Omar Aziz Mohsen
Baghdad General Directorate of Education\ Karkh

Prof. Muhammed Badea Ahmed (Ph. D)
Tikrit University, College of Education for Humanities
m.badea@tu.edu.iq

* *Corresponding author: E-mail* :
omar.aziz@st.tu.edu.iq

07713318945

Gender Bias Ideologies in Proverbial Discourse

ABSTRACT

The study of gender and language goes beyond just describing the differences between men's and women's linguistic patterns to reveal how language functions as a symbolic method to create and maintain individual, social, and cultural features and identities. Men's and women's linguistic patterns are different, according to research on language and gender. They claim that it is a proven reality caused by unequal and prevalent gender relations.This paper is extracted from the thesis of *Ideologies behind Gender Bias in Selected English and Arabic Proverbs: A Pragma-Critical Discourse Analysis*, as a prerequisite to be submitted to the Examining Committee.This study investigates the way gender relations are expressed and communicated via the use of English folk proverbs. The major focus of this research is the relationship between language, gender relations, and English culture. As a result, the study focuses on investigating how proverbs play, an important role in gender inequality, and the ideologies that justify them. The research hypothesizes: (1) gender ideologies are manifested discursively and culturally which stand against gender neutrality, (2) gender bias cannot be removed by gender neutrality. The study concludes: (1) that the proverbial discourse shows explicit and implicit ideologies that uphold current gender inequites, (2) gender bias represents the structure of the ideological communities, which is fostered discursively, thus it is an inescapable reality© 2023 JTUH, College of Education for Human Sciences, Tikrit University

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فكر التمييز الجندري في خطاب الأمثال

عمر عزيز محسن/ المديرية العامة لتربية بغداد الكرخ الأولى

أ.د. محمد بديع أحمد/ جامعة تكريت، كلية التربية للعلوم الإنسانية

الخلاصة:

تتناول دراسة النوع الجندري واللغة وصف الاختلافات بين الأنماط اللغوية للرجال والنساء للكشف عن كيفية عمل اللغة كطريقة رمزية لإنشاء ميزات وهويات فردية واجتماعية وثقافية وآلية الحفاظ عليها. تختلف

الأنماط اللغوية للرجال والنساء، وفقا للدراسات التي تخص اللغة والجنس، والتي يزعمون أنها حقيقة مثبتة ناجمة عن العلاقات غير المتساوية والسائدة بين الجنسين.

تم اقتباس هذه الورقة البحثية من رسالة *الفكر الكامنة وراء التمييز الجندري في الأمثال الإنجليزية والعربية المختارة: دراسة تداولية نقدية*، كشرط مسبق مقدم إلى لجنة المناقشة.

تبحث هذه الدراسة في الطريقة التي يتم بها التعبير عن العلاقات بين الجنسين والتواصل من خلال استخدام الأمثال الشعبية الإنجليزية. حيث ان التركيز الرئيسي لهذا البحث هو بيان العلاقة بين اللغة والعلاقات بين الجنسين من جانب ودور الثقافة الإنجليزية من جانب آخر. ونتيجة لذلك، تركز الدراسة على التحقيق في كيفية لعب الأمثال دورا مهما في ترسيخ عدم المساواة بين الجنسين، والأيديولوجيات التي تبررها.

تفترض الدراسة ما يلي:

(١) التعبير عن الأيديولوجيات الجندرية بأساليب خطابية وثقافية تقف ضد الحياد بين الجنسين،

(٢) لا يمكن إزالة التمييز الجندري من خلال الحياد بين الجنسين.

