



## **Language of Subjugation; Patriarchal Constructs in English and Urdu Proverbs: A Cross-Cultural Analysis of Gendered Proverbs**

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### **Abstract**

This research offers a comparative critical discourse analysis concerning the cultural and ideological representations of women as depicted in American English and Pakistani Urdu proverbs. This research employs Fairclough's Three-Dimensional Model to analyze the rhetorical devices and linguistic strategies that sustain gender stereotypes, subjugation, and patriarchal norms. This study examines 28 proverbs, with 14 sourced from each language, to elucidate the ways in which societal attitudes and power dynamics are manifested within proverbial discourse. The results underscore the manner in which proverbs shape the identities of women as subordinate, marginalized, and objectified, frequently depicting them as passive homemakers or duplicitous characters. The aforementioned proverbs serve to reinforce prevailing cultural biases, thereby constraining the roles of women within both personal and public domains. The research highlights the importance of language in influencing societal norms and stresses the necessity of deconstructing gendered ideologies within linguistic practices. This research endeavors to confront these biases, thereby promoting a more equitable representation of gender within cultural narratives.

Keywords: Gender, proverbs, CDA, subjugation, patriarchal norms

### **Background of the study**

Proverbs are influenced by cultural contexts. They are considered among the most ancient and significant manifestations of human civilization. The texts employ succinct language to convey commonly accepted concepts and perspectives, offering readers significant insights into a community's geography, religion, history, societal viewpoints, and attitudes. Proverbs serve a significant function in the conveyance of a nation's cultural identity, as they often aim to articulate knowledge, convey an idea, or provide guidance to the



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audience, which may be of a moral or intellectual nature. A proverb is recognized for its capacity to influence society, as it encapsulates significant expressions that may illuminate human wisdom and experiences, whether they are affirmative or adverse.

Proverbs are defined by the Oxford Dictionary (2010) as "a concise, well-known, pithy statement conveying a wide fact or piece of advice." This statement is a concise and direct observation (Rasul, 2015: p. 53) that enjoys widespread recognition and has been transmitted across generations. Virtually every nation and culture across the globe employs proverbs as a means to represent diverse social realities and cultural norms. Initially, these narratives were not documented; rather, they were transmitted orally from one generation to the next (Mpungose, 2010). The creation, recollection, and dissemination of proverbs transpires within the context of "accumulated human experience," a phenomenon that arises from the evolution of human language (Hernadi & Steen, 1999, p. 2).

Proverbs represent succinct, insightful, and significant expressions. These elements hold considerable importance across all languages globally and occupy a critical role in both cultural and linguistic research. Such entities are prevalent across nearly all civilizations and are frequently derived from various cultural influences. Proverbs encapsulate the cultural dimensions of language users, emerging from authentic experiences and the practicalities of everyday life, thereby addressing a diverse array of subjects. Certain proverbs exhibit a universal presence across numerous languages, while others tend to be predominantly restricted to specific cultural and linguistic contexts. The interpretation of proverbs is shaped by both the linguistic and non-linguistic contexts in which they are utilized.

This research aims to enhance our understanding of the ways in which proverbs convey both subtle and overt forms of discrimination, and how, as a medium of gendered discourses, they may shape gender attitudes and expectations over time. This investigation aims to elucidate the cultural parallels in male perceptions of women within the contexts of Pakistani and American societies. This study will conduct an analysis of gender-based proverbs in American English and Urdu, alongside an examination of the conventional representations of women within both cultural contexts. The principal objective of this study is to analyse the status of females in relation to males within Pakistani and American societies through the deconstruction of a male chauvinist proverb.

### **Objective of the Study**

- a) To analyze the rhetorical devices employed in American English proverbs and Pakistani Urdu proverbs that illustrate the gender supremacy inherent in language and social power.
- b) To examine the similarities and differences in the perpetuation of gender subjugation versus the dominance and exaltation of the other in American English proverbs and Pakistani Urdu proverbs.



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## Research Questions

- a) What type of rhetorical devices are employed in American English proverbs and Pakistani Urdu proverbs to demonstrate the gender supremacy of language and social power?
- b) How similar or dissimilar is the perpetuation to subjugate one gender as opposed to dominance and exaltation of the other in American English proverbs and Pakistani Urdu proverbs?

## Problem Statement

The current study is a comparison of American English and Pakistani Urdu proverbs that investigates the matter of language, power, and ideology that stereotypes women. It is frequently posited that males are regarded as possessing greater strength, intelligence, and the ability to offer security, sustenance, and economic support. This shapes female socialization to recognize their male counterparts as possessing superior intelligence and inherent leadership qualities. This study aims to investigate the interactions of gender and power within the context of patriarchy, while also analysing the discriminatory language present in proverbs pertaining to women in both American English and Pakistani Urdu. This representation transcends a mere linguistic event, encompassing significant sociocultural ramifications.

## Significance of the Study

It will develop gender norms that limit women's opportunities and hinder their success in both the personal and public domains. The attainment of gender equality is anticipated to establish a normative framework, wherein women will possess the capacity to navigate disparaging remarks, discern implicit meanings in discourse, and engage competently across various sectors with assuredness.

## Delimitation

This study will examine twenty-eight (28) proverbs that convey dominance over women or contribute to their feelings of degradation. Fourteen proverbs from the English-speaking American society and fourteen from the Urdu-speaking Pakistani society. The texts, *A Dictionary of American Proverbs* compiled by Wolfgang Mieder in 1992 and *Urdu Mohawrat ka Tehzibi Mutalea* compiled by Dr. Ishrat Jahan published in 2006, will serve as primary resources for conducting a study on proverbs.

## Literature Review

Language is fundamentally rooted in language ideologies; these ideologies shape language, thereby engendering a social process in response. Language ideologies encompass the social and cultural beliefs pertaining to any given language, as well as the systematic organization of word order in communication (Woolard, 1922). Gee (2011) posits that while language is often regarded as a medium of communication, many philosophers and scholars contend that it transcends mere physical or verbal expression,



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encompassing deeper language ideologies. Bourdieu and Dubois (2007) assert that language ideologies encompass beliefs that confer a natural sense and constitute an essential component of any language. The distinction between a language and its underlying ideology is fundamentally inseparable, as the latter serves as the foundational basis for the former. The aforementioned ideologies exert influence on language at a macro level, thereby yielding the intended outcomes across various linguistic contexts (Bloommaert, 2006; Sapolsky, 2009; Woolard, 1992).

