

“Frailty, Thy Name Is Women” Vs. “I Will Not Be Triumphed Over”: Representation Of Women In Urdu Proverbs

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Abstract:

Proverbs are general and precise sayings in a language that are transferred from generation to generation. They are considered to have salient importance in a language as they are the conveyors of a particular culture. Proverbs are usually a part of the oral speech. They tend to have key significance as they develop, impart and reflect the perceptions of the people in a society. They perceptions are developed through proverbs as they are the accumulators of wisdom and carriers of traditional values in a society. This paper aims to analyze the proverbs of Urdu language with respect to gender keeping a keen focus on the representation of women in them. The purpose of this study is to find out how women are being portrayed through language and what the perception of the society about them is. To meet the purpose, 30 proverbs were selected using purposive sampling. All of them have the representation of women in common. Feminist Critical Discourse analysis was conducted to see how women are perceived and portrayed. The result showed that women are portrayed both positively and negatively. On a positive note, women are shown as beautiful and intelligent whereas incapable, fragile, talkative, men-dependent, fool and objects of satisfaction were some of the themes that emerged showing negative representation of them.

Keywords: Proverbs, Feminist Critical discourse Analysis, Females, Women, Gender, Stereotypes.

Introduction:

The investigations in the genre of language and gender have been appealingly considered in the previous decades throughout the world (Cameron, 2005; Whorf, 1956; Morgan, 1977; Lakoff, 1975 and Tannen, 1990). However, research on gender and language in Pakistani culture stayed

quiet. In the recent past, studies in the zone of language and gender (e.g. Baxter, 2003; Cameron, 2005; Mills, 2008; Sunderland, 2004; Lazar, 2005) have exhibited that a language can be a basic mean in the issues of gender deconstruction as well as development.

Attitudes and Ideological perspectives of individuals can be found in language they use therefore, it is said that language reflects distinctive states of mind toward women (Wang, 2012, p. 150). Language use is the indication of the belief of a society and a wide range of unfair perspectives of that society including all inequalities related to gender will undoubtedly appear in language. This research paper is an effort to scrutinize the tie between culture, gender and language within the Pakistani setting and particularly inside Urdu language. It especially looks at the social and customary portrayals of the female.

Women have been an intriguing subject of study remarked on in countless distinctive ways in our life. Some portion of such gender related studies concern the part of females in the traditional writings: legends, accounts and stories, religious, fanciful, or anecdotal. The researchers study these writings with a specific end goal to discover the thoughts regarding women in their current social orders. In any case, one of the methods by which they could ponder women was the proverbs.

The depiction of females in a variety of proverbs of Urdu language is examined in this article. The goal is to examine traditional ideas on women's roles and perspectives in Urdu-speaking Pakistani society, as well as the interplay between language, gender, and culture. The notion that cultures and languages are linked inextricably has long been accepted. Through these ostensibly funny social sentiments, it investigates the cultural and conventional portrayals of women in particular. The link between language, gender, and culture is expressed in a variety of ways in different societies. For example, certain languages may utilize lexical elements that are grammatically also semantically masculine. Urdu, on the other hand, is not one of them. It draws on its extensive collection of idioms and proverbs to express the link between language, gender, and culture. Both the socio-cultural roles and the expectations of society towards females can be derived from these sayings and expressions.

The Urdu proverbs have been exceptionally compelling on the psyche of the general population. Urdu language is loaded with such proverbs that individuals use daily, the proverbs that reflect how the general population, men or women, in the past time or present time, were watched and judged. The thing that makes this research fascinating is its emphasis on the disputable nature of these proverbs concerning women, the excellence that has made the investigation of females in Urdu proverbs both fascinating and confused. In this research paper, the proverbs centering females have been the principal objective in light of the fact that not many researchers have contemplated them from this view. We will search for several means, in which females are presented in the proverbs.

The purpose of writing this paper is to deliver a thorough analysis of the portrayal of women through proverbs. As it is said that the wisdom of the society is reflected through them, the use of proverbs can define their ideology about women too.

