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A Pragmalinguistic Study of Negative Representation of Women in Proverbs across English and Arabic Cultures

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دراسة تداولية لغوية للصورة السلبية للمرأة في الأمثال في الثقافتين الإنجليزية والعربية

د. نور ضياء حسين
اعدادية ابي غرق المهنية دكتوراه في فلسفة اللغة الانكليزية

Abstract

A study on contrastive culture concerning the area of gender is a fascinating enterprise that encompasses many fields of study, such as history, linguistics, folklore, sociology, anthropology, ethnography, etc. In this study, the focus is to explore a folkloric part, which is proverbs about women in English and Arabic as depicted from their heritage. Those proverbs express the societal view. Such presentation can be positive and negative. This study will be restricted to negative stereotypical representation as found in the proverbs selected for the analysis. To diagnose such negativity, the present paper aims at answering the following question: what are the negative stereotypical representation that are used to designate women in the proverbs and how such negativity is manifested pragmalinguistically? To answer the preceding question, the study aims at finding out the negative stereotypical representation that are used to designate women in the proverbs and pinpointing how such negativity is manifested pragmalinguistically.In relation to the above aim, it is hypothesized that women are wicked, brainless, inferior and bad omen while the negative stereotypical representations are manifested through alluding to pragmalinguistic devices such as implicature, conditional clauses, semantic relations and stylistic devices. To accomplish the above aim and confirm its hypothesis, the following procedures are adopted: (1) presenting theoretical background about proverbs and representation theory, (2) Developing a model to analyze to analyze the data under study, (3) analyzing women proverbs in both languages. The findings of the analysis verify the hypothesis mentioned above.**Key words**: Pragmalinguistic devices, women proverbs, negative representation.

الملخص

تُعدّ دراسة الثقافة المتباينة المتعلقة بمجال الجنس مشروعًا شيقًا يشمل العديد من مجالات الدراسة، كالتاريخ، واللغويات، والفولكلور، وعلم الاجتماع، والأنثروبولوجيا، والإثنوغرافيا، وغيرها. تُركّز هذه الدراسة على استكشاف جانب فولكلوري، وهو الأمثال الشعبية عن المرأة باللغتين الإنجليزية والعربية، كما تُصوّر من تراثها. تُعبّر هذه الأمثال عن نظرة مجتمعية، قد تكون إيجابية أو سلبية. ستقتصر هذه الدراسة على التمثيل النمطي السلبي كما هو موجود في الأمثال المختارة للتحليل. ولتشخيص هذه السلبية، تهدف هذه الدراسة إلى الإجابة على السؤال التالي: ما هي التمثيلات النمطية السلبية المُستخدمة للإشارة إلى المرأة في الأمثال الشعبية، وكيف تتجلى هذه السلبية تداوليا لغويًا؟ للإجابة على هذا السؤال، تهدف الدراسة إلى تحديد التمثيلات النمطية السلبية المستخدمة للإشارة إلى المرأة في الأمثال الشعبية، وتحديد كيفية تجلي هذه السلبية من الناحية التداولية اللغويّة. وفيما يتعلق بالهدف المذكور، يُفترض أن المرأة شريرة، وبلا عقل، ودونية، ونذير شؤم، بينما تتجلى التمثيلات النمطية السلبية من خلال التلميح إلى أدوات تداولية لغويّة مثل التضمين، والجمل الشرطية، والعلاقات الدلالية، والأدوات الأسلوبية. ولتحقيق الهدف المذكور وتأكيد فرضيته،

تم اتباع الإجراءات التالية: (١) تقديم الخلفية النظرية حول الأمثال الشعبية ونظرية التمثيل، (٢) تطوير نموذج لتحليل البيانات قيد الدراسة، (٣) تحليل الأمثال الشعبية في كلتا اللغتين. وتؤكد نتائج التحليل الفرضية المذكورة أعلاه.الكلمات المفتاحية: الأدوات التداولية اللغوية، ، التمثيل السلبي، الأمثال الشعبية عن المرأة.

1. Introduction Research on proverbs related to women involves a thorough study of the subject of folklore, tradition, human stereotypes and the overall perception of past and current gender issues. Thus, one is able to understand and explain the messages in which certain categories of women proverbs may convey. Kochman-Hałady j (2012:1) states that a common classification proposed by proverb scholars is based on general female traits or particular roles and contexts. What is undeniably evident is that the depiction of women in proverbs from various cultures worldwide often carries a predominantly negative connotation.To verify the previously mentioned ideas, this paper adopts the following design. The research begins with an abstract that outlines the issue, objectives, hypotheses, methods, and constraints. Next, an overview of representation theory is presented, along with its various approaches and a discussion of stereotypes. Additionally, pragmlinguistics as an area of research is presented within this section. Additionally, the development of the analysis model is demonstrated. Subsequently, the information is gathered and examined in the next segment. Ultimately, the conclusions are presented based on the findings obtained in the analysis.

