

Representation of Egyptian Women in Nayra Atiya's Biography *Khul-Khaal* 1984: A Feminist Stylistic Analysis

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Abstract

The study aims to investigate the stylistic tools used in the biography "Khul-Khaal"; a narrative discourse written from a feminist perspective by Nayra Atiya in 1982. This biography reflects different images of the Egyptian women; oppressed, marginalized, and powerful women. The study examines the feminist ideology as represented in the biography. The biography was chosen for analysis because it is a different genre in literature and it is not taken into consideration like other genres as few researchers apply their studies on biographies. "Khul-Khaal" includes real stories of Egyptian women. These stories show the relations between men and women; men are born to dominate and control, while women are born to be housekeepers and child-bearers. The stories can be analyzed through Systemic Functional Grammar - which pays attention to clauses and lexical items through the application of Transitivity System and Modality- and, Metaphor. Finally, the application of the mentioned theories signifies the different images women are compared to, and their objectification and focuses on the attitude and point of view of the speaker, allowing the reader to get a general idea about the characters' opinions and thoughts.

Keywords: Feminist Stylistics- Transitivity- Modality- Metaphor- Biography- Feminism- Patriarchy

ملخص

تهدف الدراسة إلى التحقق من الأدوات الأسلوبية المستخدمة في السيرة، وتطبيق النظريات الأسلوبية و اللغوية التي تكشف للقارئ مدى تكيف المرأة في ظل اضطهاد المجتمع، كما تهدف أيضا الى فحص الأيديولوجية النسوية كما هي ممثلة في السيرة. "خلخال" خطاب سردي كتبه نيرة عطية من منظور نسوي عام ١٩٨٢. تضمن "خلخال" قصصاً حقيقية عن نساء مصريات. كما انها تقدم وصفاً مفصلاً للعديد من الأحداث والمواقف. تظهر السيرة العلاقات بين الرجل والمرأة؛ فالرجال يولدون للعمل والتحكم و السيطرة، بينما تولد النساء ليتزوجن و ينجبن ليصبحن ربات المنزل. تم اختيار السيرة للتحليل لأنها نوع مختلف في الأدب ولا تؤخذ بعين الاعتبار مثل الأنواع الأخرى فقليل من الباحثين يطبقون دراساتهم على السير . الأدوات الأسلوبية هي أنسب الأدوات لتحليل النصوص النسوية. يتم تطبيق أدوات أسلوبية نسوية على السيرة لفحص المجتمع الذكوري في مصر، مع تسليط الضوء على موقف المرأة المصرية وكيفيه تعاملها مع تلك المجتمع الابوي. يمكن تحليل القصص من خلال تطبيق قواعد اللغويات والاستعارة وعلم الأسلوبيات النسوي الذي يهتم بالجمل والعناصر المعجمية. يركز علم الأسلوبيات على المشاركين والأفعال و موقف المتحدث ووجهة نظره ، مما يسمح للقارئ بالحصول على فكرة عامة عن آراء وأفكار الشخصيات. أخيراً ، تشير الاستعارة إلى الصور المختلفة التي تتم مقارنة النساء بها فيظهر تهميشهن.

الكلمات المفتاحية: الأدوات الأسلوبية – النسوية – الاستعارة – السيرة – العناصر المعجمية

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1. Introduction

Literature is one of the most important genres that represents the role of women. Because of the different cultures and languages, the reader is introduced to different stories of women, starting from slave women and ending to women who control the world. Literature detects social problems; it shows different images of women; oppressed women, marginalized women, and powerful women. The image of women is reflected differently in each country. Classified under the genre of literature, biographies contain rich expressions, lexical items and processes that reflect the life of the narrators. Biography is a very important discourse because it conveys real stories to the reader and enhances his/her knowledge. The study aims to answer three questions: what are the stylistic tools used to display the oppression of the Egyptian women? How does the author present, through the use of the stylistic devices, the different states of women? What kind of ideology does the author adopt?

The researcher chose *Khul-Khaal* because it includes real stories of Egyptian women. It also offers a detailed description of many events and incidents. The stories are so vivid and lively, that the reader is excited to know what will happen in the coming events. They show the relations between men and women; men are born to dominate and control, while women are born to be housekeepers and child-bearers. The researcher also chose to analyze a biography because it is a different genre in literature and it is not taken into consideration like the other genres. Few researchers apply their studies on biographies. Stylistic tools are the most suitable tools to analyze feminist texts. Feminist stylistic tools are applied on the biography to examine the patriarchal society of Egypt, giving a particular attention to the attitude of Egyptian women and how they adapt.

The stories are told from a first-person narrator, which shows the feelings of the narrators, their thoughts and points of view. The stories can be analyzed through Systemic Functional Grammar and Metaphor theory. Systemic Functional Grammar pays attention to clauses and lexical items through the application of Transitivity System and Modality. Transitivity System focuses on participants and processes which highlight how Egyptian women are oppressed. Modality focuses on the attitude and point of view of the speaker, allowing the reader to get a general idea about the characters' opinions and thoughts. The Metaphor shows the different images women are compared to and it allows the reader to visualize the objectification of women.

2. Stylistics

The creation of language is important to people who are interested in literature, because "language is the medium in which literature is written, just as the chemistry of paint and the science of optics are important for historians of art" (Hsall Jr., 1964, p.406). Stylistics is associated with language "forms, patterns and levels" to highlight and support the "function of the text" (Simpson, 2004, p.2). Stylistic methods are affected by discourse theories; *feminist stylistics*, *cognitive stylistics* and *discourse stylistics* which are extensions to *feminist theory*, *cognitive psychology* and *discourse analysis*. Contemporary stylistics sheds light on the function of language in context. Narrative stylistics is distinguished by its connectivity of events and actions. This connection of events is thickened and highlighted by "development, elaboration and embellishment" (Simpson, 2004, p.19).

