

PalArch's Journal of Archaeology
of Egypt / Egyptology

**A COMPARATIVE ANALYSIS OF THE PORTRAYAL OF FEMININITY IN
MULTIPLE IDENTITIES IN URDU, SINDHI, SARAIKI AND PUNJABI
PROVERBS**

Dr Azhar Pervaz¹, Dr Musarrat Azher², Dr Shahid Abbas³, Ms Habiba khatoon⁴, Ms Sadia Saeed⁵

^{1,2,3,4,5}Department of English, University of Sargodha, PAK.

Dr Azhar Pervaz , Dr Musarrat Azher , Dr Shahid Abbas , Ms Habiba khatoon , Ms Sadia Saeed , A Comparative Analysis Of The Portrayal Of Femininity In Multiple Identities In Urdu, Sindhi, Saraiki And Punjabi Proverbs , Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 1705-1714. ISSN 1567-214x.

Key words: Women, gender, proverbs, portrayal, society, FCDA.

Abstract

Proverbs are truths and general sayings that are frequently used as précised sayings (Rasul, 2015). Proverbs are used as a tradition from generation to generation with a slight change. As a manifestation of traditional values they are accepted blindly and become the part of that very society. Proverbs have great significance in the context of gender as they reflect the power relations of the society. Proverbs have authority to legitimize certain roles in a society (Belfatmi, 2013). The aim of this research is to analyze that how females are identified and portrayed in proverbs. This research is qualitative in its nature in which the researcher has comparatively examined the proverbs of Urdu, Sindhi, Saraiki and Punjabi language through FCDA to investigate how women are portrayed through linguistic choices in different identities. The researcher collected data from different books of proverbs and has compared the data of four languages to examine that the stereotypical image of a female in distinguished identities is same in the proverbs of four languages and has concluded that females are represented as troublesome, fake, weak, unmanageable, dangerous and curse for parents. This paper will help in understanding the traditional views regarding identities of female in Pakistani society.

Introduction

Proverbs are defined differently by distinguished dictionaries and scholars. Oxford Dictionary defines proverb as "A well-known, short pithy saying, telling a piece of advice or general truth" and according to Collins Dictionary a proverb is "memorable, a short and highly rigid statement embodying,

esp. with some commonplace, bold imagery experience or fact". Different scholars have defined proverbs that it is a large universal phenomenon which allows communication across societies (Mubarok, 2017). Much of the present literature emphasizes on the structure, artistic uniqueness of proverbs, form and features, and the insight they transmit from one generation to another, and also their capability to urge people to choose a more favorable way of reasoning and thinking (Magwaza, 2004).

Proverbs share certain common characteristics and features which can be derived by investigating proverbs of different languages. According to Grzybek, (1994), there are no traditionally defined characteristics and features of proverbial genre. A main characteristic of a proverb is that it is an oral saying which is never formally recorded. Proverbs are conveyed from one generation to another generation that is why they are written and spoken in a laymen's language which can easily be understood, remembered and then transmitted to the next generation. Interestingly they are transmitted from centuries from heart to heart and sometimes are transmitted even without changing a single word. Proverbial genre is significant because proverbs are the result of common man wisdom and are mostly used by a layman in their common lives. Its most significant characteristic is that proverbs mostly include rhymes which make them easy to recognize. Parallel structures, alliteration and repetition are common characteristics of proverbs in all the languages (Rasul, 2015). Some general functions of proverbs perceived in certain papers are: communicating the approach "in the most intelligent, inoffensive and economic way"; acting as "advices for striking living and action" and display of "the expression of the individuals" (Nwala, 1985, p. 36).

Proverbs do not fall out of the sky they are intentionally or unintentionally made and spread (Mieder, 2008). The author has given four sources of the spread of proverbs in Europe which can also be generalized to Asian proverbs. According to him Greek and Roman antiquity is the first source because their wisdom of the proverbs spread with usage in Latin language. He mentioned Bible as a second source and the third is Medieval Latin because it worked as a lingua franca. The last source is modern texts. So, the sources of spreading proverbs in a society are religious books, modern text and the language used in the society.

