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EDUCATIONAL IMPACT OF THE GENDER RELATED PROVERBS ON THE LIFE OF PASHTUN WOMAN

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ABSTRACT

Gender stereotyping is a universal phenomenon and through it gender identities and roles are constituted. Gender stereotyping occurs in the form of discourses as all the phenomena of our life are swayed by discourses. The current study is an effort to investigate the sexist proverbs of Pashto which have impacted the educational aspect of Pashtun women's life. Our ways of thinking in the social world are shaped by discourses. Different relationships also grow under the influence of discourses. Pashto proverbs as a social discourse have determined the role and status of women. These proverbs have evolved under the influence of Pashtunwali, which is a code of conduct for all Pashtuns. The discourse of Pashto proverbs excludes women from the social and economic sphere, which has also impacted her educational aspect as a consequence. Proverbs are considered as sayings of the wise and are thought to be unquestionable. The study has also analyzed the collected data of proverbs that have depicted woman as weak, unintelligent, lacking in wisdom and vision and so incapable for acquiring intellectual and academic activities. Proverbs have been analyzed through Foucault's concept of power and knowledge. The tool of thematic analysis has been applied to the collected data.

INTRODUCTION

Pashto proverbs make a principal part of Pashto folklore. These are also a social discourse and Pashtuns value these proverbs as words of wisdom. Proverbs have evolved from the Pashtun code of conduct, Pashtunwali, and Pashtuns have sought guidance from these in all walks of their lives (Tair et al,2006, p. ii). Pashto proverbs have its impact on national values (Dinakhel, 2019: 61).

According to Meider (2004), proverbs as a speech genre of the folklore, express everyday observations and experiences of a people more often in metaphorical language. Proverbs of any language are considered to be loaded with cultural meanings. These are the carrier of traditional wisdom (CCJK website). According to Philips (2003, 254), it was in the 1960s and 1970s that the Women Liberation Movement started and spread over many parts of the world. The issue of gender gained much prominence from there. The perception about how societies treat men and women became appropriate subjects for research.

Pashto proverbs as a social discourse are considered as the words of the older generations, which are based on their observations and experiences of centuries, carrying an authenticity and validity and the spring of wisdom (Enevoldsen, 2004). There are different proverbs about woman like “Woman is either for home, or for the grave,” (ښځه يا د کور ده يا د گور ده) Woman’s wisdom lies under her heels” (د ښځو عقل د پوندو لاندې وي) or “A Pashtun woman’s wisdom is equivalent to the wisdom of none men of a lower caste” (د پښتني ښځي عقل د نهه) (نایانو او جولانگانو برابر وي). This is how the social discourse has been constituted to annihilate woman’s sphere of influence from the social, economic and educational world (Farid, 2023). These views about women may have remained relevant during the time when these discourses had evolved, but these views are outdated and irrelevant according to the requirement of the modern times. The Pashto proverb which restrict woman to home and that after death her abode as the grave or that she possesses poor wisdom are outworn and outdated, because she goes outside home and works and is as competent and capable as man. She has proved herself equal to man in wisdom and intellect and has excelled in many fields. The instances about Pashto proverbs prove the fact that social discourses are not an absolute or universal truth but traditional truth which does mean that the ideas conveyed by them are applicable for all time.

The focus of this paper will be to explore how Pashtun women have been represented through discourses, and more specifically through the proverbs as this genre as a patriarchal tool has remained in the hands of man. According to Obododimma (1998), and as has been cited by Sharma et al (2021, 207), “proverbs were found to possess proofs of man’s effort to have control over discourse in society.” In line with Obododimma’s words that the image of women presented through Pashto proverbs is a demeaning one. This denigrating image, has furthermore, decided her role, position and also identity in societies, which has in turn affected the various aspects of her life. The different aspects of women’s life which have been impacted by the negative treatment through the proverbs include the social, economic, educational and psychological. The paper will focus the educational aspect of women’s life and the impact of negative proverbs on it. It also needs to be mentioned here that all those aspects of women’s life which have been deeply impacted by the sexist proverbs have an inextricable connection with one another. The educational aspect of women’s life cannot be separated from the social, economic or the psychological aspect for that matter.

ANALYSIS OF THE PROVERBS

Discourses leave an impact on the life of those groups who are affected by them and it is the weaker groups who are oppressed through them in so many ways.