Proverb:

Proverbs are, for the most part, worldwide. They pervade all forms of communication in society and are collectively responsible for their substance, allowing little possibility for creativity and individualism. A proverb, according to Durkheim (1933), is "a concise presentation of a collective concept or attitude pertaining to a defined category of things (ibid.p.170)." He considers the proverb's collective and community nature, claiming that "as every concept strives toward an expression sufficient to it, if it is common to a certain number of individuals, it must inevitably end up being wrapped in a formula that is equally common to them (ibid. p. 171)". The collective aspect of the proverb is demonstrated by Durkheim's definition; the proverb is owned by the entire society. As a result, it is seen as the community's collective viewpoint, which reflects communal thought and takes precedence over individual preferences and beliefs. According to Asante (2002), proverbs are "frequently a statement of some truth of life determined from thorough observation (ibid. p.04)." They could be regarded as a collection of legacy of culture that reflects a community's perspective on a topic at hand. The usage of proverbs, according to our language consultant, exhibits eloquence; it shortens a long story while maintaining anonymity. This explains why proverbs are so common in many African tribes. The proverb's utterer cannot be held accountable for the proverb's content since it is widely accepted that they are not the proverb's originators; rather, they are simply repeating the combined societal wisdom recorded by the selected proverb in issue. Consequently, using a proverb to communicate difficult and frequently sensitive cultural "truths" has become acceptable.

In *The Concise Dictionary of Oxford* (Fowler, 1990), a proverb is characterized as: "A short general saying, held to epitomize general truth." (p.962) *Webster's New World Dictionary of the American Language* (Rogers, 1953) characterized a proverb as: "A short saying in daily usage that extraordinarily communicates a few evident truth or commonplace experience or saying." (p.1172)

Literature Review:

Proverbs give a universal sight on existence and fill in as pointers of common observation or people's knowledge. Since the proverbs mirror the ideology of people, they reflect the social standards, convictions, and estimations of living entities of the culture they originate from. This is intriguing to observe that the thoughts or ideas introduced in proverbs in the entire world are identical. Language plays an imperative part in molding the reality and the connection of power with the language cannot be likewise denied. Particularly with regards to issues of gender, cliché language decisions and the usage of male dominated language makes a negative mental effect (Roya, 2012) and these decisions prompt negative genuine outcomes (Frank and Treichler, 1989).

Mediocrity, absence of intelligence and physical capacities, absence of authority, having cruelty moreover, also being inconvenience creators are a portion of the continuous pictures of women, as

reflected by explored proverbs. Such research include: Hussein's (2009) examination of proverbs from Ethiopia, Sudan, and Kenya; Kiyimba's (2005) examination of Baganda proverbs; Zhang's (2002) investigation of Chinese proverbs; Storm's (1992) examination of Japanese proverbs; and Shivtiel's (1996) investigation of Yemeni proverbs and many others.

All the beliefs we follow and all the values we adhere to are always reflected in the language we communicate in such as, "well known expressions, shared vocabulary, oral conventions, conversational standards and methods of cooperation, and even semantic methods of innovativeness" (Dominguez, 2010, p.50). Along these, proverbs too reflect social convictions with respect to gender; and by having a check on the proverbs in a specific language, one can see how any gender is seen in that particular culture.

Mohammadpour et al. (2012) in "An Elaborate Study of Women in Kurdish Proverbs" depict Kurdish females as taking shifted parts, for example, silly creatures, strengths against men, second rate compared to men, or raised as blessed and divine creatures (p. 65-83). Movahhed et al. (2012) in their research "A Sociological Study of Women in the Proverbs of Lamerd in Fars Province" have followed the Lamerdi women and have seen that women are confined to the family commanded by patriarchy serving their men (p. 101-120). Sattari (2009), in his *The Portrait of a Woman in Iranian Culture*, has depicted the part and place of the women in Iran in the writings and history.

Kiyimba (2005) depicted numerous proverbs of Baganda that mirror mediocrity of females in different manners. This mediocrity is replicated in such proverbs which stretch that a woman is viewed as not up to the mark if she gives birth to female child only: "She who gives birth to [only] girls, is not assured of a place in her husband's clan (p.262)." Contrastingly, a lady is romanticized if that she gives birth to baby boys: "One who will become a favorite begins by giving birth to a baby boy". (p.262) This gives us the understanding that a wife among many wives of a man, if gives birth to a boy, will be the husband's favorite. Kiyimba(2005) additionally exhibited proverbs that externalize women and present young ladies as social and material objects. Cases of this sort of saying include: "'He who produces beautiful ones will be visited by big ones (ibid. p.264)." This proverb implies that a family's wealth could improve on the off chance that the family has a lovely little girl, since she is probably going to wed a well-off man who might pay her family a ton for her.