Objectives

- 1) To find out how females are identified in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language.
- 2) To find out how the identity of female is represented in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language.

Research Questions

In the current research the following research questions are addressed:

- 1) How females are identified in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language?
- 2) How is the identity of females represented in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language?

Literature Review

Gender parity means to give equality in rights and power to both males and females. According to different definitions of proverb, a proverb is a truth, folklore and human experience but here truthfulness cannot be the part of a proverb because a proverb is not a truth it is a truthful interpretation of a proverb in a specific society. The connection amid men folk and womenfolk is not merely one of dissimilarity in biology or sexual roles but also one of disparity. This unfairness among males and

females, recognized by gender difference, is demonstrated in numerous customs. It twitches from homes pun when parents desire the neonatal to be macho somewhat than girl, and spreads to further arenas and undertakings such as education, admittance to advanced deification and specialized disparity in positions of occupation and preferment in work. Together women's libber and anthropologists have engrossed on this discrimination which strains females 'subservience to males. They discard the notion that sexual category is natural. Thus, they deliver secondary location of females because of unfairness. They show little covenant around the reasons of gender unfairness. Three feminist approaches, the liberal, fundamental and communist, try to offer dissimilar clarifications for the origins of gender variation. Liberal women's liberation asserts the occurrence of gender disparity from which non entity welfares in that it grounds damage to both genders. "Ladies are deprived of entrée to high-status occupations, men are underprivileged of the inclination of having nearby associations with their offspring" Haralambos and Holborn (1991). Liberal feminism elucidates that gender dissimilarity in footings of beliefs and communal relegation. Betty Friedan, who is labeled by Gamble as "the foremost copious feminist of second movement", upholds that nonexistence of equivalent privileges in diverse grounds counting tutoring is the origin of females' domination. When several feminists instigate to recognize the disproportion among females and males, they used the expression, more purposely the adjective "radical" suggesting their obligation to hunt for the derivation of the core reason of this disparity. Smith (1970) firestone is the initial radical feminist who presents the elucidation of gender disparity. All through her exertion, the vernaculars of sex, she strains that the origin grounds of women's subordination in their biology. The latter, which comprises menstruation, childbearing, childbirth, and nursing, makes females be reliant on male. This reliance unavoidably constructs imbalanced authority relationships.

Other radical feminists bickers that patriarchy is the foundation of discrimination existing amid men and women. Millett (1969) is the first radical feminist who used the phrase to clarify women's submissiveness. She upholds that patriarchy is achieved by the relatives, being the main foundation of socialization which presents men with leading personality. She considers that patriarchy is the grounds of many communal issues that females come across. She also squabbles that gender dissimilarity is not connected to societal division but to male supremacy over women. Radical feminism observes that men have benefited of dissimilarity, women, on the other hand, carry out amateur labor in advanced jobs designations. Unlike liberal feminism which asserts that gender difference ought to be rehabilitated, radical feminism deems that it should be eliminated.

Marxist and socialist feminism, nonetheless believes the whole scheme of capitalism as the root of women's repression. It considers that females are second class populace in patriarchal capitalism which relies for its continued existence on the utilization of operational public and on the special exploitation of women. One way to get rid of gender inequality is the establishment of a communist culture in which manufacture of riches is frequently owned. They also paid attention on unpaid labor for females within the residence and corroborate that the primary answer of gender dissimilarity is wage (or preferably) remunerated service. They, therefore, recount gender dissimilarity to financial differences. The derivation of gender disparity is not only limited to feminists but it has also involved the concentration of a lot of anthropologists. Ortner (1972) for instance, considers that the source of gender discrimination lies in the method civilization perceives and speaks to females biology. She says about the actuality that females are generally browbeaten when stating that in each recognized civilization all over the globe, women are measured and sighted as substandard to men. Nevertheless, she differs with her when asserting it is not biology unaccompanied that downgrades women to a poorer position. She makes clear this discrimination in stipulations of society and environment stating that civilization, counting knowledge and people's ideas, has influence above nature. Being the derivation of women's

helplessness, the ascendancy of culture over nature perceives women and their responsibility as mothers as faster to nature than men, therefore, as poorer beings.