2.1 Feminist Stylistics

The first to link stylistics with feminism were Deirdre Burton (1980) Sara Mills (1995) and the French feminists Helen Cixous (1975) Jacques Lacan (1977), and Luce Irigaray (1985). The purpose of this approach to stylistics is to explore the ways in which literature expresses female consciousness. Feminist stylistics is derived from feminist movements, theories, practices and the waves of feminism. What distinguishes feminist stylistics is that it addresses the text from a feminist point of view. Mills (1995) describes it as a "form of politically motivated stylistics whose aim is to develop an awareness of the way gender is handled in texts" (p.1). Finally, Mills (2012) states that feminist stylisticians do not now depend only on "simply analyzing pronouns or

vocabulary choice", they now analyze "the way that discourse-level phenomena such as reader positioning and point of view are constructed from linguistic features" so that analysis can reach an accurate interpretation of the text. (p.37)

3. Biography

A biography is an account of a person's life written, composed, or produced by another. The person or the writer, who writes biographies, is called a biographer. Biography gives a detailed description about the life of a person. It entails basic facts such as childhood, education, career, relationships, family and death. Biography is considered to be a literary genre that portrays the experiences of different events that occurred in the life of a person. Although biographies are non-fictional, they have the format of novels or short stories. Literary biography includes strong exposition, rising conflict and climax. There are many examples of biographies, such as; *A Life by Park Honan* by Shakespeare, *Attention must be paid* by Arthur miller, *The Life of Samuel Johnson* by James Boswell, *The Bronte Myth* by Lucasta Miller...etc. (Biography, Literary Devices). Biographies include actions, events, and points of view that can be tackled using linguistic tools. Stylistic tools can be applied on biographical texts to analyze the different usages of styles and actions.

4. Feminism

Feminism is a movement or a call for the equality between sexes. Beasley (2005) connects between feminism and skepticism; feminism rises from revolting against the "norm" and the things taken for granted without questioning. The question that leads to the explosion of the word feminism is taken from the question of existence: "the world has to be this way?" (p.6). The whole world seems to be based upon men, which leads to considering men the base or the norm that all humans should follow; "social and political theory was, and for the most part still is, written by men, for men and about men" as if women are "invisible/marginal" and cannot reach the mental level of men (p.6). Apart from writing about gender, sex, sexuality, and focusing on women's studies and how they are marginalized, people forget that we are all humans. The term "humanism" is very important as it's the essence of life and the "foundational core which sets human beings apart from other animals and nature" (p.2).

Reason and humanism are the essential concepts for living a natural decent life. People who are "uncivilized or closer to nature" are categorized as "animal-like...and not quite human", therefore they will

not be able to act and be treated normally in the society (Beasley, 2005, p.4). They will not get the full rights and freedom that others have. Thus, they will be always confined by an upper authority and will be considered the "other"; an inferior, marginalized, unimportant creature who does not enjoy the full capacity of being a human being and is living as a subordinate in the society and does not benefit the community, share in political and social acts or belong to a specific institution, organization...etc. Unfortunately, women are that creature. This social hierarchy leads us to the term patriarchy. Patriarchy means "rule by the male head of a social unit (a family or tribe, for example)" (Pilcher & Whelehan, 2004, p.2). Any kind of authority should be made under the supervision of males; males are superior in any social or political organization to other younger males and all children and women.

4.1 Egyptian Feminism

Egypt is well known for its pharaonic history and is especially known for its pharaonic queens that ruled the world like Nefertiti, Hatshepsut and many other queens. Not only did they rule the world, but also they shared in everything else as the drawings of the tombs and temples revealed. They learned, studied, and taught different generations. They shared in political and social parties and many other aspects of life. "Egyptian women used to study science, speak from pulpits, and govern the empire when women in other countries were still in a state of slavery and misery" (Baron, 2005, p.31). Starting from this point, Egyptian feminists tried to revive the "glory of the past" and gain back their rights (p.31).

Egyptian feminists focus their efforts on "issues as female education and work, seclusion and veiling, marriage and divorce" (Baron, 2005, p.31). Qasim Amin called for unveiling; removal of women's cover of their face, women's education and he also wished that "conjugal marriage" came to an end (p.33). One of the major things that distinguished between men and women is the girl's virginity and honor. In a humiliating scene, in the day when girls get married, relatives attend the moment in which the girl's hymen is deflorated and the blood flows. The girl now can be approved of as a good one who is able to keep her honor. The honor of the family is strictly related to that of the girl; the blood of virgins is a symbol for her honor and pride. That's why girls who have sexual affairs before getting married are scorned and sometimes killed for this demeaning behavior (p.41).

Badran (1995) explains how feminism is formed in Egypt in the first half of the twentieth century by two pioneering women; *Huda Sharawi*

and *Nabawiyah Musa* (p.31). They are the reason behind the rise of different feminist movements in Egypt. Musa once wrote that "people cannot be vital so long as half are paralyzed and isolated from the affairs of everyday life. If women do not work, half the nation is unproductive..." (p.79). She wants to replace foreign women by Egyptian women as they are the ones who have the right to work in their country and develop it. Why do men agree to work with foreign females and refuse to let Egyptian women work? This affects the country's economy and makes it difficult for Egypt to develop. It is unfair and illogical to let half of the population sit at home doing nothing and depriving them from education and work and then accusing them for literacy and weakness.

In the late nineteenth century and early twentieth century, Egyptian women were able to invade the society and open the closed doors and see the world without barriers when they started sharing in and founding "philanthropic associations and social service societies to help needy women and children" (Badran, 1995, p.48). Huda Sharawi was the leader of most of these social services.

4.2 Arab Feminism

Huda Sharawi invited women from different Arab countries to unite and create "Arab Feminist Union" (Badran, 1995, p.238). Egyptian feminists wanted to create a "pan-Arab feminist union" that calls for women's rights through the Arab world, reinforces their feminist movement and paves the way for "international feminist movement". A significant conference was held to unite Arab feminists in 1944. Feminists from Syria, Iraq, and Bahrain...etc. shared in this conference. Sharawi's words were so captivating "The Arab woman who is equal to the man in duties and obligations will not accept in the twentieth century distinctions between the sexes that advanced countries have discarded. The Arab woman does not agree to be chained in slavery and to pay for the consequences of men's mistakes concerning her country's rights and the future of her children" (p.240). Sharawi pointed out that this conference was for calling for women's rights that Islam had offered and these rights were not approved by men. All Muslims whether men or women should enjoy their rights and freedom. They should share in all aspects of life; political, economic, social, and educational so that the country would witness a huge progress and that's the purpose of our creation as we are successors of God on Earth.