Hussein (2009) announced the accompanying proverbs that "invalidate" females and emphasize on the superiority of males over females: "Women are big yet not great" (an Ethiopian language proverb) and "Woman and a disabled man are similar things" (a Kenyan language proverb.) (p. 102)

Schipper (2010, p. 31) declares, "The essential themes of proverbs are gotten from rudimentary social understanding". In proverbs "Females are usually connected with attractiveness and males with intelligence." The idea that females have no intellect is exhibited in numerous languages' proverbs over the globe as he gives the cases: "More beauty than a peacock, yet the knowledge of

a piece of wood' (Mangolian); 'A doll's head and an empty brain' (Polish)" (p. 41) furthermore, "Women are crazy, women are useless; they would preferably be beautiful than have a worthy brain (English, USA)" (p.79). To the extent Urdu is concerned, it too has a similar thought displayed in proverbs for instance "aurat ki aqal guddi pichy " (A lady has imperfect wisdom).

Feminist Critical Discourse Analysis:

Many social issues disturb the society, including domination and supremacy manipulation. These are endorsed and repeated through conversation in a variety of conducts, some of which are not constantly noticeable (Fairclough and Wodak, 1997; Fairclough, 1992; Van Dijk, 2001). For example, Lazar (2007, p.141) argues that 'matters of power, ideology and gender have gotten significantly more multifarious and delicate in recent times' through a Feminist Critical Discourse Analytical (FCDA) viewpoint. Proverbs, it could be said, provide more sophisticated and subtle understandings by their very nature. That is, proverbs often disguise their projected meanings behind their opaque and sometimes confusing meanings, making their ideological underpinnings inconspicuous but ubiquitous. As a result, proverbs can help to maintain (hierarchically) gendered social arrangements that harm women, and these can be expressed in subtle ways. FCDA's mission is to challenge such uneven relations of gender. In this view, we believe it is a good critical strategy for this research. FCDA can be thought of as a subset of Critical Discourse Analysis (CDA) as it approaches CDA from a feminist standpoint. As a result, we will go over some of the fundamental ideas of CDA, which also serve as the foundation for FCDA. Wodak (2002), on the other hand, sees it as primarily "interested in understanding not only opaque but also transparent structural relationships of dominance, discrimination, power, and control as represented in language" (p.11). Similarly, Van Dijk (2001) defines CDA as "discourse analytical study that primarily analyses the way social power abuse, dominance, and inequality are performed, reproduced, and resisted in the social and political context by text and talk" (p. 352). As a result, CDA criticizes socioeconomic disparities as they are mirrored in language. CDA's focus in analyzing social injustices ties up with feminism's emancipatory goal, which FCDA is also interested in. Thus, FCDA's main goal is "criticizing discourses that support a masculine social directive: that is, relations of power that thoroughly assist males as a social group while disadvantaging, excluding, and disempowering women as a social group" (Lazar, 2007). As a result, FCDA's (and CDA's) overarching goal is to establish a methodical confrontation to these uneven practices of gender. However, in the spirit of feminism that is postmodern, which supports for a variety of practices of gender and allows for the contestation and reinterpretation of meaning and diverse positions of subjects in numerous contexts, our primary goal in this research will not only be on reviewing depictions that deprived females, but also on emphasizing those that are favorably with them.

Statement of the Problem:

Proverbs are a result of human personality, which came about because of summed up encounters and perceptions. Henceforth, it is normal that these units are frequently met in regular daily existence and, are always utilized by individuals. As per Abrahams (1982), proverbs reprimand moral issues either by coordinating future activities or by adjusting a perspective towards

something that has just happened. As said before, research from differing point of views has been done in regards to proverbs. For example Mieder (1993) has analyzed proverbs from different parts of the world and proverbs in the current era. The study conducted by Fati –Rabat (2013) shows the portrayal of ladies in Moroccan proverbs and Dominguez (2010) tended to analyze the different dimensions of proverbs in Mexican talk.

The purpose of this paper is to conduct an analysis linguistically of a few proverbs that are gendered, notably those that discuss women explicitly. We give thoughts at how females are portrayed in the selected proverbs, as well as certain language tactics used in their formation. Our goal is to use language to gain a better grasp of the traditional norms and reasoning that led to the creation of these proverbs. Therefore, we examine these linguistically funny patterns in order to get an improved knowledge of the socio-cultural criteria that regulate our gendered speech.

As far as the Urdu proverbs are concerned, not much research has been done in this regard. Moreover, not much research has been found which shows the relation between Urdu language and gender portrayal. The current research investigates the portrayal of women through the proverbs of Urdu language. It also focuses on different themes emerging from the analysis which lead to the negative or positive portrayal of women.

