnett (1991) as cited in Scarborough (2018); were under estimated and marginalised.

The term intersectionality was first introduced by Crenshaw (1989) when analysing the discriminations experienced by black women. The conclusion derived is that such discriminations cannot be simply treated as gender or race discrimination; rather, gender and race discriminations need to be treated as having an interrelation. As far as sociology is concerned, the first notorious work thanks to which intersectionality in inequalities marked its mainstream in the field is the work of Hill Collins (1990). She provided figures of how gender, race, class, nation and sexuality structure the life of black women. Being herself a black feminist, made her a victim of various forms of inequalities and repressions. Consequently, she was able to detect and understand certain notions better than anyone else. Scarborough (2018) introducing the work of Collins (1990) states:

A black feminist standpoint is able to observe how multiple systems of inequality, such as race and gender, constitute a matrix of domination. Within the matrix, inequalities are interrelated and co-construct one another to maintain broad patterns of opportunity and disadvantage. (p. 8).

The work of Collins (1990) provided new perspectives and directions towards the way gender inequalities are dealt with. In other words, feminist scholars realised that gender inequalities are as different as the contexts where they take place are. Therefore, many other factors like: nation, sexuality, religion ... need to be taken into account as the experiences that individuals go through are context bound. This new perspective gave birth to comparative studies wherein intersectional inequalities are studied and contrasted between different contexts.

Over years, intersectionality of gender inequality has developed and changed. The interest of feminist scholars is not only to study gender inequalities as intersecting with other forms of inequalities in a specific context. It is no longer

about comparing between contexts, but as put by Scarborough (2018): “Intersectional analyses that have moved the field beyond the comparison of groups and towards a conceptualisation of how multiple systems of inequality are interlocking and co-constitutive” (p. 10). According to Choo and Ferree (2010), intersectionality became to be viewed as being between and within gender and other forms of inequalities in the same context without referring to any other situations. We can say that intersectional studies of inequalities can be conducted in different ways.

In Salcedo’s (2018) study for instance, the interest is on how racial discrimination and racism structures masculine and feminine discourses in Latino families. The point is that, Latino fathers being themselves victims of race inequality were able to develop certain form of awareness towards the inequalities their wives face. In short, being themselves, victims of race inequality helped understand gender inequality intersected with gender race. Such awareness develops to empathy and sympathy towards women which made of their discourses about masculinity as matter of dominance and femininity as matter of subordination to discourses of an ethical nature.

Furthermore, Brown and Jones (2018), in their work examined how black women who live in poor districts are tightly bound to criminality. The reason provided throughout the study is that such phenomenon is due to the discriminations of race, class and locality that these women are confronted to. In other words, these African black women living in poor districts could not get a job because they are: black, women, poor, and live-in areas which have bad reputation. As a result, these women are oppressed, aggressed and exploited by men for prostitution or drugs selling. Having no other solutions because of the lack of job opportunities, they find themselves accepting to work in very bad conditions or in prison. To add to this, these women are regularly controlled by the police (hyper-policing) having in mind the idea that these women can only be criminals. The result is that they are imprisoned.

In their investigations of inequalities and by intersecting them in search for connections, correlations and co-explanations, feminist scholars bring about the relation between race, gender and interactions in what Chafez and Wingfield (2018) call '*Racializing Gendered Interactions*', in Risman, Froyum, and Scarborough (2018). They underline the gap existing in the literature when it comes to the way interactions are shaped and scoped in accordance with race and gender. That is, there is a lack of research done so as to investigate how both systems of inequality operate together. By highlighting the deficiency in investigating intersectional these two systems of inequality (race and gender) in interactions, arises awareness about the nature of interactional studies that have been done so far. In other words, interactional studies were either about race inequality or gender inequality. Therefore, the work of Chafez and Wingfield brings a new dimension to intersectionality that is referred to by Ridgeway and Kricheli-Katz (2013) as being 'intersectional prototypicality theory'.

Intersectional prototypicality theory is revolutionary, by focussing on the idea that interactional gender structures are presumed to be white, it sheds light on the tight relationships existing between race and gender. Even if they were taken separately, their close relationship creates a bias in the interpretations on the results as they cannot be separated. The point is that, having standardised white models of gendered interaction creates inequalities towards non white individuals. For instance, black men are perceived as over masculinised while Asians as over feminized, (Scarborough, 2018). Therefore, we can say that race and gender cannot be separated and their division may result in biases in interpretations; thus, generates inequalities and stereotypes.

Intersectionality in gender studies brought to light another aspect of gender studies by introducing the close effect of colonialism over our perceptions about gender and gender inequalities. Banerjee and Connell (2018) initiate the idea that gender need to be decolonised and freed from the biases and prejudices of western colonialism. That is, gender inequalities in non-western social settings are perceived and interpreted following the western model. Therefore, we can understand that

there should be a relationship between gender, race and colonisation as put by Scarborough (2018): “Paying attention to southern theory (theory and research originating from the global south) prompts us to recognize the role of colonisation in gender inequality as well as the forms of masculinity and femininity that are developed among colonial populations” (p. 8). This implies that, in addition to the local gender inequalities, colonialism adds other forms of inequalities. More importantly, some forms of inequalities are misinterpreted as they are perceived following the western traditions and structures, (Morrell 2001).

1.5. Further than the Traditional Binary Gender

In recent years, academia has witnessed a new orientation in gender studies. It brings beyond the binary tradition in gender studies of female and male to other forms and considerations. Beyond the binary distinction of gender, there is a reference to gender non-conformity and transgender. Before the beginning of the millennium, few works referred to it; for instance, Butler (1990). In her work, she sheds light on the use of binary categories and questions the need for categories in gender studies and speaks out the legitimacy to go beyond the traditional female/male categories to include all what can be found in social contexts related to gender. In other words, starting from the idea that gender is a social construction, she calls to the necessity to consider gender under all its social manifestations including: Lesbians, Gays, Bi-sexual, and Trans. The works conducted to investigate gender non-conformity are regrouped under what is known as Queer Theory.

Gender non-conforming individuals are in best times rejected and ignored in society; in worst situations they are victims of violence and segregation. Feminist scholars work hard so as to render justice to these individuals by recognizing them as full members of society as any other female/male member. Scarborough (2018) declares:

“The visibility of trans and gender non-conforming people has grown tremendously. While still subject to violence, censure, and marginalization,

these identities have, at the very least, achieved widespread recognition through the attention devoted to famous individuals who have transitioned and efforts to provide protections for Trans and gender non-conforming people against discrimination” (p. 9).

Gender non-conforming people and Trans start to be viewed and recognised as many scholarly works in different fields have them for core subjects. The development is that, many researches dare to break and go beyond the binary gender structure and consider right from the beginning many other categories, (Brubaker, 2016). In other words, gender non-conforming people are now integrated as full parts in some researches like: Acosta and Salcedo (2017), Davis and Evans (2018), Masserschmidt (2018), or Rutter and Jones (2018).

However, such developments and integration of gender non-conforming people in some scholarly works does not mean that these gender categories are viewed as the binary traditional female and male categories. Only few works are conducted to investigate these gender categories for many reasons. To start with the most dangerous; revealing one’s identity as being a genderly non-conforming person may lead individuals to death, Kuperberg and Allison (2018). Additionally, Kane (2018) asserts that non-conforming gender studies are not likely to be linked to other social phenomena viewed as values exclusive to females and males only, such as parenting.

The few works conducted by feminists to explore non-conforming gender categories are said to have for objective the exploration of gender as it is socially and personally manifested. That is, if gender is a social construction, gender categories in research should be as inclusive as the social context affords it, Risman (2017b). Moreover, she believes that feminists do not only want to reach the supra cited objective, but to overcome the necessity for gender categorisation resulting from sex/gender debate.

In occidental contexts where gender studies are more developed and advanced, it seems that gender-non conforming categories are not yet accepted as

full parts like female and male categories. The reasons initiated by researchers are diversified in nature including: cultural, psychological, political, and many other aspects. Throughout the literature we can observe that some social contexts are more flexible; in the sense that, the breaking down of gender binary categorisation is more or less easy than other social contexts.

In this research as it takes place in Algeria, there is no reference to any other gender category than the binary Female and Male distinctions. The reason is that there are neither teachers nor learners who declared being neither a female nor a male (non-conforming gender category). The potential explanations are as diversified as in any other place in the world. Yet, the non-verbal recognition or the deliberate ignorance of the existence of other categories than female and male does not mean that these gender non-conforming categories do not exist in Algerian social settings.

1.6. Gender Studies in the Algerian Context

The review of the literature for a study conducted in Algeria cannot go without referring to gender studies in the Algerian context. Gender as source of disparities/inequalities received interest from Algerian academicians of different fields.

1.6.1. The Algerian Feminist Movement

The Algerian feminist movement, as it exists now; is the result of social dynamics and historical developments.

1.6.1.1. Early Beginnings

The birth of the Algerian feminist movement can be traced back to the 1940s during the period wherein Algerian was a French colony, (Smail Salhi, 2010). She finds explanation for the beginning of the movement in the extreme violence of the French colony and their exterminating system targeting at eradicating entire communities, villages, and cities. They adopted different oppressive strategies

varying from expropriating Algerians from their lands, killing men, to capturing women and children. Referring to Bennoune (1999), Smail Salhi (2010) portrays the resort of captured women as killed after being physically abused. This abuse used to infer not only dominance over women but violence of the honour of the family and the village.

The horrors exerted over captured women by the French army reinforced the association of women body with offended honour which in return led to “women’s seclusion, and total exclusion from public life”, (Smail Salhi, 2010, p.115). Such phenomenon of women excluded and dismissed from their usual roles as working in the lands resulted in a growing poverty in the Algerian families. The extreme poverty in the Algerian families created what Smail Salhi (2010) calls ‘the condition of being the colonised of the colonised’ (p. 115). She refers to the oppression of male figures that Algerian women had to face either from their husbands at home or by the French colonists who used to disgrace Algerian women when presenting them as exotic objects and as house maids referred to as ‘*Fatmas*’. On the whole, the condition of Algerian women kept going deteriorated until they were eradicated from outdoor existence and were limited to indoor life. French colonists utilised the marginalised condition of Algerian women to serve their interest as they wanted to take over the Algerian culture and impose theirs through the use of the position of Algerian women.

Among the French colonial strategies, was the involvement of Algerian women in different humanistic actions which were disguised as such, but hide the true objective of dominating the Algerian culture; especially that they realised the solid role that held Algerian women in culture preservation. The disguised humanistic actions undertaken by the French colonials attracted the attention of Algerian parties, such as PPA (Le Parti du Peuple Algerien), and MTLD (Mouvement pour le Triophe des Libertés Démocratiques); to the ‘*woman question*’, (Smail Salhi, 2010). The UFA (Union des Femmes d’Algerie), refers to the union of Algerian women was created in 1943 under the tutorship of PCA (parti Communiste Algerien), the only Algerian political party that supported gender

equality, Smail Salhi (2010). Since its beginning until 1951, the movement gathered around 15000 members and created a journal named ‘Femmes d’Algerie’

What brought women to the outdoor sphere again, was the tragic disaster of May 1945, as they participated extraordinarily in the public manifestations. It was a turning point that questioned the marginalisation of women as Smail Salhi (2010) puts it: “for the first time in modern Algerian history women from all ranks took part in political demonstrations and moved to the forefront of the nationalist opposition to french colonialism” (p.115). In July the 2nd, 1947 AFMA (Association des Femmes Musilmanes Algériennes) was created by Mamia Chentouf and Nafissa Hamoud. It represents the first feminine association in modern Algerian society. Work in associations paved the way for women to join the freedom fighters and Nafissa Hamoud was the first woman doctor to do so in 1955, followed by Fatima Benosmane and many feminine great figures among whom we find nurses, students, and others who responded to the call of FLN (Front pour la Liberation National) to join the ALN (Armée de Libération National) in the forefront and become *Moudjahidat* (freedom fighters).

During the Algerian war for liberation, women played important roles that the EFL affirmed “Algerian women won their rights by their participation in the war”, in Smail Salhi (2010) referring to Daoud, (1996). According to Fanon (2001), their immense contributions in the Algerian war gave Algerian women confidence. In addition to visibility thanks to international media reporting about Djamila Bouhired, Djamila Boubacha, Baya Hocine, and many others resulted in attracting Simone de Beauvoir, Jean Paul Sartre, Gisele Halimi and many other French figures to spot light on the horrors committed by the French colonials in Algeria. Smail Salhi (2010) says:

Women’s participation in the war of independence was a major vehicle of change not only in so far as the roles of women are concerned but in the way these women challenged the forces of patriarchy, changed the concept of honour, and most importantly in the way they helped change world opinion towards the Algerian revolution, (p. 116).

We can understand that what Algerian women accomplished during the war helped them gain against both French colonials and traditional Algerian society marginalising women by redefining their roles, exposing their potentials, and redistribution of space by gaining the outdoor space. What Algerian women succeeded to do in few years is of a great importance as they questioned patriarchy not only in debates but by proving its inefficacy as they broke its power and challenged its marginalisation of women.

1.6.1.2. Post-Colonial Algerian Feminism

After its independent in 1962, the Algerian society was divided into two distinct spheres. Smail Salhi (2010) refers to them as the liberal faction versus the conservative faction. While the pros of the liberal faction call for the continuity of women to be a full part of the government as they were full parts of the ALN; the pros of the conservative faction believe in the importance of reviving traditional authentic Algerian cultural values wherein women needed to re-hold ancestral roles prior to the war since their new status is only for war reasons.

Despite the creation of the UNFA (Union des Femmes Algériennes) an organisation that promoted the development of the status of women; which marched for the first time in International Women's Day in 1965 with 6000 women as reported by Metz (1995); Smail Salhi (2010) asserts that the UNFA did not serve the interest of women and did not work as a feminist movement. Unfortunately, post-colonial era was characterised by the eradication of the gained position of Algerian women by Algerian men. The question of woman, the emancipation of women, and gender equality have never been a priority nor a requisite for most Algerians. Consequently, the gained position of women was rapidly lost as there were no women elected to the National Assembly in the first times, Smail Salhi (2010).

It is only in 1967 that women (99 women out of 10852 positions) were elected to assemblies around Algerian communes, (Metz, 1995). After that, in 1976 the National Charter emphasises the integration of women and called for equality

between women and men, followed by the National Constitution in 1976 that guarantees “women’s freedom of movement, and, following in the steps of the Algerian revolution, it promoted women’s emancipation” (Smail Salhi, 2010, p.117). Women emancipation is meant to infer the preservation of women’s political rights, fighting traditional marginalising ideologies, and changing the laws and re-give stolen freedom and justice to women. While the social policy was paving the way for the bouquet of women rights, conservative Islamists already established their roots starting from the end of the 1970s, Smail Salhi, (2010). Many successive events happened wherein conservative islamists did their best to take full control of the political scene and repress women rights. Messaoudi and Schemla (1995, 1998) report about Algerian women fighting for the preservation of their left limited rights and endless temptations to call for the legitimacy and urgency to restore Algerian women rights.

Smail Salhi (2010) believes that the first real Algerian feminist movements in post-colonial Algeria began with ‘*Hundred Angry Women*’ manifesting and showing their revolt against the government’s decision to discuss and debate, as requested by the Islamists, the family code in 1981. They were later joined by *Moudjahidats* attempting to recover the rights dismissed when discriminatory laws against women were adopted. They demonstrated in Algiers in front of the main post office asking for democracy and women rights thirty years after independence and despite the fact that it was interpreted as civil disobedience, Smail Salhi (2010). The Family code of 1984 which is a piece of legislation, being based on Islamic laws, perpetuated men supremacy and women inferiority which made Algerian women release that they “seem to have moved backwards rather than forwards”, Shaaban, 1988, p.199).

The movement backwards of the position of Algerian women in society can be explained by what Smail Salhi (2010) refers to “They were not armed with a strong feminist ideology to help them challenge or reject the dominant male discourse” (p. 119). Moreover, Algerian women proclaiming for their rights were pointed as holding ‘imported ideologies’ or ‘westernism’ as what they claimed for

was considered as an alienation. The continuous rejection that they faced led them understand that the only force they can rely on is their unity and feminist organisations evolved. At this point where Algerian women became aware of the power they may have if unified, another obstacle in the journey of feminist movements asking for gender equality appeared; it was Muslim fundamentalists who considered feminists as western ideology infiltration that would destroy the fundamentals of the Algerian culture. Because, for Muslim Fundamentalist women are “Only goods in the sense that they are exchanged on a matrimonial market between communities and according to the strict rules of this market” (Oussedik, 2019, p.111).

The violence feminists were enduring resulted in making them “More visible and more central to the fight and resistance against barbaristic arts”, (Smail Salhi, 2010, p.121). Algerian feminists brought their voices beyond Algerian boundaries following two strategies. First, they created links with other women experiencing oppressions more or less similar to theirs. the second strategy operated at the level of academia as Algerian scholars published articles and books that were translated to many languages and reached many readers at the international level; among which we can cite Messaoudi (1995), Shaaban (1988), Messaoudi and Schemla (1995, 1998).

By the beginning of the new millennium, the Algerian society began to slowly change as women occupy the outdoor sphere more than ever, adopted various diversified roles, and hold some positions that used to be males’ ones. Smail Salhi (2010) refers to Slackman (2007) who wrote that Algerian women occupy important positions and hold university degrees as there are more female students than male students and they over pass men in medicine. Algerian women became present in diversified fields and spread their visibility to have political positions and religious discourses. Oussedik (2019) declares that women “Used readings of the Holy Book to substantiate their claim” (p. 112). By doing so, they wanted to dissociate their discourses and claims from the French colonials and try to present

them in a legitimate way as standing from they recognised as their own basis that is the Holy Quran.

Over time, and despite everything, the Algerian society had changed; as a result, the Family Code was revisited and adjustments were made. Oussedik (2019) reports the lawyer Ait Zai (2009) “The new text removes the notion of head of the family and the duty of obedience of the wife ... The legal instruments exist” (p.117). However, next to many other battles won, there is a lot to do if we are to speak about reaching women rights. Nowadays, the numbers presented by Oussedik (2019) reflect a social context wherein Algerian women are still marginalised as far employment is concerned. She declares that in 2016 “82.4% men and 17.6% women were employed ... Algeria’s unemployment rate is 20% for women compared to 8% for men” (p. 115). Despite the fact that there are more female students than male students in universities, the job market is presenting a different reality that keeps positioning women in an inferior position. Oussedik (2019) explains: “Although women are numerous in many sectors such as health care, education, and justice, they do not occupy public office positions reserved for men” (p. 115).

1.6.2. Patriarchy and Male Dominance in the Algerian Context

Patriarchy refers to male dominance; Mebtouche Nedjai (2013) explains that “The role of the male as the primary authority figure is of paramount importance to social organizations in any patriarchal system” (p.198). In patriarchal societies, families are governed by the principal of males exerting power over wives and children. Male dominance over women and women obedience and conformity to male laws; stand from patriarchal organisational patters. In other words, patriarchy entails unbalanced power distribution among females and males. Historically speaking, as previously described, the Algerian society went through different eras wherein women rights realisation could balance from near achievement, during the war of independence, to reach a gap wherein male dominance can overtly be observed.

Many scholars, to name a few: Mebtouche Nedjai, Messaoudi, Oussedik, Schemla, Shaaban, Smail Salhi, correlate male dominance in the Algerian society with religious ideology and found how tight is the relationship as they reinforce each other. In other words, male as source of power over his females (wives, sisters, daughters...) stands from Islam interpretations. The fact of perpetuating it in society created solid masses of societies wherein male dominance and female compliance became systems of life. Mebtouche Nedjai (2013) writes about the notion of '*sber*' that she defines as

A strategic ideological construct ... culturally, it is an euphemism meaning women's endurance, passivity, and above all abnegation of the self, suggesting an absolute total submission of the wife to her husband's authority on the grounds of 'sacred obedience 'al-ta'a al- zawjiyya'. (p. 202).

By defining the notion of '*sber*', which means patience, she explained how the religious notion of wife duty to obey the husband, resulted in women who '*sber*'. That is to say, the -mise en oeuvre- of some religious saying, they packaged de-humanising women in some appliance to religious standards and non-males' ego satisfaction. Women are asked to scarify their identity as individuals and adopt the one that their husbands decide they need to have. Within this overwhelming authoritative atmosphere, women find refuge in '*sber*' to 'Banalise such violence in order to preserve the marital relationship" (Mebtouche Nedjai, 2013, p.202).

Next to the construct of '*sber*', Mebtouche Nedjai (20013) speaks about the culture of duty and the consequences it has over women. She explains how culture of duty entails women holding roles of mothers and wives who do the house holding, cleaning, cooking, and caring for children. These roles are assumed to be theirs but not the ones of men. In other words, they are considered as duties that women could not hope escape and any other role that women would like to have is secondary and not necessary. Therefore, the culture of duty in the Algerian context is a form of violence exerted by men as source of power over women. Mebtouche Nedjai (2013) discusses the results of this form of violence as the deprivation of

tenderness in marital relationships that wives use as a strategy to defend against violence.

Moreover, Mebtouche Nedjai (2013) introduces the concept of ‘insidious violence’ referring to covert violence. It is the type of violence that cannot be quantified as there is no physical or verbal oppression exerted. Relying on the work of Madher (2010), she identifies insidious violence as part of the Algerian patriarchal society that can take different forms including husband’s control of wife’s life and husband’s deny of his wife’s identity. She traces back insidious violence to disparities in power distribution between females and males which in return and over time established male dominance over females. Males’ dominance over females with all the forms it takes resulting in different forms of violence against women; and women developing strategies to cope with their bitter present and results in their compliance, is patriarchy in the Algerian society.

Conclusion

This chapter presented selected theories about gender. They are presented chronologically trying to envelope as much studies as possible. It is divided into six major points that began with the distinctions between gender and sex. It is followed by theories of how gender is constructed. Then, theories about feminist studies and how they developed over time to arrive to modern theories of feminism which is the fourth point discussed in this first chapter of the literature. The fourth point contains the operational definition that this study is based upon. The fifth part contains accounts of scholarly works that embarked in studying and framing gender beyond the traditional binary distribution of females and males. Finally, the sixth point presents gender studies in the Algerian context and dealt with feminism and its historical development, patriarchy and how it shapes Algerian societies.

CHAPTER THREE:
GENDER IN
EDUCATION

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Introduction

After framing gender as a construct, it is now important to discuss gender in education since the context of this study is EFL Algerian classrooms. This chapter starts by providing background accounts about gender in educational settings that move from broad contexts of western countries, including gender in preschool, primary, and secondary education; then African contexts; to reach the Algerian context. The section devoted to gender in Algerian educational contexts introduces the Algerian educational system, examines its structure, presents the educational reform, the Algerian curriculum, and the teaching of English. The last part is interested in gender studies in the Algerian context both in secondary education and in higher education.

2.1. Gender in Educational Settings

Even though gender is a complex social construction, it is commonly found in the literature that gender does not constitute any long a problematic concern as gender equality in education is achieved. Sadker and Zittleman (2009) assert that the idea that gender equality is reached help maintain gender inequalities as there are mutations in gender inequalities. In their book, they have gathered many studies and presented them in a way that we can understand that much efforts are done towards the ultimate goal that is gender equality in education; yet, having reached and realised some of them does not mean that we are there yet. Gender equality issues in education can be related to the idea that “many educators are confused about gender equity. Is it still a problem? Is it more political correctness? Wasn’t that battle fought and won years ago?” (Sadker, 1999, p. 80).

These questions can be basically solved if we consider classrooms’ compositions of girls and boys at different learning levels starting from kindergartens to university settings. It is worth being said that if we think about gender equality in education in terms of numerical data of girls’ and boys’

schooling, we can therefore say that gender equality has been reached. However, regarding the complexity of gender, we cannot afford such simplistic rudimentary understanding of gender equality in education.

Many studies are conducted to investigate gender in educational settings. Gender inequalities in general and gender inequality in education in particular being a critic societal issue, has received much echo from scholars. What motivated such studies are diversified in nature but can meet at a certain point that is gender equality attainment in education. Gender as a multidimensional and intersectional social construction holds much complexity that it is necessary to understand its lenses, how it is manifested and how it is perceived in order to be able to evaluate its equality and inequality. Motives of every scholarly work about gender in educational settings are worth being highlighted as they reflect a facet of gender inequalities that are as complex as the construct of gender is.

In gender theories chapter, gender is viewed as being constructed at the micro, interactional and macro levels. Therefore, gender perception are complex, intersectional and multidimensional set of beliefs about gender that operate at micro, interactional and macro levels which are respectively: the individual, her/his interactions and her/his society. Understanding gender perception as being intersectional and multidimensional system which is constructed by the individuals, negotiated in interactions and reflected in society give birth to gender studies in educational settings that tackle the issue of gender equality from different aspects in order to cover as much possible the issue.

2.2. Gender and Education in Western Countries

Education in western countries is divided into preschool; primary, and secondary education.

2.2.1. Gender in Preschool Education

On the same line of thought about engaging in fighting gender inequalities in education, many studies attempt to answer some critical questions related to gender

and young children. O'Brient, Peyton, Mistry, Hruda, Jacobs, Caldera, Huston and Ray (2000) conclude that little girls and boys perceive what is being female and male differently depending on the ways femininities and masculinities are manifested to them in their surrounding social environments. This means that young children are genderly reflective of their society gender expectations. That is, at early age, young children are mirrors of socially constructed gender by reproducing what they perceive as gender social conventions. Homes and kindergartens are young children's social environments wherein they try to practice what they perceive and think society expects from them as girls and boys. Eckert and McConnell (2013) conclude that what children perceive as gender is the result of what children perceive as social gender expectations that are different according to children's sex. Such expectations come from children's environments that are home and kindergarten, (Gestwicki and Bertrand, 2011).

Young children's social environments are important not only because they experience and reproduce what they perceive as gender, but also because they construct their own gender perceptions according to what is afforded to them. Such influence may lead to the creation and perpetuation of gender inequalities. Hilliard and Liben (2010) in their research aiming at testing the effect of the environment including educators' own gender perceptions on the development of gender stereotypes by young children; conclude by saying that "we tested the predictions that making gender more salient in the classroom would lead first, to stronger gender stereotypes and second, to stronger intergroup biases in preschool children. Data provided compelling support for both predictions" (p.1794). The first confirmed hypothesis states that there is a clear reinforcement of gender stereotypes in children's gender perceptions which is the result of their exposure to gender stereotypes. Such reinforcement may lead to the engravings to gender stereotypes that result in gender inequalities. The second confirmed hypothesis suggests that young children develop an exclusive perception of what gender is. In other words, for these children, what is perceived and expected to be a girl, cannot be a boy and what is perceived and expected to be a boy cannot be a girl.

We can understand that young children's environment is crucial not only in their construction of gender perceptions but also decisive in the transmission, creation, reinforcement and maintenance of gender stereotypes that lead to gender inequalities. Processes of gender stereotypes construction by young children starts by exposure to salient gender as manifested in their environment, (Hilliard and Liben, 2010). This is what makes of educators' own gender perceptions fundamental in the process of young children's gender perceptions development. In other words, children's gender perceptions construction is tightly related to their educator's own gender perceptions as children reproduce on the basis of what they are exposed to. More importantly, educator's gender stereotypes may be strongly replicated by young children in their daily life activities.

Young children construct gender perceptions according to their environment. What they are exposed to in kindergartens may bias their gender construction and lead to stereotyped gender perceptions as young children's behaviours are gender based. Young children's exposure to gender in kindergartens is an exposure to educator's own gender perception as they do gender as they perceive it. More importantly, Wingrave (2016), in a study conducted to analyse young children educator's gender perceptions, is interested in knowing how aware young children's educators are of their impact over young children's gender perception construction.

The results of the research states that young children's educators do not consider themselves as decisive in the process of children' gender perceptions construction. That is, for these educators, children's gender perception is already constructed at home as they consider that it is their families whose impact matter in such process. She asserts: "the belief that parents determine the children's gendered behaviours before they enter to nursery environment appears to result in a resignation that there is little the nursery staff can do about reversing these more pervasive influences" (p.15). Actually, if educators are not aware of their impact on children's gender perception construction, there will be less chances that they mind and evaluate their behaviours which can bias and lead to stereotyped gender

perceptions. Unless educators become aware of their impact, they will continue to provide their presumed gender free learning environment.

Educators participating in the study believe that kindergartens are gender free and assume that gender perceptions construction is families' matter. These educators' gender perceptions imply that they perceive gender as a finished entity that children acquire at home before their entrance to kindergartens. That is, they perceive gender as a static binary notion that divides children into girls and boys that act in accordance to whether they are girls or boys. Static binary perception of gender is exclusive and gender role deterministic on the basis of biological sexes. Therefore, educators tend to train young children to make conform their learning on gender binary basis of girls and boys, (Wingrave, 2016). This conclusion entails that there still exist, but veiled, sex-based education, unless unveiled, no doubly reinforces gender stereotypes and result in gender inequalities. Sex based education can take different forms and shapes in young children's lives.

What children do most of their time is playing; which makes of it an interesting area wherein young children's gender perceptions can be observed and analysed. Laevers and Verboven (2000) attempt to verify if there are gender patterns that can emerge when observing children playing; that is, if girls and boys act differently when playing, and if there is any difference in educator's approaches regarding children's behaviours. By comparing control groups and experimental groups, the results show that children aged between 3 to 6 years old show a clear preferential choice that correspond to whether they are girls or boys. For instance; girls are more oriented towards activities such as: painting, drawing, books, role plays with dolls, and social games. However, boys seem to experiment more, to play construction games, and to be keen on outdoor activities.

The next question in their research is concerned with educator's approaches regarding children's behaviours. They conclude that educators tend to encourage boys' behaviours in term of their autonomy and leadership. They spend more time in their interactions with boys than with girls as they give more attention to them

than to girls. They are more severe with boys than with girls to whom they show more tolerance as they are quarrelling less. They refer to girls and boys appropriate gender roles and jobs. Laevers and Verboven (2000) sustain that their results corroborate with pre-existing gender stereotypes. More importantly, they assert that most material used in educational settings is gender oriented as it biases children's gender perceptions and tend to stereotype them.

Apart from the teaching material used by educators of young children, being a female or a male educator may support children's gender perceptions. That is, young children educator tends to be seen as a feminine profession due to many reasons that Peeters (2013) say to be related to the view of child education as the role of women; in addition, working conditions and the financial side of the profession that pays less than the other domains do not attract men. The idea that children tend to replicate what they perceive as gender expectations of their environment combined with the idea that young children are in permanent contact with female educators; implies the possibility of children perceiving themselves as taken care by women. Thinking about job appropriateness on gender basis is a stereotype that leads to gender inequality in term of job opportunities for both girls and boys.

Much work is done towards confirming the conclusion that young children gender perception construction is context bound as it reflects what they perceive as social expectations. Moreover, gender is prominent in young children's minds, (Ruble, Martin, and Berenbaum, 2006; Shutts, 2013; Dunham, Baron, and Banaji, 2016); as it serves for self-identification and others differentiation to adopt socially appropriate behaviour as it is socially expected from them. By combining both ideas, one cannot deny the fundamental role educational settings may have on young children's gender perceptions development especially in gender stereotypes transmission and reinforcement.

Young children's gender perception being stereotyped and socially bound is a shared belief that can be commonly found in the literature. Knobloch, Callison,

Chen, Fritzsche, and Zillmann (2005) conduct a cross cultural analysis of gender stereotypes of children aged between 4 to 6 years old from China, Germany, and USA. They find that children's choices of videos are stereotyped and gender based. The results reveal girls to prefer peaceful and nurturing stories; rather, boys prefer aggressive stories. Both girls and boys prefer stories characterising leading roles of the same sex of children. The results of the study demonstrate the cross-cultural dimension of stereotyped gender perceptions of young children. That is, regardless of how culturally different societies are, gender stereotypes exist and tend to refer to a general gender stereotype of girls being soft versus boys being aggressive.

Speaking about stereotyped gender perceptions as being cross cultural entails the questioning of what make children from three different continents (Asia, Europe, and America) share stereotyped gender perceptions even though they do not share the same social context. Knobloch et al (2005) explain this by referring to children's behaviour self-regulation on socially gender-based expectations. That is, the more the society is gender role typed the more children construct stereotyped gender perceptions. In other words, young children being exposed to gender related roles that are presented to them as social expectations; they behave in accordance to them and construct their own gender perceptions. Here comes the role of educational settings, kindergartens, wherein young children test their gender perceptions and wherein stereotyped gender perceptions are maintained and reinforced or aborted. In gender free learning environment, educators would redirect children towards gender free behaviours to eradicate stereotyped gender perceptions. Consequently, children developing shared stereotyped gender perceptions can be explained considering the role of educational settings in shaping young children's gender perceptions development.

Regarding the decisive role educational settings play in young children's gender perception construction, solutions are thought about and plans are sorted out so as to provide gender free learning environments. Sweden for instance adopts gender-neutral pre-school programs following gender neutral pedagogies. Shutts, Kenward, Falk, Ivegran, and Fawcet (2017) assert that the Swedish curriculum

certifies “girls and boys in pre-schools should have the same opportunities to test and develop abilities and interests outside the limitations of stereotyped gender roles and that preschools should counteract traditional gender roles and gender patterns” (p. 4). In Sweden there are two types of pre-schools: gender neutral pre-schools and typical pre-schools. The difference between these pre-schools is in the degree of neutrality of gender since gender equality in education is a fundamental right for all children all over the world thanks to article 10 of CEDAW (Convention on the Elimination of all Forms of Discrimination Against Women, 1981) which states:

In the field of education, State Parties shall take all appropriate measures to ensure: the same conditions for career and vocational guidance, access to studies and earning of diplomas; access to the same curricular, teaching staff and standards; the elimination of stereotyped concepts of the role of women and men. (p. 4)

Yet, the extent to which gender neutrality is afforded to young children may differ. Gender neutral pre-schools in Sweden are governed by particular legislation that impose the adaptation and creation of methods and strategies in pre-schools to create and maintain gender neutral learning environment, (CEDAW, 1981)

To check the effectiveness of the Swedish gender-neutral pre-schools in comparison with typical Swedish pre-schools in creating gender free learning environment; Shutts et al (2017) conduct a comparative study on 3 to 6 years old children (total number of 80) to evaluate their gender stereotypes among other criteria. The results show that differences in educator’s attitudes and behaviours impacts young children’s stereotyped perception of gender. In the sense that, gender neutral pedagogy affects children’s gender perception as gender neutral pre-school children participate less in single sex group. Such observation suggests that the stereotype of girls with girls and boys with girls is fading. More importantly, the comparative study revealed an interesting observation related to the boys participating in the study. Gender neutral pedagogy seems to have more impact on boys than on girls. Yet, the study does not extend investigation on this observation to state a potential conclusion about this. Nevertheless, the idea of age-based

differences between girls and boys related to stereotyped gender perceptions are the result of studies that conclude that girls distinguish gender stereotypes earlier than boys, (Pouline-Dubois, Serbin, Eichstedt, Sen, and Beissel, 2002).

According to World Economic Forum (2020) gender gap index classify Sweden in the fourth position. Knowing that one (1) represent full gender parity, its position in the ranking is due to its score of 0.820. Educational attainment is the third ranked gender gap dimension. Gender equality in Sweden is; therefore, among the highest in the world. Being classified among the first ranks in gender equality does not seem to stop Swedish fight against gender inequalities as it seeks to reach full gender equality in educational settings.

2.2.2. Gender in Primary and Secondary Education

School is a societal institution where social norms and standards are perpetuated by its members. Researchers have shown interest in the investigation of this social institution; according to Yakushkina (2018) it “Represents a specific type of social organisation” (p. 3). Such specificities are explored in terms of social organisational structures that societies are characterised with; such as: age, ethnicity, gender or financial status. Since schools are societal reflections in its positive and negative aspects, they can be theatres of all forms of social inequalities including gender inequality. Studying schools as reflecting society targets objectives directed towards the attainment of gender equality in education.

The view of schools as social institutions where social society is reflected, reinforced and maintained entails that gender is reflected, reinforced and maintained with its advantages and ills, Ringrose (2008). In this study gender perceptions are viewed as social constructions that interact at the micro level, interactional level and macro level.

Therefore, gender perceptions are omnipresent in schools resulting in gender inequality being taught and learned. However, classrooms may provide opportunities in which gender can be analysed critically and evaluated, Kellner & Share, (2007). In other words, classrooms can be academic places where teachers

and learners break down boundaries and go beyond the socially established limits to explore critically gender as a social construct and develop non biased gender perceptions. The advocators of this belief think that teachers adopting critical thinking pedagogy in classrooms would challenge biased gender perceptions as established in society and taken for granted by individuals, Lamb and Peterson (2010) in Markowitz and Puchner (2014). To put it differently, classrooms being socially bound represent as Myhill and Jones (2006) put it: “one of the social contexts in which gender appropriate behaviour is defined and constructed” (p, 100). Therefore, they “can either reproduce the dominant gender ideology of the wider society or be a potential site for developing non-traditional gender identities” (Myhill and Jones, 2006, p.100). That is, as classrooms can promote gender inequality, they can also be gender neutral to eradicate gender inequality in education.

One of the aspects of classrooms that had received much echo from scholars is communication. Regarding gender equality, classroom communication is scrutinised with respect to individual differences of both teachers and learners. In her study aiming at studying gender role in turn-taking in foreign language classroom, Yakushkina (2018) analysed the conversations of 18 second language learners of Spanish whose first language is English. The results confirm the interlocutor-oriented female versus self-oriented male conversational styles of female and male. This result confirms the existence of gender-based pattern in conversations including those in foreign language classrooms. She asserts that “Taken as a whole, research conducted on conversational styles in classroom settings across all academic levels indicates clear differentiation in conversational styles among females and males” (p. 8). Not only conversational patterns are genderly oriented in society, but also in foreign language classrooms wherein cross-cultural conversation patters can be observed. More importantly, she asserts that gender based conversational patterns that are specific to native Spanish speakers arise in non-native speakers of Spanish. This means that gender is cross culturally prominent in conversations. As gender is salient in conversations, its inequalities also are replicated and negotiated; therefore, maintain gender inequality.

A wide range of scholarly works investigate gender from different perspectives, among them gender differences and their effect on academic achievement and underachievement, starting from elementary levels to include higher educational levels; for instance, (Graham and Rees 1995, Julé 2005, Aukrust 2008, Liyanage and Bartlett 2012, Markowitz and Puchner 2014, Morrissette, Jesme and Hunter 2017). Many researches had for focus gender and learners' achievement in relation to classroom disciplinary climate (CDC). Their definitions of CDC are of such variation that their results are diversified. First, CDC is defined in terms of fighting and being unkind, (Goh and Fraser, 1998). Their conclusion is that CDC was associated with both higher student achievement and higher student affective outcomes. In their analysis wherein CDC is studies in relation to achievement, the gender of participants does not constitute a variable as it does not affect the results of their study. Ma and Klinger (2000), thinking of CDC as a set of rules and compliance; result in saying that it is significantly related to achievement in mathematics, science, and writing, but not in reading. Also, Teodorović (2011) finds that an orderly classroom climate where students pay attention and/or do not argue with each other is associated with higher achievement in both mathematics and Serbian language

Researchers addressed another issue that is related to gender and classroom discipline climate. It consists of how female and male learners perceive classroom disciplinary climate. The literature suggests as Sortaer and Reimer (2018) points out: "girls perceive the disciplinary climate more positively than boys do" (p. 4). Such statement is reached taking into account the works of Goh and Fraser (1998) Koth, Bradshaw, and Leaf (2008), Kuperminc, Leadbeater, Emmons, and Blatt (1997), and Ma and Willms (2004) who consider classroom discipline climate in terms of safety, fights, and bullying. Yet, Warrington, Younger, and Williams (2000) concluded that the boys in their study claim to be less bothered by noise and disruptive behaviour than girls. Additionally, Fan, Williams, and Corkin (2011) found no difference in the perception of classroom disciplinary climate between boys and girls.

Research conducted to evaluate learners' achievement and underachievement in relation to gender marked oriented shift in conclusions. That is, according to Borg (2014) before the 1990's results discuss female learners' underachievement; whereas, those after 1990's are oriented towards boys' underachievement. In the literature, female learners outperforming male learners is explained by referring to what is perceived as feminine characteristics that correspond to stereotyped gender perceptions. The question of underachieving male learners' interests Jackson and Dempster (2009); they question Hodgetts's (2008) affirmation "to be a boy is to succeed without trying" (p. 341). There is a tendency among scholars to intend that academic hard work is rather a feminine characteristic as it opposes the masculine characteristic of making less effort.

Jackson and Dempster (2009) verify if such stereotypes are present in secondary schools and universities in UK. 78 secondary school male learners and 24 university male students are questioned about their approaches to academic studies. The data collected reveals that Hodgetts's (2008) statement about male learners as being '*uncool to work*' is confirmed. In addition to secondary school male learners being uncool to work, university male students, though less than secondary school male learners, manifest effortless achievement discourse. The researchers associate the conclusions derived from their results to the idea that academic achievement is associated and measured according to scores but not processes which motivates effortless achievement. However, they declare not being able to explain why effortless achievement is highly promoted by male learners (secondary school learners and university students) rather than female learners. Nevertheless, does this mean that all female learners are hard workers and all male learners are effortless achievers? Thinking to answer the questions by yes would exclude individual differences between learners that are not ultimately related to being female or male.

Moreover, scrutinising underachievement of learners regarding their gender had enlarged the gap existing between females versus males and contributed to forge the polarised binary female/male, Myhill and Jones (2006). Underachievement can be understood in various ways as pointed by Myhill and

Jones (2006) stating that: “underachievement itself is not an uncontested term” (p.99). On the one hand, underachievement as a variable used to investigate gender equality can be subject to bias; because, underachievement as used to compare the achievement of females and males can be influenced by other variables like race, social status or geographical locations. That is, gender being multidimensional and intersectional in nature cannot be totally isolated, studied, and interpreted without referring to other social constructions.

On the other hand, underachievement can be considered as both negative and positive depending on the perspectives from which we understand underachievement. If we study underachievement through comparison of scores between female/male learners, the lowest scores would reflect underachieving gender category. Such comparison based on scores implies a negative understanding of underachievement as failure. However, if we think about underachievement from the psychological perspective of ‘ability’, we would obtain categories of low, average and good achievers regarding to proportionate correspondence with their abilities. Consequently, underachievers can be seen as potential achievers. Thus, underachievement from such perspective can be viewed as positive if we think of underachievers as potential achievers, Myhill and Jones (2006).

Regarding the complex interplay existing in gender as being multidimensional and intersectional, it is necessary to understand how learners perceive it. Borg (2014) has for objectives the detection of categories of classroom behaviour and to explain how these categories relate to gender and school performance. The targeted classroom categories are classroom categories as perceived by the participants. 1570 (699 boys and 871 girls) secondary school learners in Oslo, Norway participated to the study out of which four categories of classroom behaviour are extracted namely: withdraw, diligent, disruptive, and middle-rate. The results of the study state that gender is more powerful than classroom behaviour categories in its effect on achievement. However, classroom behaviour categories help to understand learners’ achievement more than gender. In other words, even if gender is significant in learners’ achievement; how they

perceive themselves in terms of classroom behaviour is important in explaining their achievement.

In addition to learners' perceptions of their behaviour in classroom which are important in understanding their achievement; gender plays a decisive role when it comes to learners' achievement. Beside the relationship between gender and classroom behaviour; Bugler, McGeown, and Clair-Thompson (2013) are interested in analysing gender differences and academic motivation. In their study, they investigate gender differences in adolescents' academic motivation and classroom behaviour by questioning 750 adolescents, secondary school learners, aged between 11 to 16 years old from the UK. The results show girls as having slightly higher levels of academic motivation in comparison with boys. In addition, the result supports the idea that girls are more anxious and unsure about how to do well in classroom. Furthermore, the study reveals correlative relationships between gender, academic motivation and classroom behaviour. In the sense that, boys with low levels of academic motivation tend to behave negatively in classrooms. Hence, boy's low academic motivation cannot be neglected as it seems to affect their classroom behaviour. Girls; however, despite the fact of having higher academic motivation and behaving more positively in classroom, they demonstrate an uncertainty towards their own classroom behaviour. This uncertainty can be interpreted by girls' low self-esteem or being afraid to fail in being what they perceive as being expected from them as girls.

Many scholarly works conducted in relation to gender equality in education can be divided into two distinct categories of findings. The first one deals with boys outperforming girls, the second more recent one dealing with girls outperforming boys as Dreissen, Van Langen (2013) qualify the situation by '*moral panic*' in: "a moral panic has broken out in several countries after recent studies showed that girls were outperforming boys in education" (p. 67). The reversed situation becomes rapidly an international concern that portrays gender inequality in education differently. Many countries engage in a new battle to overcome the issue and attain gender equality; among which the UK, Australia, Germany and Netherlands. The

new gender gap in education interests Netherlands that engage researches to investigate whether or not the new gender gap exists or not; that is, they want to know if girls outperform boys in education.

To maintain an affirmation that girls outperform boys demands an accurate, extensive large-scale analysis of girls' and boys' educational attainment. Dreissen and Van Langen (2013), commissioned by the Dutch ministry of education conduct a study to answer fundamental questions in terms of concrete differences in position between girls and boys in primary and secondary schools aged between 6 to 16 years old, as well as unveiling the gender gap increase or decrease. They gathered large scope quantitative data from four different sources to analyse three distinct domains that are:

- cognitive competences,
- non cognitive competencies, and
- school career outcomes

The results of the study show that in cognitive competences, in both primary and secondary schools, girls have scored better than boys in languages and reading but boys scored better than girls in mathematics and science. It is worth being mentioned that such differences seen as gender gap are tiny that in smaller scales they will not even be mentioned. In non-cognitive competencies, boys stand behind girls as girls are assessed to outperform boys. Boys seem to be weak in social behaviour and the attitudes they adopt towards school activities are merely negative. That is, in secondary education, boys consider that they are self-confident; which, contribute to their engagement in competitive activities.

Furthermore, the findings illustrate that boys' education take longer time and involve extra support. That is, boys are more engaged in learning support activities than girls and take part in special education that orient them directly to work. As far as career orientations, the majority of boys select science, technology, economics and business courses; whereas, girls go for more socially relevant courses,

education or languages. It is worth being mentioned that there is no clear gender difference in boys and girls' rates of passing. Consequently, one cannot relate between competence or achievement and career choice. Since career choice is not based upon competence or achievement as both boys and girls equally score in exams; one can relate it to gender. That is, based upon the results of the study, it is concluded that career choice is genderly biased. Aren't we familiar with this situation? Driessen and Van Langen (2013) declare "It can be said that there are no indications that the present situation differs very much from that of a decade ago" (p. 83).

Gender inequality in education may take different aspects and can be divided into two axes that are vertical and horizontal. Griessen and Van Langen (2013) introduce vertical gender inequality as referring to gender biased unequal chances to access high education level. The horizontal gender inequality is related to the unequal gender distribution across fields, subjects and areas within all educational levels. By viewing gender inequality vertically, they conclude that girls slightly outperform boys, and that these latest are left behind. But if gender inequality is horizontally considered there is a gender based asymmetrical distribution across fields, subjects and areas. Interestingly, the positive position of girls in vertical gender inequality seems to not visibly alter the horizontal gender inequality. That is, even if girls outperform boys in many subjects, they tend to keep on the traditional gender biased choices and orientations. Here again an important issue is that one of determining the factors laying behind girls' choices. The study helps understand, even contextually, that gender inequalities in education is not only related to achievement as this latest does not effectively alter career and academic choices.

2.3. Gender in African Educational Settings

Apart from the American and European continents, in Africa as well, efforts are made to provide equal gender learning opportunities by providing gender free learning environment. Regarding the crucial role that education has in the development of societies in general, and in poverty reduction in Africa in particular,

many African countries are engaged in a battle that has among its objectives the fight of gender inequalities in education. Lewin (2009) declares: “improving access to education in sub-Saharan Africa is central to prospects for alleviating poverty and achieving the Millennium Development Goals and the Dakar targets that relate to education” (p. 152). Improving education, to eradicate poverty, cannot be realised unless gender equality in education is attained. Having for objective the United Nations’ Millennium Goals (2000) targeting to eradicate gender inequality in education, would not ultimately reflect gender equality few years later. Dube (2015) affirms that, many years after the millennium began: “gender inequalities remain manifest in many development sectors in Africa including in educational enrolment and attainment” (p. 279).

Gender equality, in education, in Africa is quite different from other countries not only because gender is socially bound but also because of the fight engaged against gender inequality in education in other localities in the world. That is, there is much work done in the rest of the world in comparison to Africa that it is inaccurate to address comparative studies to evaluate both situations. The colonial history of Africa, its civil wars, and its economic difficulties can help explain the complexity and difference of the issue of gender inequality in Africa. When balancing between fighting poverty and famine in a side and gender equality in education in another side, the rational choice can rapidly be made. There is a correlation between poverty and gender equality in education, as the poorer the country is the more gender inequalities in education exist. In the same line of thought, Dube (2015) notes: “the problem of gender inequality in education is mostly acute in Sub-Saharan African poorest countries” (p. 279).

Before fighting gender inequalities, it is first necessary to have education. African countries have first to establish an educational basis wherein children can be schooled. Therefore, most African countries’ goal is the schooling of a maximum of children. Lewin (2009) assert that access to primary education has considerably augmented in the majority of sub-Saharan African countries wherein Gross Enrolment rates is approximately of 97%. These significantly high numbers are

relatively encouraging yet not totally satisfying because: “Over 32 million children remain out of school, only two thirds of children reach the last grade of primary, and many of those enrolled are over age, repeating years, and failing to complete a full cycle of basic education” (Lewin 2009, p.151). It is then important to analyse and discuss gender equality in education from internal perspectives and evaluate its state without referring to external contexts wherein gender equality in education; even not yet attained, but largely advanced in improvements due to research works.

Gender equality in education in Africa presents particular challenges that are unique to it. Dupe (2015) conduct a study in which he depicts and discusses gender inequality in sub-Saharan African countries in education. Referring to available data from UNESCO institute for statistics about these countries in 2011, he speaks about gender inequality in education in terms of:

- Gender inequality in illiteracy rates: there is a large disparity in rates between adult females and adult males rate of illiteracy. Countries like Chad, Mali, Cote d’Ivoire and South Africa wherein there is at least 5% of divergence favouring male adults to female adults. The difference in rates can reach 15% and more in some countries like Togo.

- Gender inequality in primary school enrolment rates: despite the efforts made to ensure primary education to maximum children, there is a notable gap in rates of schooled girls in favour of schooled boys. In Angola for instance, the gap is of 23% between girls and boys.

- Gender inequality in primary school completion rates: literature shows the correlative relationship that exists between gender inequality and the financial status. That is, the more the family is poor the less they educate girls. Thus, by providing economical solutions girls may attain school and complete their education. For instance, Zimbabwe adopted Affirmative Action Policy in 1995 so as to facilitate for girls to carry out their education. In that sense, Zimbabwe allowed to female university applicants to access university contests with two points less than their male homologues.

In Africa, statistics and scholarly works demonstrate that gender inequality is ubiquitous in educational settings. That is, disparities, in gender basis in educational settings between female and male learners, exist and inhibit gender equality attainment. Tuwor and Sossou (2008) introduce the socio-cultural factors that contribute to gender inequality by enlarging the gender-based discrepancies gap. The first factor that they introduce is the deeply rooted cultural patriarchy. To support their argument, they refer to the work of Cusack (1999) who asserts that women's status, subordination, and oppression is due to the societal conditioning of these latest. In other words, gender inequality results from society's shaping of women to become men's subordinates as they are superior and authoritative. Despite the fact that there is a certain consciousness rising about how unequal gender is in society, many cultural beliefs are manipulated to provide explanations even seemingly irrational they persist to pollute and bias gender equality.

Education is basically a social construct that takes place in socially designed institutions. Hence, like all types of gender inequality, gender inequality in education is therefore the result of biased, patriarchal and cultural beliefs. In many studies, researchers as Dolphyne (2000), Muthukrishna and Sokoya (2008), Lewin (2009), and Ifegbesan (2010) declare that it is commonly found that many believe that girls' education is not that worth being bought for it. In the sense that, many African societies do not value educating girls; on the contrary, boys' education is promoted. The unequal access of girls to education in comparison with boys is; therefore, the result of an archaic patriarchal belief about men's superiority over women.

Patriarchy is not the only social factor that contributes to gender inequality in education. Tuwor and Sossa (2008) relate gender inequality in education to girls' early marriages and pregnancies. To support their conclusion, they provided the following examples:

- Ghana News Agency (2006) reports the number of 3404 pregnant girls and teenagers aged between 10 to 19 years old in 2003 and 2004

- Oyewumi (1997) reports that, in Nigeria, 37% of young girls who dropped out school expect children before the age of 18 years; and 55% of 15 to 19 years old girls are either pregnant or experience motherhood

- In Togo, 27% of 15 to 19 years old girls are victims of early forced marriage, (Monekosso, 2001).

Forced early marriage is a social crime that contradicts children's right for education. It is based on different biased beliefs that make families either withdraw girls from schools when approaching puberty or not educating them at all. Adesena (1982) asserts that forced early marriages are due to the idea that girls must be chaste. Yet, the maintenance of chastity can be ensured if girls attend schools.

One of the pillars of society which is religion constitutes in most African countries a salient gender inequality cause. Despite the fact that there are many religions that are fundamentally different in Africa, they seem to share the common characteristic of contributing to gender inequality. Religions may inhibit girls' education following several forms that depend on the principles of each of them. Gender based selective principles of religious practices discriminate girls and contribute to gender inequality in education. In Ghana and Togo wherein '*Trokosi*' is traditional religion, chaste girls are used to purify ancestors' old crimes by offering them to priests that impregnate them and use them as slaves, (Tuwor and Susso, 2008). In Nigeria, the Islamic tradition called '*Purdah*' deprives girls from education. This practice refers to the isolation of girls from any contact with men starting from their puberty. Even though, the practice is no longer implemented as it used to be, UNICEF (2001) reveals its re-appearance under '*Sharia*' law.

