

إضفاء الشرعية على التمييز الجنسي في أمثال إنجليزية مختارة

The Legitimization of Gender Bias in Selected English Proverbs

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الملخص

تكشف دراسة اللغة والنوع الجنسي عن كيفية عمل اللغة كأداة رمزية لبناء الجوانب والهويات الشخصية والاجتماعية والثقافية والحفاظ عليها، متجاوزة توثيق الفروق بين الأنماط اللغوية للرجال والنساء لذلك يجب أن يتم تناول الأمثال لما تحويه من مواضيع هامة، وبشكل رئيسي، عدم المساواة بين الجنسين والآراء المتحيزة.

تحاول الدراسة تحليل الأمثال ذات الطابع الجنسي بشكل عملي لإثبات شرعية الجوانب الأيديولوجية للتمييز الجنسي من حيث فعل الكلام. وهذا يؤدي إلى هدف رئيسي، وهو دحض مفهوم الحياد بين الجنسين.

تقتض هذه الورقة البحثية ما يلي:

١. الأمثال هي أفعال كلامية انشائية. تشكل أفعال الكلام التمييز بين الجنسين وتعرض عليه.

٢. يتم إضفاء الشرعية على التمييز الجنسي في الخطاب الذي يضرب به المثل والذي يسد الطريق نحو الحياد بين الجنسين.

- ويستنتج من هذ الدراسة ما يلي:
١. أن الأمثال تقدم نظرة ثاقبة على ديناميكيات النوع الجنسي من حيث المفردات والتعابير الجنسية (الأب والأم وما إلى ذلك). الأمثال هي أفعال خطابية تمييزية يتم فيها الترويج للكراهية والتمييز والتحريض عليهما من قبل المجتمع والعرف.
  ٢. يتم إضفاء الشرعية على التمييز الجنسي والفكر الكامن وراءه في الأمثال من قبل السلطة الاجتماعية مثل السلطة الشخصية والنموذجية للأب؛ والعرفية حيث لا يمكن معارضتها بشكل عام.

**Abstract**

The study of language and gender reveals how language works as a symbolic tool to construct and preserve personal, social, and cultural aspects and identities, going beyond merely documenting the distinctions between men's and women's linguistic patterns. Thus, tackling proverbs as data being loaded with important themes, mainly, gender inequality and prejudiced views represents a fertile area of research. The study attempts to examine sexist proverbs pragmatically to prove the legitimation of the ideological aspects of gender bias in terms of speech act. This leads to a major aim the study sets in advance, which is to show that gender neutrality is not always the case.

The study hypothesizes: 1. Proverbs are performative speech acts as proverbial speech acts both constitute and instigate gender discrimination. 2. Gender bias is legitimized in the proverbial discourse that blocks the way towards gender neutrality.

The study concludes: (1) Proverbs, related to gender, provide insight into gender dynamics in terms of locutions and lexical triggers (father, mother, etc.). These proverbs are discriminatory speech acts in which hate, and discrimination are promoted and instigated by the social and traditional authorities. (2) Gender bias and the ideologies behind it are legitimized in proverbs by the social authority like, the personal and model authority of father; and traditionality where it is generally not opposed.

## 1. Introduction

Gender and language research provides not just an account of men's and women's linguistic properties, but also a glimpse into how language is used to create and manage personal, public, and cultural characteristics and roles (Sanauddin, 2015, p. 38). Language and gender studies suggest that there are differences in linguistic patterns between men and women as a solid reality resulting from prevalent and unequal gender relations. Both the common people and academics have been interested in proverbs. Many analyses in many domains of knowledge, such as psychology, linguistics, sociology, anthropology, religion, and folklore, have been undertaken and done (Honeck, 1997, p. 4). As a result, there are several ideas, goals, research, methodologies, and perspectives on proverbs.

