

A Sociolinguistic Analysis of Women Identity in Selected British Proverbs

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Abstract

The present study scrutinizes the relationship between language and identity in the sense that the use of language reflects one or more of identity various dimensions. More specifically, the study is concerned with how women are identified in the British women proverbs and the way in which language is used to portray women representation and status in the British culture. Investigating the way in which individuals, including women themselves, intend to represent or identify women is principally the focus of the present study. Therefore, a number of selected British women proverbs has been analyzed from a sociolinguistic perspective adopting an eclectic model of analysis integrating Hymes' Anthropology of Communication, Zimmerman's classification of identity, and Bucholtz and Hall's Relational principle. The analyzed proverbs are picked up from written sources and references citing their use in real communicative contexts.

Key words: Sociolinguistics, language, identity, proverbs, woman.

المستخلص

تبحث الدراسة في العلاقة بين اللغة والهوية بمعنى أن استخدام اللغة يعكس بعدا واحدا أو أكثر من أبعاد الهوية المختلفة. وبشكل أكثر تحديداً، تهتم الدراسة بكيفية تناول النساء في الأمثال البريطانية، والطريقة التي تستخدم بها اللغة لتصوير المرأة ومكانتها في الثقافة البريطانية. إن دراسة الطريقة التي يميل إليها الأفراد، بما في ذلك النساء أنفسهن، في تمثيل أو تعريف النساء يؤثر على خياراتهم اللغوية، وفي ذات الوقت كانت الطريقة التي تؤثر بها هذه الخيارات اللغوية على هوية المرأة التي صورت للآخر ينهي بالأساس محور هذه الدراسة. تم تحليل عدد من الأمثال المختارة من الأمثال البريطانية من منظور اجتماعي لغوي يعتمد انموذجاً انتقائياً للتحليل يمزج ما بين Anthropology of Communication، و Zimmerman's Classification of Identity، و Bucholtz and Hall's Relational principle. تم اختيار الأمثال التي تم تحليلها من مصادر مكتوبة ومراجع تشير إلى استخدامها في سياقات التواصل الحقيقية.

الكلمات الدالة: علم اللغة الاجتماعي، اللغة، الهوية، الامثال، المرأة.

1.Introduction

The study investigates women representation in some selected British English proverbs. For this, it starts with introducing different accounts given for defining proverbs, their uses, characteristics and functions. The researcher's interest in examining women's representations in proverbs is triggered by following reasons:

1. It is no exaggeration to claim that proverbs encapsulate peoples' attitudes, beliefs and values and they represent their collection of wisdom which is transmitted from generation to another. However, a considerable number of proverbs, especially those related to women, demonstrate a vivid negative or non-preferable representation of women.
2. Though proverbs are studied and defined from different perspectives that are mainly concerned with meanings, uses and structures, no much research has been done regarding the sociolinguistic functions which can be attained when proverbs are used in different situations.
3. Part of what the present study aims at is to spotlight misconceptions expressed in some proverbs related to women representation and gender discrimination for the sake of raising people's attention to the use of some proverbs based on gender discrimination which are widespread all over the world with their destroying misconceptions.

A proverb which has profoundly gained the interest of a great number of scholars is patently given different definitions. Hence, Taylor [4] has proposed that the definition of a proverb is "too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one is not". This means that giving a perfect definition of proverb is debatable since it is defined differently in a variety of fields and sciences like anthropology, communication, history, religion, cultural studies, psychology, folklore, sociology, etc.

To a great extent, proverbs among other forms of folklore, mirror a given culture's customs, beliefs, and practices that are transmitted from one generation to the next. They represent a way of life and all that it entails in terms of lessons and morals. [5]. Mieder [6] asserted that "Proverbs can be used in everyday conversation, journalistic writing, advertising, speeches of all types, in sermons, literature, debates, slogans, songs, legal argumentation, humorous quips, and other forms of human communications". The Webster's New Universal Unabridged Dictionary [7] defined proverb as a "short saying in common use expressing a well-known truth or common fact ascertained by experiences". A proverb is a "phrase, saying, sentence, statement or experience of the folk which contains above all wisdom, truth, morals, experiences, lessons and advice concerning life and which has been handed down from generation to generation"[8].