Speaking about gender inequality in education cannot be done without referring to the biased education to which girls and boys have access. In other words, even if girls succeed to access school, they receive a biased education that corresponds to societal biased perceptions. Gender inequality is also institutionalised in curriculums, teaching materials, and teachers, (Tuwor and Susso, 2008). Curriculums are gender inequality promoters as they vehicle biased gender

perceptions that stereotype learners' gender perception and promote gender inequality in education as they sustain "most West African countries' subjects in schools are gender-biased in terms of the different disciplines studied by both boys and girls "(p.374). Besides, teaching materials like textbooks are loaded of stereotyped gender perceptions wherein gender inequalities are omnipresent. The gender stereotypes of 'indoor' women and 'outdoor' man is perpetuated in textbooks representing women as 'only mothers, wives and low status workers' (Tuwor and Susso, 2008). By internalising perpetuated stereotyped gender perceptions, learners develop themselves stereotyped gender perceptions and become incapable of questioning the unequal social distribution of gender.

In addition to genderly stereotyped curriculums and genderly stereotyped textbooks, one can think about teachers' roles as ineffective. On the contrary, teachers can be the demarking reversing point by challenging gender stereotypes in schools. The literature shows how powerful is the role of teachers when it comes to learners' gender perception development. That is, what teachers do and say in classrooms shape what learners perceive as gender. Curriculums and textbooks are rigid inanimate factors that teachers can manipulate to reverse and change stereotyped gender perceptions and contribute heavily in the balancing of gender inequality in education.

Apart from the supra cited factors that cause gender inequality in education, there is what can be either a curse or blessing for gender equality education that is governmental responsibility. At this level, governmental responsibility is a double-edged sword that can fight gender inequality or reinforce gender disparities among children. Towor and Susso (2008) assert that "governments have to make girls' education a priority by creating efficient and well-established government departments and in addition provide resources specifically for overseeing the enrolment and process of maintaining girls in school" (p. 374). Many African countries take initiatives so as to ensure education for all and closely watch, evaluate and ensure girls' continuation of education. Ghana, for example, created a Girl's Education Unit in 1997 in order to establish its own policies which support

the enrolment and maintenance of girls at school to accomplish their education and access same opportunities as boys.

Nigeria is among the states that signed United Nations conventions in Millennium Declaration (2000) among which education is every child's right regardless of her/his gender. Yet, the signature of the convention does not ensure the same learning opportunities for both girls and boys and does not prevent stereotyped gender perception development and reinforcement in educational settings. Ifegbesan (2010) analysed 250 secondary school teachers' gender perceptions in an attempt to verify the gender neutrality of secondary Nigerian secondary schools. He declares that: "Educational system not only reinforces traditional gender roles but also of stereotyped attitudes towards gender stereotypes. Majority of the teachers held gender stereotypes" (p. 36). The participants of the study are secondary school teachers that not only are genderly stereotyped, but stereotype their classrooms. He declares that the participants shape stereotypically their classrooms because of their biased gender perceptions.

Moreover, the results of the study conducted in Nigeria reveal the participants to be unaware of the stereotyped classroom learning environment they provide to their learners. Such conclusion may infer the lack of preparation and training, even not existing, about how important is the gender free learning environment for learners to access the same opportunities regardless of their gender. In addition, Ifegbesan (2010) declares that the gender of the teacher is as important as their gender perceptions as he notices important differences in teachers' gender stereotypes that correspond to their own gender. That is, depending on whether the teacher is female or male, the gender stereotypes tend to be more likely corresponding to either of them. Besides teachers' own gender, other variables reveal to matter in teachers' gender perceptions. These variables are related to:

- The geographical location of the school
- The type of the school

- Teachers' degrees and qualifications
- Learners' societal class
- Marital status of the teachers

The discussion arising around gender stereotypes in relation to other variables that are themselves subject to inequalities lead to conclude that gender stereotypes are multidimensional and intersectional.

2.4. Gender in the Algerian Educational Context

Before introducing the Algerian educational system; there is a need to present the notion of education, what structures it, its values, and the place it attributes to gender.

2.4.1. Education is a Fundamental Right in Algeria

In Algeria, access to education is a legitimate right that children have; it is guaranteed by the Algerian constitution (2016) in its articles 10, 11, 12, 13, and 14 in La loi n°08-04 du 23 Janvier 2008, loi d'orientation sur l'éducation national. In Article 10, the government guarantees the right to education for all Algerians without any form of discrimination related to: sex, social or geographical origins. Article 11 states that education is done through the generalisation of the obligatory fundamental education referred to as 'Enseignement Fondamental'. In addition, equal chances in terms of schooling conditions in fundamental education as well quest of secondary education are guaranteed. In article 12, it is stated that education is obligatory for all girls and all boys aged between 6 to 16 years old; yet, it can be extended with two years for handicapped children. Article 13 states that education is for free at all levels in all educational settings under the public sector of education.

Therefore, education is a fundamental right, obligatory, and free for all children regardless of their gender (girls or boys), from the appropriate age to go to school that is 6 years old until the age of 16; Décret n°76-6 de l'ordonnance 1976. More importantly, the government in collaboration with parents are assigned the

mission of implementing these articles each in its way. Yet, any distortion and deviation from these articles regarding childrens’ fundamental right that is education are condemned by the law.

2.4.2. The Ministry of Education in Algeria

Algeria is People’s Democratic Republic wherein society is divided into sectors represented in the form of ministries. The ministry in charge of education is called the National Ministry of Education. It is organised as follows:

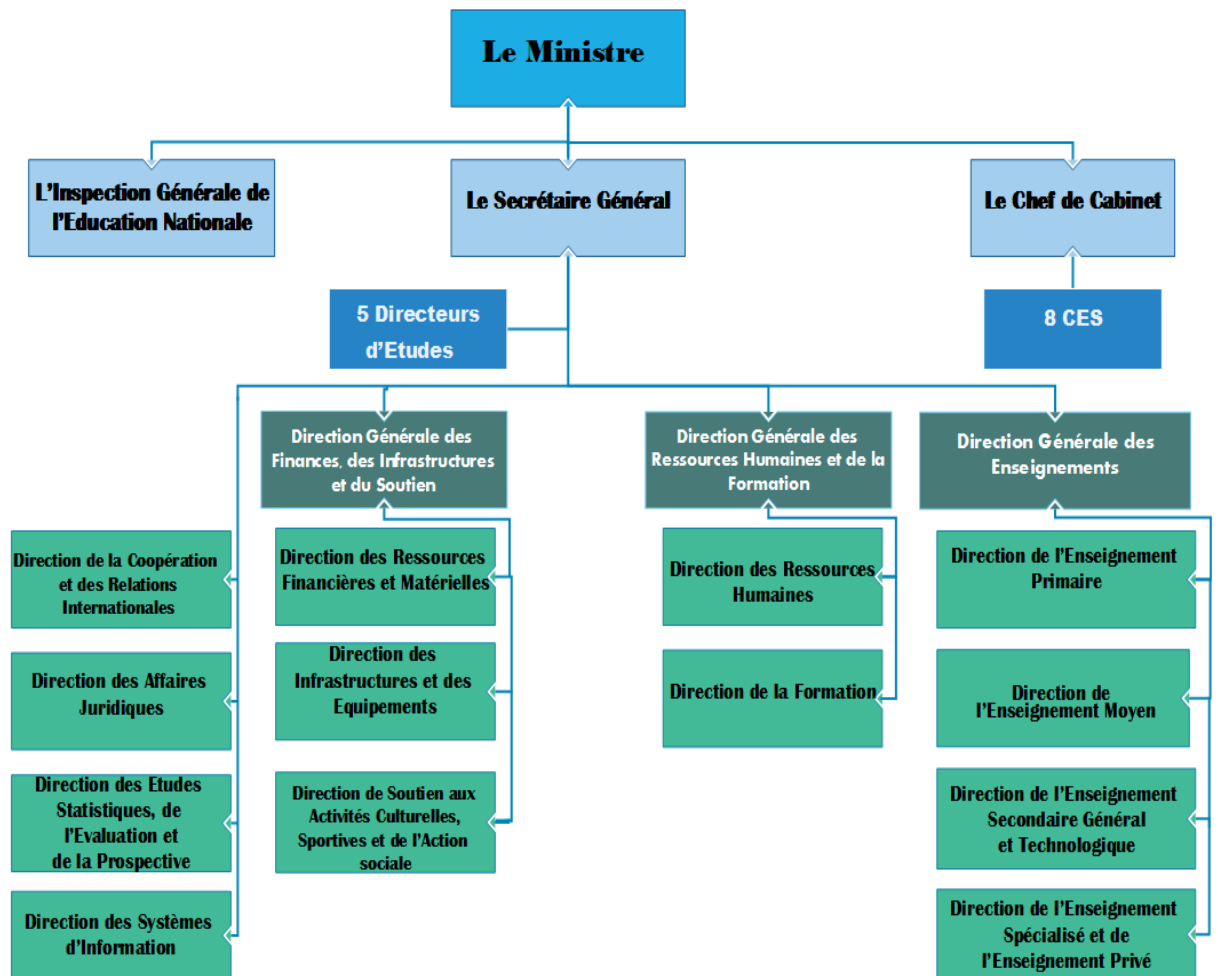


Figure 2.1.: Algerian National Ministry of Education

Source: education.gov.dz

The ministry of education is the unique legitimate authorised organism to direct the sector of education in Algeria. Therefore, all decisions related to education must be stated by the ministry or any other organism but designed by the

ministry. The ministry of education has directions at the level of all Algerian 58 Wilaya that are referred to as the Directions of Education (DE) that gather all education services of every wilaya. The DE has for mission to make sure the implementation of the Algerian programmes at the level of affiliated institutions as well as to verify the regularity and conformity of these latest. In addition to DEs, the ministry of education has organisms affiliated to it, namely: Institutes, Centres, and Offices, (appendix A). They work under ministerial supervision to which they are affiliated; in our case it is the National Ministry of Education. Each one with its specific tasks; and all together with the DEs cover the field of education in all its aspects in Algeria.

2.4.3. Structure of the Educational System in Algeria

In the Algerian system of education, we can distinguish between two main sequential levels that are: *l'Enseignement Fondamental* which is obligatory and *l'Enseignement Secondaire General et Technologique*. The following diagram represents the entire Algerian educational system.

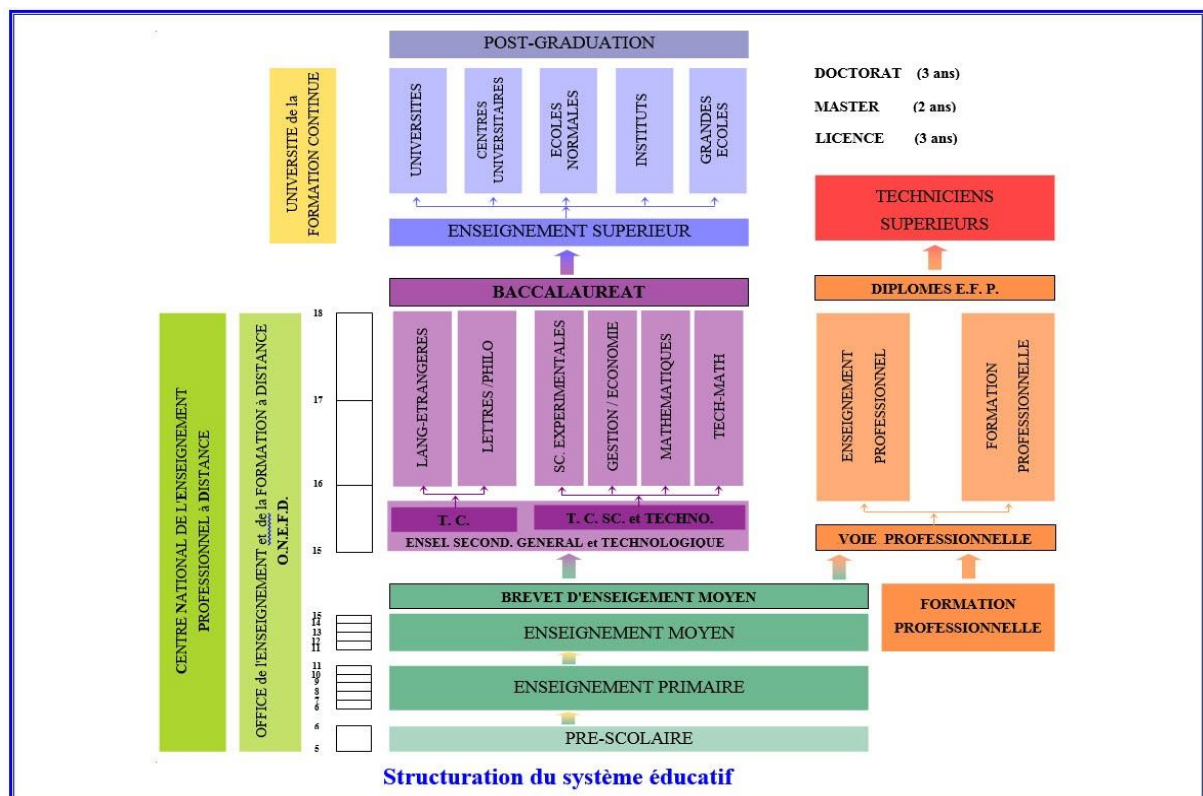


Figure 2.2.: Structure of the Algerian Educational System

Source: education.gov.dz

School starts at the age of 5 wherein children access a preschool class of one year that is considered to be essential as it prepares children for their primary education. Preschool in Algeria offers “the opportunity to learn and develop their physical, intellectual, creative and psychosocial capacities” (education.gov.dz). The first cycle in *l’enseignement fondamental* is referred to as primary education. Primary education is of 5 years duration. It is accessed by children by the age of 6. It has for objectives to develop learners’ capacities by providing them with elements and instruments of knowledge that are: ‘oral and written expression, reading, mathematics’ (education.gov.dz). Primary education is; therefore, a preparation of learners for tackling middle school education as they need to acquire knowledge evaluated by the ministry as being fundamental in their learning.

The second cycle in *enseignement fondamental* is middle school education. Education in middle schools lasts four years; it insures “for each student an incompressible set of competences and skills of education, culture and qualification”, (education.gov.dz). It takes place in middle schools; provided by teachers, each is attributed a specific subject. Their roles are : they “aim to provide a general culture, not only literary but also scientific, technical and artistic”, (education.gov.dz). The second cycle in *enseignement fondamental* ends with learners passing the ‘*Brevet D’Enseignement Moyen*’ (BEM) to access *l’enseignement secondaire*, (Figure 2.3), that is organised into three segments (see appendix B)

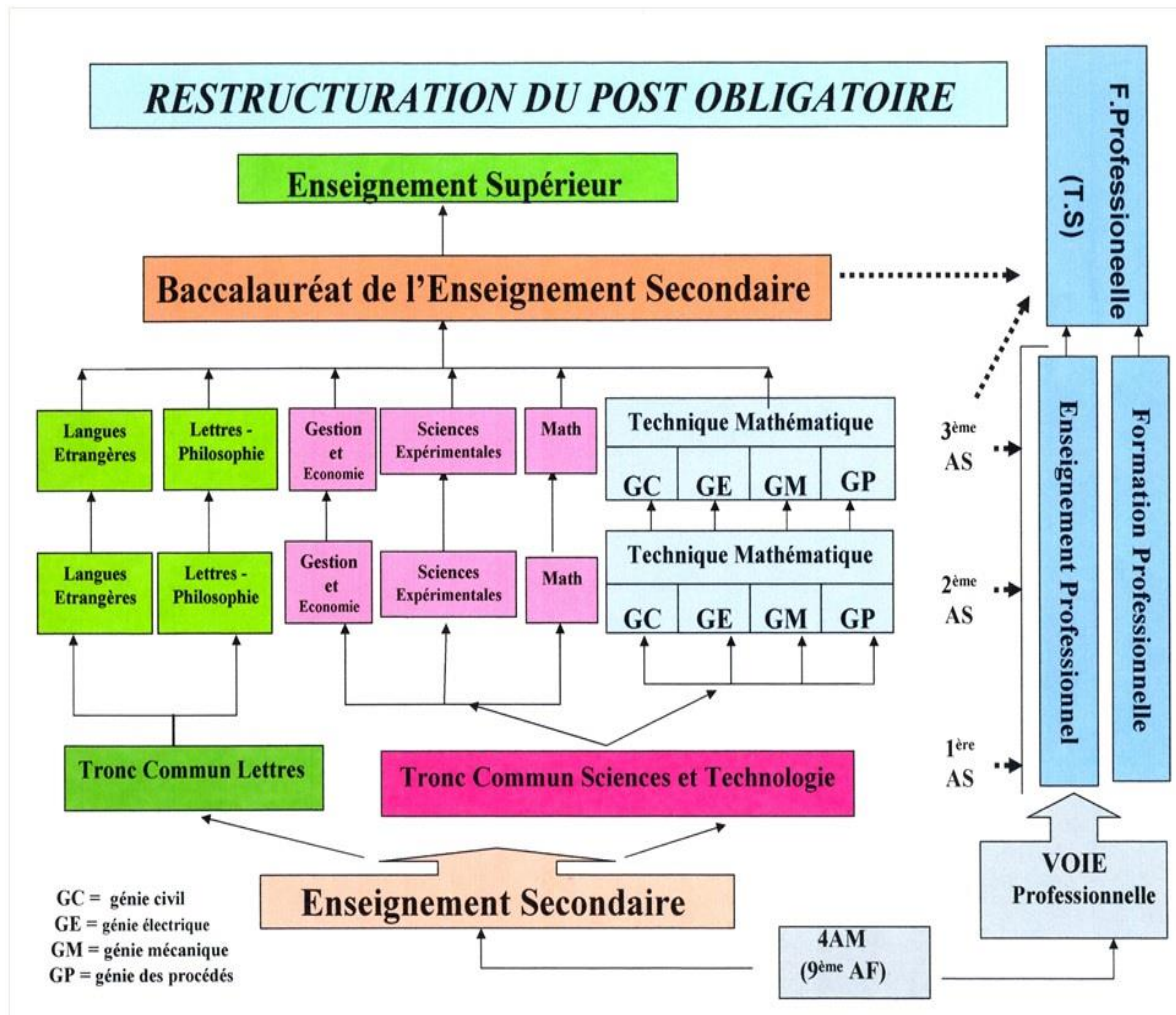


Figure 2.3. Structure of Secondary Education in Algeria

Source: education.gov.dz

The ministry of education states that secondary education has for mission to prepare learners for higher education and life in general, (education.gov.dz), among others by: Equipping them with analytical, evaluative and innovative competences. Cherishing their sense of belonging to their country Algeria. Enhancing societal values of equality, equity, respect of self and others and tolerance. (appendix C), (education.gov.dz).

2.4.4. Reforms in the Algerian Educational System from 2000 until 2006

In 2000 the former president of Algeria created a commission called La Commission National de Réforme du Système Educatif which has for mission the

evaluation of the current programmes to diagnose scientifically, exhaustively and objectively the educational system in all its aspects and construct accordingly a newly educational system. Before deepening into the fundamentals of the reform, we need to introduce the different educational policies that Algeria has witnessed.

a- From (1962) until (1976) education in Algeria is said to be bilingual.

b- From (1976) until (2000): this period is characterised by the objective of nationalising education. This process of algerianisation of the educational system created ideological tensions among Algerian arabophone intellectuals and Algerian francophone intellectuals. Beside the electric atmosphere among Algerian intellectuals, one cannot deny the national profile this reform brought to the Algerian educational system. This reform is also referred to as the arabisation of the educational system where education becomes monolingual and is provided in Arabic only.

c- From (2000) until nowadays: the major axes of education in Algeria remain the same. however, while French is introduced in the third year in primary school; English is introduced in the second cycle of Enseignement Fondamental during the first year in middle school. Tamazight language becoming a national language is introduced starting from year four in the primary school.

2.4.5. Learning and Curriculum in the Algerian Educational System

The terms curriculum and programme refer to different meanings. In Referential Curriculum (2009) the distinction needs to be highlighted as it deals with the fundamentals of the Algerian educational system. On the one hand, it is mentioned that the programme is referred to as a prototype to organize learning based on the knowledge learners need to learn. It consists mainly of a list of targeted points related to specific subjects. Learning is; therefore, seen as knowledge delivered from Knowledgeable to non-knowledgeable person. Education under such definition of learning entails specific organisations that determine the amount of knowledge transmitted to learners and how to evaluate it. The role of the teacher is that one of the sources of knowledge and the role of the learners is that one of receiver of knowledge.

On the other hand, the curriculum refers to the whole learning that learners experience in the educational settings. This includes all factors and parameters that can be encountered by learners as individuals during their learning. The curriculum embeds not only learning activities but also teaching approaches, methods, strategies, materials and types of evaluations. Comparing between programme and curriculum as defined in the Referential Curriculum, we can say that interest shifts from knowledge to the global development of the learner. This global development means developing all aspects in the learners that make of them individuals; these aspects are referred to as competences. Learning is then no longer understood as a linear process wherein teachers transmit knowledge to learners. Learning becomes to be seen as an interactive dynamic natural process wherein learners experience learning in educational settings to gain competences.

Approaching learning through competences implies that the role of teachers in the Algerian educational system is to accompany learners in their learning process. During this learning process, learners are active participants who learn take charge of their own learning; this is why the Algerian educational system is said to be 'learner centred'. Educational settings provide learning environments wherein the process of learning can take place easily. During their learning process, learners are evaluated rather in terms of competences gained than amount of knowledge provided.

In Referential Curriculum (2009), education has for mission the transmission and perpetuation of the values that society has determined as being its, (appendix D). These values can be shared among the members of that society or present at the level of the individual. Education in Algeria has for mission to:

Cherish the sense of belonging to one unified country that is Algeria. Develop the sense of belonging to one nation sharing common historical, geographical, civilizational and cultural heritage based upon Islam as religion and Arabic and Tamazight as national languages, the flag and the national anthem. Emphasise citizenship. Embrace progress and development and becoming

part of it. Emphasize the principle of democracy. Promote and develop human resources and value their positions (Referential Curriculum, 2009)

The curriculum in the Algerian educational system holds these values distributed sequentially or complementarily in the programmes so as education in Algeria accomplishes its roles. For this reason, the Algerian educational system has stated objectives for all cycles that promote the values of the curriculum and which go under the new definition of learning brought in the educational reform.

The present study deals with secondary education in Algeria; this part of literature review is included regarding its role in the discussion of the results. That is, in Referential Curriculum (2009), learning objectives are stated as pedagogical objectives of secondary education, (appendix E). These objectives are discussed in relation to the research problem that is about verifying if teachers' and learners' gender perceptions affect their classroom practices and discourses.

These objectives are meant to be achieved in secondary education; they are distributed sequentially and complementarily among the different subjects taught in secondary schools. In the sense that, in each subject taught, there are objectives that are stated and can be attained one after another or complete and back up each other. Since, this research investigates teachers' and learners' gender perceptions and their effect on EFL classrooms; it is necessary to introduce the objectives of learning foreign languages in general and English in particular in the Algerian educational system. Learning languages in the Algerian educational system is based upon the mastery of Arabic, the promotion and mastery of Tamazight and the learning of foreign languages, (Referential Curriculum, 2009). The rationale behind the teaching of foreign languages is related to globalisation and what it brought to the world as foreign languages become fundamental for any learner to face and integrate the world because learners represent the country and reinforce its position.

2.4.6. Teaching English in the Algerian Educational System

In Algeria, English is taught as the second foreign language after French. It is integrated in the first-year middle school to be taught seven years; four in middle

school and three in secondary school. Referential Curriculum (2009) emphasizes the importance of learning foreign languages to enlarge learners' intellectual and cultural horizons through the discovery of other civilisations and cultures. Learning foreign languages and other cultures is not only a consequence of globalisation, but also plays an important role in the understanding of the self and developing tolerance towards others differences. It is worth being emphasised that understanding of self and tolerance is among the values that are promoted in the Algerian educational curriculum.

Foreign languages are learned as communication tools that facilitate accessing information and science. Besides, they are used to initiate positive and productive interactions with the Algerian languages and cultures. Learners mastering and using foreign languages is a human capital that cannot be neglected in society as it interferes in all domains. In economy for instance, foreign languages develop learners' intellectual, cultural, and scientific knowledge that contribute highly to raise their competitive competences at the international level. Learners understanding foreign cultures are learners who can understand their own culture and deepen their understanding of the self and develop a sense of empathy towards other cultures to overcome cultural chocks.

Moreover, in Referential Curriculum (2009) the learning of foreign languages is characterised by its flexibility. Flexibility in the learning of foreign languages in Algeria is justified by the multilingual and multi-cultural context of the country. That is, besides the two national languages that are Arabic and Tamazight, French is the first foreign language but is omnipresent in society as we can find newspapers, TV channels, administrations, and public statements provided by politicians in French. Even the national languages branches into many other languages used in everyday life communication like: Algerian Arabic, kabyle, Chaoui, Tergui, Mzabi. These languages hold many cultures that characterise Algeria as multilingual and multi-cultural, and both dimensions are taken into consideration in the curriculum in term of values, learning approach and teaching methods.

The Algerian curriculum structures clearly the basis on which the educational system is based in terms of values, general objectives and specific objectives for each level that can be found in Referential Curriculum (2009). To help teachers promote these values and attain these objectives they are guided with documents among which Teacher's guide for secondary education (see appendix F). This guide is addressed to teachers in secondary education as referential guide for their teaching practices as it covers all necessary elements to best accomplish their profession, (Missoum, 2014). It includes recommendations based upon reports provided by inspectors that are evaluated as being crucial. Therefore, he invites secondary school teachers to work in accordance with what is stipulated in these documents. In addition, he calls inspectors and coordinating teachers to organise meeting sessions to boost their professional development.

In Teachers' Guide, EFL teachers are attributed the following characteristics: integrity, honesty, fairness, impartiality, firmness, discipline, tolerance, good looking, and cheerful. Further, it encourages teachers to improve their teachings to keep pace with new teaching trends. Teachers must respect the Referential Curriculum and fuse with the official legislative texts that regulate the Algerian educational system; because, teachers are practitioners that implement the Algerian curriculum. The implementation of the curriculum goes through the realization of the narrowed learning objectives of each subject to include the general objectives of the educational system in Algeria. During this process of implementation, teachers need to be equipped with enough resources not only to meet subject's objectives but also develop learners' sense of belonging, valuing civic education, sense of justice, cheerfulness, respect, solidarity, fairness and equality in rights and duties. It is worth being mentioned that in the Algerian educational system, it is believed that teachers are models for their learners.

As far as classroom setting is concerned it is based upon the anatomy of learners in terms of how tall and short, they are but without neglecting any form of handicaps if any. Moreover, during the process of learning, learners need to be active participants who learn how to learn as they are meant to become lifelong

learners who, first, share the responsibility of their learning before becoming fully responsible of their own learning. Taking charge of their own learning implies teachers encouraging, motivating, and involving them to develop competences that make of them achievers.

Directed by the curriculum through Referential Curriculum (2009) and oriented and guided by the teachers' Guide for Secondary Education (2014), teachers are also equipped with the programme. As far as English is concerned, EFL teachers are provided the programme which asserts that learners are helped to integrate modernity wherein English is the language of all typed of transactions, (Programme d'Anglais Deuxieme langue Etrangere, 2005). The Algerian educational system views English as an important linguistic tool that provides learners with the opportunity to access universal science, technology, and culture. Therefore, it is necessary for learners to be equipped with the required competences that allow them to face the world that is more challenging day after day. These competences will allow learners to be critical thinkers, who are tolerant enough to understand and accept differences.

2.4.7. Objectives of Teaching English in Secondary Education

English is the second foreign language in Algeria. Its teaching is meant for some objectives, (see appendix G) that are determined by the Algerian educational system. They are meant to be attained by the end of the third year in secondary education. The objectives are formulated so as to go under the foundations of the umbrella curriculum that includes values and general objectives. As we can understand teachers having access to all these documents should not deviate from the national curriculum in terms of all its components including its values and learning objectives. Among the values are national and international values of equality. Equality in chances at all levels including gender equality. It is stated in the Algerian constitution that education is for free for all children in the age to go to school, which is 6 years old in Algeria. Further, the right for education does not discriminate in any basis whether geographical, racial, or gender. More importantly, any discrimination is punished by the law. Having in mind all this, we can say that

gender equality in education is among the foundations of the Algerian educational system.

Furthermore, when considering the Algerian curriculum and the accompanying documents we can understand that teachers not only need to hold characteristics among which equality, but also implement it in their teachings and enhance its development in their learners. In other words, teachers need to be equal in all aspects in the classroom so as to provide equal learning chances to all learners that are meant to develop the sense of equality in their turn. However, throughout the documents introduced in this chapter, gender equality appears in the law in the Algerian constitution and integrated in the documents provided to teachers if we think about it in terms of fairness, integrity, or equity. However as Boubakour (2017) states : “cependant, à la lecture des texts d’accompagnement, la dimension paritaire Homme/Femme n’est pas mentionnée. Ce type de discours est plus présent au niveau des discours officiels” (p. 2). That is, the term gender equality and what it implies as how to approach it is not included in the curriculum; and gender equality in the classroom and how it should be done is not included in the EFL programme.

This study investigates Algerian secondary school EFL teachers’ and learners’ gender perceptions and their effect on their classroom practices and discourses in a multi-cultural context. The objective is to verify if gender perceptions affect teachers’ and learners’ classroom practices and discourses. In other words, in the spirit of an education for all, gender free learning environment, laws fighting any discrimination on gender basis, the promotion of tolerance and acceptance of differences, critical thinking, equality, teachers having access, or not, to all the necessary documents, teachers being accompanied and guided by inspectors in their profession, there is no way to think about gender inequality in education in Algeria. Nevertheless, the theory is something and the reality in the field seems to be something else. This idea came if we think about gender studies in the Algerian context that are related to education.

2.5. Gender Studies in Education in Algeria

Schools are important social institutions that can be subject to gender inequalities as many studies prove it in different contexts. The previous chapter provides some examples of how gendered educational settings can be and discusses also the complexity of the issue of gender equality in education regarding its intersectionality and multidimensionality. In Algeria, the statistics provided by the Ministry of Education during the academic year 2018/2019 states that nearly 49.2% of schooled children are girls and 50.8% of them are boys, (education.gov.dz). As far as secondary education is concerned, 68% of girls and 65% of boys access secondary education, (UNICEF, 2011). These seemingly equal percentages refer to the rate of schooling and cannot infer any gender equality in education in Algeria. In other words, such percentages equal or not cannot guarantee equal learning chances and cannot prevent gender inequality in terms of equal chances for both genders. Moreover, within the academic year of 2018/2019, 63% of teachers all levels included (primary, middle, and secondary schools) are female teachers, (education.gov.dz). However, referential statistics can only provide hints towards descriptions without inferences.

Overcoming gender inequalities in education can only be done if we tackle issues deeply. Results in many occidental and African studies about gender equality in education meet at a certain point that is to confirm that despite the efforts made, not only gender disparities in education exist and persist but also the complexity of the issue of gender in general and in education in particular. In Algeria, besides referential statistics, there is a need for deep quantitative and qualitative gender studies in education to provide more effective results that can help attain gender equality in education.

2.5.1. Gender Studies in Secondary Education in Algeria

The question of gender equality in education in Algeria, like any other places in the world, solicited an interest that led to research works to try to elucidate some related research problems. As already stated, there is a need for in-depth

quantitative and qualitative researches to try to attain gender equality in education. Ouadah-Bedidi (2018) embarks upon an attempt to investigate gender equality in education by exploring reversed inequalities of females overcoming males. The nature of the research problem indicates clearly two distinct periods in the Algerian educational system that are characterised by male dominance in education first and a second one by female dominance in education. In the next figure, we can remark the progress made in Algeria in the schooling rate of girls as it becomes nearly the same as that one of boys.

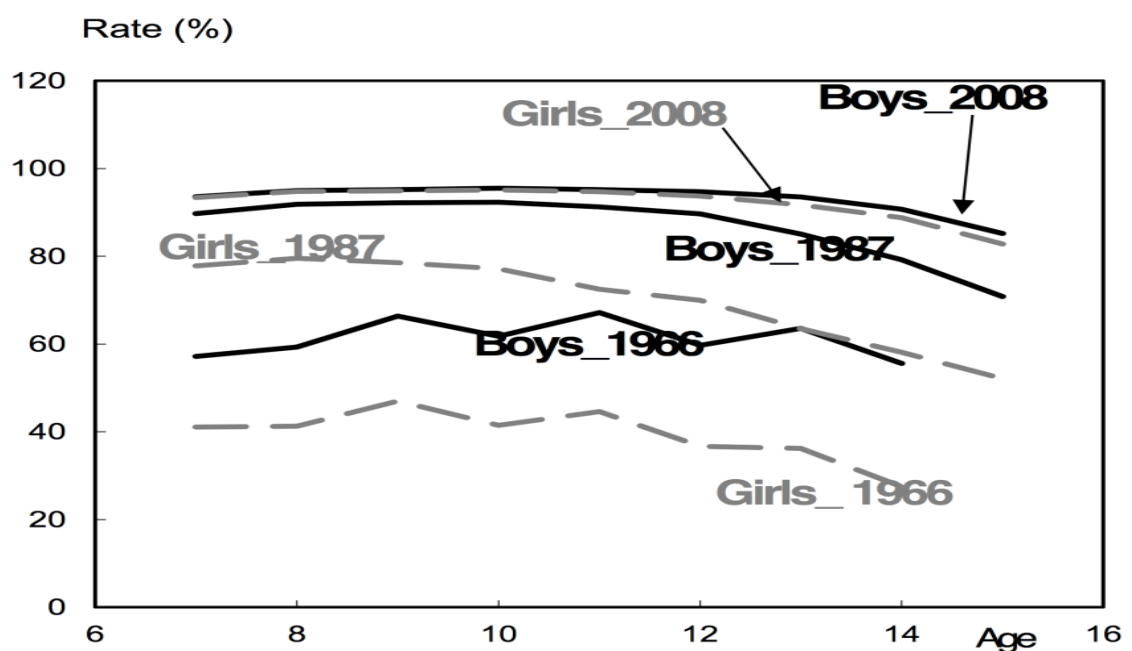


Figure 2.4.: Enrolment Rates by Age according to the 1966, 1987 and 2008 Censuses

Source: Ouadah-Bedidi, p, 87, 2018

To tackle the research problem, she uses empirical data that she gathers from different sources in order to dress a picture of how gender inequalities evolve and develop in Algeria in educational settings. In her work, she presents statistics of males and females access to secondary education. Right after the independence, in rates of secondary education access, males overpass girls with 29.8% compared to only 9.6%. Later, in 1987 secondary school access rate of males is 49.9% and the one of females is 35.8%. As we can observe, there is a concrete difference as more

girls access secondary school. In 2002, percentage of females enrolled in secondary education reaches 49.5% whereas the percentage of males falls to 44.3%. These statistics reveal a shift from superiority of males' rates to its inferiority if we compare it with females' rates of access to secondary school education. Year 1995 marks the starting point of such phenomenon which continuous to increase to reach 58% in 2010. She confirms her observation referring to attendance in the Baccalaureate exam, which is the final step of secondary education, as female attendance is of 62% during the academic year of 2010-2011.

She carries her research by comparing access to university between female and male students. It seems that the evolution of through over years follows the same path as that one of secondary school access. First, after the independence of Algeria, only 3.2% male students and 0.5% female students access university. Later, in 1987, 8.2% of males access university and 7.8% of females' access to university. As we can see, though male students over pass female students in rates of access to university, the percentages remain low if we compare them to other localities in the world. In 2002, males' access to university is of 11.9% and females' access to university is of 15.5%. Even if the difference is small in rates of university access; there is a turning point wherein female students over pass male students. This turning point is not specific to Algeria, as in many other localities in the world like: Tunisia or Morocco, (Ouadah-Bedidi, 2018); girls show an important progress over boys to reveal to maybe more achieving than boys.

The statistics gathered by Ouadah-Bedidi (2018) reveals a high rate of female students' access to university in comparison with male students. This phenomenon of females over passing males in education is observed in the last 20 years in many countries all over the world. By considering these statistics only, we can say that there is a mutation in gender disparity in education, in Algeria. In the sense that, gender disparity in education was in favour of males but becomes in favour of females. This can be interpreted either as: gender equality is reached if we think about it as the marginalisation of females or in terms of a necessity to redefine gender equality as it seems that the traditional one is no longer enough. To

rationalise this idea, we can refer to the statistics provided by Ouadah-Bedidi (2018).

- First: there are gender disparities in the tracks of the studies carried out by students. That is, there is a tendency for female students to opt for Languages and literature as they represent 82.6% of university graduates in the academic year 2010-2011. While in technology, they represent only 35.9% of the graduates. In Medical sciences they represent 65.3% of the graduates. These percentages maybe interpreted as indicators of the remaining gender bias in education. In the sense that, if female students opt for Languages and literature maybe because of its social dimension; and if others opt for medical sciences, it can be due to the caring nature of doctors or maybe because of the long period of study that male students prefer to avoid. The choices of both female and male students seem to be biased; however, further research need to be concluded so as to explore deeply such phenomenon.

- Second, gender bias can also be related to the geographical location wherein education takes place. Ouadah-Bedidi (2018) reveals that if we divide Algeria geographically into urban and rural areas, we can notice gender disparities in education. For instance; in 2002, university enrolment for male students in urban places is of 16.9% and in rural places is of 9.4%. As far as female students' university enrolment is concerned, it is of 23.9% in urban places and 9.3% in rural places. It is important to mention that such division of urban versus rural cannot be representative of the Algerian territory as there are many other geographical characteristics that do not go under such binary classification. The Sahara only cannot overlap Wilayas such as Biskra and Ouargla with Tamenrasset and Illizi. However, these numbers, even descriptive only, reveal a potential correlation between gender disparities in education and geographical locations in Algeria.

To investigate the complex issue of gender equality in Algeria by adopting a quantitative approach, even interesting, is a difficult task because of many reasons. The first reason is that there is a lack of reliable statistical resources. As Ouadah-Bedidi (2018) puts it: "It is almost certain that this is the reason why statistics are no

longer published by the ONS or the MEN. Since then, the only available figures have been the bits and pieces of information published by the Algerian press based on speeches given by the Ministry of Education” (p. 91). The ONS refers to the Offices National des Statistiques and MEN refers to Ministry of National Education. Moreover, the available statistics may be somehow ambiguous in the terminology used. She believes that “It is actually quite probable that the so-called ‘success rates’ published for girls are not actually success rates, but rather the proportions of girls among successful applicants” (p. 91). The above-mentioned problems make it difficult to investigate gender equality in education quantitatively.

2.5.2. Gender Bias in EFL Textbooks

In the Algerian educational system, many teaching materials can be used as mentioned in the EFL programme in secondary school. Among the teaching materials we find the textbook that hold an important position as it can be said to be the most used teaching material. Teaching English using textbook can be problematic as it can lead to gender bias. That is, by using the text book, learners are in contact with images and texts that can be genderly prejudicial. English being taught as a second foreign language in Algeria, it is integrated in the first year in middle school. Thinking that this textbook is important as it is learners’ first English textbook, and regarding the importance that images may have for these learners to discover English; Abdelhay and Benhaddouche (2015) analyse the pictures of first year middle school textbook entitled: ‘Spotlight’.

The analysis of ‘Spotlight’ reveals that there is gender bias in pictures of the textbook that are:

- At the level of the appearance of females and males; males are more represented than females in the illustrations of the textbook.
- At the level of the roles and jobs allocated to females and males: the ones assigned to females are limited and inferior to those of males. They assert that: “the occupational roles assigned to women require good looking females. Their productive roles do not necessitate the fact of having pursued any further studies

like it is the case of being a top model or a singer” (p. 439). They are also attributed other roles of teacher, dentist and actress, but still limited if we compare them to the ones allocated to men.

- The family sphere is omnipresent in the illustrations as being rather feminine than masculine with roles and duties assigned to females rather than males.
- The last element being analysed is sports which is illustrated as being male’s ground with nine different sports activities.

The results of their research shout gender bias in the pictures of ‘Spotlight’. The results of this study therefore are not representative of all English textbooks used in Algeria. Some other researchers analyse other Algerian EFL textbooks and derive other interesting results. Boukheddad (2011) for instance, is interested in the analysis of gender, race and generation in the three latest secondary school textbooks of 1st, 2nd and 3rd year. The results show the stereotyped under representation of females, ethnic groups and elderly people. Females are stereotyped in terms of roles and productive activities but not linguistically; as there is an inclusive and neutral language adopted to introduce and designate gender in the EFL textbooks.

Analysing gender in EFL textbooks unveils gender bias that may lead to gender inequality in education. Analysing textbooks of many subjects of all levels may bring a more general picture of gender and how it is represented in Algerian textbooks. This idea attracts the attention of Boubakeur (2017); in her research work, she gathered 81 manuals of the 1st and 2nd generation to scrutinise them and uncover female and male differences and disparities in their representations in those textbooks. The analysis of the 1st generation textbooks of Arabic and Tamazight reveals that males are more valued than females in their representations. However, in the 1st generation textbook of Spanish, females are better represented than in the textbooks of the national languages. As far as the 2nd generation textbooks are concerned, there is a slight amelioration of female representations in all the

textbooks under study especially for the textbook of English if we compare it with the textbook of French.

Apart from textbooks of national and foreign languages, history and civic education textbooks seem to represent more females as authors and they include famous feminine figures. However, textbooks of Islamic Education tend to represent females in the indoor private circle without any reference to female scholars despite their existence. For 1st and 2nd year primary school, one textbook regroups the three subjects of Arabic, civic education and Islamic education. The most pertinent result found by Boubakour (2017) is that the indoor private sphere is more dominant in the Islamic education.

When analysing ‘women’ in the texts of 81 Algerian textbooks, she finds that only 5% of the texts included tackle the subject of female as so; however, without eclipsing the masculine presence. She divides female presentations in texts into two main spheres:

- The historical sphere: it gathers three main figures that are presented dealing with the Algerian revolution that are: Fatma N’Soumer, Hassiba Ben Bouali, and Djamila Bouhired who are presented as combatants. In addition to hints towards the place of women in old civilisations, there is the notion and role of women in the history of Islam that included important women in Islam as well as the role of Islam in the emancipation of women.

- The socio-cultural sphere: there is a pertinent patriarchal structure that presents and highlights the necessity for women to be obedient under father’s tutorship; associated with a figure of a caring and generous motherhood. These female representations are current in national languages and Islamic education textbooks.

Besides the female representations and the place of women in 81 Algerian textbooks, Boubakour (2017) addresses the question of how modern or traditional are these representations and texts when it comes to the place of women. The results

that she comes with is that foreign languages textbooks hold more of modernity in their representations and texts than do other textbooks. She explains this by the idea that the teaching of foreign languages entails the teaching of foreign cultures that bring to light a more modern representation of females who are more axed with males as compared to the local traditional one. That is, national languages textbooks present a typical traditional representation of females than foreign languages textbooks. The reason can be related to the promotion of the Algerian culture in all its aspects to maintain and protect it through the transmission of its values in textbooks.

Moreover, there is a particular interest towards the analysis of gender stereotypes as they are prejudicial and help maintain gender inequality in education. Boubakour (2017) finds that 81 Algerian textbooks vehicle gender stereotypes that go under the umbrella indoor private sphere of women and outdoor public sphere of men. She finds out that women are associated with jobs in the medical field and teaching thought and presented to correspond more seemingly in a natural way with females. Within the binary spheres, while females are associated with persevering, hand working, home and school; males are associated with entertainment, fun, and violence. It is possible to say that school represents the only public sphere wherein females are represented leaving behind gardens, stadiums, beaches, and streets for males. It is worth being mentioned that even the public sphere wherein females are represented is presented as a place wherein females need to conform to certain standards of moral values and do not deviate from them.

On the whole, the analysis of the 81 Algerian textbooks unveils certain ideas about the place of women and mainly about how gendered textbooks can be. Despite the efforts made and the slight differences between the 1st and 2nd generations of textbooks, Boubakour (2017) states:

Women are under-represented and obey traditional social norms, they live and evolve in a masculine society, they are practically absent from Algerian or even universal history, history is thus written by men and which mainly presents the

high- acts of men, she remains absent from the public sphere, apart from school (p. 8).

Moreover, she draws an interesting conclusion that relates to the absence of any questioning or debate related to the issue of gender equality. That is, in the 81 textbooks analysed, none of them address the notion of gender as being potentially problematic in all aspects of life. This conclusion is rather dangerous as it underpins gender inequalities through their ignorance. In other words, the omission of the treatment of gender inequality in textbooks may suggest for some the inexistence of the issue which in return maintain gender inequality in education. As in all nations in the world, the questioning of a situation is the starting point towards the discovery and understanding of issues.

2.5.3. Gender Studies in Higher Education in Algeria

The Algerian EFL context is an interesting area to investigate gender equality as it attracts many researchers among which Boutemedjet (2019). In her doctoral thesis, she investigates gender in classroom interactions in EFL classes. She conducts the study in Algerian language classroom contexts at university level in two different classes: one of 'oral expression' and another of 'phonology. The first one is taught by a female teacher whereas the second one is taught by a male teacher. The main objective of the research is to investigate the effect of gender on EFL classroom interaction and to measure how much gender-based bias is present in an EFL Algerian context.

To investigate the research problem, she opts for a qualitative approach that resulted in revealing that the female teacher uses directives to perform power, while the male teacher used joke. This implies that the female teacher, as opposed to the male teacher, tends to exert power overtly in their interactions. As far as the student-teacher interactions are concerned, female students seem to seek to conform to the teachers' discourses rather than dominate interactions. Further, male students do not interact as female students do, not to say that they hardly ever interact. The interpretation provided to this result is that male students interact mainly if they

initiate the interaction. That is, by interacting less, they exert power by not interacting as response to teachers' requests.

The results of this research confirm the gender biased interactions that occur in EFL classrooms. That is, there is a clear reflection of 'female discourse' versus 'male discourse' as they "position themselves in a dichotomous way of 'us vs. Them' and constantly comparing and contrasting men and women as different" (Boutemedjet, 2019, p.216). Moreover, the binary distinction of 'Back-Row Students Discourse' and 'Diligent Women Students Discourse' is confirmed as male students sit rather in the back than in the front and by female students who show motivation and interest in their studies. In the same line of thought, the themes of students' exposes make it that the researcher confirms the existence of ideological reflections in their studies as their themes go ultimately under either the outdoor public domain of men or the indoor private domain of women. Being careful not to extrapolate the result, we can say that gender affects the interactions in EFL classrooms. Yet, the extent to which it affects and shapes it needs to be determined and examined deeply. In addition to the extent to which gender affect EFL classrooms, there is a necessity to think about how different is the effect depending on the context of the study.

Despite the importance of the subject of gender equality in education, very few studies have tackled the topic if we compare the Algerian context with other foreign contexts. Yet, some researchers bring the question of gender equality to a high level to reach the one of violence. Among the studies that dealt with gender issues in higher education is the one conducted by Yassine (2016). She analyses symbolic violence in higher education aiming at unveiling how women perceive symbolic violence. She defines violence as any threat of all nature done by dominant(s) and having consequences over dominated individual(s). Symbolic violence is a type of violence that Topper (2001) defines as: "those inconspicuous forms of violence, domination, and exclusion in everyday affairs that go unnoticed precisely because they are so ordinary an "unremarkable", (cited in Yassine, 2016, p.54). That is, this form of violence is subtle to the extent that most do not observe

it. Symbolic violence can be gender based as it is a form of violence that help maintain gender inequality through the demonstration and exertion of male dominance over women. For the sake of gender equality, it is therefore important to consider and include the most delicate form of gender violence.

Although, universities are supposed to provide a gender free environment; they are social settings wherein gender inequality can be perpetuated. Yassine (2016) investigates women's perceptions of symbolic violence at university using interviews and narratives. The participants are among others university teachers and administrators at the University of Tizi Ouzou (Wilaya in the north of Algeria). The results come to reveal that symbolic violence against women exist at university and is exerted mainly by men and some other women. Not only that it exists, but it is rather a frequent practice. Symbolic violence as manifested in the study is divided into two axes: linguistic and behavioural. The first axe of symbolic violence is perceived as: "Discriminating discourses, using local naive languages derogatory lexis, complementing, making jokes and resorting to irony, and evoking negative proverbs about women's social positioning", (Yassine, 2016, p.61). The second axe of symbolic violence is manifested under the forms of: "patronising, condescendence, gaze avoidance, overlooking women's expressed opinions and their physical presence at meeting" (Yassine, 2016, p. 61).

The symbolic violence experienced by academic women can be seen as insignificant but they have consequences over their victims. The significance can be seen in their awareness of the phenomenon; and their ability to recognise it and verbalise it unequivocally in their narratives, (Yassine, 2016). What makes of this violence more dangerous is that some would find explications to rationalise these actions in religion. In the conclusion she highlights the fact that victims of symbolic violence do not hesitate to react, but that their reactions are contextually conditioned. She ends by calling and inviting women to speak out their malaise regardless to its nature as a first step towards the eradication of all forms of violence against women.

The above study even related to gender; it does not deal with gender inequality in secondary education. The rationale behind including it in the literature is related to its important in the interpretation of the data of this research work. The above research brings to light an important factor related to gender equality in education. That is, it develops the idea of subtlety in many forms of gender inequalities that result from subtle discourses and subtle practices and have effect on victims, on the one hand. On the other hand, this research deals with EFL teachers and learners gender perceptions and aims at verifying if these perceptions have effect over their classroom discourses and practices. By relating both ideas we can say that even the subtle discourses and practices of EFL teachers and learners' matter in EFL classrooms supposed to be gender neutral.

Conclusion

In this chapter, there was an attempt to review some studies related to gender in educational settings wherein gender is presented as crucial in different contexts. In western countries, where gender studied in educational settings are widely advanced still seek to attain gender equality which proves its complexity. Moreover, in African contexts, post-colonial gender equality in education seems to be refrained by different factors. Consequently, gender equality in African countries cannot undergo the same evaluative systems and studies like western countries regarding differences that are contextually bound. Next, gender equality is at the heart of the Algerian educational system as highlighted in the values that are transmitted throughout the different subjects taught among which English. In the light of the objectives of the Algerian educational system, and more precisely of the teaching of English, the gender free learning environment wherein equal chances of learning are provided regardless of their gender is promoted. However, many studies prove the gender disparities existing in the Algerian context whether in secondary education or in higher education, (Boukheddad, 2011; Abdelhay and Benhaddouche, 2015; Yassine, 2016; Boubakour, 2017; Boutemedjet, 2019).

**CHAPTER THREE:
RESEARCH
DESIGN AND
PROCEDURES**

CHARTER THREE: RESEARCH DESIGN AND PROCEDURES

Introduction

This chapter is the methodology chapter wherein theoretical accounts about the background of the research methods are provided. It is divided into seven sections that start by introducing the philosophical beliefs laying behind research methods. The second section is concerned with the research design, how it is mapped, the rationale for choosing grounded theory design, and the three different sequencing steps through which this research work is conducted. The third section presents the data collection methods namely: EFL teachers' interviews, EFL learners' questionnaire, and EFL classroom observations. While the fourth section speaks about the pilot study, the fifth one presents data analysis methods in terms of thematic analysis to generate categories. Next, there is an account about the languages used in this research and their role. Finally, the population with whom this research is concerned are presented as well as the sampling procedure.

3.1. Worldviews about Research

When conducting research, the first step is identifying a research problem; the next step is to think about a research approach that would best answer the research questions of this latest. The selection of a research approach is done through a deep understanding of the philosophies lying behind each of them. By proceeding so, the aim is to rationalise the choice of an approach at the expense of others. Philosophies of research are referred to using several terminologies; for instance, epistemologies and ontologies (Crotty, 1998); paradigms (Lincoln, Lynham and Guba, 2011), or worldviews (Creswell, 2013). Creswell (2013) defines worldview as: "General philosophical orientation about the world and the nature of research that a researcher brings to the study" (p. 6). That is, philosophy of research can be seen as a set of beliefs about the world and how it functions that affect how the research is done and in return, the results of that same research would supply and add to the world to affect it.

Philosophies about the world, how we see it, and how we think it functions direct the way we approach it, whether consciously or unconsciously. That is, what we think science and knowledge is, affects how we do science, the role we associate to it and the results expected out of it. Social sciences can be seen and thought about differently as its developments can testify. Hammersley (2019) discusses the development of philosophies in research from its early positivist status to its most recent diversifications. He presented positivist era as fundamental to social sciences thanks to the elaboration of “organisational systems for counting and measurement designed to document performance and outcomes of various kinds, whether relating to individuals, organisations, or whole national economies” (p. 12). Positivists aspired at developing quickly a huge amount of knowledge about societies to build universal social science as did the other sciences. Yet, that mission seems to fail as they realised the fact that societies cannot be mathematically and globally enveloped in some universal social laws. What is considered as failure of positivism is interpreted by Hammersley (2019) as motivational towards nowadays diversifications and fragmentation.

Diversification in worldviews is undeniable as it is observed in all aspects of social research. Creswell (2013) highlights four main worldviews that are: positivism (he refers to it as post positivism), constructivism, transformative, and pragmatism. The following table summarises the characteristics of each worldview.

| Positivism | Constructivism |
|---|--|
| <ul style="list-style-type: none"> • Determination • Reductionism • Empirical observation and measurement • Theory verification | <ul style="list-style-type: none"> • Understanding • Multiple participants meanings • Social and historical construction • Theory generation |

| | |
|---|---|
| <p>Transformative</p> <ul style="list-style-type: none"> • Political • Power and justice oriented • Collaborative • Change-oriented | <p>Pragmatism</p> <ul style="list-style-type: none"> • Consequences of actions • Problem-centred • Pluralistic • Real world practice oriented |
|---|---|

Table 3.1.: Worldviews

Source: Creswell (2013, p: 18)

The present study consists of investigating the potential relationship between EFL teachers and learners gender perceptions and their classroom practices and discourses. By correlating both EFL teachers' and learner's gender perceptions and classroom practices and discourses, we want to unveil the potential effect that gender perceptions may have on EFL classrooms. Therefore, we can say that the present study holds of pragmatic worldview as it is problem centred, deals with consequences of actions, and it is real world practice oriented.

Furthermore, there is much more in correlating EFL teachers and learners gender perceptions and investigating their potential effect on classroom practices and discourses than the immediate realised objectives. In other words, gender is a crucial and controversial social construction that can be at the heart of social injustice. Therefore, gender studies of any kind have a transformative worldview. Consequently, this study holds a transformative worldview as it is change, power, and justice oriented.

To reach the objectives of this study, a research design has been elaborated considering the nature of the variables and the final objectives we aspire to obtain. By means of GT generation, verification, and interpretation; we hope to construct a theory that is not only grounded in context, but also grounded in methodology and

constructed throughout the study. This is why, the study is not affected by pragmatism only, but also transformative and constructivism worldviews.