The conference reached a certain resolution to all Arab women "a unitary framework" in which all people should have equal rights regardless of their gender and that no woman under any circumstances should be oppressed or marginalized (Badran, 1995, p.242). One of the

significant resolutions is a political one calling for the right to vote and to be elected in parliament. Other rights focus on marriage; determining a certain age for getting married. Divorced or widowed should guarantee their rights too. Feminists also suggested some changes on linguistic structures that reflected discrimination between both sexes like "feminine endings" (p.243). The right to work was also one of the most important resolutions in the conference; every woman seeking a job should find a suitable one. Women must work to be financially and economically independent. Women's need for men will not be based on money as they will be financially independent. Job offers should be equally available to women as well as men according to their qualifications and salaries should be equal too. Social service programs were one of the resolutions in the conference. Programs included health care of mother and children, and awareness sessions on "nutrition and hygiene" (p.244). Last but not least, feminists triggered the problems of prostitution and called for "rehabilitation programs" for them (p.244).

4.3 Islamic Feminism

Badran (1995) defines Islamic feminism as "a feminist discourse and practice articulated within an Islamic paradigm. Islamic feminism, which derives its understanding and mandate from the Qur'an, seeks rights and justice for women, and for men, in the totality of their existence" (p.242). Badran introduces the Islamic feminism to be a model which all Muslims should follow because it adheres to women's rights according to what is mentioned in Quran and Suna. Islamic feminism gets its discourse from Quran which calls for equality between all human beings regardless of their sex, religion or nationality; consequently it calls for equality between men and women. "They are only differentiated by the practice of taqwa or God-consciousness" (p.248). Unfortunately, Quran is misinterpreted by some dominant males who spread their wrong patriarchal interpretation among some verses. That's why Islamic feminism had to go back to the original text (the Quran) and refrain from the misleading interpretation of men that "was based on men's experiences, male-centered questions, and the overall influence of the patriarchal societies in which they lived" (p.247). Feminists reached a resolution to stop the confusion between wrong interpretation (of some of the verses) and the assertion of women's rights in the Quran which is as Badran states (p.248):

1. Revisiting verses of the Quran to correct false stories in common circulation, such as the accounts of creation and of events in the Garden of Eden that have shored up claims of male superiority;
2. Citing verses that unequivocally enunciate the equality of women and men;
3. Deconstructing verses attentive to male and female difference that have been commonly interpreted in ways that justify male domination.

By applying these steps, women will be guided to the correct path of understating their religion as they will be given support to be able to enjoy their rights "gender equality, societal opportunity" that their own religion allow them to have (Badran, 1995, p.249). The South African feminist Sa'diya Shaikh includes in her dissertation that Islam gave the right to women to work and lead prominent positions in society; they can be presidents, leaders, "heads of state, leaders of congregational prayer, judges, and muftis and prime ministers". Islamic Feminism affects all the community positively whether be males or females, we should all "benefit" each other both Muslims of different sexes and non-Muslims as well (1995, p.250).

4.4 Western Feminism

A look back at history, we find that feminism existed a long time ago, but not under the name of feminism. Actually they are neither waves nor practices, it is the individualistic effort that paved the way later on for real feminist movements. Rampton (2015) reminds the readers with the origins of feminism "in ancient Greece with Sappho (d.d. 570 BCE)" and in "the medieval world with Hildegard of Bingen (d.1179) or Christine de Pisan (d.1434)" (p.1). In addition to these writers, we must not forget "Olympe de Gouge (d.1791), Mary Wollstonecraft (d.1797) and Jane Austen (d.1817)" who are the "foremothers of the modern women's movement" (p.1). These people call for the basic human rights to the women. A closer look at Mary Wollstonecraft, who is a liberal feminist of the eighteenth century, we find that she calls for women's equality; their rights to get educated, work and, share in the public sphere exactly like men do. They should have the same "opportunities" and chances of men (Beasley, 2005, p.4). Serious feminist movements started to take place in the late nineteenth century and ended up forming three waves of feminism. Bailey (1997) points out the term "wave" and connects it to its literal meaning "Gently swelling, rising and then crashing, waves evoke images of both beauty and power" (p.17). Waves are connected to each other as they occur in the same place and arise due to the same circumstances, however differences between them might relate to "variation in amplitude, duration, intensity, and volume" (p.18).

Similarly, the waves of feminism should be attached to one other as if in a series of incidents and events. This is exactly what happened during the first and second wave, but the third one is different. "Only after the wave has passed, that is, after it has crested and fallen, could a swimmer say with assurance that it was a new wave. Similarly, assigning to a particular social movement the name "wave" is something that, strictly speaking, can be done only in retrospect, because, like a swimmer in the water, we are in the social medium."(p.18). "The public world of politics, business and the professions still remained gendered" (Beasley, 2005, p.5)

The **first wave** of feminism took place in the late eighteenth and early nineteenth centuries. The first wave of feminism is inspired by Liberalism which started to spread at that time. Liberalism states that all individuals have the right to be free; free "to make their own way and their own wealth without government intervention" (Beasley, 2005, p.8). Women at that time did not have the right to vote, own a property, choose the partner to whom they will get married and they also did not have the full authority over their own children (p.8). These actions oppose what the liberalism call for. However, the main goal of the first wave is to guarantee the right of women to "suffrage"; sharing in the political field and the right to vote is their main concern. To be clearer, the first real wave of feminism started in the Seneca Falls Conference in 1848 till it reached its achievement in 1920 by "women's suffrage" (Bailey, 1997, p.18).

The **second wave** started in the 1960s and continued to the 90s. The second wave continues calling for what their ancestors (first wave feminists) call for. They are more aggressive and demanding; first wave feminists consider it enough to have the right to vote, while second wave feminists have a different thought. They want to make use of all of their rights included in the Liberal universal conception. They observed that women are still visualized as inferior to men, so they want women to "assimilate" into society (Beasley, 2005, p.9). The rise of this movement is due to the objectification of the woman and the consideration of her as a beauty icon; a souvenir that should be kept at home. Feminists call for their "sexuality and reproductive" rights (Rampton, 2015, p.2).