ومن الاستنتاجات التي توصلت اليها الدراسة ما يلي: (١) أن خطاب الأمثال تظهر فيه بشكل صريح وضمني أيديولوجيات تدعم عدم المساواة الحالية بين الجنسين، (٢) يمثل التمييز الجندري البنية الأيديولوجية للمجتمعات، والتي يتم تعزيزها بشكل خطابي، وبالتالي فهي حقيقة لا مفر منها

الكلمات المفتاحية:التمييز الجندري، الايديولوجيات،خطاب الامثال،إيه إس تي،أف سي دي أي

1. Introduction

The scrutiny of language and gender is an interdisciplinary exertion that pursued by researchers in many fields of study, such as linguistics, sociology, anthropology, psychology, literature, education, and some other branches of knowledge. Despite being concerned with recording evidence about gender-related linguistic systems of language use, researchers also use language study to shed light upon the communal and political parameters of gender relations. The investigation of gender and language hence not just offers a description of men's and women's linguistic structures but also surfaces how language acts as a symbolic means to construct and control personal, communal, and cultural aspects and identities (Sanauddin, 2015: 38). The studies of language and gender assert that there are dissimilarities between men's and women's linguistic patterns as a solid fact which is instigated from the common and unfair gender relations.

Mieder (1993: 5) states that a proverb is a brief well known string of words in the form of a folk sentence containing knowledge, customs, norms, factual and moral concepts. These concepts are metaphorically viewed in a fixed and unforgettable structure which goes on from one generation to another. Thus, 'a proverb is a short sentence of wisdom.'

Gender is the social elaboration of biological sex, whereas sex is a biological classification based mostly on reproductive capability. Gender relies on biological sex, exaggerates natural difference, and even takes biological difference into realms where it has no bearing. There is no biological reason why women should mince while males swagger, or why women marked with red toenails while men are not. While sex is conceived as anatomical and gender as social, the line between the two is not always obvious. Gender is often seen to be the outcome of upbringing as social and thus it fluids, whereas sex is simply determined by biology (Eckert & McCONNELL-GINET, 2003: 10). This view has been supported by Fausto-Sterling (2000, p. 3), "labeling someone a man or a woman is a social decision. One may use scientific knowledge to help us make the decision, but only our beliefs about gender—not science—can define our sex."

Many different kinds of studies and researches have been carried out to investigate the association between language and gender in proverbial discourse, such as Lomotey (2019a), (2019b); Lomotey & Chachu (2020); Al-Zubaidi (2019); Kirsanova (2018); Rani & Ranjha (2020); He & Zhang (2018); Sanauddin (2015), the majority of which attempt to verify that proverbs are misogynistic and preserve sexism through their practice discourse. However, according to the current study, the portrayal of men and women in proverbs, that is presented as wise and accurate, is ideologically sexist. Proverbs are commonly thought of to contain facts, shared resources, and an appeal to common sense. Thus, the study seeks to critically investigate sexist proverbs in order to demonstrate the legitimacy of gender-biased ideologies through the discourse of proverbs. This leads to the study's primary goal, which is to refute the notion of gender neutrality.

2. Proverbs

According to Lau et al. (2004: 2), a proverb is generally assumed to embody simplicity and common sense, yet it turns out to be complicated and difficult to describe. The problem behind recognizing proverbs stems from the fact that their

shape, nature, substance, structure, aim, and application are so different since it appears that there is no such thing as a single proverb (Moon, 1997: 2). Furthermore, it is difficult to formulate a universal definition due to the key factor that must be included in any effort to define proverb, which is traditionality. Mieder (1993: 5) bases his definition on a collection of fifty-five definitions from persons who are asked, 'How would you define a proverb?' Considering these definitions, he concludes that a proverb is a brief well-known set of words in the format of a folk phrase integrating knowledge, fact, morals, convention, and norm notions. These views are figuratively regarded in a fixed and memorable framework that is passed down from generation to generation. Hence, 'a proverb is a short sentence of wisdom.'

3. Gender vs. Sex

The study of word classes displaying differences like masculine, feminine, neuter, animate and inanimate, etc. is prompted by the grammatical concept of gender. The idea has mostly focused on the necessity to distinguish between natural gender, which refers to sex as actual people, and grammatical gender, which has nothing to do with sex and is a crucial cue for identifying grammatical relationships in a sentence, such as adjective concord with nouns (Crystal, 2008: 206).