Proverbs have been utilized by civilizations throughout history, reflecting traditions that have been transmitted across generations. Proverbs are prominently featured in the homilies and chronicles of early literature, where they were articulated and endorsed by the populace. Proverbs, akin to riddles, jokes, or fairy tales, do not emerge spontaneously, as noted by Meider (2004), a distinguished scholar in the field of paramology. Rather, terms are invariably attributed to individuals, whether through intentional creation or inadvertent usage. As articulated by Lord John Russell, 'A proverb is the wit of one and the wisdom of many' [1,9]. Proverbs are characterized by their brevity and directness, or they may be imbued with profound wisdom (Taylor, 1985; Lue et al., 2004; Litovkina, 1996). According to Lue et al. (2004:2), proverbs are characterized as "compact and short, clever and witty." For example, proverbs consisting of merely two or three words, such as "Money talks" and "Haste makes waste," serve as illustrative instances. Although the concepts of "shortness" and "pithiness" are inherently relative and subjective (Taylor, 1985). The preponderance of proverbs is figurative, conveying multiple meanings simultaneously, thereby allowing for their application across various contexts and circumstances. A proverb's brevity correlates with its pithiness (Norrick, 1985). For instance, the phrase "Haste makes waste" consists of merely three syllables yet communicates a substantial amount of lexical meaning per word. Proverbs endeavor to provide robust principles that guide individuals in navigating life; they are not merely a compilation of dogmas or a codex of regulations, but rather a set of prohibitions, conventions, and recommendations aimed at fostering a life characterized by well-being, morality, and integrity. Consequently, proverbs and sayings occupy a significant position in the examination of the English language and the education of the youth.

Proverbs assist individuals in comprehending the societal values and beliefs, as well as the cultural image of women in a certain society. A society's culture and proverbs are frequently intertwined. Proverbs could be useful study method for gaining a better understanding of how women are viewed across cultural boundaries. Common idioms, specialized vocabulary, folklore, linguistic norms, and interaction styles, and even language creation patterns are all institutionalized expressions of values and views (Dominguez, 2010, p.50). Hence, proverbs reflect societal views about gender. Proverbs from all societies comprise anecdotes and discourses about the nature of women and their relationships with other members of society, such as men, children, families, and ethnic groups.

Proverbs have been a significant medium for studying society's attitudes toward women. Proverbs are the real literary genres that clearly show fair or



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offensive, powerful or weak characteristics of their nation; they maintain high images and perceptions of women. Furthermore, proverbs have been continued to be the most potent and effective means of transmitting people's culture, social morals, manners, and ideas from one generation to the next (Dabaghi, 2010).

Discourse analysis is a method of studying discourse that looks at patterns of the language not only across the texts but also all around the social and cultural settings in which the writings occur (Paltridge, 2006).

Discourse analysis is defined in a variety of ways. Cazden (2001) suggested two approaches to discourse analysis, the first of which focuses on the evaluation of naturally occurring language. The second approach examines distinct modalities of communication and interpretation. In contrast, Fairclough (2003) distinguishes between textually and socially oriented discourse analysis. He believes that these two frames of view are not completely opposed. As a result, he thinks that the finest discourse analysis takes into account both textual and social components. In conclusion, three major points of view are recognized in terms of the mutual connection of language, society, and culture:

- a) Discourse and the formation of social reality
- b) Contextualized identities and discourse
- c) Performance and discourse

Van Dijk (2001) and Fairclough (1999) asserted that discourse is both socially constitutive and socially conditioned. They continued by stating that language might be a tool of power, which has become more important in modern cultures. Although Fairclough's ideas are more relevant to my research objectives. In the current study, I am using Fairclough's theoretical framework to compare the analysis of concepts like equality, power relations, ideology, and identification with women in the proverbial discourses of the two languages, taking into account both textual and contextual features of the text.

The study of discourse and gender constitutes an interdisciplinary domain, engaging scholars from various fields including linguistics, anthropology, psychology, sociology, education, literature, and speech communication. This field encompasses the investigation of gender-related patterns in language use, as well as an examination of the social, cultural, and political dimensions of gender relations. In the year 1975, three notable publications addressing discursive topics related to gender emerged. Among the notable works are *Language and Woman's Place* by Robin Lakoff, *Male/Female Language* by Mary Ritchie Key, and *Language and Sex: Difference and Dominance*, compiled by Barrie Thorne and Nancy Henley. The publications in question were influenced by the feminist movement of the 1970s, which rigorously challenged the conflation of masculine norms with universal human norms.

Storm (1992) examined contemporary Japanese colloquial sayings and idioms that emerged after World War Two in addition to classic Japanese proverbs concerning women. Then, she carried out research to look into the opinions of Japanese native speakers on proverbs. She concluded that the respondents'





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general opinions were consistent with the traditional interpretation of the proverbs. In other words, the proverbs' representations of women were supported by society's general ideas and worldviews about women. This study also showed that how women are characterized in Japanese proverbs varies from how women are characterized generally. The social, cultural, and political components of this research were linked, but it was unable to give ground to the modern social and political developments.

Parastesh and Sasanikhah (2010) employed Fairclough's methodology to analyze the influences and gender representations in three Persian novels. The authors concluded that two distinct representations of women exist within this literature. They asserted that women have been stereotyped as introverted, passive, empathetic, reliant, compassionate, and subordinate. Conversely, a woman may be more prone to losing her composure and patience, resulting in assertive and demanding behavior. They concluded that women can modify the consistency and certainty of language order, disrupting the linguistic balance. To verify the results, it is essential to examine additional publications and writings. Numerous authors (e.g., Kerschen, 2012; Schipper, 1991, 2004; Dieleman, 1998; Thorburn, 1978; Granbom-Herranen, 2010) assert, either explicitly or implicitly, that most derogatory proverbs were formulated by men to convey their resentment and fear of women. They maintain that women have infrequently contributed to the creation of proverbs due to the historical dominance of men in literature and society.

Hussein (2009) examined proverbs from Ethiopia, Sudan, and Kenya, while Ennaji (2008) analyzed proverbs in Moroccan Arabic and Berber. These studies illustrate that numerous proverbs perpetuate a historical narrative regarding women, positioning them in subordinate roles, restricted to domestic spheres, families, and marriage, while depicting them as both physically and emotionally delicate. Hussein (2009) posits that significant inter-textual and intercultural connections exist between proverbs and the representation of women's roles, conditions, and identities, suggesting that linguistic resources found in proverbs are utilized to perpetuate inequality.

The purpose of this study is to demonstrate how women are portrayed in two distinct cultures—one developed and one underdeveloped—in terms of dominance and power, as well as how these representations are shaped by ideological viewpoints prevalent at the time.

### **Research Methodology**

This study is qualitative. This study will analyze forty (40) proverbs, comprising 14 from Pakistani-Urdu society and 14 from American English society, utilizing the 3-D Model of Fairclough in Critical Discourse Analysis (CDA). This research aims to elucidate the cultural and ideological factors interacting within a society. This study will examine the use of metaphorical language in proverbs and its role in producing a diminished sense of dignity for women, both explicitly and implicitly. The English proverbs were sourced from "A Dictionary of American Proverbs" by Wolfgang Mieder (1992), while the Urdu proverbs were selected from "Urdu Mohawrat ka Tehzibi Mutalea" by Dr. Ishrat Jahan (2006). Data collection employed purposeful sampling methods. This research primarily examines the instruction of derogatory representations of women through proverbs. The objective is to identify



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cultural norms and beliefs that reinforce female stereotypes and gender inequality in American English and Pakistani Urdu.