2. Proverbs: Literature ReviewA proverb is as defined by (Mieder and Litovkina, 2002:119) as "short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form which is handed down from generation to generation". Finnegan (1970: 399) mentions that proverbs have universal occurrence in diverse cultures. Similarly, Sersah (1998: ii) argues that the proverb is one of the characteristics of language in every culture. Agyekum (2005: 10) shows that in the "the proverb is the most precious stone of speech"Within same vein, Dzobo (1997) points out that proverbs preserve the general principles of personal and societal behaviour. Thus, the status of proverbs in different cultures may be attributed to their immense value in traditional societal life. These values include, but not limited to rhetoric, didactic, ethical, religious and aesthetic (Bisilki and Nkamigbo, 2017: 104).

2.1 Representation Theory

Representation theory, according to Hans Kamp, van Genabith, and Reyle (2011: 4), is one of the theories of dynamic semantics that have emerged in about thirty years ago. For these theories, the central concern is to consider context dependence of meaning. In view of this theory, it is a feature of natural languages that they are best interpreted when the context in which they are made is taken into account. Thus, there is a mutual relation between context and utterance.Representation is the production of the meaning of the concepts in the mind (mental representation) through language. It is a linkage between the concepts and language that gives us the ability to refer to real objects, people or events, or to imaginative ones Hall (1997: 17). Representation connects language, meaning and culture. In this respect, Hall (ibid.: 15) refers to three approaches to this connection. *Reflective* approach takes place when language reflects a meaning that exists in the world of objects, events and people. The second approach, *intentional*, refers to the case where language expresses what the speakers or writer wants to say, his/her personal intended meaning. Thirdly, the *constructional* indicates meaning construction through language. The term 'representation' is defined Dietrich (2007: 2) as "a relation between two things whereby one stands in for the other: the two things can be objects or processes". In this study, women are portrait negatively in the cases in which they alluded to in the English and Arabic proverbs. This representation is manifested in the form of the first two approaches mentioned above, reflective and intentional. It is *reflective* in the sense that it, in both English and Arabic, mirrors real situation in which such proverbs are resorted to in specific situations. It is intentional, on the other hand, by being a picture that is intended by people to reinforce their claim in specific circumstances.

2.2 Stereotypes Stangor and Schaller (1996: 7) define stereotypical expressions as sets of exaggerated beliefs about the features of certain social group. Heinzman (2013: 49) adds that they are 'generalization' based on the characteristics of certain individuals of the target group that reflect common knowledge, shared to a high degree in a particular culture. According to Samovar et al. (2007: 231), the positive stereotypes refer to the positive characteristics of the target social group. For instance, Asians are seen to be clever, well-mannered and hardworking people. On the other hand, according to Bender (2003: 203), negative stereotypes are types of racist hate speech directed toward OG. The negative stereotypes view the target group as “lazy, coarse, vicious, or moronic” (ibid). They add that the negative stereotypes are linked to prejudice as both express negative attitudes toward the target. Similarly, Heinzmann (2013: 49) adds that those stereotypes not only constitute

"offensive and harmful generalization" but also strengthen the "prejudicial and discriminatory attitudes." As far as this study is concerned, the negative presentation of women can be figured out through the stereotypical believe that people express in their proverbs.

2.3 Proverb: Pragmalinguistic Overview

The pragmatlinguistic dimension of negative stereotypical representation women is covered throughout: (1) the pragmatic theory of implicature to extract the theme in which women are attributed two. (2) The linguistic manifestation of negativity includes three levels; syntactically (sentence type), semantically (synthesis, antithetic, or synonymous expressions), stylistically (metaphor, hyperbole).

2.3.1 Implicature Grice's (1975) Cooperative Principle indicates that speaker in a conversation resorts to four maxims; quantity, quality, relevance and manner maxims in their contribution. Through the flouting of such maxims, implicature or implied meaning can be figured out.In addition to that, specific figures of speech act can be formulated. Thus an implicature is an additionally-conveyed meaning (Yule, 1996: 35). Such type of implicature is called conversational implicature. It is created or manifested through the violation of the above mentioned maxims. Furthermore, this type of implicature is a product taken from the conventional meaning of the word; it is called conventional implicature (Horn, 2007: 19).