The strategy behind the formation of discourses is the oppression of the weaker groups through the stronger and powerful groups. Power, according to Foucault, “is a set of relations and strategies dispersed throughout society and enacted at every moment of interaction” (Mills, 2005: 30). So, the oppressed groups cannot escape the influence of power, as it works through different relations, and the oppressed have to submit to the will of the powerful, as it is dispersed in societies through discourses. Moreover, according to Foucault, power is pervasive. All the proverbs under the theme which have impacted the educational aspect of woman’s life, convey an image of woman as having poor wisdom, intellect and vision, so as a consequence, the social norms confer on her specified role and place. Living within the sphere of her limited role, she has developed a lower image about herself, as education is the sphere for the wiser and more intelligent man, with a broader vision, capabilities and intellect, who can handle the wider social world which does not befit her capabilities and it is education which can better equip him for the wider social responsibilities. Discourses strategically set the behaviors of social groups. Foucault, in his *The History of Sexuality, Volume 1* (1978, pp. 101-102) argues that “Discourses are tactical elements or blocks operating in the field of force relations and represent the ideology of the dominant and the dominated.” As a result, women through this discourse have been excluded from a sphere and it has been declared as men’s domain. Women do not go against this denial as they conform themselves to such denials and adopt a view of themselves as not fit for a sphere. Through this restriction on their right to education, do not lead women to go against the denial of this right to them as discourses convince the oppressed groups (and here the oppressed groups mean women) about their worthlessness through the discursive reproduction of gendered ideology. She rather feels herself convinced to comply with the social norms, which have been set for her. Women join with men in the negative image of their own self and group construction, and unfairly criticize themselves in a disparaging manner (Hussein, 2009: 98). Hussein has strengthened the same argument about the negative self-image of woman through the self-abnegation theory of Paulo Freire (1988, 40). Self-abnegation, as Freire defines, takes place when the subjected group through authoritarianism is persuaded of “their subservience, acceptance of their own state, not raising their voice against discourses which block their way, complete denial of one’s own self and fear of freedom” and all these elements compose this theory. Freire is of the view that after they are told repeatedly about their lack of potentials and productivity, the oppressed group develops a negative image of their own worthlessness, and then act and function accordingly. Now, if the self-abnegation theory of Freire is viewed in the light of those proverbs of Pashto which refer to the educational aspect of woman’s, there does exist a relevance between the ideas expressed by the theory and those by the proverbs of Pashto as a social discourse. For instance, there is a Pashto proverb which says that “If she is woman, she is wrong” (چې عورته وي نو غلطه وي).

Pashto sexist proverbs present woman as unwise, lacking in intelligence, with limited vision, socially dependent on man and living in a restricted world. She herself, repeatedly, through the social discourses and practices learns that she has to comply with her limited world. A negative view of her, about her own self, develops in her an inferiority about her own faculties, which are the requirement for education, and the opinion has evolved in her that education is

also man's sphere. According to Lomotey et al (2020, 69), it is through language that we perceive reality and grasp the vast phenomena of the universe around us, but by creating artificial differences, stereotypes are created, prejudices are brought into existence and discriminations are initiated. In that context discrimination towards gender through discourses is not natural but social construct.

According to Davies (1986, 6), as he has cited Olomara Ogundipe-leslie and as has further been cited by Hussein (2009, pp. 98-99), "women have for centuries been chained by their own negative self-image, their own inferiorization, through patriarchy and also gender, which has made their reaction to objective problems self-defeating and self-crippling." The social and cultural view about woman has affected her thinking about herself which has further developed a lower image in her about her capabilities. The impression in woman about her inferiority has also left an impact on the various aspects of her life which develops negativity and inferiority in persons or groups about their inferior potentials. She, through repetitions has become the victim of the negative discourses about herself and has developed a low self-esteem to the extent that she hesitates from doing those tasks which she can be able to do better than her opposite gender. It is through repetitions in the discourses about her inferiority that she considers those masculine domains where she can perform and excel. The social views about the creation of gender, the linkage of weakness with one gender and strength with the other, inferiority with the weaker and superiority with the stronger, become a part of our daily life activities in a secretive and mysterious way and goes undetected. All the proverbs under the theme which have impacted the educational aspect of Pashtun woman's life, do not narrate it in straight language, that she should not acquire education, as she is lacking in those mental faculties with which one can acquire education. The proverbs instead convey messages that "woman's wisdom lies under her heels" (د بنځي د عقل د پوندو لاندې وي) or that "women's vision does not go beyond her village" (د (بنځو نظر د کلي نه بهر نه لگي). Wisdom and vision are very important faculties which the social discourse has brought down to the minimum in woman but not through an explicit declaration that she should be restricted from acquiring education, as according to Foucault and as has been cited by (Mills, 2005:36):

"Instead, he sees power as also at the same time productive, something which brings about forms of behavior and rather than simply curtailing freedom and constraining individuals."

