المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

Gender Discrimination and Stereotyping of Iraqi Jokes on Facebook Social Network (A Critical Discourse Approach)

Lect. Amer Sagheer Allwan Al Amery (Ph.D.)
Valedictorian School for Boys in Najaf, General Directorate of Najaf Governorate, Ministry of Education, Iraq
Email: ameramery5@Gmail.com
https://orcid.org/0000-0002-6554-6480

ABSTRACT

Joke telling is considered as one of the cultural and sociological manifestations of any society. These jokes reflect the ideological socio-cultural points of view of individuals as well as the society as whole. This paper tries to shed light on how jokes create discrimination and serotyping towards women in the Iraqi society. The researcher adopts the critical approaches of analysing such phenomena, as they are more productive in detecting such ideological and stereotyping. The researcher concludes that the collected jokes are used to reflect women stereotype vs. men stereotype, sexually motivated jokes, women's naivety or stupidity, and women wickedness or evilness. Moreover, they vary in expressing and reflecting the negative image(s) of women either explicitly or implicitly using different linguistic tools.

Keywords: Gender Discrimination, Iraqi Jokes, Facebook, Social Network.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

1. Introduction

The process of joke telling is one of the cultural and sociological manifestations of any society. These jokes reflect the ideological socio-cultural points of view of individuals as well as the society as whole. The researcher tries to adopt the critical approaches in an attempt to shed light on how these jokes create serotyping and discrimination towards women in the Iraqi society.

2. Linguistic Discrimination

Skutnabb-Kangas and Phillipson (1994:13) define linguistic discrimination as "ideologies and practices which are used to legitimate, regulate and reproduce an unequal division of power and resources defined on the basis of language". Therefore, people use this social practice by employing linguistic tools, which indicate power exercising and social differentiations.

Some believe that using linguistic tools for language discrimination implies ideology in one way or another as Lull (2003:65) who notices "expressions of the dominant ideology are sometimes reformulated to assert alternative, often completely resistant or contradictory messages".

3. Stereotyping

Cameron (2006:8) sees that stereotyping is the socially interpretation of selected others' behaviour and personality traits depending on different groups of features that applied to specific class or category in society.

One of the means of creating, triggering, maintain and activating "social stereotypes" is language use as (Kristiansen, 2001: 140) states that "language is seen as a potent - often the most potent - dimension of identity"

Wardhaugh (2006:324-5) indicates that many researchers agree on some linguistic manifestations of stereotyping; therefore, he states that in any kind of interaction that:

"involving both men and women, many researchers agree that men speak more than women do. One also found that when men talked to men, the content categories of such talk focused on competition and teasing, sports, aggression, and doing things. On the other hand, when women talked to women, the equivalent categories were the self, feelings, affiliation with others, home, and family. Women are also reported to use more polite forms and more compliments than men. In doing so, they are said to be seeking to develop solidarity with others in order to maintain social relationships. On the other hand, men are likely to use talk to get things done. However, these are tendencies only, men also try to bond and women also try to move others to action".

Nayef and El-Nashar (2014:70) observe that stereotyping can be found in different kinds of social representational practices" and for different aims:

Stereotyping can be observed in various types of social representational practices in media, folk literature, social media, etc. These stereotyping practices serve to further establish the sedimented social beliefs about the others' - beliefs which produced these practices - as well as the hegemony and superiority of one group on the one hand (the ruling group - us, the normal) and the submissiveness of another group on the other (the subordinate group - them, the deviant).

Language is widely used for enforcing social categorizations such as the regional origin of the speaker, the class of the speaker, the occupation, the shared values and

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

traditions among speakers, and the speaker's personality traits and characteristics such as morals, skills, cleverness, emotional state, interests... etc. (Mahlum, 2007:58: Garrett 2010:32). Therefore, language can clearly enforce indicate the social stereotypes of different aspects, levels and dimensions.

4. Humor

Humor for Berger (1976) is a specific type of communication that establishes an incongruent relationship or meaning and is presented in a way that causes laughter".
Holmes (2006: 166) indicates that humor utterances are multifunctional as they have more than single meaning and function. Humor, for instance, amuses others and at the same time, it establishes and founds relations among people (Holmes, 2006:27).
Humor, as defined by Martin (2007), "is the positive emotion of mirth invoked in a social context by the perception of playful incongruity and expressed through laughter-related behaviors". Both Gruner (2017:288) and Gray (1984:47) believe that the aim of humor is to provoke amusement, laughter and smiling in addition to dealing with inconsequential, the whimsical, and the incongruous. Wilson (1979:160) sees that achieving humor is done by accepting one meaning from others, which are expressed with a certain inappropriateness and twist.
Walt (2007: 19) counts three perspectives that dealt with humor as follows:

i. The intellectual (cognitive) phase of comicality,
ii. The emotional (social) phase of comicality,
iii. The socio-psychological counterpart.

