

**Cultural Dialogue and Gender Dynamics within Family Narrative Communication:
Towards the Establishment of Stereotypical Female Roles in Popular Proverbs as a
Model**

الحوار الثقافي والديناميكيات الجندرية ضمن الاتصال السردى العائلي:
نحو تكريس الأدوار الأنثوية النمطية في الأمثال الشعبية أنموذجًا

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Abstract:

This study investigates how familial narrative communication serves as a space for cultural dialogue and the construction of gender roles, particularly those assigned to women in Algerian society. It focuses on Algerian proverbs directed at women, analyzed through semantic and persuasive lenses. The study adopts a pragmatic-linguistic approach to qualitative discourse analysis, using semantic field analysis and intentional sampling to select commonly used proverbs related to both genders.

Findings reveal that these proverbs have a persuasive impact on women's behavior due to their contextual connotations, especially those related to shame within the family setting. Ultimately, the narrative family space reproduces cultural messages that reflect and reinforce gender inequality, making proverbs powerful tools in shaping societal norms

Keywords: Narrative Communication; Cultural Dialogue; Gendre Roles ; Algerian Proverbs; pragmatic-linguistic approach.

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1. INTRODUCTION

Popular proverbs are not made in a vacuum; rather, they are the result of certain cultural contexts, including religion, conventions, the economics, and hierarchies of power. Accordingly, the way that women are perceived is shaped by cultural context and perpetuated through fixed forms such as proverbs (Fisher, 1984, p15). In particular, the way these proverbs define and limit gender roles reflects societal norms and beliefs.

Proverbs that limit women's independence and reinforce male authority are the result of a patriarchal cultural setting. Phrases such as "A woman has no opinion; her husband's opinion is her opinion" and "A woman is like a carpet; the more you step on it, the more valuable it becomes" serve to highlight this dynamic. In addition to being language devices, these proverbs convey deeply embedded social norms that support gender inequity (Martin & Moskowitz, 1997,p130).

Popular proverbs and cultural discourse are related because proverbs function as symbolic language tools that convey, reflect, and perpetuate shared cultural values. Through the dynamic process of cultural conversation, cultures exchange and negotiate identities, norms, and meanings. As concise summaries of common knowledge, proverbs represent the conclusions of such discussions and uphold prevailing cultural narratives, especially those pertaining to gender roles. (Barajas, 2002, p47).

Women have overwhelmingly entered and claimed the public sphere, which has previously been dominated by men. They have an impact on this place, changing the practices and behaviors that exist there. As a result, There is a disagreement in the city's "bastion of manliness" has grown more accepting and "permeable" to the women who visit it and form new connections. So, not all men have accepted the presence of women in the

place of men in space. However, the narrative space, such as popular proverbs, remained exclusively in the same vein as the past, and its traditional standards still controlled it, as it continued to describe the role of women in a negative way. There is a using filthy words to harm women violates their privacy. It violates their personal space, both psychologically and physically, to make them realize they are not in the right location. Destabilizing and weakening a woman can be seen as a technique for men to demonstrate their authority over her and their area (Monqid, 2012, p111).

The narrative space that is passed down through generations through popular proverbs, which gives women a behavior that is far from the true nature of women, and this is through describing their roles negatively in society, where most of their relationships with men or peers are made up of conflict, mistrust, and instability. We may wonder if this reason is the silence of women about their right to defend themselves for successive eras of time, or because they are minor members of society who do not have the right to demand their simplest rights, which is to respond to accusations. Despite prior attempts to change people's attitudes regarding women, they remain disenfranchised in many places.«...Women's silence is not a timeless absolute. Various types of female opposition have been met with speech bans. Perhaps these were unconscious methods, which became behavioral routines, such as the daily keeping of a journal, by which women (at least those of the educated elites) attempted to lighten the societal devaluation that hung on their sex and the forgetfulness...» (De Giorgio, 1998, p 493).

According to the prior research on the issue, there are several variables that have trapped society in reactionary views that denigrate women, employ violence against them, or marginalize their position in society. Although, the city space was not created for man alone.

Incorporating the above, the current study aims to reveal the status of women through the narrative space drawn by popular proverbs throughout heritage and passed down through generations. This is through the following main question :

How does the Algerian proverb express the role of women in society through family narrative communication? And what is their relationship to men, as the other part of the social gender binary reinforced by cultural dialogue?

2. Study Questions: The study focuses on two main axes

2.1 The first axis: the semantic dimension

- What is the meaning of narrative space? And what is its relation to the stereotype of the role attributed to female?
- What are the most commonly used keywords in the selected Algerian proverbs within the vocabulary field?
- What are the most common traits and behaviors attributed to female as a gender with a negative role within the specification filed?