Many types of research and studies have been conducted to examine the relationship between language and gender in the proverbial discourse, like Lomotey (2019a), (2019b), Lomotey & Chachu (2020), Al-Zubaidi (2019), Kirsanova (2018), Rani & Ranjha (2020), He & Zhang (2018), Sanauddin (2015), most of them try to prove that proverbs are sexist, and they maintain sexism by their discourse of practice. Yet, the current study contends that the representation of men and women in proverbs, which are presented as insightful and true, is ideologically sexist. Proverbs are usually regarded as possessing truths, shared resources, and appeal to good sense. Thus, the study attempts to examine sexist proverbs both pragmatically and critically to prove the legitimation of the ideological aspects of gender bias in terms of speech act and discourse of practice. This leads to a major aim the study sets in advance, which is to show that gender neutrality is not always an option.

## 2. Proverbs

According to Lau et al. (2004, p. 2), a proverb is commonly thought to exemplify simplicity and common sense, yet it turns out to be complex and difficult to define. The difficulty in identifying proverbs derives from the fact that they do not fit neatly into any one genre since their shape, origin, substance, structure, purpose, and application are so diverse that it appears that there is no such thing as a single proverb (Moon, 1997, p. 2). In addition, it is uneasy to phrase a universal definition precisely because of the central ingredient that must be included in any attempt to define proverb which is *traditionality*. Mieder (1993, p. 5) bases his definition on collecting fifty-five definitions by various people being asked 'how would you define a proverb'. Examining these definitions by focusing on the common words shared among these definitions, he states that a proverb is a brief well known string of words in form of a folk sentence containing knowledge factual, moral, custom and norm 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.'

## 3. Gender

Gender is a grammatical trigger used for investigating word-classes exhibiting such distinctions as masculine, feminine and neuter, animate and inanimate, etc. Linguistically, the concept has been broadly dedicated to the need of distinguishing natural gender, indicting sex as real-world individuals, and grammatical gender (nothing to have with sex) which is an essential cue in pointing out grammatical links in a sentence such as adjective concord with nouns (Crystal, 2008, p. 206).

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, p. 10).

#### 4. Sexism

Sexism is defined as a discriminating, subtly prejudicial, or common representation of a certain gender based on numerous cultural preconceptions (Doughman et al., 2021, p. 35)

Sexism is a complicated phenomenon that may be detected not just in linguistic constructions and lexemes, but also in their context (Mills, 2008, p. 154). She divides sexism into overt (direct) and covert (indirect) types.

Sexism overtly, refers to many different linguistic triggers, such as *he* as a generic gender linguistic form (referring to both genders, male and female); morphemes like that referring to women (*ette*; *usherette*); lexical forms that designate a man and woman, for example *landlord* and *landlady* respectively. In addition, swearing, insult terms, and the names assigned to each person as well as the names of body parts are different from males to females. It also tackles the common attitude about men and women that cannot be overtly ascribed to linguistic features or triggers, it is the covert aspect which manifests

itself at the basis of discourses and structures in language use (Mills, 2008, p. 10).

## 5. Language Neutrality

*Language neutrality* is a concept that advocates a shared human space that is not defined by gender. As a result, gender-neutral study postulates that all social strategies and aspects have the same influence on men and women. When applied to ethics, it leads to the conclusion that moral maxims or principles have a neutral influence on men and women, regardless of their gendered positionalities. The removal of distinguishing male or female characteristics is frequently used as a prerequisite to gender neutrality, making a consideration of gendered situations obsolete (Islam, 2013, pp. 62-63).

The concepts, *gender-neutral* and *gender-inclusive* are frequently used as alternatives in discussions concerning verbal sexism and, more recently, in discussions about gender-identity-related issues. *Gender-inclusive* language brings in innovative gender-specific kinds in addition to current ones, such as the term *stewardess* which involves the other gender, making reference to a female or woman steward, whilst *flight attendant* is a gender-neutral term that is used for anyone irrespective of their gender, leading it to be a gender-nonspecific form. Likewise, instead of using gender-specific labels like *womankind* and *mankind*, or *mother* and *father*, the concise, non-specific forms would be *humankind* and *parents*. As a result, gender-inclusive language adds more gender-specific phrases, while gender-neutral language subtracts them, leaving just gender-neutral ones (Ritlop, 2020, p. 37).