### **Fairclough's Three-dimensional Approach**

Fairclough (1989; 1992; 2003) establishes the three-dimensional framework. He posits that every communication operates on three dimensions or levels, which facilitate the interpretation of language. The first-dimension text encompasses spoken and written forms, as well as pictures or images, and may consist of a combination of these elements. He then addresses the second dimension, referred to as discursive practice, which encompasses the construction and utilization of the text. The third and final dimension is termed social practice, wherein the text is connected to social norms. Fairclough identifies three dimensions in critical discourse analysis: description, interpretation, and explanation. Fairclough posited that discourse is linked to social practice, which serves as an overarching term for social structure. Discourse integrates context, interaction, and text, with text positioned as subordinate to interaction. The production and interpretation processes are influenced by their context (Fairclough, 1992).

### **Text (Description)**

This initial phase involves a comprehensive analysis of linguistic elements, including grammar, vocabulary selection, and the structural organization of the text, encompassing aspects such as turn-taking. Fairclough asserts that all properties associated with the text are duly considered and thoroughly analyzed. In the analysis of text, three critical elements must be considered: vocabulary, grammar, and text structure. The interrelation among these three components is evident, as vocabulary reflects the choice of words, whereas text structure encompasses the overall organization of the discourse.

### **Discursive Practice (Interpretation)**

Fairclough (1989) posits that at this juncture, the relationship between text and the discursive is being examined. In addition to the structural and linguistic characteristics of the text, discursive practice constitutes a significant aspect of this model. In discursive practice, the relationship between text and context is established through various elements, including speech acts and intertextuality. At this juncture, every facet of discourse is analyzed, with consideration given to both the production and consumption of discourse. The process of discourse can be articulated with precision through the concept of intertextuality. The interrelation among discourse, text, and sets is evident, with interpretation serving as the mechanism through which a connection among these three elements can be established, facilitated by the concept of intertextuality.

### **Social Practice (Explanation)**

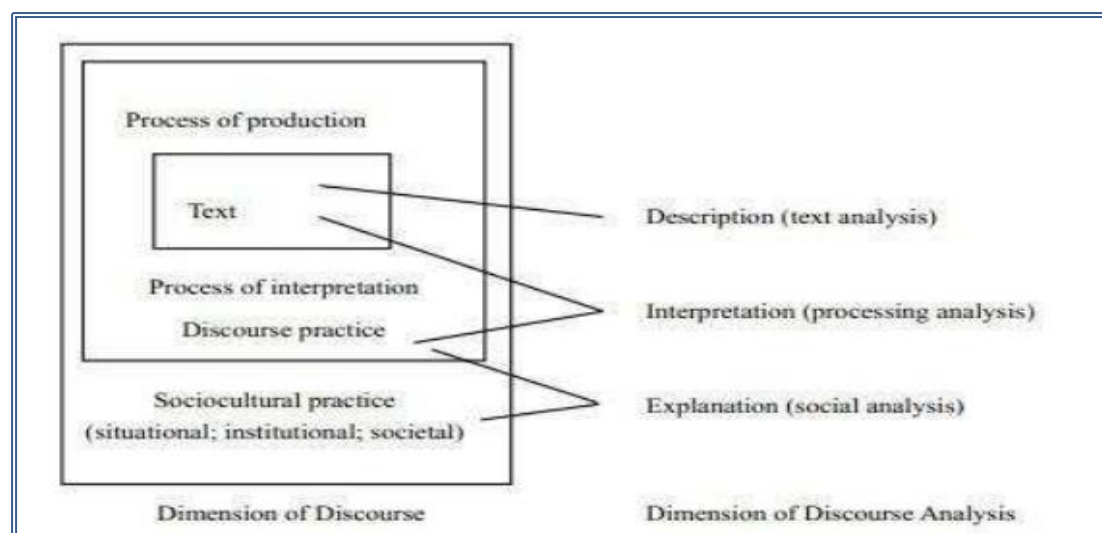
The third stage is designated as explanation; it pertains to social practice and connects the text with the social process or context, thereby elucidating the impact of the social context on the text. The investigation of power, language, and ideology constitutes the primary focus of discourse analysis. In



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conducting such an analysis, both institutional and societal contexts serve to enhance the study (Fairclough, 1995). This stage is predominantly shaped by social and cultural practices, with ideology and power playing a crucial role in delineating the entire process. It emphasizes the interconnection between social and cultural contexts while also considering the dynamics of text production and consumption. Furthermore, Wodak and Meyer (2001) assert that Critical Discourse Analysis (CDA) not only identifies the exercise of power within various social contexts but also critiques and denounces it.

Thus, the three stages within the model are intricately linked and function in concert, leading to the attainment of the desired outcome in any discourse. In order to fulfill its aims and objectives, this study will utilize critical discourse analysis to examine the representation of women in proverbs from both Pakistani Urdu and American English contexts.



## Data Analysis

The gathered data encompasses proverbs that articulate themes of authority, demeaning comparisons, and a detrimental portrayal of women in both American English and Pakistani Urdu. This analysis employs Fairclough's three-dimensional model to scrutinize the utterances in question.

**1) A woman knows a bit more than Satan ( p.666, proverb 18)**  
**(p. 78, proverb 10) چور کی ماں کھوٹی میں سر دوائی**

The focal point of this proverb is the term "woman," while the corresponding predicate asserts that she "knows a little more than Satan." The term "a bit" functions as an adverb that offers additional information, illustrating that women exhibit greater craftiness and ingenuity in their malevolent endeavors, thereby suggesting the nonexistence of Satan. Furthermore, the proverb utilizes the phrase "a bit" to emphasize the comparative adjective "more than".





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This illustrates the juxtaposition between the mentality attributed to Satan and that of women. Nevertheless, this proverb suggests a comparative assessment of intelligence between genders, implying that women possess a level of intellect that is deemed inferior to that of men, while simultaneously positioning women as somewhat superior to the figure of Satan.

The linguistic interpretation of this Urdu proverb suggests that it carries an insulting connotation towards women, as it implies that "the mother of a thief places a cap on the bundle of stolen goods." This suggests that a mother of a criminal is complicit in her child's unethical activities, thereby engaging in thievery herself. The phrase "Chor ke maa" is subjected to grammatical analysis to uncover pertinent information. The possessive particle "ke" establishes a connection between the term "Chor," denoting "thief," and the term "maa," signifying "mother." In grammatical terms, "Chor" and "Maa" function as singular nouns, while "ke" serves as a possessive particle that signifies the relationship between a thief and his mother. The proverb employs the subject-object-verb sentence structure (SOV), a characteristic feature of the Urdu language.