In fact, it is not difficult for a particular language user to recognize a piece of language and identifying it as a proverb. It is something which is almost short and true. Proverbs are based on popular senses or experiences, therefore, they, conventionally, are used to express a truth and, as didactic means, as they are efficiently used to guide the listener to the possible future events depending on certain previous experiences. For this, proverb is regarded as "a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning." [9]

Actually, proverbs, as an important part of language, almost reflect traditions, habits, beliefs, attitudes, social practices and mores. Therefore, characteristics of a given society can best be mirrored through the use of proverbs. In addition to democracy, equality, etc., gender is one of the societies' features demonstrated

through the use of proverbs. So, different attitudes toward women can be seen in proverbs. In English proverbs animal imagery is frequently used to give women a subordinate role and an inferior social position. Chickens, snakes, bitches are almost used to represent women in the English proverbs [10].

Moreover, proverbs can be subtly used to depict women in a less favorable way and thus to enact gender segregation even their users are unaware that their linguistic behavior has any discriminatory result.[11].

According to Yksel [12], a great number of proverbs used by members of different cultures shows women undervalued and segregated and even underestimated. Most of these proverbs, whether implicitly or explicitly, express a negative value of women. This, in fact, participates in the transition of stereotypical perceptions of women and expectedly creating false generalizations about women. These probable false generalizations transferred from one person to another as a result of manipulating proverbs in their everyday communication. A number of sexist stereotypes of what women should or are supposed to be emerged as a factor greatly contributes to the evidence of proverbial oppression of the feminine gender and also underlines their negative impact on the struggle for gender equality.

Identity is considered as a relational construct. Keeping this in mind, identity cannot be autonomous or independent. It always has social meanings in relation to other available identity positions and other social factors. As identity is being constructed, specific types of social relations are formed as pairs: similarity/difference, genuineness/artifice, and authority/delegitimacy[13]. Each of these relations represents a tactic that highlights a different use to which identity may be put.

2. Methodology

In carrying out a sociolinguistic analysis of proverbs, the data that will be used will be collected from a set of publications that have been used as reference sources including: Kerschen's *American Proverbs about Women*[5], Schipper's *Never Marry a Woman with Big Feet: Women in Proverbs from around the World* [14], Darwin's *The Oxford Dictionary of Quotations* [15], and *The Online Dictionary – The Phrase Finder*. Other reference books that have been consulted are paremiological works: Manser's *The Facts on File Dictionary of Proverbs* [16], and Simpson and Speake's *Oxford Concise Dictionary of Proverbs*[17]. Twenty proverbs will be picked out and worked with the 'SPEAKING' acronym.

3. Experimental Facility of the Research

This research is informed by the theoretical approach of Dell Hymes'[1] Ethnography of Communication, the theoretical sociocultural linguistic approach of Bucholtz and Hall's [3], and Zimmerman's [2] classification of identity.

Dell Hymes'[1]Ethnography of Communication, which represents "an approach to analyzing language which has been designed to heighten awareness of culture-bound assumptions" [18].Hymes [1]asserts that "cultures communicate in different ways, but all forms of communication require a shared code, communicators who know and use the code, a channel, a setting, a message form, a topic, and an event created by transmission of the message." Therefore, a new approach to investigate language use is proposed by Hymes as 'ethnography of speaking', later changed to 'ethnography of communication' which is concerned not only with language structure but also with language use. Herein, ethnography refers to the description of different cultures and races, while communication refers to human language.

Instead of looking at language as an abstract set of rules, Hymes considers language as different ways of speech calling for a new theoretical methodology focusing on linguistic variety as encountered in real communicative situations. Hymes' ethnography of communication is concerned not only with language structure but with language use [1]. A number of components, Hymes argues, are involved in communication and they have an impact on the analysts' understanding of how a particular speech event achieves its communicative goals [19]. These components are represented as:

(S) Setting, (P) Participant, (E) Ends, (K) key, (I) Instrumentalities, (N) Norm, and (G) genre

Obviously, these components of speech acts are intended for exploring and explaining human, social purposes in language. Thus, the SPEAKING acronym is proposed as a means rather than an end by itself. Hymes states that " the formal analysis of speaking is a means to the understanding of human purposes and needs, and their satisfaction"[20].