The Methodology:

To find the type of female representation in the proverbs, the paper attempted to analyze 30 proverbs especially focused on women. The proverbs were collected from “the Book of Proverbs in Urdu Language” which is a famous book for Urdu proverbs. The data were collected using purposive sampling method and all the proverbs that were selected for the study were converted into English language. The analysis conducted in the later section has the translation for all the proverbs that are included in the study. Five different themes emerged after analyzing the collected data.

Data Analysis:

We analyze numerous means in which females are depicted in the designated proverbs of Urdu in the sub-sections that follow, various of which are traditionally believed feminine practices regarded as ‘ideal conforming’. (Honeck, 1997,p.139) and others are regarded as culturally undesirable gender activities i.e. ‘ideal dis conforming’. Along with this, we will look at some of the language tactics used in proverbs, and how they reinforce or inform the connotations communicated by such proverbs.

1. Women as negatively beautiful and fragile:

Table no 1: This table shows all the occurrences of women as negatively beautiful and fragile. There were 5 incidents found to relate with the above-mentioned category.

Serial No.	Urdu Proverbs	English Translation
1.	Budhi ghorri laal lagam.	An old female horse with red stripe
2.	Nayee so pyari.	New that's why beautiful
3.	Aurat ki khoobsurti us ki haya par mushtamil hai.	The beauty of a woman is based on her modesty
4.	Haseen biwi or sarhadi qilla larai jhagray ki jar hain.	A beautiful wife and a border forte are the root causes of fights
5.	Shakal churailon si, mizaaj pariyun kay.	Face like witches, thoughts like fairies

It can be easily seen in the Urdu proverbs that the appearance of a woman is the foremost factor of her personality. It is sometimes regarded in a negative and a positive manner. When a reference is made to the magnificence of a lady, it is exceptionally slanderous in Urdu proverbs. Furthermore, the wish of a woman to look wonderful is derided particularly regarding to her age for instance "buddhi ghorri laal lagaam" which means an old female horse with red stripe in her neck. The proverb reflects over the societal conduct towards ladies where the given respect for them increments with their age, therefore one old lady who does not behave like one isn't endorsed of, rather she is hated. It is a stereotype in Pakistani society that old women cannot wear or apply any new fashion. If they are old, they are meant to look old. In the social setting from where these proverbs of Urdu have developed, ladies as a rule are very little acknowledged for paying attention towards themselves and their appearance. Older ladies, who are worried about their looks, are mocked upon in the general public and sayings additionally mirror that. Another proverb "nayee so Pyari" which can be "New, therefore beautiful" in English is referring to any newly wedded girl or woman. According to the idea presented in this proverb, a woman is only beautiful if she is newly married. As the time will pass her evil nature will come in front of everyone, after which she will not remain beautiful. According to the social setting in Pakistan, a newly wedded bride is considered beautiful.

In another proverb, "Haseen biwi or sarhadi qilla larai ki jar hain" a woman is regarded as the root cause of any fight if she is beautiful. The proverb can be translated as a beautiful wife and the border forte are the root causes of any fight. Here the woman is objectified to the border forte. In the earlier sub-continental settings, kings and empires used to fight over the border forte because of its beauty. This proverb has emerged from that setting considering woman as the border forte. If the wife is beautiful, there will be fights over her in her husband's life.

2. Women degraded as an object of gratification:

Serial No.	Urdu Proverbs	English Translations
1.	Jab nachnay lagi to ghoonghat kaisa	If she started dancing, why is there a need of a veil
2.	Aurat or sharaab insaan kay hosh o hawaas gum kardete hain.	A woman and wine can baffle a person
3.	Aurat, juwa or sharab insaan ko hanstay khelty tabah kardete hain	A woman, gambling and wine can destroy a person easily
4.	Ganji kabootri mehloon mai dera.	A bald hen living in a palace

The occurrences given in the above table prove that ladies are exhibited as debased and unethical objects of fulfillment in Urdu proverbs as well. In any case, it is critical to see that a society's traditional aspects assume a crucial part in deciding the language decisions utilized, so the proverbs in Urdu, as well, mirror the social underpinnings. It is vital to see that unfavorable examinations and references are every now and again utilized for ladies, for example, "ganji kabootri" (bald hen).