Sex is a biological categorization primarily based on reproductive potential; gender is the social elaboration of sex. Gender depends on biological sex, magnifies inherent differences, and even extrapolates biological differences into contexts in which they have no relevance. For example, men do not have red toenails and women do, there is no biological explanation for why men should swagger while women should mince. While gender is viewed as a social construct and sex as physical, the distinction between the two is not always clear. Sex is solely defined by biology, but gender is frequently perceived as the product of upbringing as social and hence malleable (Eckert & McCONNELL-GINET, 2003: 10).

4. Gender-Biased Language (Sexist Language)

Language that is discriminatory, covertly prejudiced, or frequently used to represent one gender over another is known as gender-biased language and is based on a variety of cultural biases (Doughman et al., 2021: 35)

Mills (2008: 154) states that a language that is skewed toward one gender over another is a complex phenomenon that may be identified in linguistic formulations, lexemes, and context. She distinguishes between overt (direct) and covert (indirect) gender prejudice.

Overtly gendered language refers to a variety of linguistic triggers, such as the use of the word *he* as a general gender pronoun (both male and female), the morphemes *ette* in *usherette* for female pronouns, and lexical terms like *landlord* and *landlady* for male and female pronouns, respectively. Additionally, there are differences between the names given to male and female bodily parts as well as swear words, derogatory phrases, and names given to each individual. It also addresses the prevalent viewpoint on men and women that cannot be directly attributed to linguistic elements or triggers, rather, it addresses the hidden aspect that emerges at the core of discourses and linguistic structures (Mills, 2008, p. 10).

5. Gender-Neutral Language

The concept of gender neutrality promotes the idea of a common human space free from gender distinctions. Therefore, gender-neutral research assumes that all social tactics and facets have an equal impact on both men and women. Applying it to ethics reveals that moral maxims or principles affect both men and women equally, independent of their gender positionalities. Gender neutrality is typically achieved by removing features that denote male or female identity, rendering analysis of situations which is based on gender unnecessary (Islam, 2013: 62-63).

In conversations regarding verbal sexism and, more recently, in conversations about gender-identity-related issues, the terms *gender-neutral* and *gender-inclusive* are widely employed or substitutions. In addition to traditional gender-specific terms, gender-inclusive language also introduces new ones. For example, the term "stewardess" refers to a female or woman steward while "flight attendant" is a gender-neutral term that can refer to anyone, regardless of gender, making it a gender-neutral form. In the same way, humankind and parents would be the short, inclusive forms rather than utilizing gender-specific terms like womankind and mankind or mother and father. Consequently, the gender-inclusive language includes more words that refer to certain genders, whereas gender-neutral language eliminates these phrases in favor of just gender-neutral ones. (Ritlop, 2020: 37).

6. Ideology

According to Fairclough (2003: 9), ideologies are realizations of aspects of the world that may be shown to contribute to the development, upkeep, and alteration of power, domination, and oppressive interpersonal relationships. Fairclough (2010:59) contends that ideology manifests itself physically in language, imbuing language with ideology. Proverbs serve as a superb representation of the beliefs and worldviews that shape a society's behavioral patterns. Proverbs, metaphors, and idioms are termed by Hellinger and Bußmann (2003: 16) as "frozen expressions" with "implicit discursive negotiation of gender, irrespective of whether the language does or does not have grammatical gender."

7. Gender Ideologies

It is crucial to bring up gender ideology when talking about gender problems since it is a systematic set of cultural beliefs that a community uses to create and preserve its interactions and activities between men and women. In other words, gender ideology is the view that men and women should have different rights, obligations, and functions within the social order. A culture's gender ideology is mostly founded on social and religious assumptions which are used to justify why men and women have different rights, responsibilities, and rewards. A community may promote its gender ideology as a kind of regular social interaction (Hussein, 2005, pp. 59-60).