## 6. Ideology

Ideologies, according to Fairclough (2003, p. 9), are realizations of features of the world that may be demonstrated to participate to the establishment, maintenance, and change of interpersonal relations of power, dominance, and oppression. He claims that language is a physical manifestation of ideology and thus, ideology invests language (Fairclough, 2010, p. 59). For illustration, proverbs are an outstanding embodiment of the ideologies and worldviews that influence a society's attitudes and actions. *Proverbs, metaphors, and idioms* are described by Hellinger and Bußmann (2003, p. 16) as "frozen expressions" with "implicit discursive negotiation of gender, irrespective of whether the language does or does not have grammatical gender."

While discussing gender issues, it is vital to refer to what is known as *gender ideology*, which is described as a systematic collection of cultural ideas by which a community develops and maintains its relationships between men and women and activities. To put it in other words, gender ideology encompasses all beliefs concerning men and women's anticipated roles, duties, and rights inside the social system. Gender ideology in a culture is mostly based on theological and societal beliefs, that are used to explain different rights, obligations, and rewards for men and women. As a type of a regular social activity, a community promotes its gender ideology (Hussein, 2005, pp. 59-60).

## 7. Methodology

### Data Description and Collection

Ten English proverbs have been collected from Kerschen (1998), , Schipper (2006), Manser (2007) and Speake (2008), have been consulted in order to cope with data that meet the subject in question. Firstly, the proverbs selected have been based on gendered dichotomy (grammatically/ungrammatically) of what is supposed to be masculine and feminine. Then, they are refined by eliminating those which refer to inanimate entities. Furthermore, they are condensed to include only the proverbs that depict the differences between men and women in terms of behavior, attitude, and the social status. Lastly, they are further filtered to adopt the proverbs that reflect the ideologies behind gender bias. The selection of proverbs includes those are well-known and those that show different kinds of ideologies, both overtly and covertly.

### The Proposed Model of Analysis

An eclectic model of analysis centered basically on *Speech Acts Theory* of Searle (1969, 1976) and Langton et al. (2012) bridged by *Authorization theory* (2007) to meet felicity conditions of *Hate Speech*, is adopted.

### Searle's Speech Acts Theory

Searle (1969, 1976, p. 10-13) outlines five speech acts that illustrate the fundamental sorts of illocutionary functions as well as the possible consequences of the perlocutionary act on the perceiver:

1. **Representatives** are verbal constrains a speaker bond by to the validity of the stated proposition; like asserting, reporting, affirming, denying, concluding.
2. **Directives** are verbal efforts the speaker uses to persuade the listener to do something, such as pleas, demands, entreating, and advising.

3. **Commissives** are verbal actions that make future guarantees, such as pledges and vows.
4. **Expressives** are utterances that express the attitudes and feelings of the speaker, such as congratulations, apologies, and thanking.
5. **Declaratives** are linguistic forms that alter reality per the proposition of the announcement for instance, assigning someone guilty, or declaring persons as husband and wife.

### **Hate Speech Acts Theory**

Following Austin's paradigm of speech acts, Langton (2012) and Bianchi (2014) conducted an intriguing study on racial and gendered discrimination. Langton et al. (2012) who base their arguments on disparaging expressions, note another intriguing difference between illocutions. These are summarized by Bianchi (2014, pp. 471-472) as follows:

- i. **Assault-like speech acts:** They instantly strike the target, a group, or a person, by oppressing and demeaning. Speech can actively attack, harass, or humiliate the targets by employing epithets, for example. The emphasis is on the specific group and people, making epithets like "weapons of verbal abuse" (Richard, 2008, as cited in Bianchi, 2014, p. 471). "Tom is a nigger," for example, is not only claiming something; it is also engaging in an illocutionary speech act of oppressing, demeaning, or threatening Tom and all blacks.
- ii. **Propaganda-like speech acts:** They inflame and promote prejudice, hate, and aggression. The speech of "Tom is a nigger" may be seen as an act of propaganda, an act that instigates and encourages racial injustice, if the attention is shifted from targets to addressees, "prospective haters" (Langton et al., 2012, p. 758).