The **third wave** began in the mid-90s. This wave is also called postmodern feminism. This third wave is totally different from the previous two because the first two waves want "to fit women into an existing society and to remove obstacles to their public advancement" (Beasley, 2005, p.7). It does not call for the equality between men and women nor does it try to put women side by side to men to delete

women's marginalization. What they focus on is strengthening the idea of individualism. They really care about the concept of the "self" giving less attention to collectivism. They argue that each female should be independent and responsible for her own acts without being put in a certain group or organization. Feminists of that wave decline the term "feminists" because according to them it is "limiting and exclusionary" (p.3). Third wave feminism is considered to be revolutionary compared to first and second waves which are universal and assimilationist.

The **fourth wave** of feminism is described by Rampton (2015) as "a new silhouette is emerging on the horizon and taking the shape of a fourth wave of feminism" (p.1). The concern of this new wave is the equality between men and women. You may wonder asking what is the difference between the objective of this wave and the three other waves and here is the answer; the previous three waves focus on calling for women's rights. Women are denied the right to vote, learn, work...etc. Since that most of women's rights are achieved, the fourth wave looks not on women's rights fulfillment but on the equality between men and women. Women can get educated, work, marry, and so on but still they do not receive the same treatment as men do. "Feminism no longer just refers to the struggles of women; it is a clarion call for gender equality" (p.7). Fourth wave feminists suggest that the concept of this new wave will be understood only if we categorize feminism under the many contexts of marginalization like "racism, ageism, classism, ableism and sexual orientation" (p.7). Finally, the question is will there be a real model for a fourth wave of feminism and how is it going to be directed? The answer will be seen in the coming years.

5. Functional Grammar

5.1 Modality

Fawcett describes modality as "a fascinating voyage of discovery in the human mind" (1983, p.1). The term "modality" dates back to philosophical concepts introduced first by Aristotle; necessity, possibility, and impossibility and what is present between them. Reflecting these philosophical concepts on human minds, one will find that people's thoughts revolve around one of these three directions: things that **must/should** be done, things that may be **possible or probable** to take place and things that **can't** be done. (Perkins, 1983, p.6)

Halliday (2004) introduces the term modality by differentiating between polarity and modality. Polarity is a "choice between yes and no" while modality is what lies between them. Modality explores the area between the negative and positive; it sheds the light on the "intermediate

degrees...like sometimes or maybe" (p.176). It expresses the opinion of the speaker and shows how certain/uncertain a speaker/writer is (p.177).

Simpson (2004) claims that modality "includes signals of the varying degrees of certainty we have about the proposition we express, and of the sorts of commitment or obligation that we attach to our utterance," (p.123). Simpson (1994) classifies the modal auxiliaries into four modals. Deontic modality refers to obligation, duty, and commitment. Epistemic modality refers to knowledge, belief, and recognition. Boulomaic modality refers to desire, hopes, and wishes. Perception modality refers to perception, opinion, and realization.

5.2 Transitivity

The system of transitivity is the most precise system to detect the experiences as it shows "the way meanings are encoded in the clause and the way different types of processes are represented in language" (Simpson, 2004, p.22). It is believed that transitivity is a basic element in Halliday's Systemic Functional Grammar. Halliday (2004) introduces transitivity as a system which focuses on different processes. He states that the transitivity model consists of three units (p.220):

- i) A process unfolding through time.
- ii) The participants involved in the process.
- iii) Circumstances associated with the process.

Circumstances are "always optional augmentations of the clause rather than obligatory components... They are usually presented through adverbs or prepositions and they serve as an answer to questions like how, when, where and why. The circumstances do not necessarily appear in every clause. Participants are "inherent in the process" (Halliday, 2004, p.221). Every clause should have at least one participant. The process is the "most central element"; it is a verb phrase of a clause (p.221). There are six types of processes; material process, mental process, behavioral process, verbal process, relational process and existential process.

Material Process

It is the "process of doing and happening" (Halliday, 2004, p.224). The process is associated with two participants. The first participant of this process is called "actor" and "it is an inherent participant" (p.226). It is necessary in any clause; an obligatory role. The second participant is called "goal" or "patient" and it is the "one to which the process is extended" (p.226). It is the person or the thing affected by the actor and it is not an obligatory participant in each clause. The verbs of the material

clauses are divided into two types: "transitive and intransitive" (p.227). Transitive verbs need a goal to be complete, such as: "He made a cake", while intransitive verbs do not need one, like: "The teacher left". Transitive verbs are presented through operative (active): "He made the cake" or receptive (passive): "The cake was made by him" forms.

Simpson (1994) explains that the material process is either "Action Material Process" or "Event Material Process" (p.89). The action process is the one "performed by animate actor", while the event process is "performed by inanimate actor" (p.89). The action material process is either "Intention" or "Supervention" (p.89). By intention, it is meant that the actor did the process on purpose, while Supervention means that the process was out of the agent's hands; it happened unintentionally.

Mental Process

Halliday (2004) refers to the mental process as "experience of the world of our own consciousness" (p.245). This process is related to the conscious and all what is related to it starting from dreams, thoughts, sensing, feeling...etc. It usually contains verbs like hate, like, love, and think. . There are two participant roles associated with mental processes: the senser and the phenomenon. The senser is the individual himself who is experiencing the thoughts or dreams. The phenomenon is "that which is felt, thought, wanted or perceived" (p.251). There are "four different subtypes of sensing: perceptive, cognitive, desiderative and emotive" (p.256). Perception processes are concerned with mainly the senses like hearing, seeing...etc. Emotive processes express the reaction or feeling towards someone or something. Cognitive processes are concerned with the different thinking processes like; realize, recognize, imagine, consider,...etc. Desiderative processes include the desires and needs; for example, want, need, desire, wish, yearn for...etc.

Verbal Process

It is a very simple process; the least complicated of all. Halliday (2004) defines it as the process of "saying" (p.306). The participant is called sayer, the addressee is called receiver, and the verbiage, which does not exist in all clauses, is what is said. Finally the target is "the entity that is targeted by the process of saying; e.g. him in "She always praised him to her friends" (p.307).