3.1.1. Research Approach

Research in humanities or social research has considerably grown up and extended in interests and fields as it is attracting more and more researchers. According to Markauskaite, Freebody and Irwin (2011), this is due to “The complexity of social issues and the speed of social developments have increased almost exponentially over the last 50 years” (p. 3). Such escalation and expansion is not restricted to areas and scopes of studies, rather, research approaches also have benefited in terms of diversification, sophistication, media, and precision.

Research approach can be viewed as a plan thought and made up to carry out research. According to Creswell (2013), “Research approaches are plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation” (p. 3). In other words, research approach includes worldviews that justifies the choice of the research approach to be adopted including what is referred to as research design, and the research methods, (figure 3.1). He further adds that research approach is not only related to the philosophical assumptions behind but mostly to the nature of the research problem and the objectives the researcher wants to fulfil. That is to say, both worldviews and nature of the research problem rationalise the choice of a research approach determining the research design and the methods to use for data collection, analysis, and interpretation.

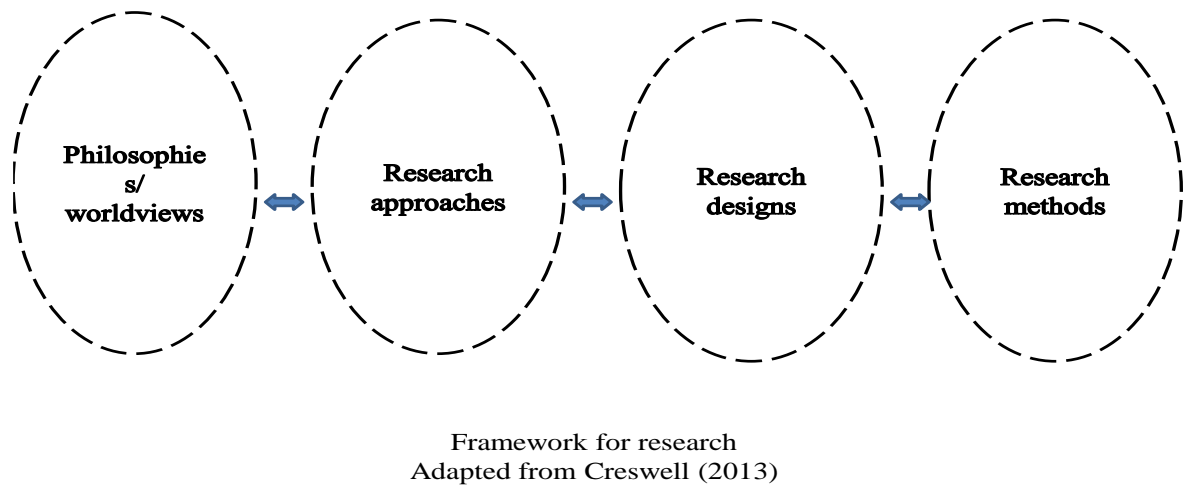


Figure 3.1.: framework for research, adapted from Creswell (2013)

3.1.2. Mixed Research Approach

Quantitative and qualitative approaches to research even fundamentally different in philosophical assumptions and aims cannot be seen as totally discrete and exclusive. Rather, they are the two extremes of a never-ending axe wherein approaches are more or less close to an extreme, (Newman and Benz, 1998 cited in Creswell, 2013). However, some research problems may be situated rather in the middle of the axe. This case is what is known as ‘mixed research approach’. Mixing methods originated thanks to the work of Campbell and Fiske in 1959. To increase the validity of their study on psychological traits, they varied the methods to cross check their results. In other words, by mixing the approaches, the results can be said to have a high degree of reliability. In the sense that, the drawbacks of any method can be are covered by another method. Therefore, mixed methods approach helps increase the reliability of any research problem.

Creswell (2002) believes that in mixed research approach “The researcher tends to base knowledge claims on pragmatic grounds” (p. 21). In other words,

being based on pragmatism, if necessary, the researcher can adopt both quantitative and qualitative approaches to collect both qualitative and quantitative data so as to investigate a research problem. Then, the focus is no longer on methods; rather, it is all about the research problem. The challenge is to select or design the most suitable research design that best fits the research problem, (Creswell, 2013). We can say that in mixed methods approach, the supremacy is not the one of the approaches themselves. The researcher is no longer obliged to be faithful to an approach at the expense of his research problem. Rather, the research problem itself determines the necessary methods of data collection, analysis and interpretation that would provide maximum of valid and reliable results.

This study is about the potential effect of teachers' and learners' gender perceptions on their classroom practices and discourses. Gender perceptions is the independent variable; whereas, classroom practices and discourses are the dependent variables. The aim of this research is to search for a potential relationship between these two variables. By means of correlation, we can verify the existence or not of any kind of relation between these two variables. To attain the objective, both qualitative and quantitative data are correlated.

3.2. Research Design

Before presenting the research design, it is important to rationalise it by its contextualisation in relation to the nature of the research problem, the objectives of the research, and affordability of the situation in terms of time and effort.

3.2.1. Mapping the Research Design

When mapping the research design, we need to take into account the nature of the variables and the main objective we want to achieve to investigate the research problem. The independent variable of this research is EFL teachers' and learners' gender perceptions. Gender perceptions are merely of a qualitative nature as they don't have arithmetic values. Despite that numbers can be used to refer to them, but they serve descriptive purposes only. The operational definition provided in this research considers gender perceptions as psychological beliefs that comprise

ideologies, worldviews ... attitudes; wherein stereotypes related to gender may exist. Such gender perceptions are multi-dimensional and intersectional in nature as they stem from different origins. The in-depth exploration of the multidimensionality and intersectionality of gender perceptions requires the collection of mainly qualitative data (some quantitative data can be found). The dependent variable of this research is teachers' and learners' classroom behaviours and discourses. Our variables cannot have arithmetic values; thus, it is more qualitative than quantitative.

In the first part of the study wherein teachers' and learners' gender perceptions are determined, the data is more of qualitative nature than quantitative. In addition, the objective is theory development rather than theory checking; therefore, we opt for the development of a Grounded Theory (GT). The second part of the work consists of the verification of the theory developed in the first step through the collection of EFL teachers' and learners' classroom practices and discourses. By triangulating data, we aspire at maximising the reliability of the research. The last step consists of a correlation of both data so as to look for a potential relationship between the independent and dependent variable. Regarding the three necessary steps chosen to carry the study, we can say that the research design is sequential.

3.2.2. Rational of GT Design

It is said above that GT serves to develop theories from qualitative and quantitative data. It is used in many cases for different motivations and rationales as viewed by Creswell (2012). It can be adopted to develop a larger theory than the existing ones or the description for the purpose of understanding a system. More importantly, it allows the development of theories when there is a gap in the literature dealing with the research problem or particular social groups, settings, or circumstances. EFL teachers' and learners' Gender perceptions and their effects on their classroom practices and discourses in secondary education has never been tackled in an Algerian context. Therefore, the study is exploratory and to investigate it, there is a need for theory generation that is affordable only if GT is used.

GT implies the idea that the theory to be developed is embedded in the data, where the name 'grounded'. The advantage is that the theory developed is genuine. In other words, it is not a readymade theory that was developed under certain circumstances in a way that fits a certain context to meet certain objectives; but an authentic one that already exists in the data. The role of the researcher is the one of unveiling and constructing theories out of the data as she/he sees it. The topic under study has not been dealt with in secondary education before. Secondary education in Algeria is characterised by the teaching of English as a second foreign language to learners aged between 15 to 21 years old. Gender theories developed in other contexts dealing with other types of participants cannot be used; otherwise, it would be denaturalised. Denaturalised here reflects gender perceptions' personal nature and characteristic of being self-perceived or proper to individuals.

GT does not refer only to the first step of the research; it envelops the whole research both as an approach, research design, and research and data analysis tools. In other words, the whole research work is grounded, but grounded differently and for different purposes. Morse (2009) affirms that: "Every application, every time grounded theory is used, it requires adaptation in particular ways as demanded by the research questions, situation, and participants for whom the research is being conducted", (p. 14). In this case, the variables under study are mainly qualitative; therefore, they required the use of qualitative data collection tools that are interviews, questionnaire, and classroom observation. The sequencing of the research tools is grounded to the theory as there is the objective of triangulation and verification if gender perceptions appear or not in EFL teachers' and learners' classroom practices and discourses. the nature of the research problem and the research questions sorted out of it, makes it that there is a need to correlate interviews and questionnaire's results with those of the classroom observation. Hence, there is a need to correlate qualitative data that is affordable through abduction. The inductive approach adopted in the first step for theory generation, and the deductive approach adopted in the second step for theory verification, are combined with the abductive approach adopted in the third step to correlate the results outline together the grounded research design of this present research work.

The choice of GT is not done randomly; rather, it offers to the research the possibility to do what the researcher aspires at and what other methods may not allow. Morse (2009) states:

Grounded theory enables the identification and description of phenomena, their main attributes, and the core, social or social psychological process, as well as their interactions in the trajectory of change. In other words, it allows us to explicate what is going on or what is happening (or has happened) within a setting or around a particular event. (p. 13)

The present study deals with EFL teachers' and learners' gender perceptions that are considered to be complex, intersectional, and multi-dimensional psychological beliefs that exist at the level of individuals, interactions, and society. Gender perceptions are dynamic systems that interfere and interact with other systems. To try to understand EFL teachers' and learners' gender perceptions, GT offers the opportunity to describe 'what is going on' and 'what is happening' with these gender perceptions as they exist as well as verify if they have any effect over classroom discourses and practices.

Moreover, GT allows going beyond the deep understanding of data that is bound to the context of study. It also "*provides us with the tools to synthesize these data, develop concepts*" (Morse, 2009, 14). Using GT to investigate the potential effect of EFL teachers' and learners' gender perceptions on their classroom practices and discourses; permits the exploration of gender perceptions and their understanding to construct GT. Once the theory developed, the process does not end, rather it is never ending. The unlimited possibilities to extend GT are related to the possibility to "Midrange theory that remains linked to these data, yet is generalizable to other instances and to future instances" (Morse, 2009, p.14). In other words, the strengths of GT lay behind its state of being grounded in all aspects but still generalizable to other contexts. Also, it can be extended and developed through time since it provides deep understandings of research problems.

On the whole, we can say that GT is not a readymade set of methods that have proven to be efficient in previous research works. It has data tools, methods, and strategies to collect data, to analyse data, to synthesize data; but it has also flexibility in its core. Morse (2009) stated: “Grounded theory is a way of thinking about data-processes of conceptualisation-of theorizing from data collected by interviewing and observing everyday life” (p. 18). This particularity in terms of flexibility is described by “Grounded Theory is a method to study process. It is, moreover, a method in process” (p. 136).

3.2.3. Induction

In this grounded sequential research design, the first step is inductive. Charmaz (2006) defines induction as “a type of reasoning that begins with study of a range of individual cases and extrapolates from them to form a conceptual category” (p. 188). The inductive approach that the first step of this research is based upon is the inductive approach of GT. The GT inductive method, according to Bryant and Charmaz (2007), “comprises a systematic, inductive, and comparative approach for conducting inquiry for the purpose of constructing theory” (p. 1). That is, it is only from the gathered data the researcher derives meanings that she/he believes exist in the data. There is the tendency to compare certain elements of the data with others to sort out similarities or differences that constitute the materials to construct categories.

Grounded theory allows the development of theories based upon both qualitative and quantitative data wherein the researcher believes the existence of a given qualitative phenomenon. As put by Creswell (2012): “Grounded theory enables you to generate a broad theory about your qualitative central phenomenon “grounded” in the data. As a systematic procedure, it appeals to a wide range of educational researchers” (p. 422). As far as this study is concerned, grounded theory fits the context of the study as it is educational research dealing with qualitative data that are gender perceptions of EFL teachers and learners. Additionally, GT is said to be systematic, as it is carried out in the form of a process governed by

methodological and procedural practices. In this respect, Creswell (2012) defines GT design as:

A grounded theory design is a systematic, qualitative procedure used to generate a theory that explains, at a broad conceptual level, a process, an action, or an interaction about a substantive topic. In grounded theory research, this theory is a “process” theory—it explains an educational process of events, activities, actions, and interactions that occur over time. Also, grounded theorists proceed through systematic procedures of collecting data, identifying categories (used synonymously with themes), connecting these categories, and forming a theory that explains the process.(p. 423)

3.2.4. Deduction

The aim of the first part of the research design is to develop a theory out of the data collected that is about EFL teachers’ and learners’ gender perceptions. Regarding the research approach adopted that focuses on the research problem itself and the researcher’s objectives to map the research design, the most appropriate second step in this research is to adopt classroom observation.

The analysis of the first step reveals theoretical assumptions about EFL teachers’ and learners’ gender perceptions that is the independent variable. The second step; then, will cover the investigation of the dependent variable which is classroom practices and discourses. Undertaking a classroom observation is ultimate if gathering authentic data in its natural environment is fundamental. Being interested in unveiling a potential effect of EFL teachers’ and learners’ gender perceptions on their classroom practices and discourses we need to observe EFL teachers and learner’s classroom practices and discourses the way they exist so as to get as genuine data as possible.

The second step is rather deductive; because, it is theory checking. In other words, the theory developed has to be verified in a natural environment. Developing a theory related to EFL teachers’ and Learners’ gender perceptions is not enough as the results are not triangulated. By means of triangulation the reliability of the theory developed is increased.

3.2.5. Abduction

The last step of this research consists of a correlation between both first step results and second step results in order to know if there is relationship between them. This means that EFL teachers' and learners' gender perceptions are correlated with their classroom practices and discourses. Yet, correlating qualitative data is statistically impossible as they don't have arithmetic values. Therefore, only an abduction can be possible. Charmaz (2006) as cited in Bryant and Charmaz (2007, p.49) defines abduction as follows: "abductive inference entails considering all possible theoretical explanations for the data" (p. 188). In other words, the correlation we are dealing with in this research is a kind of correlation wherein it is possible to find a link, if/when existing, between theoretical findings.

The third step is abductive since it provides theoretical conclusions through interpretations. It allows the generation of inferences for qualitative data (in this case, both results of the first and second steps) by combining significance and reliability of data. Significance refers to the relevance of the links found; whereas, reliability is related to the truthfulness of the first and second results. The following diagram summarises induction.

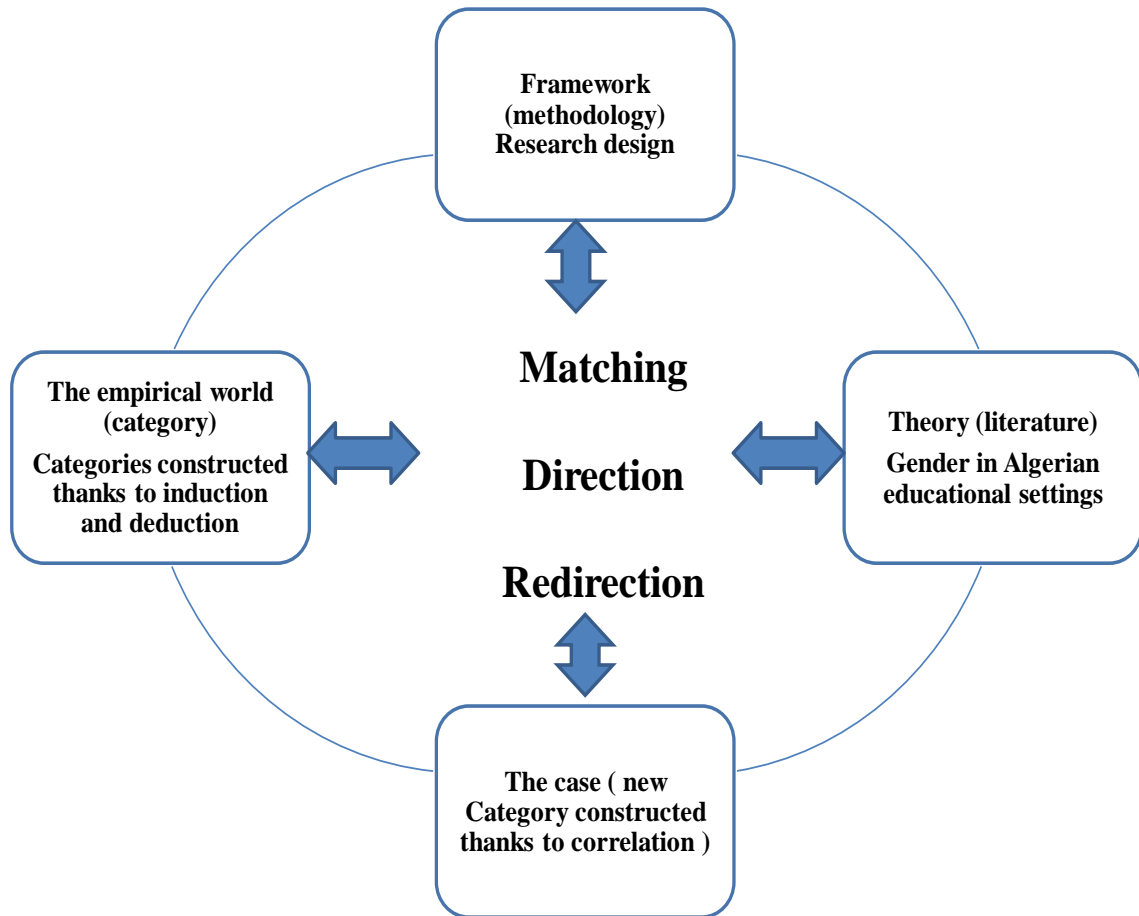


Figure 3.2.: Abductive Reasoning

Source: Dubois and Gadde (2002, 552)

Abductive analysis consists of resourceful, innovative, and genuine interpretations. Such interpretations constitute theory/theories out of observations done in both results. The process consists of; first, matching between theory and reality (the empirical world). Theory in this study is literature about gender in Algerian educational settings but not limited to it. The empirical world refers to the categories constructed during the first and second step of this study that are EFL teachers' and learners gender perceptions. Second, direction and redirection allow having different starting points for theory construction. That is, the case, or new category, can be obtained starting from any of the available resources (categories sorted out previously). Thus, by correlating the categories constructed during the

first step, second steps, and the literature in a non-linear way, there is an account on possible explanations that best answer the research questions. The following diagram explains the sequential research design we opted for and how the three steps arrange to provide reliable answers to the research questions.

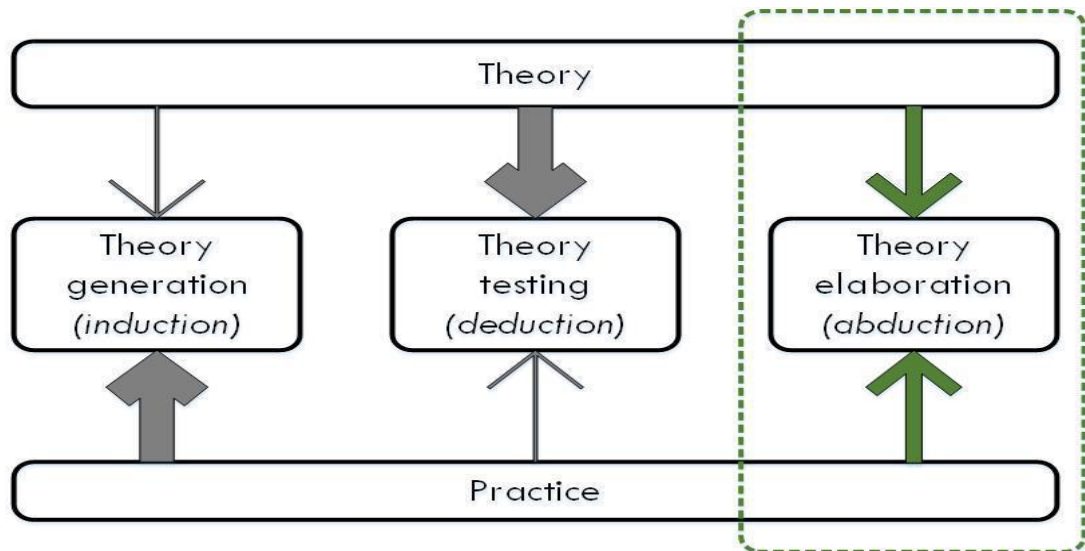


Figure 3.3.: Steps of the Research Design

Source: Costa and Soares (2017, 10)

3.2.6. Role of the Researcher

GT has extended and developed since its early beginnings, as put by Morse (2009): “Grounded theory evolved and changed-and is still changing” (p.18). On the first hand, there are many changes and directions that have been taken by GT thanks to the work of grounded theorists. It becomes widely used in different research works for different purposes. Far from being viewed as rudimentary readymade set of tools to use to fulfil research; rather, it is a way of thinking and elaborating research. In this spirit of way of thinking, GT can be said to include the researcher’s philosophy about the data, her/his conceptualisations, and her/his way of theorising. Therefore, the whole process of research is grounded starting from the data to include how the researcher views it.

This research goes through three main steps that reflect the researcher's philosophy, processes of thinking about the data, and theorising out of data. The data of this research is EFL teachers and learners' perceptions of gender and their classroom practices and discourses. Data is gathered using interviews, questionnaire, and classroom observations. The choice and design of the data collection tools respond to the researcher's worldview. The methods followed for data analysis and category construction are based upon researcher's way of thinking about the data; influenced by her philosophies. In other words, within the same context, if the study was done by another researcher, the categories and the theory constructed would be ultimately different

3.3. Data Collection Methods

By adopting a sequential research design wherein, the first step is inductive, followed by a deduction, then an abduction; the following data collection methods are used:

- Interviews with EFL teachers and a questionnaire with EFL learners so as to gather data about their gender perceptions.
- EFL classroom observations to gather data about their classroom practices and discourses.

3.3.1. EFL Teachers' Interviews

An interview is a face-to-face conversation used to gather information. There are different types of interviews regarding the type of investigation, their structure and the type of questions included (open-ended and close-ended questions). In educational research, like other types of research, interviews are used to gather in-depth information. Indeed, the more the questions are open-ended, the more information the researcher gathers. Conducting open-ended interviews can be done following different techniques depending on the theoretical assumptions lying behind. Philosophies about what knowledge is and its nature determine the type of interviews that are used and the type of the data that will be collected through them,

(Brenner, 2006). For instance, the frames of cultural anthropology that holds much of ethnographic traditions are commonly used in educational research. In ethnographic studies, interviews being combined with observations are said to “grasp the native’s point of view, his relation to life, to realize his vision to his world” (Malinowski, 1922 cited by Brenner, 2006, p. 358). In cultural anthropology, the interview is one of the best methods used to understand culture. Therefore, the purpose of using an ethnographic interview is “to understand the shared experiences, practices and beliefs” (Brenner, 2006, p. 358) in society.

However, culture has been defined differently across time and disciplines. In cognitive anthropology, culture is viewed as a cognitive system shared by a community of individuals. Cognitive anthropologists are interested in culture as cognitive systems that individuals are called to articulate in the form of a language that is most of the time the language of that community. As far as this research is concerned, the interviews that are used stand from both cultural and cognitive anthropology.

By means of interviews we aspire at gathering data about EFL teachers’ gender perceptions. The study’s operational definition of gender perceptions states that they are psychological beliefs that comprise ideologies, worldviews ... attitudes; wherein stereotypes related to gender can exist. Such gender perceptions are multi-dimensional and intersectional in nature as they stem from different origins. This implies that gender perceptions are both cultural and cognitive as they are intersectional and multi-dimensional. Consequently, the interviews hold of both perspectives about interviews namely: cultural anthropology and cognitive anthropology.

The perspective we may have about interviews influences the approach we adopt in the construction and analysis of interviews. In this respect two main approaches to interview construction and analysis can be distinguished: the deductive and inductive approach. A deductive approach in interviewing suggests that the researcher tests theories throughout the interview, (Brenner, 2006). In other

words, conducting interviews deductively requires the investigation of the research problem through focused questions that are directly related to the variables. Therefore, conducting interviews deductively is said to be structured and theoretically oriented.

The second approach to interviewing is inductive. It is defined by Patton (2002) as it “focuses on the process of generating theory rather than a particular theoretical content” (cited in Brenner, 2006). Regarding the objective of the interview that is collecting data to generate a theory about teachers’ gender perceptions, the interviews are approached inductively. By proceeding inductively, as a first step, open-ended interviews are conducted with EFL teachers so as to gather the in-depth data required to construct GT about EFL teachers’ gender perceptions. Charmaz (2000) declares that in grounded theory development, data can be: public records, interviews, conversations ...observations. She adds that the most commonly used data collection procedure remains the interview.

The qualitative nature of the data and the nature of the subject require some ethical behaviour. First, regarding the nature of the subject that is gender perceptions, the participants are called to share personal opinions related to their own personal beliefs as social members of society and as professional educators in official educational institutions, that are secondary schools; therefore, there is a must for identity preservation through anonymous participations so as they will not be recognised. Indeed, the aim in educational research is not to spot light on participants as special cases rather than studying phenomena and solving problems.

Besides, when the participants share personal beliefs in open-ended interviews there is a risk for using oriented questions that would bias the data collected. Brenner (2006) states: “The qualitative interview involves special considerations because of the personal relationship it often establishes with an informant and the sometimes-unpredictable direction that conversations can take” (p. 361). To put it another way, there is a risk for bias at the level of data collection which diminishes the validity and the reliability of the interview. To overcome the

obstacles that might be met in open-ended interviews, the researcher opted for the use of a semi-structured interview. Brenner (2006) defines this type of interviews as:

... Is the interview guide that divides the interview into topics that will be covered, with some initial wording of questions and a list of areas to be explored with each informant. This type of protocol often fits onto one page and allows an interviewer to capitalize on the ethnographic questioning cycle (p. 362).

The ethnographic questioning allows the expression of EFL teachers' gender perceptions but articulated in their own personal manner. That is, a list of open-ended questions, which cover the topic, are prepared. The fact of planning the questions helps predict and reduce loaded and oriented questions. Yet, the interviewer is not limited to these questions if the situation requires additions, adaptations or rejections. GT allows the manipulation of the interview questions the way the researcher finds it useful to gather in-depth data following a zigzag.

The semi-structured interviews contain around 30 questions. The first four questions are meant to break the ice between the interviewer and the participants. However, the data collected, through these questions, is also used in the analysis as full part of it as they reveal to be important. The questions addressed are meant to unveil teachers' gender perceptions and cover the following items:

- EFL teachers' roles in classrooms
- EFL teachers' roles in society
- EFL teachers gendered roles in classroom
- EFL teachers' perceptions of female learners
- EFL gender perceptions of male learners
- EFL teachers' perceptions of learning styles on gender basis
- EFL teachers gendered attitudes and behaviours in classrooms
- The doing of gender in classroom
- Teachers self-gender perceptions

It is important to mention that the topics that are meant to be covered through the interviews are not limited to these topics. That is, the questions are formulated so as to gather in-depth data that may vary from one interview to another one. As the interviews are done following a zigzag, the questions asked contain more or less these topics.

The first interview took place on February 2019 and the last one on March 2019 during spring holydays. All of the interviews were face to face interviews that took place in different contexts that vary from secondary schools to include the public library, and mosque library. The choice of place where the interviews are conducted is the one of the participants for convenience purposes. The need to make them feel comfortable resourced in providing some facilities as the choice of place and time of meeting. The interviews varied in their duration that lasted from 12 minutes to 35 minutes; because, while some of the participants went directly to provide rich answers, others needed to be asked more and different questions. The second reason laying behind such difference in the duration is related to the method used. In other words, the interviews are conducted following a zigzag, which means that, right after the first interview, the analysis is done. Therefore, the second interview is conducted after the analysis of the data gathered out of the first interview.

Following this method gave the researcher the opportunity to be more familiar with the research method; hence, improve the type of questions to be asked. This resulted in reducing relatively the time of the interviews. Another possible explanation is theoretical saturation of the data. That is, the more the interviews went on, fewer are the categories that arose, until no new category arose.

3.3.2. EFL Learners' Questionnaire

A questionnaire is a valuable means used to gather information. In educational research, questionnaires are widely used thanks to the advantages they present mainly to gather information on a large scale. That is, when there are many participants, the use of a questionnaire saves time and efforts. In addition, by means

of questionnaire, data can be collected depending on the types of questions used (open-ended and close-ended questions). Regarding the large number of participants in this study and their relatively young age, we opt for a semi structured questionnaire that includes both open-ended and close-ended questions to gather the necessary data about EFL learners' perceptions of gender. Besides, EFL learners may feel uncomfortable expressing their opinions about gender; thus, the anonymity of the questionnaire enhances our chances to make them express themselves freely.

The questionnaire addresses gender and covers the following topics:

- EFL Learners' self-perception
- EFL learners' gender-based classroom behaviours
- EFL learners' perceptions of their teachers
- EFL learners' attitudes towards the teaching of gender
- EFL learners' perception of gender in classroom
- EFL learners' expectations

The questions included in the questionnaire addressed to EFL learners are not limited to these topics as they are designed so as to gather maximum data relevant to the topic. Many questions are used to confirm EFL learners' answers and others to verify the consistency of their declarations.

The questionnaires were distributed not simultaneously but during the same day. Some of them were distributed during participants' sessions of English, others during other sessions. The participants were kindly invited to take the necessary time to answer the questions as they were explained that the questionnaire will help fulfil a PhD thesis. The supervision during the questionnaire was done by both the researcher and the teachers in charge of the class during those sessions. The participants took less than one hour to finish the questionnaire. Both the distribution and collection of the questionnaires were done by the researcher.

3.3.3. EFL Classroom Observations

The second step of the research consists of classroom observations. Classes that are observed are the classes where the EFL participating teachers and their third-year learners teach and learn. The approach adopted to conduct the classroom observations is ethno-methodological. Hester and Francis (2004) trace the foundation of Ethno-methodology to the 1950's and 1960's thanks to the work of Harold Garfinkel published in 1967 in a book entitled: *Studies in Ethnometodology*. Since then, it developed and extended to include many domains among which educational research. The approach focuses on the resources that individuals use in doing what they do. That is, in ethno-methodology, behaviours and discourses do not occur by chance, they are both a process and a result of some other surroundings. That is, there is an interplay between sense making through behaviours and discourses in the form of process, that is at the same time a product that interferes in others' sense making.

Adopting an ethno-methodological approach implies the consideration of what individuals do, how they do it, and why they do it. Hester and Francis (2004) declare: "Where everyday social life is normally taken for granted, the ethnomethodologist turns this into an object of reflection" (p. 25). The challenge when reflecting on everyday life behaviours and discourses is that: "because as members of society, our ordinary, everyday way of relating to the social world is to take the social world for granted" (Hester and Francis, 2004, p.25). In the sense that, individuals' behaviours and discourses are what constitute their social life; and social life is not always questionable. Therefore, it is not easy to reflect upon what most consider as natural and automatic.

Undertaking ethno-methodology requires three fundamental steps as described by Hester and Francis (2004):

- Notice something that is observably-the-case about some talk, activity or setting.

- Pose the question ‘How is it that this observable feature has been produced such that it is recognizable for what it is?’
- Consider, analyse and describe the methods used in the production and recognition of the observable feature. (p. 25)

As far as this research is concerned, what is observed are classroom practices and discourses of EFL teachers and learners in secondary schools in Ouargla. More precisely, the notion of gender is what is observed in these EFL classrooms in terms of how EFL teachers and learners do it. How gender is done in EFL classrooms is observed in terms of their practices and discourses. To recognise a practice or a discourse as being genderly affected is helped by the consideration of the categories emerged in the results of the first step of the research.

Moreover, the method used to conduct the ethno-methodological study, is through what is referred to by Hester and Francis (2004) as ‘*acquired immersion*’. In acquired immersion, the researcher is requested to have special competences that allow the understanding of what is observed. These competences are said to be in relation to the field wherein the observation is taking place. In our case, the research area is an educational setting wherein EFL teachers and learners share the learning environment that is the classroom and wherein they have their own practices and discourses. The educational setting, wherein the research takes place, has some specificities which only practitioners can understand and depict. Therefore, to observe gender in EFL classrooms in secondary schools, the researcher is immersed in the EFL classroom and takes notes about how gender is done in this context.

The aim of these observations through immersions is the inspectability of data. It is described by Hester and Francis (2004) as necessitating and involving from: “The analyst to show that members’ phenomena and members’ methods are available in the talk somehow, and to then make that availability inspectable by the reader” (p. 31). In other words, by means of classroom observations, we seek at searching for the existence of the notion of gender in the practices and discourses of EFL teachers and learners in the classroom. That is, we want to verify the data

collected through interviews and questionnaire and understand its real classroom implications as being immersed in the context of study.

The length of the classroom observations is conditioned by the saturation of the categories. That is, once the claims of the participants or the categories sorted out in the first step are observed, the classroom observations are stopped. In other words, once what needed to be observed is observed, what needed to be verified is verified, and what is needed to be reported is reported, the classroom observations finish. There is no concrete effective way to measure the length of the classroom observations as they did not last for whole sessions and they included different aspects of data. Some of the classroom observations were guided by an observation grid with targeted points to be observed, others were meant to detect classroom practices and discourses that do not necessarily appear as a category during induction.

3.4. The Pilot Study

The data collection methods used in this study are: interviews, questionnaire and classroom observations. Before starting the process of data collection and analysis, pilot studies are conducted in January 2019 in two secondary schools in the city of Ouargla. The objective is to make sure about the validity of the research methods and to optimise the data collected through the verification of the data. The interviews and the questionnaire are piloted to verify the extent to which the questions used are valid as they collect the data they are designed for. The conclusions derived thanks to the pilot study helped adapt the questions in both research tools to optimise the data collected.

To pilot the research, interviews are conducted with two EFL Teachers and questionnaires are distributed to eight (8) EFL learners; four (4) questionnaires in English and four (4) others in Arabic. After the analysis of the results of the pilot study and after gathering the participants' impressions about the questions being asked, both research tools are adapted. Some of the questions included in the interviews revealed to be ambiguous to the participants; therefore, we opted for

dividing the question and sorting out clearer and direct questions. For instance, for the question: what do you think is your role as a female/male teacher in the classroom? The participants had difficulties responding to it. As a consequence, it has been turned into:

- Do you think teachers' gender can make difference in the classroom?
- If yes, can you explain in which sense does it make difference?
- If no, can you say why?

When piloting the questionnaire, it turned out that the questions, in the questionnaire in Arabic, were understood; as Arabic is the first language of most of the participants. However, the length of the answers got in the questionnaire in English is bigger than the ones in the Arabic questionnaire; as far as open-ended questions are concerned. In addition, three of the participants expressed their willing to have a French version or a possibility to answer in French. We opted then for a three-lingual questionnaire including the three languages English, Arabic and French. The questions are written in three languages, and the participants are free to use one, two or three languages when responding. To test the efficiency of the three-lingual questionnaire, it was administered to four participants. It ended up being validated as all the questions got answers by the participants.

3.5. Methods of Data Analysis

The data of this research consists of EFL teachers' gender perceptions gathered using interviews, EFL learners' gender perceptions gathered using questionnaire, and their classroom practices and discourses gathered using classroom observations. This data is analysed as follow.

3.5.1. EFL Teachers' Interviews and EFL Learners' Questionnaire

The first step of this research is inductive wherein categories of EFL teachers' and learners' gender perceptions are constructed. By means of interviews and questionnaire the needed data is collected and analysed following what Creswell (2012) names: 'emerging design'. An emerging design "in grounded

theory research is the process in which the researcher collects data, analyses it immediately rather than waiting until all data are collected, and then bases the decision about what data to collect next on this analysis” (Creswell, 2012, p.433). To put it another way, the data gathered via the first interviews is analysed to decide if there is a need for additional data collection.

This process is carried out until reaching ‘saturation’, (Creswell, 2012). By saturation we mean the saturation of categories. That is, the analysis of the first interviews reveals categories that the researcher qualifies of being preliminary categories that need refinement. To refine the categories, it is crucial to go back to collect additional data. The process is done in the form of a ‘zigzag’ as put by Creswell (2012). The study, then, systematically shifts from data collection to data analysis as many times as necessary to arrive at saturation of categories. According to Creswell (2012): “Saturation in grounded theory research is a state in which the researcher makes the subjective determination that new data will not provide any new information or insights for the developing categories” (p. 434). The following figure helps understand the data collection and analysis method adopted:

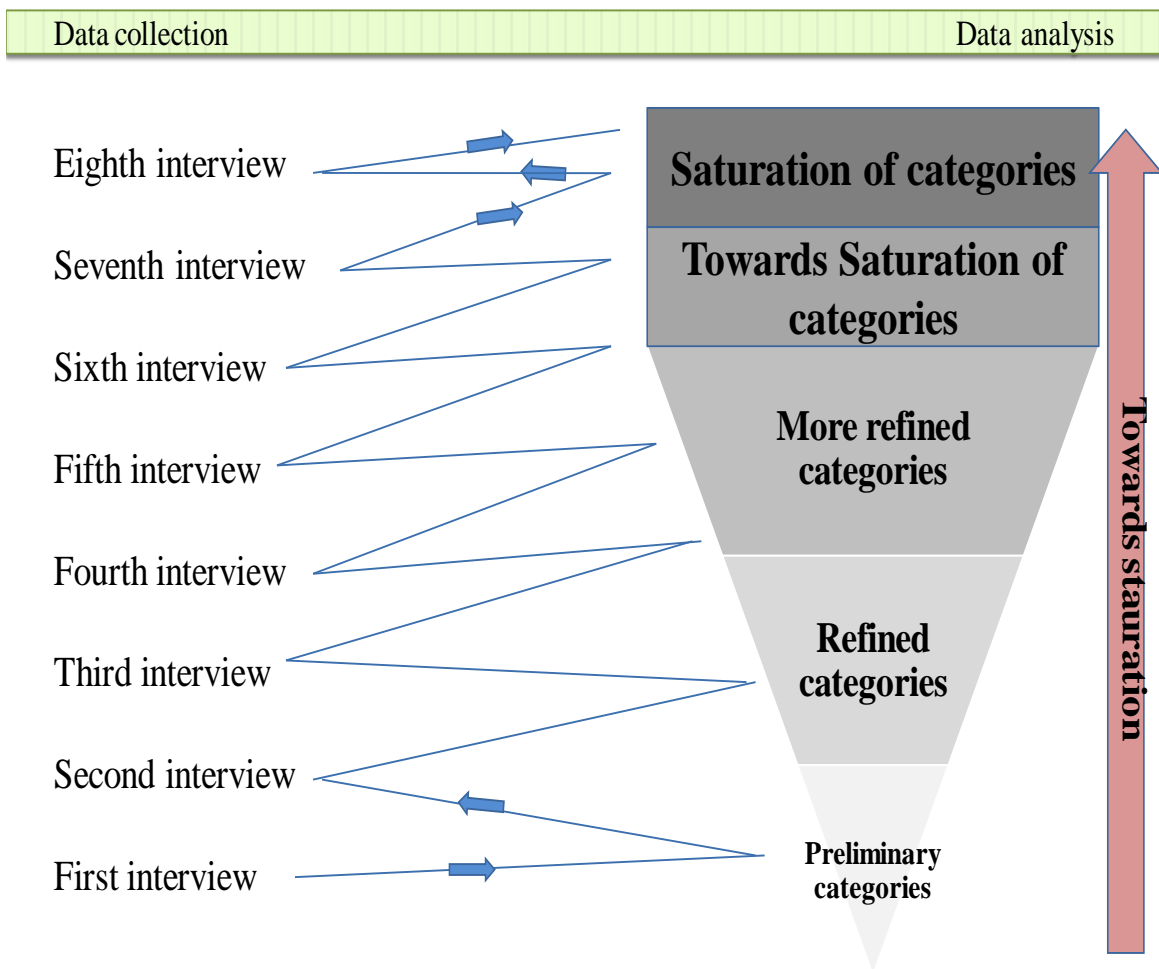


Figure 3.4.: Zigzag Data Collection and Analysis

Source: Adapted from Creswell, (2012, 433)

As far as this research is concerned, interviews and questionnaire are the data collection methods adopted so as to construct EFL teachers' and learners' gender perceptions. The researcher collects data about EFL teachers' gender perceptions using the first interview that is followed by the analysis and construction of the preliminary categories. These categories are refined following a zigzag wherein the researcher moves from data collection to data analysis to get to categories' saturation. Since the questionnaire is printed, it is distributed and collected the same day. Its analysis followed a zigzag until saturation.

3.5.2. EFL Classroom Observations

The second step of this research work consists of classroom observations. These classroom observations are meant to have a real-life experience of how gender is done in EFL classrooms. Adopting an ethno-methodological approach, we aspire at understanding how gender is done in EFL classrooms; then to correlate EFL teachers' and learners' gender perceptions with their classroom gendered practices and discourses to verify if they have effect on them. Classroom observations are done through immersion in the classrooms. Targeting to check the claims of EFL teachers and learners, there are four types of data:

- First: researcher's observations about classroom setting and management.
- Second: researcher's notes about classroom behaviours.
- Third: audio recorded conversations.
- Fourth: observation grid

The data gathered is also viewed as constructivist grounded theorists consider data. Therefore, it is analysed under the same principles adopted for the data of the first step. Data is systematically compared and contrasted to sort out categories that are refined and constructed together to attempt to understand how gender is done in EFL classrooms. The data is viewed as complex and nuanced, process and result, affecting and being affected.

The audio recorded conversations do not consist of entire lessons; rather they are chunks of interactions between EFL teachers and learners in some targeted subjects. They include a group work activity, a classroom debate, and some problem-solving activities. The audio recorded conversations are analysed qualitatively. The purpose of adopting qualitative analysis of the participant's interactions is to bring to light the nature of the content of the interactions. This method was adopted by Yakushkina (2018) in her conversation analysis and had proved to be effective in dealing with qualitative notions such as the categories about gender that we want to verify in real EFL classroom settings.

The analysis of the classroom observations is done automatically after the session. That is, once a session of classroom observation is finished it is analysed before undertaking another classroom observation session. In that sense, what is being observed may differ from an observation session to another. There are shared aspects between the observation sessions, as there are disparities depending on the necessities conditioned by the results of the analysis of the previous session. On the whole, EFL teachers' and Learners' gendered classroom practices and discourses are gathered using classroom observations as data collection method following a zigzag until saturation.

3.5.3. Category Generation

To generate categories and construct GT, there is a need to determine the GT that is followed in this research. As already stated before, GT is a way of thinking about the data, about analysing it and about synthesising it into a theory. GT originated with the founders Glaser and Strauss through their publication entitled: *Discovery of Grounded Theory: Strategies for Qualitative Research in (1967)*. Later it witnessed many developments and extensions to include new understandings and encompass many areas of research. Chuntie (2019) distinguishes three main developments for GT; namely: traditional, evolved, and constructivist GT. This research adopts constructivist GT to search for potential relationship between EFL teachers' and learners' gender perceptions and their classroom practices and discourses.

Constructivist GT is different from the other GTs in many aspects. Charmaz and Belgrave (2018) assert that thanks to constructivist GT, it is possible to detain the core active inter-connexion existing between what they call '*form*' and '*content*'. They explain:

Researchers give data form through definition and categorisation. What we treat as the content of data is shaped by the form with which we view them. Language and culture precede data, and informs what and how we define them as well as the meanings we ascribe to them. (p. 7)

There are dynamic systems that occur when data is analysed. These dynamics occur between the structure we are following in the analysis and the data collected. The structure followed to analyse is governed by two main aspects that are language and culture. Simply put, in constructivist GT the analysis of the data collected is not done in a linear way and is not following unidirectional pathway. Charmaz and Pelgrave (2018) view data in constructivist GT as:

- Problematic: gender perceptions and how gender is done in EFL classrooms can be source of gender disparities
- Co-constructed, layered: gender is complex and interconnected with other aspects
- Shaped by language, culture, prior meanings: gender is mediated by languages, attitudes, and behaviours that are context based and culture based.
- Examines positionality: gender does not always take the same order of priority
- Explicated epistemology: several worldviews can lay behind chosen language-based gender, attitude-based gender, and behaviour based gender.
- Dealing with nuanced and complex data: the interplay of micro, interactional, and macro levels of gender sharpens the task of category construction

Moreover, the data is problematic as it can be considered to be both a process and a finished entity. Gender with its lenses, has proved through the literature to be both a process and a product at the same time. Grasping the meanings of data is challenging since it is not ultimately appearing in the data, (Charmaz, 2008). Therefore, the lenses and meanings of the data are linked to the researchers' pragmatic philosophy. EFL teachers' and learners gender perceptions, their classroom practices and discourses are co-constructed and layered as it is the process of interaction of the researcher with the participants. Researchers are fairly present in the research to construct GT as they deeply evaluate and think about their 'values, standpoints, and research actions' referred to by Charmaz (2017) as 'methodological self-consciousness', (cited in Charmaz and Belgrave, 2018, p.123). The development of methodological self-consciousness helps researchers to

position themselves towards and in the data as they deal with nuanced and complex data. It is also important as it helps achieve transparency in the meanings derived from the data.

EFL teachers' and learners' gender perceptions, their classroom practices and discourses gathered in this research work are therefore analysed in by taking into account:

- The subjectivities as resulting from the dynamics of the data and its interplay with the researcher.
- The researcher's philosophy and its role in the shaping of data collection and analysis.
- The continuous and back forward reflexion about the meanings of the data
- The importance of highlighting the participants' meanings.

By adopting this line of thought, the data is analysed in three steps as follows:

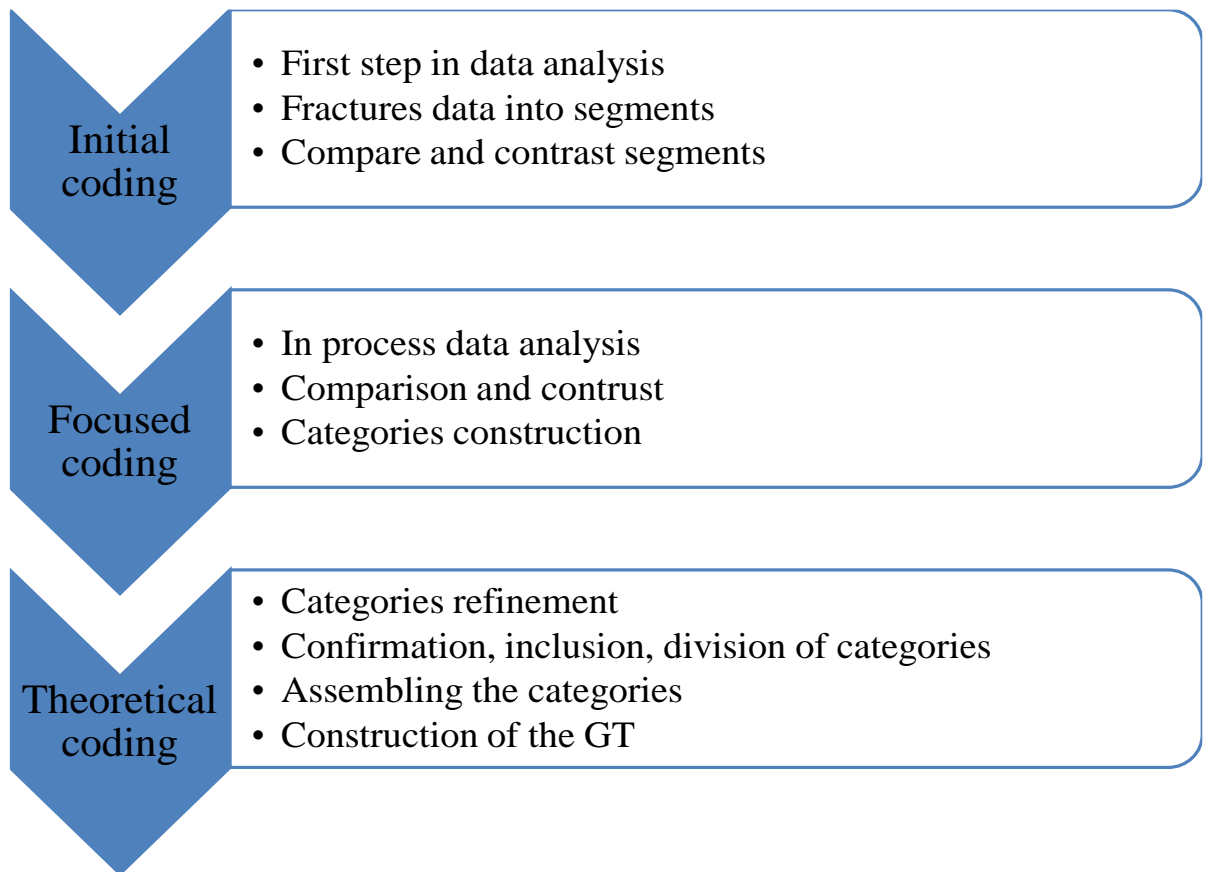


Figure 3.5.: Data analysis Procedure

3.6. Language and Data Analysis

Among the elements highlighted by constructivist GT we find language. It has an important place when constructing GT. Charmaz (2014) states that ‘language is central’ (p, 5). The importance of language in constructivist GT is due to the fact that it is viewed as: ‘language shapes meanings, fosters forming different types of meanings, and clarifies or conceals connections between meanings and actions’ (Charmaz, 2014, p.5). That is, language is a powerful system through which individuals transmit their meanings. In addition to the importance of culture for constructivist GT, language can be said to have at least the same importance. Researchers like Charmaz (2014) and Tarrozzi (2011) believe that language is above all the most significant element in constructivist GT. They identified its interference in the process of data collection, analysis, and interpretation.

Considering language as important in constructivist GT lays behind the importance to think about the languages implicated in the research at different levels. That is, the language of the researcher whether it is native or foreign, the language used by the participants and its status, the language used in the analysis and the language used to report the results. Language has importance because the data collected and its analysis is conditioned by the linguistic system of the language used. Charmaz (2014) cited the work of Tarozzi (2011) to highlight the importance of language characteristics and the data collected as well as its analysis. The work enlightens the different influences that Italian and English may bring to GT when used as research language.

The languages of the data collected are English, Arabic, and French. Arabic is one of the national languages, French is the first foreign language, and English is the second foreign language. The rationale of collecting data in these three languages is related to the status of these languages found in Algeria and in the context of study that is secondary schools. The second reason stands from the results of the pilot study and the questions addressed to the participants with whom the study was piloted.

In addition to the linguistic structures that languages differ at, there is another debate upon the coding that can be done in English or researchers' first language, if English is not her/ his first language. Opinions around this question agree to meet at certain points that Charmaz (2014) summarises as being important influential elements:

- Familiarity with language
- Objective of the research
- Language of thought

In this research work, English is the language of data analysis and interpretation as it is an -educational research- belonging to the department of English. The degree of familiarity with the language is high as the researcher is a PhD student of English, supervised by a professor at a department of English. Since

the objectives of the research are to unveil the potential effect of gender upon EFL classrooms and verify the gender free learning environment in secondary education, the English language is once again at the heart of the research problem. Moreover, constructivist GT places the researcher and her/his philosophy at the heart of the research; hence, the researcher of this study, finds it more suitable to use English in the data analysis and interpretation as all the scholarly and academic works done by the researcher were in English. We can say that in this case English is the language of thought of the researcher.

3.7. Population and Sampling Procedures

Not all the population of this study can participate in the research; therefore, there is a need to determine a sampling procedure.

3.7.1. Population

This study investigates a potential relationship between EFL teachers' and learners' gender perceptions and their classroom practices and discourses. The ultimate purpose is to know whether gender perceptions affect in a way or another EFL classrooms. Therefore, the population is EFL teachers and learners of Algerian secondary schools. On the one hand, secondary school teachers and learners of English, being multicultural, may have different perceptions of gender. On the other hand, there is no research related to the effect of gender perceptions on EFL classrooms in secondary schools.

3.7.2. Sampling Procedure

To collect the needed data for the development of the grounded theory as a first step and to observe as a second step then to abduct as a third step implies the use of interviews, questionnaire, and classroom observations. The use of interviews and questionnaire in grounded theory implies sampling the population for practical reasons. Creswell (2013) declares:

Grounded theorists sample theoretically using a procedure involving the simultaneous and sequential collection and analysis of data. Theoretical

sampling in grounded theory means that the researcher chooses forms of data collection that will yield text and images useful in generating a theory. This means that the sampling is intentional and focused on the generation of a theory. (p.433).

The sampling procedure that this research is based upon is theoretical sampling. Theoretical sampling is meant to ensure that the theory developed is as grounded as it should be. Chuntie, Birks, and Francis declare (2019):

The purpose of theoretical sampling is to allow the researcher to follow leads in the data by sampling new participants or material that provides relevant information ... theoretical sampling is central to GT design ... and ensures the final developed theory is grounded in the data. (p. 5)

In other words, theoretical sampling is done in a way that the researcher thinks being the most suitable for GT development. In this respect, this research dealing with the potential effect of EFL teachers' and learners' gender perceptions over their classroom practices and discourses; we need EFL teachers and their corresponding learners as participants. Using interviews and questionnaire to collect in-depth qualitative data to develop GT and by sampling theoretically we opted for 8 (eight) EFL teachers and 30 (thirty) of their corresponding learners.

In GT the size of the sample is conventionally determined by theoretical saturation. That is, the sample size is expanded until no more themes appear. Yet, many other aspects affect the sample size. For instance, Douglas (2003) insists that the sample size is also grounded and specific to the theory as it depends on the research questions. Therefore, the broader the scope of the research is, the bigger the size would be. On the reverse, the more narrowed the research scope is, the much smaller the sample size would be. In other words, the matter is that one of inclusion, the wider the scope of the study is, the more it needs participants as to cover the scope. Sobal (2001) discussed the correlation existing between the nature of the subject under study and the sample size. Many notions under study are seen as personal as they might be values and beliefs; therefore, some unwillingness and resistance can be observed in the participants' answers. Another factor that may

affect sample size is what Morse (2000) refers to as the experience of the researcher. He believes that the more the researcher is experimented in interviewing and analysing data the more she/he can obtain data from participants and avoid non useful data in theory generation.

The sample of this research consists of eight (8) EFL teachers and thirty (30) of their corresponding learners. The first criteria that determined the sample size is theoretical saturation that has been reached by the eighth interview and the thirteenth questionnaire. Theoretical saturation is confirmed with respectively two and five additional interviews and questionnaires. The second criteria that has been taken into account is the notion of inclusion. The study is about constructing GT about the potential effect of EFL teachers' and learners' gender perceptions on their classroom practices and discourses in a multi-cultural context. It takes place in Ouargla wherein the context is multi-cultural and it deals with EFL secondary school teachers and learners. The sample size is inclusive as the participants are from different areas of Algeria.