2.3.2 Sentence Type Syntactically, the proverbs are presented in different form of sentences. The ones in which they found in the data under investigation. Those types accord with the function of statement as proverbs are presented in the form of statement as Gallacher (1959) suggests "a proverb is a concise statement of an apparent truth which has [had or will have] currency among the people". Such statements are presented in the structure of declarative sentence, conditional clauses, and adverbial clauses.

2.3.2.1 Declarative SentenceA declarative sentence "declares" or states a fact, arrangement or opinion. Declarative sentences can be either positive or negative.

2.3.2.2 Conditional Clauses

The conditional clause is a complex subordinate clause that composed of two parts: the conditional part where the conditional tool (if) used and the answer of the conditional clause. Quirk (1985: 224) explains the meaning of conditionality as the happening of one thing as a consequence of another**.**

2.3.2.3 Adverbial Clauses In Halliday's terms, adverbial clauses belong to the "enhancement" type of clause that shows relation between the adverbial clause and the matrix clause (Breul, 2008: 129).

2.3.3 Semantic Level The words or lexemes that better convey the negative idea behind the proverb are chosen and explained. They could include bios references, and special negative expressions with distinctive meanings. Such vocabularies are presented in a way that a parallelism of meaning between women and the negative idea being prsented. Such type of presentation can be of three types; synonymous, antithetic, synthetic.

2.3.3.1 Synonymous Relation According to Atiya and Khalid (2017:5), synonymous expressions are words that sound different but have the same or nearly the same meanings. Semanticists seem to agree that synonymy is a relation between two, or more, lexical items having the same denotations, and the more similar denotations these items share, the higher the degree of synonymity that exists between them.

2.3.3.2 Antithetic Relation The Antithetic Relation is established when there oppositeness in meaning is identified. Namely, when the second expression is in contract with the first. The contrast is not always of expressions. Sometimes, it can be a contrast of senses. Thus, degrees of antithesis or direct oppositeness are manifested.

2.3.3.3 Synthetic Relation As Longman and Enns (2008: 504) shown, synthetic relation means that one expression is said to cooperated with another having one of as being an answer to the other. Such collaboration is figured out not by means of oppositeness as in antithetic or iteration of the same meaning but in terms of construction.

2.3.4 Stylistic Level To achieve the effect of the proverb, stylistic choices are used represented by means of figures of speech such as hyperbole and metaphor.

2.3.4.1 Hyperbole Hyperbole means as defines by Columbia Electronic Encyclopedia (2005: 3) as intentional exaggeration which is used for emphasis. It is a rhetorical pragmatic strategy resorted to overemphasize certain issue (Harris, 2008: 5).

2.3.4.2 Metaphor Metaphor is pervasive language use. It means indirect similarity between two objects or things (Gentner, et al., (2001: 199).

2.3.4.3 Simile Simile is a figure of speech based on comparison (Bredin 1998) where a mental process playing a central role in the way comparison is made that associates different spheres.

3 . The model of the Analysis To approach the pragmalinguistic manifestation of the negative representation of women in English and Arabic proverbs, the model will be divides into two parts. The first part is conducted to analyze the proverbs thematically taken only the negative representation of women. Such idea can be figured out through using Grice's (1975) implicature. The second part of the model is held in relation to the linguistic manifestation of such negative ideology. Those linguistic mechanisms are classified into three levels; syntactic, semantic, as well as stylistic. Syntactic one is dealt will in relation to the sentence type employed to convey the proverb (statement, conditional clause, and adverbial clause). Semantically, the proverbs are seen from the type of parallelism engaged in such proverbs. Finally, stylistic devices like metaphor, hyperbole and simile are figured out in the proverbs. The model is designed in figure (1) below