2.2 The second axis: the persuasive argumentative dimension

- What are the types of persuasive strategies resulting from the use of popular proverbs within the specification filed to correct the stereotypical role of female?
- What is the cycle of conflict between male and female within Algerian proverbs?

3. Importance of the study

The importance of the study lies in the fact that it sheds light on a specific and special angle of spaces that depict another type of conflict between the sexes. It differs from the real space known as the city or other spaces that are forbidden to women or that limit their freedom of movement, due to religion or social custom, or due to the lack of security and immunity. Rather, it is a space of another type that does not exclude women as a type of gender but

rather excludes them in terms of the positive role attributed to them in society, to structure a negative role for them that is inconsistent with their nature. It is a stereotypical role within a narrative formulation. This type of exclusion in the role from the positive angle is not related to civilized cities as a real space that limits their freedom or creates a distinction between them and the male. Rather, it is a mental and intellectual dynamic related to a narrative space that reshapes hierarchies in society. This space is manifested in popular proverbs through which the current study attempts to reveal the semantic and persuasive argumentative dimension of the stereotypical role of female in society.

4. Research Methodology and Tools

The method is considered the objective way that the researcher follows to study a phenomenon. No scientific research can be conducted without a clear method. The method is the art of organizing ideas, whether to reveal a truth that we do not know or to prove a truth that we know (Al-Saw, & Mubarak, 1992, p 26). The current study depends on the method of discourse analysis, which we employ in a qualitative manner.

4.1 Discourse Analysis Methodology

“Jonathan Potter” defines it in his book **Discourse Analysis** (2004) as: “The research process or methodological tool concerned with studying that interaction, based on analytical materials that may be spontaneous, such as conversations that take place in the context of the interaction regardless of the researcher’s participation in them or not, and may be through interviews and focus groups, or may be texts of various types from daily memories, newspapers, medical records, and e-mail discussions (Salah El-Din Abdullah, 2013, p14).

While **“Jean Dubois”** defined discourse analysis in his dictionary, considering it a part of linguistics, as it determines the rules that lead to the production of a sequence of structured sentences. Based on this concept, the field of linguistic research expanded to include several dimensions that were not taken into account in structural linguistic research.

The conditions for producing the utterance, and the different expressive patterns of the language as a dialogue, conversation, or text built in the form of paragraphs and sections, became elements worthy of study. Language was viewed as actions with social and psychological dimensions and functions, and the rhetorical laws that control everything that a person utters were known. Accordingly, speech was no longer a single level of language, which is the formal and explicit level, but rather there is the implicit level that is known by resorting to some elements of the language mixed with elements of the multidimensional context. Thus, the term "discourse linguistics" appeared, which refers to another method of perceiving the language. Pragmatics, with its various branches, also played a fundamental role in changing the view of language (Belkhair, 2006, p 15).

4.2 Pragmatic linguistic approach

A pragmatic approach refers to the critical theory that studies literary, cultural, artistic, and aesthetic phenomena in light of linguistic pragmatics. This means that the pragmatic approach studies the literary text or discourse in relation to the communicative context, focusing on speech acts, exploring logical argumentative signs, and paying attention to the communicative and verbal context. In other words, the pragmatic approach focuses on the element of intentionality and function in texts and discourses. Pragmatics, as a new science of communication that studies linguistic phenomena in the field of use, integrates multiple cognitive projects in the study and interpretation of linguistic communication (Sahrawi, July2005, p15) .

5. Analysis tools

The semantic fields tool was developed by the "**Lexiconology of Saint-Cloud**" Center, and based on an axiom of linguistics, which is that a concept has no meaning except through its relationship to the vocabulary or words surrounding it, the researcher chooses a number

of concepts that he wants to study in a discourse or text, then extracts from the text a network of relationships from this vocabulary. The researcher then arranges and classifies these relationships according to pre-defined semantic categories and obtains the following fields:

5.1 Conceptual relationship field

The terms that are located adjacent to the concept being studied. If the relationship between the concept being studied and the terms adjacent to it (alongside it) is a positive relationship, or at least not contradictory to it in terms of meaning, it is called "participating terms." However, if these relationships are negative or contradictory to the concept, they are called contradictory or opposing terms (Nasr, 1990, p 43).