Furthermore, the sensitive nature of the subject (gender perceptions) has been overcome by constructing a strong relationship of trust between the researcher and the participants. Also, it is worth mentioning that piloting the interviews and the questionnaire helped in reshaping and reformulating some questions to make participants reveal more about their perceptions of gender.

The factor of researcher experience as crucial in sample size can be described in the work of Jette, Grover, and Keck (2003) who use their experience as physical therapists to interview other physical therapists. They conduct their research and construct their GT with nine participants as they are experts in the field interviewing other experts in the field. In this work, the researcher is an EFL teacher interviewing other EFL teachers who are colleagues. Consequently, the questions are more or less directed and focused without boundaries as the participants understand the necessity of revealing and unveiling data. In addition, the establishment of relationship of trust is relatively easy as the interviewer and the participants are not

completely strangers to each other. More importantly, the relationship between them became an important factor in the research work as it can be deduced in the fluidity in which the interviews were conducted. Besides, learners participating in the study are the EFL teachers' learners; therefore, they were made feel at ease and explained how important their total involvement in answering the questionnaire is.

The EFL teachers taking part in this study are mainly female teachers. Seven out of eight are female teachers; whereas, only one of the participants is a male teacher. The gender of the teachers at this stage is not an important factor; because, we are dealing with EFL teachers' gender perceptions without referring to their gender. Later in the study, mainly in the last step of abduction, the gender of the teacher reveals to be important. Furthermore, the study being conducted in Algeria wherein the majority of EFL teachers are female teachers as discussed in the literature; and having for objective the development of GT about gender perceptions; the theoretical best representative sample needs to be mainly feminine.

Learners participating in this study are third year learners (baccalaureate candidates) of scientific, technical mathematics, literary and foreign languages streams. We opted for third year learners in order to gather as much data as possible regarding their age. It is worth being mentioned that these learners are the oldest of the secondary level, thus we think that they would provide much more information than the other classes. Besides, being third year secondary school learners, they represent the best category of learners wherein the objectives of the Algerian curriculum can be best observed. In the sense that, at that level (secondary school), they are the category of learners who are capable enough to verbalise about gender perceptions regarding their learning experiences.

Conclusion

This research investigates the effect of gender perceptions over classroom discourses and practices. It searches for potential effect of EFL teachers' and learners' gender perceptions on their classroom practices and discourses. Based upon a pragmatic worldview, a grounded theory methodology is followed. Adopting

a sequential grounded theory research design, it starts by induction, then deduction, to finish with abduction whereby a grounded theory is constructed. The inductive data collection methods adopted are semi-structured interviews with eight EFL teachers and semi-structured questionnaire with thirty EFL learners. The deductive data collection method adopted is ethno-methodological EFL classroom observations meant to observe classroom discourses and practices. Concerning the induction, it consists of a qualitative correlation between EFL teachers' and learners' gender perceptions with their classroom discourses and practices. The population of this study is EFL teachers and learners in secondary school in Ouargla. Regarding the needs of the study, the sampling procedure followed is theoretical sampling. In this study, the role of the researcher and the languages used are highlighted as they affect the construction of the grounded theory. In addition, the pilot study helped finalise the questions of the research tools to optimise the data collection.

**CHAPTER FOUR:
INTERVIEWS'
ANALYSIS**

CHAPTER FOUR: INTERVIEWS' ANALYSIS

Introduction

This chapter is devoted to the analysis of the first research tool that is the interviews. They are conducted with 8 EFL secondary school teachers to sort out their gender perceptions. The research is approached qualitatively to develop a GT. Therefore, the data analysis procedure that is adopted responds to the objectives of the research in terms of grounded data and theory rising out of the data.

4.1. EFL Teachers' Profiles

The present study is divided into three steps; the first step is GT generation using interviews and questionnaire addressed to respectively EFL teachers and learners. The first research tool is interview with 8 EFL secondary teachers. The following table provides personal descriptive information about the participants. To preserve the anonymity of the participants they are attributed other names than theirs.

| Participants | Sex | Age | Grade | Marital status | Teaching experience |
|--------------|--------|-----|-----------|----------------|---------------------|
| Mina | Female | 38 | Certified | Married | 16 |
| Khadidja | Female | 32 | Certified | Engaged | 8 |
| Fatima | Female | 52 | Certified | Married | 27 |
| Halima | Female | 37 | Certified | Divorced | 10 |
| Sihem | Female | 28 | Certified | Single | 4 |
| Aicha | Female | 44 | Certified | Married | 15 |
| Randa | Female | 34 | Certified | Married | 6 |

| | | | | | |
|-------|------|----|-----------|---------|----|
| kamel | Male | 45 | Certified | Married | 18 |
|-------|------|----|-----------|---------|----|

Table 4.1. : Participants' Professional Profiles

The participants are EFL teachers in secondary education. 7 out of 8 are female teachers which represent 87.5% of the total number of teachers participating. All of them are certified teachers who obtained their CAPES (Certificat d'Aptitude Professionnel d'Enseignement Secondaire). Their familial status is important as it helps understand certain of their answers.

4.2. EFL Teachers' Gender Perceptions

The results of the interview conducted with EFL secondary school teachers are presented through categories that the researcher has determined out of the data gathered.

4.2.1. Gender Denotation

The first Category that emerged in the analysis of the data is what we refer to as 'gender denotation'. Gender denotation is related to the participants' repeated denotation of their own gender and others' gender. They marked their own gender using different vocabularies as exemplified in the following table:

| Participant | Own gender denotation |
|-------------|--|
| Mina | I am a woman ... You see |
| Khadidja | Being a young lady ... |
| Fatima | I know I am a woman |
| Halima | I am convinced that I am a career woman |
| Sihem | Not easy to be a woman of my age! |
| Aicha | ... quite happy to be the woman I am today |

| | |
|-------|---|
| Randa | ... a woman, for me, that is what I am. |
| Kamel | I am a real man ... |

Table 4.2. : Gender Denotation by Participants

In addition to their own gender denotation, they marked others' gender using different expressions so as to refer to same gender like them or the other gender. The following table illustrates some of the participants' vocabularies to mark others' gender.

| Participant | Others' gender denotation |
|-------------|---|
| Mina | There are differences for men |
| Khadidja | May be other women ... |
| Fatima | For us, women, ... |
| Halima | The others ... (laugh) ... male (sarcastic) |
| Sihem | They remain men |
| Aicha | From men's perspective I guess ... |
| Randa | ... because men are not like us |
| Kamel | You as a woman ... |

Table 4.3.: Participants' Denotation of Others' Gender

Gender denotation category is among the categories that started to emerge in the first phase of data coding. That is, right from the two first interviews, which were conducted with Mina and Khadidja, the researcher noticed the repetition of words that refer to gender in the responses of both participants. There was a need to mark their answers to correspond to a specific gender of being a woman or a man.

Further, when speaking about others they marked their gender as well; either as being of the same gender or of a different gender. The following table gathers the frequency of gender demarcation of self and others of all the participants throughout the interviews.

| Participants | Self-gender denotation | Others' gender denotation | Total |
|--------------|------------------------|---------------------------|-------|
| Mina | 17 | 35 | 52 |
| Khadidja | 12 | 23 | 35 |
| Fatima | 10 | 21 | 31 |
| Halima | 48 | 33 | 81 |
| Sihem | 9 | 42 | 51 |
| Aicha | 19 | 25 | 44 |
| Randa | 8 | 16 | 24 |
| Kamel | 6 | 21 | 27 |
| Total | 129 | 216 | 345 |
| Percentage | 37.4% | 62.6% | 100% |

Table 4.4. : Frequency of Gender Denotation

The table reveals that gender is denoted frequently by participants either to refer to their own gender or others' gender. What can be observed is that their frequency of gender denotation differs of whether they mark their own gender or others' gender. While they marked their own gender in only 37.4% of cases; in 62.6% of cases, they marked others' gender. As we can remark, there is a

consequent difference as they tend to mark others' gender more than their own gender.

Moreover, we can notice that female participants mark gender more than male participant. As shown in the table below, if we consider the mean of female denotation of self-gender, we find 17.5. It is superior to male denotation of gender. If we compare all female self-gender denotation, we note that all female participants marked self-gender more than male participant. As far as others' gender denotation, the same observation can be made as the mean of female others' gender denotation is of 27.8 which is higher than male participant's others' gender denotation. If we consider each participant alone, we can see that 5 female participants mark others' gender more than male participant. Only one participant, that is Randa, marked others' gender less than the male participant. Fatima marked others' gender as frequently as Kamel did.

| Gender of Participants | Self-gender denotation | Others' gender denotation |
|-----------------------------|------------------------|---------------------------|
| Mean of female participants | 17.5 | 27.8 |
| Male | 6 | 21 |
| Difference | 11.6 | 6.8 |

Table 4.5. : Difference in Gender Denotation

4.2.2. Gender is Part of One's Identity

Considering gender as being part of one's identity emerged as a category in the theoretical coding which is the last step of data analysis. The participants denoted their own gender and others' gender clearly; yet, when it comes to rationalise their denotation and explaining what gender is, they faced difficulties to clarify why they needed to denote and mark gender. The participants allocated

gender denotation to many purposes that arrange from social to psychological reasons; these reasons are identified in terms of how participants perceive gender

4.2.3. Gender is Culturally Bound

All the participants agree to consider gender as being social and shared among the members of society. For Mina and Aicha, gender has a societal definition that is different as cultures can be different. They both used the umbrella term of culture in:

Mina: ... *gender is part our culture ... it makes of us who we are.*

Aicha: *my own culture tells me the kind of woman I can be ...*

In both of the above utterances we can find the cultural side of gender that is viewed as crucial parameter defining who individuals are; yet, it is only a parameter among others. This idea of gender being cultural and social is also shared by the other participants in different ways. That is, for Fatima, Kamel and khadidja, it is all about appropriateness. They believe that individuals think and behave in an appropriate way depending on whether they are females or males. They declare:

Fatima: *Actually, for my parents it is not suitable to go beyond that ...*

Kamel: *being a man and a woman is a matter of conventions ...*

Khadidja: ... *that is not what women need to be*

In addition to appropriateness, some participants rationalise gender denotation in terms of expectations. That is, for Sihem and Randa, gender is being a woman or a man; and being so implies corresponding societal expectations that correspond to each gender. In other words, what a woman is supposed to be is different from what a man is supposed to be. They said:

Sihem: *I have to be careful as I am a woman; they want me to honour this status*

Randa: *men are different from us, in all levels, they are not expected to take care of children for instance ...*

Among the participants, Halima is the unique who identified gender as a stigmatising societal parameter. Halima describes gender as a cultural dimension wherein a category is marginalised in a way that makes of it an inferior category. She stated:

... I didn't choose to born a woman, I mean, who would like to be so? ... in our society at least ...

The participants agree upon the societal dimension of gender that they explain differently. For all of them, gender is a social identity that make of individuals who they are and expect them to be and act in accordance to what they are. The words they have chosen to answer the questions are important as they revealed many aspects of their gender social identity. The cultural dimension of gender as believed to be so by Mina exclude the personal and interactional dimensions of gender found in the literature. That is, it is only our culture that makes of us who we are as either women or men. Culture is socially shared among the members of the same community; therefore, gender is considered as a common shared characteristic that these members have. Such view excludes the cognitive dimension of gender and the critical role that individuals have as active participants in society. Gender as a shared cultural characteristic, implies its standard dimension which in return entails many consequences.

The view of gender as a societal standard is a shared idea among the participants as in the words of Aicha;

... my own culture tells me the kind of woman I can be ...

Throughout her words, we can understand how passive individuals can be in their social gender identity. That is, they are recipients of what is like to be and what is expected from them on gender basis. Hence, what is appropriate and

expected from women is different from what is appropriate and expected from men. Therefore, Social Gender identity is seen to be a matter of appropriateness and expectations that are rather exclusive and fixed. In the words of Fatima, we can distinguish the limits that women on gender-based category have. She said:

Actually, for my parents it is not suitable to go beyond that ...

When she was speaking about her studies and professional career, she declared she had to opt for teaching not only because she liked teaching but it was the guarantee that she could have a career and exercise as a teacher. Fatima added:

I like my job though it was not my dream job (laugh) actually, for my parents it is not suitable to go beyond that or doing another job like secretary or something like that ...

Teaching as a profession is not what interested Fatima when she has chosen that, but she wanted to have a job and teaching is among the affordable jobs that she could have. Her career as a teacher was an imposition rather than a choice because of her gender. Having succeeded to pass the obstacle of her parents, she faced another obstacle that is the one of men who proposed to marry her. She refused many of them and she had to fight and rationalise her choice in front of her family and society in general. It is important to mention that she was 24 years old when her family was about to make an end to her teaching career as it was a problem for many men. The reason why she refused to get married is that all the ones who proposed made clear refusal towards her professional career. She could make it, as she said, by the age of 26 years old and married another teacher.

Fatima: after 5 or 6 propositions, I don't really remember, I could make it to marry another teacher. Finally!

In the same line of thought, Kamel brings to appropriateness and expectations the notion of conventions. That is, gender is matter of conventions that determine what it is like to be a woman or a man. Hence, on these gender

conventions bases, what is expected from women cannot be expected from men and vice versa. Khadidja in her turn, brings another dimension that is the one of necessity. Being in accordance with social conventions and fitting within a social category of women or man is what individuals need. She said:

... that is not what women need to be

She uttered these words when she was asked the reason why she works. In her own words:

I am not that kind of career persons who live for their job, which is not what women need to be

Throughout her words we can understand that career is gender based. Also, women don't need to work. That is, she asserted that she has the conviction that there are roles in society that are conventionally attributed to women and men on the basis of what they need. Therefore, if women don't work it is because they don't need to, and if men work it is because they have to. There is also the idea of holistic shared conventions that are ultimate and become automatically natural.

To put things together, gender social identity is a dominant perception that emerges from the data. Gender is perceived as cultural in terms of appropriateness and expectations. In the sense that, gender is a social identity that individuals honour by being and behaving as it is expected from them on gender bases. However, such perception of gender is not shared by Halima who considered gender as a stigmatising identity. She declared:

... every single day is a fight for us, fight to survive, fight to think, fight to wish, fight to make mistakes ... you see!

She described how difficult is the being of a woman because she is a woman. She had to face obstacles that are not necessarily the case of men. However, she did insist that even men have their own fights but of different nature, she said:

They have some responsibility that they carry like a burden, sometimes they are not up to, but since they think have to, they carry it and don't know how to get rid of it ...

Her words illustrate some of the obstacles that men may encounter in their life as she declared that both women and men are genderly stigmatised; yet, women are more marginalised and oppressed than men. She further declared:

Both are victims ... but if we think of men as victims; we as women are died then (laugh) matter of balance.

The data reveals that the perception of gender as a social identity is related to the manifestation of gender in society as expected by this society and conventionally considered as appropriate. Such view is shared by all the participants who seem to agree that such perception is what gender is. Yet, only one participant introduced the negative side of such perception that she admitted to share, but by obligation; regarding the stigmatisation that she thought women and men are victim of.

4.2.4. Cognitive Gender

All the participants denoted gender and had expressed the necessity to do so by relating it to how they perceive gender. We distinguish social and psychological reasons. Psychological reasons are expressed in various ways and refer to all what is related to the cognitive side of the individual. For Mina and Sihem:

Mina: it is in our mind right from the beginning, we are born that way ...

Sihem: ... being a woman is in my DNA, I don't really think about it, it comes automatically...

In both answers we can find the biological determinism of gender as both of them believed that gender is natural. That is, there is no difference as for sex and gender for them. For Mina, Gender is in the mind of individuals when they come to

the world; therefore, there is nothing individuals can do about that. According to her, women are born to become women, and men are born to become men in a natural way. Sihem asserted that her gender is in her DNA. That is, gender is of a biological nature that affects and determines who individuals are in an unconscious way. Hence, gender is perceived as being biological and present in individuals naturally. Such gender perception excludes the role of the individual mind in the perception of gender. For both, gender is perceived as biological that individuals are born with predisposes them to become women or men.

Moreover, the results revealed that gender is perceived as a cognitive conformity standard by the participants as Kamel said:

... and my manhood is my society's ... I learned to be a man and what I learned help me to practice my manhood.

Through the words of Kamel we can understand that individuals grow up to learn to become either women or men. That is, during their early socialisation they acquire what it is to be like a woman or a man in accordance with their biological natural gender they were born with. During this learning process they discover proper societal gender standards that become their own standards that determine the conformity or not of their own discourses and behaviours. In the same line of thought, khadidja declared:

My parents transmitted to me moral values that allow me to recognise what is convenient.

Speaking about gender and relating it to what is convenient is synonymous with what is conform or not. That is, she received moral values, that can be seen as standards, from her parents and these moral values serve as parameters to determine what is appropriate and what is not. There are many words used to refer to same idea of viewing gender as a cognitive parameter determining how convenient and appropriate discourses and behaviours are.

On the whole, as far as cognitive reasons are concerned, the data revealed two main ideas. First, gender is perceived as being rather natural and biological that individuals are born with. This means that gender is naturally present in individuals including their mind. The second idea is that, individuals, on the basis of their gender, learn and acquire gender conformity that becomes a cognitive standard that serve them to think, act and be women and men. Hence, for the participants, gender is perceived as a cognitive identity that is shaped on social basis and serves as a parameter to determine conformity and convenience.

The result showed that gender is perceived as both social and psychological identity. These identities are interrelated as they affect and are affected by each other. Social gender identity is built on the bases of psychological gender identity which is in return shaped in accordance with societal shared conventions. Perceiving gender as a societal and psychological identity by the participants excluded two dimensions of gender as present in the literature namely: interactional level, and individual level.

4.3. Gender Based Roles

Among the categories that emerged in the analysis of the data gathered through interviews, there is gender-based roles. Gender based roles refer to distributions of roles on gender basis. In the sense that, regarding if individuals are females or males, they are attributed corresponding roles. We distinguish two main roles that are: social roles and professional roles.

4.3.1. Social Roles

Participants identified certain roles that they perceive are being the ones that individuals hold as they are females or males. The following table gathers the frequency and role distribution as they were declared by the participants and perceived as female roles.

| Participants | Perceived as female roles |
|--------------|----------------------------|
| 100% | Giving birth |
| 100% | Child caring |
| 100% | House keeping |
| 100% | Transmitting values |
| 87.5% | Cherishing parents |
| 87.5% | Protecting family's honour |
| 75% | Education |
| 50% | Keeping family together |

Table 4.6. : EFL teachers' Perceived Female Roles

We can observe that all the participants agree upon the ideas that: giving birth, caring about children, transmitting values and housekeeping are female roles. The participants provided different explanations to clarify such perceptions. For Fatima it is about the natural sequencing for women as they give birth. She said:

When women give birth, they ultimately have this sense of caring and raising children

According to her, there is a biological predisposition for women to care and raise children as they give birth. Beside perceiving females as biologically therefore naturally predisposed to care about children, Halima, Sihem, Randa, and Kamel stated that among female roles in society we can speak about housekeeping tasks and children education and transmission of values. They declared:

Halima: I have always taken care of everybody, from my parents, to my brothers and sisters, and now my own children ...

Sihem: I think it is women's jobs to educate children, to take care of the husband, and the whole family ... my mother, my grandmother, my neighbours did, and I will do that for sure.

Randa: having a family is a bless, it is my job to take care of it, to keep it together, to preserve it I mean

Kamel: their mother does it, she prepares food for them, she keeps the house clear ... you know all that women stuff

Throughout their words we can understand that it is female's role to do the house keeping as declared by Kamel who associated it to females and stated it as being natural and automatic and even as being rather duties. Halima took care of everybody in her family, from the oldest to the youngest including her parents. She played the role of the one who takes care in every stage of her life. However, she did not make any reference to herself being taken care of by someone; even, her. For Sihem, it is the role of females to educate children and take good care of the family as it has always been that way. She expressed her desire to perpetuate a tradition that she has witnessed in her own family through female figures of her own family and neighbours. Randa spoke also about preserving family's unity as being among females' roles. All the participants perceive females' roles as being the ones of children and family caring as well as housekeeping. According to them these roles are natural for females since it has always been that way.

Among the roles that are perceived as being female's role we can find protecting family's honour that is present in 87.5% of participants. That is, apart from Aicha, all the participants assigned the protection of family's honour on the shoulders of females. For them, it is the job of mothers to raise children in a way that they won't dishonour their family; it is the role of daughters to preserve the honour of the family by their virtue, and it is the role of grandmothers to transmit honourable values. In their own words:

Fatima: ... *I educate my children to make sure to transmit them values ... virtue for my daughters ...*

Mina: *little girls need to protect their virtue ... the honour of their family I mean*

Khadija: ... *especially my grandmother, she keeps on saying that women are their family's honour ... we need to be up to preserve it ... after all, there is no virtue for men.*

In addition to female's roles in society, we find also male roles in society as described in the following table.

| Participants | Perceived as male roles |
|--------------|----------------------------------|
| 100 % | Spiritual |
| 100 % | Having a decent job |
| 100 % | Being Responsible |
| 100% | Keeping family safe |
| 87.5 % | Decision maker |
| 87.5 % | Shopping for the house |
| 75 % | Driving for the family |
| 50 % | Participating in children rising |

Table 4.7. : EFL teachers' Perceived Male Roles

As we can observe in the table, 100 % of the participants perceive males as being spiritual, having a decent job, being responsible, and keeping the family safe.

Many of them perceive male's roles in terms of decision making, shopping for the house, driving for the family, and participating in children rising. Among what is perceived as male's roles few of them are formulated as being roles; the others are rather states of being that do not really represent a role. Being spiritual and responsible are among the roles associated to males; however, participants did not say how spirituality and responsibility is supposed to be male's job. It is also possible to think about spirituality in terms of representative of spiritual values; nevertheless, this perception does not fit with what is stated as female's roles in terms of educators, moral value transmitters, and family honour preservation.

All the participants declared that it is male's role to work for the rest of the family. Many insisted the importance of the job to be descent; as they stated:

Aicha: my husband work hard, he is devoted to his job

Kamel: ... I gain enough money for us, I have a decent job

Halima: I am ambitious ... they don't like me; I am taking man's job ...

Khadidja: they have to ensure a decent job early, that is their responsibility

Having a job and being responsible of the financial side of the family are highlighted by the participants as being the most important roles of males. Kamel declared having a decent job that ensures enough incomes for the family is the accomplishment of his role as the man of the family. The other aspects of family are assigned to his wife as he declared earlier. The adjective decent that is used by the participants implies that as responsible of the family, man have to honour their position through gaining money in a decent way. To assume their role, Khadidja stated that men need to search for job early because it is their responsibly to fulfil. Halima, affirmed to be an ambitious woman and that such characteristic made others not like her. She associated such phenomenon to the idea that for others it is man's role to be ambitious; by being so, she is taking man's role.

Another role of males that is perceived as such by all the participants is that one of keeping the family safe. Men are perceived to have this role of family protectors while women have the one of family unity. Furthermore, perceiving man as the responsible of the family implies the idea that he is the one who takes the decisions. The results show that 87.5% of participants perceive that it is man's role to take decisions about family. This may seem as natural since they are responsible; yet, it excludes females from decision making. Despite the roles that women play in the family, participants attributed decision making to men. They said:

Fatima: I have my word to say but my husband has the last one...

Sihem: My father allowed me to sit for a job here in Ouargla

Both of Fatima and Sihem allocated decision making to male figures that are the husband and the father, respectively. Five of the other participants also, seven on the whole, perceive decision making as being the role of males. They explained such view in relation to the idea of responsibility. In other words, because men are the ones responsible of the family, they are in charge of decision making. In their words, it seems that decision making is legitimate as put by Aicha:

My husband work hard ...he is responsible ... he decides because he is the only one who can assume ...

Next to responsibility, the participants validated men's decision making in relation to money. All of them thought that having a job and gaining money is crucial for man being among his most important roles. Therefore, many of them relate gaining money, responsibility and decision making. Others explain decision making by referring to male supremacy only. That is, the fact that they are male, they have the responsibility to take decisions for females. In the words of Randa:

In our traditions, it is always the oldest men who take decisions ... my father, my step father, my husband ... it is inconvenient to transgress their authority ...

It seems that decision making is inherited and transmitted from one generation to another one. More importantly, any deviation from the decisions made by these figures is perceived as inappropriate and offense of the organisational patterns of the family.

4.3.2. Professional Roles

The participants identified roles as being theirs when they exercise as EFL teachers. The following table gathers the roles mentioned and their frequency of appearance among the participants.

| Teacher roles | Number of participants | Percentage of participants |
|---------------------|------------------------|----------------------------|
| Educator | 8 | 100% |
| Advisor | 8 | 100% |
| Guide | 8 | 100% |
| Motivator | 8 | 100% |
| Consultant | 6 | 75% |
| Helper | 5 | 62.5% |
| Source of knowledge | 5 | 62.5% |
| Instructor | 3 | 37.5% |

Table 4.8. : EFL Teachers' Perceived Teachers' roles and their Frequency

The results show that all the participants perceive their role of teacher as: educator, advisor, guide, and motivator. In addition to the supra cited roles, we find consultant with 75%, followed by helper and source of knowledge with 62.5%. Then, comes the role of teacher as instructor with 37.5%. The results show that the

roles of teachers attributed by the participants are more likely to fit within the Algerian educational system reform wherein there was a shift from teacher centeredness to learner centeredness. That is, the majority of the roles that are highlighted by the participants emphasise learner as active participant in his own learning. Teachers are perceived as educators who accompany, guide, motivate, and help learners. However, some participants identified teacher role as source of knowledge and instructor; which redirect towards traditional teaching approach.

As far as gender is concerned, the participants are addressed questions so as to determine their roles as female and male teachers. The data reveals no significant differences in what the participants perceive as female teacher role and male teacher role in the classroom when they spoke about the learning of EFL. They said:

Khadidja: I think there is no difference in the teaching of English, teachers can be women or man ... that does not matter.

Halima: approaching learning through competences implies certain roles for teachers ... since you respect those roles, then English can be learnt easily

Both of Khadidja and Halima, as well as the other participants, perceive the roles of teachers in the teaching of EFL as being a matter of teaching/learning approach rather than any personal role as female or male. However, when it comes to roles of teachers in classroom that are not linked with the teaching of EFL, participants perceived differently their mission in teaching. They declared:

Fatima: we are educators; we educate our learners to make of them good persons

Randa: moral values are above any knowledge; I always insist on that

Fatima declared that teachers' role is to educate learners so as they become good persons. That is, learners not only learn English but also what is good and what is bad and acquire moral values that help them to be that kind of persons as Randa stated. To achieve this objective in education, Kamel perceived teacher's role

as providing harmless learning atmosphere wherein learners can experiment to be good persons. He stated:

Learners need to grow in a safe learning environment to be good people, my role is to ensure that environment for them

Moreover, some participants expressed their fear from learners' large exposition to other cultures than ours; consequently, declared that teachers' role is also the teaching of our culture and encouraging learners towards back to our traditional Algerian culture. In their own words:

Mina: our culture is different from other cultures; we have to make sure they are always acquiring ours

Aicha: this globalisation is making our children more and more awkward, we as teachers, need to redirect them so as they embrace our traditional culture

On the whole, participants perceive teachers' roles in terms of two sub categories; first, most of them agree upon the roles of teachers when teaching EFL. Yet, many insisted on the roles of teachers when it comes to rising learners to become good individuals through moral values inculcation. Besides, they expressed their worries of the exposure of learners to different cultures that can make them deviate from theirs. Therefore, they assigned teachers the role of redirecting through promotion of Algerian culture.

As far as gender perceptions are concerned, the results show that there is no significant importance of gender in their perception as they did not make any indication towards its role. Yet, not declaring it verbally does not mean that there is no gender dimension in their perception of teachers' roles in education. As they have clearly stated, there is moral values inculcation, good persons becoming, foreign cultures exposure, and Algerian culture promotion. In all these elements, there is gender dimension, even not on the surface but deeply embedded in moral

values, what is it to be a good person, how it is displayed in foreign cultures, and how it exists in the Algerian culture.

4.4. Learners' Gender Is Important

The results of the interview show that there are differences when learners are female learners or when they are male learners. These disparities are regrouped under:

4.4.1. Unbalanced Gender Based Learners' Distribution

The participants declared, on the whole, having more female learners than male learners. To detail this, we are proceeding by streams referring to what participants perceive. As far as literary streams are concerned, there is certain homogeneity in the distribution of learners on gender basis. In foreign languages stream, they declared having more female learners than male learners. In experimental sciences stream, the participants remarked female learners' superiority in number. However, Technique Math is the unique stream wherein participants declared the superiority of male learners at the expense of female learners. These results are participants own perceptions based upon their professional experience.

4.4.2. Learners' Gender Disparities in Achievement

Participants identified differences between their learners on achievement basis and gender. That is, six of them, namely: Mina, Khadidja, Sihem, Aicha, Randa, and Kamel, declared that female learners tend to be more achieving than male learners. Their declarations include all levels and subjects as they were describing their perceptions of achievement on gender basis. In addition to this, they denoted a certain consistency when it comes to learners' achievement. That is, they declared that female learners have a more stable achievement rate than male learners. In the sense that, achieving female learners tend to keep on approximately the same rate. While male learners shift between ups and downs in their achievement.

Fatima and Halima perceive achievement as related to gender but differently from the other participants. In the sense that, even if female learners achieve more than male learners; yet, some male learners surpass the female learners and score more than them. Fatima said:

Girls are more achieving in foreign languages than boys, but some boys have higher level than all girls

This means that, despite the superiority of the number of achieving female learners compared to the number of achieving male learners, some male learners show a higher level than the achieving female learners. Halima explains such perception by referring to the large number of female learners enrolled in foreign languages classes in comparison to male learners. She declared:

There are more girls in the top lists than boys ... but when there are boys, they beat them all ...

In addition to achievement and gender in general, participants brought to the scene the stream and the subject studied as highlighting gender disparities. In other words, participants allocated the stream and subject some responsibility in the achievement of learners whether female or male learners. That is, the streams and the subjects cause some prejudices to learners, essentially on gender basis. They exemplified their perception as follows:

Mina: ... I know many boys who didn't choose the literary stream, they don't like it, and they don't make efforts.

Fatima: Many girls dropped school because of the stream they were attributed

Aicha: Some boys hesitate to choose foreign languages; it's rather feminine they say.

Kamel: *Some learners choose natural sciences for the wrong reasons ... they want to become doctors ...girls especially*

Participants instances of how the stream and the subject can be prejudicial for both female and male learners, implies the questioning of how a non-inert stream and subject harm learners and cause disparities on gender basis. A potential answer to this is what khadidja declared earlier:

We want our girls to be doctors or teachers and our boys to be engineers ... we orient them towards this.

Throughout her words, we can understand that learner's choice is not really theirs as many interfere in it beside their average. In other words, how other perceive streams and subject's and what they expect from learners affect their learning and therefore their achievement.

4.4.3. Learners' Gender Disparities in Characteristics and Personality Traits

Participants are asked to identify instinctively whether the listed words correspond to female or male learners. Their answers are gathered in the following table; while the first and second columns are about female characteristics and the frequency of their designation, the third and fourth columns are about male characteristics and the frequency of their designation.

| Female learners' characteristics | Frequency of designation | Male learners' characteristics | Frequency of designation |
|----------------------------------|--------------------------|--------------------------------|--------------------------|
| Adaptive cognition | 87.5% | Adaptive cognition | 12.5% |
| Maladaptive cognition | 12.5% | Maladaptive cognition | 87.5% |
| Learning focus | 75% | Learning focus | 25% |
| Adaptive behaviour | 100% | Troublemaking | 100% |

| | | | |
|---------------------|-------|-----------------------|-------|
| Planning | 100% | Maladaptive behaviour | 100% |
| Task management | 100% | Intuitive | 100% |
| | | Impulsive | 100% |
| Persistence | 87.5% | Persistence | 12.5% |
| Anxiety | 87.5% | Anxiety | 12.5% |
| Failure avoidance | 87.5% | Failure avoidance | 12.5% |
| Supportive | 100% | | |
| Courageous | 100% | Courageous | 100% |
| | | Individualist | 100% |
| | | Risk taker | 100% |
| Shy | 87.5% | Shy | 12.5% |
| Extrovert | 12.5% | Extrovert | 87.5% |
| Co-operation | 100% | | |
| Rebellion | 0% | Rebellion | 50% |
| Gifted for FL | 100% | | |
| Gifted for sciences | 25% | Gifted for sciences | 75% |
| Talkative | 75% | Talkative | 25% |
| Focused | 87.5% | Focused | 12.5% |
| Perfectionist | 87.5% | Perfectionist | 12.5% |

| | | | |
|----------------------|-------|----------------------|-------|
| Minimalist | 25% | Minimalist | 75% |
| Debate | 50% | Debate | 50% |
| Participate | 50% | Participate | 50% |
| Do homework | 100% | Neglect home work | 100% |
| Arrive on time | 87.5% | Arrive on time | 12.5% |
| Involved in learning | 75% | Involved in learning | 25% |
| Productive | 25% | Productive | 75% |
| Reproductive | 75% | Reproductive | 25% |
| | | Creative | 100% |
| Competitiveness | 75% | Competitiveness | 25% |
| Soft activities | 100% | Physical activities | 100% |
| Literary domains | 100% | Sports | 100% |

Table 4.9. : EFL Teachers’ Perceived Female and Male Learners Characteristics

The results show that participants perceive female and male learners as courageous, debating, and participating equally. Apart from these, there are clear disparities in the attribution of characteristics among female and male learners. When it came to mention ‘rebellion’, only four participants attributed it to male learners; the other four participants declared not attributing it to any of them. As described in the table, female learners are perceived as being: supportive, planners, and co-operative learners who are gifted for FL, soft activities, and literary domains, do their homework, and manage their tasks in classroom. They are perceived as such by all the participants who described them as having adaptive behaviour. Next

to this, the majority of the participants perceived them as having adaptive cognition, being persistent, perfectionist, and focused on their learning. They are also perceived as shy, anxious, reproductive, competitive, and talkative learners who avoid failure and are on time.

As far as male learners are concerned, they are perceived as: troublemakers, intuitive, impulsive, risk takers, individualists, productive, creative, keen on physical activities and sports; but with mal adaptive behaviour who neglect their homework. In addition to these characteristics, the majority of participants perceived participants as: having maladaptive cognition, being extrovert, minimalist, productive, and gifted for sciences. The following diagram helps visualise learners' characteristics as being genderly differentiated.

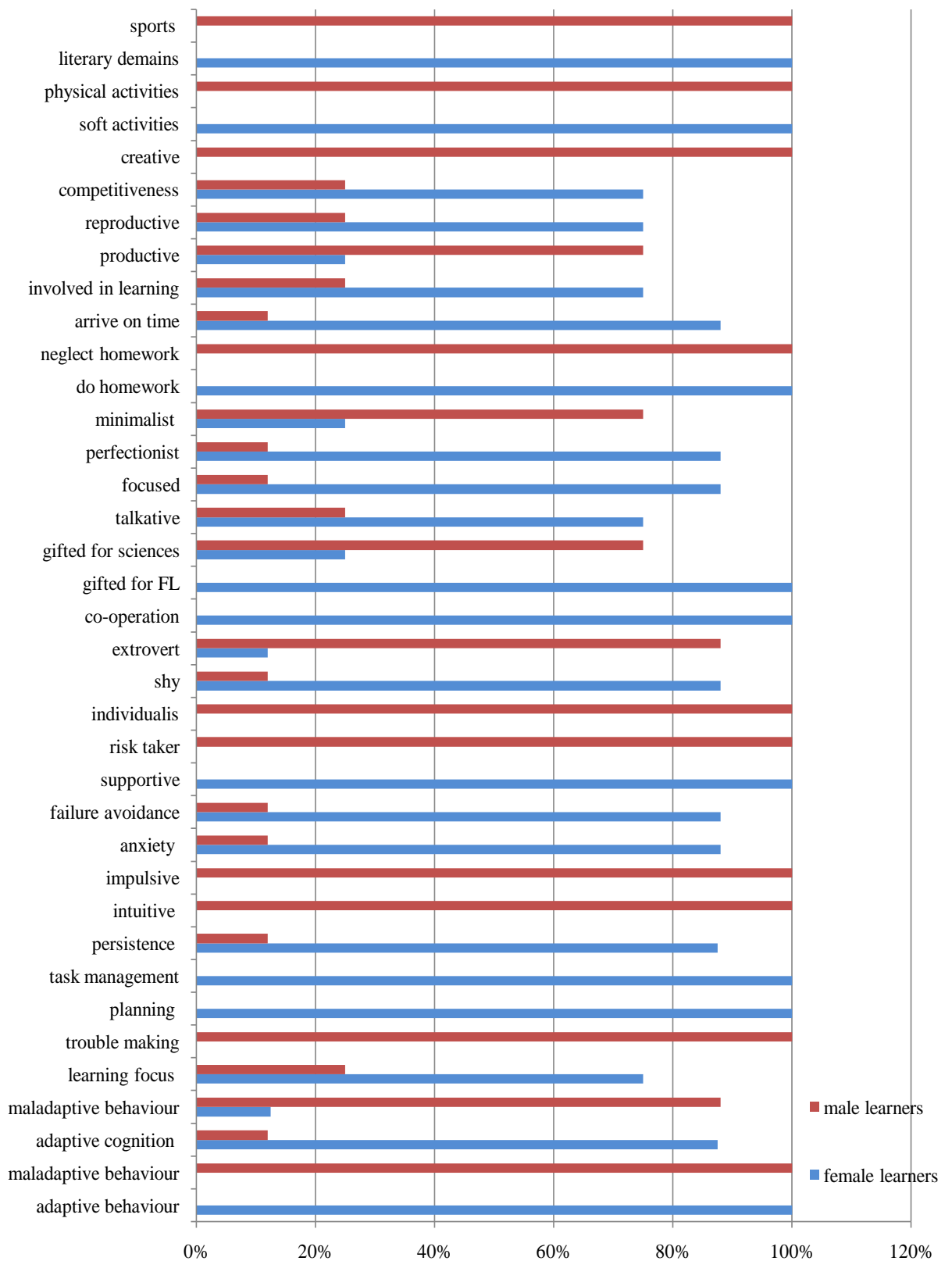


Figure 4.1. : EFL Teachers' Perceived Characteristics

As we can see, there are clear gender binary dissimilarities of how participants perceive female and male learners; which means that female and male learners are perceived differently on gender basis. This idea implies that gender disparities exist at the level of teachers' perceptions of their learners; since, participants attributed characteristics either as describing female or male learners. However, they were provided with these characteristics; which means that they may perceive them differently from what they were provided with. This is why we asked them to describe learners with their own words as well as introduce their learning styles.

4.4.4. Learners' Gender Disparities in Discipline and Learning Styles

The results that came out of the interviews allow raising the subcategory of gender differences on discipline and learning styles among learners. Participants identified certain discipline characteristics and specific learning styles as being rather feminine and others as being rather masculine.

First female learners are more disciplined than male learners in their learning. That is, most female learners are perceived as being more focused and attentive than male learners in the classroom. That is, participants declared that female learners seem more focused on the lesson as they are not disturbed by other tasks than the ones allocated to them. Aicha declared:

Girls are more attentive to the lessons...

They noticed that there is a tendency for male learners to be disturbed and disrupted from the lesson. Many of them face concentration difficulties as stated by Fatima:

... boys are easily disrupted ...they don't concentrate ...

The idea that male learners tend to be easily disturbed entails certain consequences as far as their classroom discipline is concerned. Participants perceive female learners as being more assiduous than male learners. Male learners not only

that they don't focus on their learning in classroom, they are perceived as noise makers who pollute the learning atmosphere in the classroom. Sihem declared:

Boys are much noisier ... I frequently waste my time to restore order in the class

We can understand that what they perceive as noisy male learners cost time to participants at the expense of the lessons. However, Fatima highlighted another idea related to discipline in the classroom. She mentioned that there are exceptions in classroom discipline where the situation can be reversed. In other words, during her career she noticed some changes as female learners can be more disruptive for the class than male learners are. She said:

These late years, even girls are becoming disruptive just like boys ...

Female learners becoming as undisciplined as male learners are, intrigued many participants who perceived it as problematic. The issue as it was formulated by the participants is related to classroom atmosphere that is becoming more difficult to control and to the incomprehension of female learners adopting what is perceived as male behaviour. That is, not only female learners contribute to classroom indiscipline, they also adopt what is perceived as the other sex characteristic. They put it as:

Fatima: ... even girls are becoming disruptive just like boys ... have a look on reports in the administration, you will notice that there are many reports on girls ...

Randa: sometimes, they dare to do what even boys don't do ...

Kamel: the most disruptive are not the ones we think are ... I can't bear it that girls can do that

Participants perceive classroom disturbance as being rather male learner source than female learner source. Yet, when the opposite happens, they declared their annoyance and offence towards such reversed situation as they denounced

such phenomenon by qualifying it as inappropriate for female learners. Therefore, there is, to a certain extent, gender reversion in classroom discipline and disturbance, and what it collected as reactions was indignation, offence, and gender limit transgression.

Moreover, learners have certain learning styles that they prefer at the expense of others. Participants perceive learners as learning differently depending on many reasons including gender. They identified gender as important parameter in the learning style of learners as Mina declared:

Girls don't think like boys, they precede information differently and they learn differently

However, gender is only a factor among others that make learners prefer to learn in a way rather than another way. Participants stated that every learner has specific learning styles as in the words of Halima:

They are unique, each in his/her way, but to facilitate the planning of lessons, there is the possibility to gather certain learning styles on groups.

We can understand that for practical reasons, participants resort to group learning styles. We identified certain learning styles as refereeing to female learners and others to male learners. The following table gathers learning styles as perceived by participants to be either specific to each or shared common learning style.

| Female learning styles | Male learning styles | Shared learning styles |
|------------------------|----------------------|---------------------------------|
| Plan and organise | Impulsive | Learn by doing (involvement) |
| Group learning | Individual learning | Learn by solving problems |
| Memorise | Intuitive | Interactive learning |

| | | |
|---------------------|------------------------|---------------------|
| Structured learning | Real world connections | Fun and amusement |
| Clear directives | Improvise | Authentic materials |
| Linear learning | Holistic learning | |

Table 4.10. : Perceived Gender Based Learning Styles

Participants perceive learning styles as being diversified and learner specific. They all proceed by group learning styles that they exposed in the interview and we categorised into three gender-based groups. Participants declared that all learners prefer learning by doing, solving problems, interactive learning that involve technology use, soft learning wherein they can have fun, and the use of authentic materials. They declared:

Halima: my learners prefer when they solve problems of authentic situations ... they also like it when I use the data show

Khadidja: they learn better when they have fun

Kamel: I always involve them and they respond much to it ...

Beside the above learning styles that are perceived as being common to all learners, there are other learning styles that are perceived as being gender specific. First, participants perceive female learners as being organised in their learning. They are believed to plan and structure their learning which is necessary as they tend to approach their learning through memorising. They are focused in the classroom and prefer being given clear directives that help them arrange their learning. They also perceived as learning in a linear way; which corroborate their preference of structure and organisation. The participants declared:

Kamel: girls respond more when the plan is clear, when I am direct in the questions

Khadidja: ...girls are keen on group work activities; they communicate more with their mates.

Sihem: they plan their lessons without being asked to ...

Halima: girls ask for more guidance and pre-established patterns to learn them by heart I guess

Participants identified also some learning styles as being male learners learning styles. They perceive their male learners as impulsive who are more individualistic than their mates. They are holistic learners who improvise by following their intuition when learning. They always search for real world connections so as to concretise their learning and project it into real life situations. They affirmed:

Randa: they are impulsive and intuitive; (laugh) their intuition is usually right

Mina: boys grasp more the general idea; they get the essence not the details

Sihem: ... While boys, don't do it even when assigned to prepare them

Khadidja: Boys don't really appreciate group work but prefer individual work ...

The results show that participants categorised certain learning styles on gender basis. The participants declared that learning styles are related to many factors and that gender is only one of them. Yet, as we can see, they categorised learning styles in a binary system of female and male, when learning EFL. This categorisation implies certain perceptions about learners on gender basis. That is, according to what they perceive as gender differences on learning styles, participants differentiate learners on gender basis. This differentiation is not on the denotative level only, but can go further. When they were asked if they treat their learners the same, they all confirmed and insisted that learners are all equal

regardless of their individual differences. When they were asked if they assigned them the same tasks; all the participants answered that the lessons they planned and what they do in classroom is gender free since they provide them with exactly the same tasks.

Moreover, when the participants are asked if there is any difference when they have female learners or male learners in the classroom; they all responded that gender does not make any difference in the classroom. Nevertheless, their answers to the question of what they think female and male learners expect from them questions their answers of the gender free learning classroom they are providing to learners. They articulated learners' expectations on gender basis as they were referring to learners learning styles. They declared:

Aicha: We are expected to teach in accordance to their learning styles

Kamel: I think they expect us to prepare lessons that best meet their interest ... each with its learning preferences ...

On the first hand, learning styles are perceived as being genderly categorised. On the second hand, participants perceive learners' expectations on learning styles basis. Hence, the participants' perceptions of learner's expectations are gender based. Having in mind what they declared earlier when it comes to the planning and designing of lessons to meet learners' needs and expectations, we can understand that the gender dimension is present in participants' preparation and planning of lessons. The answers provided by the participants show that they perceive gender as important in their teaching even if they claimed the opposite.

4.5. Mixing Gender in EFL Classrooms

The collected data revealed how participants perceive gender in the classroom and what they do with it. When they were asked about the effectiveness of learning in single gender classrooms; seven out of eight highlighted the advantages that this kind of classrooms offers to learners. Except from Halima, they

perceive single gender classroom as more effective for both female learners and male learners. They said yes when they were asked if female and male learners would learn better if separated. They explained their perceived positive effects as follows:

- Learners can concentrate more on their learning
- Feel at ease with same gender
- Focus on most important gender specific matters
- Learn to become women and men
- Beneficial for both teachers and learners as only women can understand

women and vice versa

- Boys can be easily controlled by male teachers
- Certain sensitive and taboo subjects may be integrated easily
- High rate of attendance
- More competitiveness

These are the advantages that participants identified as being those of single gender class. They declared that even the teacher should be of the same gender of the single gender class. There is a clear perception among the participants that genders if separated would perform better. However, Halima did not share this idea and expressed the necessity for learners to learn how to live with the other gender. She explained the importance of educating learners towards developing competences to live and share with others regardless of their gender. She said:

I don't think that will be positive. Learners need to work together, to communicate together ... to understand each other. Schools are like small societies; can you imagine single gender societies?

In the same line of thought, when participants are questioned about their learners' setting in the classroom and how they managed it; they answered that the learners are free to sit wherever they want since they do not disturb others. They declared taking in charge learners with specific needs if any; but, apart from these exceptional cases they allow their learners some freedom to choose their settings.

They added that, sometimes they have to arrange their learners' settings in order to restore discipline in the classroom or in order to make their learners focus more. However, when they were asked if they allow female and male learners to sit together; they all responded by expressing their refusal of such idea. They provided different explanations of their refusal as follows:

Fatima: I don't tolerate a boy with a girl in the same table in my class. As I don't accept it for my daughter, I don't do it for others.

Aicha: in our culture, it is not appropriate to sit with a stranger man

Mina: I can't bear in mind this new culture of tolerating everything ... what about our values ... what about our traditions

Kamel: never happened in my class ... it won't happen, I am sure ... they know me

By considering the answers of the participants we can understand that the unique mix of gender they tolerate is when learners learn together in the same classroom. Their rejection of gender mixture is explained on cultural basis. In the sense that, they perceive female and male learners sitting together as culturally inappropriate as it does not fit with ancestral values inherited from elders.

4.6. Teaching Gender in Secondary School

Gender has been overtly stated to be a cultural matter than personal. That is, it is perceived by participants to be socially established and individually learnt and acquired to be properly manifested in society. In this sense, participants perceive individuals as recipients of socially agreed upon values, attitudes, and behaviours attributed to, respectively, female and male individuals. In addition, they also declared that their mission as teachers is to educate and transmit values. Therefore, they declared that their mission, as teachers, is to transmit gender as it is in society. In other words, the objective of participants is to educate learners to become female

and male individuals as determined by the Algerian society; as declared by Fatima and Randa.

Fatima: we are educators; we educate our learners to make of them good persons

Randa: moral values are above any knowledge; I always insist on that

The declarations of participants unveiled not only the existence of gender in teachers' perceptions of their learners, but also the role it plays in education on the whole. The results show participants denoting and marking gender, identifying it as part of individuals' identity, distributing roles on gender basis, disparities on how learners are perceived on gender basis, and their reticence towards gender mixing. All these aspects of gender perceptions of the participants make it that gender is omnipresent in education. The existence of gender in teachers' perceptions, lead us to think about what they perceive as being the appropriate behaviour and discourse in classrooms and what the Algerian educational system says about gender.

When the participants are asked if they teach gender in their educational settings; they showed a certain hesitation to answer. They were reflective about what to say or how to say it. Kamel stated:

Well, I am EFL teacher... this gender thing ... I am not sure about what to say ...

In addition to their hesitation, many declared never tackling the subject of gender as such in classroom. Sihem said:

Personally, I try to avoid such sensitive subjects ... this may make learners feel uncomfortable

Gender as subject to discuss in classroom is declared to be sensitive and to a certain extent taboo; since, it makes learners feel uncomfortable. Others considered

that gender is not a subject to debate with adolescents. They affirm that gender is salient but should remain discreet. Mina stated:

We all know what gender is important but we don't speak about it at school, with teenagers ... it is inappropriate

Participants highlighted the idea that gender is not a discrete problematic entity to be tackled in classrooms. They compared between gender and other notions including: racism and poverty. They stated that racism and poverty are easier to debate upon in classroom as they are universal issues. Besides, debating about racism and poverty can be beneficial as learners become aware of how important is to fight racism and poverty. They said:

Aicha: when I want to involve my class in a debate, I refer to problematic subjects like racism...

Khadija: there is nothing to say about gender; however, poverty is more interesting ... it increases learners' awareness.

As we can understand, participants did not consider gender as important subject to be dealt with in classroom. The reasons provided are related to perceiving it as sensitive taboo subject; therefore, inappropriate to embark upon in the classroom with adolescents. Next to this, they perceive it as irrelevant issue when balancing it with other notion believed as problematic. Randa added:

They know what gender is, I know what gender is ... what can we say about it?

Gender is all-pervading in participant's perceptions, but it didn't seem to be problematic enough to be dealt with in classroom. Moreover, Halima addressed another issue related to the teaching of gender in classroom. She stated that gender is a taboo subject in the Algerian society in general, and it is even more in conservative societies like it is the case in Ouargla. In her own words:

Here, gender is among the subjects that we don't speak about...we are rather conservative, and daring to debate about gender suggests that we question the standards ...

Integrating gender as a subject or even a topic in classroom is perceived as being an offence to traditions and ancestral values especially if it is integrated as a debatable issue. Hence, debating about gender in classroom may result in rejections as put by Halima:

I would like to, but I don't think it would be appreciated...

Participants perceive gender as being inappropriate to be taught or debated upon in classroom. When we wanted to know how could they affirm such perceptions, they justified as follows:

- We cannot debate about non debatable subjects
- Adolescents need to maintain traditions and ancestral values
- There is nothing about gender in the programme of EFL
- There is nothing about gender in the curriculum
- We have never been oriented towards the teaching of gender

From the above justifications we can understand that participants not only that they don't believe in the importance of teaching gender, but also that they did not receive any directions towards how to do gender in classroom. We questioned them about the role of the training they received and the seminars they attended in understanding how gender is meant to be dealt with in the Algerian educational system. They responded by claiming the non-integration of gender in the training and seminars they attended so far. Their answers suggest that teachers are left to their own individual understanding of gender and how it is done in classroom.

Participants were asked about cultural differences as far as gender is concerned. The first question concerns the different cultural backgrounds they may have in the classroom; and the second about the multi-cultural context of EFL

classrooms with the presence of at least two different cultures; respectively the local and the foreign culture. Participants described their learners as belonging to different cultural backgrounds; however, according to them, the cultural backgrounds maybe different at home or in society; but in classrooms they all seem to be approximately the same as they share the same religion and they live in the same country. These perceptions seem gender neutral especially in the words of Halima when she said:

It does not matter who you are, or from where you come, all I see are learners

However, this idea of a gender free learning environment was only in the perceptions of Halima. For the other participants, there is a cultural projection of society in classroom with all what it may hold. Gender as well is perceived to be considered as standardised societal matter that should be reflected as such in classrooms. They said:

Aicha: we are Muslims, and as so, we believe in the same things ... we as women have the same believes as Muslim women

Kadidja: we are sisters and brothers in Islam, we live together and we do it the same way

When it came the question of the teaching of the foreign culture, all the participants shared the opinion that their role is to teach the language but not the culture. They distinguished between different cultural elements that can be taught or not. They declared that all what is material; being static, it is not harmful and can be taught in classroom. Nevertheless, all what is related to how gender is perceived and how it exists in the foreign culture cannot be taught in classrooms. They stated:

Kamel: I teach English ... but I am not educating little English men and women

Randa: they are exposed enough to other cultures ... no need to add more in the classroom

Sihem: What is for? They don't need to be taught how foreign women and men think as they cannot think the same way

Gender as a cultural matter, can only be different from one culture to another one. The participants declared that their mission was to teach English but not to educate English learners and make them acquire gender as English learners would do. In addition, they considered that foreign cultures were omnipresent in the life of their learners; therefore, they needed to promote the native culture in an attempt to equilibrate. More importantly, participants declared the uselessness to be taught how gender is in foreign cultures as learners are perceived as incapable to be female and male individuals as foreign cultures present them. That is, participants presented the idea that there is a need for learners to conform gender as it is presented in the native Algerian culture.

When they were asked about gender equality in the classroom, all participants highlighted its importance arguing from religious and personal stands. Except from Halima, seven participants explained gender equality importance from a religious point of view but without referring to texts from the Holy Quran. Aicha said:

Our religion insists upon equality among individuals

They explained that gender equality is the unique way to attain peace in society as all individuals know and recognise their roles. They said:

Fatima: Islam organises our society by assigning roles for each of us ...

Kamel: ... We cannot live in peace if we deviate from our religion

Mina: men and women are treated equally in the Quran ... we have to stick to this

In other words, individuals have roles in society depending on whether they are females or male which are distributed equally among them. This perceived equal distribution of roles is crucial as it structures, organises, and maintains society together. As we can notice there are contradictions in the declarations of the participants. They first explained gender equality referring to the Holy Quran, but later explained it in a way that makes of it an imposition in terms of pre-established roles that females and males are meant to accomplish.