These three perspectives are explained in **Figure (1):**

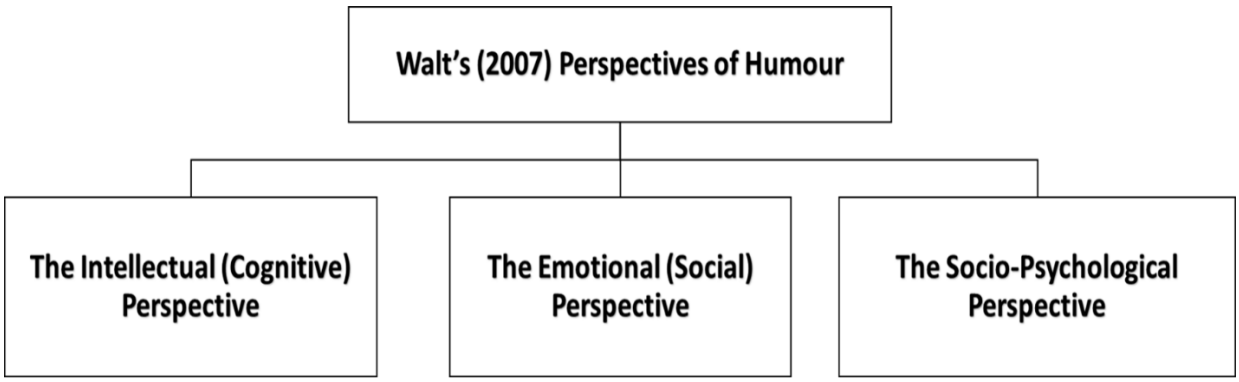

Figure (1): Walt's (2007) Perspectives of Humour

5. Jokes Online

Winick (1976) defines joke as "any type of communication that has a witty or funny intent that is known in advance by the teller", in this definition, Winick (ibid.) focuses on the intentions of the speaker of telling a joke.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

Boxer and Cortes-Conde (1997: 277) notice that the linguistic nature of telling a joke is as follows:

"Joke telling is a highly conventionalized and socially bound speech behaviour, conversational joking or situational humor is a play frame created by the participants, with a backdrop of in-group knowledge, encompassing not only verbal features but also suprasegmental (such as stress, tone and intonation) and non-verbal communications (such as body language)".

Rasmussen (2008: 74) observes that public sphere can be applied to the internet and social networking of threefold. Facebook humor and jokes reflect stereotyping against women as follows:

i. "The use of the internet contributes to the diversity of views and broadening participation, but complicates observation of the political public sphere from the point of view of politics and the state. In this, the internet seems to reverse the effect of commercial mass media."

ii. "The public sphere should be seen as consisting of two epistemic dimensions or 'faces', each oriented towards different solutions and problems."

iii. "An updated understanding of the public sphere would benefit from a network-analytic approach"

Rasmussen (2008: 76) argues that the wide variety of communication tools such as discussions of chat-rooms, e-mail, social networking such as Facebook, Twitter, instance blogs, etc. are similar to the traditional historical public spaces of mass media such as newspaper, radio and television. The similarity lies in creating or at least reflecting and directing individuals, communities and institutions' viewpoints, attitudes, stances, stereotyping, etc. as they provide 'diverse media scape' of different issues and topics with large numbers and types of 'voices'(ibid.: 77). Ultimately, these voices and language on social media including Facebook can affect and change life because of their force and widely spread among people.

6 Critical Discourse Analysis (CDA)

The field of CDA is one of the important fields, within the critical studies that, that occupies an important place nowadays. Different scholars try to define and set the principles, tents and aims of this field of knowledge. van Dijk (2015: 466) defines it as follows:

Critical Discourse Analysis (CDA) is discourse analytical research that primarily studies the way social-power abuse and inequality are enacted, reproduced, legitimated and resisted by text and talk in the social and political context. With such *dissident research*, critical discourse analysts take an explicit position and thus want to understand, expose, and ultimately challenge social inequality. This is also why CDA may be characterised as a *social movement* of politically committed discourse analysts.

In this definition, van Dijk (2015) clearly indicates that discourse plays a major role in exercising ideologies such discrimination and serotyping in addition to that critical analysts are activists in social movements. This forces the analysts not only detect and uncover any ideologies but also take actions to fight such discrimination, which

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

ultimately encourage resistance against any discrimination in the aim of raising the awareness of others and in a quest for social change as (Strauss and Feiz, 2014).