Zimmerman [2] suggested a triple- type classification of identity: discourse identity, situated identity and transportable identity. In interaction, the first of these identities can be created as persons participate in a given speech situation as speakers, listeners, questioners or answerers. People may adopt different situated identities when engaged in a particular social activity as when people in a class, for instance, a person acts as a teacher while the others act as students. However, as the class is terminated, the teacher leaves the classroom and receives a phone-call from her son, and hence, adopts the situated identity of mother. Lastly, transportable identities can be identified as those travelled with people across a variety of social interactions. The one's being a female is something that travels with her from home to work and from there to any other place.

Bucholtz and Hall [3] suggested three complementary pairs of relations that can be formed through identity construction. The first of these pairs, traditionally described as similarity/difference, is often discussed in social-scientific research on identity. However, adequation and distinction are alternatively used in more recent approaches to identity.

A Sociolinguistic Analysis of the selected Proverbs

This section deals with the sociolinguistic analysis of some representative English proverbs about women. It starts with demonstrating proverbs as act sequences followed by their meaning analysis, the ethnographic features of SPEAKING , and then the type identity and tactics of intersubjectivity come after.

Data 1

Act Sequence

"Women's place is in the home"

Meaning:

This proverb draws from an ancient English cultural notion that the most preferable place for women to spend their life is 'their home'.

Setting	In the afternoon, at homeward way.
Scene	As she is wending her homeward, a woman, who was listening to another woman speech on woman rights, tells a male acquaintance and brother about her hope to vote one day.
Addresser	an acquaintance (male)
Addressee	a woman
End	The man used the proverb as an advice for a woman to change her mind about women participation in voting so as to ensure women's subsidiary social role (to cook for men)
Key	arrogant tone
Identity type	Discourse identity
Tactics of intersubjectivity	Distinction

Data 2**Act Sequence**

" Happy is the bride that the sun shines on"

Meaning:

According to a superstition, a woman will have a good luck and will be a happy wife if she has a sunny wedding day.

Setting	At the church, in the morning
Scene	At a wedding ceremony, a bride and her groom are surrounded by many people who come to celebrate the event. A woman, one of the bride's relatives, makes sure to remind her that she will get a good luck and life since her wedding day is sunny.
Addresser	A woman, one of the bride's relatives
Addressee	A bride
End	To raise the bride's enthusiasm and elucidate the speaker's happiness for the couple.
Key	Enthusiastic
Identity type	Discourse identity
Tactics of Intersubjectivity	Authentication

Data 3**Act Sequence**

"Women and children first."

Meaning:

Women and children are least able to defend themselves, therefore, they need to be helped in defensive and survival matters.

Table 1 Data 3

Setting	At home in the afternoon
Scene	Scene: In their shared apartment, two students (a male and female) are studying hard for the final exam in the afternoon. Both are worried about the probable test scores.
Addresser	a male-student
Addressee	a female student
End	warning from an unpleasant or risky situation
Key	Serious
Identity type	Situated identity
Tactics of intersubjectivity	Distinction, illigemetation

Data 4**Act sequence:****"A ministering angel shall my sister be".****Meaning:**

A ministering person is the one who helps others and support them. This ministering person according to this proverb is the one whose sister is like an angel acting as a kind-hearted person providing help and support to him and making everything easy as much as she can. Sisterhood is in fact one of the special human bonds that exist ever. Thus, one should perpetuate real connections with his sister(s) and be grateful for having her in his life.