- iii. **Authoritative subordinating speech acts:** Derogatory utterances are used to label individuals as inferior, to legitimize racial inequality, religion or gender bias, and to deny minority of powers and rights. Specific authoritative sayings have the capacity to subjugate social groupings by establishing hierarchies, robbing individuals of their rights and abilities, and legitimizing certain behavior of them. Such injustices are made possible in part by the authority of the utterance (Langton, 2018).

### Legitimation

Legitimation is like a response to the *why* question, whether uttered or not, *Why should we do this?* or *Why should we do it this way?* One of the means and aspects of legitimation is *because I say so*, in which the *I* is somebody whose some sort of authority is placed in, or *since so-and-so says so*, when the power is deposited in *so-and-so*. This is what is meant by "personal authorization" or "personal authority legitimation" (Van Leeuwen, 2007, p. 94). Van Leeuwen (2007, pp. 94-97) categorizes authorization into six kinds:

- i. **Personal Authority:** In the instance of pure personal power, a person possesses statutory authority as a result of their position or role in a particular institution, such as parents and teachers, in the case of children.
- ii. **Expert Authority:** Expertise, rather than status, confers legitimacy. Expertise can be mentioned explicitly, for as by stating credentials, or inferred if the expert is well-known in the field.
- iii. **Role Model Authority:** In the case of role model authority, people tend to follow in the footsteps of role models or influencers.
- iv. **Impersonal Authority:** Impersonal power is exemplified through laws, rules, and regulations.
- v. **The Authority of Tradition:** It is summoned by employing essential terms such as tradition, culture, custom, and habit. The

implied or spoken response to the question why is owing to what people always do, or what people have always done. As a result, it is assumed that this will carry enough weight on its own to go unchallenged.

- vi. **The Authority of Conformity:** The implication is that since most people are doing it, *you should, too*. It might just be a comparison, and so there will be no more debate.

## 7. Data Analysis

The analysis covers ten English proverb taking two steps: in the first one an interpretation is given and in the second a pragmatic analysis and as follows:

### 1. Daughters are brittle ware.

#### Interpretation

Women should be treated with care, especially daughters, who are delicate and more sensible than any normal woman simply because they are so affectionate to their parents. Their behavior shows that they are like flower buds, lovely and touchy, that need to be regularly nurtured and protected. The proverb is in the form of a simple declarative sentence that reflects the nature of daughters and how they have to be treated since they are so important to the circle of life as long as they are so affectionate and adorable to their parents. Physically, women are fragile compared to men and they are more sensible, which makes them vulnerable to any harm or danger.

#### Pragmatic Analysis

It is a *representative* speech act that indicates a kind of advice on how to deal with daughters as long as they are so sensible and adorable to their parents, or it is an act of glorifying daughters thus, they are valuable. The word, *daughters*, stands for delicacy and

tenderness that, in return, represents the daughters' nature. The proverb is a *propaganda-like* speech act whose illocutionary force of subordinating women, as being weak and delicate, and need to be protected by men. Because the proverb confirms a kind of *authority of the tradition* that cannot be challenged, people turn to treat women as inferior since they are delicate and in need of being protected by others. Thus, they are not self-independent.

## 2. Frailty, your name is women.

### Interpretation

The proverb traces back to the Shakespearean era where it was used by Hamlet, the protagonist of *Hamlet*. He regards woman as fragile and weak since, for instance, she can be easily affected by the absence of the one she loves, or the one who protects her. The proverb is in the form of a simple declarative sentence to reflect the nature of a woman as a solid fact. It depicts women's weakness for being both emotional and attractive at the same time, which leads her to be subjected to men's domination.

### Pragmatic Analysis

It is a *representative* speech act that describes women as being weak. The proverb ascribes weakness to women by using the word *frailty* metaphorically, as if they (women and weakness) are two faces of one coin. Therefore, it is an *assault-like* speech act that attacks women directly. The subjugation of women is authorized and supported because there is no restriction on what is communicated because the proverb has *the authority of tradition*, expressing society's beliefs as undeniable truths.