5.2 Specifications or attributes field:

Specifications or attributes field includes specifications, adjectives, cases, relative clauses, news, and the complement, and everything that indicates the conditions and specifications of the concept being studied. These divisions that fall within the specifications field also include parallel classifications at the level of each basic word within its semantic field, which were defined by the **Lestament Greek Dictionary** (New) in the following elements: (abstracts, existents, relationships, events). Due to the complexity of defining these fields during their classification, and the request for more prominent, deeper and detailed classifications, the classification of the semantic fields of the specifications network concerned with the expression of the coin - figurative and non-figurative was used in classifying the classification of the semantic fields of the specifications field concerned with the expression of the coin - figurative and non-figurative - in the classification that the researcher "**Haifa Abdel Hamid Klanton**" expanded in her research "**Theory of Semantic Fields: An Applied Study in Al-Mukhtas of Ibn Sidah**", with changes made according to what is consistent with the specificity of the sample of sermons that are distinct from the

dictionary (Klanton , 2001, p 159).

6. Study terms

6.1 Cultural Dialogue

The communicative interchange of meanings, values, and worldviews between individuals or groups from diverse cultural origins is sometimes referred to as cultural dialogue. (Bakhtin, 1981, p 345). Kramsch asserts that cultural dialogue involves more than just exchanging ideas; it also entails using speech to negotiate identity, power, and belonging (Kramsch, 1998, p81). Additionally, Hall highlights that it is a discursive place where culture is both generated and reflected (Hall, 2003,p 45). Proverbs are micro-narratives that convey moral standards, social conventions, and collective memory in many communities. They so contribute to the symbolic repertoire that facilitates cultural discourse within the home setting, including gendered meanings and values into routine discourse (Smith & Hassan, 2011, p209). Popular proverbs are much more than just old-fashioned sayings; they are discursive actions in narrative communication that mediate cultural discourse, especially on topics like social roles, gender, and authority.

6.2 Narrative space

Narrative is our primary way of understanding and expressing the time-locked state. According to Abbott, Narrative is the primary way our species organizes its sense of time. The capacity to manage time "fluidly" inside a narrative enables events to shape the sequence of time (Abbott H. , 2002,p 02). According to Roland Barthes, narration may be delivered using either an oral or written language, as well as a still or moving picture. It appears in mythology, legends, popular proverbs, tales, and stories (Yaqteen S, 1997, p 19).

6.3 Role:

The idea of role theory stems from the fact that society is a group of interconnected

social positions that include social roles practiced by the individuals who occupy these positions, as it is linked to various expectations that determine the behavior of individuals to form a network of relationships within society (Maan Khalil O , 1982, p 242) . While Parsons defined the role as everything that a social actor does, whether an individual in his relationship with another, or a group in its relationship with another, or an organization in its relationship and the mechanisms of operation of its components with other individuals and social organizations. The term role functionally refers to the process in which a social group determines norms and rules through which it determines the controls for the interaction of individuals with each other in order to achieve certain goals on the one hand and to maintain social stability and avoid conflict within social structures on the other hand (Scott, 2002, p 195) .

6.4 Proverb:

Proverb has many different meanings, and "Ibn Manzur" defines it in "Lisan al-Arab," saying: Similarity and counterpart, and example (slogan), representation (likening one thing to another), description and news, lesson, example...etc. Its equivalent in French is (Proverbe), and in English is (Proverb), and it is a life experience that occurs frequently in repeated generations, represented in all other similar cases (Ibn Manzur, 1993, p 600). According to "**Muhammad bin Nasser Al-Aboudi,**" he defines it in his book "**Common Proverbs,**" saying: «By a common proverb we mean every proverb used by the common people and individuals of the nation, whether it is an eloquent proverb that they have slightly distorted without distancing it from its original eloquent pronunciation, or it is an eloquent proverb, but they have changed it greatly so that the ordinary listener cannot return it to its origin, or it is a proverb that they have created and has no origin in eloquent Arabic proverbs, or it is a proverb that they have transmitted in recent times from neighboring Arab countries, and it is not of Arabic origin » (Al Hosni & Al Balush, no date, p 04).

As for “**Rashid Saleh**”, he defined it as: «That short rhetorical style common in oral narration that explains the rule of taste, behavior, or popular opinion, and its phrases do not necessarily have to be completely structured, such that it can include within its scope similes, metaphors, and traditional metonymies» (Rushdi , 1954, p 06).

6.5. Gender:

A gender identity is defined as a subjective sense of fit with a particular gender category. So, to differentiate between male and female physiologically, males generate sperm, while females create eggs (Meyer , 2016, p 557). Gender socially constructed qualities are learnt and attributed to both men and women, and may change depending on period and society. Masculinity and femininity encompass more than just biological variations between genders (Chiegil, 2019, p 03). A woman (المرأة) is an adult female human being, just as a man is an adult male (الرجل) human being. The word “woman” is used to distinguish the biological difference between the sexes or to distinguish the social role of women and men in different cultures (Al-Tamimi J. , 2009, p 09).