Table 2 Data 4

Setting	In the college garden. In the morning
Scene	A brother is describing how lucky he is to have a great sister who takes care of him all his life span and how he depends on her describing the sister as an angle who always provide him with support and comfort.
Addresser	A College male student
Addressee	the student's colleagues
End	To show other people how fortunate he is to have a sister like his sister and to express how much he loves and appreciates her. Sisterhood is a unique bond that often lasts a lifetime.
Key	Cordial
Identity type	Situated identity
Tactics of intersubjectivity	Authentication, denaturalization

Data 5**Act Sequence****" The female of the species is more deadly than the male."****Meaning:**

Women are deemed as being more dangerous than men when they are angry.

Table 3 Data 5

Setting	At a nightclub. In the evening
Scene	A conversation between two male friends. One of them is telling what happened to him the previous night when a woman who has been rejected in love has thrown a hammer through his windshield. The proverb communicates the idea that women are dangerous when deceived and when they revenge themselves.
Addresser	An elderly man
Addressee	A young son
End	The proverb warns men not to deceive women because they will revenge themselves violently.
Key	Serious, sober
Identity type	Discourse identity
Tactics of intersubjectivity	Distinction, denaturalization

Data 6**Act sequence:**

"Behind every great man there's a great woman."

Meaning:

Notwithstanding that they do not always the persons who get honoured for the great things they do and achieve, women are often the persons who make men's achievements possible.

Table 4Data 6

Setting	Not specific
Scene	A woman is telling a story of her grandmother. Way back in the late 19th century she was helping and supporting her husband in his business affairs. The result is that they set up and run a great publishing company
Addresser	a female narrator
Addressee	Audience
End	To reiterate the great role of women in men's lives and the development of society in general.
Key	light and cordial tone
Identity type	Situated and transportable
Tactics of intersubjectivity	Distinction, authentication

Data 7**Act sequence**

"Frailty. Thy name is woman"

Meaning:

Women are weak, vulnerable, and delicate in nature.

Table 5 Data 7

Setting	Not specific
Scene	In a soliloquy A male laments his mother for being weak
Addresser	A son
Addressee	His mother
End	Lamentation
Key	Lamentable
Identity type	Situated
Tactic of intersubjectivity	Distinction

Data 8**Act sequence:**

"Hell has no fury like a woman scorned"

Meaning:

A woman has a great capacity of fierce revenge on the man who rejects her and her love.

Table 6 Data 8

Setting	At a night club. At night
Scene	A man is getting tired of going out with a young woman and he decides to tell her that they are through. His friend warned saying " Be careful. Hell hath no fury like a woman scorned". Jilted woman is expected to seek fierce revenge on the man who rejects her
Addresser	A middle-aged man
Addressee	A young man who obviously has never come upon a scorned woman, nor been the one who jilted her.
End	An advice for the young man to be careful with women, warning
Key	Serious
Identity type	Situated identity
Tactic of intersubjectivity	Distinction, denaturalization

Data 9**Act sequence**

"The hand that rocks the cradle rules the world"

Meaning:

Mothers have a great influence on their children and indirectly on the society development in general.

Table 7 Data

Setting	At home. probably in the evening
Scene	A young woman told her mother that she got pregnant. Accordingly, the mother cheered up and started to explain many things related to pregnancy and bringing up children. She advised her to take care of herself and her child because motherhood is not as easy task as she think. In order to a good mother, she must take her responsibilities joking apart and seriously because mothers have a great influence on their children personalities. The influence of the mother is extended on the whole society that will be created by the next generation.
Addresser	A mother
Addressee	A pregnant daughter
End	The proverb celebrates the crucial role of women in bringing up their children, developing their personalities and making them contributing in developing their societies. It is used to advise the daughter to take her responsibilities seriously because the future of a particular society lies in the hands of kids of today whose future lies in the hands of their mothers. In fact, it is the mother who can raise a great leader to rule the world from the first day she embarks on cradling him.
Key	Serious
Identity type	Transportable
Tactics of intersubjectivity	Authorization, authentication

Data 10**Act sequence**

" **Necessity is the mother of invention.**"

Meaning:

When put in a difficult situation or faced with a problem, one will think creatively to find a way of solving the problem or overcoming the difficult situation in a rather novel and genius way.