Halima explained the importance of gender equality without referring to religion. She declared that gender equality should be everyone's concern regarding the dangerous consequences that gender inequalities entail. She stated:

To see what women face every day, we should rethink about our way of living ...

Moreover, participants were questioned about gender equality in education and how important it can be in contributing to social justice. All participants agreed again and shared the same idea that gender equality was crucial and that learning was not based upon gender. They viewed schools as fundamental in the maintenance of gender equality. They declared:

Randa: It is through education that individuals become who they are ... gender as well is learnt

Khadija: the role of schools is to reinforce values and gender equality is one of them

Mina: learners not only learn at school but they are educated to be good persons in our society

Throughout the declarations of the participants, we can conclude the importance of schools in educating learners to correspond to societal expectations. Basically, participants insisted upon the importance of gender equality either in society and in education; however, they explained the role of education as being the

one reinforcing and maintaining existing values in society. Thinking about their declarations, we can understand the contradictions in their declarations either related to what is meant by gender equality and the role that education may have regarding it.

Conclusion

This chapter presents the results of the data analysis of the semi-structured interviews and answers the first sub research question. It presents EFL teachers' gender perceptions in the form of categories. These categories are organised in five themes that are presented in the sections of this chapter. Before proceeding with the themes, the professional profiles of the eight EFL teachers participating in this study are presented. The first section presents how EFL teachers perceive gender and it revealed that gender is denoted and marked by the participants because they perceive it as an important identity shaping standard that exists in the mind of every individual and that is culturally and socially bound as it is perceived as a social norm and value.

The next theme is related to perceived gender-based roles that are distributed to females and males. Participants distinguished between social and professional roles. They attributed specific gender based social roles to females and males; however, they did not emphasise the gender based professional roles. In the third theme, it seems that learners' gender matter as EFL teachers perceived gender disparities in learners' distribution, achievement, characteristics and personality traits, discipline and learning styles. The fourth theme is related to the notion of single gender classes that the participants perceive positively. They explained their position regarding the disadvantages that mixed classes present compared to single gender classes afforded advantages. EFL teachers perceived their teachings as gender neutral but the last theme unveiled EFL teachers' unwillingness to teach gender in their classes as they perceive it inappropriate and uninteresting.

**CHAPTER FIVE:
QUESTIONNAIRE
ANALYSIS**

CHAPTER FIVE: QUESTIONNAIRE ANALYSIS

Introduction

The second research tool used in this study is the questionnaire. It is distributed to 30 EFL learners so as to gather their gender perceptions. The questionnaire we distributed is complementary with the interviews we conducted with 8 EFL teachers. Therefore, the respondents of the questionnaire are sampled from the EFL teachers' 3rd year learners. This chapter presents the results of the questionnaire in terms of how EFL learners perceive gender.

5.1. EFL Learners' Profiles

The participants consist of 30 EFL learners. All of them are third year learners who prepare their baccalaureate exam. They are taught English by our first interviewed participants. The next table provides some personal descriptive information about them.

| Stream | Scientific (S) | Technique Math (TM) | Foreign Languages (FL) | literary | Total | Percentage |
|-----------------|----------------|---------------------|------------------------|----------|-------|------------|
| Female learners | 05 | 01 | 10 | 03 | 19 | 63.3% |
| Male learners | 03 | 04 | 02 | 02 | 11 | 36.6% |
| Total | 08 | 5 | 12 | 5 | 30 | 100% |

Table 5.1. : Description of the Learners

The participants are aged between 17 to 21 years old. Some of them are repetitive learners who failed in their baccalaureate exam or repeated a year before. Female learners represent 63.3% and male learners only 36.6% of participants. This distribution of learners is representative of the total number of learners that are

present in the classes under study. The questionnaires are written in three languages that are: English, Arabic, and French. The answers gathered vary in the languages used to answer. The variation is presented as a category in the analysis of the results.

5.2. EFL Learners' Gender Perceptions

The results of the questionnaire are presented in categories that will serve, in combination with the results of the interviews, to the elaboration of GT. The data gathered as answers to some questions meant as ice breaking questions; are not included in the analysis.

5.2.1. Gender is Identity

Learners are asked to present themselves briefly without mentioning their names. In the presentations we collected, many participants denoted their gender as part of their identity. As shown in the table below, 60% of the total number of participants marked their gender as female or male.

| Participants | Gender denotation |
|--------------|-------------------|
| 30 | 18 |
| 100% | 60% |

Table 5.2. : Learners' Gender Denotation

Among the 60% of the participants who denoted their gender, there are more male learners than female learners as we can observe in the table below. Only 36.8% of female learners denoted their gender; while, 100% of male participants did. There is clear gap between female and male learners in their gender denotation. Yet, such difference is only descriptive at this stage. Unless related to other results, it cannot be significant.

| Participants | Female learners | Male learners |
|-------------------|-----------------|---------------|
| Gender denotation | 7 | 11 |
| Percentage | 36.8% | 100% |

Table 5.3. : Female and Male Gender Denotation

In addition to disparity in gender denotation among female and male participants, we can also observe that there are divergences on how they proceeded to nominate their gender. We distinguish participants marking their gender in the beginning of their presentations. Others mentioned it either in the middle or at the end of their presentation. The following table represents the participant's gender marking in their presentations of themselves.

| Participants | Female learners | Male learners |
|---------------------------------|-----------------|---------------|
| Marking gender in the beginning | 4 | 11 |
| Marking gender at the end | 3 | 0 |

Table 5.4. : Place of Gender Denotation

Throughout the table, we can observe that among the female participants who denoted their gender, nearly half of them did it in the beginning of their presentations; whereas, all male participants marked their gender right from the beginning of their presentations. On the whole, the results show male participants as denoting their gender more than female participants; as well as that they denote it in the beginning of their presentations.

In addition to gender as part of learners' identity, they perceive themselves differently as shown throughout the questionnaire. What they perceive as their identity is classified into four categories: personal identity orientation, relational

identity orientation, public identity orientation, and collective identity orientation, (Cheek and Cheek, 2018).

5.2.2. Personal Identity Orientation

Participants’ personal identity orientation refers to what they perceive as being their moral values, goals, emotions and feelings, and any trait perceived to be unique to the individual. Participant’s personal identity traits are presented being categorised on gender basis.

| Female identity orientation | Male identity orientation |
|-----------------------------------|-----------------------------------|
| Honest | Trustful |
| Serious | Easy going |
| Helpful | Strong |
| Generous | Leader |
| Becoming a doctor or teacher | Responsible |
| Have my own family | Have a car |
| Succeed in the baccalaureate exam | Free |
| | Gaining a lot of money |
| | Succeed in the baccalaureate exam |

Table5.5. : Participants’ Perceived Personal Identity

As we can observe in the table, there are gender disparities of how participants perceive their own personal identity. The unique shared trait among them is their goal of succeeding in the baccalaureate exam. Apart from this, female participants perceive themselves as: honest, serious, helpful, generous, hoping to become doctors or teachers and to have a family. Male participants perceive themselves as trustful, easy going, strong, leader, responsible, free, hoping to have a car and a lot of money.

5.2.3.Relational Identity Orientation

It refers to how participants perceive themselves in their relations with others. The next table includes participants perceptions differences as female and male in relation with other individuals.

| Female relational identity | Male relational identity |
|----------------------------|--------------------------|
| Loving | Protective |
| Devoted | Severe but caring |
| Emotional | |
| Sharing | |

Table5.6. : Participants’ Perceived Relational Identity

Participants’ answers were limited as far as relational identity as we can see in the table. Yet, there are gender divergences on how female and male participants perceive themselves in relations with other individuals in society. While female participants perceive themselves as loving, devoted, emotional, and sharing; male participants consider themselves as protective, severe but caring.

5.2.4.Public Identity Orientation

It refers to participants’ perceptions of their public image. The results are presented in the next table as genderly different.

| Female public identity | Male public identity |
|------------------------|----------------------|
| Discrete | Affirmed |
| Normal girl | Dynamic |
| Rather Shy | Charming |
| Educated | Confident |

| | |
|----------------------|-------|
| good mannered | Funny |
| Give good impression | |

Table5.6. : Participants' Perceived Public Identity

Female participants identify themselves as: discrete, normal girls, rather shy, educated, have good manners and give good impression. Male participants perceive themselves as affirmed, dynamic, charming, confident, and funny in public. As we can see, there are clear gender differences on how participants perceive their image and their behaviour in public.

5.2.5. Collective Identity

Collective identity includes all the belongings that participants identify as theirs. The results show one difference as how participants identified themselves. They all identified themselves as: Muslim, Algerian, Ouargli, learners. However, certain differences are notable as far as culture and language are concerned. The disparities among participants are not of gender nature but rather about their identification of themselves as belonging to different cultural backgrounds and speaking different languages. First, the cultures that are perceived as identities by participants are as follow:

- Arabo-Islamic culture
- Kabyle culture
- Chaoui culture
- Mزاب culture
- Amazigh Ouargli culture
- Eastern Algerian culture
- Western Algerian culture
- Tunisian culture

Second, the languages identified by participants:

- Ouargli Arabic

- Oran Arabic
- Souk Ahras Arabic
- Constantine Arabic
- Kabyle
- Chaoui
- Mzabi

All the cultures identified by the participants are Algerian except one of them that is Tunisian. When it comes to languages, we can distinguish two main umbrella languages that are: Algerian Arabic and Tamazight. There is a cultural and linguistic diversity among the participants; which make of their classes multi-cultural classes. To say that these EFL classes are multi-cultural is meant to refer to certain subtle divergences in these cultures. However, their coexistence in the same geographical area implies their mixture and fusion. That is, the participants identified at least two different cultures and two different languages. Therefore, the participants themselves have multi-cultural backgrounds.

5.3. Gender is Binary and Exclusive

Throughout the analysis of the questionnaires, the perception of gender as binary and exclusive raised as important in the participants' answers. That is, gender was identified as binary. There are females and there are males. There was no reference to any other gender than these two at any level of the analysis of the participants' answers. In the same line of thought, not only that gender is perceived as binary but also as exclusive. That is, what is perceived as female specific is not perceived as male specific.

Apart from the shared cultural and linguistic diversity, participants dressed a picture of gender exclusion to refer to female and male individuals. In the sense that, what is female is ultimately not male and what is male is ultimately not female. the participants' perception of their identity is only one indicator among others of how gender is exclusive. When they are asked to whom they identified themselves for the near future, they all answered referring to same gender individuals. In

addition to identifying themselves to same gender individuals, there are specific characteristics that these identifications have. The following table exposes characteristics of the identified individuals.

| Female identified individuals | Male identified individuals |
|--------------------------------|-----------------------------------|
| Real | Real and fictive |
| Famous and not famous | Famous |
| Mothers' identification | Heroic identification |
| Involved in fashion and makeup | Involved in technology innovation |
| Family figure | Rich |
| Soft | Strong |

Table 5.7. : Characteristics of Identified Individuals

The table describes the individuals that participants identified themselves to. There are important polar characteristics that lead to exclusiveness for both female and male participants to meet in some particular figure. That particular figure we are referring to is not meant to be unique and standard; rather sharing some particular characteristics but differ from an individual to another. The results show the opposite, there are diversities in the nature of the individuals that participants have chosen, but all of them share particular gender characteristics as seen the table above. Female participants identified female individuals that are real, some are famous others are not, particular identification of the mother or another family member and specific area that is fashion and makeup. Male participants identified themselves to famous, heroic, rich, strong, and involved in technology, real and fictive figures. Some of the individuals to whom participants identified themselves share the characteristic of being famous.

When they were addressed the question of what they would do if they were the other gender; participants shared what they perceive as specific to the other

gender. Once again, they enlarged the gap that was established as in the binary exclusive characteristics of their gender perceptions. If they were the other gender, female learners would do the following:

- Not caring about what people say
- Hanging out
- Going on trips and travelling
- Beating mean people
- Engaging in Doctors without Borders
- Becoming a train driver
- Work on oil rigs, oil sites, platforms
- Becoming a professional gamer
- Help do housekeeping
- Respect women

The actions and behaviours of not caring about what people say, hanging out, going on trips and travelling, beating mean people, engaging in Doctors without Borders, becoming a train driver, work in the oil industry in oil rigs, platforms, and becoming a professional gamer, are perceived by female participants as being males' privileges. That is, they would like to do them if they were males; yet, they are not. Since, they perceive them as reserved for males; they believed that they cannot do them. In the sense that, even if they want to do them, they thought they cannot because they are females. In addition to the above actions and behaviours, female participants declared wanting to help do the housekeeping and respecting women if they were males. These two actions represent what they would like males to do in their lives.

Male participants as well, identified some behaviour and actions that they would like to do if they were women:

- Not working
- Stop studying
- Playing more

- Doing less shopping

Male participants proclaimed that if they were the other gender, they would neither work nor study, they would play more but do less shopping. The actions that male participants have nominated are limited to these four. As we can notice there is consequent difference between what female participants would like to do and what male participants would like to do if they were the other gender. There are gender disparities in what participants perceive as advantageous for the gender. If we refer only to the actions, female participants would do more if they were males. However, male participants won't do as much as female participants if they were the other gender.

More importantly, if we consider the nature of the actions, we can notice a large gender gap between participants' answers. As for female participants, there are many actions related to the professional domain that they would like to exercise if they were males. They also identified two actions that refer to females' distress caused by males' behaviours and their desire to not reproduce them. In the meanwhile, male participants identified three actions as not doing them if they were females that are working and studying. The areas believed to be females' areas are different from the ones believed to be males' areas. The differences are very large that they cannot be compared and contrasted.

Participants are also asked to explain their choices of actions if they were the other gender. Their answers are as follows:

- Female participants explained that in term of career choice, males are advantaged regarding the nature of the jobs they can do. Two of the participants wrote:

They have taken the most interesting ones
we are left behind

They also explained that males are free to do what they want; as their actions are not securitised in permanence. Some used a said popular proverb in Arabic that states that men are not reproached. Hence, female participants wanted to be not

reproached and be free to do what they wanted. In addition, they declared that only a female can understand a female; therefore, they wanted more respect and more help in the house from men. By solidarity they expressed their desire to relieve women if they were males.

- Male participants justified their answers by stating that women are not obliged to work and that it is men's job to gain money. Their justification is double edged as it can be understood in two different ways. First, holding this perceived males' responsibility of job and money gaining does not seem to please them as they don't want to work. The second is related to the idea that female should not work and that it is males' job. They also explained that females do a lot of shopping; this shopping seems to annoy them as they won't do that if they were females.

5.4.Perceived Gender Disparities in Learning

The analysis of the questionnaire unveils certain perceived gender disparities in learning. These gender differences are presented under five major ideas that are as follow.

5.4.1.Girls are Hard Workers

Participants declared that female learners work harder than their male classmates. When they were asked who you think works more; the majority of participants designated female learners with a high percentage of 86.6%. That is, 26 participants including females and males declared that female participants are the ones who work more. Also, when they are asked what they thought about the statement which said that female learners work more than male learners; the majority ranked the scale of strongly agree. 25 participants approved the idea that female learners work more than male learners.

When they were asked who is committed more to their studies, the majority responded that it was female learners. With the percentage of 80% who designated female learners as committed to their studies if compared to male learners, we have

24 participants out of 30 who shared the same perception about female learners. In the same line of thought, they were requested to mention the extent to which they agreed with the statement of female learners spending more time in studies than do male learners. Their answers corroborated mainly with agreeing and strongly agreeing that female learners spend more time studying than do male learners. In addition, the majority of participants responded that girls focus more in class. 27 participants, which represent 90%, agreed and strongly agreed that female learners were more concentrated than their male mates in the classroom.

On the whole, we can understand that participants perceived female learners as working harder than their male classmates. This idea is reached when considering their answers to different questions that resulted in perceiving female learners as: working more, being committed to their studies, spending more time in studying, and focusing more in the classroom.

5.4.2.Boys Do the Least to Get the Most

The questionnaire revealed how female learners are perceived by the participants as hard workers. Perceiving female learners as hard workers entails male learners being perceived differently if we consider the binary exclusive gender perceptions of the participants. As far as male learners are concerned, they are said to invest the least of their time and energy to get the best results. This idea was derived from the answers gathered when participants were asked to designate the achieving learners. They had the choice between female, male learners, or both of them. The majority answered that both of them can be achievers. 28 participants declared that female and male learners can achieve. However, when they were asked what made female and male learners achieve; they designated two folded answers on gender basis.

According to them, what contributed to female achievement can be summarised as follows:

- They are hard workers
- They spend more time to study

- They focus in classroom
- They are motivated to learn
- They study easy fields

Male learners are perceived to achieve thanks to:

- They are intelligent
- They work at ease
- They are helped by teachers
- They select what to learn

As we can observe, factors motivating and encouraging learners' achievement are also gender based as they declared that what made of female learners -achievers- is their commitment and involvement in their studies in addition to the nature of their studies that is perceived as relatively easier. The first reasons correspond to how participants perceived female learners; as they attributed their success to their hard working. Participants also mentioned the idea that female learners are achievers thanks to the easiness of the field they study. This suggestion matches with the results of the question wherein participants were asked to designate the extent to which they agreed upon the statement that girls are naturally gifted for FL. The majority of participants representing 83.3%, agreed that female learners are natural predisposed to learn FL. That is, being naturally gifted to learn FL makes it easy for them to succeed in the subject.

Moreover, when participants are asked to attribute specific type of learners to fields and areas of study; many of them, 22 participants, had chosen for literary domains and social sciences female learners. They had the choice between: female learners, male learners, both of them, none of them as gender does not matter. Besides, participants were asked to rank fields and areas of study from the easiest to the most difficult. The majority positioned social sciences and FL among the easiest fields. Hence, by combining their perceptions of females studying easy fields, their predisposition to learn FL, the attribution of literary domains and social sciences to female learners, and the qualification of these domains as easy to learn; lead to

understand that female learners achieve thanks to their natural predisposition to learn easy subjects. Regarding the commitment they are perceived to have to study easy fields, their achievement and success may seem easier than all the efforts they are perceived to make in their studies.

Male learners are perceived to be achievers owing to their intelligence, working at ease without pressures, being helped by teachers, and being selective in their learning. The first factor that makes of male learners -achievers- was perceived to be their intelligence. This achievement factor is also found in the answers of participants about the attribution of specific type of learners to fields and areas of study. The majority of participants attributed engineering, oil industry, urbanism, technology and economy to male learners. In addition, they classified these areas of study among the most difficult. Therefore, male learners are perceived to be predisposed to embark on studies perceived difficult domains as they are intelligent.

Factors perceived to make male learners achieve are their intelligence, their relaxed atmosphere of work, being helped by their teachers, and being selective in their work. These factors are perceived to lay behind male learners' achievement as they do the least to get the most.

5.4.3.Boys Are Trouble Makers in Classroom

Among the gender disparities that are identified in participants' answers we distinguish the perception of male learners as trouble makers in classroom. This perception was prevailing in many of the participants' responses. It was commonly shared among both female and male participants. Participants were asked to designate learners who disturb the most the classroom. They had the choice to answer girls, boys, or both of them. Their answers are gathered in the following table:

| Answers | Girls | Boys | Both of them |
|-----------|-------|------|--------------|
| Number of | 2 | 21 | 7 |

| | | | |
|--------------|------|-----|-------|
| participants | | | |
| Percentages | 6.6% | 70% | 23.3% |

Table 5.8. : Percentage of Disturbing Elements in the Classroom

As we can see in the table, 70%, represented by 21 participants out of 30, identified male learners as the disturbing learners in the classroom. While female learners are perceived to be disturbing in the classroom only by 2 participants; 6 other participants identified both of female and male learners as disturbing the classroom. The results exposed in the table allow the distinction of male learners being perceived as disturbing the classroom. Therefore, there are gender disparities of how classroom disruption is perceived.

5.5. Gender in the Classroom

Gender is perceived differently and affect class delegation; the way classroom sittings are organised; and how learners perceive each other.

5.5.1. Class Delegate and Gender

Participants were asked who used to represent the classroom or to be the delegate of the class in most cases. They had the choice to answer, girls, boys, or both of them. Their responses were as follows:

| Answers | Girls | Boys | Both of them |
|------------------------|-------|-------|--------------|
| Number of participants | 0 | 19 | 10 |
| Percentages | 0% | 63.3% | 36.7% |

Table 5.9. : Gender Based Classroom Delegate Distribution

Participants declared that female learners did not use to represent the class. As they seem to never witness such situation. Many of them, 19 out of 30, proclaimed that in most cases, they had a male delegate for the class. 10 participants

stated that they had both female and male delegates for the class. In most classes, there are two delegates, the first being the principal and the second is a replacing delegate. Also, we asked the participants who answered both of them to say who used to hold the position of first delegate. They answered that it was male learners who used to hold the position of first delegate. On the whole:

- Female learners seem to not hold the position of class delegate alone
- Male learners are frequently the class delegate
- Male learners are always the first delegate of their class

We were also interested in knowing how class delegates are elected or chosen. We enquired if they are: elected, volunteers, or chosen; if chosen, who did choose them. Participants' answers states that in most cases they are chosen by the teachers responsible of the class. But in some other situations they are either elected or they volunteer.

To deepen our inquiry about the notion of class delegate, participants are requested to say the extent to which they agreed upon the statement that boys better represent the classroom. The answers are gathered in the following table:

| Scale of agreement | Strongly disagree | Disagree | Neutral | Agree | Strongly agree |
|------------------------|-------------------|----------|---------|-------|----------------|
| Number of participants | 3 | 15 | 1 | 4 | 7 |
| Percentage | 10% | 50% | 3.3% | 13.3% | 12.3% |

Table 5.10. : Participants' Perceptions of Male' Better Class Representation

On the whole, participants seemed to strongly disagree and disagree more than agree and strongly agree. One participant is neutral, but 60% of them disagree with the idea that male learners better represent the class. However, 25.6% of them agreed that male learners are better delegates. By representing these results from female versus male perspectives we can obtain the following result:

| Participants | Agree | Disagree | Total |
|---------------------|-------|----------|-------|
| Female participants | 0 | 18 | 18 |
| Percentage | 0% | 100% | 100% |
| Male participants | 11 | 0 | 11 |
| Percentage | 100% | 0% | 100% |

Table 5.11. : Gender Based Perception of Males as Better Class Representators

Throughout the table, we can distinguish gender polar differences about agreeing and disagreeing about the statement that male learners better represent the class as delegates. That is, all female participants, except the female participant who said to be neutral, disagree with the idea; while, all male participants agreed with idea. Hence, there are gender disparities when it comes to class delegate. We can notice that most class delegates are male learners and when female learners are present, they are subordinates. Also, this male delegate is not well perceived by many participants especially female participants.

5.5.2. Being a Female or Male Learner in the Classroom

Participants were asked if there is any difference if you are a girl or a boy in the classroom. They had the choice to answer: yes, no, or it depends. The percentages of what they responded is exposed in the following table:

| Answers | Yes | No | It depends |
|------------------------|-------|------|------------|
| Number of participants | 26 | 02 | 02 |
| Percentages | 86.6% | 6.6% | 6.6% |

Table 5.12. : Participants' Answers to if there Is difference in Classroom on Gender Basis

The majority of participants answered that being a female or a male learner in the classroom is important. Only two of them responded that there is no difference if learners are female or male. Two other participants responded that the answer to the question was conditioned by some factors that they exposed in the next question. Participants were requested to justify their previous answers by explaining how learners' gender can be important in the classroom.

Among the responses gathered we distinguish the shared idea that teacher's attitude towards learners' behaviours in the classroom is gender based. They described teachers' attitudes towards disturbing male learners as softer than with disturbing female learners. That is, teachers are perceived to show more tolerance towards male learners' transgressions or misbehaviours in the classroom. Despite the fact that male learners are identified to be more disturbing than their female classmates, teachers' attitudes and reactions are perceived to be yielding. In the same line of thought, teachers are perceived to help more male learners than female learners. That is, participants stated that being a male learner implied that teachers are more helpful with male learners than with female learners. Besides, they are perceived to receive much attention from teachers as they tend to motivate male learners more than they do with female learners. On the contrary, participants stated that teachers were more severe with female learners than they were with male learners.

In addition, participants declared that teachers tend to allocate the responsibility of misbehaviours to male learners. That is, male learners are the first to be suspected if any problem in the classroom or in the school happened. However, the sanctions undertaken are usually more severe if the responsible was a female learner. To put it another way, participants declared that male learners are usually suspected, by their teachers, to commit certain misbehaviours even if they did not. However, once they discovered that female learners are behind the misbehaviours, they perceive that the sanctions against female learners are harsher than the sanctions of male learners.

5.5.3. Opposite Genders Sitting Together

When participants were asked about if they have already shared their tables with the other gender; they all declared that they never had such experience in secondary school. Some of them spoke about limited experiences in the primary school that did not last long, as they never sit with the other gender in secondary school. The following table gathers their responses as distributed through the three different learning stages which are: primary, middle, and secondary school.

| School stages | Primary school | Middle school | Secondary school |
|------------------------|----------------|---------------|------------------|
| Number of participants | 8 | 1 | 0 |
| Percentages | 26.6% | 3.3% | 0 |

Table 5.13. : Participants Mixed Gender Sitting

As we can observe, at the level of primary school few participants declared having shared their table with the other gender. Fewer, with only one participant said having sit with the other gender in middle school. None of the participants seem to share their tables and sit with the other gender in secondary school. To elaborate more on this notion of gender mixture, we asked learners if they worked in gender mixed groups when they were asked to work together. They all answered that they already experienced mixed group work activities. They were asked to reveal the frequency of their mixed group work activities referring to the five frequency adverbs they were provided with. The following table gathers participants' answers.

| Frequency | Never | Occasionally | Sometimes | Frequently | Always |
|------------------------|-------|--------------|-----------|------------|--------|
| | 0% | 30% | 50% | 70% | 100% |
| Number of participants | 0 | 5 | 12 | 10 | 3 |

| | | | | | |
|------------|----|-------|-----|-------|-----|
| Percentage | 0% | 16.6% | 40% | 33.3% | 10% |
|------------|----|-------|-----|-------|-----|

Table 5.14. : Participants Mixed Gender Group Work Frequency

Throughout the table, we can observe that 40% of the participants sometimes used to work in mixed groups. 33.3% of them frequently work in mixed groups. 10% of them always work in mixed groups. 16.6% of them declared that working in mixed group is only occasional. Therefore, many of them generally work in mixed groups.

Participants were asked if they ever had been forced to sit with the other gender. They all answered that they had never been forced to share their table with the other gender. They were also asked if they were obliged to work in group with the other gender. Some of them declared that they already experienced that. The inquiry about the reason of such obligation revealed that teachers had divided the class into groups and that there was no room for negotiation about the members of the group.

5.5.4. Being the Other Gender in the Classroom

This subcategory of learners' gender perceptions arose as a result of many answers asked to participants. They were asked to identify who among female learners or male learners are luckier in the classroom. Many of them identified male learners as the luckiest learners in the classroom. However, when their answers are organised on gender basis, the following results are obtained.

| Participants | Number of participants | Percentage |
|----------------------------|------------------------|------------|
| Female identifying females | 2 | 10.5% |
| Female identifying males | 17 | 89.5% |
| Male identifying males | 4 | 36.3% |

| | | |
|--------------------------|---|-------|
| Male identifying females | 7 | 63.6% |
|--------------------------|---|-------|

Table 5.15. : Participants' Perceived Luckiest Learners

If we observe from the perspective of the gender of the identified learners, we can say that 21 participants perceive male learners as the luckiest. However, if we consider the perspective of the gender of the participants, we can observe that the majority of them identified the other gender as being the luckiest in classroom. While 24 participants identified the other gender as being the luckiest, only 6 participants identified their own gender as the luckiest in classroom. In addition, male participants identified their own gender more than the female participants with respectively 36.3 % and 10.5%.

It is worth being mentioned that in 3 of the questionnaires gathered, participants crossed the words boys and used instead of it the word 'man' and another word that refers to man which is 'les hommes'.

In addition to the above questions, participants were asked to identify what they perceived as advantages of the other gender, in the classroom, that they would like to have. Female learners identified the following advantages as males' advantages in the classroom:

- Teachers' tolerance in mistakes making and correction
- Tolerance when misbehaving
- Attention holding
- Being supported by teachers
- Leadership

What female participants perceive as males' advantages in the classroom is the teachers' tolerance in correction. It seems that male learners are perceived to receive more tolerance from teachers in their correction as well as when they make mistakes or misbehave. The second advantage that was mentioned is related to male learners that hold the attention of the teachers. The other advantage is that male learners are perceived to be supported and motivated more by teachers. Finally,

female participants perceive male learners as leaders; which is perceived as advantageous in the classroom. Many of female participants expressed their desire to be male learners in the classroom regarding the advantages they perceive to be theirs in the classroom. Male participants in their turn identified the advantages they perceived as females' and that they would like to have. They recognized the following:

- Organisation
- Participation
- Preparation
- High marks

Male participants stated that female learners' advantages in the classroom are their organisation, participation, preparation, and their high marks. Male learners expressed their clear refusal to be female learners in the classroom; however, they seem to want some of what they perceive to be female learners' advantages in the classroom.

Gender reveals to be important in the classroom as it is perceived as crucial in many aspects and at different levels. First, it seems that representing the class is genderly based and mainly male's tendency. Then, teachers are perceived to adopt certain behaviours on gender basis. Next, gender is important as it shapes and organises the setting in the classroom. In addition, regarding to some factors, female participants expressed their desire to be male learners in the classroom. The question was not to change their gender identity, but to be like male learners in the classroom. By considering these results, we can say that gender is omnipresent in the participants' perceptions.

5.6. Teachers' Gender Matters

The gender of teachers seems be important as it arose as a category in participants' gender perceptions. When they were addressed the question of who teaches them English; they answered by denoting the gender of their EFL teacher.

This question is easy to be answered and had for purpose to encourage participants keep answering the questions. They were also asked to identify the teachers they had along in their schooling. All of them declared having both female and male teachers. This question is an introductory question that allowed to ask the rest of the questions related to the gender of teachers.

Participants were asked to identify the characteristics of teachers on gender basis. That is, female teachers and male teachers. They were provided with two criteria, the first being female versus male teachers; the second was positive and negative perceived characteristics. The results show certain contradictions in their perceptions, as they used opposing attributes to qualify female teachers. They pointed to what they perceive as being positive characteristics as follows:

- Female teachers represent somehow maternal figure: some of them identified their female teachers as their second mother or sister. They referred to their caring nature, special attentions, and advising. These three characteristics are shared between mothers and their female teachers as they perceive them.

- Young female teachers are close to learners: participants identified this notion of closeness when introducing the characteristics of young female teachers. Not that all female teachers are close to their learners, but young female teachers only.

- Animated classrooms: participants declared that female teachers' classroom tend to be animated. They referred to interactional topics wherein learners were free to debate upon what they found as interesting topics.

- There is always room for creativity: participants found themselves as freer to innovate and create in female classroom as they proclaim. They said that they can be themselves in female classrooms as they feel at ease to modulate the course of the class.

- Better when teaching FL: they declared that female teachers are better FL teachers. They notice that they learnt easily when they had female teachers.

In addition to what participants identified as positive characteristics of female teachers, they also mentioned negative one:

- Female teachers are more authoritative: participants perceive female teachers as authoritative. Female teachers were said to be authoritative as they were severe, gave more directives, insist more on knowledge, and punished severely.

- More experienced female teachers are boring: participants characterised experienced teachers as boring in their teachings. They are said to use traditional teaching methods that create annoying learning atmospheres.

- Female teachers work with smart learners: participants declared that some female teachers were giving more attention to achieving learners and tend to neglect the others.

- Female teachers motivate and help male learners: participants declared that some female teachers may practice certain disparities on gender basis over their learners. That is, certain female teachers are said to give more attention, help, and motivate male learners more than female learners.

- Female teachers expect the best from female learners: this characteristic even seemingly positive; it is perceived as negative from participants. They declared that female learners feel like having no right to do mistakes.

- Not gifted to teach hard sciences: participants declared that female teachers may not be good at teaching hard sciences like mathematics. They stated that classes wherein female teachers are in charge of subjects like physics are noisy classes where it is difficult to concentrate.

In their turn, male teachers are also perceived to have positive and negative characteristics as teachers. First, male teachers are perceived to have positive characteristics in terms of:

- Easiness to control the class: male teachers are said to be capable to control their class easily and softly. Participants declared that male teachers tend to lead the class without giving directions. They added that, their classes were calm and studious.

- Encouraging initiatives: male teachers are said to motivate their learners towards taking risks. They qualified male teachers' classes as fertile for new tentative and exploration.

- Autonomy: male teachers are said to allow their learners to do and to learn by themselves. That is, some participants found it positive as their male teachers let them do the learning by themselves and for themselves.

- Relaxed learning atmosphere: male teachers are perceived as providing relaxed learning atmosphere wherein they were not overloaded with directions.

- Being gifted to teach hard sciences: male teachers are believed to be more suitable to teach hard sciences. Participants declared that they know what they speak about more than female teachers by referred to mechanics, engineering and other subjects referred to as male's subjects.

Second, male teachers are also perceived to have some negative characteristics that are formulated as follows:

- Male teachers may be boring: participants declared that male teachers can be boring in their teachings especially when they teach FLs. They identified FLs as being rather feminine specialty wherein male teachers may not perform well.

- Male teachers are strict: male teachers are said to be strict in some cases wherein learners wanted to interact and negotiate.

- Male teachers help female learners: they are perceived to motivate and help more female learners than male learners. They identified a certain tendency to assist female learners than male learners in their learning.

As we can see, participants attribute certain qualities to female teachers and others to male teachers. Yet, certain characteristics are not exclusive and specific to one gender. It is worth being mentioned that not all teachers are perceived as so; yet, what participants identified consists of how they generally perceived and what they experimented with their teachers. These perceptions indicate the existence of gender typing in learners' perceptions about their teachers.

When we asked them to choose their favourite teacher among the propositions of: female teachers, male teachers, and both of them; the majority of them had chosen the third proposition. That is, for most of them, 28 participants, the best teachers can be both female and male teacher. To dig more the question of teacher gender, we asked them to say the reason why they prefer certain teachers at the expense of others. We organised the answers of the participants on gender basis but not that one of teachers but on participants' gender. Female participants identified on their favourite teacher the following characteristics: helpful, guide, supportive, good listener, organised, tolerant, motivator, respectful, soft and comprehensive. Male participants identified their favourite teachers as: funny, mastering the subject of study, helpful, guide, and responsible. We can distinguish two shared characteristics that are: being helpful and a guide. That is, both female and male learners want their teachers to be helpful and providing them with guidance. Apart from these, there are no similarities in what female learners' preferred teacher characteristics and their male mates preferred teacher characteristics.

On the whole, we can speak about the gender of teachers as important in the classroom. In learners' gender perceptions, we can distinguish that there they have certain preferences for certain teachers that are not necessarily on gender basis. Yet, they identified certain characteristics in their teachers on gender basis that allows the idea that teacher gender may have an effect in the classroom since it exists in participants' perceptions of their teachers.

5.7. Single Gender Classes

Investigating gender in classroom cannot be done without referring to single gender classrooms. Participants were questioned about their opinion about single gender classes throughout different questions. When they were asked if they heard about the principle of single gender class, they all answered that they did. They were also asked to reveal if they had already experienced single gender class in their learning, and if yes, where did it take place. The majority of them, with 22

participants, declared having attained single gender classes. As far as the place and context, they all answered that it was in the Quoranic School or mosques. When they were asked to say how they came to know about this principle; the majority of them answered that it is a system adopted in Quoranic Schools; in addition to TV and Internet. Their answers refer to their relative exposure to this notion in education; yet, their experiences in single gender classes were not in educational settings.

To deepen the investigation, we questioned them about their opinions concerning single gender classes. The answers we gathered are divided into two parts: the first part includes the responses of the participants who did not experience learning in single gender class. The second part gathers the answers of participants who had already experienced learning in single gender class. 8 participants did not experience learning in single gender class but heard about it. We wanted to know what their impressions about this type of class were. Their answers were as follows:

- Seems interesting
- Look strict
- Teachers seem to be very severe
- Generally, have high level of studies
- They are assisted by their teachers
- Can motivate to learn

The participants' answers reflect their lack of knowledge about single gender class as they formulated their answers on speculative assumptions and impressions. They used words that mirror their lack of information such as: seem, appear, may be, looks, or can. Despite perceiving them as strict and having severe teachers, their answers are relatively positive perceptions about single gender classes since they positioned them to be interesting, having high level of studies, being accompanied by teachers, and encouraging to learn.

The second part of answers is devoted to participants' having already experienced learning in single gender class. Their responses are presented as follows:

- Learners need to be organised in their learning otherwise they cannot succeed.
- Severe teachers that place discipline at the same level of learning.
- Hygiene and adequate clothes are crucial.
- No room for fun and entertainment.
- Hand writing is an important subject.
- We only meet same gender people including teachers.
- All learners need to have the required level.
- Severe punishments for any transgressions.
- There is no place neither for creativity nor innovation.

As we can observe, the answers we gathered concern Quoranic School experience more than ordinary single gender class. Being their unique experience in this type of class, they answered by providing their perceptions of their own experiences in these classes. Their perceptions were balancing between positive and negative aspects that are not as fruitful as we aspired them to be. That is, they shared their perceptions of Quoranic School, not single gender class. We included their answers regarding the idea that their previous learning experiences may affect their actual learning in different ways including on gender basis. To put it another way, when participants perceive their teachers, of the same gender, as being severe and strict; they may develop certain gender-based ideas that are not necessarily true. Also, when they declared the absence of fun and entertainment in this kind of classes, this may lead to the development of negative perceptions about learning.

Participants were asked if they wanted to learn in a single gender class and were invited to justify their answers. They had the choice between yes, no, or indifferent. The majority, with 23 participants, answered not desiring to be schooled in single gender classes. 6 of them were pro the idea and 1 were indifferent.

Interestingly, among the majority who declared not wanting to be in single gender class, we find all the 22 participants who experienced a kind of single gender class. This refers to some negative experience they had and which affected their perceptions about this type of class. Participants justified their approval as follows:

- More disciplined, calm, and organised classes.
- Achieving high scores.
- Motivational conditions for each gender.
- No ethical transgressions.
- Respectful learning environment

We can say that these are positive perceptions of single gender class. It is worth being mentioned that the 6 participants having provided us with these perceptions are female participants. That is, all the participants having agreed to learn in single gender class are female participants who never been in Quoranic School.

The unique participant who declared being indifferent is a female participant who justified her answer by explaining that being in a single gender class is not enough for learners to achieve better scores. The 23 other participants declared not wanting to learn in single gender class because:

- Contact between both genders is important.
- Learners need to learn how to communicate with the other gender.
- Collaboration between both genders facilitates learning.
- Single gender class cannot be the unique learning.
- Amusement helps learning.
- Exploring other horizons is important.
- We can learn from women and men.
- We have moral values
- We are educated enough to know how to behave.
- We cannot avoid meeting the other gender eternally.

Throughout their answers we can understand that their reasons vary from educational to cultural including interactional ones. They declared that collaborating together helps to learn, amusement and fun make learning easier, single gender class cannot be the unique learning, and that they were able to learn from both female and male teachers. In addition to these justifications that are related to their learning, they also declared that contact between genders is crucial, exploring other horizons is important, they had moral values, they are educated enough to know how to behave, and that they cannot avoid meeting the other gender eternally. Besides these cultural justifications, they added an interactional one that is the necessity to learn how to communicate with the other gender.

Throughout their answers we can understand that participants having experienced a type of single gender class did not wish to carry studying in single gender class. Their declarations may be the result of their perceived negative aspects of their own experiences. However, once their justifications are revealed, we can understand that the negative perceptions of their own experiences are only a factor among others for their rejection of single gender class. What they explained include educational and learning reasons, cultural and moral reasons, and interactional reasons. Once again, gender appears to be important in learners' perceptions as it is an important part of it that shapes and structures them.

5.8. Learning about Gender in the Classroom

Participants were asked about the extent to which they agreed upon the statements that said: I would like to learn about gender in classroom. Many of them, 19 out of 30, said that they wanted to learn gender in classroom as they agreed and strongly agreed with the statement. 8 of them were against the idea of learning gender in classroom as they disagreed and strongly disagreed. 3 participants were neutral. In the next question, they were asked about the extent to which they agreed upon the statement that was: teaching gender in classroom is problematic. 23 participants agreed and strongly agreed upon the idea that teaching gender in

classroom is problematic. Only 7 of them disagreed about this idea. When they were requested to justify their answers, they declared that:

- Teaching gender in classroom is problematic as it can be a taboo subject. That is, for some participants, gender can be taboo and therefore not easy if not impossible to be tackled in classroom.

- Teaching gender to young learners can create interactional problems between learners who do not share the same ideas about the subject.

- Parents won't agree about their children learning gender at school.

- Teachers may not accept to teach gender.

- What can be taught in gender: some participants raised the question of the content of courses about gender in the classroom.

- What is the point to teach gender: some participants did not consider that teaching gender is important? They believed it pointless.

The justifications provided varies between the problems that can be encountered if gender is taught in classroom and the needless to teach gender in classroom.

The other participants did not consider that teaching gender in classroom can be problematic because:

- There will be programmes like any other subject.

- It is interesting debatable subject.

- We can learn more about other stand points.

The justifications provided by participants who considered that teaching gender is not problematic are related to the patterning and regulation of the content to be taught by programmes. Besides, they considered that teaching and learning gender in classroom is interesting subject to debate upon and to learn more about other stand points.

Furthermore, participants were asked to nominate subjects wherein gender can be included and to explain the rational laying behind their choice of the subject. Their answers are gathered in the following table:

| Subjects | Number of answers | Percentages |
|-----------------------|-------------------|-------------|
| Islamic Sciences | 12 | 40% |
| English | 16 | 53.3% |
| History and Geography | 2 | 6.6% |

Table 5.16. : Subjects Where to Include Gender

The table helps understand that more than the half of the number of participants identified English as a suitable subject wherein gender can be included. Next to English, we find Islamic Sciences, with 12 participants, as perceived to be appropriate subject wherein gender can be included. Finally, we find History and Geography identified by 2 participants who perceive it as the right subject to include gender. The justifications provided by participants are as follow:

- English is an appropriate subject wherein gender can be included as it is a foreign language where different cultures can be learned and debated upon. Besides, English classes are perceived to be the most up to date as they deal with interesting subjects that could be gender.
- Islamic Sciences is perceived to be an appropriate subject to include gender as it includes Islamic principles and values about who women and men should be, what they should do, and how they should do it.
- History and Geography was identified by two participants who stated that it may include famous and powerful women and men who marked history.

As we can notice, the three subjects were identified for different reasons that would result into different learning objectives if gender is included in these subjects.

5.9. Speaking out Gender in English

The analysis of the questionnaires that were written in three languages lead us to observe an important parameter that is the language used in the answers of the participants. As they had the choice to choose any language among Arabic, French, or English, they provided their answers using different languages. What attracted our attention is the context wherein these languages are used. The first observation that can be made is that French is the least used language by participants. Besides, it was used only by female participants. None of the male participants had used French in their answers except for the expression of ‘les hommes’; that was used by 3 participants when they were asked about the extent to which they agree with the statement that they prefer to be male learners in the classroom. 2 of these 3 participants used the term ‘les hommes’ instead of boy which was used in the statement.

Moreover, participants used English more than Arabic in their answers. Which lead us to think about the importance of the language when speaking about gender. That is, while Arabic is the learners’ first or second language, English is their second foreign language. This means that, if they used a language more than another language; it should be Arabic. Yet, their answers were provided more in English than Arabic. Hence, we can say that the subject of gender could be the reason behind their use of English. for closer analysis, we categorised their answers into themes and degrees of intimacy. The conclusion we achieved is that the more general the theme is, the more participants used Arabic. The more the themes are sensitive and taboo the more they used English. The more the subject is close to participants’ personal and intimate thoughts the more they used English. Therefore, we can understand that for participants, gender matters being sensitive and delicate they found it easier to use English, which is a FL to speak about the topic; this is on one hand. On the other hand, the answers of the question where participants were

asked to identify what they thought was the suitable subject where gender can be included; were in favour of English. That is, many participants identified English as an appropriate subject wherein gender matters can be included. More importantly, the rationale provided for their choice included the learning atmosphere surrounding English that may enhance the teaching of gender. The atmosphere spoken about allows debating upon up-to-date topics that can be gender.

Conclusion

This chapter is the second part of the induction that provides answer to the second sub research question wherein EFL learners' gender perceptions are unveiled. It starts by a description of the thirty EFL learners participating in this study; then, the categories sorted out and organised into eight themes. In fact, gender appeared to be important for the participants as they denoted it. Then, EFL learners perceive gender as part of one's identity as it makes of individuals who they are and determine how and what they do in society. They distinguished clearly between female and male personal identity orientation, relational identity orientation, public identity orientation, and collective identity. Gender specific identities reflect the binary and exclusive perception of gender as what is perceived to be female is not male and what is perceived to be male is not female. In addition to binary gender-based identities, characteristics, and roles, the participants distinguished between females and males as learners. In the sense that, while female learners are perceived as hard workers, male learners are perceived as trouble makers who do the least to get the most.

Moreover, EFL learners perceive gender as important parameter in the classroom. First, it affects class delegation that is rather males' title and females' duties assuming. Then, female learners are perceived to be hard workers, motivated to learn, keen on foreign languages and humanities, but perceived to be severely treated by their teachers. Male learners are perceived to be the source of class disturbance but their teachers are perceived to be more flexible with them. As a result, learners wanted to achieve like female learners but wanted to be treated like male learners. As far as classroom sitting is concerned, there is a tendency for

learners to be close to the opposite gender but not in front of their teachers as they forbid opposite genders to sit together.

Furthermore, the participants perceive their teachers differently on gender basis. They perceive female teachers as a mother or sister figure, yet, male teachers are perceived as father figure and source of knowledge. The next theme concerns single gender classes that are perceived rather negatively from the ones who experienced it, that is to say male learners. The seventh theme is related to learners' willingness to learn about gender matters in the classroom and they identified the subjects they perceive as appropriate for gender courses integration among which English. English is also the language that is found to be used more by EFL learners to speak about gender in their responses.

**CHAPTER SIX:
ANALYSIS OF
CLASSROOM
OBSERVATIONS**

CHAPTER SIX: ANALYSIS OF CLASSROOM OBSERVATIONS

Introduction

The second step of the research consists of classroom observations that are done following an ethno-methodological approach. Thanks to acquired immersion, in EFL classrooms, of the researcher, observations are made so as to verify the claims of the participants stated earlier in the first step. That is, by means of classroom observations EFL teachers' and learners' classroom practices and discourses are collected and analysed to try to understand how gender is done in EFL classrooms. As explained in the method of data analysis, the classroom practices and discourses are considered to be both a product and a process that interfere and influence each other.

6.1. Classroom Sitting

How classroom setting is observed, it can be divided into three subcategories that are presented as follows.

6.1.1. Female and Male Learners Sitting Together

Classroom setting is interesting in classroom observations as it provides us with clear understanding that allow the direct confirmation or disconfirmation of participants' statements. All the classes observed share the common characteristic that none of them contain tables where both genders sit together. In the sense that, in all the classes observed, classroom setting is always either female learner with female learner or male learner with male learner. At this level, classroom observations corroborate with what participant teachers declared about their refusal to allow female and male learners to sit together in the same table. Besides, these observations confirm what participant learners described as their setting with the other gender experiences.

In the same line of thought about classroom setting, the observations of same gender setting revealed another aspect about the subject. The researcher noticed that before the entrance of the teacher in the classroom, learners move from their tables

and regroup into small mixed groups. That is, once the previous teacher left the class and before the next one came in, learners move around in the classroom and interacted with each other forming mixed groups of both female and male learners. Moreover, it happened that female learners sit with male learners in the same table.

Observing mixed groups being formed and learners sitting together with the other gender; there were attempts to determine the factors surrounding this phenomenon of gender non mix in the presence of teachers and gender mix in their non presence. What had been observed is that it was always female learners who engaged in taking a sit with a male learner to share the same table. As far as mixed groups' formation, there was a faire equivalence of female and male learners undertaking the first step towards the others to form mixed groups. In addition to gender disparities in first step towards the other gender, another important observation is made. It is related to the constitution of the mixed groups formed by the learners. In most of the observed cases, the mixed groups shared the common characteristic of having female dominance in members. That is, the female members of mixed groups were, most of the time, dominating in their number. In other words, there were more female members than male members in the formed mixed groups. In the majority of the mixed groups wherein there was female learners' dominance in number; topics discussed vary from learning related ones to include personal topics.

Male learners' dominance in number was observed in specific classes that were Technical Mathematics classes. As far as the subjects around whom the mixed gender groups meet are different and vary in topics. First, the few mixed groups where there is male dominance in number mainly speak about challenging learning issues as tests, exams, or tasks done in the classroom. There was a tendency for male learners to discuss learning issues with their female mates; but seemingly to ask after their opinions in some learning issues. The female learners towards whom male learners were directed were high achieving female learners.

In addition to the composition in membership of these mixed groups and the topics discussed, an interesting observation was made concerning the noise and the tone of their voice when exchanging and interacting together. There was a correlation between the topics tackled and the noise they made. That is to say, the more the topics are related to their learning, the calmer they were. The more the subjects tended to be personal, the noisier they were. Some observations were made as far as the tone of the voice of some learners was concerned. In the majority of cases, the tone of male learners was higher than the one of female learners.

Moreover, even when learners formed mixed groups, wherein they discussed, laughed, and shouted, there was no touching between the members not having the same gender. To say it another way, female members could touch other female members, male members could also touch other male members but not the other gender. In all the observations conducted, either to observe learners in the mixed groups or along in all the classroom observations, we did not notice any body contact between learners of different gender.

Additionally, we noticed that some learners, either in the presence of their teachers or not; they did not participate in mixed gender groups. That is, some female and male learners were never observed to take part in discussions with the other gender. The contact they have with the other learners in the classroom was very limited and seemingly undesirable. To add to this, these same learners rarely change their places or move in the class when their teacher is not in the class.

6.1.2. Classroom Arrangement

How classes were arranged is significant when we want to address the issue of gender in EFL classrooms. The observations of classroom arrangements of settings and tables that were done drive us to result to the common shared characteristic of female learners in the front and male learners in the back. This female and male positioning in the classroom is dominant in most classes, but not ultimate in all of them. That is, there were some exceptions wherein few male

learners are positioned in the front of the class. The following schema illustrates how the arrangement of settings of the majority of the classes was observed to be.

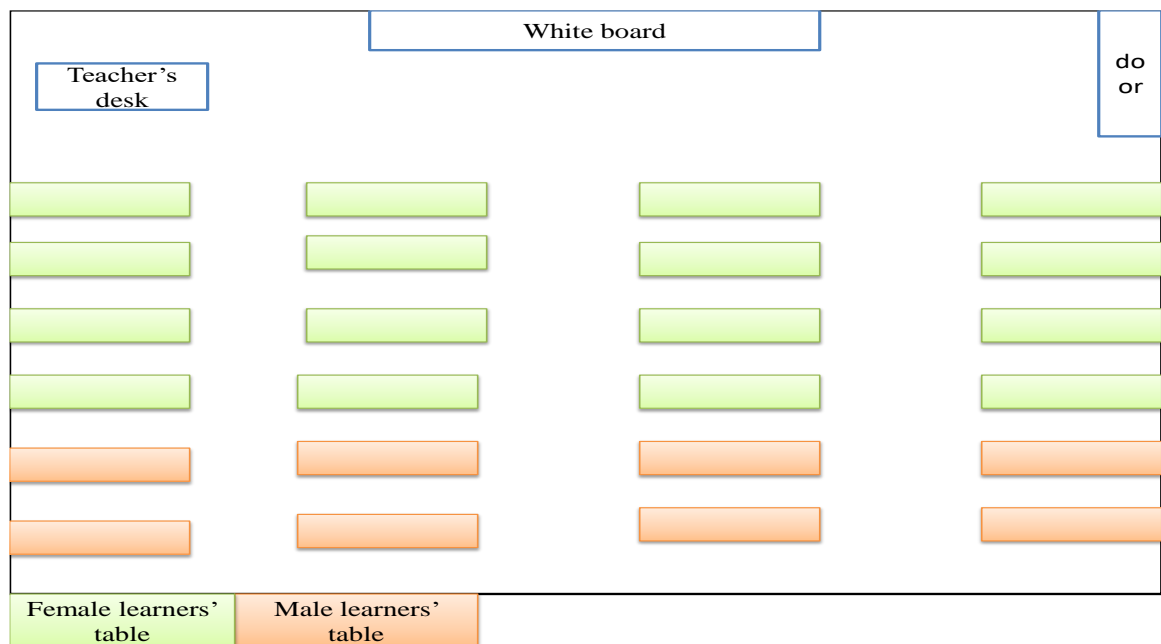


Figure 6.1. :Observed Regular Classroom Arrangement

As we can notice there is some gender delimitation of the classroom arrangement. This delimitation is arbitrary but still it is visible in most classes. The very few exceptions wherein this classroom arrangement was deviant is presented as follows:

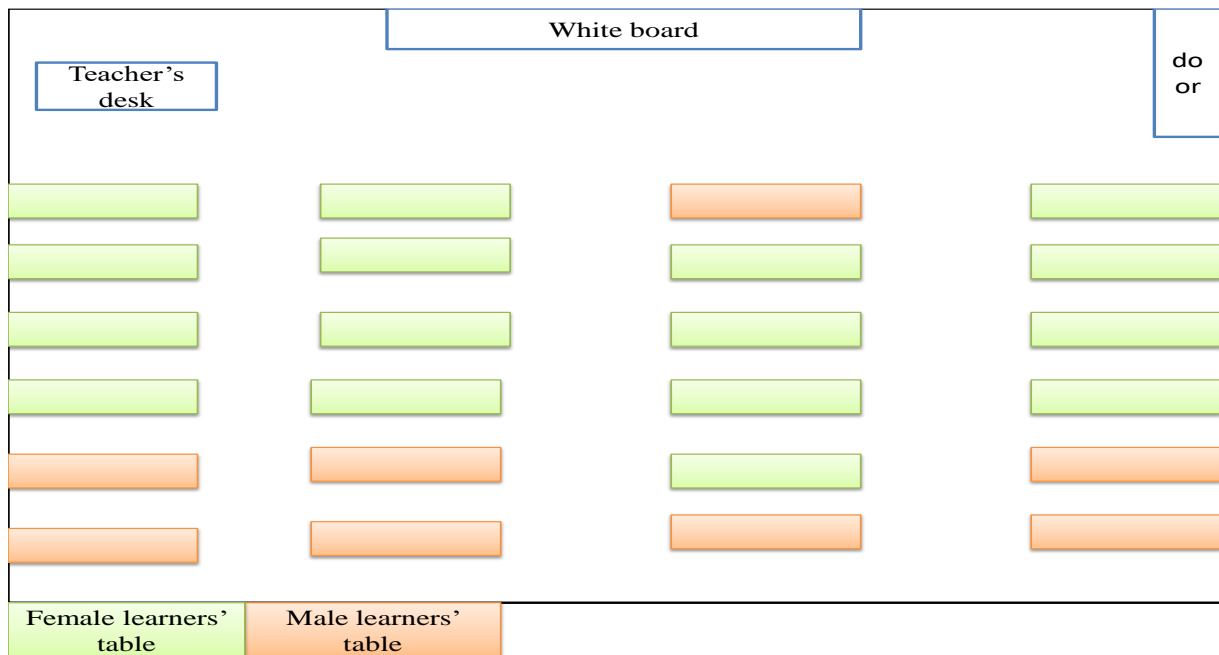


Figure 6.2. Irregular Classroom Arrangement

The few cases where we could observe male learners in the front of the classroom were particular; because, it is not the classroom arrangement that is reversed but only few male learners who moved to the front. The gender delimitation was easily observable even in classes wherein we could find some male learners in the front of the class. It is important to mention that the above schemas are only representative of how classes were arranged. The number of learners in each class is relatively high; yet, it is not homogeneous. The number of learners in the classes was not an important parameter as it was that one of gender dominance in number in the observed classrooms. For all the streams in general, there is a female dominance in number. Yet taking it into details, revealed that in Technical Maths, the dominance in number is rather male dominance. Even though, in this class male learners dominate in number female learners, the classroom was kept to be genderly delimited since front settings were for female learners and back settings were for male learners.