**2) Man works from sun to sun ; woman's work is never done.**

**(p.666, proverb 31)**

**( p.53, proverb 26 ) بڑے گھر کی بیٹی**

The proverb constitutes a compound sentence that employs a principal clause to reinforce its perspective. This observation highlights the differences in the levels of commitment and effort exhibited by men and women within their respective professional domains. The adverb "never" serves to underscore the extent to which women's tasks remain "never completed." The term "never" in the English language functions as a negative temporal adverb, denoting the concept of "not ever." According to a particular interpretation of the proverb, it is observed that, notwithstanding the considerable efforts exerted by both men and women, societal expectations frequently dictate that women undertake a greater share of labor than their male counterparts. The proverb utilizes the conventional subject-verb-object (SVO) sentence structure. The proverb underscores the challenges men face in comprehending the sacrifices that women endure.

The term "Baray" denotes wealth or affluence, while "ghar" signifies a residence or familial unit, and "ke" serves as a connector between "ghar" and "beti" (daughter), as evidenced by textual analysis. The proverb employs the accusative-noun (AN) sentence structure. The proverb suggests that when a girl lacks essential domestic skills, societal mockery ensues, depicting her as a member of an affluent family who has been catered to by servants, thereby implying that she has not acquired the necessary knowledge of household management from her parents. This portrayal can be interpreted as a form of gender-based derision. Excessive emphasis on the concept of "ki beti" undermines a woman's confidence and comportment.



**3) Tell a woman and you tell the world. (p.667, proverb 57)**  
**(P.55, Proverb 35) بیٹی کا باپ**

Proverbs employ a subject-verb-object (SVO) sentence structure, which is recognized as standard in the English language. The proverb underscores the notion of impossibility, suggesting that confiding a secret to a woman equates to divulging it to the entire world. This serves as a pertinent illustration of hyperbole: the terms "world" and "woman" function as nouns, while "tell" and "you tell" operate as verbs, and "a" and "the" are categorized as syntactic articles. English language. The proverb employs the indefinite article "a" to denote a woman, subsequently incorporating "the world" in a superlative construction to enhance its dramatic effect.

Proverbs employ the subject-verb-object (SVO) sentence structure, a convention that is standard in the English language. The proverb may be subject to various interpretations, contingent upon the context in which it is applied. This proverb illustrates that the term "Beti," as employed within the context of the saying, diminishes the rights and identity of women, concurrently reinforcing patriarchal norms. The terms "Beti" and "baap" are linked through the possessive particle "ka" within this proverb. This expression is rendered as "the father of a daughter." The proverb centers on the concept of "ka baap," highlighting the notion that a father is the sole proprietor of his daughter. Fathers assume a pivotal role in the lives of their daughters by addressing their concerns from the moment of their birth. The arrival of a female child is often met with reluctance, as it underscores the significant responsibilities involved.

**4) The fewer the women , the less the trouble (p. 667, proverb 61)**  
**(P.56,Proverb 41) بیوی کا غلام**

The comparative quantifiers "fewer" and "less" are employed within the context of the proverb. These two quantifiers denote a small portion or unit pertaining to an individual. The comma in the proverb signifies the ongoing nature of the clause, thereby illustrating the connection between the woman and her troubles. The use of these quantifiers suggests a detrimental perception of the speaker's approach towards women. The employment of the comparative degree "fewer" in lieu of "few" serves to amplify the proverb's anti-feminist implications. The term "less" signifies a minimal quantity of any entity; it may also be represented as "little," which conveys a comparatively less pejorative connotation.

The noun-noun (NN) construction is employed within the context of the proverb. The term "ka" in its possessive form serves to link the terms "Biwi" and "Ghulam." The English counterpart of the expression is "a wife's servant" or "a slave to his wife." The proverb "Biwi ka Guhlam" underscores the concept of ownership, positing that husbands who exhibit genuine care for their partners are perceived as servants to their wives. The narrative delineates an individual who holds deep admiration and reverence for his



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partner. The phenomenon of irony is evident when a husband is characterized by an exceptional devotion to his wife, leading to the external perception of him as "henpecked" by others.

**5) The only secret a woman can keep its that of her age. (p. 668, proverb 65)**

**(p.50,proverb 13) یا بابر والی بابر پھرنے والی**

The use of the possessive pronoun in the expression "her age" indicates that women exhibit a significant concern regarding the transparency of their ages. The assertion supports the idea that women are frequently evaluated based on their age and skin quality, which explains why "a woman" tends to obscure her true age in numerical form. This proverb utilizes the subject-verb-object grammatical structure. In addition to the articles "a" and "the," certain nouns such as "secret," "woman," and "age," along with the verb conjugation "can keep," are employed.

The examination of linguistic structures provides a framework for investigating the Urdu proverb "Bahir wali" or "Bahir phirna wali." The terms "Bahir" and "Wali" or "Phirna" form the basis of the proverb. "Bahir" signifies the external environment, whereas "Wali" refers to a female individual or girl. The term "phirna" denotes the action of "to roam." The proverb specifically pertains to women, as evidenced by the use of the feminine forms "Wali" or "Phirna." The literal interpretation of the proverb is "one who strays beyond the confines." The proverb is often employed to characterize a woman perceived as "out of control" or "wayward."

**6) Women and elephants never forgets. (p. 668, proverb 88)**

**(p.49,proverb 5) بازارى عورت**

The proverb is constructed in a straightforward sentence format, comprising a subject (women and elephants) and a predicate (never forgets). The proverb manifests as a timeless truth, as it is articulated in the present tense. The proverb employs metaphorical language to illustrate the exceptional memory of women by drawing a comparison to elephants. It is significant that the proverb pertains solely to women and elephants. This observation may indicate the characteristics of a patriarchal society, wherein women are often associated with the memory, strength, and power attributed to animals.

Historically, women have been assigned numerous designations for their professional roles, whereas the contributions of men often remain unacknowledged. This expression is frequently employed to denigrate women, framing them in the derogatory context of whores or prostitutes. The phrase "Bazar ma kam karna wali" can be understood from its semantic context as referring to an individual who engages in work characterized by the term "Bazari," which serves as an adjective to describe an unspecified "Aurat." In this context, the term denotes an individual engaged in the profession of providing companionship for remuneration. The term "woman" highlights the gendered nature of the proverb and the societal expectations imposed upon women. The term "bazari" is used to describe a woman engaged in market



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work, suggesting a perception of diminished desirability compared to women who remain within the domestic sphere. The two expressions possess markedly different connotations and meanings.

### **7) The conversation of a woman is worth all the libraries in the world.**

**(p. 178, proverb 37) "کوئٹھم والیان"**

The proverb comprises three linguistic components: the noun phrase "the conversation of a woman," the verb "is worth," and the object "all the libraries in the world." The proverb employs exaggeration and hyperbole to highlight the perceived tendency of women to engage in excessive discourse. The expression "all the libraries in the world" denotes the perceived vast and formidable extent of women's discourse. Nonetheless, this proverb has faced scrutiny for its contemptuous and limiting portrayal of women's value, which is contingent solely upon their skills in conversation.