### 3. Observe the mother and take the daughter.

#### Interpretation

This proverb states that it is better to observe the behavior of the daughter's mother because it is the manifestation of the woman that you wish to be your wife in the future. In other words, her mother is a vivid picture of the future of your expected wife in terms of how to deal with family life: taking care of the children and taking care of the husband, and how to manage the family at home. It is a custom that a man falls in love with a woman, and, in most cases, love leads to marriage yet love alone cannot satisfy marriage's needs. Marriage should be genuine in terms of both love and reason, the spouses should be suitable and have a mutual understanding. Generally, it is the man who proposes to the woman to be his wife and partner; thus, a man is a chooser, and to choose is to be well content with that woman. The proverb is in the form of a compound imperative sentence that indicates the sequence of how to get a wife which needs both observation and consent.

#### Pragmatic Analysis

It is a *directive* speech act that states an act of advising on how to get your female partner. The words, *mother and daughter*, depict the role of the model (mother) and her effects upon her daughter (the descent) in the social order. It is an *authoritative subordinating* speech act with the illocutionary force that men have the ability to choose while women do not. It legitimizes the superiority of men as being the choosers, and the inferiority of women as being the chosen, and moreover, it legitimizes the role of the mother as an *expert* to be followed which shows her social impact. Thus, the proverb validates a type of *tradition-based authority* that cannot be questioned. As a result, people generally qualify and disqualify women to be good wives, or not, in the scope of their mothers' behavior as an *expert* to be relied on.

#### 4. He who would the daughter win, with the mother must begin.

##### Interpretation

The proverb is similar to the previous one, but it has a kind of different notion. If a guy has love affections for a specific lady, and especially if he hopes to marry her, he must make a good impression on her mother. If you want to marry a lady, you must find a technique to attract her mother so that she would accept you for the marriage. Generally speaking, mothers have a powerful impact on their daughters in making a decision: it can be either by the daughter consulting her mother or the mother sometimes forces her decision for the sake of protecting her daughter for not being well experienced. Thus, in one way or another, the mother can have an impact on her daughter, that is to say: every guy impresses the mother first, then the daughter will be set up for him. The proverb is in the form of a complex declarative sentence that reflects the cause-and-effect sequence of getting a partner.

##### Pragmatic Analysis

It is a *directive* speech act in which a man is directed (advised) on how to win his female partner. The word, mother, is used here to indicate a kind of control over her daughter in terms that she can either advise her daughter or affect her opinion of that man who proposes to her. It is a *propaganda-like* speech act in which men have the capacity to mitigate the potential refusal of getting a bride by impressing the mother to affect her daughter's decision to accept him. Yet, women do not have the capacity that men have to do so. It reinforces men's superiority as choosers because they can influence both the mother, and then the daughter, and women's inferiority as selected ones, because the proverb endorses a form of *tradition-based authority* that cannot be rejected. People consider mothers as mediators, who possess *personal authority*, that bridge the relationship between their daughters and the ones who want to propose to them.

## 5. weeping like a girl

### Interpretation

It is simply an accepted part of everyday life. Despite its widespread use and acceptability, such and similar words might irritate women, mostly because they appear to be more of a slur directed towards women than a motivating slogan for men. The implied message is that a man weeping is weak, just like ladies. It is also a slur against guys. There is another side to the story that is often overlooked but is equally crucial if gender equality and harmony are taken into consideration: empowering guys to adopt and express emotions in healthy ways is the other side of empowering girls to be strong and independent. The proverb is an elliptical declarative sentence that describes a man as weak by attributing him to the weak attribute of a woman that keeps weeping, expressing her fragility as a reaction or excuse in different situations she indulges in, whether these situations stand for happiness or sorrow.