Sexual orientation control positions are expressively anticipated in Urdu proverbs. Another proverb shown in the table given above is "jab naachnay lagie to ghoonghat kaies" (If she started dancing, why is there a need of a veil) which is utilized to allude to a setting that when some individual begins accomplishing something terrible one ought not to expect great from him/her. In any case, the proverbs language assembles implications in the societal and cultural setting of Muslims where dance is regarded as a bad act specifically relating to women. Since a lady who dances isn't given any societal regard, the proverb actually implies that once a lady begins dancing, a person cannot imagine her doing anything good. The good thing is referred to as veil which is the symbol of purity in the Muslim context. A woman who dances is considered impure in the subcontinent. In this way, a lady is represented in an adverse and censorious way by utilizing a sex particular strict importance to pass on the inferred meaning.

3. Women as dependent on Men:

Serial No.	Urdu Proverbs	English Translation
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1.	Chamaar ki joru tooti jooti	(A person belonging to a cast considered inferior)'s wife is a torn shoe
2.	Jisay piya chaahay wohi suhaagan	The one who is loved by the lover, is the one who is a lucky wife
3.	Jo dekhegi baap ghar wohi karegi aap ghar	Whatever she sees in her father's house, she will do at your house.
4.	Beti kay janam say nahi us k karam se daro.	Don't be scared of a daughter's birth, be scared of her destiny.

In many of the Urdu Proverbs, women are depicted with reference to man which symbolizes their dependency on their male oriented relations. For example: "Chamaar ki joru tuti juti" which means that a shoe maker's wife is also a torn shoe. This also shows that a women's status is also seen with regard to her man's status. Considering two other proverbs: "Beti kay janam say nahi us k karam say daro" and "jo dekhay gi baap ghar wohi karay gi aap ghar", women are referred to as daughters in them. The first proverb mentioned here speaks about the action of a woman. The fathers are being warned in this proverb that they shouldn't fear a daughter's birth instead they should be afraid of her actions. Here a woman as a daughter is being regarded as untrustworthy. All these proverbs depict that women in our part of the world are dependent on men. In most of the proverbs we find women with reference to man in any relation. Women in the subcontinent are thought to be more home oriented. Any exceptions are always looked down upon and are not considered appropriate by the society.

4. Women as Talkative and a sign of Bad-Luck:

Serial No.	Urdu Proverbs	English Translations
1.	Aurat ka hathyaar zubaan hoti hai jisay who kabhi zang nahe lagne deti.	The tongue is the weapon of a woman that she never let rust.
2.	Mard kam kartay hain aurten baten banati hain.	Men work while women talk
3.	Khamoshi aurat ka sab say bara zewar hai.	Silence is the biggest ornament of a woman
4.		

	Insaan ki khush qismati ya bad qismati us ki biwi par mushtamil hai.	A person's good luck or bad luck is dependent on her wife.
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Women in the Urdu context are supposed to be quiet and this phenomenon is mirrored in the proverbs as well. For example, in the proverb “Khamoshi aurat ka sab say bara zewar hai” which means silence is a woman's biggest ornament reflects the above-mentioned ideology. Here a woman is considered more womanly if she stays quiet. Putting it the other way round, if a woman speaks, then she is excluded from the women circle. Other proverbs portray women as talkative in a negative manner. Considering the proverb “Mard kaam karte hain auten baten banati hain” which means men work and women chat, it reflects the ideology that women tend to indulge in things that are of no use where as men have the responsibility and they don't have time for gossips. In another proverb “Zuban aurat ka sab say bara hathyar hai jisay who kabhi zang nahe lagne deti” which means that the tongue of a woman is her biggest weapon which she does not allow to rust, it can be seen that women are again regarded as talkative. By talking a lot or my keeping it in use, a woman doesn't allow her tongue to get rusted.

There is a firm belief in the subcontinent that the wealth of a man is because of the luck of her lady. The phenomenon is even reflected in the proverbs. For instance, “Insaan ki khush qismati ya bad kismati us ki biwi par mustamil hai” which means a man's good luck or bad luck is his wife dependent. It means that if a man remains unsuccessful in his life, all blame is to his wife because of her fate. People in our context don't regard the proverb as the other way round which means that if a man is successful, it is because of his own hard work and not because of his wife's fate.

5. Women as Stupid and Troublesome:

Serial No.	Urdu Proverbs	English Translations
1.	Aurat ki aqal guddi peche.	A woman's wisdom is as small as her nape.
2.	Aurat naqis-ul-aqal hoti hai.	A woman has limited wisdom.
3.	Zan, zar or zameen fassad ki jar hain	Woman, property and land are the bone of contention.
4.	Aurat or ghora raan talay hon tab tak qaboo mai hain.	