Fairclough (1989) states that CDA attempts to detect how discourse within the wider social and cultural processes, relations and structures that provides legitimation of *enforcing ideologies* and *'opaque relationship'*, raising awareness and reproducing the discourse in an attempt to denaturalize discourse and uncover the hidden ideologies in text and talk. (Fairclough, 1995: 132–3).

CDA claims the ability of changing or at least revealing and detecting the different linguistic manifestations, strategies and tools used to exercise power, dominance and prejudice against others. Wodak and Meyer (2009) indicate critical discourse analysts not only targeting explicit manifestations and realisations of ideologies, but also any uncovering the hidden beliefs and ideologies reflected the different linguistic tools.

Wodak and Meyer (2009) believes that the critical dimensions within CDA help others to face discrimination, prejudice stereotyping of class, race, religion or gender as such approaches are 'committed' with its interferes of social issues as (Fairclough et al., 2011: 358) indicate.

CDA perspective of discourse is that the representation of any social practice "implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) that frame it" (Fairclough and Wodak, 1997: 258).

CDA adopts the 'critical' approach not for the sake of 'criticising' but for "making visible the interconnectedness of things" (Fairclough, 1995: 747). CDA analysts try to detect "opaque as well as transparent structural relationships of [Stereotyping] dominance, discrimination, power and control as manifested in language" (Weiss and Wodak, 2003: 15) in addition to "distinguish complexity in language, deny easy, dichotomous explanations, and make contradictions transparent" (Wodak, 1999: 186). This is because of the of the importance of interconnectedness of the discourse or language with the wider dimension of society, culture and ideology that determine the consequences and meaning of used language or discourse by others (Fairclough and Wodak, 1997).

Briefly, CDA approaches and theories are able to detect gender discrimination and stereotyping in Iraqi jokes on social network because of their flexibility and the tools CDA theorists and analysts develop and set.

6.1 Approaches to CDA

Scholars agree that CDA is of multidisciplinary nature of various disciplines, such as psychology, sociology, linguistics and politics; therefore, they propose and put forward different approaches and theories with different directions, general themes, starting points and viewpoints. The distinctive feature of this field is its dynamicity and flexibility. The researcher lists the ones related to the aims of this paper as follows:

6.1.1 The Dialectical Model

Fairclough (1989) suggests a three-dimensional model that is considered the core or nucleus of the entire field of CDA, to critically analyze texts and discourse from a

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

critical point of view. The model consists of three *dimensions or stages* (Fairclough, 1989: 26): first, **the description stage,** which examines the formal linguistic features of texts or "discourse fragment", **second, the interpretation stage**, which is, concerned with the process of production and consumptions of texts; and third, **the explanation stage**, which is concerned with the socio-cultural discursive practices of covert and overt ideologies.

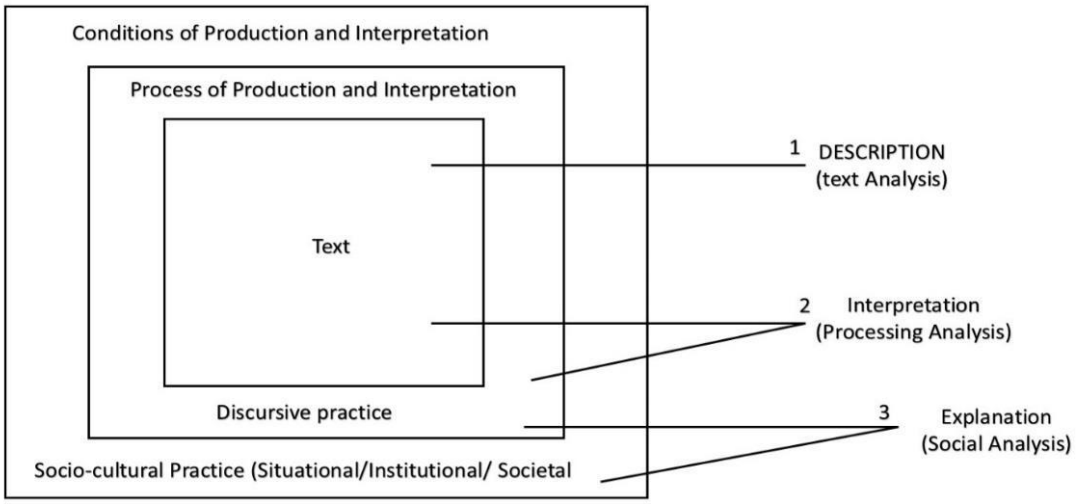

Figure (2): Fairclough's (1989) Critical Model of Analysis

6.1.2 The Discourse Historical Approach

This approach deals with the multidimensional and intricate relationship(s) of discourse social issues such as power, ideology, prejudice, etc. critically taken the historical dimension into consideration to present a valid suitable interpretation with a certain degree of inductiveness (Reisigi and Wodak, 2009; Wodak and Meyer, 2009: 26).