8. Methodology

Data Description and Collection

In order to deal with material that meets the hypotheses of this study, ten proverbs from English have been selected such as Kerschen (1998), Speake (2008), Schipper (2006), and Manser (2007). To begin with, the proverbs chosen are centered on a gendered dichotomy (grammatically/ungrammatically) of what is considered masculine and feminine. They are then improved by removing those that pertain to inanimate objects. Furthermore, they have been refined to include the proverbs that illustrate the disparities in conduct, attitude, and social rank between men and women. Finally, they are filtered to include proverbs that represent the concepts that underpin gender inequality. Well-known Proverbs as

well as those that demonstrate diverse types of ideas, both explicitly and subtly, are included in the collection.

The Proposed Model of Analysis

Two models of analysis centered basically on ambivalent sexism theory (henceforth AST) (1996, 1997) and Feminist Critical Discourse Analysis (henceforth FCDA) (2014) models, where both models are complementary, have been adopted.

Ambivalent Sexism Theory (AST)

Glick and Fiske's (1996, 1997) work presents AST. These writers describe sexism as a multifaceted term that identifies ambiguity in sexist views toward women. The authors distinguish *hostile sexism* (henceforth HS) from *benevolent sexism* (henceforth BS) as two distinct but interlinked constituents of the AST. HS refers to women's harshness and unfavorable sentiments. On the other hand, BS is defined as a collection of interconnected views on women. These views are sexist in terms of perceiving women stereotypically in limited positions, yet instinctively pleasant as emotional character on the part of the perceiver(man), also more likely to trigger common behaviors, like being helpful or intimacy-seeking behaviors, such as self-disclosure (Glick & Fiske, 1996: 491).

Table 1: Constituents of Ambivalent Sexism adopted from Lomotey (2017: 234-235).

	Hostile Sexism	Benevolent Sexism
Paternalism	Dominative paternalism: The belief that women are not sufficiently competent and thus need to be controlled by men.	Protective paternalism: The belief that because of their greater authority, power, and physical strength, men should protect and provide for women who depend on them.

Gender Differentiation	Competitive gender differentiation: The vision of women as the inferior group while men are perceived as having the traits necessary to govern important social institutions leading to a social justification for male structural power.	Complementary gender differentiation: The situation where women are seen to have positive traits but only if they conform to the traditional views which assign them with traditional gender roles (e.g., wife, mother), complementary to those of men.
Heterosexuality	Heterosexual hostility: The fusion of sex and power and the tendency to view women merely as sexual objects while believing that feminine sexuality is dangerous because it can be used to gain control over men.	Intimate heterosexuality: The belief that a female romantic partner is essential for a man to be 'complete'.

Feminist Critical Discourse Analysis (FCDA)

FCDA is a view that looks at the complicated, nuanced, and often subtle mechanisms in which gendered norms and power imbalances are discursively formed, perpetuated, negotiated, and disputed in particular communities and discursive contexts. The goal of FCDA is to confront discourses that reinforce gendered social organizations that aim at "a closure of possibilities for women and men as human persons", with an emphasis on social justice and reform (Lazar, 2014; Lazar, 2007:

Lazar (2005, 2007, 2008, 2014) formulates FCDA into five pivotal principles. She (2008: 90) claims that these principles act like the "lens" of FCDA in examining: (i) *the private in need of public expression*, (ii) *the gendered public sphere*, and (iii) *the public/private dualism.* She explains that:

> The FCDA lens is used both to critique the persistent and prevailing patriarchal social order at the heart of the public and private debate, as well as the liberal reformist perspective (even though embraced by some

feminists), as inadequate for a radical emancipatory politics of gender (Lazar, 2008: 90).

1. Feminist Analytical Activism (Resistance)

FCDA is a radical feminist discourse politics that strives to challenge the current uneven gender order. Its main goal is to create equal opportunities for men and women via analytical activism (Lazar, 2008: 90) .