6.1.3. Dynamic Classroom Arrangements

Throughout the observations, Classroom setting was characterised by certain dynamism. Learners did not use to keep on the same setting along the period of observations. Some classes were characterised by the dynamic setting of learners as they changed their places as they wanted without the interference of their teachers. Even though, learners changed their places freely, and their teachers intervened hardly ever; the classroom gender-based setting delimitation was always clearly visible. Changes in their places were done before the entrance of their teachers as when they came in the classroom is almost arranged. The teachers wherein such phenomenon is observed were the classes of Halima and Kamel. These two teachers seemed to give their learners the freedom to arrange their settings as they wanted it to be. However, in very few situations, they asked their learners to change their places because of the noise they were making. Learners asked to change their places hardly ever complained about that; rather, they executed their teachers' requests in all situations even after some compliance.

In the teachers' classes, learners' setting was almost the same along the period of classroom observations. Sometimes, changes could appear; yet, only if decided by the teachers. We distinguished cases wherein teachers changed their learners' places just after their entrance to the classroom. Such phenomenon was interesting to observe as we notice that it happened when some conflicts were witnessed during the previous sessions. That is, some teachers adopted this technique to change the places of the trouble making learners that were implicated in incidents. Other teachers decided to change their learners' places as they were disturbing the class with their behaviours and discourses. Movements in the learners' settings were not always peaceful; they were mainly sources of reclamations, negotiations, or direct and clear refusals. In the classes of Khadidja and Sihem, we witnessed two incidents wherein learners refused to change their places and preferred to leave the classroom without being authorised to do so. The three concerned learners were male learners, two in Literary Stream and another in Scientific Stream, who were playing with their phones instead of following the

lesson. The teachers wrote their reports and sent them to the administration so as to inform them about the incidents and asked them to take the necessary decisions about them. If any action was undertaken by the administration, it was not verified. However, the next session, the concerned learners were present in the class and continued to bother their mates.

An interesting phenomenon was observed for some teachers concerning the changing of places of learners. It is related to the gender of the learners who were concerned by place change. When they were male learners, in most of cases there was some confrontation, negotiation, and sometimes refusals. It was observed that teachers used to take time trying to convince them to change their places using soft methods such as: you can return to your place when I leave the classroom. They used also discourses such as: if you don't change your place, I will not accept you in my class until I speak to your parents. Others used the marks of their learners to make them change their places as they said: I can put minus in your evaluation, and if you continue, I will. However, in some other situations, male learners changed their places only after few reclamations of how unfair was the decision. When female learners were concerned with places change during the sessions, they generally obey to their teachers' requests. Few cases only were noticed wherein female learners showed some resistance towards what their teachers asked them to do. in most cases, their resistance did not exceed to ask for a second chance and promising to keep quiet for the rest of the session.

During one of the observation sessions in the class of Fatima, the presence of a female learner parents was requested by the teacher as she changed her place without asking for the permission of her teacher. the female learner changed her place before the entrance of the teacher as we found her at that place right from the beginning of the session. The teacher seemed not to appreciate what the female learner did as she used one of extreme resources that she disposed of that is requesting the presence of learner's parents. During the other observation sessions, we noticed that asking for the presence of the parents was used as a final solution to many issues in the classroom.

Moreover, in some situations, both female and male learners were concerned by place change as they made noise and disturbed the class. It was discerned that in such cases, it was always the female learners who change their places but not the male learners. It is worth being mentioned that both female and male learners were implicated; however, teachers founded that changing the places of female learners could solve the problem. Additionally, it was noticed that in most cases, teachers asked male learners to change their places and take a sit in the front of the class. Actually, the closest the tables wherein they were asked to sit were to the board, the more they refused to change. They negotiated other places and, in many situations, they obtained what they wanted. In what we observed, male learners rejected to sit in the first places with their willingness or when they were asked to do so by their teachers.

The dynamic arrangement of classroom settings seemed to have gender relationship not only concerning the gender of learners but also the one of teachers. 6 female teachers out of 7 directed firmly the setting of their learners in the classroom. They could have different methods, but they were strict in the management of their learners' settings. Only one female teacher showed more flexibility in her classroom setting management as it was characterised by learners' autonomy in managing their classroom settings. The male teacher as well, demonstrated almost the same flexibility as far as his learners' setting in the classroom.

6.2. Power and Responsibility in EFL Classrooms

Among the most important elements that we wanted to observe in the classrooms, they were the notion of power and responsibility, what they were and how they were presented in the classroom. If we refer to gender; there were gender disparities on how power and responsibility were distributed among both female and male teachers as well as learners.

6.2.1. Power in EFL Classrooms

Trying to observe power inside classrooms was not an easy task as the notion of power is abstract and subtle. Subtleties wherein power can be observed were made feasible thanks to the categories extracted during the first step of this research consisting of EFL teachers and learners' gender perceptions. What was gathered through classroom observations is that female teachers were more authoritative than the male teacher in the classroom. There was a tendency for female teachers to direct strictly the classroom. What was observed that led to this conclusion was:

- They decided about learners' setting
- Gave directions before undertaking activities
- Pose conditions before undertaking activities
- Developed a code of ethical behaviours frequently and clearly stated
- Use marks to restore discipline
- Punishments if rules broken
- Learners need to ask for permission about everything
- Verify home work

Female teachers tended to be authoritative as they directed the classroom more than the male teacher did. They did not do it the same way, but shared some common ways that all refer to their commandment of the classroom. Power was hold by female teachers as they placed themselves above their learners in almost all aspects of the classroom. Learners' setting was already developed earlier, but it is worth being mentioned that throughout the observations we could easily say that they had the power over this aspect. Also, giving directions before undertaking activities in the classroom is important as it allows learners know what to do. However, how these directions were given, their frequency and their precision help understand the space left for learners. Some learners somehow deviated from the instructions of their teachers, but they were not out of topic. Their teachers systematically redirected them towards what they recommended them to do.

In the majority of the questions asked by female teachers and answered by learners, female teachers were looking after precise answers decided beforehand. Although, some learners' answers were close to the correct one, they were mainly searching for a precise one. They tended to help learners find the answer by reformulating the questions and emphasizing the importance of getting to the answer decided to be the correct one by the teachers. The third observation concerns female teachers who instituted conditions before starting particular activities. Before group work activities, 5 female teachers stated that if rules were broken, the activity would be stopped. As far as homework activities were concerned, female teachers checked if they were done by learners more than the male teacher.

Female teachers were observed to emphasize over ethical behaviours. They elaborated some code of ethics that they discussed and explained every time they found it necessary. They may have different codes of ethics, but they share this characteristic of stating it and emphasizing it. We could even go to say that they were imposing it in some situations as we noticed that some learners did not agree but they were obliged to surrender. Like all EFL teachers in secondary school, there is a need to restore discipline in the classroom. We noticed that female teachers use marks as a strategy to re-establish discipline in the classroom. They frequently threatened their learners to put a bad mark in their continuous evaluation if they don't stop the disturbing behaviour they had. Rules were considered to be very important in the classroom since female teachers resulted in punishing the roles breakers. Any transgressions have consequences and this was made clear by the female teachers. More importantly, in female teachers' classes, we notice that learners had to ask for permission about any action they were about to undertake.

What was observed in female classrooms was that there was a tendency for female teachers to impose their power over their learners. Female teachers seem to have power in their classroom as they take decisions about all what happens in the classroom. More importantly, not only they possess power, but also, they perform and impose it as they set rules and punished transgressors. However, the over articulation of rules and punishment of transgressors may also reflect their

perceived lack of power over their learners in the classroom. The instauration of rules, being strict and sever may hide a certain perception of weakness that they had about themselves as they were female teachers.

As far as male teacher is concerned, the classroom observations revealed that he was less strict than the female teachers. On the contrary, in all the classes observed, his class was characterised by its relaxed atmosphere wherein power can be said to be embedded but not overtly stated and affirmed. To put it another way, in the observed sessions, he never spoke about rules of behaviour that learners must have otherwise they will be punished. More importantly, the distribution of power seemed to be unconsciously agreed upon by Kamel and his learners. That is, there was a harmony in power distribution that every individual in the classroom agreed upon but without articulating it.

Interestingly, the teacher hardly ever needed to articulate or state any code of behaviour in the classroom. Even though some learners misbehave in the classroom and disturb the learning environment; calm was easily restored in the classroom. He used softer techniques that learners seemed to appreciate more than the others as they didn't show resistance. In other words, misbehaving learners stopped their behaviour immediately after being requested to do so by their teacher. Interestingly, in some situations, he didn't even need to speak as one look at them used to be enough to make them redress their behaviours. If compared with the female teachers, they need to prevent learners several times before starting to threaten them to go further in their punishment if they didn't stop disturbing the class.

One possible conclusion can be derived from what is stated above; is that power distribution in the classroom is not necessarily how it seems to be. Female teachers were strict and sever; however, they restored discipline in the classroom, only after having adopted different strategies that were graded from sorter to harsher. These operations and attempts to redirect the class could take several

minutes at the expense of the lesson. The male teacher spent much less time to restore discipline in the class than any of the female teachers.

Another observation that we could not ignore is that, in the classes wherein female teachers taught, incidents related to misbehaviours were more frequent and important than it was the case for the male teacher. Consequently, the classrooms were characterised either by an electric atmosphere or peaceful learning atmosphere depending on the gender of the teacher. It is important to say that what we mean by an electric atmosphere is the confrontations we observed between female teachers and their learners or between learners during the female teachers' sessions. Confrontations could be presented as reclamations, negotiations, or more severe misbehaviours that could end up with disciplinary reports. How power is distributed in the classes observed is different yet it was still present. The results of the observations confirm that power distribution in the classroom is gender based and most importantly conditioned by gender perceptions of both teachers and learners.

6.2.2. Responsibility in EFL Classrooms

Among the aspects that the classroom observations conducted targeted is responsibility. We wanted to know how responsibility is distributed in the classroom among teachers and learners and mainly if gender was a parameter affecting it. We were interested in verifying the notion of class delegate and how it was presented. The first delegates of all the classes wherein we conducted the observations were male learners. In many of them, there were female second delegates and in others both delegates were male learners. As we can observe, there are gender disparities for class delegate as there was male presence dominance at the expense of female presence.

To deepen our observations about class delegate, we directed our attention towards the tasks that these delegates had to accomplish. The tasks meant to be completed by them were as follow:

- Represent the class if needed and report for it

- Be responsible of the log book (bring it to the class and return it to the administration)
- Nominate the absentees
- Accompany learners to the administration when necessary

Next to what is mentioned above, they could be requested to perform other tasks by the administration or their teachers. The tasks introduced above were not always performed equally by the delegates. That is, for the classes having female delegates as second delegates, they mainly did the following:

- Bring and write in the logbook
- Nominate the absentees
- Represent the class in official meetings when necessary

For male learners as first delegates, they sometimes accompanied other male learners if the teacher asked them to do so. Interestingly, some of them refused to accompany some trouble making learners to the administration; therefore, the teacher asked any female learner, not the second delegate, to go and ask for the presence of an administration representative in the classroom to solve the disciplinary issue. Some male delegates rejected the tasks they were assigned to do; however, they keep their title of delegate of the class. Furthermore, in classes wherein both first and second delegates were male learners, their tasks were done by female non delegate learners. These male delegates did not do what they were elected or chosen to do, yet, they keep being nominated as delegate.

Another aspect of class delegate that was investigated was the achievement of these class delegates. It appeared that most of the male delegates were non achieving learners that were even more aged than the average age of the class. However, all the female second delegates were achieving learners. what led us to search for the class delegates achievement, were observations about the undisciplined behaviours that many of the male delegates had. Their undisciplined behaviours were in terms of

- Their tendency to be the source of disturbance for the class,
- Their non adequate setting in the classroom
- Their physical appearance (way of getting dressed)
- They did not accomplish most of their tasks as delegate
- Their recurrent absences

Despite all these behaviours, they remain being class delegate but without doing any of the tasks they were supposed to assume. We can say that male delegates had the title only but all the duties and responsibilities were assumed by the female second delegates or other learners not necessarily delegates. Therefore, gender disparities are confirmed as male delegates hold titles and others do their job.

6.3. Classroom Discipline Related Behaviours

Observing classroom discipline was done through the use of observation grid wherein the behaviours of learners were observed and each time the behaviour was mentioned and evaluated according to the grid. The grid included the nature of the behaviour and the implicated learners that could be female learner, male learner, or both of them. It is important to highlight the idea that what were evaluated as misbehaviours were the ones remarked and signalled by the teachers. The results of the observations as extracted from the observation grid say that male learners misbehave more than do female learners. In 60% of cases, male learners were responsible of the transgressions observed. 21.4% of the observed cases were initiated by both female and male learners. In only 18.6% of cases, we noticed the discipline transgressors were female learners. From these results there is a possibility to say that female learners were more disciplined than male learners.

Referring only to number of discipline transgressions was not enough as we thought that the nature of the misbehaviour could be important. The grid of observation was analysed taking into account the nature of the misbehaviour. To make the analysis feasible from this perspective, a classification in terms of its nature and an evaluation of the degree of seriousness of the transgression is

conducted. As far as the nature of the transgressions is concerned, we distinguish between: making soft noise (talking and laughing with each other slowly), making loud noise (talking and laughing with each other), playing, using Smartphone, insulting, sleeping, not wearing pinafore, not bringing learning materials (books, copybooks, pens). For the degree of seriousness of these observed transgressions, it was evaluated referring to teacher's reactions as if they sanctioned the transgressors or not.

First, for the nature of the transgression or misbehaviour we obtained the following results when organising them on gender basis. Female learners' transgressions included in their majority the making of soft noise with 46.1% of cases; followed by the making of loud noise with 19.1% of cases. The other transgressions represent 34% when gathering: playing, using the phone, sleeping and not bringing the learning material. Regarding the small number of cases wherein female learners represented the transgressors, the classification of the misbehaviours according to its nature resulted in low percentages. This is why we gathered them as one category after the nomination of the two categories with high percentages. It is important to say that among female transgressions we did not notice any insult or not wearing the pinafore.

As far as misbehaviours wherein both female and male learners were implicated, the following results are obtained. The misbehaviour that marked the highest percentage was playing as it represented 43.3% of the misbehaviours of both female and male learners. It was followed by loud noise making with 33.3% of the cases observed. In the last position we found soft noise making with 23.3% of cases. Only three categories are to be included as misbehaviours wherein both female and male learners were concerned.

In most cases of the misbehaviours in the classroom, the implicated learners are male learners. By categorising their misbehaviours, we can result in the following percentages that are ranked from the highest to the lowest: making loud noise 27.4%, playing with 21.4%, not bringing the learning materials 16.7%,

making soft noise 14.3%, using the smart phone 11.9%, insulting 4.7%, and sleeping with 3.5%. As we can observe, male learners not marked the highest number of transgressions in the classroom, but also that their misbehaviours were louder than their female mates. Also, during the observation sessions, only male learners misbehave by insulting each other.

It is important to add that the transgression of not wearing a pinafore does not appear in this classification, not because they were all wearing a pinafore, but because their teachers did not signal this transgression as they did for their female mates. Teachers whether they noticed this transgression and decided to close their eyes or did not notice; there is no way to verify. There is another possible explanation for what we have observed concerning wearing or not the pinafore, since it appeared to be genderly structured, is that teachers did not consider that wearing a pinafore is male learners' duty as it seemed to be for female learners.

The distribution of classroom misbehaviours or transgressions places male learners on a position that makes of them the category of learners that disturbed the most the classroom. When closely considering the nature of the misbehaviours, here again, male learners were by far the ones who adopted the most disturbing misbehaviours. Besides, they were the only ones to use insults in the classroom. Even if the number of cases wherein insults could be found was relatively small, but still, if compared with female learners who did not use insults; it is worth being closely analysed. These results can be said to be in favour of the idea that classroom discipline is gender bound.

Next to the nature of the observed classroom misbehaviours or transgressions, we took into account the reactions of teachers as a measuring parameter to try to determine the degree of seriousness of these classroom misbehaviours. The first observation dealt with the fact that teachers did not react to male learners who were not wearing their pinafores in the classroom. As it was mentioned above, this remark could have different explanations that lay from: not noticing to noticing and not reacting. As far as the other misbehaviours are

concerned, another grid of observation is designed so as to scrutinise teachers' reactions to them. Teachers' reactions are categorised on the basis of the gender of the learners and the results for female learners are presented in the next table. Teachers' reactions are distributed as teachers' attitude in terms of overtly signalling the transgression or not and in terms of if there were sanctions or not.

| Misbehaviours | Female learners | Teacher's attitude | Sanctioned misbehaviours |
|--------------------------------|-----------------|--------------------|--------------------------|
| Making soft noise | 12 | 12 | 75% |
| Making loud noise | 05 | 05 | 100% |
| Playing | 02 | 02 | 100% |
| Using smart phone | 04 | 03 | 100% |
| insulting | 00 | 00 | 00 |
| sleeping | 01 | 01 | 00 |
| Not wearing pinafore | 00 | 05 | 00 |
| Not bringing learning material | 02 | 02 | 00 |
| Total | 26 | 30 | XX |

Table 6.1. : Teachers' Reactions towards Female Learners' Misbehaviour

The first observation is that despite the fact that female learners did not transgress the code of wearing the pinafore in the classroom, they were questioned by their teachers about it. Female learners were wearing their pinafore, yet, it could not be seen by the teachers, which explained their reactions. Interestingly, even when they wore their pinafore, their teachers requested them to adjust it so as to make it visible. Teachers did not sanction any female learner as they wore their pinafore.

Moreover, the table shows that if we compare female learners' misbehaviours with teacher's reactions, we can find that teachers over reacted as they reacted in 30 cases compared with only 26 misbehaviours. Teachers highlighted what they perceived as a classroom transgression overtly and included even cases where the transgression did not happen. When it came to teachers' reactions as for whether they sanctioned female learners or not; we can say that, in the majority of cases they sanctioned female learners.

Male learners' misbehaviours also were analysed as we did for female learners' misbehaviours. The next table gathers the results obtained.

| Misbehaviours | Male learners | Teachers' attitudes | Sanctioned misbehaviours |
|--------------------------------|---------------|---------------------|--------------------------|
| Making soft noise | 12 | 06 | 00 |
| Making loud noise | 23 | 10 | 50% |
| Playing | 18 | 13 | 38.5% |
| Using smart phone | 10 | 2 | 100% |
| Insulting | 04 | 04 | 100% |
| Sleeping | 03 | 00 | 00% |
| Not wearing pinafore | 00 | 00 | 00% |
| Not bringing learning material | 14 | 03 | 33.3% |
| Total | 84 | 38 | |

Table 6.2. : Teachers' Reactions Towards Male Learners' Misbehaviours

Throughout the table we can notice the inferiority in number of teachers' overtly marking male learners' transgression if compared to the number of the transgressions they did. With 38 cases compared to 84 misbehaviours, we can say

that only 45.2% of male misbehaviours were overtly signalled in the classroom. It appeared that Teachers did not mark male learners' misbehaviours in the classroom as they did with female learners. In addition, among the 38 cases that teachers signalled as misbehaviours in the classroom, relatively few misbehaving male learners were sanctioned.

By comparing the above two tables we can say teachers signalled more female learners' misbehaviours in the classroom than they did for male learners' misbehaviour. Also, they sanctioned more female learners than male learners. From the perspective of analysing teachers' reactions in terms of signalling misbehaviours and sanctioning them, the results show gender bias in how teachers reacted to learners' misbehaviour in the classroom.

In the same line of thought about classroom discipline and misbehaviour, we observed the reactions of misbehaving learners whether they were sanctioned or not. The reactions of misbehaving learners are scrutinised in terms of adopting a positive attitude or a negative attitude by stopping their misbehaviour or continuing into it and the degree of acceptance of the sanctions that varied from executing it, to resisting including negotiating. In addition to learners' reactions teachers' attitudes were also observed and analysed. The next table summarises misbehaving learners' attitudes in their general presentation.

| Teachers' reactions | Learners' reactions | Female learners | Male learners |
|----------------------------|---------------------|-----------------|---------------|
| Not signalled misbehaviour | Stop | X | |
| | Continue | X | X |
| Signalled misbehaviour | Stop | X | X |
| | Continue | | X |

| | | | |
|--|-----------|------|------|
| Signalled but not sanctioned misbehaviours | Stop | X | |
| | Continue | | X |
| Sanctioned misbehaviour | Execute | X | |
| | Negotiate | X | X |
| | Refuse | | X |
| Attitude | Positive | XXXX | X |
| | Negative | X | XXXX |

Table 6.3. : Learners' Attitudes Towards Teachers' Reactions

The (X) used in this table refers to the general state of learners' attitudes towards teachers' reactions. Their attitudes were evaluated positive if they stop their misbehaviour signalled or not, sanctioned or not. Their attitudes were also considered positive if they execute the sanctions addressed to them. The fact of negotiating the sanction was neither positive nor negative as we were interested in how teachers reacted to these negotiations to try to understand if there was any relationship with learners' gender or teachers' gender.

As we can notice in the above table, misbehaving female learners adopted a positive attitude towards teachers' reactions as, in most cases, they stopped to misbehave when the misbehaviour was signalled overtly by the teacher or not. They also tended to accept the sanction and execute it. While female learners adopted a positive attitude towards teachers' reactions, male learners were more resistant as they adopted a negative attitude. They did not stop their misbehaviour as female learners did, they did not accept their sanctions easily as they negotiated more and even refused to accomplish the sanctions.

As mentioned above, we were interested in observing how teachers reacted to misbehaving learners who negotiated their sanctions or refused to execute them. The main observation that could be made is that most negotiations implicating

female learners ended up with the misbehaving learners being sanctioned worse if they do not accomplish what they were asked for as a sanction. However, when the negotiation implicated male learners, they ended up with a neutral third space wherein misbehaving male learners were not sanctioned if they stopped misbehaving. For more difficult misbehaving male learners, they were often sent out of the class with a report to the administration.

As far as the gender of the teachers were concerned, there was a certain gender bias as the observed female classes tended to be noisier than the male teacher classroom. Female teachers' classrooms presented more discipline conflicts than did the male teacher classrooms. By putting all this together, we can think about;

- First, the effect of gender on learners' attitudes towards teachers' reactions;
- Second, the effect of teacher's gender in the discipline in the classroom.

On the whole, regarding the results obtained, we can observe the effect of gender on classroom discipline. This effect could be seen in terms of:

- female learners being more disciplined than male learners,
- female learners' relative softness of their misbehaviours if compared with the ones of their male mates,
- teachers' gender biased reactions to misbehaviour,
- gender effect on learners' attitudes towards teachers' reactions,
- the effect of teacher gender on classroom discipline,

6.4. EFL Teachers' and Learners' Gender Based Roles Distribution in EFL Classrooms

Throughout our observations, we could distinguish between two distinctive major roles over which gender could be clearly observed. These roles are 'cleaning the classroom' and 'fixing and moving objects'. They were distributed on gender basis as all the classroom cleaning that was observed was done by female learners.

When it came to moving objects in the classroom or fixing some other objects, they were done by male learners.

The cleaning of the classroom was not a regular activity that learners do on daily basis; rather, they did it in some situations being asked by their teachers or even without being asked. In the sense that, cleaning the classroom was not a fully integrated task in the classrooms we observed; yet, sometimes female learners volunteered to do a quick cleaning for the room. In other situations, the teachers requested their learners to do the cleaning as they were annoyed by the disorder in the classroom. What was interesting is that male learners did not volunteer to participate in the cleaning in any of the situations we observed. Also, teachers did not use to request from male learners their participation in the cleaning. In addition to these observations, we remarked that in some situations the leaning of the classroom needed some material that could not be found in the classroom; therefore, some learners had to bring it from the administration. Learners who go out to bring the necessary material were mainly male learners that volunteered or were requested to do by their teachers. The intriguing observation was that once male learners brought the needed material for the cleaning, they handed it to female learners so as they clean the classroom.

As far as the second role was concerned, we noticed that male learners were the ones concerned with fixing and moving objects in the classroom. During the observations, male learners helped to fix the white board, close and open windows, moved tables and chairs, and fixed electricity issues needed for data show use. The participating male learners either volunteered or were asked to do so by their teachers. None of them refused or declined their teachers' requests when it came to these roles. Moreover, female learners sometimes participated in these tasks as they held the role of assisting male learners when necessary. What attracted our attention is that when teachers asked learners to try to fix or move objects, they allocated these tasks to male learners.

The observations we made in the classrooms allow us to think about a certain gender-based distribution of roles in the classrooms. There are clear gender disparities for the roles of female learners as they were attributed the task of classroom cleaning and the roles of male learners as they were attributed the role of fixing and moving objects in the classroom. This gender disparity seemed to exist at the level of both teachers and learners. Teachers asked female learners to clean the classroom but not male learners and they asked male learners to fix and move objects but not female learners, this is on the one hand. On the second hand, female learners volunteered to clean the classroom which was not the case of male learners. Also, male learners went outside the classroom to bring some needed material for the cleaning; once in the classroom they gave it to female learners as they perceived it as a females' task.

6.5. Humour in EFL Classrooms

While conducting classroom observations, we observed a phenomenon that was not among the list of what we meant to observe in the classroom. Thanks to the acquired immersion of the ethno-methodological observations we conducted, it was possible to discuss about the phenomenon of humour in the classroom. Our objective was not to investigate deeply and to surround the phenomenon of humour; rather, our objective was to observe humour in relation to gender and try to come out with some relationship if existing. That is, we wanted to know if humour could be related to gender in what we observed.

The results that came into are related to both teachers and learners. To begin with teachers, our findings show that humour can be gender based to a certain extent. That is, among the 7 observed teachers, only one of them used jokes in her classrooms with her learners. However, the only male teacher observed used jokes frequently in his classrooms. These observations are not enough to speak about teacher gender and its relation with the use of humour in the classroom. The reasons are that the observations we made are superficial to relate directly the gender of teachers to their classroom humour. Yet, it provides us with some food for thought

especially if we relate this idea with the results we found about learners and humour.

When we observed the phenomenon of humour in the classroom and how it was manifested by learners, we arrived to think that male learners are the ones who used humour more than female learners. That is, male learners used to rely on humour more than female learners. Actually, more than 70% of the cases wherein humour is noticed in the classroom, its source was male learners. Moreover, nearly the same elements were the source of humour in the classroom. That is, in the observed classrooms, there were certain male learners that promoted humour in each session.

Teachers' reactions to learners' humour were different from among the teachers and from one situation to another one. That is, the majority of the female teachers showed reticence towards learners' sense of humour as they did not use to encourage them to continue by asking the class to be quiet. Even if they did not punish their learners, they did not appreciate the class reactions because they perceived it as disturbance. they perceived it as disturbance since they called for the reestablishment of calm and discipline. Two teachers namely Halima and Kamel reacted positively to their learners' sense of humour as they created a relaxed atmosphere of learning through humour. We could relate humour with the creation of a relaxed learning atmosphere thanks to what we observed when comparing between teachers' positive reactions versus teachers' negative reactions to their learners' humour in the classroom. In other words, while teachers who tended to adopt a negative reaction to learners' humour spent more time to re-establish the discipline they called for. The two other teachers with their positive reaction to their learners' sense of humour integrated humour into the lesson and succeeded to make of it a full part of the lesson.

Throughout our observations, we could notice that teachers' negative reactions to their learners' sense of humour were gender biased. That is, teachers' reactions were different depending on whether the source of the humour was a

female or a male learner. There was a tendency to react more severely to female learners if compared to male learners. We observed that teachers requested female learners to stop joking and showed their dissatisfaction with what they were doing. However, in many other cases wherein the source of the joke was male learners; teachers' reactions are oriented towards the blaming of the class for laughing. Therefore, we can say that teachers' reactions to learners' jokes are gender biased. By observing the gender biased teachers' reactions towards their learners' humour in the classroom we can understand the gender disparity in humour use in the classroom by learners.

Next to teachers' reactions to learners' humour in the classroom, we were interested in analysing the content of their humour. We could distinguish between jokes and sarcastic remarks as sarcasm took it over jokes. More than the half of learners' sense of humour was sarcasm. They seemed to appreciate sarcasm if we consider the reactions that the rest of the class adopted. They seemed to welcome sarcastic sense of humour even if it discriminated other learners. That is, learners' sarcasm targeted other learners that they attacked is some packaged embellished humour.

The topics of the sarcastic remarks held learners' physical characteristics, language, behaviours, learning performance, and many other personal traits. The source of these discriminatory sarcastic remarks was male learners. Female learners did not address sarcastic discriminatory remarks to make others have a laugh but used some jokes mainly about the content of the lesson and about themselves. As we can see, there are gender disparities as for the content and type of humour of learners. While male learners' sense of humour consisted of discriminatory remarks about their mates; female learners' sense of humour consisted of jokes about neutral topics or even themselves. More importantly, at any moment of our observations we noticed female learners joking at other learners overtly whether female or male.

In addition to the above observations, we could notice that the sarcastic remarks done by learners held a gender dimension. That is, when male learners

addressed sarcastic remarks to their female mates, they emphasise their inferiority as female learners. when they addressed their sarcastic remarks to their male mates, they questioned their masculinity either by comparing them to inferior females or by highlighting their incompetence of be males. The following examples is one of the sarcastic remarks that held a gender dimension:

The context: learners are requested to read a passage and a male learner volunteered to read it loudly. As he faced difficulties while reading the passage, one of his mates shouted in Arabic:

You volunteered as Djana did, your reading is terrible, even Radja reads better than you just stop it.

In the sarcastic remark above, the reader was said to compete with Djana in volunteering. The speaker used a female mate as example because he perceived competing for reading with a girl as being degrading for a male learner. The second gender dimension was included when the reader's performance in reading was compared with the one of Radja. We can understand that Radja did not use to have a good reading performance, and that the performance of the reader was qualified to be even less than the one of Radja. The learners who made this sarcastic observation used two female learners as standards of comparison to make the other learners have laugh about the performance of their male reader. the choice of the two female standards could not be done randomly as the whole class had a laugh including Djana and Radja.

Here is another example of gender-based sarcasm that made learners have laugh.

Context: the teacher requested to see the homework she gave to her learners. When verifying she found that besides the majority of female learners, only one male learner did the home work. The teacher highlighted this observation when she was interrupted by one of her male learners saying: (in Arabic)

That one can be counted with male learners

In this remark, the learner was not called by his name; rather, he was designated by 'that one'. There is some depersonalisation of the learners in addition to his exclusion from his gender category that was male. There was a connotation that the fact of doing the home work as requested by the teacher made of this male learner a female learner. That is, by doing his homework, he did not respect the masculine code of behaviour of not respecting directions. The rest of the class laughed at the sarcastic remark and even worse, some other learners continued in the same line of thought.

Teachers' reactions to gender sarcastic remarks can be divided into two categories. The first category includes teachers who did not react in accordance to the seriousness of the sarcastic remarks. They under evaluated its severity in terms of the potential effect it has on the victims either consciously or unconsciously. That is, the teachers did not adopt a reaction that goes in accordance to the significance of the remark as they did not find it important or they did not really understand its meaning. When gender based sarcastic remarks were noticed, the 7 female teachers spent time attempting to restore discipline in the classroom by providing directions to the whole class to stop laughing and continuing the lesson. The second category of teachers include the two other teachers who reacted in accordance to their evaluation of how severe was the remarks. What we observed is that they questioned the truthfulness of the remark and directed attention towards the aggressor in an accusative way. They seemed to redirect their learners towards the one who stated the remark and how wrong was his behaviour. In many situations, the aggressor apologised for what he said; in others they tried to explain their attention claiming the innocence of their words.

On the whole, regarding the results we obtained through our observations, we cannot speak about the non-existence of relationship between gender and classroom humour. This relationship is complex as it is related to teachers' and learners' gender, gender perceptions, and attitudes. The extent to which gender affects classroom humour cannot be determined in this research; yet, we can say that:

- Gender affects the frequency of humour use in the classroom for both teachers and learners.
- Gender biases teacher reactions towards learners' sense of humour in the classroom.
- The nature and content of learners' humour is genderly biased.
- The severity of reactions towards gender-based sarcasm is biased.

6.6. Gender and Learning in EFL Classrooms

The classroom observations conducted allowed to rise the category of gender and how it was manifested in EFL classrooms. We were interested in scrutinizing the dynamics of EFL learning and how they turned in the EFL classrooms. By analysing them, we could relate certain of them to gender as they are presented below.

6.6.1. The Use of the White Board

One of the most used, not to say the most used, learning material in the Algerian context. It is the centre of the learning environment as the lessons we attended turned around the white board. In some of them it was the central element as the whole lesson was done on the board. In other sessions the board shared the scene with the textbook but still it was used more than the textbook. In few other sessions there were three learning materials that were the board, the textbook and the data show. in all the observed sessions, none passed without using the board; this is to consider the importance that this material had in EFL learning.

During the observed sessions the board was used by both the teachers and the learners. We noticed that there was a tendency for EFL teachers to use the board more than their learners. However, we did not deepen our observations in this area because we were not interested in knowing who used the board the most: EFL teachers or learners; rather, we were seeking to observe any gender effect over board use in EFL classrooms. To elaborate more about the idea we designed a grid so as to scrutinise the use of the board in EFL classrooms.

The grid we designed contained the frequency of board use of learners that were categorised on gender basis as female and male learners. The results show that female learners used the board more than did male learners. More than 75% of cases female learners marked their presence on the board than male learners did. In addition to learners' frequency of using the board, we wanted to know whether it was the same learners who used the board. The result showed that they were nearly the same learners who wrote on the board. Yet, we noticed certain diversity in female learners' use of the board. That is, even if there was a tendency for the same female learners to use the board, we could speak about certain diversity if we compare to male learners, we could clearly distinguish the same male learners writing on the board.

The observation grid contained also a rubric that dealt with the idea of who initiated to come to write on the board. We distinguished between self-initiated and teacher request. The following table gathers the results we obtained:

| Learners | Self-initiated | | Teacher's request | | Total |
|-----------------|----------------|-------|-------------------|-------|-------|
| Female learners | 80 | 65.5% | 42 | 34.5% | 122 |
| Male learners | 3 | 7.7% | 36 | 92.3% | 39 |

Table 6. 4. : Learners' Self-Initiated and Requested Board Use

The above table shows that female learners self-initiated their use of the board more than male learners did. By comparing female learners' self-initiated use of the board with 65.5% of cases, we cannot escape the idea that male learners did not initiate enough the used of the board with only 7.7% of cases. When comparing the percentages of female learners' and male learners' use of the board when requested by the teachers we can say that male learners use of the board overpass the one of female learners with 92.3% over 34.5%. If we consider each gender alone, we can say that female learners initiated the use of the board more than they

were requested by their teachers. On the contrary, male learners use the board more when they were requested by their teachers. We can say that female learners not only they used the board more than their male mates but also that they had initiated it, this is on the one hand. On the other hand, male learners used the board less frequently than their female mates did and that their use was the result of teachers' request.

When designing the observation grid, we wanted to know who the teachers asked the most among their learners. The aim was to know if gender could be a parameter to take into account when teachers asked their learners to use the board. The results we obtained suggest that EFL teachers asked male learners to use the board more than they asked female learners. In more than the half of the situations we observed, teachers asked male learners to write on the board. However, in many situations they answered orally but declined their teachers' invitation to write on the board. As a result, teachers turned to female learners so as to use the board who were more enthusiastic.

On the whole, we can say that there is a relationship between board use and gender. as the results show:

- Female learners use the board more than male learners.
- Female learners' self-initiated the use of the board.
- Male learners used the board mainly because they were requested to do so by their teachers.
- Teachers asked more male learners than female learners to use the board.
- Male learners did not cooperate in all situations with their teachers as they were requested to write on the board.

We can say that the use of the board is gender biased thanks to the observations we made in the classrooms.

6.6.2. EFL Learners' Talk Time in the Classroom

We refer to EFL learners' talk time in the classroom as participation. It revealed to be interesting to observe in classrooms especially in language classrooms as it was our case with EFL classrooms. Classroom participation can unveil many aspects about the learning that is taking place. We wanted to know if classroom participation could be gender biased. To reach this goal we designed an observation grid wherein we compared between female and male learners' classroom participations in terms of frequency and context. Frequency is meant to compare who participated more and context is used to determine the purpose of the participation.

As far as frequency was concerned, female learners participated slightly more than did male learners with 55% compared to 45%. That is, female learners participated more than did male learners in the classroom. However, regarding the large number of female learners that overpass male learners we can explain this slightly higher frequency in participation in the classroom. It is worth being mentioned that during the observation sessions we conducted, we noticed that approximately the same learners participated in the classroom. This observation is more valid for male learners as certain male learners were never heard in the classroom.

The second parameter that was observed was the context wherein female and male learners participated. The contexts wherein female learners participated more are different from the contexts wherein male learners participated more. Contexts wherein female learners participated are classified bellow from the most frequent to the least frequent distinguishing between task objective and the themes included. The tables below include the results obtained as far as the tasks wherein learners participated in and the form that their participations took in terms of being oral, written, or reading.

| Task objectives | Percentage of participation |
|-----------------|-----------------------------|
|-----------------|-----------------------------|

| | Female learners | Male learners |
|---------------|-----------------|---------------|
| Remembering | 60% | 40% |
| Understanding | 50% | 50% |
| Applying | 80% | 20% |
| Analysing | 50% | 50% |
| Evaluating | 50% | 50% |
| Creating | 40% | 60% |
| Average | 55% | 45% |

Table 6.5. : Gender Based Distribution of Learners' Participation

| Participants | Percentage of the forms of participation | | | |
|-----------------|--|---------|---------|-------|
| | Oral | Written | Reading | Total |
| Female learners | 20% | 20% | 15% | 55% |
| Male learners | 35% | 8% | 2% | 45% |
| Total | 55% | 28% | 17% | 100% |

Table 6.6. : Forms of Learners' Participation

The results show that female learners participated slightly more than male learners did. More importantly, the area wherein learners participated were different on gender basis; as we can see female learners participated more when it the tasks concerned: remembering and applying. Female and male learners participated equally when the tasks dealt with understanding, analysing and evaluating. Male learners overpass female learners when the tasks deal with creating. It is clear that there are gender disparities as far as tasks wherein learners participated. to investigate more classroom interaction, we observed learners' participation in terms of the form it took. we distinguished between oral participation, written

participation, and participation through reading. The obtained results are summarised in the above table.

Learners' participation in the classroom took different forms that are included in the above table. we can observe that female and male learners' forms of participations are distributed differently. That is, oral participation was more observed in male participation with 35% compared to female oral participation that was 20%. as far as participation through writing, female learners overpass male learners with 20% and 8% respectively. the third form of participation was through reading, wherein we can say that female learners participated more than male learners with 15% for female learners and 2% for male learners.

Both tables show that there is gender bias as far as learners' participation is concerned. the first result states that female learners participated more than male learners did. the second result show that the tasks wherein learners participated were different depending on whether they were female or male learners. the third result attained situates classroom participation and its relation to gender in another equation where in the form of participation is to be taken into account. that is, the idea that female learners participated more than male learners could be explained if we consider the distribution of learners as there were more female learners than male learners. Interestingly, there was the tendency to observe the same learners participating especially male learners. this observation redirects the gender gap in terms of classroom participation that advantaged female learners at the expense of male learners. in other words, despite their small number, the same male learners participated more than female learners whose participation was distributed among a larger group of female learners.

The third result obtained is related to the form that learners' classroom participation took. here again, we can distinguish gender disparities as female learners' participations tended to overpass male learners' participation in writing and reading. however, male learners' participation is higher than female learners' participation when they were oral. it seems that the form of the participation is

important as well since there are gender disparities that can explain the gender gap observed in learners' participation in the classroom. that is, by combining the results obtained concerning the tasks wherein learners participated with the forms of their participation we can end up with the idea that classroom participation was genderly biased.

6.7. Dress Code and Gender

How participants were dressed was observed to understand if any relationship can be driven between dress and gender. As far as teachers were concerned, we can qualify their dress code as strict without any form of extravagance. All female teachers were veiled and put on long dresses without make up. The male teacher was also adopting strict dress code without any form of extravagance. However, learners showed certain divergence in their dress code which varied from sober to high level of fashion. During the observation sessions, our aim was not to evaluate the extent to which dress codes of our participants were strict; however, we wanted to know more about teachers' attitudes towards their learners' dress codes in terms of how they reacted. The table below gathers teachers' reactions towards learners' dress codes. The included reactions were in terms of what teachers evaluated as not tolerable dress codes.

| Participants | Female learners | Male learners |
|--|-----------------|---------------|
| Teachers' reactions towards learners' dress | 38% | 3% |
| Teachers' reactions towards learners' hair style | 5% | 15% |
| Teachers' reactions towards learners' use of make up | 39% | 0% |
| Total | 82% | 18% |

Table 6.7. : Teachers' Reactions towards Learners' Dress Code

The table shows clear gender disparity in terms of teachers' reactions towards learners' dress code. Teachers reacted more to female learners' dress code than they did towards male dress code with 82% for female learners compared to 18% for male learners. within this unbalanced percentages we can see that female learners were more reacted upon make up, followed by dress, then hair style. The hair style being found at the bottom can be explained by the fact that most not to say almost all female learners were veiled. The two other observed parameters that were make-up and dress showed to be significant for teachers as they reacted to all what they evaluated as inappropriate in female learners' dress and make up. it is important to mention that the female learners that did not seem to correspond to teachers' dress standards were not stopped by the administration when they came to enter school. Teachers showed their dissatisfaction with female dress and make up mostly in the following situations:

- short pinafores
- not closed pinafores
- ripped trouser
- bright coloured dresses
- midi skirts
- sleeveless t-shirt
- showy and bold make up

As far as male learners were concerned, teachers showed less reactions compared to female learners in terms of their dissatisfaction mainly with hair style as they reacted towards:

- long hair
- long curly hair
- fashion hair styles

Participants' reactions were mainly centred on female learners as they insisted on the inadequacy of their dress code as well as their make-up. Participants seem to perceive wearing an appropriate pinafore as an obligation for female learners but optional for male learners. While they reacted negatively to female learners not wearing pinafores or wearing what they perceived as inappropriate pinafore negatively, male learners seem not to be concerned with the pinafore because we could distinguish only very few reactions towards male learners not wearing a pinafore. In addition to that, the pinafore needed to be visible for female learners; which is not the case for male learners as they tend to conceal it under their clothes.

Beside the pinafore, what attracted our attention is the fact that participants focused on female learners' dress that they evaluated as being appropriate or not and they reacted whenever they found it inappropriate. Among what they perceived as inappropriate we distinguish midi skirts. Interestingly, male learners could be observed wearing shorts above their knees without being corrected. The same observation could be made for ripped trousers, shirts without sleeves and bright colours in clothes.

Knowing to whom participants reacted in terms of learners' dress code is important; however, observing the type of reactions that they adopted is more significant. The observations made concerned teachers' reactions towards their learners' inappropriate dress code that are categorised on gender basis. Participants reacted to female learners' dress code transgression by:

- private remark (not in front of the class)
- verbal remark without detouring the person
- verbal remark in front of the class
- emphasising morals and their importance
- emphasising the importance of '*elsotra*' for girls
- speaking the potential consequences like harassment because of dress code

- sending the learner out of the class with a report
- asking the learners to go and wash their face
- giving wipes and asking them to clean their face
- ask for parents' presence

Participants also reacted to male learners' dress code inappropriateness as follows:

- Private remarks (not in front of the class)
- emphasising the importance of the physical appearance to be recognised as a man

During the observation session, we noticed that there was a certain consistency in participants' concerning female learners' dress code. However, when it came to male learners' they were less consistent in their remarks. In other words, while teachers tended to signal and react to all what they perceived as dress code transgression of female learners without exceptions; they did not adopt the same consistency in their attitudes and reactions towards male learners' dress code. Participants did not signal and react to all male learners' dress code transgressions. Whether it was done on purpose or not they were over insisting on female dress code transgression than they did for male dress code transgression.

Moreover, if we are to compare what participants perceived as dress code transgressions, we can understand that there were differences from one teacher to another one. On gender basis, there was the tendency to perceive certain clothes as inappropriate for female learners but were not considered as such for male learners. For instance, midi skirts were not well accepted for female learners but shorts worn by some male learners go unnoticed. The same observation was done with bright colours in learners' clothes as participants seemed to perceive it inappropriate for female learners but not for male learners. Many other different examples lead us to consider the gendered dimension attributed to dress code in terms of its appropriateness or not depending on whether worn by females or males.

On the whole, based upon what was observed throughout the sessions, we can understand that dress code is genderly significant as:

- Teachers reacted more to female learners' dress code than male learners' dress code
- teachers reacted to different items in learners' dress code depending whether they are females or males
- teachers adopted different reactions towards learners' dress code on gender basis
- teachers' inconsistent reactions to learners' dress code

Conclusion

This chapter is devoted to the second step of the research which is deduction. Using the categories sorted out of the two previous research tools (deduction), ethno-methodological classroom observations are conducted wherein EFL teachers' and learners' classroom practices and discourses are observed. This chapter presents the answers of the third and fourth sub research questions. The results show that gender is done in EFL classrooms. First, the sitting of learners is gender based as there is clear cut between females' setting in the front and males' sitting s in the back. Second, two opposite genders cannot sit together. Third, female learners are the ones requested to change their sitting even if they are not the source of class disturbance.

Moreover, power and responsibility are distributed on gender basis as power is attributed to male learners but responsibility to female learners. The next category is related to classroom discipline as it appeared that despite the fact that male learners misbehave more than female learners, they are not treated as severely as female learners. The following category represents role distribution in the classrooms and it appears that there are gender specific roles for both female and male learners. The fifth category highlights the use of humour by male learners as strategy to feminise other male learners and to point to the inferiority of female learners.

Furthermore, learning in EFL classrooms is gender based in two aspects: the use of the white board and learners' participation. female learners use the white board more than male learners and their participation is rather homogenous in terms of oral participation, written participation, and reading. However, male learners' participation is limited to oral participation. As far as dress code is concerned, it is found that teachers are more severe with females' dress code transgressions than male learners' dress code transgressions.

**CHAPTER SEVEN:
DISCUSSION,
PEDAGOGICAL
IMPLICATIONS, AND
RECOMMENDATIONS
FOR FURTHER
RESEARCH**

CHAPTER SEVEN: DISCUSSION: PEDAGOGICAL IMPLICATIONS AND RECOMMENDATIONS

Introduction

This chapter deals with the interpretation of the results including pedagogical implications, as well as the limitations of the study and recommendations for further research. It is divided into three sections; the first one is concerned with the third step of this research that is abduction; which is necessary to answer the research questions. Besides it also treats how this research relates to other researches and tried to come out with pedagogical implications that represent the second section of this chapter. The last section numerates the limitations of the study and provides suggestions for further research.

7.1. Abduction of the Results

The main objective of this research is to explore a potential effect of EFL teachers' and Learners' gender perceptions over their classroom practices and discourses. Once the necessary data gathered and analysed adopting a constructivist grounded theory; there is a need to discuss the emerged categories thanks to interviews and questionnaire in relation to the categories that came out of the classroom observations so as to verify if there is any effect. The correlation of the results is done qualitatively regarding the type of data gathered. Correlation is necessary not only because it answers the research question, but also it crosschecks the categories obtained. That is, thanks to correlation it is possible to triangulate the categories so as to refine them.

This research is basically exploratory wherein, by means of constructivist grounded theory methodology, new meanings are obtained through a qualitative correlation of the results obtained using interviews, questionnaire, and ethno-methodological classroom observations. It went through three steps, and this section is abductive and is concerned with the superimposition of the categories obtained that allows to verify if EFL teachers and learners gender perceptions have effect on their classroom practices and discourses or not. The categories obtained meet and

interact differently as Charmaz and Pelgrave (2018) explained (see chapter of methodology). The following relationships are obtained: complementarity, confirmation, and contradiction. These relationships are obtained when discussing the results abductively. Regarding the complexity, interconnectedness, and intersectionality of gender perceptions; there will be no clear cut between classroom discourses and classroom practices. Scarborough and Risman (2018) highlight the complexity of gender as a system that is done at different levels including the interactional level which refers to individuals' discourses and practices. In other words, the discussion is organised around the abduction of the results to construct theory wherein gender perceptions' complexity, interconnectedness, and intersectionality are highlighted. More importantly, referring to the operational definition adopted in this research work, gender perceptions are dealt with in terms of gender disparity or their equality/inequality among female and male learners to verify the gender neutrality of EFL classrooms.

The discussion section represents a qualitative correlation through abduction to generate new meanings that are constructed in the form of a theory about EFL teachers' gender perceptions, their cultural aspect, and their effect on their classroom practices and discourses. This section answers the main research question:

- Do EFL teachers' and learners' gender perceptions affect their classroom practices and discourses in multicultural context?

7.2. EFL Teachers' and Learners' Gender Perceptions

Gender is perceived as a social norm and value that is exclusive and binary.

7.2.1. Gender is a Social Norm and Value

EFL teachers and learners denoted gender several times either by referring to their own gender or others' gender. Female teachers marked gender more than the male participant for both self-gender denotation and others' gender denotation. The fact of denoting it reflects its importance for the participants. On the contrary, all

EFL male learners denoted their gender compared with few female learners. The place of gender denotation whether at the beginning or at the end is also important as it revealed that all male learners denoted it right in the beginning of their presentations. This result confirms the fact that gender is important for both EFL teachers and learners. More importantly, males denoting gender in the beginning can be considered as a sign of pointing to power and dominance. The fact of mentioning that they are males, they are announcing their power right from the beginning.

EFL teachers' gender perceptions discussed interplay between gender and culture. That is, gender is perceived to be a shared entity between members of the same society that is both socially constructed and at the same time shapes society. This interplay was explained in terms of appropriateness and expectations. Appropriateness and expectations were referred to when individuals think and behave in accordance to their social norms either as females or males. In other words, individuals think and behave in accordance to what they are expected to be and to do by their society as females or males. EFL teachers perceive female and male learners sitting together and sharing the same table as inappropriate because it goes against social values or norms.

Gender being perceived as a social norm; places individuals as puppets that perpetuate gender inequalities. More importantly, EFL teachers perceive certain roles as being female roles and others as being male roles. The female roles are: giving birth, child caring, housekeeping, transmitting values, cherishing parents, protecting family's honour, education, keeping family together. These roles perceived to be females' ones share the common characteristic of doing it for others. Female's roles are the ones that she does for others; more precisely the members of her family. This implies that females exist only for others but not for herself as individual; therefore, females are placed in the position of inferiority or subordination regarding the perceived roles attributed to them. Females' perceived inferiority can be traced back to the archaic patriarchal perception of females as

males' subordinates whose existence is conditioned by the efforts they do for males. This idea confirms what Mebtouche Nedjai (2013) calls 'the culture of duty'.

Gender is perceived as social norm that is shaped by culture in terms of appropriateness and expectations. By combining this latest to perceived female roles, we can understand that gender is perceived as an eternal transmission of females' inferiority or subordination. That is, females being females are expected to act appropriately in accordance to the roles attributes to them and therefore perpetuate their inferior position and subordination. Juxtaposing this idea to the classroom observation wherein female learners write for male learners in the white board, and wherein female learners clean the classroom, we can understand the effect that EFL teachers and learners gender perceptions have in the classroom as they perpetuate the culture of duty.

As females are perceived to have roles, males as well are perceived to have the roles of: spiritual, having a decent job, being responsible, keeping family safe, decision maker, shopping for the house, driving for the family, participating in children rising. These roles are quite different from the ones of females as they turn around the male as individual first, then as decision maker for others. This reflects patriarchy as males dominate females by imposing their decisions over them. Smail Salhi (2010), Mebtouche Nedjai (2013) and Oussedik (2019) points to patriarchy as an organising pattern in the Algerian society. This idea is confirmed in the perceptions of the participants.

The other important difference is that males' roles are about their state of being or status much more than about their doings for others like it is the case for females. Protecting family's honour for example, means that females are perceived to be ones who have the responsibility to prevent family's dishonour. That is, it is females' duty to protect males' honour. This scenario is also the one that used to exist during the Algerian war. Smail Salhi (2010) explained that women represented the honour of the family and had the duty to preserve it. A Century later, this traditional perception remains prevailing in the Algerian context. In the same line of

thought, another situation can be found in the observed classrooms dealing with class delegation. That is, male learners have the title of delegate that everyone seemed to find legitimate but the tasks were done by female learners. That is, it is males who hold honour and other titles, but females' duty to accomplish roles to guarantee them their titles. This infers the idea that there is a tendency to perpetuate gender social norms inside the classroom.