### Pragmatic Analysis

It is a *representative* speech act that can be used to criticize and insult men for being weak and easily tears shedding, like women. The word, *girl*, is used as a gender identifier that stands for the weaker sex characterized by weeping. Women can use their tears as a means of defense for both justifying their faults and expressing their feelings in cases of critical situations. It is an *assault-like* speech act that can be used as a kind of slur and humiliating man for being emotional and easily hurt. Overtly, it derogates women as fragile and emotional by weeping, as a characteristic of them that indicates their weakness. Thus, people get accustomed to treating women as the weaker sex, which causes them to utilize women's weak attributes to humiliate weak men.

This is due to social norms and, moreover, the *authority of tradition* that the proverb vested.

## 6. A woman's place is in the home.

### Interpretation

This idea has been conveyed in a variety of ways by many people throughout history, all of whom have been men. The right proverbial setting for a woman is commonly represented as the *house*, although it has also been defined as the *family*, and the *kitchen*, among other things. Yet, it is more commonly used humorously in contemporary social life when someone claims that women are better suited to household work. The proverb is a simple declarative sentence, which shows the importance of women being restricted to household chores. It posits the social status of a woman that is associated with the home zone.

### Pragmatic Analysis

It is a *declarative* speech act that declares or assigns women to domestic jobs at home. The linguistic gender indicator, *woman*, is used indefinitely to address women in general. Thus, it is an *authoritative subordinating* speech act that is used as a reaction against women who want to get a job or rebel against being bound by household chores. Despise being used humorously nowadays, it still has that effect that makes women subjugated to household chores because women are socially situated for home tasks, their servitude and inferiority are openly sanctioned and accepted. Therefore, there is no blocking on what may be said since the proverb serves as a judge whose *authority of tradition*, establishes societal views as incontrovertible facts.

## 7. A career girl would rather bring home the bacon than fry it.

### Interpretation

It is used ironically to reject the idea that a woman should have a job outside her home like that of men for making living. Traditionally, women are attributed to household work as a caregiver and child-rearing which have been rooted culturally. Recently, women have got work positions like those of men outside the house which causes a challenge to women in managing their work at home as well. The proverb compares a career girl to that whose fruitless job if her job deviates her from achieving her due responsibility at home. It is a complex sentence that manifests the challenge or the defect on the part of a woman for being affiliated with a job besides her household chores. It points out how women can fail their duties as they shift their social positions.

### Pragmatic Analysis

It is a *representative* speech act that asserts the negative consequences that arise when a woman gets a job outside the house. The phrase, *a career girl*, refers to all women, and more importantly, the one who gets a paid job. Hence, it is a *propaganda-like* speech act that is used to criticize a woman affiliated with a paid job. It prompts and sponsors women's subjugation by mocking a man whose an affiliated wife rather than a housewife, as a way to get him to refuse and stands against his wife' job outside the house. Consequently, that may push men either not to engage with a career woman, or to force their wives, sisters, and daughters to do household chores and child-rearing and prevent them from getting a job for the sake of not neglecting their due responsibilities as a household caregiver. Furthermore, it is *the traditional authority* of the proverb that stands behind the effect of such speech act.

**8. My son is my son till he gets him a wife, but my daughter is my daughter all the days of her life.**

**Interpretation**

It has to do with the case that a daughter is accustomed to her mother telling her what to do therefore, her mother's words are not frightening her. If her mother-in-law tells her what to do, the daughter-in-law feels threatened. When you are feeling insecure, you are less inclined to reach out to others. The proverb can also be utilized to alleviate the bad sentiments associated with having girls instead of boys. This means that once your son gets married, he will primarily focus on his new wife and family and will not communicate with you as much as he should. A daughter, on the other hand, will maintain her behavior as a daughter towards her parents and will remain in touch with them, visiting them, and so on after she has got married. It is stated that the wife is rather likely than her husband to maintain contact with both her parents and her spouse's parents. If you claim a daughter is a daughter for the rest of her life, you are also stating that because a man is dominant in a family; he has to shoulder all of his family's duties, and so he is no longer a son after marrying. The proverb is in the form of a complex compound sentence which shows the differences between the girl and the boy in terms of their parents' view, which is socially based.