Proponents of this point of view see that any social exercise must be examined with its historical context, as it is the result of historical consequence that form the intricate cognitive constructs of the negotiating ideologies within society (Wodak and Meyer, 2009).

The formation and developing of stereotyping is definitely the result of long historical time of continuity and reinforcement in the minds of society members, which makes this approach useful and productive in detecting and analyzing stereotyping concerning women.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

6.1.3 The Socio-Cognitive Approach

Some scholars believe that inductively oriented critical theories are useful and productive on the textual level; however, they are not sufficient to detect the mental cognitive approaches. That is why scholars such as van Dijk (2009), propose such theories that go beyond the textual level to detect the cognitive- social representation.

van Dijk (2009: 64) defines cognition as a 'set of functions of the mind, such as thought, perception and representation' while social representations are a set of 'propositions' functions as a tool of classification of persons, things, attitudes, viewpoints, stances and features. The nature of such propositions are fuzzy, dynamic in nature, and changeable.

Van Dijk (2009: 64) propose a triangle that consists of three elements to detect such mental models or propositions, which are:

i. Discourse,
ii. Cognition,
iii. Society.

Moreover, van Dijk (1995) presents two dimensions framework for analysing any text critically, which are ***Micro Level of analysis,*** which includes discourse, communication and verbal interaction and ***Macro Level of analysis, which*** detect the different ideologies.

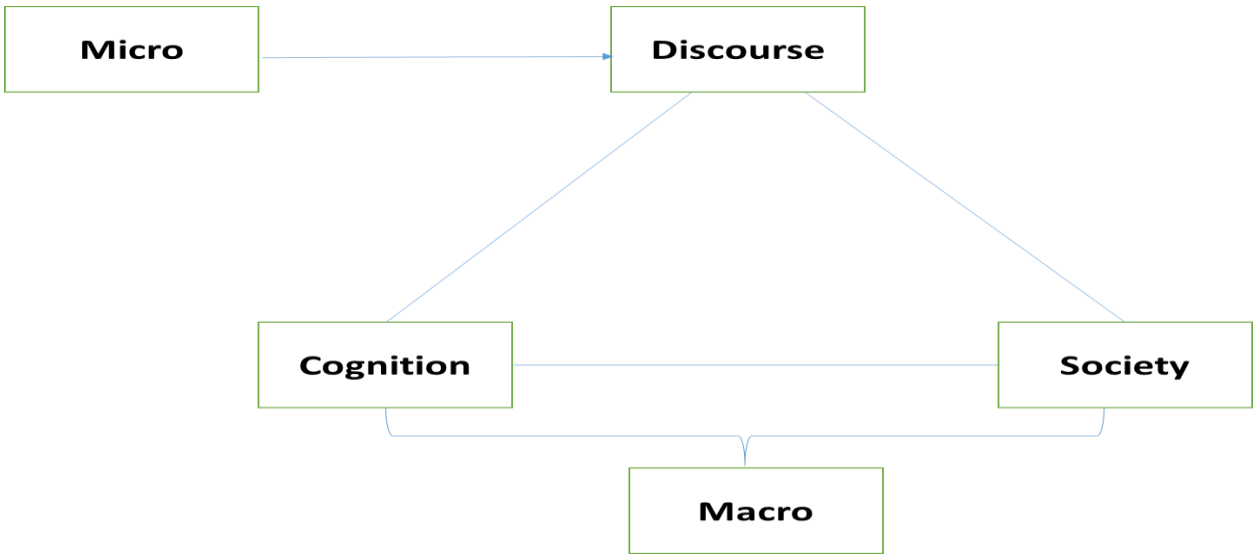

Figure (3): van Dijk's (2009) Critical Model of Analysis

This triangle subsumes that these mental models are stored in personal or autobiographic, memory 'episode' and can be defined as "subjective representations of the events and situations observed, participated in or referred to by discourse" (van Dijk, 2009: 65). As these mental models or constructs are not part of the

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

communicative action; therefore, they are 'semantic' mediate between discourse and society that are controlled by subjective 'context models' (1998: 82) which have the ability of "controlling discourse processing and adapting discourse to the social environment so that it is situationally appropriate" (van Dijk, 2009: 65). In this model, the semantic component(s) changes (or at least mixed or mingled) with pragmatic component(s) (or aspects) as these representations are now in action or actual interaction (Strauss and Feiz, 2014)

Accordingly, stereotyping is a subjective mental model that has a semantic propositional content in the minds of individuals, and then in actual use or interaction it carries a contextual pragmatic value.