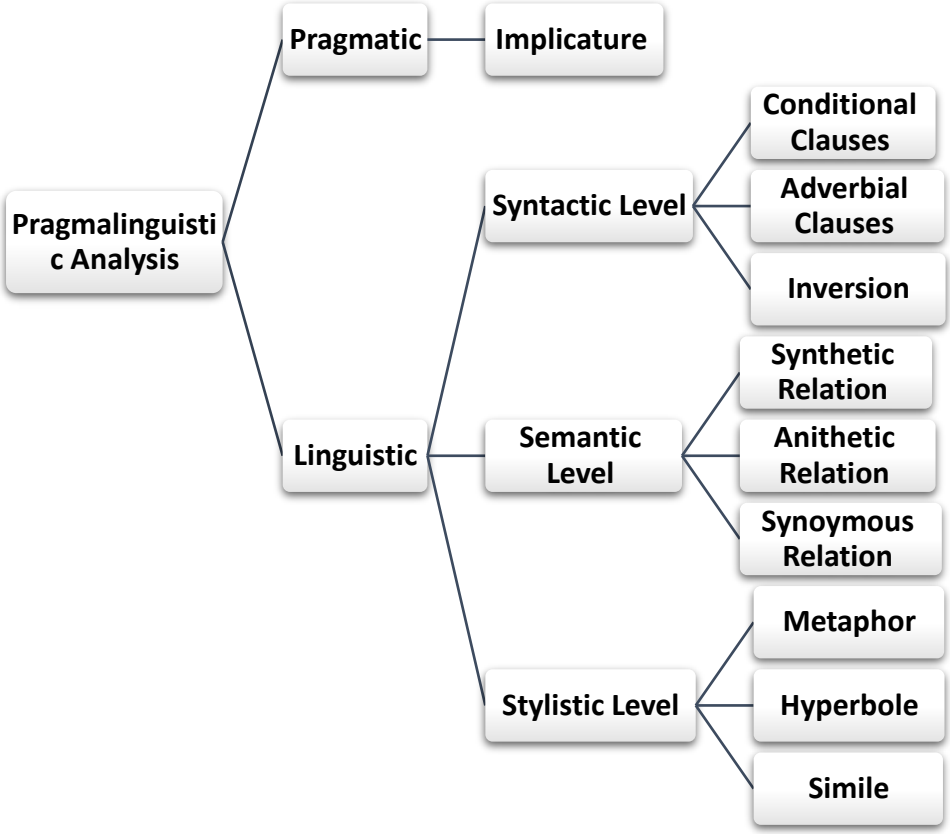

Figure (1): The Developed Model of the Current study

4. Data Selection and Description

The data of this work are English and Arabic proverbs about women which are conventionally resorted to in a specific situation. The proverbs which are selected are the ones which designate negative implication about women. The proverbs are chosen from the most popular proverbs where women play a vital role. They picture as real situations in which such proverbs are used. Each proverb will be analyzed according to the model reached at by the study The English proverbs are taken from a collection of American proverbs about women to Kerschen (1998) under the title *American Proverbs about Women: a Reference Guide***.** Similarly, the Arabic proverbs are extracted from web sources. For the sake of analysis, the proverbs are given the symbols of Proverb (1), Proverb (2), etc in both English and Arabic.To reach the aims of the current paper, the developed model which has been elicited by the researchers and represented in Figure (1) will be the basic apparatus for analyzing the data of this work. The criterion which is used to judge that the speech involves negative representation is the use of implicature.

5. Data Analysis This section is devoted to analyze the selected proverbs following the model of the current study. The analysis is divided into two sections. The first one is dedicated to English proverbs about women. The second one is confined to the Arabic proverbs about the same subject.

5.1 English Proverbs

Proverb (1): *"Women are the devil's nets and queer cattle. Women have fears but no souls"*

In the above proverb, women are given the characteristic of being deceivable creatures that tempt people in a bad way as she is assimilated to devil. Furthermore, women, in this proverb, are seen as bodies full with 'fear' with 'soul'. Thus, the proverb implicates the idea that women are not even a human being at all. They are like animals. Through such negativity, women are seen as wicked and empty but full with fear. At the same time, women are viewed to favor negative circumstances where they are afraid all the time Syntactically, the proverb is presented in a form of statement using the present simple which means that what is said is a fact as in "*Women are the devil's nets"*. The presentation of the proverb is in a form of adverbial clause which denotes exemplifying technique. Semantically, the negative presentation of women in above proverb is figured out through the use of the expressions *"devil, cattle*, and *no souls"*. Such expressions are used to show the devilish thinking, the lack of bravery, and emptiness of emotions. Besides, women and *"queer cattle"* are used synonymously. In addition, antithetical use of vocabulary is figured out in the assimilation between women and bodies without soul.

Stylistically, the proverb includes metaphorical use of the description attributed to women using indirect similarity between the devil, and cattle. The use of such negativity corresponds with the German *"woman is a man's evil"*. In this case, women are connected with evilness and wickedness of the devil, and emptiness of animals with a touch of fearless.