7. Study sample

The study required us to resort to choosing a specific part of the research community, and this is according to the scientific conditions in effect. This choice is known in scientific research as the “appointment” process, with the aim of obtaining a “sample” representing the entire research community.

The intentional sample was chosen by taking examples of popular proverbs describing the negative role of women in Algerian society. The size can be explained in the following table:

Table 1. The Purposive sample adopted in the study

- Female Narrative Space-

N°	Formulate the proverb in the original language	Translate its meaning into the target language.	Target female's roles
01	البنات يشكرها فمها ولا أمها	The girl is thanked by her mouth, or her mother	The girl (البنات)
02	كعب القدرة على فمها ، تطلع البنات لأمها	Turn the pot upside down, the girl looks like her mother	The girl –Mother (البنات - الأم)
03	يروحو أيام لخديدات ، ويجيو أيام لوليدات	They go for days with cheeks, and come for days with children	Women's qualities
04	المرأة لي ما تجوز ما تتزوج	A woman who does not ignore things cannot get married.	A woman (المرأة)
05	الحررة إذا صبرت دارها عمرت	If a free woman is patient, her home will be prosperous	Women's qualities
06	إلي خلف البنات ما مات.	The person who gave birth to the girls did not die.	Girls (بنات)
07	زوج حناش في الغار، ولا زوج بنات في الدار	Two snakes in a cave are better than a pair of girls at home.	Girls (بنات)
08	الواد في -- دقلة نوار يعجبك ما ظلايل داير زين الطفلة حتى يعجبك وما تشوف لفاعيل	You don't like the oleander flowers -- in the valley he created shadows And you don't like the beauty of the child until you see his actions	Child (الطفلة)
09	إذا تفاهمت العجوزة والكنة، يدخل بليس للجنة	If the old woman and the daughter-in-law get along, the devil will enter heaven.	old woman .the daughter-in-law (العجوزة والكنة)
10	الضرة مرة	The second wife is bitter	The second wife

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11	البنت تجيب العار والعدو لباب الدار	The girl brings shame and the enemy to the door of the house	The girl
12	الفم ماضي، والجهد فاضي	The mouth is foul-mouthed, and the effort has no place.	Women's qualities
13	إذا حلفوا فيك الرجال بات راقد، وإذا حلفوا فيك النساء بات قاعد	If men threaten you with retribution, sleep while sleeping, and if women threaten you with retribution, women sleep while sitting.	(النساء) Women
14	ما في الشتا ريح دافي وما في النساء عهد وافي	There is no warm wind in winter and no faithful covenant among women	Women (النساء)

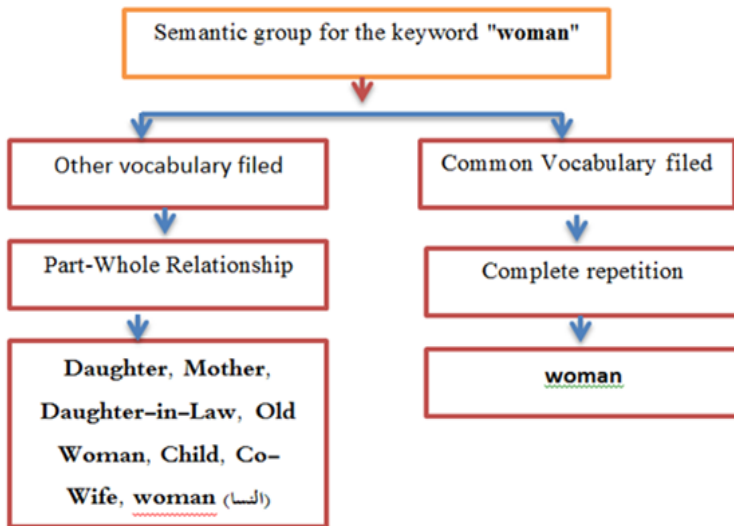
Source: The researcher herself

8. Applied axes in the study

8.1 Semantic axis

The table above shows a sample of Algerian proverbs describing female , with different descriptions of them, whether positive or negative. The word woman was mentioned either in complete repetition, synonymy, or as a part-to-whole relationship. This is due to the difference in her status and role in the family and society. Based on the semantic analysis of the word woman, we can build the following tree diagram that shows the semantic sum mentioned about women through the selected proverbs.

Fig.1. The Tree Diagram Shows The Keyword “Woman” in The Selected Proverbs



Source: The researcher herself.