7.2.2. Binary Exclusive Gender Conventions

The biological determinism of gender come back to the scene as it appears among EFL teachers' and learners' gender perception. The EFL teachers perceive gender as being established at birth according to the biological attributes that individuals come with either as females or males. In other words, their sex determines their gender in a linear way. EFL teachers' biological determinism is also found in Butler's (1993) illustration of biological determinism in parents waiting to know their baby's sex to turn an 'it' into either a 'she' or a 'he'. It is also similar to Eckert and McConnell (2003) correlation between gender and colours as they point to the perceived binary distribution of colours based upon sex as females' versus males' colours. For the participants, there is no difference between sex and gender because they perceive gender as existing in individuals mind naturally and unconsciously. Perceiving gender as being natural and therefore unconscious excludes the role of the individual mind and places it again in the position of puppets of nature.

According to the EFL teachers' gender perceptions, the binary distribution of sexes at birth can only result in binary gender grown individuals as females or males. In this case gender becomes a cognitive conformity standard that is used to meet the social expectations as well as become and act in accordance to social norms. Perceiving gender that way, entails the relationship of exclusion as what is female cannot be male and what is male cannot be female. Despite the fact that both genders may share some common characteristics; yet, there is a need to determine conventionally what it is to be a female and what it is to be a male. Ridgeway

(2011) and Risman and Davis (2013) recognise gender conformity to gender social expectations as a system of inequalities that result in a sexist and racist society.

Such gender perception places females and males as two ending points of a line wherein social norms balance either to a side or another. Boutemedjet (2019) as well, found that that EFL university teachers address gender as binary and exclusive. That is, she found out that they referred to gender as '*us versus them*'. The previous gender perceptions that places individuals as puppets of society and nature makes it that individuals' first stages of life consisting of acquiring social norms to place themselves in their attributed place at birth which means either as females or males. This classification of gender excludes all other different forms of sex like transgender wherein both sexes could be present at birth. The fact that EFL teachers perceive gender in this linear way is reflected in all their declarations as they spoke only about two distinct genders either female or male. This phenomenon is also among the results of EFL learners' questionnaire as they identified only two genders: females and males.

Not referring to other genders may imply different ideas. First, they can be unaware of their existence. Next, they are aware of their existence but choose deliberately to ignore it. Yet, denying their existence or not knowing it does not make it disappear. Therefore, how could these EFL teachers face such cases in their classes? In the light of their perceptions and declarations, they are educators who transmit values, which values will they transmit to this category of learners? Moreover, Scarborough (2018) affirms that non-conforming gender individuals are victims of violence, censure, and marginalisation. It is clear that EFL teachers' and learners' exclusion of non-conforming genders in their gender perceptions has causes that can be: risk of death, (Kuperberg and Allison (2018).

More importantly, concerning the non-conforming genders as categories of individuals that many call to integrate in all domains, there is a need to take into account the social context. That is, the aim of our research is to understand rather than shock. For the reason that there is a risk of rejection, we did not deepen the

investigation more than that. Risman (2017a) points out to this idea asserting that gender categories need to be as exclusive as their context allows it. In the Algerian constitution, there are females and there are males. In EFL teachers' and learners' gender perceptions, as well; there are only females and males. Thus, we can understand that only these two genders are contextually afforded to be subject to study.

7.3. Disparities in EFL Teachers' and Learners' Gender Perceptions

EFL teachers' and learners' gender perceptions distribute identities and space on gender basis.

7.3.1. Gender Identities

All the participants perceive gender as one's identity that makes of individuals either females or males and make others recognise them as such. For EFL teachers, gender is perceived as crucial in making of individuals who they are. This gender perception goes hand in hand with what Tannen (1990) and Markowitz and Puchner (2014) explain as identity. It is also a social norm and value that governs individual's being, discourses, and behaviours as females or males. Gender is perceived to be part of one's identity that drives her/his actions appropriately as expected from her/him to correspond to conventional norms and values. This gender perception goes under structural gender theories that relate gender identity construction to sex role training that makes females and males. As pointed to it by Cherland (2008), structural identity theories deprive individuals from developing their personal identity.

Using Cheek and Cheek (2018) theory and model of identity, the results show gender disparities in terms of personal identity, relational identity, and public identity. Despite some additional cultural aspects, all the EFL learners share the same collective identity as: Muslims, Algerian, and Ouargli learners. It is worth being mentioned that these learners even having different origins and cultural backgrounds (see Questionnaire analysis), they all identify and perceive themselves as sharing the same religion, country, and society. These three notions keep

appearing in the results of this research work for both EFL teachers and learners which prove their tight and close relationship with gender. These three notions being cultural, we can understand that gender is a socially bound and confirm again that gender is a perceived as a social norm and value.

Furthermore, the three other identities namely: personal, relational, and public hold gender disparities and confirm that gender is perceived as binary and exclusive. Female learners identified themselves as: Honest, serious, helpful, generous, becoming a doctor or teacher, having my own family, loving, devoted, emotional, sharing, discrete, normal girl, rather shy, educated, good mannered, and give good impression. Male learners identified themselves as: trustful, easy going, strong, leader, responsible, has a car, free, gain money, protective, severe but caring, affirmed, dynamic, charming, confident, and funny.

By contrasting female and male identities we can understand that female identities tend to be soft as they hold moral values of being: discrete, honest, educated, rather shy, good mannered. These types of identities reflect their compliance to male dominance and their readiness to become recipients of their power exertion. In other words, these identities perpetuate what Mebtouche Nedjai refers to as dismiss of women's existence as individual and erasing of their '*self*'. Male identities are rather strong as they include: strong, leader, responsible, free, protective, severe but caring, affirmed, dynamic, and confident. These identities are the ones of patriarchs.

In addition, female identities include good mannered, rather shy, normal girl, and give good impression; this refers to conformity to social norms and values. Yet, male identities include being free but nothing to refer to conformity. Next, female identities are more affective than male identities that are rather materiel oriented. Then, females' identities are rather oriented towards others as they perceive themselves as honest, helpful, generous, loving, devoted, sharing ... However, male identities are turned towards themselves: strong, leader, have a car, affirmed... Additionally, female learners identify themselves as doctors or teachers.

These jobs involve some criteria of caring about others, educating society, transmission of values... which reflects the statistics that Oussedik (2019) presented concerning female dominance in sectors like education and medicine.

Furthermore, when comparing learners' identities to EFL teachers' gender based we find that they complement each other. EFL teachers identified female roles as family caring, children rising and educating, and value transmission. These roles can be fully accomplished by females whose perceptions and identities are oriented towards the good care of others, the notion of sharing love, having a family, educating generations, and above all, fulfil perfectly the notion of culture of duty that imposes fundamental roles that females holding the above-mentioned identities can accomplish. Besides, EFL teachers identified male roles as gaining money for the family, responsible, and decision maker. These roles can be accomplished by males perceiving themselves as gaining money, being responsible, leader, strong, protective, severe but caring and therefore, become a dominant male.

It is clear now that gender is perceived to be important in identity shaping as it makes of individuals females or males. We can say that there are two distinct gender-based identities that structure society and provides roles for each gender. These identities present gender disparities. Female identities are identities of females ready for compliance, 'sber' (Mebtouche Nedjai, 2013), and duty fulfilment that places any other aspiration beyond the allocated primary ones as rejected. Male identities are strong, free, material oriented, self-driven, source of money; which make them ready to be a patriarch. The gender identities as perceived by the participants confirm what Risman and Davis (2013) recognise as gender disparity; emphatic and nurturing females versus efficacious and agent males. These identities are source of disparity and discriminate individuals as they are not distributed to provide equal chances. The fact that EFL learners perceive and identify themselves in an unequal way combined with conformity to social norms and values imply that they would accomplish the unequally distributed roles. Such conclusion reflects the process of gender disparities perpetuation and maintain.

7.3.2. Space Division on Gender Basis

The notion of space seems to be well defined and divided on gender basis. The roles attributed to females and males unveil the clear disparity existing in space division. That is, female roles are exclusively done inside the house whereas the major roles of males wherein actions are involved are done outside the house. Hence, we can understand that inside the house is females' space and outside the house is males' space. This space division entails those females are expected to have their house for a priority that cannot be neglected at the expense of males' space. This dichotomy of inside and outside the house can also be found in students' exposed topics at university. The topics chosen by students are classified as going under inside house for female students or outside the house for male students, (Boutemedjet, 2019). Such gender-based space division represents a gender disparity that affects females negatively. This notion of gender-based space division goes hand in hand with the findings of Bouzida and Yassine (2023), who find that while outdoor space is perceived as males' space, indoor space is perceived as females' space by secondary school teachers.

The potential effect is that future female careers can be affected as they would privilege the indoor space and choose a career that wouldn't prevent them from their social perceived first priority that is the inside house. Females' family caring priority is also among the factors introduced by Tuwor and Sossa (2008) as they associated gender disparities in education to females' marriage and pregnancies. EFL female teachers' declarations can confirm this conclusion as they stated clearly that their choice to become teachers is also related to the fact that it is among the jobs that can help her assume her first priority. How the opposite can be possible? Especially when EFL teachers perceive females in terms of having a biological (natural) predisposition to take care of the family. In addition to this, despite the fact that female learners are perceived to be hard workers, and achieve more than males, there is a tendency to limit their potential because of a societal gender norm. This conclusion reflects the statistics presented by Oussedik (2019)

presenting a gap between the superiority in number of female students' enrolment in university and their low job occupation percentage.

On the whole, space constitutes an area wherein gender is decisive and crucial. Gender being perceived as a social norm; space is therefore socially divided either as female or male space. The indoor space represents a female space that is given major importance but it represents also a handicap for female learners as it shapes their future life and career in the sense that they are appropriate to their gender and meets social expectations. There is a risk that many opportunities could go unnoticed because females are females. Here again, it seems that nothing has changed as the same gender-based space division could be found in the Algerian society a century ago.

Moreover, among the roles perceived to be males' roles is the one of having a decent job implies the exploitation of the outdoor space. Perceiving the notion of having a job as males' role corroborates Risman and Davis (2013) conclusion about the gender-based organisation of the field of industry when workers are supposed to work 50 weeks per year. The explanation provided by the participants is that it is males' duty to gain money. Also, they related money gaining to decision making. In the sense that, males gaining money, have the right to take decisions for the family as they are responsible of it. There is a tight relationship as two sides of the same coin between gaining money and taking decisions. In the light of their perceptions, females are prevented from this key element for decision making as their priority is inside the house and not outside it. EFL teachers declared that their roles is to educate their learners and transmit social values (see interview analysis); consequently, educate learners to internalise and perpetuate these gender disparities.

The work of Ouadah-Bedidi (2018) proved the existence of gender disparities in terms of learners' attendance of the Baccalaureate exam wherein females' attendance represented 62%. This result confirms the findings of this research in terms of female dominance in number but may seem contradicting the interpretations provided above. In fact, when considering the fields of study, she

referred to females' tendency to choose Languages and Literature with 82.6%. Females' choice of this field confirms the possible consequences related to gender perceptions influence in career choice spoken about earlier.

7.4. Gender Disparities in EFL Classrooms

Gender disparities in EFL classrooms can be described as follow.

7.4.1. Opposed Genders Cannot Sit Together

The results of classroom observations during EFL sessions showed that female learners do not sit with male learners. None of the classes observed witnessed a table where both genders sit together and share the same table during EFL sessions. Learners declared not to sit with the opposite gender in secondary school and only very few of them experienced this in primary school. EFL teachers declared not to allow a mixed gender table setting that they justified by a matter of social norm and value. In other words, they perceive that it is not culturally and morally accepted for opposite genders to share the same table. That is, the fact of sharing the same table implies being physically close to the opposite gender. This closeness is perceived to be non-appropriate based upon what they referred to as their culture, their traditions, and their values. They pointed out to the idea that it is not appropriate for females to sit with stranger males. This means that the question of appropriateness is much more addressed to females rather than males. To put it another way, the one to blame for such inappropriateness are females as they are the ones who are supposed to obey to this social value and norm; if transgressed they are the ones to blame disregarding the fact that both genders transgressed the social norm and value. This conclusion goes hand in hand with the one of family honour preservation that places dominant males as holders of honour that females need to preserve.

Furthermore, they stated clearly that they had tolerated to their learners to sit where they wanted and that they obliged them to change their sittings only to restore discipline in the classroom. Thinking about this idea of learners being free to sit wherever they want; combined with their categorical refusal to allow opposite

genders to sit together; lead us to think that it is totally rejected as it is seen to be alien to their culture. In other words, they considered their learners as free to sit where they wanted except with the opposite gender. Therefore, they excluded totally the right to share a table with the opposed gender. They went in their declarations to infer that opposite gender learners would not dare to sit together in the classroom because they know what will happen if they do so. Learners are expected to obey the social norm that does not tolerate physical closeness between opposite genders as it is unquestionable.

Interestingly, classroom observations revealed that opposite genders sit together when EFL teachers were not yet in the classrooms. This means that there is physical closeness that these learners adopt but not in front of their teachers. This suggests that learners are aware that what they do is a transgression of some social value especially that they always change their places when they see their teachers. Their behaviour reflects some rebellion towards this social norm. That is, these learners seem not to share the same opinion concerning the inappropriateness of opposite gender physical closeness. However, by taking into account learners' declarations, classroom observations, and teachers' declarations wherein physical closeness between opposite genders is forbidden, one can deduce that it is a matter of imposition rather than anything else. Relating what has been said in the previous paragraph with this one proves that teachers' gender perceptions are imposed on classroom. This imposition was highlighted as so and justified referring to social norm and value; therefore, any behaviour that does not conform to it is considered as inappropriate. More importantly, the notion of inappropriateness is more addressed to females rather than males; where we can distinguish gender disparity or inequality.

7.4.2. Female Learners in the Front versus Male Learners in the Back

Throughout the conducted observations there was a common dominant setting arrangement in the classrooms. It was characterised by the presence of female learners in the front and male learners in the back as shown in the results of classroom observations. This sitting arrangement is also found at the university

level as female students sit in the front and male students sit in the back, (Boutemedjet, 2019). There was clear gender-based delimitation in the classroom setting. Knowing that the teachers declared that they let learners sit wherever they wanted may suggest that this classroom arrangement is adopted by learners themselves. What emphasises this conclusion is that some classes were characterised by a dynamic setting of learners as they changed their settings freely; however, the gender delimitation was still visible. Additionally, when male learners were asked to sit in the front of the class by their teachers because of the noise they were making, they refused to sit in the allocated sitting if it is in the front of the class. This gender-based setting arrangement of female learners in the front and male learners in the back is contrary to mosque setting as males are found in the front and females separated but, in the back, (Hammer, 2012 and Shannahan, 2014).

In the interview analysis, a subcategory related to gender-based disparities among learners appeared. Teachers perceived female learners as being more disciplined and attentive than male learners who tend to be noisy and easily disturbed. Interestingly, even if teachers perceived male learners as noisy and being easily disturbed, they let them sit in the back of the class. This fact may infer the idea that teachers may perceive noise making and non-concentration as being part of male learners' characteristics. What emphasise this idea are their declarations concerning their learners' gender-based learning styles. That is, female learners are perceived to have a linear style in learning as they learn through memorising and need to structure and plan; whereas, male learners are perceived to be impulsive, intuitive, and rather realistic. Combining both learners' settings in the classroom and teachers' gender-based perceptions about their learners' learning styles indicates that teachers whether consciously or not arrange their classes on gender basis or at least gender is decisive in teachers' classroom settings arrangement.

Furthermore, the perception of male learners as noisy is also shared by the learners themselves. The results show that the majority of them perceive male learners are trouble makers in the classroom. Reflecting about this result and projecting it with the fact that learners do organise their setting themselves resulting

in gender-based delimitation, and their teachers let them do without intervening as they find it standard regarding what they perceived as learners' gender-based learning styles; one can think that trouble making in the classroom is males learners' characteristic. This characteristic is perceived as natural when male learners tend to sit in the back of the class but also reinforced and maintained when teachers did not interfere as they perceived it as natural. Here again we can say that gender perceptions of both teachers and learners interfere in the classroom sitting.

7.4.3. Gender Disparity in the Dynamics of Learners' Settings

Classroom setting was not always static as there were some movements in the learners' setting. Having a close look at the movements in settings initiated by the teachers was interesting as it revealed that the gender of the learner concerned with the sitting shift was important. In other words, whether the learners were females or males made difference as male learners' setting shift was characterised by negotiation, confrontation, and some refusals. However, female learners setting shifts were characterised by very few negotiations only. There was a tendency for male learners to show rebellion towards their teachers' recommendations much more than female learners. Therefore, we can say that there is a gender-based difference between female and male reactions.

More importantly, it was observed that in some situations wherein both genders were involved in trouble making and wherein their teachers asked them to change their places, it was always the female learners who changed their places. Such observation accentuates the gender-based difference in learners' reactions towards their teachers' setting shifts. To say it another way, there is the tendency for female learners to not transgress their teachers' orders to change their setting that is reinforced by their teachers' reactions when they choose to oblige female learners to change their settings rather than male learners. This infers female learners are expected to obey to their teachers more than male learners do. Teachers find it easier to oblige female learners than male learners; which highlights again their gender perception that it is natural for males to be trouble makers than it is for girls. Teachers' flexibility towards their learners' refusal to change their settings reflects

their perception of males as deciders and females as compliant obedient. They do not treat their learners the same way but on gender-based perception wherein patriarchy and male supremacy can be clearly detected. This conclusion contradicts their declarations that learners are all equal regardless of their gender. Hence, gender perceptions not only affect the classroom setting in its static final state but also in its dynamisms when patriarchy interferes and govern its dynamics.

Furthermore, in the results of the questionnaire, the majority of female learners would prefer to be treated as male learners; this can be explained if we consider the reactions of the teachers who tend to be more flexible with male learners. Despite the fact that male learners are perceived to be trouble makers by both teachers and learners, they are treated with more flexibility by teachers. Female learners identified teachers' tolerance when misbehaving and attention holding, among others, as being advantages, which male learners have in classroom. Accordingly, female learners seem so be conscious of the gender disparity observed in teachers' reactions and behaviour with their learners.

7.4.4. Gender Dress Code

Observing dress codes was interesting as it revealed that EFL teachers were all soberly and strictly dressed without any form of extravagance. Female teachers were all veiled with long and large dresses without any form of make-up. This dress code answers the requirements of ministry of education (see chapter three) as it is correct and respectable. EFL teachers' dress code can be said to reflect the traditionality and conservatism used by some participants when describing the Ouargli society. EFL teachers' dress code permits only the above interpretation as we didn't have data to elaborate more about is. What revealed to be interesting are their reactions towards their learners' dress code.

EFL learners' dress code varied from sober to fashion and among females and males. EFL teachers as well reacted differently depending on who was wearing what. The results obtained reflect a clear gender disparity on EFL teachers' reactions towards their learners' dress code. Globally, teachers reacted heavily to

female learners' dress code and very slightly to male learners' dress code. This result confirms EFL learners' perception of teachers being more severe with female learners and more tolerant with male learners (see questionnaire analysis). They reacted to what female learners' clothes, hair style, and make up. Among the three elements towards which the teachers reacted, only in hair style that male learners surpass female learners in their teachers' reactions. Actually, the majority of female learners are veiled; therefore, their hair style could not be seen.

Moreover, gender disparity included also the nature of dress code transgression. In other words, there are gender disparities in what is perceived to be dress code transgression on gender basis. Female learners were reacted upon their pinafores that needed to be long and closed, their dresses and skirts that needed to be long without bright colours, ripped trousers, sleeveless t-shirts, and showy bold make-up. Female learners are asked, obliged, and expected to wear an appropriate pinafore which was not the case for male learners as it was optional. It can be said to be optional because teachers did not react to their pinafores even if they were short and not closed.

Besides the pinafore, female learners' dresses and skirts were reacted upon by their teachers because they perceive them as inappropriate. Short dresses and skirts are perceived as inappropriate for female learners, but shorts could be worn by male learners. Ripped trousers and sleeveless t-shirts were also perceived as inappropriate for female learners but not male learners. There are gender disparities whether related to the pinafore on any other clothes, in terms of appropriateness. Female learners are asked to conform to EFL teachers' perceived dress code but not male learners. What inferred the idea that it could only be teachers' own perceived dress code, is the fact that the pinafore which is standard for all learners was also subject to teachers' own gender perceptions.

Perceiving a pinafore on gender basis is in itself a gender disparity that results from EFL teachers' gender perceptions that stand themselves from their perceived social norms and values perceiving females as family honour and culture

guardians, Smail Salhi (2010). Teachers reacted to their female learners' dress code according to their own gender perceptions. Hence, EFL teachers' gender perceptions affected their reactions to their learners' dress code.

In the same line of thought, the consistency and types of reaction that EFL teachers adopted towards their learners' dress code transgression is also genderly oriented. That is, teachers reacted systematically to female learners' dress code transgression adopting different approaches. However, they were not consistent in their reactions to male learners' dress code transgressions. This gender disparity suggests that teachers reacted to some male learners only but not all. This can be due to the fact that they were afraid that these male learners would not accept their remarks and cause trouble in the classroom as it was observed in some situations. Their lack of consistency in their reactions questions the importance that dress code may have. In other words, if dress code was important, why didn't they react to all male learners' dress code transgressions? If dress code was not important, why were they severe with female learners' perceived dress code transgressions?

Beside inconsistency in reactions to dress code transgressions that is a gender disparity, The type of reactions adopted by EFL teachers were also gender driven. EFL teachers adopted different reactions towards learners' dress code transgressions on gender basis. In female learners' remarks there is the tendency to refer to education, moral values, and '*elsotra*'. El sotra refers to the idea that females have to cover their body with clothes that prevent others from seeing her body. Placing education, moral values, and el sotra together results in the idea that female body hide is at the heart of social norms and values which is not the case for the male body. Here again there is confirmation of females' duty to preserve honour as an omnipresent characteristic of patriarchy that exists in EFL classrooms.

More importantly, in EFL teachers' remarks, harassment was presented as a potential consequence for female learners' perceived dress code transgression. In other words, it is female learners' perceived dress code transgression that represents the cause of possible aggressions. This strategy was also adopted by the French

colonials when they objectified Algerian women body as tool of male honour violation, Smail Salhi (2010). This idea is dangerous for the same reason it used to be during French colonials' occupation in Algeria; as it reduces harassment to a consequence to a perceived inappropriate dress code. Considering harassment as a consequence to a perceived inappropriate female dress code, results in relieving the harasser the responsibility of his acts. In other words, it legitimises the harassment. Male learners may interpret it as it is female' roles to preserve themselves from harassment by adopting an appropriate dress code and if not, they are exposing themselves to what can be perceived as a legitimate consequence. This conclusion goes hand in hand with EFL teachers' gender perceptions that included in females' roles the one of preserving the honour of the family.

EFL teachers' reactions to male learners' dress code transgression included reference to man's physical appearance. They highlighted the importance of being dressed and having an appropriate hair style to look like a man. This strategy seems to be impactful if we think about the learners who crossed the word 'boys' in the questionnaire and wrote 'man' or 'les hommes' to refer to their self. Relating dress code and hair styling to the physical appearance of man is superficial compared to females' dress code association to education, values, and honour. On the whole, all dress code results and interpretations lead to understand how it is gender driven. There are gender disparities in terms of teachers' reactions to their learners' dress code in terms of frequency, consistency, and type of reaction. All these gender disparities reflect EFL teachers' and learners' gender perceptions.

7.4.5. It is Natural for Male Learners to Misbehave

Along the classroom observations, female and male learners showed a clear gender disparity in their behaviours as female learners' misbehaviours were inferior to the ones of male learners. There is therefore room for supposing that female learners are more disciplined than male learners. in addition to this, the nature of female learners' misbehaviours included in their majority soft noise as they talked and laughed with each other but slowly. As far as the nature of the misbehaviour is concerned, making soft noise is the lowest category in terms classroom

misbehaviour. Hence, not only female learners do not misbehave as male learners do, but also that when they misbehave it is mainly to make soft noise.

More importantly, the results of the questionnaire revealed that teachers' attitudes towards their learners are perceived to be gender based. In other words, Teachers reacted differently to learners' misbehaviour depending on whether they were female or male learners. Teachers are perceived to be more severe with female learners. This gender ^perception is supported by the results of the classroom observations that revealed that teachers sanctioned all female learners' misbehaviours in the classroom. That is, all female learners' misbehaviours were overtly marked by the teachers and all of them were followed by a sanction that differed from one situation to another. Furthermore, female learners' pinafore was subject to teachers' overt remarks even if it was worn. Teachers' reactions towards non misbehaving female learners made it that these teachers over reacted to female learners' misbehaviours and behaviours also. This conclusion may explain that female learners did not misbehave as male learners do. All in one, we can say that teachers' overreactions to female learners' misbehaviours in the classroom resulted in the fact that female learners do not misbehave as much as male learners do.

It is worth being mentioned that teachers perceived female learners as being more disciplined in the classroom than male learners. In spite of the fact that they are perceived to be more disciplined, female learners' misbehaviours are over reacted to by their teachers. What can explain this is that teachers expect female learners to be perfect. In other words, teachers over reactions and intolerance towards female learners' misbehaviour can be traced back to the notion of perfection as female learners are expected to be disciplined and not misbehave.

Male learners misbehave more than female learners do. This result can be confirmed regarding teachers' and learners' perceptions that male learners are trouble makers in the classroom. Despite the fact that male learners are perceived to misbehave in the classroom; teachers were not as rigorous in their reactions as they were with female learners. The observations depicted teachers rarely marked overtly

male learners' misbehaviours. Interestingly, male learners' misbehaviours were classified highly important in terms of their nature as they made loud noise, insult, sleep... In addition, in the few cases where teachers marked overtly male learners' misbehaviours; they rarely sanctioned them. Hence, we can understand that teachers were more tolerant of male learners' misbehaviours. This conclusion corroborates with how learners' perceived teachers' reactions as they declared that teachers are flexible with male learners. To say it another way, teachers perceived male learners as trouble makers but they did not react in accordance; rather, they showed more tolerance and flexibility in their attitudes. Teachers' contractions in their reactions may reflect the idea that they find it natural and therefore acceptable for a male learner to misbehave as their misbehaviours go blameless. More importantly, teachers' flexibility with male learners' misbehaviour helps maintain and reinforce the idea that it is natural for male learners to misbehave in the classroom.

Despite the fact that teachers declared that they treated both genders on equal basis, it is clear that there are gender disparities in teachers' attitudes towards their learners' misbehaviours. Teachers are more severe with female learners despite that they themselves perceive them as disciplined. However, they show tolerance and flexibility towards male learners' misbehaviours even if they perceived them as trouble makers. These contractions reflect the effect that teachers' gender perceptions may have over learners' misbehaviour. What can be considered as risky is the fact that these genderly biased attitudes maintain gender disparities in classroom.

7.4.6. Male Learners Can Joke, Female Learners Cannot Laugh

Observing humour in the classroom is quite interesting as it revealed that it was genderly biased at different levels. First, female teachers neither used humour in the classroom nor encouraged it when it was adopted by their learners. The tendency for female learners to not use humour in the classroom may reflect the idea that they do not believe in its efficacy as a learning strategy. Yet, regarding the fact that all the participating female teachers did not adopt it in all the observed sessions may reflect the idea that they are afraid to not control the class if humour is

used. In other words, female learners did not use humour in their classes because they perceived it as source of disturbance and worried not to restore discipline once their learners disrupted. What led to this idea is the time they spend trying to restore discipline in their classes when their learners made jokes.

Then, female learners' reactions to their learners' humour in the classroom was different according to whether it was a female or male learner who used it. Female learners' humour is reacted upon more severely than male learners' humour. That is, female learners were asked to stop joking when they use humour; however, when it is used by male learners, it is the class that was asked to stop laughing. There is a clear gender disparity in female teachers' reactions to their learners' sense of humour. Perceiving humour as disturbance in class compound with female teachers' gender disparity in their reactions; lead to the idea that there is tolerance towards male learners' class disturbance. What reinforces this conclusion is that teachers were observed to ask the class to stop laughing instead of asking the male learner to stop joking. The gender perception of male learners as disruptive elements affects teachers' reactions to their learners' sense of humour that is perceived as disturbance in the classroom. More importantly, the effect of teachers' gender perception may alter female learners' classroom behaviour as they showed less humour in the classroom than did male learners.

7.4.7. Gender Based Classroom Participation

In the observation sessions, there were gender disparities in the participation of learners in the EFL classrooms. As far as the objectives of the tasks are concerned, female and male learners participated equally when it was about: understanding, analysing, and evaluating. Female learners upgrade male learners in remembering and applying; however, male learners trespass them in creating. There is clear gender disparity in the nature of learners' participation as female learners apply more than male learners. This goes hand in hand with EFL teachers' gender perceptions about their learners' characteristics. Female learners were perceived, among other characteristics, as avoiding failure and being reproductive. These EFL teachers' gender perceptions may explain the nature of participation that

female learners have as they tend to apply what they learned as it represents a safe area where they minimise their chances to fail in their answers.

In addition, it also reflects the EFL learners' gender perception of male learners doing the least to get the most as they focused more on creativity by personalising their understanding rather than applying what they learned. Besides, EFL teachers' gender perception of male learners as being: creative, productive, risk takers, and intuitive may explain that male learners participate more when the objective of the task was creativity.

The form of learners' participation is also important as it revealed to hold the gender dimension. That is, female learners' participation was rather homogeneous in terms of oral participation, written participation, and reading. Male learners' participation was heterogeneous as they mainly participate orally, tended to write a little, and almost did not use to read. These results imply the existence of a gender disparity in the classroom participation that can be related to the EFL learners' gender perception of girls being hard workers, the conclusion that writing on the white board was perceived as a feminine task just like reading especially that male learners used it to feminise other male learners in their sarcasm.

Gender disparities exist in learners' participation in the classroom regarding tasks objective and its form. These gender disparities could be reflected upon as a matter of personal preferences and could be unimportant unless linked with other gender perceptions. Transposing them with the binary distribution of characteristics on gender basis; lead to the idea that female and male learners are different learners on gender basis. In other words, two distinct genders imply two distinct learners; female versus male learners. Here again, we can understand the effect of EFL teachers and learners gender perceptions in categorising learners as female learners versus male learners.

7.5. Gender Stereotypes in EFL Classrooms

Gender stereotypes in classroom can be presented in relation to class delegation, cleaning versus fixing objects, and subordination in writing.

7.5.1. Class Delegate Need to Be a Male Learner

Classroom observations revealed that class first delegates were only male learners, and second delegates were represented by both female and male learners. Regarding the distribution of learners as revealed by their teachers, we can notice that there is gender disparity as far as class delegation is concerned. This gender disparity is supported by the learners' declarations that class delegates were mainly male learners and that female learners may subordinate the male class first delegate. However, teachers declared having more female learners than male learners in their classes; therefore, one would suggest finding approximately the same rate of class delegation. That is, despite their superiority in number, female learners do not delegate for the class in accordance and hold only the second positions after male first delegates. Hence there is a gender disparity concerning the notion of class delegate in terms rate and position.

The roles that a class delegate is meant to accomplish vary from plain tasks like bringing the log book to include more important tasks like representing the class in official meetings. The tasks the class delegate performs revealed to be interesting to dig in as it is found that there is a gender disparity in the nature of the tasks performed by male first delegates and female second delegates. In mixed gender class delegation group, while female second delegates always bring the log book, name the absentees, and represent the class in official meetings; male delegates sometimes only accompanied misbehaving male learners to the administration and in other situations they refuse to do it. This means that male learners hold the name of class delegate but do not perform any of the tasks assigned to a class delegate. It was found that male delegates were non achieving learners who were even the source of disturbance in the classroom and were frequently absent. The type of learners they are may explain the fact that they do not

represent the class in official meetings as they do not seem assuming the responsibility of the class delegate.

More importantly, in spite of the fact that male delegates do not assume their responsibility and do not do the tasks they are supposed to do, all male learners agree that the class delegate need to be a male learner. However, female learners do not perceive it the same way as they declared to not agree upon the idea that a class delegate need to be a male learner. On the one hand, female learners have the advantage to be superior in number in comparison to male learners and they do not agree upon the idea that male learners need to be the delegate as they do not assume their responsibilities. On the other hand, class delegates were found to be male learners. One possible explanation is that female learners do not volunteer to be class delegates. It makes sense that if there were no female candidates, how could them be elected class delegates. It is possible that female learners wanted to have a female delegate but not themselves. Also, they could have declared that they wanted a female delegate but deep inside of them they preferred a male delegate but that does what a class delegate has to do. In other words, they perceive the position of male delegates as being for male learners and they wanted them to assume their position.

The results of classroom observations and the results of the questionnaires suggest that both male and female learners perceive the position of class delegate as being the one of male learners. Placing males at the head of the classroom despite their inefficacy in doing their tasks infers a deep patriarchal power distribution in EFL classrooms. More importantly, their patriarchal gender perception is reflected in their actions as they elected male delegates and keep electing them even if they do not do their role as a class delegate. This entails their profound indoctrination that leads to maintain patriarchal values as asserted by Smail Salhi (2010) and Mebtouche Nedjai (2013).

7.5.2. Female Learners Write for Male Learners

The white board is the main teaching material in the observed EFL classrooms. The classroom observations revealed that there was gender disparity in the frequency of use of the white board by learners as female learners used it much more than male learners. Next to the gender disparity in frequency, there was diversity in female learners' use since almost all of them used the white board. However, the few male learners who used the board were always the same. The other gender disparity found is that female learners self-initiated their passage to the white board, but male learners were mostly asked by their teachers. Interestingly, many male learners declined their teachers request to write on the white board. As a consequence, EFL teachers asked female learners to write on it. We can say that the use of the white board is rather feminine than masculine. This conclusion corroborates EFL learners' gender perception that is male learners do the least to get the most. That is, male learners' refusal to use the white board can be interpreted as male learners do not find necessary or useful to write on the white board that they have chosen not to do it. This interpretation stands from the conclusions of Jackson and Dempster (2009) that pointed to the fact that achievement is exam marks based. This system discourages male learners from doing what they perceive as annex and useless to the most important element that is marks.

In addition, reflecting over male learners' sarcastic remarks and disturbance, the use of the white board is not interesting for them as they perceive it as a female task. It is perceived as a female task because of the perceived superiority of male learners who answered their teachers orally but refused to write on the white board. This scheme of male answering and female learners writing is the same as the one of the stereotypes of boss and secretary. The boss gives instructions and the secretary executes them. Interpreting it this way confirms EFL learners' gender perception of the inferiority of female learners to male learners. Inferiority here is related to subordination as Tuwor and Sossou (2008) referring to the work of Cusack (1999) explain females' status of subordination as social conditioning. This social conditioning is done in different contexts including schools that are socially

constructed. Hence, male learners do the most important that is answering and female learners do the rest that is writing male answers on the board.

There is a clear effect of gender perceptions over classroom practices as the notion of male supremacy is perpetuated in the use of the white board. During the classroom observations, none of male learners wrote the answer of a female learner. Regarding the dominance of female learners' use of the white board over male learners we can attribute this to the idea that female learners liked to write on the board and accepted it as being their task especially that they volunteered to write their answers and their male answers. This gender disparity that reflects the male superiority is not to neglect as it may contribute to enlarge other gender disparities related to achievement and motivation to learn that are perceived to be rather feminine than masculine.

7.5.3. Cleaning for females and Handiwork for males

The results of the classroom observations revealed a clear cut between the type of activities that were done in the classroom by female and male learners. Female learners were allocated the task of cleaning the classroom either because they volunteered or were asked to do so by their teachers. Although, cleaning the classroom was not a regular activity in the classroom; only female learners did the task. Male learners were involved in some handiwork that they volunteered to do or asked by their teachers. Interestingly, all the observed teachers never asked male learners to clean the classroom or female learners to fix something in the classroom. Learners themselves never volunteered to do what is perceived as the other gender task. In other words, the task of cleaning is perceived as being females' role and handiwork as being males' role.

There is a clear binary gender-based role distribution of roles among female and male teachers and learners that seem to be shared and accepted. It is shared because both the teachers and learners perceived it as such; it is accepted because none of them went against it or manifested some resistance. More importantly, beside this gender disparity in terms of a clear binary division of work, there is also

a clear division in terms of space. In other words, female learners are allocated tasks inside the classroom but male learners are allocated tasks outside the classroom as they brought cleaning materials that they gave to female learners to do the work because they are perceived to be their responsibility. The findings of the interviews in terms of gender-based roles confirm the idea that teachers perceived the notion of housekeeping as being a females' task.

The binary distribution of roles on gender basis reveals the existence of gender disparity in terms of roles that learners have inside the classroom. Therefore, learners' roles are genderly biased. Gender bias can be related to the gender perception of females as housekeepers which is found to be shared among all the participating teachers. We can understand that female learners are prepared and raised to do the housekeeping that it becomes part of their responsibility. This implies that if a female does not do the housekeeping for any reason, it would be understood as being a rebellion against what is perceived and accepted as such by them. We can say that gender perception of female learners as housekeepers affect and directs what teachers and learners do in the classroom.

Interestingly, when it came to class delegation, and the responsibility of bringing the log book or reporting to the administration; male learners did not use to perform them even if they had the title of class delegate. Thus, the notion of space division is not constant as it is reversed when female learners were chosen by their teachers to bring the log book or go to the administration for different purposes. Having a close look at the nature of task accomplished by both female and male learners, we can think about the idea that male learners were allowed to not assume their responsibilities arbitrarily. The fact that female learners could go out to bring the log book means that the notion of space division is broken. However, breaking the order of space division was not decided by female learners as male learners refused to assume their responsibility of bringing the log book. We can detect a certain tolerance to value breaking when it comes from male learners. The arbitrariness with which space division was reversed constitutes in itself a gender

disparity as female learners do certain task only because male learners refuse to do them.

The binary distribution of roles on gender basis is complex as it constitutes a stereotype that may affect learners beyond the roles themselves. That is, gender stereotypes being complex; have several implications at different levels. Learners seem to accept it easily which reflects the fact that they are already indoctrinated. The perpetuation of this stereotype helps maintain it and therefore raise learners to accept and share it; thus, it becomes a value that cannot be easily erased. The work done by Ifegbesan (2010) conclude that educational systems are stereotyped, perpetuate, maintain, and reinforce gender stereotyped roles. The other conclusion derived is that teachers' perceptions are genderly stereotyped and stereotype their classroom dynamics.

7.6. Gender Based Sarcasm

The content of learners' sense of humour unveiled its sarcastic nature. The class appreciated it as they laughed when it is used. Male learners are more sarcastic than female learners and used to make others have a laugh at their classmates. Female learners' sense of humour was solely about the content of the lesson or themselves without referring to any other learner. On the contrary, male learners' sarcasm was directly related to other learners. Therefore, there is a clear gender disparity in the content of learners' sense of humour and its nature.

More importantly, male learners' sarcasm contained discriminatory remarks that vary from feminise other male learners to highlighting the inferiority of their female mates. The use of sarcastic remarks can be understood as symbolic violence that is packaged in some funny mode. Symbolic violence exists as well at the university level wherein it is exerted by male teachers over female teachers, (Yassine, 2016). Feminising other males seemed to be part of male learners' sarcastic remarks that they presented to attack other male learners. Feminising other learners was done by attributing them what they perceived as female characteristics among which: volunteering to read. We can understand that attributing what was

perceived as a female learner characteristic (volunteering to read) was meant to degrade the male learner.

Beside the gender dimension that prevails in male learners' sarcasm, there are two major axes that need to be focussed upon. The first one is the polarisation of female and male learners' characteristics. The second one is that female learners are perceived to be inferior or at least there is a necessity to present them as such.

There is a binary distribution of characteristics among learners that reflects gender disparities. This conclusion goes hand in hand with learners' gender perceptions as binary and exclusive (see results of the questionnaire). That is, what is perceived as female characteristic cannot be a male characteristic. If we correlate learners' gender perceptions of girls being hard workers, this may imply that male learners cannot be hard workers or at least it cannot be their most important trait; this is in one hand. On the other hand, male learners perceived as trouble makers. Both perceptions can be dangerous for male learners as it may result in underachievement in their studies especially that EFL teachers themselves perceived male learners as being low or underachievers if compared to female learners.

EFL teachers' and learners' gender perceptions when compared to the categories emerging from the classroom observations; imply an effect that is supported by male learners' perceived underachievement. Male learners are perceived to achieve less than female learners' and above all, they can be aggressed or laughed at if they tried to get more involved in classroom as hard working is attributed to female learners. Male learners' perceptions about themselves affect their achievement. Borg (2014) found that learners' perceptions of their achievement are determinant in their achievement. The fact that male learners perceive hard working as being females' characteristic may inhibit them from making more efforts, de-motivate them, and then achieve less. Furthermore, the work of Bugler, McGeown, and Clair-Thompson (2013) who correlated between motivation to learn and classroom behaviour corroborates the fact that

underachieving male learners' being less motivated to learn make noise and disturb the class. Making noise and disturbing the class is among the EFL learners' gender perceptions of themselves and they are perceived as such by their EFL teachers.

The second axe that needed to focus upon is the conclusion that female learners we presented as inferior to male learners. That is, there was a tendency for female learners to hold a secondary position if compared to male learners despite the fact that they are perceived as being hard workers and achievers. This conclusion implies that female learners are perceived as inferior even if they scored better than male learners only because they are females. Male supremacy is no longer veiled as it is shouted out clearly by male learners. Male learners' supremacy was packaged in some sarcastic remarks that could go unnoticed if other perceptions did not come to highlight it.

Previously in the analysis of the questionnaire, a subcategory appeared that is male learners do the least to get the most. This latest means that male learners are perceived differently from female learners. Perceiving male learners this way was also Hodgetts's (2008) assertion and later confirmed by Jackson and Dempster (2009). Scholarly works suggest, in different contexts, that male learners are '*uncool to work*' is a salient gender stereotype. Female learners are perceived as achievers because they work hard for long time, they are focused, motivated, and study soft fields. Male learners are perceived as intelligent, selective, and spend less time in learning. Males being perceived as such goes in the same line of thought of traditional theories about gender which frame it in terms of physical, cognitive, and emotional differences between females and males, (Saltzman Chafetz, 2006). Like traditional theories, they positioned males in a superior position thanks to their advantage in logical reasoning as did many sociologists before like: Ferdinand Toennes, Vilfredo Pareto, and Emile Durkheim.

As we can observe, there are clear gender-based profiles of learners that position female learners on a second position after male learners. In the sense that, female learners are perceived as achievers owing to their hard work and the amount

of time spent to study soft fields. Male learners being perceived as intelligent and study hard sciences, they are perceived superior to female learners. In EFL learners' gender perceptions, it is necessary for female learners to work hard and study soft fields so as to achieve; it is also necessary for them to work hard as they are not as intelligent as male learners are.

The gender disparity in the profile of learners can only be negative. It is negative for female learners as it positions them in an inferior position compared to male learners. Being perceived as inferior can affect female learners' achievement and self-esteem. That is, it can lead them to perceive themselves inferior to males regarding their shortage in logical reasoning and then choose to study relatively soft fields that can alter their future career and make them miss interesting opportunities. The negative effect of such gender perception can be exemplified referring to the results obtained by Dreissen and Van Langen (2013) which unveiled the fact that there are gender disparities in career choice. Despite the fact that female learners outperform male learners, their careers are oriented towards the traditional language, literary studies, and social sciences in general. It is also negative for male learners as it may result in underachievement that can be observed and traced back to their laxity as they may take it for granted that male learners are intelligent therefore make less effort as it was found in their perceptions.

EFL teachers' reactions to their learners' sarcastic remarks makes the situations becomes worse. That is, regarding the important correlations discussed above that highlight the effect of gender perceptions in classroom, there is a danger that the gender disparities can be maintained and reinforced if we take into account the reactions of the EFL teachers. The majority of them tended to ask the class to stop laughing instead of directing attention to the aggressors and present them as such. Teachers' reactions can be understood by learners as shared the pejorative idea presented in the sarcasm since they did not punish their ones who used it. On the whole, gender-based humour and sarcasm exist in the classrooms, and they reflect EFL teachers' and learners' gender perceptions and help maintain them as well.

7.7. Female Teachers' Articulated/Imposed Power Versus Male Teacher's Silent/Natural Power

The results of the observations suggest the idea that female teachers are more authoritative inside the classroom. That is, they approach their teachings differently but they share some common characteristics as they directed their classes in the sense that they have power over their learners. This conclusion corroborates with learners' perceptions about female teachers that were seen to be authoritative. Along the observations, the research revealed that female teachers' power is not only a matter of power possession but also imposition. Imposition can be understood if we consider what has been concluded from the observations. That is, there was a necessity for female teachers to impose their power by articulating and practicing it overtly as they had to adopt some protocols as: keep repeating the rules, punish transgressors, and explain clearly what learners have to do... Etc. Nevertheless, the male teacher did not need to articulate and practice his power over his learners. Therefore, we can think that there is some silent accord between him and his learners which does not need to be refreshed all time. It is also the case of university level, wherein female teachers are found to perform power through commends and directives, (Boutemedjet, 2019).

Female teachers' necessity to articulate and practice their power overtly over their learners can be interpreted by the fact that they perceive themselves as lacking authority over them. This inference makes sense if we consider that the male teacher had control over his learners but without practicing it overtly. Hence, we can distinguish two dichotomies about power distribution in the classroom: articulated /silent and imposed/natural. Female teachers' power tends to be articulated and imposed; whereas male teacher power is silent and natural. We can say that there is gender-based disparity in the type of power teachers have in the classroom.

The results of the questionnaire revealed that learners perceived female and male teachers differently. On the one hand, female teachers are perceived as

maternal figures and female young teachers are perceived to be close to their learners. On the other hand, male teachers are perceived by their learners to control the class easily and to have a relaxed learning atmosphere. These learners' gender perceptions about teachers explain to a certain extent the gender-based disparity in power in the classroom among teachers. Since learners perceive female teachers as a maternal figure and declare that they feel close to them, it may be expected that they feel too much at ease in the classroom to dare to misbehave. In addition, male teachers are perceived to control the class which limit learners' misbehaviour and provide a relaxed learning atmosphere. Learners feel at ease and close to their female teachers; therefore, they misbehave as they may do it with their close ones and their teachers need to impose power overtly. However, male teachers are perceived as class controllers which learners take for granted as they act in accordance to this perception; hence, they do not misbehave and power goes silent and natural. All in one, how learners perceive their teachers on gender basis creates a gender-based disparity in the type of power teachers have in their classes. The gender of teachers and the associated gender perceptions that goes with it is also important factor in the results of the research work done by Ifegbesan (2010).

7.8. Single Gender Class, a Matter of Generation

The question of whether single gender class is beneficial or not shed to be interesting. EFL teachers perceived it as beneficial and listed a long list of positive points that can be attained only if single gender class is implemented. These positive points vary in their objectives but reflect the same idea. This idea is the effect that gender may have on EFL classes. To put it another way, if single gender classes are perceived to be more beneficial than the other classes, it is because of gender and its effect in the classroom. In fact, EFL teachers recognise unconsciously the effect that gender has on their classes at different levels.

The results of the questionnaire show that EFL learners are familiar with the notion of single gender class as they attended it in Quoranic schools or mosques but not in educational settings. EFL learners seemed mitigated concerning single gender

classes as they presented them as severe, strict, no fun, no entertainment, no innovation, no creativity ... However, they did not perceive it as totally negative. This is mainly due to the fact that it is about religion and religion is untouchable. We can read between the lines that the experience was not very positively perceived. What emphasises this conclusion is the comparison between the perceptions of learners' who experienced these classes and the others who did not; also, their answers to the question whether they wanted to be schooled in single gender class which was mainly negative. The ones who did not experience this type of classes perceived them positively compared to the mitigated perceptions of the learners who experienced them.

Moreover, opinions about single gender classes were gender based. That is, few EFL learners expressed their willingness to be schooled in single gender class. These few learners being female learners go hand in hand with the gender perception of female learners are hard workers, motivated, and more disciplined. They presented their perceived positive points that involve the above qualities. Interestingly, the females in favour of single gender class did not attend any single class before. This means that their perceived advantages stand from some assumptions without any referential experience.

Between EFL teachers perceiving positively single gender class and EFL learners perceiving negatively single gender class, there is the age factor that can explain such opposite perceptions. To put it another way, the years between the teachers and the learners were enough to change perceptions about single gender class. This shift can be considered as a sign towards change in gender perceptions, however, is it a positive or negative shift? Will it enlarge gender disparities or narrow them? Only time can reveal the answer.

7.9. Gender is not Taught in Algerian Classrooms

EFL teachers perceive their mission as teachers in terms of the transmission of gender as it exists in society. This means that they are educating their learners to become females and males as social conventions, norms, and values dictate it. This

gender perception places gender at the heart of their classroom discourses and practices. However, their hesitation to speak about the way they taught gender in their classrooms reflects their lack of experience in evaluating their teachings in relation to gender. In other words, the participants couldn't provide us with clear methodology they followed to teach gender means that they were following any and that their gender teachings were done haphazardly. Another potential explanation is that these EFL teachers are not aware of how gendered their discourses and practices were.

Previously in this research, EFL teachers declared that their classes were gender neutral as they treated their learners equally. There is a clear contradiction in their statements that is rapidly solved taking into account the different situations wherein EFL teachers' discourses and practices were gender driven. That is, all the interpretations unveiled gender disparities, cross checked participants' statements and arrived to synthesize that gender is salient and EFL teachers do gender in their classes and educate their learners to become females and males.

More importantly, many participants declared not engaging in introducing the notion of gender in their classrooms as they perceive it as sensitive, taboo, and unimportant. They found it inappropriate to discuss gender in classroom because they teach adolescents and this subject would create an uncomfortable atmosphere which in itself not tolerated especially that they have mixed classes. This perception is also shared by some EFL learners as they perceive the teaching of gender as taboo. In other words, for EFL teachers, it is inconvenient for females and males to discuss together about gender.

EFL teachers also perceive it unimportant; which means not problematic like other subjects can be. Perceiving gender as an unimportant subject to teach or to be taught is also shared by the EFL learners. By correlating this idea with their perception of gender as a set of social norms that individuals learn so as to be and act as expected from them in society, gender is therefore not problematic. Gender is important social standard but not an issue worth being debated upon with their

learners simply because their learners are puppets that are supposed to perpetuate and maintain gender as it is in society. Perceiving learners as mere reproductive gender social norms and values contradicts modern theories of gender who consider individuals as active agents who do experience gender to accept, adopt, redefine, or reject social norms and values, (Gansen and Martin, 2018). Debating about gender in classroom would suggest questioning the norms and trying to depict some issues in them. As declared by some participants (see interview analysis), in their society there is no room for negotiation of social values especially gender that is salient. Not only social values cannot be questioned in classrooms by EFL teachers, but also are not included in any textbook. The work of Boubakour (2017) with 81 Algerian textbooks resulted in a conclusion that highlighted the absence of any form of gender debate that would question its disparities in the Algerian society.

In the same line of thought, the participants are EFL teachers who teach English as a foreign language. The teaching of a foreign language cannot be done without the notion of culture, (Yassine, 2012). More importantly, pedagogically speaking, English is meant to:

Improve learner's intellectual capacities, his mental flexibility, his building of concepts (to create meaning and develop his own idiosyncratic views about the world), his intellectual gains (other people's cultures will look less alien, and the understanding of the 'Other' less problematic), (Miliani, 2000, p.24).

They perceive their teachings as solely language based without its cultural background and therefore gender free. However, they wanted to preserve their learners from the English foreign culture and transmit only the Algerian culture as they wanted to maintain the local values including those of gender. Interestingly, EFL learners perceived the English course as an opportunity to learn about gender. They find it appealing opportunity to learn about the foreign culture, and debate upon gender. However, for EFL teachers, there is no room for foreign culture to bias gender social norms and values that are transmitted in EFL classrooms supposed to be gender free as gender is not taught. However, in all our

interpretations, gender is found to be salient in all EFL teachers' and learners' discourses and behaviours.

More importantly, EFL teachers declared that they did not teach gender in their classes overtly because they were not asked to do so by the ministry of education. That is, according to them there were no directions towards the teaching of gender in EFL classrooms that would make them do that, not in the curriculum, not by their inspectors. Here is the problem, EFL teachers do gender in their classrooms, and they do their own perceptions of gender because they perceive themselves as educators that have to educate females and males that hold appropriate gender social norms and standards. EFL teachers are active participants in female and male construction who make sure that gender social norms and values are maintained and transmitted without bias. The linear transmission of gender social norms and values preserves them from change.

The previous interpretations showed how gender is salient in EFL classrooms and how it can be unequal as well. We can synthesize that EFL teachers maintain these gender inequalities and transmit them to their learners in their discourses and practices. They seem to be conscious of their actions as they stated it clearly in terms of their roles in constructing females and males and transmitting gender social norms and values. What they are not aware of is that they are transmitting inequalities as well which helps maintain them and perpetuate gender disparities or inequalities.

7.10. Multi-Culturality and Gender in EFL Classrooms

The context of this research work is Ouargla, wherein different cultures are perceived to be theirs by our participants. EFL learners' identified cultures are:

- Arabo-Islamic culture
- Kabyle culture
- Chaoui culture
- Mzab culture

- Amazigh Ouargli culture
- East Algerian culture
- Western Algerian culture
- Tunisian culture

The cultural diversity existing in the EFL classes under study is clear as the EFL learners were precise in what they perceived as cultural belonging. EFL teachers recognised as well the multicultural aspect of their learners' backgrounds. However, they insisted on the homogeneity of their culture inside of the classrooms. This perceived homogenous culture contradicts one of the values of the Algerian educational system which recognises and values the multi-cultural context of Algeria, (Referential Curriculum, 2009). Despite the fact that EFL teachers admit the multicultural background of their learners, they limit it to their homes. In other words, EFL learners are from different cultures at home only; in the classroom, they are perceived as having one culture. EFL teachers explained this contradiction referring to two major axes. The first one is their shared religion, the second one is the fact that they live in Algeria; that is to say, in the same society.

The geographical location where this study took place is important. Its importance lays in the fact that it is located in the south of Algeria. The work of Ouadah-Bedidi (2018) attracted attention towards the importance of not unifying and generalising in all over Algeria because of the important gender disparities found if geographical locations are taken into account. Besides, Ifegbesan (2010) emphasises the role of the geographical location where school is found as determinant in gender disparities as they differ from a place to another one, rural from urban for instance. Therefore, the EFL teachers and learners taking part in this study, even coming from different parts of Algeria, meet and share the same location. EFL teachers' perception of a unified culture can then be explained.

The two axes presented by the participants are very interesting as they represent the two major factors that shape gender. In fact, the results show EFL teachers perceive religion and society as standards that determine what and how

individuals can be, say, and act as females or males. These axes confirm the earliest results about gender as a social norm and value. Also, referring to these axes, places again EFL learners as puppets perpetuating what is expected from them as females and males. Reducing and narrowing down multiple cultures into one unique culture results in standardised limited cultural background perceived as gender neutral according to EFL teachers' own gender perceptions.