Proverbs provide us a general view of life and a society (Rasul, 2015). Proverbs inform us about the values, culture, norms and beliefs of the society from where they came. Interestingly proverbs from all over the globe share the same features with different languages, imagery and rhetorical devices. Choice of language has a significant role in shaping and molding the reality. Power relations are exploited with the use of language. With the consideration to the purpose of proverbs, Monyai, (2003) states that equipped with authority, proverbs benefit model individual identities and roles. The men and women, who do not serve the stated behavior, are specified. When it is about gender issues the use of masculine generic and stereotypical language plays a negative role and impact on the psyche of an individual (Roy, 2012). According to Frank & Treichler (1989), the use of negative linguistic choices leads to negative real world consequences.

As mentioned above, proverbs are the beliefs, norms and culture of a society and by looking at the proverbs of a language one can understand the gender and power relations of a society (Schipper, 2010). “jutta tere naal buri hoi, gherayan nu kurri hoi”, (O Young man! You have to face a curse as a daughter is born in your home), this Punjabi proverb is reflecting the beliefs of Punjabi society on the birth of a girl. Proverbs have great influence on society because on the surface level they portray the wisdom of a person but on deeper level they brainwash a person and his identity, perceptions and conceptions using stereotypical beliefs and wrong generalizations.

Proverbs give identity and roles to the individuals and men and women who do not follow those roles and identities are stigmatized (khan et.al., 2017).. The proverbs are mostly studied as an art and they are not implicitly examined that how these proverbs are created by men and how they sustain themselves as a guardian of this knowledge.

According to Schipper (2010), in most of the proverbs, men are associated with intelligence and women with beauty. He has explained his point by giving certain examples across the globe “‘More beauty than a peacock, but the intelligence of a block of wood’ (Mangolian); ‘A doll’s head and an empty brain’ (Polish)” and “Women are wacky, women are vain; they’d rather be pretty than have a good brain (English, USA)”. He has also mentioned a proverb from Arabic that “women have only half a brain”. Same portrayal of women is in Urdu proverb, “aurat naqis- ul- aqal hoti hai” (A woman has flawed wisdom).

American proverbs are examined by Kerschen (2012), he said that proverbs about women include pungent opinions and cutting drollness. On the other hand, certain proverbs appear to be neutral and positive, many of them reflect a woman as a toy-like, sharpened tongue, long-winded and empty headed creature who is not trustful to the male who is going to rule her. Ennaji (2008) examined Moroccan, Berber and Arabic proverbs and Mohammed (1999) studied Darfur proverbs and came to the same conclusion.

Gikuyu traditional oral literature was analyzed with reference to the context of gender by Njogu et.al. (2015) shows opposition to men patriarchy in proverbs, songs and narratives. It is observed that the proverbs as a male genre give significance to the submissiveness of women. It is noted from this study that proverbs are primarily a man genre which mostly studies the features of females negatively.

Siddiqui (2013) propound that in the societies having oracy, verbal tradition is significant and proverbs, sayings and narratives are taken as important means of reason and logic. They become an important element of the folk wisdom, which performs as the power of knowledge that present legitimacy to different stereotypes, norms and believes. Urdu is used as a lingua franca in Pakistan mostly in the Punjab. Many recurrent and similar topics and stereotypes, as found in the proverbs of

Punjabi have been figured out in the proverbs of Urdu by Siddiqui (2013): Taryamat mein jo naraawe-wo to apni lag ganwawe (a man who falls victim to a woman's advice loses his respect).

Research methodology

This part presents nature of data, statement of problem, theoretical framework, process of data collection for the present research, research design, and system of data categorization for the current research.

Statement of the problem

Research from different perspectives has been carried out regarding the usage of proverbs but Urdu, Sindhi, Saraiki and Punjabi language proverbs are not comparatively studied with the perspective of gender. So, the current study explores how different identities of female gender are portrayed through Urdu, Sindhi, Saraiki and Punjabi language proverbs and how females are identified and portrayed.