The tree diagram above shows that the image of women is portrayed in many connections within the family or society, depending on the sort of relationship that society values and the cultural context in which the term is used. It can be limited to the following roles:

- The word woman was used in a negative sense that links her to another woman, such as a co-wife (الضرة) -despite the exceptions that occur in rare cases of agreement between co-wives .
- The word woman (المرأة) was also used in the sense of girl (بنت) and child (طفلة) , by specifying the young age of a woman.
- The word mother (الأم) was used to indicate the ideal relationship that women occupy in the family, which is sanctified by all families.
- Considering the daughter-in-law (الكنة) (daughter-in-law: the wife of the son or brother. Plural: daughters-in-law), and the husband's mother or mother-in-law (العجوزة) , it embodies the constant conflict between the son's wife and the husband's mother.
- The word "Nisa" (نسا) was also used, which means: the female of a man. It includes

all the positions that women occupy in society.

- Through the previous analysis, a number of points can be extracted, the most important of which are:

- It is clear from the tree diagram above that the popular proverb mentions women specifically based on the goal and description of the incident in which the proverb appears, but sometimes the proverb includes woman (المرأة) in all their positions ; whether they are a girl (بنت), mother (أم), wife (زوجة), a daughter-in-law ((الكنة), or mother- in –law (العجوزة) using a single term such as women (النساء), due to the qualities, nature, or behaviors they have.

- The proverb comes with different descriptions of women; some of them do them justice with positive qualities, and some of them judge them with effective rulings that attribute to them qualities that demean them, or tarnish their appearance in society, or make men afraid of them.

- The proverb describing women in the same social and cultural environment is interpreted, and this is through the context in which the recipient of the proverb interprets, due to the implicit meanings the proverb carries that are known to the people of the same language, and according to the same culture.

- The proverb can be interpreted in several ways; for example: ((البنت يشكرها فمها ولا ((أمها)); it may be understood that the mother covers up her daughter's faults, so she tries to beautify and improve what others reject; it can also be interpreted in another way, such as saying: A daughter should not expect thanks from anyone but herself and her mother.

- The proverb urges the recipient to be convinced of the judgment and description regarding women; as it is circulated in society for purposes similar to the incident in which it was first mentioned, and this is through belief and trust in what it carries of a simile that

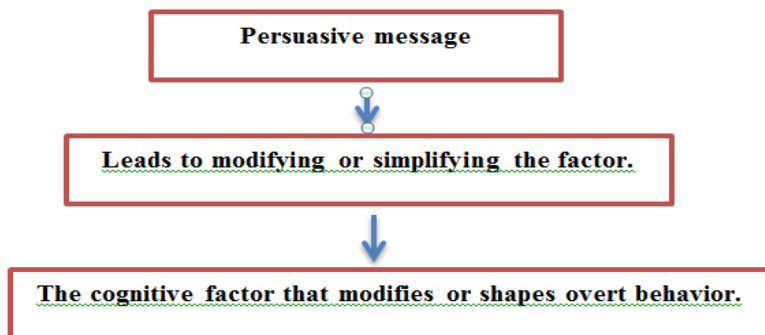
warns of a known outcome in society, so it has several purposes, including controlling women's behavior in society, cautioning against women.

- The narrative space portrays a distorted image of women's roles in society, with their various relationships and age groups, and excludes their experience, sacrifice, and wisdom, as well as the cultural and educational level, which is regarded as an indicator of the regulator of positive behavior in society. Which creates a negative image of women that can be generalized in all spaces.
- The table above shows that the popular proverb differs in its depiction of the sort of interaction that women have with the various components of their society. Sometimes it is described as negative, sometimes as good, and sometimes the link is disguised and interpreted according to the circumstances. As a result, the popular proverb employs persuasive methods that induce the listener to accept it, regardless of the context in which it appears. However, the latter emerges in the context of giving guidance and controlling women's interactions in society

8.2. Persuasive argumentative axis

Referring to the popular proverb ((البنت يشكرها فمها ولا أمها)), This proverb connects the fields of existence (humans) and relationships (the relationship of the womb). It developed a believable image that represents one of the girl's intrinsic features, as opposed to the giving birth mother's tendency to inflate her daughter's image in front of others, regardless of her flaws. The persuasive strategy is shown by choosing the person who best describes the girl, rather than other family members such as the grandmother, sister or aunt. This type of persuasive strategy can be illustrated in the following form:

Fig.1. Psychodynamic Persuasive Strategy



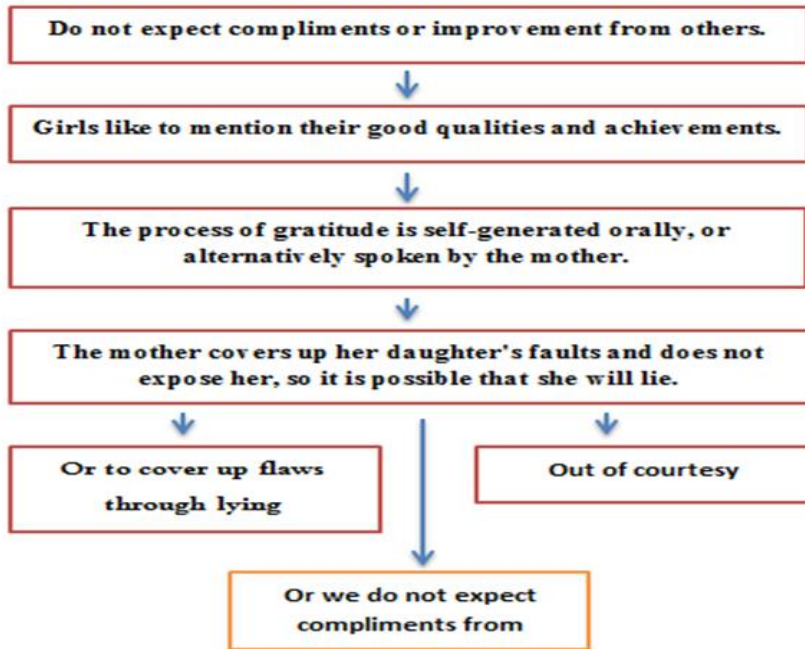
Source: (Makkawi & Hussein Al-Sayed, 2003, p 202) .

Although this method is sensible, it does not always succeed, for a variety of reasons. Gerald Miller feels that, despite the cognitive strategy's continued popularity, the data does not support it as a dependable technique to achieving behavioral change through persuasion (Makkawi & Hussein Al-Sayed, 2003, p 385) .Therefore, the common proverb strategy is as follows:

The psychological relationship between a mother and her daughter is placed, which causes a woman to naturally flatter her daughter or change the truth and falsify it in favor of her daughter. On the other hand, this proverb can be interpreted as meaning that no one flatters you, just yourself or your mother.

Returning to the popular proverb: ((زوج حناش في الغار، ولا زوج بنات في الدار)). The proverb uses, in order to create persuasion, a link between living things, animals and humans, by creating a situation of a presumption that is linked to the bad nature of both parties. He describes the relationship between the two sisters at home as worse than the relationship between two snakes in the wilderness. Human conduct is not an arbitrary thing that happens by accident.

Fig.3 Psychodynamic Persuasive Strategy in the common proverb ((البنت يشكرها))
((فمها ولا أمها))

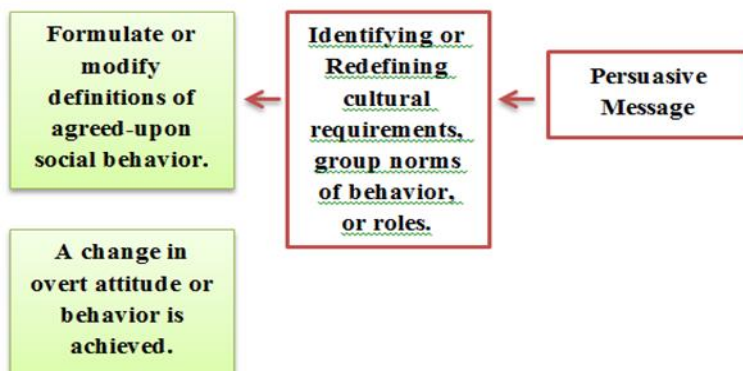


Source: The researcher herself

Psychological research is founded on the idea that human behavior is driven by internal motives and wants. Social sciences, on the other hand, enforce the opposite, owing to the effect of external elements in the individual's social environment. The individual's conduct is heavily influenced by the social, economic, political, and cultural situations of the society (Ali Hussein Al-Sis, 2002, p 34).

There are several social and cultural elements that influence the development of human behavior, paving the path for persuasion. This method is known as the socio-cultural strategy, and the diagram below illustrates this strategy.

Fig.4 The Socio-Cultural Strategy Of Persuasion.