The pejorative expression "khotai waliyaan" in Urdu translates literally to "women of the brothel" in English. Individuals categorized as prostitutes are designated by the terms khotai (brothel) and wali yan (great number). The formulation of the proverb advocates for discrimination and condemnation. The representation of women is subject to public critique. The expression serves to signify the unethical characteristics attributed to women. The expression "wali yan" signifies that the subject pertains to a woman.

### **8) You can tell the character of a woman by the house she keeps.**

**(p. 92, proverb 23)**

**(p. 191, proverb 8) لٹکی کر چلنا**

The selection of vocabulary significantly contributes to the construction of meaning within the text. The term "character" in this context denotes a profound aversion towards the speaker. The speaker may employ an alternative term for "character": "nature." The adage, "You can tell the character of a woman by the house she keeps," serves as a metaphor suggesting that an individual's moral character can be assessed through the manner in which she manages her domestic environment. The proverb consists of two statements that are conjoined by the preposition "by." The initial clause, "You can tell the character of a woman," serves as a declarative assertion suggesting that the character of a woman may be discerned through her actions. The second clause, "by the house she keeps," employs a metaphor to illustrate the manner in which a woman curates her domestic space as a reflection of her character.

The Urdu proverb "Latak ka Chalna" consists of the compound terms "Latak" and "chalna." The term "Latak" denotes a state of unsteadiness or oscillation, while "Chalna" refers to the act of walking. This implies the existence of a socially sanctioned mode of locomotion for men, wherein any deviation from this normative standard is deemed unacceptable. The phrase "Latak ka



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chalna," originating from the Urdu language, denotes a gait or movement characterized by instability or wobbliness. This expression is typically employed to signify a specific action characterized by a female orientation. However, asserting this claim regarding men based on the resemblance of their posture to that of women may be considered disrespectful and objectifying.

**9) The future of a child is the work of the mother. (p. 96, proverb 20)**  
**(p.79,proverb 11 ) چوڑیاں پہن لینا**

The proverb articulates the significant role that a mother plays in the growth and development of a child. The term "work" serves to articulate the mother's dedication and exertion in the upbringing of her child. The imagery serves to illustrate the influence of the mother on the child. The adage may be applied across various contexts. The proverb conveys a constructive interpretation, suggesting that a mother plays a pivotal role in shaping her child's future. Conversely, it also presents a critical perspective, as it reinforces traditional gender roles by implying that a mother's foremost duty is child-rearing, thereby diminishing the perceived significance of the father's role. The use of passive voice in the assertion emphasizes the mother's influence on the child's destiny more significantly than it does the child's achievements and decisions. The proverb "Chooriyan Pehan Lena" constitutes a significant element of Urdu language and culture, with its application and interpretation shaped by prevailing societal and cultural norms. The proverb articulates the concept of "adornment through the wearing of bangles." Nevertheless, when this term is applied to men, it assumes an alternative connotation, suggesting notions of weakness or femininity. The proverb is composed of two primary elements: "Chooriyan" and "Pehan Lena." The term "Pehan Lena" functions as a verb denoting the action of "to wear," whereas "Chooriyan" serves as a plural noun that signifies "bangles." The verb phrase "Pehan Lena" signifies an action that has been completed, specifically referring to the act of "wearing." The subject of the proverb, remaining unspecified, is generally interpreted as a male individual exhibiting behaviors that are regarded as weak or effeminate.

**10) The best furniture in the house is a virtuous woman. (p.241, furniture 1)**  
**(p.137,proverb 21 ) شیطان کی خالہ**

The employment of a simile in the proverb suggests that a virtuous woman bears resemblance to furniture. The term "furniture" serves to diminish the perception of women as autonomous and authoritative beings, instead reducing them to mere objects or entities devoid of agency. Moreover, the employment of the adjective "best" suggests that women are esteemed primarily for their capacity to execute domestic responsibilities and maintain specific moral standards, rather than for their skills, talents, or individual characteristics. The proverb is constructed in a subject-verb-object format, wherein the virtuous woman serves as the subject, "is" functions as the linking





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verb, and "the best furniture in the house" constitutes the object. This linguistic construction serves to reinforce the objectification of women.

The Urdu proverb "Shaytan ke Kahla" is rendered in English as "Aunt of a devil." Nonetheless, the Arabic term "Shaytan" is also indicative of a malevolent spirit. The proverb is formulated utilizing the noun phrase "Saitan ke Kahla." The metaphorical application of the term "devil" suggests that the subject is regarded as malevolent or immoral, and is linked to unfavorable characteristics or actions. The proverb adheres to a noun-noun (NN) structure. The use of the passive voice in this sentence serves to emphasize that the subject is being labeled or identified by external agents, rather than actively opting to adopt that label.

**11) A man does not want a woman smarter than he is. (p.396 , proverb 15)**  
**(p.207,proverb 13 ) نخاس کی گھوڑی**

The preceding proverb establishes a comparison between men and women by employing the comparative form of the adjective "than," thereby maintaining a grammatical structure that adheres to the subject-verb-object arrangement. The subject of the sentence is identified as a "man," while the object is characterized as a "woman smarter than he is," with the verb expressed as the negative assertion "does not want." This proverb, expressed in the present tense, is frequently employed to illustrate an established truth. The sentence object, comprising the noun "woman" and the comparative adjective "smarter," functions to denote that the woman exhibits a higher level of intelligence in comparison to the man. Nevertheless, it is evident that the individual fails to recognize this reality. This is demonstrated through the employment of the negative verb "does not," which functions as a significant indicator.

The metaphorical expression "Nakash ki gohri" in the Urdu language denotes a horse that has been embellished and adorned. The designation "Gohri" is associated with a female equine, whereas the term "Nakash" denotes the art of embroidery or decorative embellishment. The use of the phrase to characterize an individual who possesses superficial attractiveness while lacking substantive depth or character is generally intended to convey a derogatory connotation. The phrase is utilized in a derogatory manner towards women, drawing a comparison to sex workers.

**12) Man is the hunter; women are the game. (p. 400, proverb 128)**  
**(p.81, proverb 21 ) چھوٹی موٹی**

A compound sentence constitutes a specific category of sentence that illustrates the relationship between the principal and subordinate clauses. The proverb in question utilizes two such clauses to articulate its meaning. Upon initial examination, the proverb appears to pertain to the activity of hunting, as it utilizes the term "hunter" in its opening clause, succeeded by "game" in the subsequent clause. Nevertheless, the second clause elucidates that the



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proverb conveys a metaphorical interpretation in which the woman is represented as the game, while the man assumes the role of the hunter. The proverb implies that men seek to dominate women in order to take pleasure in their untouched beauty. This metaphorical concept serves as a distinct affirmation of negative stereotypes concerning women.

"Chuhi Moohi" represents a prominent expression in the Urdu language that has undergone a transformation into a proverb over the course of time. The proverb "Chuhi Moohi" utilizes the two Urdu terms "chu-hi," which denotes timidity, and "moohi," signifying mouse. This expression is characterized by its rhyming line structure and the presence of alliteration within its linguistic framework. The recurrence of the "h" phoneme in both terms fosters a melodic quality that facilitates the memorization and application of this expression. As a result, "Chu-hi Moohi" has emerged as a prevalent means of delineating a woman's conduct or appearance through structural and linguistic methodologies in Urdu within informal contexts.