Data collection

Data of Urdu proverbs is collected from the Urdu book 'Sarmaya Urdu' written by Riffat Qazi, the data of Punjabi proverbs is collected from the book 'Punjabi Rang' written by Khalid Humayun, the data of Saraiki proverbs is collected from the book "Saraiki Zarbul Misal" by Shaukat Fareed Dareshak and the data of Sindhi proverbs is collected from the book "Some Sindhi Sayings" by Engineer Abdul Wahab Sahito.

From the sources Punjabi, Sindhi, Saraiki and Urdu proverbs portraying females were collected. Proverbs refer to female gender explicitly or implicitly, for the present research sample the proverbs portray females both explicitly and implicitly.

Theoretical framework

FCDA (Feminist Critical Discourse Analysis) is taken as the theoretical framework for the current study. Litosseliti (2006), states that CDA explicitly transparent the secret ideology of discourse which is responsible for sustaining and creating inequalities of gender. Wodak (2002), has described it in a way that CDA analysis relationships of structures of discrimination, control, dominance and power as used in language. In analyzing social inequalities. The focus of CDA is on the liberate aim of feminism which is known as the Feminist Critical Discourse Analysis (FCDA). Diabah (2002), states that FCDA is the study of CDA from the feminist point of view.

Lazar (2005), states that the emphasis of FCDA is on how gendered interactions and gender ideology of power are negotiated and reproduced in representations of social practices. The central focus of analyst of FCDA is with analyzing discourses which prolong an order of social patriarchy, power relations that systematically license men as a higher social group, and exclude, and decertify women as a weaker social group. FCDA standpoint is that 'issues of power, ideology and gender have become gradually more subtle and complicated in current time (Lazar, 2007, p.141). So it can be said that nature of proverbs is complicated and has subtle understanding. So, by their complex and opaque meanings, proverbs mostly conceal their deliberate meanings, and make their ideological foundations tricky, but universal. Proverbs have a hierarchical structure in which females are often disadvantaged and portrayed in a subtle way. The goal of FCDA is to analyze inequality in gender identities (Diabah and Amfo, 2015).

Research Design

This research is qualitative in its nature. The data is analyzed under different identities in which females are categorized; a mother, a wife, a daughter, an object and bride/daughter in-law.

Objectives

- 1) To find out how females are identified in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language.
- 2) To find out how the identity of female is represented in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language.

Research Questions

In the current research the following research questions are addressed:

- 3) How are females identified in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language?
- 4) How is the identity of females represented in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language?

Categorization of Data

The present research was to investigate that how females are identified and then how the identities are represented in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language, following categories were developed to facilitate data analysis and discussion:

- 1) Women as bride and daughter in-law
- 2) Woman as a wife
- 3) Woman as a daughter
- 4) Woman as an object
- 5) Woman as a mother

Data Analysis and Discussion

In this section the research questions are answered that how females are identified and represented in Punjabi, Urdu, Sindhi and Saraiki language. The main objective of FCDA is focused in this section to critically analyze the discourse of the proverbs of Punjabi, Urdu, Sindhi and Saraiki language which exclude, disempower and disadvantage females as a social group (Lazer, 2005).

A. Woman as a wife

A Wife is stereotypically represented as troublesome, unintelligent, unmanageable and dangerous in the proverbs of Punjabi, Urdu, Sindhi and Saraiki language which shows that how females are taken in Pakistani society. The main characteristics of a wife are that she must be beautiful and should give birth to a number of children then she will be considered a successful wife and a prosperous woman: Sir ty gutt ty kucharr baal, menu kadi parwa (Ponytail on head and a child in lap, what else should I care about?). It is considered that a female as a wife should only decorate herself if her husband praises her but if he cannot see or he does not praise her beauty she has no right to beautify herself. In Pakistani society it is considered that a married man forgets his mother while loving his wife and after marriage he only cares for his wife: Duthi chiti chamri pul gae amri (He forgot mother's love in wife's love). It is said that a fashionable woman or a wife who maintains herself is always a trouble for her husband as she demands