		Woman and horse are only in control until they are under the thigh.
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Many of the Urdu proverbs have talked about the wisdom of women but all the occurrences have remained negative in this aspect. For example, “Aurat ki aqal guddi peche” which means that a woman’s wisdom is as small as her nape. In the Urdu culture, a woman being stupid is the common ideology which prevails, and it is mirrored in the proverbs of Urdu. It is believed that women are always indulged in petty issues and the one who is wise and capable of taking decision is men. We can see another proverb signifying the same point. Another proverb “Aurat Naqis ul aqal hoti hai” which means a woman has a limited wisdom, asserts the same point. Women are also regarded as inconsistent in any of the work they do which is why they are not considered for any big responsibility. The proverb “Gair mustaqil mazaaji aurat ka dosra naam hai” (Inconsistency is another name of a woman) states the same point.

Moreover, the ideology of women being highly devastative is also asserted in the Urdu language and culture. Many of the proverbs imply the same note. Proverbs mentioned in the table given above help us anticipate the negative ideology revolving around women. For example, the proverb “Zan, zar or zameen fasaad ki jar hain” compares women with wealth and property. According to this proverb, women, wealth and property are the main causes of any fight. Here the image of a woman is shown as evil and troublesome. Moreover, the image of a woman is also objectified as it is compared with wealth and property. In other proverbs women are also compared to illegal things such as Alcohol and gambling (Juwaa, aurat or sharab insaan ko hanstay khelty tabah kar dete hai). We can consider this proverb as it is reflecting towards addiction. That means that the lust of women, alcohol and gambling can destroy a person. Here again, women are seen as sex objects and their image is reflected in a negative manner.

Discussion:

There are two types of representations: those that comply with customary sexual role preconceptions and ideals, and the ones that challenge them. Other than depicting women as tough, which contradicts traditional stereotypes of gender and is therefore, socially and culturally inappropriate, the rest are acceptable in the society and culture, since they perpetuate mainstream tropes and ideals of gender.

The reference we have made is that of two notions that are central to our analytical methodology (FCDA) in our understanding of the reinforcement of proverbs and traditional stereotypes of gender: hegemonic masculinity i.e. legitimization of the customary authority, control or power of males over females and hegemonic femininity i.e. legitimization of the traditional jurisdiction, control or power of men over women which pledges the governing position of males and the

subservience of females, i.e. compliance with and acceptance of the understanding females are inferior to males. According to our proposed analysis, these proverbs are hegemonic because male's authority and power are recurrently made to look unquestionable by people in the society. The proverbs tend to convince women into accepting and trusting that hegemonic masculinity and femininity are valued positively as they establish the accepted standards of gender practice socially and culturally by replicating numerous traditional stereotypes and giving endorsements for females who wish to walk along with men.

These instances are in match with Liu et.al.,(2012)'s results on Immigrants women of Romania in Italy, who discovered a conventional gender discourse describing a woman who is an ideal as "selfless, compassionate, and steadfastly strong" (Chytкова & Kjeldgaard 2011, p. 210). The gender stereotypes that are traditional are presented favorably, making it problematic for females to encounter them. As a result, we claim that many of these proverbs are likely to aid the interests of males by preserving masculinity that is hegemonic, in keeping with the claim of FCDA that gendered discourses have concealed plans (Litosseliti, 2006; Lazer, 2005). Women, for example, are frequently depicted in derogatory terms (sex objects, vulnerable, and root cause of fights). Males will remain to gain from the "patriarchal dividend" (Connell, 1995) if they don't rub shoulders with them.

Conclusion:

To summarize, proverbs reflect customary thinking. We can identify conventionally allocated female roles that they are projected to execute without contravening. It is true, however, that the societal roles of numerous Pakistani females have transformed in recent years (for example, we now have women serving as State Minister and Chief Administrative Officers), and that they carry on changing, but these altering trends are occasionally hindered by ingrained views resulting out of 'traditional wisdom' – which these proverbs are known in accordance with. Women are frequently told time and again that who they are and their need of 'slowing down' while they continue to "crack through the glass ceiling and reach the highest levels in government institutions, corporate organizations and politics" (Holmes, 2005). Any shift in attitude and expectation will necessitate substantial education regarding women's potential considering such ingrained cultural attitudes.

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