7 The Critical Model of Analysis

The researcher adopts the critical approaches to form and develop an eclectic model to detect and analyse any stereotyping against women in Iraqi jokes posted on Facebook. The aim of adopting these critical theories is ***to raise the awareness*** of these manifestations against women as a reflection or a mirror of the Iraqi community wholly or partially.

After a quick survey of the collected data, the researcher selects the above three cognitive approaches and models of analysis to form the components of the model to analyse the selected jokes. Following van Dijk's (2001: 99) suggestion that CDA analysts can "select those structures for closer analysis that are relevant for the study of the (targeted) social issue" that help them achieve the set aims of their studies.

The eclectic model of analysis is explained in **Figure 4** below:

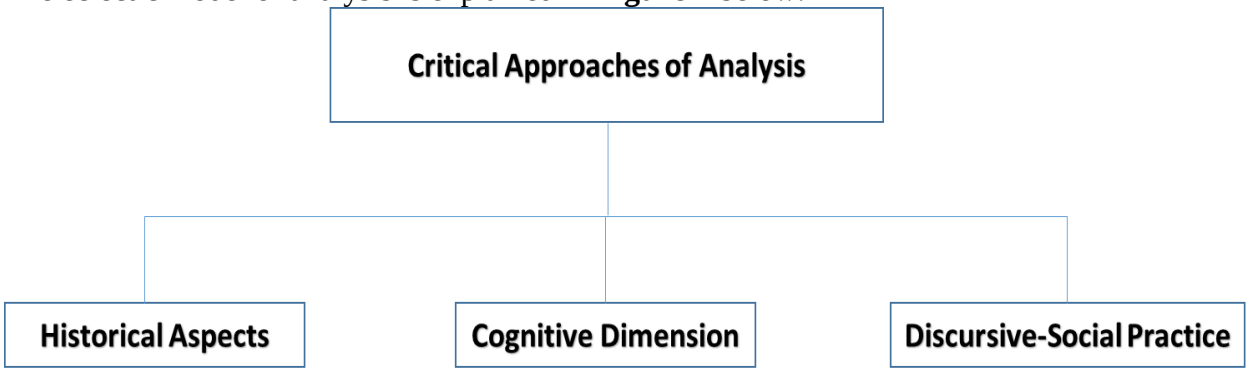

Figure (4): The Eclectic Critical Model of Analysis

8 Data Collection and Analysis

8.1 Data Collection

The researcher surfs random Iraqi Facebook sites to collect jokes samples. He managed to collect 100 jokes about women in Iraqi dialects. The analysis adopts both qualitative and quantitative methods of analysis in order to account for the representation of women in Iraqi jokes and their linguistic manifestations according to

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

the eclectic developed model to detect the ideological discrimination stereotyping against women.

8.2 The Analysis

Selected samples of jokes are analysed for the aim of showing the workability of the eclectic model formed by the researcher, and for showing the process of analysis. Then, a statistical analysis of the whole jokes is presented to show their classification. The collected data are organized and classified into the following categories:

1. Women stereotype vs. Men stereotype

The jokes data that deal with the differences between men personal attributes and the women personal attributes are 15 of 100 (15%).

Example 1

Girls

Hello.

Hello mum.

Where are you 'animal'?

With my girlfriends.

Damn you and your girlfriends (the line is dead).

The girl lies and pretend to continue talking with her mother**, "yes they are all fine, yes I have enough money and hangs up".**

Mum says hi to all.

Boys

Hello Dad

Where are you bad boy son of bad boy...

I am out with my friends.

Damn you and your friends (bad persons and troublemakers).

Guys, father says damn you all.

Hi uncle.

Example 2:

The girl when she plays with her brother. 1% playing while 99% please let me win.

In example 1, the joke show the differences between girls and boys in the way they deal with their families, friends and their friends' families. The joke implies the superiority of boys and their norms. It presupposes the quality of the boys norms as they are better than of the girls'.

In example 2, the joke uses exaggeration to reflect that girls cannot cope with the boys' games as girls depend on sympathy and motivating others' feelings to help them and win.