much and makes the life of her husband difficult: Faishni run pe da ghata bun (Traditional women make life difficult for their husbands). Woman is represented as an extra thing that everyone can use and they are not taken as an individual identity having her own individuality and identification: Gareeb je joy jag jee bhajaaye (Poor's wife is everyone's sister-in-law). In our religion males are permitted to marry four females but in our society co-wife is represented as a danger and disease or a person who has ruined your life: Sokan mitti di vinhi maan (A co-wife made of even clay cannot be tolerated). According to Gilligan, (1982) a society where females are disregarded over there it is generally concluded that there is fault with the women.

B. Woman as a daughter

Daughters are mostly considered to be face threatening and troublesome for the family and in Pakistani society most of the parents want their first child to be a son who can be their savior. According to Ennaji, (2008) the arrival of a daughter is taken as a curse for the parents. In Punjabi proverbs daughters are portrayed as a curse and their arrival must be mourned: Dhee walyan dy ghar phoorri (The home of a daughter's parents is like a place of mourning). A daughter from her childhood till the death is considered as troublesome especially for her father and brother because they have to arrange dowry for her and have to make the in-laws happy: Abo gasey, dheeya wasay (Father has to work hard so that his daughter prospers), jainkhey dinyoonjaay onn tin saan kahro sahyoon (once one has given ones daughter in marriage, one cannot get angry with his new family). In our society parents do not want their daughters to take their part from the property because if they will take their share, the property will be gone to the other family (in-laws). Most of the parents think that the only owner of the property are their son and daughters are their only to be the part of your sorrows and joys: put theye maal bhai, dheeya theye hall bhai (a son shares you properties and possessions whereas daughter partakes of your joys and sorrows). In our society daughters are considered to be the property of the family and they must live their lives according to the values of their family and their life partners should also be selected by their parents or brothers. Daughters are not given the right of choosing their life partners and they are demanded to live their lives happily with the person their family has selected for her. Daughters are mostly married in our society with their cousins because of the property: Ghr jae ghr mein daji (the daughter should be married to the family she is born in). According to Dogbevi, (2007) daughters are disgraced and tension for their parents. It is said that the birth of a daughter must be mourned and the death of a daughter must be celebrated: Kurri kurri di margai, kurri kurryan wich ralgai (Daughter of a daughter dies and makes her mother a virgin again). Daughters are taken as unwelcomed guests and outsiders at their parents place (Siddiqui, 2013). Also in Urdu proverbs it can be seen that daughters are portrayed as foreigners at their parents house: Bête paraya dhunn hoti hai (Daughter is a treasure that belongs to others), Biyahi larki parosi dakhil (The parents' house is portrayed as a foreign domain for a married woman).

C. Woman as a mother

Mother is a single identity which is positively portrayed and is represented as face saving and sincere. In our society also mothers are treated with respect and are considered to be the saviors for the children. Motherhood is the most caring and sincere relation for a child and it is valued and loved more than the fathers: maawan thandian chawan (Mothers are cool shades). Mothers are given more respect in our religion also: maawan day pera haet jannat ay (Paradise lies under the feet of mothers). Mother is taken as a soft hearted person who can do anything for their family especially for their children and it is considered that they will save you from any trouble and tension: Maau jee dil makhan, puta jee dil

pathar (A mother's heart is as soft as butter while the heart of the son is made of stone). Allah also says that he always listens to the prayer of a mother because she is the most concerned one: Maa ki dua jannat ki hawa (Mother's prayers are wind from heaven), Maa kay pero kay neechayjannat (Heaven lies under the feet of mother). In some situations mothers are also portrayed negatively like they in upbringing of their children or in feeding a child: anghuryo, maau b thanj n dharaey (Without shouting mother does not feed the breast), this proverb means that a mother also sometimes takes advantage of their motherhood. Mothers are always responsible for the upbringing of their children and they are mostly blamed for the negative traits of their children: Jeha doodh, tehi budh (The nature of a kid takes after the milk he/she takes).