**Pragmatic Analysis**

It is a *representative* speech act whose illocutionary force shows the different kin relationship between the son and daughter towards their parents due to the social practice in which a girl is protected by her parents since she is socially regarded as the weak sex. The gender lexical indicators, *son* and *daughter*, indicate two different views about each gender in general, Thus, it is a *propaganda-like* speech act that reflects the intimate relationship between the daughter and her parents.

It is promoted by *the traditional authority* of the proverb, that the daughter kins to her parent despite being a wife, indicating that women, in general, need more protection, while the son is more engaged with his new marital family, since he is the only breadwinner and supporter of that family.

## **9. Marry your son when you will your daughter when you can.**

### **Interpretation**

Traditionally, a son can marry anytime he wishes since a wife can be always obtainable. A daughter must marry before she gets old. The assumption is that girls are a burden to their parents and as a result, the parents should strive to get their daughters married as early as possible thus, it does not mean as such to sons. The proverb is in the form of a complex-compound imperative sentence through which the contradiction of marrying a son and daughter can be manifested. It shows how a man can easily get married which is different from woman, where marriage is difficult to be achieved for women.

### **Pragmatic Analysis**

It is a *directive* speech act that advises the parent to get a daughter married early as they can. The gender lexical markers, *son* and *daughter*, reflect two different social aspects of marriage. It concentrates on the privilege of being a man who can get married at any time he wishes while a woman is just like a burden that one should be capable of getting her married sooner. Therefore, it is an *authoritative subordinating* speech act that legitimizes marrying women early. Thus, there is no restriction on what may be uttered since proverbs function as a judge advocate whose *authority of tradition*, forming cultural ideas as indisputable truths.

## 10. The child is the father of the man.

### Interpretation

It signifies that a person's early behavior and activities have a significant impact on his personality. The proverb emphasizes the concept that the character people develop as children will be manifested in their adulthood, as the proverbs says, *always has been, always will be*. It is stated that people's personalities develop at the early time of their upbringing. Depending on the nature of upbringing, the individual has a good or poor personality in later life. It implies that when a person grows older, his conduct, body language, and speaking manners all mirror the manner in which he was brainwashed as a youngster. It is a simple declarative sentence that depicts the evolvement and manifestation of the circle of life in its straightforward way. Thus, the proverb indicates the importance of upbringing children in a good way because they are going to be the leaders and the future fathers in their society.

### Pragmatic Analysis

The proverb is in the form of a *representative* speech act that emphasizes the importance of upbringing a child at an early age that will affect his personality and behavior as he gets older. The gender linguistic triggers, *child* and *father*, reflect patriarchal view since, the word *father* is used as a referential form to the *child*, that specifies the *male* child, not the *female*. It is a *propaganda-like* speech act whose illusionary force is to pay attention to the way a male child should be brought up rather than a female. Thus, men are superior and dominant, while women are inferior and dominated. This is due to *the traditional authority* of the proverb that makes such speech acts successful, besides the child is ascribed to the father who is playing *the role of a model* to be followed.

## 8. Conclusion

Proverbs that exhibit forceful illocutionary behavior provide insight into gender dynamics in terms of locutions and lexical triggers (father, mother, son, daughter, husband, wife, mother-in-law, daughter-in-law, paternal uncle, maternal uncle). These proverbs can claim, report, infer, affirm, and indicate belief or rejection.

Proverbs are discriminatory speech acts in which hate, and discrimination are promoted and instigated by the social and traditional authorities. Most of them are propaganda-like speech acts while the rest are authoritative subordinating speech acts.

According to Langston et.al (2012) speech act classifications, these proverbs are considered to be assault-like speech acts. They persecute and degrade the target (in this case, primarily women) in a frontal attack like *weeping like a girl*.

Gender bias and the ideologies behind it are legitimized in proverbs by the social authority like, the personal and model authority of the father; and traditionality which is as stated by Van Leeuwen (2007) is not generally opposed. As long as these sexist language patterns and gender ideas have an influence on speakers' attitudes and behaviors, gender discrimination will continue to flourish blocking the way of any attempt to replace it by gender neutrality.

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