Relational Process

It is a process of being and expresses the relation between two entities. Halliday (2004) argues that there are three types; "relational, intensive and circumstantial" (p.280). Intensive process indicates a

description; "x is y". Possessive process indicates that "x has y". Circumstantial process expresses that "x is at/on/in/with y" (p.281). Adding to this classification, there are two modes for the relational process: "attributive and identifying" (p.282). Attributive mode contains a carrier and an attribute. A carrier is the person or entity described and shows what this carrier is, where...etc. It is the "topic of the clause" and the attribute is the "description or comment about the topic" (p.282). Its participants are token and value. For example; "John is a teacher"; John is the token and teacher is the value. In the identifying mode, "all identifying processes are reversible" (p.283). It contains the identified and the identifier where "The identifier defines the identified" (p.283). The relational process is not exclusive to verbs to (be) and to (have); it also includes verbs like "remain, stay, equal, comprise, constitute, include, contain" (p.285). Other verbs appear occasionally like "stand, surround, occupy" (p.285).

Behavioral Process

It is a process which happens naturally as a reflex action to certain circumstances. Halliday (2004) states that it takes place "neither intentionally nor accidentally, but more via a reflex or instinctively: breathing, smiling, coughing, dreaming, fainting, blinking...etc."(p.290). This process includes "physiological actions" and they represent processes of consciousness as forms of behavior. The participant attached to this process is called behavior.

Existential Process

Halliday (2004) presents the last process in the transitivity system, the existential process which "asserts that something exists or happens. . . . It represents that someone or something exists or has happened" (p.295). It usually includes the word "there" attached to only one participant; the existent.

6. Metaphor

As modality is linked to philosophy, the theory of metaphor is linked to philosophical theories too. Not only does metaphor relate to philosophical theories, but to semantic theories as well, so we can relate metaphor to two general theories. (Searle, 1999, p.90). The first one is made by philosophers like Aristotle who made a lot of studies on metaphor to show its relation with language and communication, besides he studied the different implications of metaphor (Ortony, 1993, p.3). He

included metaphor in comparison theories as its main idea is about similarities and differences, comparing and contrasting between two things. The metaphor is comparing an entity whether a person, object, place...etc to another entity which is very different, yet it contains something unexpectedly common. The second theory is made by linguists like Black (1962) who claims that metaphor "involves a verbal opposition or interaction between two semantic contents" (p.90). Simpson (2004) calls these entities or objects as domains; the main one or the word you describe is the target domain and the other one or the description is the source domain. Black (1962) views metaphor as a "species of catachresis", but not in the scope of the incorrect usage. He reviews it as "putting new senses into old words" (p.42). Metaphor can "give pleasure to the reader especially when the metaphor is more concrete than its literal equivalent" (p.42). The reader becomes interested in linking between the literal meaning and figurative one.

Searle (1999) defines metaphor as a group of words, sentences or expressions that represent something, yet they mean something else. He also compares between metaphor, irony and speech acts and how each one of them conveys something indirect, the total opposite or irrelevant descriptions of things. Searle divides metaphors into two parts: the *speaker's utterance meaning* and *word or sentence meaning*. To identify the metaphorical utterance, Searle sheds the light on the literal utterance to realize the difference between them.

The contemporary theory of metaphor (Lakoff & Johnson 1980) is different from the ordinary one. Instead of focusing on the linguistic structure of the sentence, Lakoff gives more attention to the thought of the utterance and the idea behind it. Thus, the theory of metaphor should not be exclusive to literal and figurative meaning. Metaphor can extend to include our concepts and thoughts.

7. Data

Khul-Khaal by Nayra Atiya (1984)

Nayra Atiya is an American oral historian, writer, and translator born in Egypt. She is the author of *Khul-Khaal: Five Egyptian Women Tell Their Stories* (1984,) winner of the UNICEF Prize, and *Shahaama: Five Egyptian Men Tell Their Stories* (2016). Nayra Atiya is a writer and painter. She spent her teen and early adult years in the U.S. She received the M.A. in French from Harvard University, has taught college-level language and literature, and has worked as a journalist and illustrator for the Egyptian Gazette. Atiya began this project almost accidentally. Fascinated by the stories of her housecleaner, Dunya, she started

recording her conversations. Later, she set out to see if Dunya was unique by recording the stories of other women she met just as coincidentally as Dunya. This book contains the stories of five Egyptian women. These stories were told orally in Arabic to the author, who recorded them and translated them into English. The stories are told by contemporary Cairene women who come from lower to lower-middle classes. All stories are presented in first person as the five women tell the stories of their lives as they see them. The stories will take us through an extended discussion of Egyptian woman's ill-fated life, of children dying, their husbands' hard work, the struggle to raise the remaining children in marriage and careers. For all of these women, the true business of life begins with marriage, symbolized by the Khul-Khaal, the ankle bracelets of heavy silver or gold which are worn by married women. Childbirth, the desire for male children, the death of babies in their first years are common issues for the five women. The presence of the man is really important and essential to Egyptian women. A woman without a father has few chances of getting married. A woman without a husband has no present protection and a woman without a son has no future protection. To conclude, some Egyptian women do not care about education, it is a minor thing for them. Marriage and the production of sons are their primary objectives.

8. Analysis

8.1 The story of Om Gad

1. Our people prefer boys, because a girl's life is **difficult**. It's **difficult** in every sort of family and among all nationalities. A girl's life is not like a man's life. She has no assurance of being happy in her marriage. And her main purpose in life is to marry and to have children. A girl's life and a woman's lives are a **trial** whatever happens. I don't know why. (p.17)

Transitivity and Lexical Choices

Senser	Process: Mental	Phenomenon
Our people	Prefer: desiderative	boys
I	don't know: cognitive	why
Carrier	Process: relational	Circumstances: attribute
A girl's life	is: intensive attribute	difficult
it	is: intensive attribute	difficult in every sort...
A girl's life	is not like: intensive attribute	a man's life
she	has no: possessive attribute	assurance
Her main purpose in life	is: intensive attribute	to marry and to have children
A girl's life...woman's lives	are: intensive attribute	a trial

Om Gad explains why people in her society prefer boys. The relational intensive processes describe the girl's life and how it is worse than boys. It is not easy being a girl especially when the purpose of her life becomes marriage and children. She doesn't have any guarantee that her life will be good because it is all dependent on the man she will marry and the children she will give birth to. The usage of the word "difficult" and its repetition signifies how hard and tiring to be a female in such a patriarchal society. The mental processes show how people feel towards having boys (sons) in their family. It also shows that there is no logical or mental reason behind belittling or marginalizing women's lives.