### **13) Men must work and women must weep. (p.402, proverb 168)**

**(p.86, proverb 6) خام پارہ**

The proverb "Men must work and women must weep" exemplifies a subject-verb-object structure, wherein the two clauses are conjoined by the conjunction "and." The initial clause presents a male figure as the subject, while the verb "must work" underscores the readily accessible labor force. Conversely, the second clause employs the modal verb "must" to emphasize the vulnerability of women, who are anticipated to exhibit emotionality and utilize tears as a mode of expression. The statement suggests that societal norms dictate that men are anticipated to engage in labor and support their families, whereas women are presumed to display emotional vulnerability.

In this context, the term "Khaam" denotes a state of being raw or unripe, whereas "Para" signifies a fragment that has not yet reached full formation or maturity. The proverb was initially directed towards women characterized by cunning or devious behavior, as well as those who engaged in cohabitation prior to attaining maturity. It is currently employed in a metaphorical sense to denote women who possess seductive qualities.

### **14) When a man marries his trouble begins, when a man dies; his trouble ends.**

**(p. 404, proverb 234)**

**(p.187, proverd 24) گنجی کیبوتری محلوں میں ڈیرا**

The proverb articulated in the initial sentence depicts marriage as a form of "conflict," with death serving as the sole resolution. The two independent statements are delineated by a comma. Regrettably, the terminology employed in the proverb perpetuates negative stereotypes concerning women. The term "when" denotes the temporal context in which the challenges associated with marriage emerge. The initial clause is connected to the subsequent clause,



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indicating that "marriage" serves as the origin of suffering. The Urdu proverb can be interpreted literally as "A female pigeon in the nest of concealed treasures." The term "Mahlon" denotes the pluralization of "Mahal," which signifies "nest" or "resting place." Additionally, "Ma" functions as a postposition that conveys the meaning of "in." "Kanji" and "Kabootari" are feminine nouns denoting "bald" and "female pigeon," respectively. The proverb can be interpreted as a metaphorical representation of the notion that women who do not conform to conventional standards of attractiveness or merit may attain elevated social status. This interpretation embodies the prevailing patriarchal societal norms that place a premium on physical attractiveness.

### **Interpretation (discursive practice)**

Fairclough (1992) posited that interpretation follows as the next phase in the three-dimensional models of Critical Discourse Analysis (CDA). After describing the text, interpretation links it to its context. The relationship between text and context illustrates the influence of social ideologies and power structures on discourse. Proverbs can be viewed as discursive practices that utilize sexist language or vocabulary. The selected sexist proverbs in Pakistani Urdu and American English by CDA highlight the function of language in discriminating against women and sustaining gender inequality. These proverbs often reinforce gender stereotypes, depicting women as inferior, submissive, and objectified in both American English and Pakistani Urdu. The proverb "A woman's place is in the home" implies that women's primary roles are caregivers and homemakers, rather than individuals with autonomy. The proverb "Men work from sun to sun" suggests that women are expected to be submissive and obedient, while men are viewed as breadwinners, heads of the family, and independent individuals with the freedom to act as they choose. These derogatory proverbs illustrate linguistic hegemony and supremacy, contributing to the marginalization of women.

Derogatory proverbs about women in Pakistani Urdu reinforce patriarchal attitudes and traditional gender norms. The phrase "Kotha waliyaan" objectifies and dehumanizes women perceived as loose or immoral, reinforcing stereotypes about prostitution. These proverbs illustrate the marginalization of women and reinforce gender inequality.

American English proverbs exhibit unfavorable stereotypical views of women. An analysis of the first proverb's utterances reveals a potential association between women and the devil (Satan) through intentional linguistic choices. The proverb suggests that the term "bit" functions as an adverb, indicating that women exhibit greater deviousness and cunning in their malevolent actions, thereby challenging the notion of Satan's existence. The proverb employs a small amount to highlight comparative adjectives. This illustrates the comparison of Satan's mindset to that of women. She has been likened to an individual with a malevolent nature who fosters social issues, entices men through her body language, and, if married, persuades her husband to indulge her desires. Historically, societal issues have often been ascribed to women. One key element was the association of women with sin, temptation, and evil. It promotes and rationalizes the violent exploitation of women. The primary



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myth in American theology posits that the consumption of the apple by Eve has placed the world in jeopardy.

The linguistic analysis of the Urdu proverb indicates that it is derogatory towards women, as it suggests that a thief's mother is responsible for her child's wrongdoing. The application of such terminology is unsuitable. The term "Chor ke Maa" is highly derogatory and insulting. Calling someone "Chor ke Maa" is offensive. It is unjust to hold the mother accountable for her son's unethical actions.

Many proverbs attribute the cause of catastrophes to women and their speech. This misconception suggests that women's statements lack credibility, as one woman's words have the potential to adversely affect many lives. Women have been accused of creating false and damaging rumors about their neighbors, resulting in conflicts and disputes among neighbors and often between spouses. This proverb indicates that women may not have physical strength, but they possess a sharp tongue capable of manipulating men, acquiring property, and endangering many lives. The view of women as gossips and rumor-mongers stems from entrenched patriarchal attitudes aimed at undermining women's voices and discrediting their opinions. Historically, women have faced discrimination and marginalization, and these proverbs reinforce such biases.

The objectification of women is a pervasive issue, impacting both wealthy and poor societies. Although women make up the majority of the population and contribute significantly to society, they continue to be perceived as powerless by men. This results from a patriarchal social framework that subjects women to prejudice. Objectification of women leads to perceptions of social incompetence, diminished respectability, and reduced humanity. In developed nations, many American English proverbs liken women to objects and animals, highlighting their treatment. Men perceive women as a liability due to the expectation of financial provision for household responsibilities. When a woman addresses extramarital affairs alongside other issues, she is portrayed as the root of all wrongdoing. Women often remain at home to care for their families, making them aware of the challenges their children, family, or relatives encounter daily. This exemplifies the typical male mentality that equates societal perception of masculinity with authoritarianism and demands.

"Rahda" is linguistically defined as a woman. In Urdu culture, it is frequently employed in a negative, derogatory manner towards women. The term is often employed by men to critique other men's relationships with their wives, serving as a means to mock women and as a rebuttal when discussing a wife's undesirable behavior.

Proverbs often highlight the important role mothers have in the upbringing and care of their children. Household chores and childcare are continuous responsibilities; however, men frequently express annoyance when women voice concerns regarding the completion of household tasks. The workload assigned to men and women is largely influenced by gender roles, with women typically expected to assume extra responsibilities both domestically and externally.

In Pakistani society, women frequently face ridicule post-marriage for



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inadequate dowries or for perceived lethargy at their in-laws' homes, often attributed to health issues. The phrase "Bara Ghar ke Beti" is employed in these contexts to insult or criticize women. A linguistic analysis indicates that the term "Beti" carries a derogatory and unfeminine connotation. The phrase "Bara ghar ka beta" has not been employed to signify a man's arrogance in a negative context.