Proverb (2): *"When an ass climbs a ladder, we may find wisdom in a woman".*In the above proverb, women are viewed as persons without wisdom. This implicated though the comparison is being made between the unability of the ass to climb a ladder and the impossibility of having "wisdom in women". In this case, women are shown as being unable to resolve matters and undetermined. This means that women are brainless which is quite oppressive accuse.Syntactically, the above proverb is presented in a form of statement that includes the use of model verb "may" which designates a possibility of having a wise woman. As for the lexical items used in the above proverb, the negative stereotype of women is presented in the word "ass" which means an animal which does not have the ability to climb the "ladder" because of its nature. Besides, "ass" is chosen to do such activity precisely as this animal represents a symbol of stupidity. The performance of lexical manifestation is done with the use of synthetic mechanism of the oppositeness between the ass and "wisdom".Stylistically, the proverb emerges as a way of downplaying women's capacity for wisdom with exaggeration. This is achieved by indirectly understanding the circumstance of the "ass" being unable to ascend the "ladder" and the scenario of possessing any wisdom in women.

Proverb (3): *"There was never a conflict without a woman."*In the above proverb, the critical perspective would claim that the saying distorts or simplifies the underlying reasons for conflict. It could imply that positioning women as the focal point of every conflict is a type of victim blaming or a means to shift accountability away from other, more intricate elements. Even though it seems designed to empower, it ultimately strengthens negative stereotypes of women as naturally intrusive, cunning, or the cause of conflict, akin to historical tales such as that of Helen of Troy. It implicates that women are blamed for all conflicts.Syntactically, the proverb is presented in a form of statement using the past simple which means that what is said is a historical and this characteristics is has its root from the early ages. At the same time, the sentence is presented with strongest type of negation using "never" which is an assertion to such existence. This means that women are always present in any conflict. Semantically, the negative presentation of women in above proverb is figured out through the use of the expressions *"conflict'*. Such expression is used to show the disagreement, struggle, fight for anything. This means that conflict can be social as in group rivalries, class struggle, or political dispute. It can also be physical as in battles, wars, or acts of violence. In this case, synonymous use of vocabulary is figured out in the assimilation between women and conflict.Stylistically, the proverb includes hyperbole use in the description attributed to women using direct indulgent of women in any conflict. It is very improbable that every conflict in history, ranging from small disputes to major wars, has directly involved or been initiated by women. This exaggerated assertion aims to highlight a point dramatically: that women are, according to the author, a permanent and crucial element in human conflict. It is not intended to be interpreted literally, but to create a powerful effect.

Proverb (4): Women in state affairs are like monkeys in glass-shops

In the aforementioned proverb, women are viewed as unfit for disruptive or dangerous roles in the context of state matters. Women represent a source of disorder and ineptitude in the intricate and sensitive realm of government matters. They are not fit for the job and will surely create issues or make errors. Their existence poses a danger to the stability and organization of governance. Fundamentally, it's profoundly misogynistic and insulting to claim that women ought to be barred from politics and governance because they are naturally unable to manage the dutiesSyntactically, the above proverb is presented in a form of statement using present simple to express the

sentence as a fact where women are undependable.Regarding the lexical choices in the aforementioned proverb, the negative stereotype of women is conveyed through the term "Monkey," which is synonymous with women. The monkey symbolizes a being that is erratic, easily stirred up, and unable to foresee the repercussions of its behavior. The "glass-shop" represents the fragile and intricate realm of government matters, where thoughtful consideration and a firm grip are believed necessary to sustain stability and avert catastrophe. This stereotype regarding women implies emotional instability, irrational behavior, and a deficiency in intelligence. Stylistically, the saying employs analogy with "like" to compare women engaged in state matters to monkeys in a glass store. It clearly connects "females in government matters" and "primates in glass stores." It creates a striking, and in this instance, unfavorable, mental image for the audience. It expresses the speaker's contemptuous view regarding women's competence in politics and governance, akin to a monkey released in a store filled with fragile glass objects. The comparison aims to imply that women in authority or political roles are inept, awkward, or harmful, similar to how a monkey might be in a sensitive and fragile setting such as a glass store.