Table 8 Data 10

Setting	A lecture room where a great number of people attend
Scene	A male is lecturing about new technical innovations produced by his company
Addresser	A captain of industry (male)
Addressee	A large number of people (male and female)
End	To let the audience realizes that innovative and beneficial things are created for serving different needs of human beings. The man uses these words to recall the idea that people must work hard and think creatively to solve their problems and to achieve their need.
Key	Sober
Identity type	Discourse identity
Tactic of intersubjectivity	Authentication

Data 11**Act sequence:****" Need makes the old wife trot"****Meaning:**

Emergency time and needs provoke people to do unexpected things

Table 9 Data 11

Setting	At home, in the afternoon near the swimming pool
Scene	Members of a family (a grandmother, her daughter in law with two of her sons) are sitting in the garden. As the women are busy with preparing the lunch, one of the grandsons is leaping toward the swimming pool. The old woman jumped and ran in order to rescue the baby. All the members of the family were surprised by the energy and the speed with which the woman moved despite that she is arthritic and failing. Laughing at her situation, the old mother said : need makes the old wife trot.
Addresser	A grandmother
Addressee	Family members
End	To celebrate the woman's deep emotion and feeling towards her children and also to assist that critical times and emergencies motivate individual to do great unexpected things.
Key	Joyful
Identity type	Transportable, situated
Tactics of intersubjectivity	Denaturalization

Data 12**Act sequence****"He that would the daughter win, must with the mother first begin".****Meaning:**

If one intends to marry a woman, he must first attempt to win her mother's approval.

Table 10 Data 12

Setting	In the morning. A way to the church
Scene	Harry and Bill are two young male friends. As they were in their way to the church intending to attend a wedding party, the former confessed that he loves Gina, a young pretty woman, and he wants to marry her. His friend advised him that in order to win Gina he should find a way to impress her mother because she is the only person who can favor her marrying him.
Addresser	A young male
Addressee	A young man (friend)
End	The proverb is used as advice
Key	Intimate
Identity type	Transportable
Tactics of intersubjectivity	Authentication

Data 13**Act sequence:****" Women need men like a fish needs a bicycle."****Meaning:**

Women can be happy and achieve success in their lives even if they do not have men supporting to them.

Table 11 Data 13

Setting	In a restaurant, In the afternoon
Scene	Two young women are sitting in a restaurant one of appears unhappy and not satisfied with the way her boy -friend has recently treated her.
Addresser	A young woman.
Addressee	Her female friend
End	Complaining
Key	Resentful.
Identity type	Situated
Tactics of intersubjectivity	Denaturalization

Data 14**Act sequence****"A son is a son till he gets him a wife, a daughter's a daughter all of her life."****Meaning:**

After their marriage, men almost do not care about their parents, brothers, and sisters. They even lose contact with them. While women, on the other hand, remain in close contact with their parent and constantly maintain emotional ties with their parents as a kind of expressing affection and loyalty to them.

Table 12 Data 14

Setting	At home, in the evening
Scene	A conversation between two old ladies. The mother complains that she has rarely ever seen her son and his family despite that he lives much closer to the mother's house than her daughter who perpetuates taking care of the mother.
Addresser	A daughter's female cousin
Addressee	A sympathetic woman (friend), an old mother
End	To convince the mother not to trouble herself thinking about her son's ignorance as it is usual these days to see males forgetting their parents as soon as they get married, while on the other hand, daughters are often taking care of them. She kept insisting that women's social role is taking care of her parents and supporting family relationships.
Key	arguing and serious tone
Identity type	Discourse identity
Tactics of intersubjectivity	Distinction

Data 15**Act Sequence****" It isn't over until the fat lady sings"****Meaning:**

The final result cannot be reckoned or decided until the given situation or event is perfectly complete.

Table 13 Data 15

Setting	In the football yard
Scene	Two friends are watching a football game. One of them assumes that the team he fans will lose the match and his friend advises him not to determine the final outcome till the match is completed.
Addresser	A sport fan (male)
Addressee	A male friend
End	The proverb is used as a piece of advice for not making urgent decisions or judgments and for not celebrating success, giving up a hope before things are over.
Key	Serious.
Identity type	Discourse identity
Tactics of intersubjectivity	Authentication

Data 16**Act sequence****"A good husband makes a good wife"****Meaning:**

Love and respect is mutual between a man and his wife. If the husband wants to attain his wife's love and respect, he should treat her well and take care of her in turn.