These jokes reinforce the positive image of the boys and the negative image of the girls.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

2. Sexually Motivated Jokes

The sexually motivated jokes towards women based on physical attributes of women are 37 of 100 (37.5%). They are dealing with women as sex object from the man's perspective.

Example 3:

To the girls with short skirt, big boobs, and heavy make-up. Either be polite or give me your number.

Example 4:

The West: we will open a restaurant on Mars.
Iraq: click the link and see the fall of Elisa dress.

Example 5:

Do you know what the plural of "I love you" is?
What?
I love you and your girlfriends.

In Iraq, like most eastern countries, men objectify women and consider them as a sex object. So many jokes talk about women's bodies, descriptions, attributes etc. from a sexual point of view.

The Iraqi jokes reflect the sexual view to women either implicitly or explicitly. ***Example 3 and 5*** enforce that men look to woman as sex object by explicitly describing the physical attributes and make fun of them according to the beauty standards in modern media and how men react to them, in addition to the idea that men do not get enough of one woman. This implies that men look at woman appearance rather than other qualities.

Example 4 tries to reflect the differences between the uses of the modern internet between the west and Iraq. It indicates that if men use the internet so they will look for a woman from a sexual point of view. It also presupposes the stereotypical image about men who looks only for women on the net.

Example 5 reflects the stereotypical view to the woman as a sex object as men do not get enough of one woman and desire other women too, even when he talks with his wife.

The above jokes reflect the idea of looking at women from a sexual perspective. Most of this kind of jokes focus on the physical features of women and beauty standards. Some jokes indicate that hiring women is based on the beauty of women rather than the professional qualifications while others indicate that boys are motivated to provoke women in the streets because of the way they dress or behave which presupposes that this is women's fault rather that men's fault.

3 Women's Naivety or Stupidity

The jokes that deal with the women's stupidity, ridiculousness, talkativeness, narrow-minded thinking, empty-headed, etc. are 30 of 100 (30%). This view towards woman is common in the eastern culture generally including Iraq. They are dealing with women ridiculousness and talkativeness.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

Example 6:

The Wife: Bring the shopping list with you and do not be late as usual.
The Husband: Do you know Jamila Al Obeyedi.
The Wife: Do not bring anything dear, we have enough and come whenever you like.

Example 7:

The Wife: Why you did not tell me about the fact that you do not own anything before you marry me?
The Husband: I always told you that "you are all what I have in the whole world..." but you kept smiling.

Example 8:

The romantic of the Iraqi wife is to give her husband the largest piece of meat

Example 9:

The Iraqi woman:
If she is sick... she wants a present.
If she is pregnant... she wants a present.
If she is a mother... she wants a present.
If she has engaged... she wants a present.
If she is married... she wants a present.
If she succeeded... she wants a present.
If she is graduated... she wants a present.
That why Santa Claus does not visit Iraq

Example 10:

They asked her that a handsome rich man proposed for you, do you want to marry him or complete your studies? She replied, "No matter how much I read, I can't understand anything"

This joke (number 6) was told after the Iraqi parliament member Jumila Al Obeyedi suggested a law that allows the government to pay money for men who marry more than one woman as a solution for the problem of unmarried woman in Iraq. This suggested law triggered wide range of reactions and comments especially on the social networks such as Facebook.

This joke presupposes that women are concerned and afraid of the consequences of this suggested law. It reflects in a funny way that these women (housewives) are not pressuring on men to do things as usual. It expresses implicitly that women's are narrow-minded, jealousy and thinking only about keeping their men for them. This enforces the negative stereotype image of women in eastern culture.

***The joke (number* 7)** reflects the stupidity and naivety of woman as a typical stereotype image in eastern culture. It presupposes that when women think about marriage they forget and not pay any attention to other things. This implies that women think only about marriage and getting a man.

The Joke (Number 8) indicates the typical image about woman that men always claim and accuse women of, particularly after marriage, which is that women are very demanding in nature. This joke uses a western tradition of borrowing the concept of

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

"Santa Claus" which does not exist in Iraqi traditions to refer to the fact that this is the reason of the absence is women.

Example 9 reflects that women think only of getting a man and marrying even if this means leaving everything such as studying and leaving school or college. This reflects the typical negative image of women in eastern and Iraqi culture that many men have.

The above jokes reflect explicitly and implicitly the stereotypical negative image about women comparing to men. They assign and enforce implicitly that women tend to accept their place within society in inferior statues. Other jokes also deal with women's affairs such as car driving, obsessing with buying things such as clothes, and phone chats about trivial matters comparing with men. All these presuppose that men are superior and always teach women how to act and behave, i.e., men are teachers while women are inferior, mistaken and instructions-receivers which represent the ideological point of view and the negative stereotypical image of women as a whole.