D. Woman as an object

Sometimes females are considered and portrayed as an object or a non-living thing having no rights, thoughts and emotions. Like in a Punjabi society women are taken as an animal to show their comparison with the male and to inform them that they are inferior: Makhi machiistri, ti nenzaat kzaat (Fly, fish and wife: all are despicable), Runn tan mard dy chooly di joon ay (A woman is just like a louse at her husband's dress). Women are represented as a danger for their own home especially parents and they are compared with a witch, who can destroy everyone and in the comparison they are portrayed inferior even than a witch, who is considered to be the most ugly and dangerous creature: Bari chapli her jaga mashoor hai (The witch also leaves a house). In Pakistani society if a woman demands her rights and wants to live her own life she is not permitted to do so. Proverbs that are used for the girls demanding their rights are: taang brabaer ki larki (Leg equal girl), larki ki zuban ka taanka tut gia (The girl's tongue strain is broken). Females are compared with satanic machines and knives which are dangerous and must be handled with care: Run do dharichuri hundi ay (Wife is a double-edged knife), Wehli run shetan da charkha (A wife is just a satanic machine).

These proverbs from Urdu, Sindhi, Punjabi and Saraiki language show the ideologies of Pakistani society and the place of the females. By using these proverbs and by telling those to the kids will continue discrimination between males and females and the mediocre situation of females in the society. According to Western, (1996) proverbs indoctrinate daughters into females and sons into males and their characters are socially constructed and measured.

E. Women as bride and daughter in-law

Women as daughter in-law and as a bride is always portrayed as troublesome for their in-laws and especially for their mother in-laws. It is always said in Pakistani society that a son forgets his mother when he gets married which is also sometime said as, joru ka ghulam. Means that if a husband loves his wife and helps her in home chores, he is a servant to her. In Urdu proverb it is said that, ap haray bahu ke maray, that in laws are always betrayed by their daughter in-laws and they always create trouble for them, betray them, never respect them or never do any home chores.

Bride is always portrayed as an evil person who must work hard to make her husband and in-laws happy: nooh manjay sass dhanday koi deharra such da langhay (A bride sits at the bed and the mother-in-law works, there can be no day at peace). She is hoped to take the charge of the entire house chores and is scolded and discouraged if she does not do so in a good manner: Peerrah hillay per nooh na hillay (A couch would move but the bride would not). After all the hard work she is always titled as lazy and person doing nothing and just playing tricks with the family: Dhee kisey di mandi nhi, ty nooh kisy di change (No one's daughter is bad and no one's bride is nice). It is perceived that a bride is an evil

person and whatever she does is always for a reason. However, males are always thought to be responsible if their wives do not make others happy and live peacefully with their in-laws: Putter howey changa ty nooh larrey kiun? (Why would a bride fight if the son (her husband) were good?). It can be said that in Pakistani culture women as bride and daughter in-law is always disregarded and named as a bad or evil person and when things are perceived it became the ideologies and which always create trouble for the people not only for the women but also for men.

Conclusion

During the last many years, gender has recognizably established as one of the important subject in the subject of social research. Linguists, anthropologists, philologists, historians of culture, and folklorists have been working on gender concerned issues from the point of view of their areas. Data analysis shows that females are represented in a biased way that contributes to the internalization of patriarchal social order and stereotypes that takes women as dependent, weak, not able to take decisions and irresponsible. Women are compared to animals and insects and they are also portrayed as dangerous objects like knife. In distinguishing proverbs, women are also dehumanized. So, this research concludes that the proverbs of all the four languages portrayed women negative and inferior instead of the identity motherhood.

Recommendations

Awareness should be given to avoid these stereotypes. A transformational policy can be planned by educational, legal, political and cultural approaches to spread gender equality. There must be national sensitivity practices channeled towards the articulation that female's status, cultural role and position as portrayed through Urdu, Sindhi, Saraiki and Punjabi proverbs, which more often than not impose lower identities to females, have no basis of biology and are just socially developed beliefs. The syllabus also needs to be made more gender-sensitive and teachers must be trained to teach in a gender-sensitive way. More research can be done on usage of proverbs in our daily conversations. A language management program is needed that should remove gender related instances from the proverbs.