Proverb (5): Women are like wasps in their anger. Theirs tongue wags like a lamb's tailIn the aforementioned proverb, the assertion implies that a woman's fury is a subtle blend of a quick, intense, and painful emotional prick conveyed through a steady and possibly misleadingly simple flow of speech. This suggests that this anger should not be taken lightly and is especially challenging to manage because of its twofold nature.Syntactically, the proverb appears as a statement in the present simple tense, indicating that what is expressed is a fact or occurs regularly, and this trait is closely associated with women. This indicates that women act this way in every situation.Semantically, the unfavorable portrayal of women in the aforementioned proverb is conveyed through the phrases "wrap" and "lamb's tail." Wasps may appear tranquil and then abruptly turn hostile. Their sting is intense, hurtful, and produces a persistent annoyance. They are recognized for stinging multiple times and can be very aggressive if they perceive a threat. In a similar way, a lamb's tail wags when it feels happy, satisfied, or nursing. A lamb's tail can move quickly, continuously, and in a nearly automatic manner. In this instance, the equivalent use of language is identified in the connection between women and those negative terms.Stylistically, the proverb primarily uses two instances of simile. The initial comparison contrasts two dissimilar entities with "like," equating women's anger to wasps, implying it is piercing, intense, and possibly harmful. Secondly, the motion of their tongue when it wags resembles that of a lamb's tail. This presents a more intricate comparison, since a lamb's tail may be perceived as innocent and harmless or viewed as an ongoing, repetitive, and possibly irritating action. This establishes a noteworthy difference with the opening segment of the sentence. In essence, the cumulative impact of these two opposing similes is to form a nuanced and somewhat conflicting depiction of women's fury

5.2 Arabic Proverbs

Proverb (3): "الشيطان أستاذ الرجل وتلميذ المرأة"

"The devil is the teacher of man and the student of woman"

The above proverbs aims to suggest that women may be more cunning or tricky than the devil, while men may be more susceptible to falling into the devil's traps. It relies on common stereotypes in popular culture about the roles of both men and women in contexts of good and evil. The woman is seen as a symbol of temptation and evil and a source of temptation and seduction which is often blamed for the downfall of men. The saying uses this stereotype to reinforce the idea that a woman's cunning and tricks may surpass the devil's own.Syntactically, the proverb is presented in a form of a statement parallel grammatically and combined with the conjunction "و". This balanced structure males the proverb memorable and impactful. The first sentence starts with the noun "the devil" to attract receivers' attention to what will be said. Semantically, antithesis relation is diagnostic here. The juxtaposition of "teacher" and "student" highlights the paradoxical idea in which the devil is seen as a superior to men while inferior to women. In other words, a teacher is in a position of authority, knowledge, and power, while a student is in a position of learning, subordination, and less power. The man is associated with the more passive and less powerful role (student), while the woman is associated with the more active and powerful role (teacher) in relation to the devil. It acts as the pivot around which the antithesis revolves. The devil's relationship with the man is one of teaching/mastery, while his relationship with the woman is one of learning/subordination.Stylistically, the proverb utilizes metaphorical hyperbole and often-humorous expression of a cultural stereotype where is the woman's student. It's not a literal truth but a figure of speech used to emphasize the perceived cunning, influence, or power of women over even the most cunning entity—the Devil. It is a dramatic and exaggerated claim. It suggests that women's capacity for cunning, manipulation, or complex thought

is so profound that even the ultimate master of evil. The devil has something to learn from them. The woman is the master, and the devil is the student.

Proverb (4): البنت تجيب العار والمعيار وبتدخل العدو الدار

"The girl brings shame and measure and lets the enemy into the home"

The above proverb illustrates an image, which Arabs have about woman. It reflects a deeply rooted and outdated cultural perspective. It implicates the meaning that a woman's honor is directly tied to her family's reputation. It suggests that a woman's actions, particularly those related to her chastity and social conduct can either uphold her family's honor or bring them great shame. The negative connotation implies that a girl's behavior can bring disgrace to her family and cause significant problems, even compromising the family's security. Syntactically, the proverb is promoted with independent sentences parallel grammatically and combined with the conjunction "و". The first sentence starts with the noun "**البنت** " to attract receivers' attention to what will be said. In other words. The normal sequence of Arabic sentence is to start with a predicate (verb). Here is a violation to such base to generates a more emphatic and dramatic impact than the standard order.Semantically, the saying employs a synthetic relation where the predicate does not inherently belong to the subject. The data provides an additional dimension of significance that cannot be obtained from the topic by itself. The notion of "shame" does not belong in the definition of "a girl." This segment of the proverb introduces a new, frequently biased, notion that a girl's behavior can lead to disgrace. The terms "enemy" and "house" lack any intrinsic link to "the girl." This assertion establishes a new, distinct implication: that a girl's actions could be the reason for a danger to her family's security or confidentiality.Stylistically, the preceding synthetic relation leads to the metaphorical language. That is the shame is not just personal; it is a metaphor for a stain on the entire family's honor. It suggests disgrace, controversy, or an infringement of societal standards. "المعيار" denotes the standard behavior or judgment by which the family is now measured. Alternatively, this ambiguity adds more depth to the proverb. This is the most powerful metaphor is with the use of "العدو" (the enemy) which is not a literal enemy soldier. It symbolizes an outsider, someone who isn't part of the family or group, potentially introducing new and possibly negative influences. In conclusion, "الدار" (the house) symbolizes the family, a home, and the sacred space of privacy and dignity. The phrase "allowing the enemy in" symbolizes the risk of jeopardizing the family's reputation to external dangers or losing command over its own fate.