EFL teachers articulated clearly their mission of educating females and males to become in the Algerian society. This process is done through the construction of gender based social norms and values to result into females and males that act as expected from them. We can understand that what is perceived as gender neutrality in classroom is the doing of gender in the classroom as it must be done. In other words, gender neutrality is perceived as gender appropriateness and convenience based upon EFL teachers' own gender perceptions.

The Algerian educational system is a centralised institution wherein decisions are made by the Algerian National Ministry of Education. The ministry of education is the unique legitimate authorised organism to direct the sector of education in Algeria. Therefore, all decisions related to education must be stated by the ministry or any other organism but designed by the ministry. The mission of secondary education as determined by the ministry includes enhancing societal values of equality, equity, respect of self and others, and tolerance, (Referential Curriculum, 2009). Gender being a social value, makes of it an important notion in education in Algeria. Therefore, EFL teachers cannot consider their own gender perceptions as the norm and educate learners in that sense to become females and males.

In Referential curriculum (2009), the mission of education is to perpetuate values that the Algerian society has determined (see chapter one). Among these values we have:

- Cherish the sense of belonging to one unified country that is Algeria

- Develop the sense of belonging to one nation sharing common historical, geographical, civilization-al and cultural heritage based upon Islam as religion and Arabic and Tamazight as national languages, the flag and the national anthem.

The axes emphasised by the EFL teachers namely: religion and Algeria are at the heart of the curriculum. Therefore, the bases from which they stand their perspectives are exactly the required ones. However, regarding the fact that the notion of gender does not appear in the curriculum, nor in the pedagogical objectives of secondary education (see chapter 3, Education in Algeria), it led them to refer to their own gender perceptions. Being unaware of the gender inequalities hold in their discourses and practices, makes it that they do gender naturally as they perceive it without reflecting about it. Teachers being unaware of the gender disparities they transmit to their learners is also the case in the results of Ifegbesan (2010). In addition, according to them, gender has never been a subject around which meetings or seminars were organised; neither with their inspectors nor with their headmasters. It is evident that EFL teachers were left without guidance about how to do gender in classroom.

7.11. Gender Inequality Maintains Society Together

EFL teachers perceive gender as a social norm and value that involve expectations from females and males. They perceive gender as structuring, organising, and maintaining society together. This pushes to the front the idea that gender is static and fix. If gender is static and fix it means that it is perceived as an entity that is constructed by individuals during the first period of their lives to become females or males. Therefore, individuals are entities that are divided into females and males. Gender perceived as static and fix, means it cannot be changed as it is an entity that categorises society into two entities namely: females and males. The perceived linearity of gender also makes it that once females and males (entities) are obtained; there is no room for change or mutation.

EFL teachers seem aware about the importance of gender equality in classroom and traced back this importance to religion. They emphasised the role of

gender equality in religion in terms of roles organiser. To put it another way, females and males have specific roles in society that are equally distributed on gender basis. This perceived equal distribution of roles in society is said to be religiously bound. They added that the equal distribution of roles in society maintains society together. Such explanations imply that any change in the roles of females and males would lead to the destruction of society and its norms and values. It is then impossible to think about changing gender as it would result in loosing social balance. This idea holds strong meanings that make individuals afraid of change and not even think about.

Participants declared that Ouargla is a conservative society and like all conservative societies, religion is at the heart of it. Associating gender social norms and values to religion strengthen them to become unchanged. Despite the fact that these gender social norms and values hold disparities or inequalities, it is difficult to debate them as they are tightly linked to religion and religion is unquestionable. The extent to which and how gender perceptions are religion driven is not the topic of this research because it is impossible to determine all the variables interfering in it, (Collins, 1990). What is important is that our participants involved religion in gender perception as the source of role distribution in society on gender basis. Despite being recognised as a cause of many gender disparities, religion is recognised as pillar in African societies, (Mernissi 1991; Roald 2001; Tuwor and Sossa, 2008). Consequently, gender disparities or inequalities are perpetuated by EFL teachers in their classes to educate females and males that will in their turn perpetuate them.

7.12. Pedagogical Implications

Regarding the correlations done with the results of the interviews, questionnaire, with the classroom observations, found in the first part of this chapter, one cannot deny the effect that gender has on EFL classrooms. In this respect, and regarding the gender disparities unveiled; certain implications are suggested. The purpose behind these implications is an attempt to help EFL teachers

prevent the effect that their classroom discourses and practices have on their learners as they hold gender disparities.

The Algerian educational system is a centralised institution wherein decision making is done at the level of the ministry. Decision making concerns the whole institution including the objectives of the educational system in general and each level separately. Since this study is concerned with gender perceptions in secondary school EFL classes, we want to attract authorities' attention to the importance of including the notion of gender as an accurate one in the curriculum. In fact, the absence of clear objectives that put gender at the heart of it, results in its haphazard doings of gender in EFL classrooms. Throughout this research, it becomes clear that gender is salient and is done in EFL classrooms according to teachers' own gender perceptions.

EFL teachers' gender perceptions present plenty of gender disparities that are reflected in their classroom practices and discourses. The Algerian educational system seeks to attain gender equality in education. In the light of this objective of attaining gender equality, it is high time to reconsider and revisit the objectives of education, national curriculum, and programmes to integrate the parameter of gender as a determinant one.

7.12.1. Gender as Part of the Missions of Education in Algeria

Next to the already existing points, regarding the findings of this research, and what Williams (2001), cited in Risman and Davis (2013) states "Even when the actual formal rules and regulations begin to change, however, whether by government, courts, religion, higher education, or organizational rules, the cultural logic often remains, hiding patriarchy in gender-neutral formal law" (p. 746); it is high time they integrated gender equality as an objective for education in Algeria. As mentioned in the literature review, education is in charge of transmission and perpetuation of the values that society has determined as being its, (Referential Curriculum, 2009). The fact of omitting gender from these values was interpreted by EFL teachers as unimportant. However, in La loi n°08-04 du 23 Janvier 2008, loi

d'orientation sur l'éducation nationale; article 12 states that education is obligatory for all girls and all boys aged between 6 to 16 years old. Therefore, gender equality is a value that needs to be fully and clearly integrated in the mission of education.

7.12.2. Establish an Organism to Evaluate Gender Equality

Integrating gender equality in the mission of education may reveal insufficient unless an organism is created to structure, evaluate, and accompany the process of attaining gender equality. In the statement of the problem in this research, there was reference to the absence of a concrete evaluative system that can verify the extent to which gender equality is attained in classrooms. Also, in chapter 3, we mentioned the lack of scholarly referential works that analysed the dynamics of gender in Algerian educational settings. In light of the salience of gender disparities in EFL classrooms, the ultimate necessity for an organism to evaluate gender dynamics in classrooms becomes clear.

7.12.3. Raise EFL Teachers' Awareness about the Effect of their Discourses and Practices

EFL teachers or teachers in general are important agents of change in attaining gender equality in education. The findings of this research reveal the effect of teachers' gender perceptions over their classroom discourses and practices. They also suggest their lack of awareness about the impact of their discourses and practices on their learners. They were willing to educate their learners through the transmission of their own gender social norms and values but they were not aware of the gender disparities that they transmitted as well. There is a clear good willing to do from the participants, yet, their lack of awareness resulted in their perpetuation of gender inequalities in their classrooms. Raising EFL teachers' awareness can be done through the organisation of seminars and workshops. Therefore, seminars and workshops that would explain gender as subject of disparities transmitted via their discourses and practices and affect negatively learners are recommended.

7.12.4. Encourage Action Research

Action research can be an effective way to help attain gender equality in education. Once EFL teachers become aware of the gender disparities in their doing and their learners' doing of gender in classroom, they can develop a system for evaluating their discourses and practices in their classroom. In fact, teachers' awareness is the starting point that makes teachers evaluate their teachings and come out with remediation to attain one of the objectives of education in Algeria.

7.12.5. Share Experience

In addition to teachers' evaluations of their teachings, sharing their results and remediation experience can be effective. The creation of an online platform for EFL teachers and teachers in general, wherein they can share their own findings in gender related action research, of simply their experiences offers them opportunities to learn from each other, share, and debate upon gender in classroom. This platform will offer also opportunities for teacher development and autonomy as teachers take in charge their own professional development. Additionally, this platform represents a bridge between teachers as practitioners and decision makers. Tightening the distance between practitioners and decision makers can help attain gender equality in education. Hence, on online platform for EFL teachers, (all teachers), is recommended.

7.12.6. Integrate Gender in the English Courses

The integration of gender in the themes discussed in the English programme may be interesting. It is beneficial as it can raise learners' attention towards gender-based disparities and their effect on individuals' lives. This attention raising can be done through the use of materials like texts, recordings, or videos that include gender as an issue. What is interesting as well is the fact that in the results of the questionnaire, learners expressed their preference and readiness to use English as means for communication to discuss gender in EFL classrooms. Regarding learners' willingness to use English to discuss gender, we recommend the integration of gender in the English courses as a theme.

7.13. Limitations of the Study and Recommendations for Further Research

Although the efforts made to produce this research work, there are limitations that needed to be mentioned. To begin, there is the lack of research related to gender in Algerian educational settings. That is, only few research works were interested in gender in general but very few dealt with gender in the Algerian educational settings and more specifically the dynamics of gender inside the classroom. Regarding the results obtained that prove the salience of gender in EFL classrooms, we suggest that future research enlarge and deepen investigation in an attempt to reach the ultimate goal of gender equality.

The second limitation is also related to the lack of previous studies, but this time related to the use of GT methodology in general and constructivist GT methodology more specifically. Considering its efficacy when investigating this type of research related to the qualitative construct like gender in a setting wherein almost no research was done, we encourage its adoption for further research.

Furthermore, constructivist GT methodology serves to construct theory and therefore the more participants are varied the more the theory becomes solid. Yet, regarding the fact that there is only one researcher and her supervisor working on this research, the number of participants was enough to generate a theory and to reach saturation but it would be better to have larger number of participants. It is clear that having more participants means more time and number of pages, we had to limit our work to the one presented and we invite other researchers to work in groups so as to facilitate the work as well as construct more general theory.

Moreover, this research work applied ethno-methodological classroom observations that required precise, rapid, and concise observations in very limited lapses of time. We believe that it would be better if there were video recordings as well of the observed sessions in the classrooms so as more subtle details could be observed since the researcher can come back to watch them any time, she finds it necessary. Unfortunately, because of the law and administrative constraints it was

not possible to do that. Thus, we invite the authorities to consider this particular issue and provide researchers with more facilities for further research.

This research was interested in verifying if gender affects EFL classrooms. It explored how gender was done in some EFL classrooms and found that gender is omnipresent and governs EFL teachers and Learners discourses and practices. Nevertheless, we think that there is a need to enlarge investigation to include the other side of the educational setting to include the administration and guidance counsellors to have a full picture of how gender is done in the Algerian educational settings.

Conclusion

To answer the main research question, this chapter correlates the results of the interviews, the questionnaire, with the ones of the classroom observations including previous research presented in the review of the literature. In the light of the findings, some implications related to the effect of gender disparities on EFL classrooms are presented. In addition to this, some research related limitations are presented.

The findings obtained theorise gender as a social norm and value that is shaped by social conventions but also structures society. The interplay between gender and society is all-pervading in the interpretations in terms of identities and all the supra discussed dynamics of gender in EFL classrooms. First at the macro level, gender is perceived in a linear way as individuals are born as females or males then socialised as such to internalise gender identities. Next, at the interactional level, females and males are perceived to conform to social conventions in terms or gender-based expectations in terms of discourses and practices. At the macro level, gender perceptions are culturally bound and hold many gender disparities that affect females and males negatively.

The abduction of the results of all the research tools as well as the literature review answers the main research question of this research. We wanted to know if EFL teachers' and learners' gender perceptions affect their classroom practices and

discourses in multicultural context or not. All the findings prove the salience of gender in the EFL classes under scrutiny. Besides, EFL teachers' and learners' classroom practices and discourses are gender perception driven which means gender is done in EFL classrooms and is affected by their gender perceptions. To put it another way, the interpretations of the results prove the existence of gender inequalities in EFL teachers' and learners' perceptions that are done in their classes as reflected in their discourses and practices. Hence, we can say that gender perception is a system of disparities operating at the macro, interactional, and micro levels in EFL classrooms.

Proving the existence of a relationship between EFL teachers' and learners' gender perceptions with their classroom practices and discourses, hopefully, will attract authorities' attention towards the effect of gender on EFL classroom. EFL teachers' and learners' gender disparities transmitted through their practices and discourses need to stop to attain gender equality in education in Algeria.

GENERAL CONCLUSION

GENERAL CONCLUSION

Aiming at investigating the effect of gender on EFL classrooms, there was a need to verify the effect of EFL teachers' and learners' gender perceptions on their classroom practices and discourses. The review of the literature wherein theoretical backgrounds related to gender defined the construct as a system of disparities or inequalities operating at the micro level, interactional level, and macro level. This research investigated a system of gender disparities among female and male teachers and learners that exist at the personal level, discourses and behaviours, and social norms. To reach the objective of this research, the main research question was, Do EFL teachers' and learners' gender perceptions affect their classroom practices and discourses in multicultural context? In order to answer this research question, four sub research questions were asked respectively: What are EFL teachers' gender perceptions? What are EFL learners' gender perceptions? What are EFL teachers and learners' gendered practices in classrooms? What are EFL teachers' and learners' gendered discourses in classrooms?

To answer the research questions a constructivist grounded methodology was adopted. This methodology offered the opportunity to construct a theory about EFL teachers' and learners' gender perceptions and their effect on EFL classrooms through induction, deduction, and then abduction. The research tool adopted to answer the first sub research question was semi structured interviews with 8 secondary school teachers in Ouargla . The results show that EFL teachers denoted gender as they perceive it an important social norm and value that is culturally shaped. They highlighted the intersectionality of gender as it affects individuals being, discourses, and behaviours. The intersectionality of gender was perceived in terms of appropriateness, conformity to social conventions and expectations that are in their turn patriarchal. That is, individuals are perceived to exist either as females or males who act as expected from them according to conventional social norms and values that patriarchy imposes. Moreover, EFL teachers perceive gender as binary and exclusive. In fact, they perceive gender either as females or males. It is also perceived as exclusive because what they perceive as female in not what they

perceive as male. They distributed characteristics and roles to both females and males as organisational structures in society.

Furthermore, they perceived themselves as educators who transmit social values and norms to their learners without any form of gender disparity. EFL female and male learners are perceived differently as they were attributed binary characteristics and personality traits, learning styles; they were perceived to have different classroom behaviours as well. In addition, EFL teachers perceive gender as an inappropriate subject to teach in EFL classrooms to preserve their own social norm and values.

The second research question was investigated using a semi structured questionnaire administered to thirty 3rd year EFL learners among the learners of the participating teachers. EFL learners perceive gender as crucial in identity as it determines who individuals are as females or males. Gender is also perceived as binary and exclusive; in the sense that what is attributed to females cannot be attributed to males. Females are perceived as hard workers; but males as trouble makers who can hold the title of class delegate, and who procrastinate in their learning. Teachers' attitudes towards their female learners are perceived to be severe. On the contrary, their attitudes towards male learners are perceived to be tolerant. Besides, they also perceived their teachers' gender as significant.

The third and fourth sub research questions are investigated using ethno-methodological classroom observations. The results show that females sit in the front and males in the back, also opposed genders do not sit together. In addition, it is found that female teachers tend to be overtly directive and authoritative, but male teacher is discretely dominant. Teachers are severe with female learners in their dress code and classroom behaviours as well; and this despite their classroom good behaviour. On the contrary, they are more tolerant with male learners' dress code and tend to disregard their classroom disturbance. Moreover, humour is found to be used by male learners to aggress their female mates by degrading them as inferior to

males and their male mates by feminising them. It is also found that class delegate is only a title held by male learners as female learners do the responsibilities.

The main research question is answered thanks to correlations of the interviews and questionnaire with classroom observations. In the interpretation done through abduction of the results, gender perceptions are framed in terms of gender disparities that are done in EFL classrooms at the macro, interactional, and micro levels. To begin with, gender is perceived as a social norm and value that divides society into females and males and follows patriarchal patterns. Gender is perceived as binary and exclusive wherein specific gender-based roles are attributed to females and males. These gender roles are perceived to be culturally bound as they referred to what they perceived as pillars in gender conventional norms and values that are the Ouargli society, (Algeria in general) and religion.

The process of gender acquisition is perceived to be linear. Its linearity is related to the ultimate internalisation of social conventions by individuals regarding the sex they are born with to develop gender specific identities to be recognised as females or males. Female identities are perceived to be soft, socially conforming, affective, oriented towards others (charitable), and caring; therefore, emphatic and nurturing females. Male identities are strong, free, material oriented, self-driven, source of money; hence, agent males. Females and males are socialised based upon their sex at birth to internalise social norms and values that will make them be and act as expected from them in society. Individuals are perceived as passive recipients of social norms and values and are expected to act appropriately to conform to them as females and males with determined roles exerted in specific spaces. That is, females are perceived to prioritise children rising, housekeeping, and family caring as fundamental roles that are done inside the house; which make of it a female space. Males are perceived as the financial resource of the family; therefore, has to work and gain money. Male work is perceived to be done outside the house as they perceive it as male space.

Perceiving gender as a social norm and value with a patriarchal pattern is reflected in EFL teachers' and learners' classroom discourses and behaviours. To begin with, opposite genders cannot sit together because of physical closeness that they perceive as inappropriate. Female learners sit in the front whereas male learners sit in the back. Classroom setting confirms that it is accepted that female learners are focused and hard worker versus male learners being perceived as trouble makers. However, classroom setting contradicts the one of the mosques; thus, it may reflect how education is important for females.

Teachers' reactions to their learners' discourses and behaviours are genderly biased as they present gender disparities. First, they are more severe with female learners' rare and soft classroom misbehaviours as they address them authoritatively without any room for negotiation. However, they are more tolerant towards male learners' repeated and important misbehaviours. The disparities in their reactions are traced back to their perception of females' necessity to conform to rules as opposed to males as they perceive it and accept it as natural for them to misbehave. Next, EFL teachers react severely to what they perceived as females' inappropriate dress code; compared to males' inappropriate dress code. This is due to their perception of females as holding the responsibility of family's honour preservation and their tendency to discharge males from their responsibility when harassing or aggressing females perceived as inappropriately dressed.

Teachers' genderly biased reactions are also found in relation to humour in the classroom. They clearly show its inappropriateness for female learners as they asked them to stop it as soon as they do it. Despite its frequent usage by male learners, they are not the ones asked to stop it; rather teachers were redirecting their command towards the rest of the class as they asked them to stop laughing and disturbing. This phenomenon can originate from their perception of female learners as serious, hardworking, and involved learner who have no right to diverge from some kind of perfection. On the other side, they perceive male learners as trouble makers in the classroom and tend to accept their misbehaviours regardless of their nature.

EFL Gender perceptions are also reflected in teachers' classroom practices as two distinct power exertions are portrayed. First, there is the articulated and imposed power associated to female teachers. Then, we find the silent and natural power of the male teacher. The necessity for female teachers to command the class through performing overtly their power may reflect their lack of self-confidence. Also, it is traced back to learners' perception of female teachers as a caring and nurturing figure, as a consequence, lead them to act informally where the necessity for female teachers to keep redirecting the class. As far as the male teacher is concerned, his salient dominance over the class is traced back the learners' perceived patriarchy attributed males.

Furthermore, EFL learners' gender perceptions affect their classroom discourses and practices in many aspects and reflect their readiness to perpetuate patriarchal patterns. First, there is the tendency for female learners to write in the white board for male learners which reflects the gender perception of females' subordination to males. Then, it was found that the title of class delegates is attributed to males but the associated tasks are performed by females. The frequency of this phenomenon reflects learners' perceived distribution of power in terms of title of class delegate to males as sign of male supremacy. Besides, they perceive classroom cleaning as females' task whereas handiwork as males' task. This gender biased classroom practice stands from their perception of housekeeping as females' role and handiwork as males' role perpetuating therefore the culture of duty.

Moreover, male learners use sarcastic remarks to both highlight their perceived inferiority of female learners and feminise other male learners. Pointing to the inferiority of females through sarcastic remarks reflects their boldness imposition of their perceived superiority. Male learners' perceived superiority is encouraged by teachers' reluctant reactions. Feminising other male learners is a form of power exerted over other male learners. Referring to males in terms of perceived female characteristics proves male learners' perceived superiority.

EFL learners' classroom participation is also influenced by their gender perceptions. Female learners have a homogenous classroom participation in terms of oral, reading, and writing. Male learners tend to participate mainly orally. This binary classroom participation profiles reflect the existence of binary distinct learning characteristics that are genderly distributed. These perceived learners' profiles on gender basis are shared among both teachers and learners who highlighted clearly the distinctions in their gender perceptions.

EFL teachers perceive gender as an inappropriate subject for their teachings. Their rejection is explained in terms of social norms and values wherein gender is both inappropriate because it is taboo and unimportant because it is non debatable. Perceiving gender as inappropriate and non-important subject is legitimated by the participants referring to religion that is perceived as unquestionable. Gender social norms and values are not only religiously bound but also contextually specific. That is, EFL teachers perceive gender social norms and values as standing from: religion, their city Ouargla, and their country Algeria.

EFL teachers perceive their roles as educators who transmit social norms and values including those related to gender. They also perceive that their mission is to educate individuals that act appropriately to be recognised as females or males with specific characteristics, identities, and roles. They educate their learners according to what they perceive as gender social norms and values rejecting any form of foreign culture that can involve gender bias that is perceived as disturbing the perceived balanced equilibrium and peace in Algeria. Therefore, the multicultural context that characterises the EFL classes wherein this study takes place goes unimportant and useless regarding the fact that EFL teachers tend to standardise their perceived social norms and values they transmit via their teachings.

On the whole, EFL teachers' and learners' gender perceptions affect their classroom practices and discourses. EFL teachers' and learners' gender perceptions present gender disparities that are reflected in their classroom practices and discourses at the micro, interactional, and macro level. The salience of gender

perceptions in EFL classrooms means that gender is done in EFL classrooms. More importantly, the gender done in EFL classrooms is gender as it is perceived by EFL teachers and learners. That is, gender is done in EFL classrooms in way that help perpetuate and maintain perceived social norms and values that hold gender disparities and result in an unequal learning environment.

In La loi n°08-04 du 23 Janvier 2008, loi d'orientation sur l'éducation nationale; article 12 states that education is obligatory for all girls and all boys aged between 6 to 16 years old. In the Algerian constitution, education is a fundamental right, obligatory, and free for all children regardless of their gender and any distortion and deviation are condemned by the law. In fact, the law is clear about gender equality in education and all forms of inequalities are punished by the law. However, the results obtained unveils the relationships existing between EFL teachers' and learners' gender perceptions and their classroom practices and discourses. These relationships are sometimes visible and clear but in others discrete, subtle, and insidious where the necessity to rise authorities' attention towards gender salience in Algerian EFL classrooms.

This research had for objective to unveil a potential relationship between gender and EFL classrooms. The findings unveiled the salience of gender and what it holds as disparities, patriarchy for instance, that pollute the desired equal learning opportunities. In the light of this conclusion, it is urgent authorities take into account the effect of gender in EFL classes and in all other classes to try to remediate the situation. Therefore, we recommend the integration of gender as a value in the objectives of the national educational system. This integration if meant to be effective, it is important that it includes an organism to take in charge the supervision in terms of directives, guidance to reach objectives, and evaluation.

Teachers being part of the gender disparities transmission, they represent the best agents of change. Thus, it is also high time to raise their awareness about the gender disparities they transmit in their classes. It is also recommended to encourage them to investigate into their own teachings, to evaluate it, and share

their experiences. In addition, English as a foreign language offers an opportunity to discuss gender matters in the English courses as it revealed to be easier if done in English.

By no means, this research presents some limitations in terms of shortness in the afforded sources that dealt with gender dynamics in Algerian classes. Also, there is the limited use of grounded theory as a full research methodology in Algeria. In addition, there are also time constraints that resulted in having 38 participants. In addition, regarding the ethno-methodological classroom observations adopted it would be better if video recordings were used.

To remediate the aforementioned limitations and regarding the results obtained, we call researchers to deepen and broaden the investigation about the dynamics of gender in the Algerian educational system so as to attain gender equality in education. We also invite researchers to use constructivist grounded theory as a methodology in their research as it proved its efficacy is exploring a complex qualitative dynamic construct like gender. To reinforce the theory constructed in this research, further research done by a group of researchers which includes more participants can solve time limitation problems. Finally, we invite authorities to facilitate the procedure for researchers to video record educational settings.

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APPENDICES

APPENDICES

Appendix A: Organisms Affiliated to the Ministry of Education

The ministry of education has organisms affiliated to it; first: Institutes including:

- Institut National de Formation des Personnels de L'Education (INFPE),
- Institut National de Recherche en Education (INRE), and
- Instituts de Formation et de Perfectionnement des Maitres (IFPM).

Second, Centres that include:

- Conseil National des Programmes (CNP),
- Centre National Pédagogique et Linguistique pour l'Enseignement de Tamazight (CNPLET),
- Centre d'Approvisionnement et de Maintenance des Equipements et des Moyens Didactiques (CAMEMD),
- Centre National de Documentations Pédagogiques (CNDP), and
- Centre National d'Intégration des Innovations Pédagogiques et de Développement des Technologies de l'information et de la Communication en Education (CNIIPDTICE).

Finally, we find Offices that are as follows :

- Office National de la Publication Scolaire (ONPS)
- Office national de l'Enseignement et de la formation à Distance (ONEFD)
- Office National des Examens et Concours (ONEC)
- Office National d'Alphabétisation et d'Enseignement des Adultes (ONAEA)

Appendix B: L'enseignement Secondaire

It is organised into three segments:

- First segment: l'enseignement secondaire général et technologique,
- Second segment : la formation et l'enseignement professionnels,
- Third segment : l'enseignement supérieur.

A- L'enseignement Secondaire Général et Technologique

Since it is not part of obligatory education (Enseignement Fondamental), it is referred to as secondary education. It is addressed to learners' who answer the conditions of admission stated by the ministry of education; namely the BEM exam. Secondary education in Algeria prepares learners for the Baccalaureate exam and it is essentially oriented, in its essence, towards the two other segments that are: 'La formation et l'enseignement professionnel' that is vocational and professional training and L'enseignement supérieur which is higher education. In the light of latest developments in the field of education, secondary education in Algeria provides a solid basic formation in many domains including: literary domains, languages, arts, technology and sciences without neglecting disciplines that contributes to the development of learners' sense of responsibility, autonomy, and civic education, (education.gov.dz). The national Ministry of education emphasises the importance of the overlapping nature of secondary education as it does not target the over specialisation of learners in any domain.

Furthermore, secondary education in Algeria is a continuity of previous education that is Enseignement Fondamental. The connection with the previous cycle is done through:

- The maintenance of the majority of subjects that are taught in middle school, in secondary school.

- Progressive orientation of learners in two phases which is done in two phases respectively in the first and second year of their secondary education, as illustrated in the following diagram). The first phase is based upon learners' results in middle school and is divided into: literary and scientific streams. The second phase depends upon learners' choices and their averages of their first year. For the literary stream, it is possible for learners to be oriented towards: Philosophy and literature or Foreign Languages. As far as the scientific stream is concerned, learners have the choice among: Mathematic, Experimental sciences, Management and Economy or Technique mathématique with four different options: Electrical engineering, process engineering, civil engineering or Mechanical engineering.

B- La formation et l'enseignement professionnels

It is possible for Algerian learners to integrate vocational and professional centres to receive vocational and professional trainings once they finish their primary education or at any moment since they finish their primary education. Vocational and professional centres are educational areas under the tutorship of the Ministry of education wherein non achieving learners are oriented to prepare for their future jobs. In these centres, non achieving learners have the opportunity to study specialised areas that interest them to obtain different diplomas among which Brevet de Technicien Supérieur (BTS) is the highest diploma and be oriented to the job market.

C- L'enseignement Supérieur

Higher education in Algeria is the last segment of the educational system. It is under the supervision of the Ministry of Higher Education and Scientific Research. It is accessible for learners having passed their Baccalaureate exam. It is divided into Licence, Master and Doctorate (LMD). It is structured following the LMD system wherein students study 3 years to obtain their Licence; two other years for Master degree and finally three others for Doctorate.

Appendix C: Mission of Secondary Education in Algeria

Secondary education has for mission to prepare learners for higher education and life in general by:

- Equipping them with analytical, evaluative and innovative competences
- Make learners achieve autonomy in their learning.
- Cherishing their sense of belonging to their country Algeria
- Enhancing societal values of equality, equity, respect of self and others and tolerance.
- Promoting civic education through the preservation of nature, personal and public properties
- Evolving the love of good job and professionalism
- Developing learners' sense of criticism

Appendix D: Mission of the Algerian Educational System

Education in Algerian has for mission to:

- Cherish the sense of belonging to one unified country that is Algeria
- Develop the sense of belonging to one nation sharing common historical, geographical, civilization-al and cultural heritage based upon Islam as religion and Arabic and Tamazight as national languages, the flag and the national anthem.
- Emphasise citizenship
- Embrace progress and development and becoming part of it
- Emphasize the principle of democracy
- Promote and develop human resources and value their positions.

Appendix E: Learning Objectives of Secondary Education

In Referential Curriculum (2009), the following learning objectives are stated as pedagogical objectives of secondary education. The objectives are categorised as follows:

a- General objectives:

- Awakening and developing personality traits including: curiosity, critical thinking, creativity and innovation, autonomy.
- Socialising through the promotion of communication, sharing, solidarity, and collaboration.

- Debating, sustaining and defending one's ideas

- Learn how to learn

b- Methodological objectives:

- Developing diverse methodologies related to working alone, group work, conducting an investigation, constructing a project, and documentation

- Subjects' specific methodologies

c- Linguistic objectives:

- Mastery of Arabic language

- Learning and mastering Tamazight

- Mastering mathematic language

- Mastering two foreign languages at least

- Mastering the language of arts and informatics

d- Objectives of learning science and technology

- Developing scientific curiosity to discover, initiate, create and invent
- Understand scientific procedures
- Approaching sciences through experimenting to validate or reject hypotheses
- Preciseness and conciseness in exposing and evaluating scientific works

Appendix F: Chapters of Teachers' Guide for Secondary Education

Teacher's Guide for Secondary Education (2014) includes the following chapters:

- Pedagogical basics
- Classroom management
- Learning materials
- Achievement and lifelong learning
- Pedagogical evaluation
- Pedagogical management
- Professional development

a- Pedagogical basics: this chapter attributes the following characteristics to teachers: integrity, honesty, fairness, impartiality, firmness, discipline, tolerance, good looking, and cheerful. Further, it encourages teachers to improve their teachings to keep pace with new teaching trends. Teachers must respect the Referential Curriculum and fuse with the official legislative texts that regulate the Algerian educational system; because, teachers are practitioners that implement the Algerian curriculum. The implementation of the curriculum goes through the realization of the narrowed learning objectives of each subject to include the general objectives of the educational system in Algeria. During this process of implementation, teachers need to be equipped with enough resources not only to meet subject's objectives but also develop learners' sense of belonging, valuing civic education, sense of justice, cheerfulness, respect, solidarity, fairness and equality in rights and duties. It is worth being mentioned that in the Algerian educational system, it is believed that teachers are models for their learners.

b- Classroom management: in classroom management teachers are guided towards creating a favourable learning environment in which learning can take place

easily. Among the recommendation is the creation of a solid link between teachers and learners that can happen if teachers:

- Call their learners by their names,
- Are respectful with learners as any form of insult is forbidden.
- Avoid arrogance and being dictator
- Not believing any prejudicial reports about the class
- Care about every learner and her/his cognitive and social specificities
- Highlight valuable characteristics in themselves as teachers
- Are good listeners when learners make confidences

Classroom setting in this guide is based upon the anatomy of learners in terms of how tall and short they are but without neglecting any form of handicaps if any. It encourages also teachers to adopt the U setting to optimise the dynamics of the classroom. Further, it promotes in addition to individual work, peer work and group work.

c- Learning materials: the guide provides hints about teaching materials and call for consideration for the availability of each of them. It makes reference to: the board, the text book, drawings, colours, the data show, videos, and ICTs.

d- Achievement and lifelong learning: during the process of learning, learners need to be active participants who learn how to learn as they are meant to become lifelong learners who, first, share the responsibility of their learning before becoming fully responsible of their own learning. Taking charge of their own learning implies teachers encouraging, motivating, and involving them to develop competences that make of them achievers.

e- Pedagogical evaluation: diagnostic evaluation is among the different evaluations that are adopted in the Algerian educational system. It is important to

understand that diagnostic evaluation within the approach through competences adopted in Algeria seeks to regulate under achieving learners' competences and bring them to the suitable level. The second type of evaluation is what is known as formative assessment; it is an ongoing evaluation that helps have an idea about the learning of learners. In the sense that, in formative assessment, teachers evaluate the learning process of learners. The last type of evaluation that is used is summative assessment wherein teachers evaluate learner's achievement as a final product. The first type of evaluation is qualitative as teachers do not provide a mark. Whereas, the second type of evaluation can be qualitative or quantitative depending on the teachers' objectives. The last type of evaluation is mainly quantitative as it determines achieving and underachieving learners.

f- Pedagogical management: besides their duties in the classroom with learners, teachers imperatively attend meetings that include: Les conseils de classe, Les conseils d'orientation, and Les conseils de coordination pedagogique. In addition to these meetings, teachers need to meet parents as the role of both is believed to be complementary.

g- Professional development: to improve teachers' practices it is important to be up to date with the new trends in the domain and adopt a continuous evaluation of one's performance so as to improve its drawbacks.

Appendix G: Objectives of Teaching English

It is recognised in the educational system that the teaching of English has the following objectives:

a- Linguistic objectives: linguistically, there are two main objectives that are: equipping learners so as they can opt for higher education in the university and developing learners comprehensive and communicative competences in English.

b- Methodological objectives: developing autonomous learning strategies and reinforce learners' cognitive and strategic competences to analyse, synthesise, and evaluate.

c- Cultural objectives: motivate learners towards the exploration and understanding of other linguistic communities as well as the development of positive attitudes towards the differences of others.

d- Professional objectives: enable learners to benefit from all resources available in English in their higher education or professional domains.

ABSTRACT IN FRENCH

L'éducation en Algérie est un droit fondamental, obligatoire et gratuit pour tous les enfants quel que soit leur sexe. Comme dans d'autres pays du monde, l'égalité des sexes dans l'éducation fait partie des objectifs que le ministère de l'Éducation National cherche à atteindre. L'égalité des sexes dans l'éducation est une question complexe en raison de son interconnexion avec d'autres secteurs et dynamiques sociales. La littérature prouve sa complexité dans différents contextes à travers le monde et malheureusement ; malgré les efforts déployés, des disparités entre les sexes existent dans les milieux éducatifs. Les perceptions de genre sont définies comme des systèmes de disparités/inégalités qui opèrent au niveau personnel appelé niveau micro, niveau interactionnel et niveau normatif social appelé niveau macro par Risman (2018). Les perceptions de genre sont culturellement et socialement liées car elles façonnent et sont façonnées également par la société. Les milieux éducatifs algériens sont des contextes difficiles en raison de leur multiculturalité. Autrement dit, différentes perceptions de genre coexistent dans les contextes éducatifs algériens. Les écoles secondaires (ou lycées) de Ouargla sont des milieux éducatifs multiculturels ou différentes cultures cohabitent. Par conséquent, ce travail de recherche tente d'explorer la dynamique de genre dans les salles de classe EFL à Ouargla. Il cible les perceptions de genre des enseignants et des apprenants d'EFL ainsi que leurs pratiques et discours en classe. L'objectif principal est de rechercher l'effet potentiel du genre dans les salles de classe d'EFL en dévoilant les disparités entre les sexes dans les perceptions de genre des enseignants et des apprenants d'EFL, les pratiques en classe et les discours. Pour répondre aux objectifs de cette recherche, une méthodologie de théorie ancrée est adoptée vu les avantages qu'elle offre. La méthodologie de recherche est séquentielle puisqu'elle commence par l'induction, puis la déduction, pour finir par une abduction. La première étape est l'induction ; ses données sont recueillies à l'aide d'entretiens semi-structurés adressés à huit enseignants EFL et de questionnaires semi-structurés adressés à trente apprenants EFL. La collecte et l'analyse des données s'effectuent sous la forme d'un zigzag jusqu'à atteindre la saturation théorique. L'analyse des perceptions de genre des enseignants et des apprenants d'EFL passe par la génération de catégories à partir des données ; puis synthèse catégorielle en thèmes. La deuxième étape de la recherche est la déduction et elle est utilisée pour rassembler les pratiques et les discours des enseignants et des apprenants d'EFL en classe par le biais d'observations ethno-méthodologiques guidées par les catégories triées lors de la première étape. Les résultats des observations en classe sont exprimés en catégories qui sont regroupées en thèmes. Une fois que les perceptions de genre des enseignants et des apprenants d'EFL et leurs pratiques et discours en classe sont extraits ; la troisième étape qui est l'abduction est effectuée. L'abduction consiste en une corrélation qualitative des deux groupes de catégories générées par

induction et déduction pour construire une théorie ancrée. Le genre est perçue comme une norme sociale et une valeur qui détermine qui sont les individus et répartit les rôles en fonction soit en tant que femmes ou hommes. Il est perçu comme un ensemble de conventions culturellement et socialement liées. Ces conventions sont référentielles car elles déterminent comment les individus sont censés être, agir et se comporter comme on attend d'eux. La corrélation a dévoilé l'importance du genre dans les salles de classe EFL. Elle a mis en lumière les disparités entre les sexes existant dans les perceptions de genre des enseignants et des apprenants d'EFL. Il a également révélé les disparités entre les sexes qui existent dans la dynamique des salles de classe EFL. Plus important encore, il a démontré l'effet que les perceptions de genre ont dans les pratiques et les discours de l'EFL en classe parce que les disparités entre les sexes sont exercées et donc renforcées et maintenues. À la lumière de ces résultats, l'attention des autorités est requise afin de prendre en charge l'intégration de l'égalité des genres comme objectif dans le système éducatif algérien. Cette intégration est considérée comme efficace si un organisme est créé pour superviser, diriger, guider et évaluer l'égalité des sexes comme objectif. Il est également important de sensibiliser les enseignants à l'effet de leurs perceptions du genre dans leurs pratiques et discours de classe et de les encourager à se lancer dans l'évaluation de leurs enseignements non seulement en fonction de leurs objectifs linguistiques mais aussi des normes et valeurs qu'ils transmettent à leurs élèves.

Mots-clés : enseignants EFL, apprenants EFL, disparités entre les sexes, égalité des sexes dans l'éducation, le genre, perceptions de genre, salles de classe EFL de l'école secondaire à Ouargla.

ABSTRACT IN ARABIC

التعليم في الجزائر حق أساسي وإلزامي ومجاني لجميع الأطفال بغض النظر عن جنسهم. مثل دول العالم الأخرى، تعد المساواة بين الجنسين في التعليم من بين الأهداف التي تسعى وزارة التربية والتعليم إلى تحقيقها. المساواة بين الجنسين في التعليم قضية معقدة نظرا لترابطها مع القطاعات الأخرى والديناميكيات الاجتماعية حسب ما أثبتته الدراسات المختلفة حول العالم. على الرغم من الجهود المبذولة، توجد فوارق بين الجنسين في الأوساط التعليمية. تُعرّف مفاهيم التصورات الجنسانية على أنها أنظمة التقاوينات / عدم المساواة التي تعمل على المستوى الشخصي (المستوى الجزئي)، والمستوى التفاعلي، والمستوى المعياري الاجتماعي الذي يُشار إليه على أنه المستوى الكلي (ريزمان 2018). التصورات الجنسانية مرتبطة بالمجتمع حيث تؤثر فيه وتتأثر به. البيانات التعليمية الجزائرية تشكل تحديًا للوصول للمساواة بين الجنسين وذلك بسبب تعدد الثقافات فيها حيث أن التصورات المختلفة للجنس تتعايش معًا في البيانات التعليمية الجزائرية. مدارس ورقلة الثانوية أماكن تعليمية حيث يمكن ملاحظة التصورات الجنسانية في سياقات متعددة الثقافات. يحاول هذا البحث استكشاف ديناميكيات الجنس في أقسام اللغة الإنجليزية كلغة أجنبية في ورقلة. ويستهدف هذا البحث التصورات الجنسانية لمعلمي ومتعلمي اللغة الإنجليزية كلغة أجنبية وممارساتهم وخطاباتهم في الأقسام الدراسية. الهدف الرئيسي هو البحث عن التأثير المحتمل للجنس على الفصول الدراسية للغة الإنجليزية كلغة أجنبية من خلال الكشف عن التقاوينات بين الجنسين في تصورات معلمي اللغة الإنجليزية كلغة أجنبية ومتعلميها، وممارساتهم وخطاباتهم داخل القسم. لتحقيق أهداف هذا البحث، تم اعتماد منهجية النظرية المتجذرة أو النظرية المجردة. تصميم البحث متسلسل حيث يبدأ بالاستقراء ثم الاستنتاج لينتهي بالأحتمال. الخطوة الأولى هي الاستقراء. يتم جمع بياناتها باستخدام مقابلات شبه منظمة مع ثمانية معلمي اللغة الإنجليزية كلغة أجنبية و الاستبيان شبه المنظمة لثلاثين من متعلمي اللغة الإنجليزية كلغة أجنبية. يتم جمع البيانات وتحليلها في شكل متخرج حتى يتم الوصول إلى التشعب النظري. يتم تحليل التصورات الجنسانية للمعلمين والمتعلمين للغة الإنجليزية كلغة أجنبية من خلال توليد الفئة من البيانات؛ ثم تجميع الفئات في الموضوعات. تتمثل الخطوة الثانية في الاستنتاج ويتم استخدامه لجمع ممارسات وخطابات معلمي ومتعلمي اللغة الإنجليزية كلغة أجنبية في الأقسام من خلال الملاحظات الصفية المنهجية العرقية التي استوحيت من الفئات التي تم فرزها في الخطوة الأولى. نتائج ملاحظات الأقسام الدراسي تكون على شكل لفئات يتم تجميعها في موضوعات. بمجرد استخراج التصورات الجنسانية لمعلمي ومتعلمي اللغة الإنجليزية كلغة أجنبية وممارساتهم وخطاباتهم الصفية؛ يتم تنفيذ الخطوة الثالثة وهي الاحتمال الاستدلالي. الاحتمال الاستدلالي يكون عن طريق المنطق الإبعادي بالربط نوعي لكل من الفئتين المتولدة عن طريق الاستقراء والاستنتاج لبناء نظرية متجذرة. النتائج تظهر انه يُنظر إلى الجنس على أنه معيار اجتماعي وقيمة تحدد من هم الأفراد وتوزع الأدوار وفقًا لجنسهم كإناث أو الذكور. يُنظر إليه أيضا على أنه مجموعة

من الاتفاقيات المرتبطة ثقافيًا واجتماعيًا. هذه الاتفاقيات مرجعية لأنها تحدد كيف يجب أن يكون الأفراد، وكيف يتصرفون، كما هو متوقع منهم. كشفت النتائج عن حتمية بروز الجندر في اقسام اللغة الإنجليزية كلغة أجنبية. كذلك تسلط الضوء على الفوارق بين الجنسين الموجودة في التصورات الجنسانية لمعلمي اللغة الإنجليزية كلغة أجنبية والمتعلمين. كما كشفت عن الفوارق بين الجنسين الموجودة في ديناميكيات اقسام اللغة الإنجليزية كلغة أجنبية. والأهم من ذلك، أنها أظهرت تأثير تصورات الجندر في ممارسات وخطابات في الأقسام الدراسية للغة الإنجليزية كلغة أجنبية. لأن الفوارق بين الجنسين يتم تجسيدها فعليًا وبالتالي تعزيزها والحفاظ عليها. في ضوء هذه النتائج، نناشد السلطات المعنية لتولي مسؤولية الإدماج الكامل للمساواة بين الجنسين كهدف في نظام التعليم الجزائري. يُعتقد أن هذا التكامل فعال إذا تم إنشاء هيكل للإشراف على تحقيق المساواة بين الجنسين وتقييمه. من المهم أيضًا توعية المعلمين حول تأثير تصوراتهم الجنسانية في ممارساتهم داخل القسم وخطاباتهم وتشجيعهم على الشروع في تقييم تعاليمهم ليس فقط من حيث أهدافهم اللغوية ولكن أيضًا المعايير والقيم التي ينقلونها إلى المتعلمين.

الكلمات الأساسية: معلمو اللغة الإنجليزية كلغة أجنبية، متعلمو اللغة الإنجليزية كلغة أجنبية، الفوارق بين الجنسين، المساواة بين الجنسين في التعليم، الجندر، تصورات الجندر، مدارس التعليم الثانوي بورقلة، أقسام تعليم اللغة الإنجليزية كلغة أجنبية

EFL LEARNERS' QUESTIONNAIRE

We would be very grateful if you could contribute to our research work by participating in this questionnaire which won't take long. We guarantee you an anonymous participation in which you are kindly requested to answer as honestly as possible.

Feel free to write the answer when necessary

Circle the right answer

- 1. Gender (sex):
- 2. Age:
- 3. Class: stream:

- 4. Do you study English? Yes No
- 5. Do you like learning English? Yes no neutral
- 6. Did you choose your stream? Yes no
- 7. Can you present yourself?

.....
.....

8. What are your personality traits?

.....
.....

9. Can you describe yourself when you are in relation with others?

.....
.....

10. Can you tell how people see you?

.....
.....

11. Referring to someone, how do you see yourself in the future? Describe the persona?

.....
.....

12. Where do you sit in the classroom?

In the front of the class in the middle in the back of the row

13. How do you sit in the classroom?

Boys sit with boys girls sit with girls boys sit with girls

14. Did you experience sitting with the opposite gender in the classroom? yes no

15. Did you witness situations where boys and girls sit together? yes no

16. If yes, where and when?

.....

17. Do you work in mixed groups in class?

never occasionally sometimes frequently always

18. Were you ever obliged to work on mixed groups? yes no

19. If yes, how did this happen?

20. Can you rank these fields from easiest (1) to most difficult (2)?

Human and social sciences hard sciences

21. Can you tell who is better in studying human and social sciences?

boys girls both/none of them

22. Can you tell who is better in studying languages?

boys girls both/none of them

23. Can you tell who is better in studying hard sciences?

boys girls both/none of them

24. Can you name areas and fields where boys perform better than girls:

.....

25. Can you name areas and fields where girls perform better than boys.....

.....

26. Who teaches you English? Female teacher male teacher

27. How many female teachers do you have this year?

28. How many male teachers do you have this year?

29. Whom do you prefer as teachers? Justify?

Female teachers male teachers both of them

because:

.....

30. Are you in:

female class male class mixed class

48. If yes, how did you come across single gender class?

.....

.....

49. Did you experience single class sex? yes no

50. If yes, can you tell where and when did it happen?

.....

51. What do you think about single sex class?

.....

52. I prefer to be in a single sex class. Do you agree? yes no indifferent

53. Why (justify your answer)?

.....
.....

54. Do you have class delegates? yes no

55. During your studies, who delegated more? boys girls both of them

56. If both of them, who is the principal class delegate? boys girls

57. If both of them, who is second class delegate? boys girls

58. Are class delegates: chosen elected volunteers

59. If chosen, can you tell by whom?

60. Boys better represent the class than girls do. What do you think?

Strongly agree agree neutral disagree strongly disagree

61. Who achieve more? boys girls both of them

62. Boys can achieve thanks to

.....

63. Girls can achieve thanks to

.....

64. Who work harder? boys girls

65. Girls focus more in class. what do you think?

Strongly agree agree neutral disagree strongly disagree

66. Girls are naturally disposed to learn languages

Strongly agree agree neutral disagree strongly disagree

67. Girls spend more time studying than boys do. what do you think?

Strongly agree agree neutral disagree strongly disagree

68. Girls work harder than boys, what do you think?

Strongly agree agree neutral disagree strongly disagree

69. Boys are better at sciences than girls

Strongly agree agree neutral disagree strongly disagree

70. Who is more involved in studies? boys girls

71. Who is more committed in studies? boys girls

72. I would like to learn about gender in the classroom. Do you agree?

Strongly agree agree neutral disagree strongly disagree

73. Teaching gender in classroom is source of problems. Do you agree? Justify?

Strongly agree agree neutral disagree strongly disagree

Because:

.....

74. Can you tell me in which subject gender can be integrated? Justify?

.....

.....

75. How would you describe a perfect female teacher?

.....

.....

76. How would you describe a perfect male teacher?

.....

.....

77. What will you do if you were the other sex? why?

.....

.....

78. What won't you do if you were the other sex? why?

.....

.....

EFL TEACHERS' QUESTIONS

1. Who are you (genderly speaking)?
2. What is your job?
3. When did you start?
4. Do you like your job?
5. What is your role as a teacher in the classroom?
6. What do you think is your role as a woman/man in life?
7. Do you think teachers' gender can make difference in the classroom?
8. If yes, can you explain in which sense does it make difference?
9. If no, can you say why?
10. Do you have more girls or boys in the classroom?
11. Is there any difference when you have girls or boys in the classroom?
12. How are girls in your classrooms (can you describe them)?
13. How are boys in your classroom (can you describe them)?
14. What do you think are their learning styles (girls and boys)?
15. What do you think are their expectations in relation to your teachings (girls and boys)?
16. Do you treat them the same?
17. Do you assign them the same activities?
18. Do you think that girls and boys would learn better if separated? Why ?
19. Would you encourage single gender classrooms?
20. Which classes will you teach (girls or boys)? Why?
21. Do you arrange their settings or they do it for themselves? If yes, on which basis?
22. Does gender have any impact in classrooms?
23. Do you teach gender in the classroom?
24. Do you mind teaching gender in the classroom?
25. Do you think that the gender of the teacher can make difference for learners in the classroom?
26. Can you tell me something about gender in the Algerian educational system ?
27. Can you classify the following words either as describing female or male learners?

Adaptive cognition/ maladaptive cognition / self-belief /valuing/ learning focus/
adaptive behaviour/ planning / task management / persistence / anxiety/ failure
avoidance/ uncertain control/ maladaptive behaviour/ self-sabotage/ disengagement/
oppositional/ inattention/ Hyperactivity/ risk taking/ courageous / brave / leader /
supportive / Individualistic / shy / co-operation / learn languages easily / learn maths
easily / talkative/ focused / perfectionist / lazy / motivated to interact in class /
discrete / participate / participate only if asked / do homework / arrive on time /
arrive late / involved in learning / creative / productive / reproductive / extra school
activities / sports / competitiveness / soft activities / arts.

28. Can you please tick the right column, as describing you.

| Items | Never or almost never true | Usually not true | Sometimes but infrequently true | Occasionally true | Often true | Usually true | Always or almost |
|---------------------|----------------------------|------------------|---------------------------------|-------------------|------------|--------------|------------------|
| Self-reliant | | | | | | | |
| Yielding | | | | | | | |
| Helpful | | | | | | | |
| Defends own beliefs | | | | | | | |
| cheerful | | | | | | | |
| Moody | | | | | | | |
| Independent | | | | | | | |
| Shy | | | | | | | |
| Conscientious | | | | | | | |
| Athletic | | | | | | | |
| Affectionate | | | | | | | |
| Theatrical | | | | | | | |
| Assertive | | | | | | | |
| Flatterable | | | | | | | |
| Happy | | | | | | | |
| Strong personality | | | | | | | |
| Loyal | | | | | | | |
| Unpredictable | | | | | | | |
| Forceful | | | | | | | |

| | | | | | | | |
|----------------------------------|--|--|--|--|--|--|--|
| Feminine | | | | | | | |
| Reliable | | | | | | | |
| Analytical | | | | | | | |
| Sympathetic | | | | | | | |
| Jealous | | | | | | | |
| Has leadership abilities | | | | | | | |
| Sensitive to the needs of others | | | | | | | |
| Truthful | | | | | | | |
| Willing to take risks | | | | | | | |
| Understanding | | | | | | | |
| Secretive | | | | | | | |
| Makes decisions easily | | | | | | | |
| Compassionate | | | | | | | |
| Sincere | | | | | | | |
| Self sufficient | | | | | | | |
| Eager to sooth hurt feelings | | | | | | | |
| Conceited | | | | | | | |

| | | | | | | | |
|-----------------------------|--|--|--|--|--|--|--|
| Dominant | | | | | | | |
| Soft spoken | | | | | | | |
| Likeable | | | | | | | |
| Masculine | | | | | | | |
| Warm | | | | | | | |
| Solemn | | | | | | | |
| Willing to take a stand | | | | | | | |
| Tender | | | | | | | |
| Friendly | | | | | | | |
| Aggressive | | | | | | | |
| Gullible | | | | | | | |
| Inefficient | | | | | | | |
| Acts as a leader | | | | | | | |
| Childlike | | | | | | | |
| Adaptable | | | | | | | |
| Individualistic | | | | | | | |
| Does not use harsh language | | | | | | | |
| Unsystematic | | | | | | | |
| Competitive | | | | | | | |
| Loves children | | | | | | | |
| Tactful | | | | | | | |

| | | | | | | | |
|---------------------|--|--|--|--|--|--|--|
| Ambitious | | | | | | | |
| Gentle | | | | | | | |
| Conventional | | | | | | | |
| Responsible | | | | | | | |
| cook | | | | | | | |
| Impressionist ic | | | | | | | |
| Cooperative | | | | | | | |
| Subjective | | | | | | | |
| Reflective | | | | | | | |
| Cautious | | | | | | | |
| Show off | | | | | | | |
| Discrete | | | | | | | |
| Strong | | | | | | | |
| Complex | | | | | | | |
| Easy going | | | | | | | |
| Trouble making | | | | | | | |
| Imposing | | | | | | | |
| Authoritative | | | | | | | |
| Stubborn | | | | | | | |
| Emotional | | | | | | | |
| Obstinate | | | | | | | |
| Obedient | | | | | | | |
| Objective | | | | | | | |
| Rational | | | | | | | |

| | | | | | | | |
|-----------|--|--|--|--|--|--|--|
| Dreamy | | | | | | | |
| Authentic | | | | | | | |
| Focused | | | | | | | |
| Rigid | | | | | | | |
| Logic | | | | | | | |