2. Gender as Ideological Structure

Gender is an ideological system that enforces a male-female distinction based on an uneven distribution of domination and servitude. It establishes and constrains human individuals' identities and behaviors depending on differences in sexual orientation. "Based on the specific asymmetrical meanings of *man* and *woman*, and the consequences being assigned to one or the other within actual social practices, such an allocation becomes a constraint on further practices" (Lazar, 2008: 90-91).

3. The complexity of Gender and Power Relations

FCDA recognizes that there is a distinction among women, where they face diverse gender and sexism constraints in different places and at different eras. There is also an interaction between gender hierarchies and other power structures, such as those characterized by age, socioeconomic class, sexuality, ethnicity, location, etc. In other words, gender imbalance is not physically or discursively perceived or performed in the same manner by (and for) women everywhere. Patriarchy, as a normative framework, interacts with ideologies such as corporatism and consumerism (Lazar, 2008: 91).

4. Discourse in the (De) Construction of Gender

Feminist CDA, according to Lazar (2005: 11), concentrates on how gender ideology and gendered power associations are constituted, reconstituted, negotiated, and challenged in depictions of social practices, social interactions between people, and people's social and individual identities in texts and conversation. The term constitution refers to both the process of producing meaning through spoken/ written communication as well as other sorts of semiosis that support the propagation and preservation of the social order, as well as the act of rejecting and modifying that order. It is also the idea of *gender relationality*,

which is sparked explicitly or implicitly in investigations, underpins a critical feminist interpretation of discourse. It denotes interrelationships between embodiments of masculinity and femininity in current gender regimes, as well as discursive structure of strategies of doing and being simultaneously a *woman* and a *man*, in relation to each other in specific work groups (Lazar, 2008: 92) .

5. Critical Feminist Reflexivity (Critical Reflexivity as Praxis)

This fifth FCDA principle is based on feminists' concern in progressive institutional activities (as well as subversive applications of feminism) and the necessity for feminists to participate in reflective criticisms of their theoretical stances and actions. It deals with two aspects: the first is about institutional reflexivity, which applies to both progressive actions like implementing gender-parity programs in organizations and schools and restorative practices like using feminist principles effectively for non- or anti-feminist interests. The second part shifts the attention to feminist researchers and the necessity for feminists to critically reflect on their own analytical stances and actions, in the case they unintentionally contribute to the continuation, rather than elimination of hierarchically unequal behavior towards women's groups (Lazar, 2008: 92).

9. Data Analysis

1. Like Father, Like Son

Explanation

It signifies that anybody resembles their father in some manner, either in appearance or in behavior. It is used to describe a guy or boy who has the same attitudes as his father or performs in the same manner. Children typically resemble their parents in appearance and behavior. This is due in part to genetics and the specific qualities that individuals acquire from their ancestors, such as hair color and eye color. However, it is also owing to their upbringing. Children watch and listen to everything their parents do and say as they grow up, including their unique rules and guidance for navigating life. As a result, boys learn how to survive in the world from them, and their views and actions mold their own. This proverb is used as a compliment to the child or the young who behaves well, and does a good job, like his dad. As adults, people have a tendency to talk and behave like parents or

other primary caregivers who reared them from an early age, hence the comparable expression, *like mother, like daughter,* is also often used.

Discoursal Analysis

The *competitive gender differentiation* denoted by AST is based on men's and women's social positions. According to FCDA, *the ideological structure* given to men's domination and women's subjugation frames each gender's identities and acts based on their social practice, where males are ascribed to be in public and women are attributed to be in the domestic zone. It interacts with the complexity of power relations and sexual orientation, in which a boy mimics his father's behavior, and a woman has to follow her in-group sex model (mother) therefore, discrimination is socially entrenched. Furthermore, *the force of proverbial discourse,* and *the role of the model* preserve and strengthen such beliefs, which have a considerable influence on society if people tolerate them.