Source: (Makkawi & Hussein Al-Sayed, 2003, p 37)

When comparing this strategy to the famous proverb ((زوج حناش في الغار ، ولا زوج بنات)) (في الدار) , we may clarify the following elements:

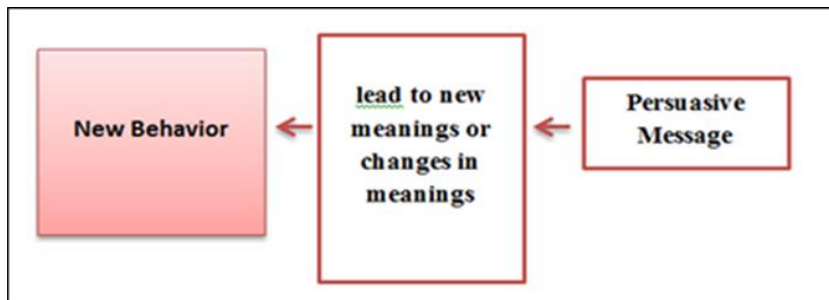
- The proverb redraws another picture of a woman's behavior at home when she meets another woman.
- The woman's behavior towards her counterpart is marked by cruelty, malice and cunning.
- A woman's behavior towards another woman is a meeting of opposites.
- A woman's transcendence of the human dimension when dealing with her counterpart in the closed real space of the home, where he compares it to the behavior of the animal snake.
- Negative characterization of women's behavior.
- And creating an alternative behavior that contradicts the original behavior of women, which is tenderness, kindness, and compassion towards their fellow human beings.
- Redefining women's behavior towards other women by assigning new characteristics to them makes everyone judge that women are fierce with their peers.

- Changing the role of women in the home and limiting it to conflicts and problems with female family members, such as sisters, for example. So, it was impossible for them to understand each other.

- Regarding the method of producing meaning: This approach is strongly tied to the language through which a person communicates the meanings within him, and therefore a person interacts with his external world depending on the meanings he carries. According to Al-Jurjani's concept, meanings are mental images, in which he combines the words and images that appear in the mind as meant by the term (Bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurj , 1983,p 335).

Communication scientists began with this theory in order to explain how the media works and the amount to which it influences behavior by developing meanings and mental pictures about various situations and persons. It builds, generates, alters, and expands the meanings of words, influencing how we respond to themes. Meanings lead to the development of the desired action by the persuasive message writer. The strategy of constructing meaning focuses on the individual's cognitive structure and the transmission of meanings and ideas through sound and image. These elements influence behavior through interactive languages and symbols (Makkawi & Hussein Al-Sayed, 2003, p 204).

Fig.5 Meaning creation strategy persuasion

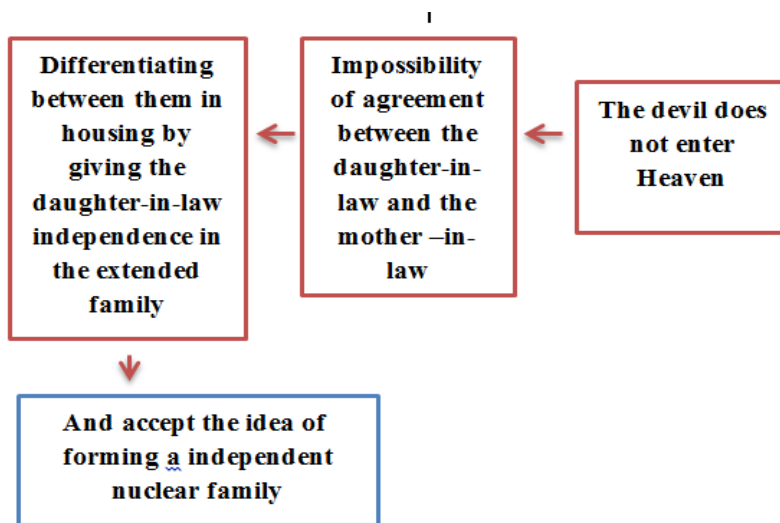


Source: (Makkawi & Hussein Al-Sayed, 2003, p 203).

Referring to the popular proverb ((إذا تفاهمت العجوزة والكنة، يدخل بليس للجنة)) , we

can deduce several characteristics of a woman's behavior towards her mother –in- law (عجوزتها) through the following diagram:

Fig.6 Strategy of creating meanings through the selected proverb.



Source: The researcher herself.

Returning to the preceding proverbs, the three previous strategies can be deduced based on the position of the proverb describing women's behavior in society. As much as it describes them as something positive in the life of men and society, it devalues them in many proverbs because they bring shame to them. However, popular proverbs in Algeria and other places may face reluctance to adopt them, or conviction in them, and not accepting their validity, whether by women themselves or by men. The persuasive process during communication witnesses obstacles, including:

- Tyranny and domination: The popular proverb describes women as domineering in all situations and conditions without regard to nature and morals.
- The conflict is between the woman and her peers, not just towards the man.
- The false belief that women's behavior is stereotypical and cannot be changed : This

is an early result that destroys all efforts before they are completed.

- The loss of the culture of praise by females has altered the character used to romantic and compassionate behavior towards others in society.

- Lack of objective evaluation of women's behavior in society, and does not realize the positive aspects, which leads to marginalization of their positive role in the narrative space.