Metaphor

"A girl's life and woman's lives are a trial" can be analyzed through two views. The first one says that life is a trial; **life's cycle** is compared to **a process of trying**. This highlights the ignorance of people at that time as they marry without learning anything about marriage. Although marriage is very important, it was not given the full attention and was dealt with as if was something by default where only the lucky ones will succeed in. The second view of the metaphor is that life is compared to a real trial. Life is the court women live in an ongoing trail where they are always being judged by the jury or the people of their community. They are always under the pressure of being judged and looked at.

2. They **dressed** me in white on the day my marriage was to be consummated. They **wrapped** me inside a melaya laff, a very large piece of black cloth, like a sheet, which women used to wear on top of their house dresses in native quarters to go out on the street. They **didn't want** to have me looked at by everyone. I **was covered** and **walked** like a **little black bundle** the short distance from my father's house to my husband's house. When I **got** there, the family **sat me down** in front of the house on a chair and **took off** the black sheet. (p.13)

Transitivity and Lexical Choices

Actor	Process: Action Material	Goal
They	dressed: action	me
they	wrapped: action	me
The family	sat	me
	took off	the black sheet
I	walked: supervision	
I	got: supervision	there
Senser	Process: Mental	Phenomenon
They	didn't want	to have me looked at...
Carrier	Process: Relational	Attribute
	was covered: intensive attribute	I

The family of Om Gad is always the actor; this foreshadows their controlling and dominating behavior. Her family does not give her the chance to act by herself as a person; she is always the goal. She is the one who is acted upon. Though it is her wedding day, she does not join in any action. She is not the one responsible for her acts. The narrator stresses the point of displaying Om Gad as a goal; object who only receives but does not act.

Getting dressed is something very personal and private, but for Om Gad it is the opposite. The usage of "They"; a plural pronoun, lets the reader imagine many people with no specific number dressing her. This highlights that Om Gad is deprived from enjoying any personal space or privacy.

The narrator then moves to a very simple act; the act of sitting down. Even in this act, she is the goal and her family is the actor. This means that they determine her place not only on a specific chair, but also in the society. The place and appearance of Om Gad in society is directed by someone else. Finally, her family is also the one who takes off her black sheet. Both acts (sitting down and taking off) support the idea of Om Gad as always being the goal even in minor or trivial actions.

The processes "I walked-I got there" are viewed as action material supervision and not intention. The reason behind this different analysis is that all of the action intention processes included Om Gad as the goal, so she is not the one in control. Here in the supervision action, she does not act intentionally; she also does not have control over her simple actions.

The use of the material process "wrapped" instead of "covered" makes the reader visualize the image of girls in Egypt; how they are prisoned by some facts and traditions of the society. The verb cover means to put something on someone or on an object to hide a part of it or to make it disappear, but still the cover gives you the freedom of moving, unlike the act of wrapping. When you wrap someone or something, it is always fixed and there is no movement at all. This image reflects the girls' fixed position in society and their inability to move, to dream, to think,..etc.

In the mental process, the reader finds that still Om Gad's family is the senser and Om Gad is the phenomenon. The process shows the wishes and beliefs of the society upon Om Gad. Her family is the one who decides what Om Gad wants and how she should look like, not allowing her to wish or think.

Simile

"I was covered and walked like a little black bundle" This sentence summarizes Om Gad's appearance. It is a very vivid and powerful image that reflects not only Om Gad, but also girls from the same background. The process also comes in the passive voice to show that this appearance is out of her hands; she finds herself dressed like this. She compares herself to a little black bundle. The literal definition for bundle is something wrapped or tied up for carrying, a package. The narrator chooses this description specifically to present the image of girls as packages that are covered in black, wrapped firmly and ready to be delivered to men. It is a very humiliating image to compare girls to objects or packages wrapped waiting for men to open them.

3. When Saad was born, I **had** four men in the house. I **was** *happy*. They filled the house with their presence. Their comings and goings **were** my *joy*. They **made** me feel *needed* and **gave** me *hope* in the future (p.10)

Transitivity and Lexical Choices

Carrier	Process: Relational	Attribute
I	had: possessive	four men
I	was: intensive attribute	happy
Their comings & goings	were: intensive attribute	my joy
Actor	Process: Action Material Intention	Goal
They	made	me
	gave	me

Om Gad's happiness stems from the presence of her sons. Although she had two daughters, she did not mention them. Her happiness is related only to her sons. The relational processes show her state of happiness. The material processes show that her sons are the actors; they give her the energy and power to live happily. The three words "happy-joy-hope" carry positive connotations. These words co-exist with talking about her sons and her pride of having four men in the house. The verb "needed" shows that Om Gad feels that her presence in life is necessary because of her sons. Her existence is essential because of their existence and this is how she feels that she has a life and she is needed.

4. Circumcision is *absolutely necessary*. I **don't know** why, but it is a tradition... We emerged into this world and found this habit already existed. It's just so. My people do this, and so I **must** do like they do. (p.11)

Modality

The deontic modals and adverbs "absolutely-necessary-must" reflect society's obligations. Women are committed to follow the rules; they must be circumcised. There can be two views for this sentence. One view is from Simpson (1993) presenting that the deontic modality reflects the power of society and the strict habits that should be followed throughout the years. The other view is from Palmer (1999) presenting the modals (must-necessary) under the epistemic modality. "Must" can go for both epistemic and deontic, but in that case the protagonist is reflecting her thoughts and she is not obliging anyone to do anything. The verb "don't know" signifies her hesitant thoughts about circumcision. Om Gad's character is passive; she chooses to follow the traditions of her society whether good or bad without knowing a logical reason behind it.

5. I just **hope** God gives Omar time enough on this earth to **place** each one of our five *daughters* happily in some man's house. (p.9)

Even our *daughter* **was returned** to us after seven years of marriage. (p.10)

Transitivity

Senser	Process: Mental	Phenomenon
I	Hope: desiderative	God gives Omar time

Actor	Process: Action Material	Goal
Omar	to place	each one of our five daughters
	was returned	our daughter

The mental process shows Om Gad's wishes for her daughters. The material processes whether active or passive show that her daughters are the goal and their family is the actor.