So, if viewed in the light of the above mentioned proverbs and also Foucault's views about discourse, it can be deduced that power shapes forms of behavior, and curtail freedom and also constrains individuals. It is due to the same productive nature of power that the behavior of Pashtun woman has been set through the discourse of Proverbs, and more than that through the discourse, her freedom has been curtailed and she has been constrained through inferiority about her own faculties. There are two Pashto proverbs which says that "If she is woman, she is wrong" and that "Keep your sword, horse and woman under control" (توره اس او بنځه د مټ لاندې ساته). Now if viewed from the perspective of what Foucault says about power as productive, in the sense that it makes individuals follow different forms of behavior, it can be applied to these

proverbs about gender which curtail freedom and constrain individuals. The proverb which as a discourse says that woman is always wrong means that her wisdom, intelligence and far-sightedness should not be relied upon. The proverbs which says that along with sword, horse and woman should also be kept under control, is about the curtailment of woman's freedom and also constraining and putting her under control which also includes her intellectual faculty and also denying her the right to education. For generations it has remained the lot of the Pashtun woman that she should be kept under control, and so, along with other social and economic rights she has been the right to education. Societies and cultures by denying the right to education to women has kept them ignorant and the ignorant never get aware about their rights. According to Lema (2021), as has been cited from Madumulla (1995), has asserted that gendered images are mostly implicit in discourses. He further argues that man's superiority, which has remained a strategy of the patriarchal societies, and discrimination towards woman, which has been with the objective to keep her inferior, is explicitly not stated in proverbs, but still the creation of discourses has remained long-term strategies, which adopt the form of norms and are mechanically followed, without being questioned or challenged. One proverb which says that "if she is woman, she is wrong," inculcates inferiority in woman about her poor sense of the right and wrong. If she possesses such a poor faculty of right and wrong, how can she achieve something great in the intellectual and academic field, and also in terms of learning and scholarship. The other proverb that "Keep your sword, horse and woman under control," is also about strict control and vigil over woman, and it has been said in a belittling way that it has an impact on the intellect of woman. Women are depicted in a way that they do not possess a strong sense of right and wrong and can be led astray by anyone any time, so they should be kept in control, which also indirectly reinforces the idea of her restriction and denying her the right to educate.

The bringing down of woman's faculties to subsidiary level has given man the social duty to put a curb on her, by keeping her in control, the way his sword and horse should be in his command. So, Madumulla's (1995) view that proverbs and discourses create a social world which goes in favor of man without giving the explicit impression of man's superiority but the irony is that man still remains superior and in command of social affairs. According to Foucault, "If truth is to be taken as a thing of this world, then the realms behind its construction are the discursive and societal, moreover, knowledge has a connection with truth, which does not exist out of power relations, whichever the form of these relations. This is how power and knowledge operate in discourse" (Hewett, 2004; 23). The sexist proverbs of Pashto which demean woman in the discourse and bring down all her mental faculties by mocking her wisdom, intellectual capabilities, vision, insight and far-sightedness, state woman to be unworthy for any intellectual and academic activities. The restrictions which this discourse impose on woman and the inferiority with which woman has been portrayed in it, project her unfit for higher intellectual activities which is the domain of man, as so many proverbs shed light on this aspect: "O mother, you are tied to your sink" (ادي ادي خائے دي دينگولی دے) "If women were without noses, they would have eaten the filth" (که د بنخو پوزي نه) (وے نو غول به بي خوراک وو) and that "Woman's wisdom lies under her heels." It is

through this exaggeration of the demeaning and belittling of woman's faculties that she is stated as not fit for mental and intellectual activities, as she is inferior in them, and these ideas are promoted against her through the social discourses. The above mentioned three proverbs denigrate women to the lowest as lacking in vision, their poor capacity in matters of right and wrong and possessing the poorest wisdom. This denigration of woman's capabilities has been done with an objective to make them incapable for social responsibilities, which also deprives her of the right of acquiring education. Through the strategy of proving women inferior have been kept dependent on man. According to Lomotey et al (2020,73), argue that when women are successful in breaking the barriers drawn for them and they empower themselves through education, they are believed to become powerful and reluctant to submit to the norms. It is through the norms of behavior that women have are captivated, but through education an awareness comes in them about their freedom and their treatment as humans, not on the basis of gender.