2. Clergymen's sons always turn out badly

Explanation

The essence of this expression is that the weight of expectation placed on clergyman's children is frequently harmful in and of itself. It may be anticipated that the offspring of religious people would lead exemplary lives as adults, but this is not often the situation as a reaction to their early training. A preacher's son is frequently wicked, according to a variation of this saying: *a preacher's son is often bad.* The proverb is in the form of a simple declarative sentence that states people's expectations and good intentions towards the religious people that can give them (the religious people) the right to do wrong things in contrary to what is expected.

Discoursal Analysis

AST claims that it is *the competitive gender differentiation* where men are perceived as having the potential power and traits necessary to govern and lead the social institution, not women thus, the male children are the potential leaders in the future. Yet, this is not a base that can be always relied on. Moreover, FCDA ascribes it to the *complexity of power relations and gender* as religious people who are powerful in their society and their sons can rely on their fathers' authority to

behave badly. Hence, they are vested by immunity that spoils them. Besides, it indicates that sons are more vulnerable to be spoiled by their father's powerful position, compared to daughters. This view is manifested through the *proverbial discourse* that enhances and maintains it as an unchallenged view.

3. A young man married is a young man marred

Explanation

It is a cautionary tale against marrying too early, particularly before a guy has had a chance to establish himself. It is not a clever idea to marry when you are too young. Marriage is not a matter of being in love with somebody whom you want to get married to, but it is a matter of how to construct a family and support that family financially in terms of being capable of perpetuating a prosperous life. According to the customs, a man is responsible for proposing to a woman that he is in love with or wishes to get her as a wife. Thus, he is the one meant to prepare all the needs for marriage in advance, not the woman. If the man does not manage in advance the way their life is going to be, both financially and manageably supported; their life will be a catastrophe that cannot be bearable, and then the marriage will be a failure for him and even for his wife. The proverb is in the form of a parallel aphoristic sentence that indicates an equation of cause and effect of getting married hastily at an early age without being well planned.

Discoursal Analysis

According to AST, it is *the competitive gender differentiation* in which men are responsible for getting married and pursuing women, not the opposite, because men are perceived as having characteristics of leading. According to FCDA, it is *the ideological structure* that is due to the social norms and social practices of each gender, as well as the biological part of each gender. A man is designated for power, dominance, and decision-making so that every action he takes can be rationally justified. It is the responsibility of men to undertake the cost of marriage as well as the cost of constructing a family that should last as long as men are capable of supporting and funding their families. Additionally, *the force of proverbial discourse* sustains and amplifies such viewpoints, which have a noteworthy influence on individuals.

4. A father to his desk, a mother to her dishes

Explanation

Culturally, a man and a woman have been assigned different social roles. A man's role is outside the house as a breadwinner; a woman's role is inside the house where she deals with household chores. Even when a man is at home, he normally does not interfere or take part in the household chores. The proverb is in the form of an elliptical compound sentence. It comprises two equivalent constructions to reflect the balance between a man and a woman in terms of their respective community of practice. This proverb indicates the different roles of each sex using the metonymic expressions *desk* and *dishes,* which mean that the man's work is outdoor and woman's indoor, respectively.

Discoursal Analysis

AST states that it is the *competitive gender differentiation*, that indicates the *ideological structure* of FCDA designating a man (father) in a higher position (desk), and a woman (mother) in such an inferior position (dishes) is evidently founded on the interaction between what is socially anchored and the proverbial indication. This shows that *gender inequality ideological structure* is both produced and reproduced *via the discourse of the proverb*.

5. Men build houses; women build homes

Explanation

Men are typically the individuals who build or buy houses for their families, while women are the ones who give the items that turn a house into a home. They (men) are usually more concerned with obtaining or creating a house as a functional living space, whereas women like to equip and decorate a house with items that make it seem like their own. Men can construct a home, furnish it, and keep it running; it is more like a fortress against the elements. Women, on the other hand, can make a place feel like a home. They infuse it with warmth so that when men return home, it is more than simply a house; it is a welcoming environment filled with care and affection. It implies that men construct and pay for things, while women remain hidden in the background, cooking for and raising children for men. The problem is in the form of a complex declarative sentence that reflects the complementary role of each gender for the sake of constructing a family.