Metaphor

It is a very clear image of women being presented as objects or products. The first sentence "to place each one...in some man's house" reflects that the protagonist is talking about an object and not a human being. Women are compared to souvenirs that would decorate a man's house. This image also shows how women are weak and they are not in control of their movements. The second sentence has the verb "was returned"; it compares woman to a product that was purchased and used for some time and now the buyer returns it.

8.2 The story of Alice

1. In the end men **don't respect** a woman who **serves** them. They **want** a woman who makes herself **attractive** and is **good in bed**. (p.37)

Transitivity and Lexical Choices

Behavior	Behavioral Process	Range
men	Don't respect	A woman

Senser	Mental Process: Desiderative	Phenomenon
They	want	A woman

The behavioral process "don't respect" is expressing the attitude of men towards women generally. The usage of the word "serves" symbolizes women as servants, so men's behavior towards women is superior. The mental desiderative process "want" is expressing what the man desires in a woman. The usage of the adjectives "attractive" and "good" matches with the desiderative process where these are the things men search for in a woman. They focus on trivial explicit traits, ignoring the important ones.

2. But **without a father** or any means of support, no skill or property a woman **becomes a slave**. She **has no options**. (p.39)

Transitivity and Lexical Choices

Carrier	Process: Relational	Attribute
A woman	becomes: intensive	a slave
She	has: possessive	no options

The relational processes express the state of women who lost their fathers and the consequences of this condition; becoming a slave. The usage of "without a father" stresses the importance of the father's presence and that without him the woman becomes "slave". The usage of this word is very harsh and signifies the superiority of men, the marginalization of women and shows the patriarchal Egyptian society.

Metaphor

A woman is being compared to a slave. Although it is a disgusting comparison, there are some things in common. Both are obliged to do things ordered by a master and in the case of the woman the master would be her husband.

3. If all of her efforts **are directed** toward **house** and **children**, he **will treat** her like a **servant**. (p.40)

Transitivity, Lexical choices and Modality

Carrier	Process: Relational circumstantial	
All of her efforts	are directed	toward house and children

Behaver	Process: behavioral	Range
he	will treat	her

The first process "are directed" is a relational circumstantial process. The second process "will treat" is a behavioral process and "he" is the behaver. The auxiliary "will" is epistemic modality reflecting women's thoughts and expectations of men.

Again the use of the word "servant" highlights how men treat women; they are below them. The words "house" and "children" accompany the word "servant" to strengthen the idea of the wife or housewife who is always compared to the servant, thus of a lower status.

4. When we were first married, I **brought** him his food right to bed. I knew he was tired after a long day at work. Women are moved to **serve** a man when they love him. I **prepared** hot water when he came home and **washed** his feet and **dried** them. In winter I would **put** clean socks on his feet myself to keep them warm. I **adored** him, and this led to my **servicing** him in this way (p.37).

Transitivity and Lexical Choices

Actor	Process: Material Action Intention	Recipient	Goal	Circumstances
I	brought	him	his food	right to bed
I	prepared		Hot water	When he came
	washed		His feet	
	dried		them	
I	Would put		Clean socks	On his feet
Senser	Process: Mental Emotive	Phenomenon		
They	love	him		
I	adored	him		

The main idea of this paragraph is Alice's love and adoration to her husband. It is also noticeable that when love covers the main idea, Alice's processes all become material action processes. Love is a very powerful and positive emotion which gives the person the strength to do anything and this what happened to Alice when she first married her husband. The actor is the same in all sentences; Alice. The goal is her husband or anything related to him. Alice does all of these things and still her husband cheats on her. The analysis of the mental processes shows why women generally and Alice specifically agree to submit to all the needs of the man and work as servants for them. Apparently it is done out of love. The choice of the verb **serve** reminds the reader with a servant, waitress,...etc. This verb comes in action when people are serving other people higher in rank or position. The passive in (Women are moved to serve a man when they love him) gives the sense that women are not in control; it is something out of their hands.

The significance of the word servant

It is important to mention that the word servant and its synonym were mentioned more than once as follows:

Men don't respect a woman who	serves them
Without a father, woman becomes	a slave
He will treat her like	a servant
I adored him, and this lead to my	serving him this way

The literal definition of the word "servant: is a person who is employed by another to perform domestic duties. And the literal meaning of "slave" is one who is owned as the property of someone else (The free dictionary). Both words show that Egyptian women are submissive and that not only men are superior, but also they control their lives.

8.3 The story of Dunya

1. Although I live well and **have** everything I need: a mixer, a television, a radio, and a tape recorder, this problem **hangs over** me and **colors** everything else around it. I **am** clean in my home, and neat in myself. I see to my husband's needs and **am** generally content, but because I **am childless** I **feel** unsettled. (p.127)

Dunya suffers from some sort of illness in her womb, so it is very difficult for her to get pregnant. She expresses her feelings in this paragraph and her suffering because of the childless life.

Transitivity and Lexical Choices

Carrier	Process: relational possessive	attribute
I	have	everything I need

Dunya says that she has everything, but then we are amazed by how simple her thoughts are, how naïve and ignorant she is. For Dunya to have everything is to have a mixer, a tv...etc.

Actor	Process: material action	goal
This problem	hangs over	me
	colors	everything else around it

The inability to get pregnant irritates her and controls her life. "This problem" is the actor, which means that it is the one acting upon her and directing her. The goal is Dunya in the first part of the sentence and everything around Dunya in the other part of the sentence. Dunya's life is under the control of this problem. The processes show the effects of this problem on Dunya; this problem threatens her and impacts her negatively.

Carrier	Process: relational intensive	Attribute
I	am	clean and neat
I	am	content
I	am	childless

The relational processes describe the reality of Dunya; she is clean, neat and tidy. She looks after her husband's needs and care about him. She is content, satisfied with all what she has and does not ask for more, but the problem lies in being childless. All these positive traits will not make her a good woman in the society generally and in her husband's eyes specifically. She must have offspring to have a suitable place in this society. The choice of the word childless instead of unfruitful or infertile is harsh on the reader; the word (child) is present, but with the suffix (less) to remind the reader with Dunya's state. The woman who is responsible to give birth is here, but she is unable to do so.

Senser	Process: Mental Reaction	Phenomenon
I	feel	unsettled

Dunya ends her words by displaying her feelings. Although she is settled in a house with her husband, still she feels unsettled. The adjective unsettled shows Dunya's disturbed life.