According to Lomotey et al, (2020) women who refuse to be submissive after they get education, face ruination, in social terms. It is in the background of these patriarchal strategies, that misogynistic views are spread against women through discourses, to promote those patriarchal beliefs, which bring women down under the control of man, and thus prove them inferior in wisdom, in the faculty of right and wrong, and her limited vision. Woman's awareness, through education is the biggest threat which societies feel, as it is through awareness that changes in the life and perspective of individuals, so the strategy adopted has been to keep her ignorant. Education is a tool which equips individuals for fighting against the problems in the world for and their rights. Without education they remain satisfied with their fate and are not enlightened enough to raise their voice against injustice and discrimination towards themselves or others. According to Alia (2019, 22), an Algerian proverb says that "Don't allow the female learn one letter, nor occupy a space." Alia asserts that this proverb is androcentric in nature. She, furthermore, believes that the proverb conspicuously reveals an offensive intention to strengthen man's dominance by restricting woman's personal and spatial freedom. The proverb clearly denies female the right to attend school and learn. According to folk wisdom, equipping woman with education poses a serious social threat. Education will reinforce her freedom as then she will acquire the strength to go against the norms if she will consider them wrong. The traditional Algerian view is that in this way a woman brings bad name to the family, and similarly, the bigger space a woman acquires the more authoritative she becomes. The view contained by the Algerian proverb can be applied to the Pashtun society in general and also its discourses although its language and the manner of saying it differs. The proverb which says that "Woman wisdom lies under her heels" (د بنځي عقل په) (پوندو کښي وي) indirectly implicated that woman is the symbol of stupidity and is not worthy of mental activity which include education. The researches on negative discourses about gender should not just sort out the problems but should also focus on undermining the hurdles in the way of gender issues. According to Alia (2019, 17), as she has cited Greaves et al (1995), gender research differs from traditional research as it seeks to remove the power imbalance and social inequality.

There are two Pashto proverbs which say that “A windmill is for working and making noise, while woman is good when silent” (ژرنده په شور بڼه وي او بڼخه په) (کور بي سري) (بي سري) and that “A woman without man is like a garden without fence” (بڼخه بي انگنه باغ دے). The societal belief that men should be in domination and control of major affairs in the structure is inextricably connected with the subservience and submission of women. If women are not kept in subservience through discourses, it will not be possible for men to be in position of authority. According to Lakoff and Johnson (1980b, p.454), as has been cited by Lomotey et al (2020), argue that the metaphoric use of words that imply a resemblance in structure, lay stress on the idea that authority should belong to men, which can be analyzed from a schema analysis perspective. According to Lakoff and Johnson, the metaphoric use of words brings forth the relationship between human thought and language. These ideas of Lakoff and Johnson can be applied to the two cited proverbs of Pashto. The first one is about the silence of woman as it says that as noise is to the windmill, so is silence to woman and the second one says that a woman without a male protector is like a garden without fence. Now, if viewed in the perspective of what Lakoff and Johnson (1980b) have argued, the metaphoric use of language in the proverbs provides an evidence for how it affects human behavior. The use of metaphors in the two Pashto proverbs uphold the view that how we perceive the world, and then relate it with people, while learning how to live in it. It is through the use of metaphors, in the form of concepts that images of man’s superiority as powerful, dominant and having the ability to lead are transmitted. The same image is shared by members of androcentric structures. Similarly, the perception about women as dependent, weak, unintelligent and incompetent is conveyed by members of the androcentric societies through metaphors in the embedded discourses. So, women as unintelligent and incompetent have been constructed by the social structure, and so are considered the weaker sex, who has to seek man’s views for her recognition and for the elimination of negative perceptions about herself. It is a misconception of woman who looks for man’s validation in androcentric structures. As the social discourses have been framed in cultures as part of the bigger strategy that man should remain in control of affairs and that woman should be controlled by him and that she should remain in the background. If with a conscious effort woman has been presented as weak and dependent, her expectation from man for the recognition of her potentials is a misperception as it is he who has denigrated her throughout the centuries. The real awareness in woman can come through education. Education is a weapon through which can resist the negative and deeply rooted belittling and demeaning views about herself through discourses. Education is a tool which equips individuals for surmounting the social issues related to them and society. The social and economic development of woman’s life cannot be extricated from her awareness which comes only through education.