Discoursal Analysis

AST states it is the *complementary gender differentiation* where men are the establisher of the family and women are the maintainer of that family in terms of keeping harmony and caregiving. It is the *ideological structure* asserted by the social norms and the social practice of each gender according to FCDA. Moreover, it is the complexity of power relations and gender that is manifested in the changing position of woman in terms of being a wife rather than a normal woman. It is also the *proverbial discourse* that acts as a governor and maintainer for such a view that discriminates each gender into different social roles.

6. A man is as old as he feels, and a woman is as old as she looks

Explanation

The proverb makes no difference how old a man physically looks if he feels good and powerful. However, with a woman, appearance is more essential since she is assessed by it. If she appears elderly, others will think of her being old. It is a compound declarative sentence that compares a man and a woman in terms of being old. It shows that man's age is attributed to the strength that he senses while a woman is attributed to the appearance judged by others.

Discoursal Analysis

AST clarifies that it is the *competitive gender differentiation*, that women are assisted by their beauty and age while men are judged by their physical strength and the traits of governing and leading social institutions. According to FCDA, it is the *ideological structure* in which it is regenerated through the social practices that assign each gender to his/her social role. Additionally, it is the complexity of gender and power relations in which men are powerful and physically strong whereas women are dominated and judged by appearance, since age matters for them to be attractive. Furthermore, *the power of proverbial discourse* reinforces and amplifies such viewpoints, which have a significant influence on people.

7. A good wife makes a good husband

Explanation

If a husband or guy wants his wife to be respectful and loved, he must be courteous and gentle in return. A wife who treats her husband nicely is likely to receive the

same treatment. In a broader sense, this indicates that everyone responds positively to decent treatments from his peers. A woman should be empathetic, but she should also be assertive about her own wants. Neither the guy nor the woman should have complete control over the relationship. It must be a joint choice taken by both parties. A man seeks the proper woman, in addition to be in harmony with her. They must get along and have a lot of interests. Because the finest relationships are formed when a man and a woman have extremely similar personalities, fall in love, marry, and live happily ever after. That is to say, a wife has to be good to meet man' need. For example, Cooking, caring, love, and respect are lovely to have in a woman, as qualities that make a good wife, in return, a man will be pleased that makes him adore and respect his wife in turn.

Discoursal Analysis

It is the *complementary gender differentiation* where women have positive traits confirmed by social norms, as stated by AST. It is *the ideological structure* based on the social practice that assigns each gender to his/her own social role, according to FCDA. Being a wife indicates the limited role a woman acts inside the house, as a housekeeper, caregiver, and husband's servant. Additionally, a wife is necessary for a man to be settled and well-mannered in society, especially, if his wife is a good one so, he has to choose a good wife in advance. It is *the proverbial discourse* that maintains such a view and regenerates it which leads people to take it for granted.

8. Behind every great man, there is a great woman

Explanation

The proverb has a clear meaning in its literal sense. The message of the proverb is that excellent women are frequently overlooked or taken for granted. A woman's greatness is manifested in a man's greatness. It suggests that a decent and supportive wife may assist her husband or partner to achieve tremendous success in life. Because a woman takes care of many things at home and outside, this contributes to her family's well-being, and maintains the necessary harmonious relationship in her family; she may assist her guy in succeeding. A great woman would simply excel in all of these areas to assist her guy to be great. The male, who may be the woman's son, sibling, or spouse, acknowledges her role or

sacrifice through the success he makes. She is equally as impressive as the male. Simply put, a wonderful woman makes a terrific guy. The proverb is a simple declarative sentence that states the covert role of a woman that can be manifested overtly in man's greatness. It represents the efforts a woman puts to get her man great.