Table 14 Data 16

Setting	At a rambling club, in the morning
Scene	Two male friends are walking for pleasure
Addresser	A male friend.
Addressee	A newly married man
End	He advises his friend not to blame his wife for being short-tempered with him because he has been so unpleasant with her lately. A good husband makes a good wife.
Key	Intimate
Identity type	Discourse identity
Tactics of intersubjectivity	Distinction

Data 17**Act Sequence****"Men make houses, women make homes".****Meaning:**

Men are actually concerned with building and constructing houses as places for residence while women are responsible for providing things and furniture that turned the house into the family's home.

Table 15 Data 17

Setting	At home. In the evening
Scene	When moved to his new apartment, a young man's mother insisted on choosing and arranging the furniture and decorations for him." Men make houses, women make homes", the mother said, and I want you to have as nice home as the one you grew up in".
Addresser	A mother
Addressee	Her son
End	The proverb is used by the mother to reassure her son that she will make everything as perfect as he wants to be.
Key	intimate and warm
Identity type	Transportable and Situated
Tactics of intersubjectivity	Distinction

Data 18**Act sequence:****"Faint heart never won fair lady"****Meaning:**

Being humble and placid will not help to achieve success.

Table 16 Data 18

Setting	Not specific.
Scene	A dialogue between two female friends who are discussing a relationship with an acquaintance. The addresser is advising her friend to be brave and to take courage to express admiration with an acquaintance.
Addresser	A young woman
Addressee	A woman(a friend)
End	Advice
Key	Intimate
Identity type	Discourse identity
Tactics of intersubjectivity	Authentication

Data 19**Act sequence****"He that would the daughter win, must with the mother first begin"****Meaning:**

The proverb means that if one intends to marry a woman, he must first attempt to win her mother's approval.

Table 17 Data 19

Setting	In the morning. At home
Scene	A young man is talking with his beloved father wishing to gain his support in order to convince her to marry him. The father advises the young man to win the mother of his beloved on his side because she is the only person who can change her daughter's decision.
Addresser	A father
Addressee	A young man
End	The proverb is used asa piece of advice
Key	Cordial
Identity type	Situated identity
Tactics of intersubjectivity	Authentication

Data 20**Act sequence:**

" Don't teach your grandmother to suck eggs".

Meaning:

Don't advise about a subject to someone who knows more about it.

Table 18 Data 20

Setting	In the kitchen. In the evening
Scene	A mother prepares the supper for the family with her daughter. The daughter said " wouldn't it be better to use this pan instead of that small one? ". The mother has just smiled and said: " Don't teach your grandmother to suck eggs"
Addresser	A mother
Addressee	Her daughter
End	The proverb is used as a piece of advice
Key	Serious
Identity type	Transportable and situated identity
Tactics of intersubjectivity	Authentication

4. Results

The following tables are intended to describe British proverbs analyzed earlier in this work. Thus, frequencies and percentages related to several aspects of British proverbs are displayed in these tables starting from the proverb setting, which in turn includes two tables one about place (**Table 19**) and another about time (**Table 20**). Subsequent tables describe more details of these proverbs such as the participants, namely addresser (**Table 21**) and addressee (

Table 22) who are involved in the each act. Moreover, tables (**Table 23**) and (**Table 24**) display counts and percentages in relation to the end type and key, respectively. Relational pairs and tactics of intersubjectivity in British proverbs are illustrated in (

Table 25) and (**Table 26**) respectively.