- As a result, popular proverbs are frequently hesitant to be repeated in common people's languages, resulting in certain proverbs spreading while others become obscure in some locations but not others, and the remainder doomed for extinction. This is attributable to a variety of factors, including:

- a) Negative prejudice or arbitrary interpretation of relations with women in society.

- b) Difficulty in deciphering some of the meanings carried by some proverbs due to the vocabulary they contain that falls within the realm of colloquial language.

- c) The proverb is a negative or positive judgment about women or other aspects of life in society that does not accept specification, so its formulation comes in the form of generalization.

- d) Ignorance about the source; was it credited to a male or female?

- e) The narrative space is not restricted to the feminine aspect. What is the male's place inside the narrative space?

9. The Cycle of Conflict Between Male and Female within Algerian Proverbs

When searching in the oral memory of popular proverbs that are passed down through generations through the narrative space, some of the most popular proverbs can be deduced, and they are, in comparison, the smallest number of popular proverbs that are mentioned in describing the role of women in society. The following table lists the most important popular proverbs that describe the state of instability and conflict between the social genders.

Table 1. The Purposive sample adopted in the study

- Male Narrative Space-

N°	Formulate the proverb in the original language	Translate its meaning into the target language.	Gender Relationship Types
01	المرا ما تدي لا خووها ولا بوها تدي غير عدوها	A woman does not marry her brother or father, but rather her enemy.	Permanent war and conflict.
02	الرجال والزمان ما فيهم لامان	Men and time are not reliable	Man's betrayal of woman.
03	اضرب النساء بالنساء مشي بالعصى	Hit women with women, not with a stick. (The intention is to bring a co-wife)	Betrayal and oppression.
04	الرجال تهد لجبال والنساء تهد الرجال	Men destroy mountains, women destroy men	A metaphor for the power of a woman's cunning that overcomes the power of a man.

Source: The researcher herself

The proverbs in the table above describe the role of men as either a victim or an active force. However, it does not attribute to male qualities that demean him or diminish his status in society, as custom and tradition do not bring together a man with shame, nor ingratitude, and if bad qualities are attributed, they are not hurtful, such as comparing him to animals, but are attributed to phenomena such as time.

The several observations can be drawn about gender inequality in employment in the narrative space, as follows:

- The value of women differs from that of men in the narrative space.

- There is no relationship of compatibility between the two genders in the narrative space, as it expresses relationships of conflict and opposition.
- Dealing with arrogance and discrimination between the sexes, as shame and disgrace are one of the negative aspects in describing women, but the man, no matter what his behaviors are towards women or society, he is right.

10. CONCLUSION

Studying the meaning of a popular proverb, understanding its intent, and interpreting its perception of women entails deciphering the linguistic structure in terms of vocabulary and structures in order to reveal the relationships that exist between the two sides of the social element on the one hand, and deducing the mechanisms of persuasion employed in it on the other. Our investigation concluded with the following results:

- The proverb is a special view of things that cannot be generalized in time and place, but it can be taken as a previous experience or as advice and wisdom.
- Controlling women's behavior in society is not limited by the proverb as much as it is limited by their convictions and their view of things.
- The duality expressing the relationship between the two parties of the relationship between genders through the narrative space is in a state of constant conflict.
- There is a clear injustice in the description of the popular proverb of the negative role of women, which forms generalizable rules in the minds of those who join the narrative space.
- The persuasive strategies employed in popular proverbs bring up experiences that may be true but are not generalizable. However, custom and adherence have encouraged the spread of these proverbs that diminish the status of women and have encouraged their circulation and adoption as one of the controls of behavior in society.
- Violence against women extends to the narrative space that is passed down through

generations, which is considered to be contrary to the moral values of Muslim society.

- Previous judgments about women's practices, feelings, and relationships with other genders or the same gender should not be used to analyze their mental perceptions. This can lead to inequality and oppression and instill false values in future generations.
- The narrative space reinforces the realistic space, perpetuating disparity between the two sides of the social gender, exacerbating the problem.
- Distorting the image of women through oral heritage is an icon of inequality and an assault on the space of women who have the same right as men to dignity. Therefore, limiting the spread of these proverbs in our colloquial language is considered an embodiment of civilization.
- The issue of gender cannot be defined exclusively in the narrative space by limiting ourselves to some samples. Rather, we need a survey study of the oral and written heritage throughout the ages to understand the reasons for this negative description and aggressive tendency towards women.
- Cultural dialogue reflects what is imposed and accepted by family spaces, as it values the role of women as depicted by customs and traditions.
- Cultural dialogue is a narrative space adopted by the family to draw stereotypical roles for women, always comparing them to men.

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