Prejudices and misconceptions about women are prevalent in our languages and society, as evidenced by numerous proverbs. Proverbs serve to impart wisdom and shield society from critique. Many proverbs portray women as creators of rumors or as individuals unable to keep secrets. The proverb "Tell a woman, and you tell the world" suggests that women are more inclined to disclose confidential information. It is important to acknowledge that the inability to keep secrets is not limited to women. This proverb reinforces the stereotype that women are prone to gossip and are unreliable as confidantes. It highlights the view that women are frequently seen as talkative and likely to disseminate rumors. Challenging these stereotypes is essential, as men also engage in discussions about personal matters with others.

Women frequently encounter ridicule in their pursuit of goals, often facing assumptions of employing deceptive strategies. The expression "her way" may suggest craftiness and indirectness in women's approaches. Men often dismiss the idea that women can achieve success, perceiving it as exclusively their domain. This attitude perpetuates gender inequities by portraying women as submissive and hesitant. The proverb indicates that women are strategic in achieving their goals, whereas men are direct and assertive. This proverb carries a derogatory connotation, suggesting that women are less decisive and that men are more suited to decision-making. The proverb "Man has his will, but woman has her way" exemplifies gender bias.

The Urdu proverb "Nakhra ma Chalna" (to walk with coquetry) initially seems to characterize a woman's behavior or demeanor. A closer examination reveals the implicit power structures and gender biases within the proverb. The proverb implies that women need to behave provocatively or seductively to be deemed desirable or attractive. In certain Asian countries, a man who walks with subtlety is often perceived as feminine due to his stride resembling that of a woman. A man who inadvertently assumes this posture faces ridicule for seeming effeminate. This illustrates the consistent judgment of women based on their physical appearance, often perceived as attractive to appeal to men. These practices reinforce gender discrimination and perpetuate stereotypes related to gender.

Historically, women have been encouraged to embody qualities such as grace, tenderness, and kindness, along with roles including caregiver, homemaker, and assistant. Common proverbs reinforce the stereotype that a woman's primary responsibility is to care for raising children, which limits women's opportunities and promotes gender inequality. Conversely, men have been encouraged to display masculine traits such as strength, endurance, social dominance, and a strong commitment to traditional male gender roles, including that of protector, provider, and breadwinner. Children who do not conform to gender-specific norms frequently face reprimand or punishment. Girls who do not adhere to conventional standards of femininity may





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encounter significant consequences. Boys often receive messages such as "Be a gentleman" or "Boys don't cry," illustrating the early socialization of men into traditional roles. Cultural practices reinforce a societal structure where men exert power over women in both social and private domains. Individuals socialized into these groups are more likely to accept social institutions and power structures that perpetuate discrimination and gender inequality.

Language is a subjective construct that mirrors social and cultural contexts, which in turn reveal underlying societal ideas and power dynamics (Chouliaraki & Fairclough, 1999). The proverb "Men are the hunters, and women represent to be their game" illustrates the relationship between language, power, and ideology. This proverb reinforces a patriarchal perspective that characterizes men as dominant and women as passive and reliant. The term "hunters" suggests that men actively seek out women, whereas "game" indicates that women are resistant to being pursued and captured. This metaphor reinforces the notion that women are perceived as vulnerable and submissive, with their worth largely assessed based on physical attractiveness rather than their agency and intelligence. This proverb illustrates the historical establishment of social roles and the gendered division of labor in various countries, where hunting and physically demanding tasks are typically linked to men, while domestic responsibilities and parenthood are associated with women.

The derogatory slur "Chuhi Moohi" reinforces gendered power relations and biases that favor aggression over tenderness and sensitivity. The text highlights the power disparities and gender biases present in our culture. The term targets women and seeks to identify feelings that may be perceived as insignificant or trivial. This reinforces the notion that women ought to be emotionless and reserved, reflecting a patriarchal ideal accepted by society. The touch-me-not flower's allegorical meaning reinforces the notion that women are inherently delicate and sensitive. This supports the deprivation and subjugation of women. This image reinforces the notion that women and other marginalized groups must be weak and obedient. It represents a concept that society recognizes as valid. It is necessary to address and eliminate these preconceptions to foster a more ethical and just community.

The proverb "A man does not want a woman smarter than he is" illustrates the relationship among language, power, and ideology. Men frequently feel threatened by women who possess greater power and intelligence. This supports the prevalent notion that women are to be subordinate to men in authoritarian structures. The assertion demonstrates a power dynamic where men are perceived as superior to women regarding intellectual ability and other characteristics. This supports the idea that men should exercise authority and make decisions, while women should be docile and subservient. The proverb "A man does not desire a woman wiser than he is" reinforces social, cultural, and power dynamics.

"Nakash ki Gohri" refers to detailed artistic works in Asian cultures, particularly "Nakash," which utilize threads, pearls, and various materials to form designs on female horses. The term also refers to women who engage in prostitution to fulfill men's sexual desires, illustrating the exploitation of women by men. This illustrates the societal abuse resulting from male



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dominance and authority over women, where men frequently receive opportunities to satisfy their erotic desires at women's expense. The term "Nakash ki Gohri" underscores the detrimental impact of gender-based power dynamics on women.

In many cultures, women are expected to take on the responsibility of managing household tasks as a fundamental aspect of their lives. In American English proverbs, women are often likened to animals or inanimate objects. The proverb "A woman, chimney, and cats should never leave home" underscores gender inequality. The proverb links women to cats, often regarded as pets, and chimneys, essential to home design, reinforcing the traditional view that a woman's main duty is home care. This concept reinforces domesticity, limiting women's opportunities and fostering gender-based discrimination. The proverb suggests that women should stay at home, as they are considered more capable of handling household responsibilities.

The proverbs "A virtuous woman is the best furniture at home" and "Shaitan ke Kahla" both diminish the societal value of women. The initial proverb objectifies women by comparing them to furniture. This suggests that a woman's value is measured exclusively by her capacity to perform domestic responsibilities and uphold moral integrity. This proverb underscores traditional gender roles that assign domestic responsibilities and moral conduct exclusively to women, while men are exempt from these duties. Women are reduced to roles as homemakers and moral guardians, with their agency and aspirations disregarded.

The proverb "Shaitan ke Kahla" depicts women as objects of temptation, promoting their objectification. This suggests that women are accountable for men's sinful actions and that their presence serves as a source of temptation. This proverb reinforces detrimental stereotypes about women's sexuality and sustains gender imbalances. Women are objectified, with their autonomy and authority overlooked. Both proverbs diminish the value of women in society, relegating them to roles as homemakers, moral guardians, and sexualized objects. They reinforce gender imbalances and perpetuate harmful stereotypes, leading to significant implications for gender equality and women's empowerment.