4 Women Wickedness or Evilness:

The jokes that deal with the women's wickedness or evilness are (17 of 100) (17.5%). This view of woman is common in the eastern culture generally including Iraq.

Example 11:

I told you I can't send you my picture.
The Boy I want to look at it when I miss you.
Then why do not you marry me and you can see me visually and auditorily (in flesh and blood).

Example 12:

Give your secret to deaf woman and she will talk with miracle.

Example 13:

A woman wants to take revenge from her husband; the devil wants to help her. She told him "what she would do". He said (loudly) "come on woman; he is still your husband and the father of your children".

Example 10 indicates clearly that women have the mental ability and cleverness to find a way to force the man to marry them. This joke reflects this idea explicitly. It also reflects the idea that women think only in getting a man and get married.

The example (11) reflects explicitly that woman cannot keep a secret at all, which represents a negative idea in the eastern culture that not only men reflect but also literature and folklore too.

The example 12 presupposes that women can connect with the devil (or Satan) to make evil plans i.e., women's plans are equal to the devil's plans of seducing people and causing troubles. This joke explicitly shows the devil reaction against the level of wickedness of woman when she is determined to take an action of revenge against someone, even her husband. This joke also enforces the negative image of woman in Iraqi culture.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
2023 فبراير (42) العدد
Volume (42) February 2023
IJOHSS

8.3 The Results

The following table (1) and the figure (6) are the results of the statistical analysis of the above analysis.

Table (1): The Classification of Stereotypical Ideologies in Joke Telling

No	The Ideology	The Number of Jokes	The Percentage
1	Women stereotype vs. Men stereotype	15	15%
2	Sexually Motivated Jokes	37	37.5%
3	Women's Naivety or Stupidity	30	30%
4	Women Wickedness or Evilness	18	17.5%
	Total	**100**	**100%**

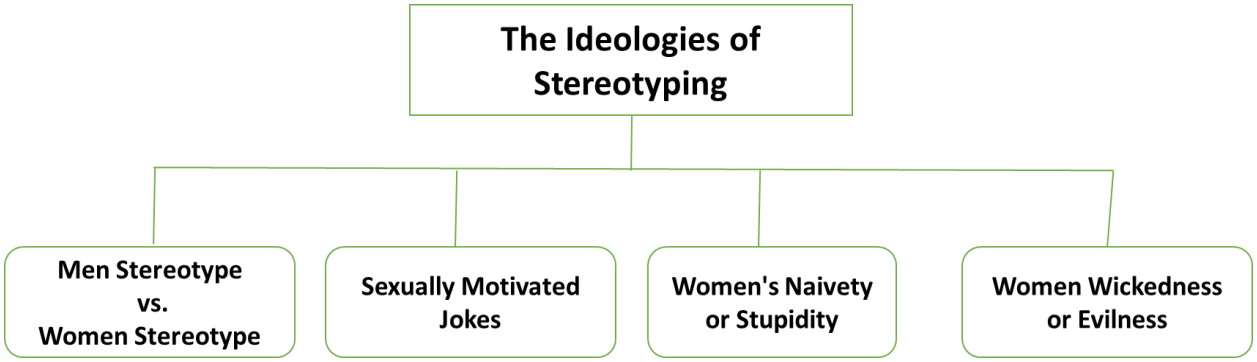

Figure (6): The Classification of Stereotypical Ideologies in Joke Telling

9. Conclusions

From the above analysis, the following points can be concluded:

1. The highly sophisticated modern technology medium of the internet provides a more liberated world for people to express their points of view towards issues that are considered taboo and forbidden in society. Therefore, people tend to break the rules and violates the norms of the society in a more free way.
2. Gender stereotyping reflects the cultural and even the political ideologies of any society against both men and women through social practicing. This manifested in the roles assigned to both genders and social relations, beliefs and the way of thinking.
3. As jokes considered one of the social and linguistic weapons of expressing beliefs and ideologies in society, they are used to reinforce the positive image of men and the negative image of woman and assign their roles.
4. As far as the data collected, the jokes can be categorized into the following: women stereotype vs. men stereotype, sexually motivated jokes, women's naivety or stupidity, and women wickedness or evilness.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

5. The collected jokes vary in expressing and reflecting the negative image of women either explicitly or implicitly using different linguistic tools and devices.
6. The collected jokes reflect the positive image of man as superior, educated, rational, teacher, instructor, leader etc. and the negative image of woman as ignorant, naïve, wicked, irrational, sexual, inferior etc.
7. Besides the linguistic aspects, telling jokes has various dimensions and aspects such as the historical, social, cultural and cognitive that participate in shaping the collective minds of society towards women and forming discrimination and prejudice.
This study proves that using critical approaches and theories is a productive process in detecting and analysing any stereotyping and discrimination against women in online jokes, leading to valid and sound results.