References

- Belfatmi, M. (2013). The representation of women in Moroccan proverbs. *Journal of Humanities and Social Science*, 17(1), 15-21.
- Diabah, Grace (2011). *My lioness wife: Construction of gender identities in the discourse(s) of Ghanaians in the UK diaspora*. PhD thesis, Lancaster University, Lancaster.
- Diabah, Grace and Nana Aba Appiah Amfo. 2015. Caring supporters or daring usurpers? Representation of women in Akan proverbs. *SAGE Journal. Discourse & Society*. Vol. 26(1): halaman 3–28.
- Dogbevi, E. K. (2007). *Gender construction in African proverbs: An analysis*.
- Ennaji, M. (2008). Representation of women in Moroccan, Arabic and Berber proverbs. *International Journal of the Sociology of Language*. 190(2008), 167–181. doi: 10.1515/IJSL.2008.017
- Frank, F.W. and Treichler, P.A. (Eds.) (1989). *Language, gender and professional writing: Theoretical approaches and guidelines for nonsexist usage*. New York: Modern Language Association.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge: Harvard UP.
- Grzybek, P. (1994) Proverb. In (Ed.) W. Koch *Simple forms: An encyclopaedia of simple text-types in lore and literature*. pp. 227-41. Bochum: Brockmeyer.
- Kerschen, L. (2012). *American proverbs about women: A reference guide*. Westport, CT: Greenwood.

- Khan, L. A., & Ali, G. (2017). Punjabi Proverbs and Gender: Construction of Multiple Identities. *NUML Journal of Critical Inquiry*, 15(1), 67-XI
- Lazar, M. (2005a). *Feminist critical discourse analysis*. London: Palgrave
- Litosseliti, L. (2006). *Gender and Language: Theory and Practice*. London: Hodder Education.
- Magwaza, T. S. C. (2004). Towards a contemporary understanding and relevance of Zulu proverbs. *Southern African Journal of Folklore* 14(1), 32-41.
- M. Haralambos and Holborn. *sociology: themes and perspectives*. London. 1991. P.536)
- Mohammed S. J. (1999). Reflections of woman's image and role in Darfur proverbs (Unpublished PhD thesis). University of Khartoum, Khartoum.
- Mieder, W. (2008) *Proverbs speak louder than words: Wisdom in art, culture, folklore, history, literature and mass media*. York: Peter Lang
- Monyai, R. B. (2003). An expectation of the educational significance of the principles and rules embodied in the indigenous proverbs: with reference to the Setswana language (Unpublished PhD thesis). Vista University, Pretoria.
- Mubarok, Y. (2017). Representation of Women in the Sundanese Proverbs. *International E-Journal of Advances in Social Sciences*, 3(7), 205- 213.
- Njogu, Z., Wanjiru, E., & Kaburi, C. (2015). Resistance and subversion of traditional social construction of gender in Gikuyu narratives, songs and proverbs. *American International Journal of Contemporary Research*. 5(3), 55-62.
- Nwala, T. U. (1985). *Igbo philosophy*. Ikeja, Lagos: Lantern Books.
- Rasul, S. (2015). Gender and power relationships in the language of proverbs: Image of a woman. *FWU Journal of Social Sciences*, 9(2), 53-62.
- Roya K. (2012). How do language and gender interact? A critical study on the feminist theory of language. *International Journal of Applied Linguistic Studies*. V.1 (1), 42- 48.
- Schipper, M. (2010). *Never marry a woman with big feet: Women in proverbs from around the world*. Amsterdam: Amsterdam University Press
- Siddiqui, S. (2013). *Language, gender and power: The politics of representation and hegemony in South Asia*. Karachi: OUP.
- Wodak, R. (2002). Aspects of critical discourse analysis. *ZfAL* 36: 5–31.