There are Pashto proverbs like “As ornaments are to woman, so are weapons to man” (بڼخه په کالو بڼه بڼکار ي او سرے په وسله) and “Look at man’s deeds, not whether he is tall or short” (د سري کار ته گوره لونه وروکے يي مة گوره). These proverbs portray woman to be making herself up, wearing ornaments and to be good of looks. On the contrary, man is portrayed to be carrying weapons that his deeds are more important than his looks. According to protective paternalism, as has been stated by Lomotey et al (2020), men are supposed to protect and care for

women as they are socially powerful, and women who are considered as the weaker sex, look up to men for protection and care. Women are encouraged to wear ornaments and make themselves up through discourses and men are depicted as both physically and mentally strong, who are known for their deeds. This delicacy and insecurity of women make them dependent, while ignoring woman's wisdom, intelligence, vision and other faculties of head and heart. Cultures have portrayed them as frail and so in need of man's protection and ignoring woman's mental capabilities which are similar to those of men, and woman has been made socially and economically dependent on man. To keep individuals and groups socially and economically lagging behind, the strategy which cultures have applied to sustain the ignorance of woman as awareness is such a weapon with which one can stand against the status quo and resist the normal order. Cultures project the beauty of woman in comparison with man's power and authority and as a protector of woman. A Pashto proverb says that "Rearing daughter is to work for another man" (لور لویول بل له کار کول دي) and that "A daughter is a basket full of shame; the sooner you put it on the shoulders of another man, the better" (لور د شرم توکری ده چې خومره زری د بل په سر کښېږدی) (بنه به وي) (Sanauddin, 2015, p. 259). These proverbs utterly reject the social and educational aspect of woman's life, rather these deal with the financial aspect of her life in a denigrating way, considering her a financial burden and a liability. These proverbs as a discourse in a very delicate and precise way succeed in obtaining the compliance of woman, that she should not have bigger expectations from parents, as she will leave their home for another. According to (Hussein, 2009, p. 102), women do not complain about the arrangements which have been made for them by the patriarchal systems. According to Foucault and as has been cited by Mills (2005, 72) "Information is channelized into what is known as 'fact' and which is then ratified by those in position of authority." It is quite evident that in the patriarchal systems it is men who are in authority and it they who validate and confirm such statements about women. Coming to the above mentioned two proverbs about daughter as a liability, which are a part of the deeply-rooted social discourse, have adopted the form of a discourse as social truth after being ratified by man. A discourse which states that daughter is a social and economic liability, will never say anything about her education.

There are two Pashto proverbs which say that "The earth and Pashtun woman remain silent" (د زمکې او پښتنې ښځې شور نه راڅیژی) and that "Good women do not possess ears," (ښې ښځې غوږونه نه لري) which imply that reasoning, making arguments is not encouraged in women. Cultures appreciate women who have no voice and are mute, rather objects or animals than human beings. It is the type of traditional truths, which have stopped woman from assuming an influential role in the academic and intellectual sphere and her assertiveness has been discouraged. According to Hussein (2009, 102), proverbs not only portray women negatively but coerce them to follow men, by restricting their sphere of influence. Hussein cites Sudanese proverbs in support of his argument which abhor women who react to situations against the will of man and discourage women who try to assume an influential position. The Sudanese proverb cited by Hussein (2009, 102) says that "Women have no king" (د ښځو پاچا نه وي) and a Pashto proverb says "As water is to mountains, so are men indispensable for homes" (غرونه بی ابو نه وي، کورونه بی مېړونه وي) and that "Man is king, and woman