References

1. Alvesson, M. and Due Billing, Y. (1997). *Understanding Gender and Organization.* London: Sage Publication.
2. Berger, A. (1976). *Anatomy of the Joke*. Journal of Communication, 26:113-5.
3. Boxer, D. and Cortes-Conde, F. (1997). *From Bonding to Biting: Conversational Joking and Identity Display*. Journal of Pragmatics, 27:275-94.
4. Cameron, D. (2006). *Language and Social Politics*. London: Routledge.
5. Collinson, D. (1992). *Managing the Shop floor: Subjectivity, Masculinity, and Workplace Culture.* New York: E. de Gruyter.
6. Garrett, P. (2010). *Attitudes to Language*. Cambridge: Cambridge University Press.
7. Gruner, R. Charles (2017). *Effect of Humor on Speaker Ethos and Audience Information Gain*. Journal of Communication. Volume17, Issue3. Pages 228-233. https://doi.org/10.1111/j.1460-2466.1967.tb01181.x
8. Henry, F. and Tator, C. (2002). *Discourse of Domination*. Toronto: University of Toronto Press.
9. Holmes, Janet (2006). *Sharing a laugh: Pragmatic aspects of humor and gender in the workplace*. Journal of Pragmatics, Volume 38, Issue 1, PP. 26-50. https://doi.org/10.1016/j.pragma.2005.06.007
10. Kristiansen, G. (2001). *Social and Linguistic Stereotyping: A Cognitive Approach to Accents*. Estudios Ingleses de la Universidad Complutense, [online] (9), pp. 129-45. Available: https://www.mendeley.com/catalogue/a3415b8b-e019-346f-b5d1-c50a9585474b/
11. Lippi-Green, R. (1994). *Accent, Standard Language Ideology, and Discrimination Pretext in the Courts*. Language in Society, 23, 163-98.
12. Lippi-Green, R. (1997*). English with an Accent: Language, Ideology, and Discrimination in the United States*. New York: Routledge. Available: https://www.researchgate.net/publication/260778619_English_with_an_accent_Language_ideology_and_discrimination_in_the_United_States

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529

المجلة الدولية للعلوم الإنسانية والاجتماعية
International Journal on Humanities and Social Sciences
website:www.ijohss.com
Email:editor@ijohss.com
ISSN: 2415 – 4822
العدد (42) فبراير 2023
Volume (42) February 2023
IJOHSS

13. Lull, J. (2003). Hegemony. In G. Dines and J. M. Humez (ed.). *Gender, Race, and Class in Media* (2nd ed.)(PP. 61-6). Thousand Oaks, CA: Sage Publications.
14. Maehlum, B. (2007). *Confrontation*. Oslo: Novus.
15. Martin, Rod A. (2007). *The Psychology of Humor: An Integrative Approach*. New York: Academic Press.
16. Mills, S. (2008). *Language and Sexism*. Cambridge: Cambridge University Press.
17. Nayef, Heba and El-Nashar, Mohamed (2014). *Promoting Masculine Hegemony through Humor: A Linguistic Analysis of Gender Stereotyping in Egyptian Sexist Internet Jokes.* International Journal of Linguistic and Communication, December 2014, Vol. 2, No. 4, pp. 84-96.
18. Rappoport, L. (2005). *Punchlines: The case for Racial, Ethnic, and Gender Humor*. Praeger Publisher: Westport, CT.
19. Skutnabb-Kangas, T. and Phillipson, R. (1994). *Linguistic Human Rights: Overcoming Linguistic Discrimination*. Berlin: Mouton de Gruyter.
20. van Dijk, T. A. (2001). *Critical Discourse Analysis*. In D. Schiffrin, D. Tannen, and H. Hamilton. (ed.). *The Handbook of Discourse Analysis.* (pp. 352-71). Malden, MA: Blackwell Publisher.
21. Wardhaugh, Ronald. (2006). *An Introduction to Sociolinguistics*. Blackwell Publishing.
22. Winick, C. (1976). *The Social Context of Humor*. Journal of Communication, 26: 124-8.

DOI: https://doi.org/10.33193/IJoHSS.42.2023.529