Table 19 British Proverbs Settings (Place)

Setting (Place)	Frequency Count	Frequency Percentage
Home way	1	5%
Church way	1	5%
Home	8	40%
College	1	5%
Night club	2	10%
Lecture room	1	5%
Restaurant	1	5%
Football yard	1	5%
Rambling Club	1	5%
Church	1	5%
Not specific	2	10%
Total	20	100%

Table 20 British Proverbs Settings (Time)

Setting (time)	Frequency Count	Frequency Percentage
Morning	6	30%
Afternoon	4	20%
Evening	5	25%
At night	2	10%
Not specific	3	15%
Total	20	100%

Table 21 British Proverb Participants (Addresser)

Participants (Addresser)	Frequency Count	Frequency Percentage
Female cousin	1	5%
Male sport fan	1	5%
Male student	1	5%
Middle aged woman	2	10%
Old woman/ bride relative	1	5%
Young man	4	20%
Girl student	1	5%
Young woman	2	10%
Old man	1	5%
Mother	3	15%
Grandmother	1	5%
Father	1	5%
Male lecturer	1	5%
Total	20	100%

Table 22 British Proverb Participants (Addressee)

Participants (Addressee)	Frequency Count	Frequency Percentage
Young woman/friend	3	15%
Female student	2	15%
Mother	2	10%
Male friend	1	5%
Young son	2	10%
Newly married man	1	5%
Audience	2	10%
Young man	2	10%
Family members	1	5%
Daughter	2	10%
Young woman/ friend	1	5%
Bride	1	5%
Total	20	100%

Table 23 British Proverbs End Types

End Type	Frequency Count	Frequency Percentage
Complaining	1	5%
Advice	9	45%
Encouragement	2	10%
Warning	2	10%
Expressive	1	5%
Reiteration	1	5%
Lamentable	1	5%
Motivation	1	5%
Persuasion	1	5%
Commend	1	5%
Total	20	100%

Table 24 British Proverbs Key Types

Key	Frequency Count	Frequency Percentage
Arrogant	1	5%
Enthusiastic	1	5%
Serious	6	30%
Cordial	2	10%
Light	2	10%
Lamentation	1	5%
Joyful	1	5%
Intimate	3	15%
Resentful	1	5%
Arguing	1	5%
Sober	1	5%
Total	20	100%

Table 25 British Proverbs Identity Types

Identity Type	Frequency Count	Frequency Percentage
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Situated	8	40%
Discourse	8	40%
Situated & Transportable	2	10%
Situated/Discourse	2	10%

Table 26 Relational Pairs (Tactics of Intersubjectivity)

Tactics of Intersubjectivity	Frequency Count	Frequency Percentage
Distinction	5	25%
Authentication	7	35%
Authorization	1	5%
Denaturalization	2	10%
Athentication/ Denaturalization	1	5%
Distinction/ Authentication	1	5%
Authorization/ Authentication	1	5%
Distinction/ Denaturalization	2	10%

5. Discussion

Theories of identity provide different insights on how women identity can be explored through the application of some sociolinguistic perspectives including Hymes'[1]anthropology of communication which functions as a guidance uncovering the basic components of the communicative practice. These components are quite important in explaining particular contextual factors participating in identity construction.

British women proverbs display a considerable correlation between women and undesirable properties particularly those related to biological and gender differences between males and females. This, in fact, indicates the gendered identity of women in this culture. Women are portrayed, by men, as weak, vulnerable, breakable, delicate sex by nature due to their biological characteristics. Furthermore, they also represented as being morally weak and deceptive. Conversely, women identify themselves as having the equal status with men claiming their ability to survive without the support of men. So being the case, women show their preference for achievement and assertiveness. For them, the need to success in their society represents one dimension of masculinity in their identities.

British proverbs function variously according to the situation in which they are used. Most of these proverbs are used as pieces of advice provided by the elderly people to others who lack knowledge or experience, or to those who are young. These proverbs represent 45% of the others' frequencies.

Specifically, whether the participant is a man or a woman affects how women are identified in the majority of the analysed proverbs. In British proverbs, proverbs used by women represent 40% of the total frequency percentage. Most of which are used by mothers and function as pieces of advice. The three types of identity proposed by Zimmerman's[3]classification of identity are clearly displayed in women's identification in the selected analyzed proverbs. In most of these proverbs, women have specifically discourse identity and situated identity.

CONFLICT OF INTERESTS**There are no conflicts of interest****References**

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