2. He **would beat** me in order to try to sleep with me. But I **took** these beatings and **would tolerate** them better than sleeping with him. He **had** a twisted leather whip like the sort they make in the Sudan which he used. He **was** like a **starved or rabid dog**, but I **would take** one of these beatings and say to him, "The stars in the sky are closer to you than I am" (p.123)

Transitivity

Actor	Process: Action	Material	Goal
He	would beat		me

Carrier	Process: Relational	Attribute
He	had: possessive	a twisted leather whip
He	was like: intensive	a starved or rabid dog

Behaver	Process: Behavioral	Range
I	took	these beatings
	would tolerate	them
I	would take	one of these beatings

The material process "beat" signifies his aggressive attitude towards Dunya. It also shows that the only action he is capable of doing is torturing her. The relational processes give the reader a brief description of his character (Dunya's husband). On the other hand, the behavioral process shows Dunya's passiveness and submission. The analysis of the processes shows how Dunya receives her husband's actions.

Metaphor

Dunya compares her husband to an animal "starved or rabid dog" to show that he is led by his desires and needs like the animals and unlike humans who control these needs. This image reminds the reader with people who use the whip to hit animals and donkeys so that they obey them. In this case, Dunya is that horse or donkey.

3. I **wanted**, at that point, to marry my cousin. He **had** a decent salary, and I **was** getting tired of **barely existing**. I **was** tired of wearing a dress

that was too tight. **My life was like wearing such a dress.** I wanted a little leeway, a dress that was even a fraction larger but which would allow me to **fill my lungs to capacity without bursting**, even if the enlargement were just an extra patch. For this reason, I was inclined toward my cousin and **avored** him. (p.122)

Transitivity

Senser	Process: mental	Phenomenon
I	wanted: desiderative	to marry
I	wanted: desiderative	a little leeway
I	avored: emotive	him

Marriage for Dunya is the solution; it would free her from the prison she is living in. It is not by chance that the phenomenon is about three things which lead to each other: marriage will lead to a new path of life and he will be the reason of this new life that would save her from her misery.

Carrier	Process: Relational	Attribute
I	was: intensive	getting tired
I	was :intensive	tired
He	had: possessive	a decent salary

The relational processes show how Dunya is fed up of her life and has no energy for doing anything. She is just tired and cannot take it anymore. The processes also show Dunya's view of the suitors and that money is a priority to her since that the only thing she mentioned about this man is that he has a good salary.

Metaphor

The reader can feel how suffocated Dunya is. She compares her life to a very tight dress where she cannot breathe. This life does not fit her. She cannot wear such a life; it is not suitable for her. She just found herself put inside this life.

4. When my father came home, we **would** be waiting for him, and my mother **would take off** his shoes, and we **would wash** his feet, and one of us **would pour** while the other was ready with a towel to **wipe** them, toe by toe and between each one of his toes. He liked me to pour the water. He liked me to pour because I **could do** it more delicately than Lolla. In the morning my mother **would help** him dress and have a clean gallabeyya ready for him. (p.112)

Transitivity and Modality

Actor	Process: material action	Goal
my mother	Would take off	His shoes
we	Would wash	His feet
One of us	Would pour	
	wipe	them
I	Could do	it
My mother	Would help	him

This paragraph has intensive material action processes, but unfortunately describing a humiliating act; washing their father's feet. It is not exclusive for a family member, however they all share in this process. This paragraph emphasizes how women are supposed to serve men.

This text includes epistemic modal auxiliaries (could & would). Dunya states a fact using "would" to show her hesitant thoughts about these habits. This habit is normal in the society and many families do this, but while narrating the details of what happens, she feels that there is something wrong. She is doubtful, unsure of this habit and does not know to what extent it is correct. It is worth mentioning that "could" was only mentioned once to stress her ability of doing it better than her sister.

9. Conclusion

Oppression and marginalization of women are one of the main themes of the stories. Many topics and themes are discussed in the short stories; however, the most significant one is marriage. All women start telling their own stories by marriage, as if marriage is the beginning of the serious life and all before that is just a preparation to it. The women may react differently to their afflictions, but at the heart of their responses are some of the same guiding principles; that it is a tragedy to be childless or have few children; that a woman who does not have a husband is somehow a reduced human being, subject to continuous social pressures and restricted existence. The different stylistic tools help in revealing such themes. First the transitivity shows the different processes that reflect the superiority of men and objectification of women. The usage of passive in most of the sentences reflects that women have no choice, but to obey society's rules. In addition to transitivity, Modality is a great addition to the analysis of women's characters. The usage of auxiliary verbs identifies the state of each woman. It shows their dreams,

hopes, and desires. Some women are passive and submit to the obligations and restrictions put upon them. The metaphor theory highlights the comparisons women make and think of. Some think they are presents, and others think they are like robots which have one role in life getting married and giving birth. Metaphor also shows how the Egyptian society generally and men specially think of women; like Dunya's father, he considers his daughters to be less qualified and more like animals.

Feminism is the author's ideology in the stories. The author tries to show the Egyptian patriarchal society and how it lacks equality between men and women. Not only does it lack equality, but it also makes men superior, and more powerful than women. The study of feminism and linguistics appear to be interrelated. Studying and analyzing feminist theory from a linguistic point of view adds much to the understanding of the text. The focus is not only on the language usage, but on cognitive concepts like feminist ideology.

The analysis of the short stories reflects how the society acts towards marriage and women. Each story presents the thoughts and ideas of the protagonist. Alice is first weak and submissive, but by time she learned how to pave her way. On the other hand, Om Gad represents the passive version of women at that time. She just follows all the customs and traditions of the society and does not think to change as she is satisfied that way. Dunya lies between Alice and Om Gad, she is starting her rebellious journey. She is confused between following the rules of a stubborn father and creating a new life for herself.

The processes of men in the stories, although the stories carry different ideas, are the same. They are verbal processes most of the time. Women's processes differ between material, mental, relational and behavioral. The epistemic and boulomaic modality reveal the protagonist's thoughts, ideas, wishes and hopes. They also reveal the obligations of the society and the rules imposed upon women. The lexical items imply a lot of negative connotations towards women and the choice of some adjectives or adverbs reveal intensely the image of woman and how men think of her. The theory of metaphor shows different comparisons of women and highlights the concept of objectification and marginalization of women.

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