Proverb (3): "المرة لو طلعت على المريخ آخرتها للطبيخ."

"If women go to Mars, their place is kitchen."

In the above proverb, the role of women in the society is restricted to be a cook in the kitchen of her house. According to this proverb, women's duty and authority is limited to bring up children and cooking even if she occupies whatever high position in the world. Thus, it implicates the inferiority and lacking of power.Syntactically, the proverb is presented in a form of a conditional statement with the conditional element "لو". Thus, a balance is made between the two parts of the statement; between being in the Mars and a cook or taking care of children in the house. Negative stereotypical meaning can be trace through the contradiction which is being made between being an educated person reaching to a high level of proficiency with the idea of taking the responsibility in the house. The oppositeness in meaning is figured out through the use of "مريخ" (Mars) and "طبيخ" (cooking). This type of lexical relation is called **antithetic** relation where direct and unequivocal opposition.Stylistically, the preceding proverb includes special use of conceptual metaphor in making opposite comparison between reaching to a special position or high education and constraints of responsibility to be limited to kitchen. Such manifestation leads to the negative implication of the proverb through belittling the duty and power to the house only as indicated by the word "طبيخ" (cooking).

Proverb (4):- *"لما قالوا لي:ولد؛ اشتد ظهري واستند، ولما قالوا لي:بنت؛ انهدت الحيطة علي."*

"When announced with a boy, my dorsal is leaned back, and becoming stronger. When announced with a girl, the wall is fallen on me.In the above proverb, women or baby girl birth is considered as a bad omen and filled with difficulty and burden to her parents. Such negativity of having a girl-gendered baby starts from her birth. This accords with the following proverb in which praising and gifts are given badge of honor to uterine, which gives birth, to a boy in opposite to girl's. That is, if a woman give a birth to a new girl baby, she has to be beaten, not giving her any putrefactive meat, and do not show any sympathy with her.

-"بطن جاب الولداني أطعموه لحم الضاني، بطن جاب البنية اضربوه بالعصية، وأطعموه لحم بايت، ولا تقولوش خطية".

- Uterine which gives birth to a boy; she has to be be rewarded with mutton lamb. Uterine which gives birth to a girl, hits it with a stick, award it with rotten meat, and do not sympathizes with it Such negativity is also mentioned in the Glorious Quran in that when a person is given girl, he will not be pleased accordingly.

-"وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (٥٨)".يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ (٥٩).(النحل: ٥٨-٥٦)

-*"And when a daughter is announced to one of them his face becomes black and he is full of wrath [١٦،٥٩].He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge."*

(Shakir, 1999: 267-268 Syntactically, the proverb above is operated in a form of a statement which is shown in the shape of adverbial clause figured through the use of the adverbial tool " لما" (when).Semantically, the negative stereotypical use vocabulary is manifested through the employment of the synonymous expressions of situation. That is, having a boy is correlated with "أشتد ظهري واستند" which designates strength. However, having a girl is combined with "انهدت الحيطة علي ". Stylistically, the negative stereotypical demarcation between girl and boy is marked or represented through the metaphorical use of " اشتد ظهري". This designates strength because the boy will be a support to his father in the future. On the contrary, girl is seen as a burden or difficult barrier in her parents' life. Such idea is presented in a form of **hyperbole** through the use of "انهدت الحيطة علي ".