Discoursal Analysis

According to AST, it is *the complementary gender differentiation* in which women have favorable attributes that are confirmed by societal standards. According to FCDA, it is *the ideological structure* founded on a social practice that allocates each gender to his or her specific social function. Being a wife denotes a woman's restricted duty within the home, as a housekeeper, carer, and husband's servant, that all leads the man to be great as long as his wife tackles her domestic duties perfectly. Furthermore, it is *the proverbial discourse* that sustains and regenerates such a viewpoint that causes people to take it for granted.

9. A mother-in-law remembers not that she was a daughter-in-law

Explanation

By the end of the day, every woman is a mother. She considers her son first, then her daughter-in-law. She expects her to be responsible for her son and to treat him in the same manner as she does. Some mothers-in-law are envious of their daughters-in-law since their sons ignore them and prioritize their wives. Even if the son makes a mistake, the daughter-in-law will be the one to be criticized, no matter how wonderful she behaves. Her mother-in-law does not accept her as a daughter, and this reflects on her daughter-in-law. Distinguishing between son and daughter-in-law, and daughter and daughter-in-law is socially conditioned and patriarchal.

Discoursal Analysis

AST claims that it is the *competitive gender differentiation*, in which women are inferior to men since they are depicted as troublemakers in their social roles as being either mother-in-law or daughter-in-law. According to FCDA, it is the *complexity of power relations and the ideological structure of gender* that intersect with the power of social norms and the position a woman occupies like that of being a daughter-in-law. And more importantly, it is the *proverbial discourse* that sharpens such conflict and view and makes it fixed.

10. You speak to the daughter and mean the daughter-in-law

Explanation

The daughter-in-law might be rude to her in-laws occasionally, and the mother-in-law does not accept her daughter-in-law as a daughter because she does not strive to accept her in-laws as her family. She (mother-in-law) is possessive and overprotective of her son since she is unable to see that her son also belongs to her daughter-in-law. Jealousy abounds. Her own marriage may be strained, so she feels envious of her daughter-in- law's happiness with her son. Mother-in-law is like that because of her behavior, which might be due to her life circumstances or her parents' parenting: nasty, haughty, ungrateful, and so on. The proverb is a compound declarative sentence that shows the ironic way of addressing and disciplining the daughter-in-law for the sake of not embarrassing her via addressing the daughter and meaning the daughter-in-law. This can be effective on the part of the mother-in-law, to get control over the daughter-in-law.

Discoursal Analysis

According to AST, it is *the competitive gender differentiation* in which women are inferior to males because they are portrayed as troublemakers in their societal duties as either mother-in-law or daughter-in-law. According to FCDA, the *complexity of power relations* and *ideological frameworks of gender* overlap with the strength of social norms and the position a woman occupies, such as that of a daughter-in-law. More crucially, it is the *proverbial discourse* that sharpens and cements such disputes and points of view.

10. conclusions

1. Woman is portrayed in proverbs as being financially and socially reliant on man. On other hand, man is either independent of these relationships or shown as a protector and a vendor in the roles of husband, father, son, or brother, whereas women are typically depicted in connection to men in the roles of wife, mother, daughter, sister, etc. Proverbs depict practically no women in the public domain but women being linked with the home and managing the family. Most proverbs characterize women poorly, and their acts are frequently portrayed much more adversely. Men are the main beneficiaries of women's positive qualities or deeds

when they are positively acknowledged for instance, *Behind every great man, there is a great woman.*

2. From an FCDA practical point of view, it is evident that these gender ideologies and latent structures make a significant contribution to gender discrimination, especially when they arise covertly, that is, they are frequently accepted as entirely legitimate and normal.

3. The proverbial discourse examined in this study not only represents a worldview, but more significantly, it also demonstrates the ideological framework of gender. It also proves the discourse function in the (de)construction of the binary gender when critically analyzed through the eyes of AST and FCDA. Such discourse, which is frequently repeated in proverbs and wise sayings, explains gender inequalities as natural phenomenon.

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