### **Explanation (social practices)**

The derogatory proverbs regarding women in American English and Pakistani Urdu reflect entrenched cultural practices and notions that sustain patriarchal power structures and gender inequality. These proverbs reflect social standards, including victim-blaming, patriarchy, gender stereotypes, and gender bias. In both American English and Pakistani Urdu societies, men hold positions of greater power and influence compared to women.

The proverbs support the notion that men possess greater intelligence than women and that women bear responsibility for men's wrongdoings. Both societies maintain gender expectations and stereotypes that subordinate women to men. In contrast to the American English proverb "A woman is known a bit more than Satan," which implies that women are inherently dishonest and unreliable, the Urdu proverb "Chor ke maa kohti ma sar dohaye" asserts that mothers are accountable for their sons' misconduct.



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Men's egos obstruct their ability to recognize and value women's decisions across various domains, thereby impeding the progress of both industrialized and developing nations. Consequently, it is challenging to accept the judgments rendered by women, akin to ingesting a bitter pill. Women may find it challenging to attain a position where their opinions are valued and recognized in a patriarchal society. Women possess a natural capacity for stress management, facilitating their development as effective leaders. While men may be perceived as simply men, women are often held to superhuman standards, creating a significant issue. In Pakistan, gender discrimination against women starts at childbirth and results in adverse effects. The birth of a female continues to be viewed as a cause for disappointment, despite changing attitudes. In contemporary society, the birth of a girl is often perceived as a burden, while boys are regarded as a blessing due to their potential to provide financial security and remain as caregivers. Conversely, girls are viewed as property who will depart their parents' home upon marriage. This perspective adds to the social dilemma present in society. Boys obtain adequate access to nutritious food, property, education, and affection throughout their lives. The primary reason for men's ongoing mistreatment of women is rooted in entrenched socialization practices.

Gender discrimination has persistently been a significant issue in American society, despite progress in education, women's rights, and legislation over the past century. Women continue to encounter inappropriate behavior and discrimination in the workplace. Women encounter challenges regarding compensation, earning approximately 80% of what men receive. Many women, despite possessing the qualifications for challenging and lucrative positions, face obstacles in career advancement. Income inequalities represent a clear indication of the broader issues of gender discrimination in the workplace. Certain men may feel threatened by women's knowledge and abilities, leading to the assumption that women are more suited for managing the home and household duties.

In American culture, men are frequently perceived as possessing greater values in honesty, morality, and professional success, whereas women are typically valued for their physical appearance and nurturing, sympathetic traits. Men are often perceived as the primary earners in a family, making professional and financial success particularly important to them. Physical appearance is one of the most commonly cited characteristics linked to beauty and attractiveness in women. It is a common belief that women must embrace feminine perspectives to gain societal acceptance.

In American and Pakistani societies, men's capacity to provide for their families is highly regarded, whereas women's emotional intelligence and nurturing abilities are often undervalued. Despite comprising over half of the U.S. workforce, women continue to bear a significant portion of family responsibilities. This results from entrenched chauvinistic attitudes and gender stereotypes that impede women's career and familial advancement. Pakistani women often face significant challenges in balancing professional responsibilities with household obligations. This exemplifies chauvinistic views that prioritize men's contributions to the home over women's emotional and caregiving roles.



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Contemporary culture frequently idealizes men as embodiments of power. When men exhibit emotion or vulnerability, they are often labeled as "womanish" or "unmanly." In a patriarchal society, men are expected to exhibit potency in protecting their families, often resulting in emotional restraint and silence. Men displaying "feminine" behaviors, including gestures or speech, may face ridicule due to cultural norms that dictate expectations of toughness and dominance in masculinity. Both genders experience the same range of emotions. Individuals are encouraged to adhere to specific social norms deemed acceptable within our society.

The status of women's rights in Pakistan is frequently scrutinized because of the patriarchal society. Women are viewed as lacking privileges or rights. Historically, cultural and religious restrictions prohibited walking on rooftops to observe "Parda." Access to rooftops was occasionally restricted, based on the belief that only family members should observe them. Women's social development faces numerous challenges, with rural women particularly subjected to oppressive dominance by men in society.

Women often encounter derogatory attitudes and expectations, irrespective of their intelligence or kindness. Women who do not conform to traditional beauty standards or body sizes frequently experience stigma and marginalization in industrialized nations. Women are advised to apply makeup, wear elegant attire, and present an attractive image to men. This reinforces hidden patriarchal perspectives that prioritize men's desires and requirements over women's autonomy and self-expression. In Pakistani society, which is often conservative, women who remain single past a certain age may face ostracism and humiliation. Women infrequently desire to be single; those who do are often perceived as lost or lonely. Strong, independent women frequently face discouragement due to societal pressures to conform to traditional gender roles and expectations.

Instructing children in appropriate behavior, self-control, compassion, and sharing early in life is essential. Some children display inappropriate behavior in public and show a lack of respect for adults, leading others to question their upbringing. In patriarchal societies, mothers are often deemed accountable for their children's behavior due to the significant time they spend together. Cultural perceptions often attribute a child's poor upbringing to mothers, while fathers are seen as contributing more effort outside the home to support their families. Raising children functions as a systematic form of social control that requires parental involvement. Fathers significantly influence a child's development. This does not exempt fathers from their responsibility in child-rearing. Mothers are often unjustly criticized for their child's misbehavior. The successes of a child can be attributed to the commitment of the parents, as raising a child requires a collaborative effort. This demonstrates the reflection of social practices in discourse, where discussions on child-rearing frequently reinforce traditional gender roles and expectations.

Patriarchal standards in society have led to the assumption that women are objects meant to satisfy men. Men dominate leadership positions in the military, business, and government, leading to a preference for them over women in various professions. Social expectations dictate that women assume childcare responsibilities, as they are perceived as less capable than men, who





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are viewed as the primary breadwinners in families. Since that time, women have been expected to follow the rules established by men. In contemporary society, women continue to be sexually objectified and perceived as entities designed for male gratification.

### Conclusion

The representation of gender and dialogue in American English and Pakistani Urdu proverbs exhibits a bias that disadvantages women and privileges men. Men's conversation is considered a crucial aspect of their "manliness," whereas women's discourse is often undervalued, and their silence is regarded as more significant. Men are advised against disclosing personal information to women or considering their viewpoints. These discussions arise from gender inequality, characterized by cultural preferences that favor one gender over another. Proverbs, as embodiments of traditional wisdom, depict women in accordance with societal conventions rather than their actual characteristics. The findings of the study reveal that proverbs in both English and Urdu portray women as subordinate, weak, and inferior. Urdu proverbs predominantly highlight issues from a marital viewpoint and assign various immoral labels to women. Women are generally anticipated to exhibit passivity, obedience, and subordination to their husbands and other male figures in society. Women are rarely portrayed as courageous or assertive. Proverbs in both American English and Pakistani Urdu often portray women in a negative light, depicting them as attractive, vulnerable, naive, and overly vocal. They are characterized as bothersome, inconsistent, marginalized, and ambiguous sources of fulfillment.

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