Proverb (5): آخر ما يموت في الرجل قلبه، وآخر ما يموت في المرأة لسانها

"The last thing to die in a man is his heart, and the last thing to die in a woman is her tongue."The aforementioned proverb illustrates the final organ of the human body that perishes. For men, their hearts ultimately stop, which is typical. Yet, it appears that women's speech tends to persist the longest. It suggests that a woman has no mastery over her speech and is likely to be chatty or spread rumors. This may be perceived as a cause of tension in relationships and social groups. This implies that a woman often tends to complain or critique too much. She can articulate her discontent even in challenging circumstances, potentially exacerbating issues instead of resolving them.Syntactically, the proverb is presented in a form of an independent sentence parallel grammatically. Each sentence is composed of fronting and postposing by placing the predicate ate the beginning of the sentence " **آخر ما يموت في الرجل**". This inversion generates a more emphatic and dramatic impact than the standard order of subject-predicate.

Semantically, the proverb displays two opposing propositions that denote states that are mutually exclusive, where men ultimately cease to feel, while women have their tongues as the last things to stop. The opposing relationship is not found in a concrete biological or physical reality, but rather in a metaphorical and symbolic significance constructed around a negative context. Regarding the terminology applied, death is employed to describe the stubborn, tenacious, and possibly heavy nature of a characteristic. The heart is depicted as a continual source of emotion in men, which may be viewed as either a strength or a flaw. Nonetheless, the tongue is depicted as a continual source of communication or loquacity in women, which is heavily suggested to be a detrimental, stereotypical characteristic.Stylistically, the aforementioned negative semantic framing illustrates the metaphorical representation. The proverb employs negative terminology not to illustrate a physical truth, but to forge a strong and unforgettable stereotype regarding gender distinctions in human character, leveraging the negative connotations of "death," "heart," and "tongue" to reinforce its significance.

6. Conclusion

This study focuses on women stereotypical representation in English and Arabic proverbs to show the pragmalinguistic devices employed to show such negativity. It ends up with a number of important conclusions as follow:

1. Proverbs, being concise and impactful phrases, rank among the most precise indicators of individuals' lives and ideas that are found in natural languages. They are genuinely significant because they are seen as indicators of social norms and valuable instruments for analyzing old beliefs and cultural trends. Via their strong connection with tradition and folklore one can investigate the historical representation of women and discover how proverbs center on women often diminish them in different roles of life whether they are married or not. However, the current world does not entirely represent the historical stereotypes of women.
2. It is found that conventional implicature is used to show the types of stereotypes being presented. The stereotypes are wicked and empty but full with fear, a bad omen, filled with difficulty, burden to her parents, inferior with lack power, brainless and talkative. They do not based on practical aspects. However, they are just a traditions without any indication of basis.

3. English and Arabs rely on the syntactic strategies of conditional, adverbial as well as inversion in their stereotypical presentation of women. These tools enable them to influence public opinion, gather backing, and generate a feeling of urgency or fear surrounding women.
4. Other semantic methods that evoke negative stereotypes in proverbs about women include the strategies of synthetic, antithetic, and synonymous relationships as commonly employed by English and Arab cultures. These tactics are employed to demean women and influence public perception. They influence society by boosting fear, justifying discrimination, and causing extreme opinions to seem more permissible.
5. This research emphasizes, from a pragmalinguistic perspective, the very negative image discourse functions both overtly through direct statements and subtly through implications using specific stylistic devices like metaphor and hyperbole.
6. The social impact of this portrayal is significant as it aids in the marginalization of immigrants, intensifies a form of social division, and cultivates hostility and discrimination against women.
7. From a pragmatic perspective, the unfavorable portrayal of women in both English and Arabic proverbs fosters anti-women narratives that shape societal views and public choices. Consequently, traditions employ fear-driven rhetoric to portray women as evil, thereby generating backing for oppressive legislation and rationalizing severe enforcement actions.
8. Morally, employing negative stereotypes of women in these proverbs by both cultures fosters divisive and discriminatory mindsets. The reason is that women confront the principles of inclusivity, diversity, and inequality. Therefore, such dialogue by traditions is not merely a practical approach; it also holds significant ethical consequences that compromise essential values like inclusivity, diversity, and equality.
9. The established pragmalinguistic model for the stereotypical portrayal of women has demonstrated its effectiveness as a valuable tool for analyzing stereotypes within English and American proverbs. Therefore, it is relevant and might also be useful in additional situations.
10. This research examines English and Arabic proverbs, highlighting the worldwide issue of the negative portrayal of women. As a result, the comparative studies with other countries uncover global trends in the functioning of such negativity across various cultural settings.
11. The analysis of the current study is mainly qualitative, allowing future research to include quantitative analysis. By overcoming this limitation, upcoming studies can enhance the understanding of the relationship between language, power, and exclusion in social conversations.

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