his secretary” (سرے باچا بنخه وزیر دے). The idea of woman’s dominant position and her leadership is not accepted to patriarchal structures and she is intentionally portrayed to be in need of the protection of man. Woman’s negative traits have been portrayed hyperbolically and the background to is to stop her from aspiring high positions in any category. The physical weakness of woman is made a pretext for her general weakness. The fact that she as intelligent as man is overlooked. She is portrayed as morally weak in an exaggerated manner. Misogynist ideologies are promoted against her. For instance, there is a famous line by Shakespeare in Hamlet which says, “Frailty, thy name is woman.” It is often quoted and is the favorite topic of debates in colleges and universities. There is a Pashto proverb that “Winter’s wind and woman’s thoughts are not be trusted” (د ژمي باد او د بنخي سوچ زر بدليري), portraying her as frail and inconstant. There is no denying the fact that the established discourses bring women down mentally, physically, intellectually and psychologically. Challenging the deeply rooted discourses and resistance against them requires strength, but it is not an impossibility. To weaken the traditional discourses, counter discourses have to be created as has been put forward by Mills (2005, 45), who says that “We need to take Foucault’s arguments further than he took himself as some feminists and critical theorists have tried to do and they have made an effort to provide a vocabulary of resistance.” The vocabulary of resistance can make a contribution to the overthrow or, if complete overthrowing is not possible, the undermining of the stereotypical discourses can be attained.

There have been numerous studies on the impact of negative discourses on the life of woman. The social, economic and political aspect of woman’s life has been frequently discussed, but the educational aspect has been the less discussed but this is a significant aspect as it is not extricable from the other ones. According to Hussein (2009, 103), in Ethiopia there are proverbs which deny women to be possessing intellectuality, rigorousness, competence and rationality and all these faculties are essential for participation in social, political and economic affairs. My argument is that for participation in the social, political and economic sphere, the educational aspect cannot be ignored as education is a step towards the enlightenment for participation of woman in social and economic activities. The 21st century is the age of awareness more than any other epochs in history, and for that purpose education is the strongest weapon which can equip an individual for dealing with social and economic issues. Education makes an individual of one’s own problems, can better handle them and can also become a good citizen. All those proverbs which are referred to as tools of the patriarchal societies to derogate woman through language in different faculties to prove her inefficient, incapable, lacking in wisdom and intellect can be justified by Foucault regime of truth/ knowledge as according to Foucault:

“Truth is to be understood as a system of ordered procedures for the production, regulation, distribution, distribution, circulation and operation of statements. Truth is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces and which extend it (Gordon, 1980, p. 133).

There are Pashto proverbs about the different aspects of woman's life expressed derogatively, for instance, "Woman's wisdom lies under her heels," "O mother, you are restricted to your sink," "Woman's vision cannot go beyond village," "Mother authority is restricted to her kitchen" (د ادې واک تر کتوي پورې دے) and that "Women have not been taken to public conferences" (بنځي چا مرکو ته نه دي) (بولي). A discourse has been set by these proverbs about woman's inferiority, which are necessary for the performance of those responsibilities which demand persistence. All the five proverbs which have been cited above denigrate woman's traits as lacking in wisdom, living in a limited domestic world, with limited and restricted vision, lacking in power and authority and so as result not fit to become a part of the social world. The deeper causes about woman's lacking in wisdom, vision, authority and power are overlooked by the discourse, as according to Foucault and as has been cited by Hewett (2004,3), it is a part of the strategy of patriarchy that discourses are shaped in the form of truth:

"Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint."

CONCLUSION

The discussion on the Pashto proverbs about woman which as a discourse undermine her capabilities and potentials, have strategically decided the position, role and status of woman in the social structure and have given way to the gender stereotypes. The negative depiction of woman in this discourse has annihilated her role and function from the social, economic and also educational sphere, which has kept her ignorant and backward. The lack of awareness due to her backwardness in the educational sphere has blocked her way to progress, on the one side, and it affects the overall development of societies as well. Negative discourses against woman has evolved throughout centuries, as their evolution has been a gradual process, their roots have taken very firm in the structure, complete overthrow will also take long but with the awareness of woman through education can bring woman to a respectable and acceptable position in the social structure. The criticism of discourses and their analysis through modern theoretical frameworks has been a step towards the understanding that discourses are not an absolute truth, but traditional truth which can be challenged. The modern philosophical and theoretical approaches which have evolved in the second half of the 20th century are more interested in adopting critical approaches towards social issues. Moreover, the traditional discourses have been a source for the sustenance of patriarchal systems and the extension of injustice and exploitation of the oppressed and marginalized groups. The deconstruction of established discourses and the construction of new discourses to counter the negativity of the established ones can prove effective about the education of Pashtun woman. Moreover, educated women of the society can play an extensive role to work for the cause of those who are lagging behind in education.

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