CRITICAL DISCOURSE ANALYSIS OF WOMEN'S DEGRADATION IN SELECTED AMERICAN AND BRITISH PROVERBS

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Abstract

This study sets out to examine women's degradation in terms of gender inequality in American and British proverbs. The connection between gender relations, language, and the culture of the American and the British community is the aim of this study. Critical discourse analysis is taken into account as a tool to mediate between language and social action. Moreover, in recent years, feminist critical discourse analysis tries to challenge and change the way women are degraded and subordinated across cultures in general and in the American and the British cultures in particular. These negative stereotypes are considered as negative prejudices with regard to ambivalent sexism. These ideas and meanings are seen as social practices which are extremely tied to the social and cultural context in which the type of discourse may occur. A quantitative research method has been utilized to reach the best understanding of the results of the study. Pertaining to the data, four proverbs represent the American culture and four ones to represent the British culture, too. This research has proposed an eclectic model comprising: Fairclough's (1995) power and dominance, Lazar's (2014) Feminist Critical Discourse Analysis, and Glick and Fisk's (1996) ambivalent sexism. The overall results of the study have shown that women receive misogynistic treatment in both cultures. In a nutshell, this study has presented a critical and linguistic analysis of the way women are perceived in English proverbs from an emancipatory perspective.

Keywords: critical discourse analysis, gender inequality, proverbs, feminist critical discourse analysis, ambivalent sexism

1. Research Questions

1. How do the American and the British proverbs of women proverbial discourse portray gender relations of both men and women in terms of thematic classification of English-women related proverbs ?

2. To what extent do text analysis and discursive practice construct a wide range of social practices, such as power and ideology in proverbs that constitute the subordination of women and the ultimate control of men in the society? And how critical discourse analysis mediate between linguistic structure and social action ?

3. Concerning the American and the British proverbs, what are the most frequent components of feminist critical discourse analysis used to represent the concept of gender and women's degradation ? And how does feminist critical discourse analysis challenge and change the way women to be negatively perceived after the feminist movement ?

1.2 The Aims

1. Identifying women's degradation of gender relations in the use of thematic classification of English women proverbial discourse.

2. Investigating text analysis and discursive practice in proverbs about women which produce and consume social practices such as power and ideology from critical discourse analysis perspective.

3. Comparing the frequency of gender, feminism, and sextual attitudes between the American and the British societies in shaping the image of women in the proverbs in the use of feminist critical discourse analysis.

1.3 The Hypotheses

1. The American and British proverbs offer the superiority of men over women throughout the themes of women's appearance, women's role in life, women's nature, treating women, and wives.

2. The American proverbs use more items of critical discourse analysis of text analysis than the British ones. While the British proverbs uses more items of discursive practice than the American proverbs.

3. The American proverb uses more items of Lazar's feminist critical discourse analysis, such as gender as ideological structure and complexity of gender and power relations than the British proverbs. While the British proverbs uses feminist analytic activism more than the American ones.

2. Introduction

Recently, a great number of studies have been enacted to clarify how concepts such as gender, sex, and language are correlated. These topics are highly functioned and utilized in sociolinguistics, critical discourse analysis and feminism (Wodak, 1997). In these disciplines, it is made clear that if a woman is born as a female, she will grow up to confront the expectations of the society in regard to gender (in)equality.

Feminism is looked up in the Oxford Dictionary as the first stage in this process, and it is described as "the belief that women should have the same rights and opportunities as men" (Oxford

Dictionary, 2008, p. 293). Emphasizing that women possess the freedom to work and receive the same compensation as men is only one aspect of feminism today. Additionally, it has an interest in advanced topics in sociology, psychology, and language. Some feminists hold this view, contending that women are treated oppressively and distinctively from men in the workplace and throughout society. This statement asserts that men run society and that women are oppressed and given little choices. According to feminists, patriarchy is ingrained in the majority of societies. Women are thus limited to staying at home and serving as sexual objects. It is quite clear for the common people and the well-educated ones that the culture of any society is transformed from one generation into another through proverbs. Gothardt and Varga (2014, p.30) suggests that "proverbs are traditional units which have fixed and poetic form." In this paper, it has been shown how the American and British evaluate women in everyday life through the English proverbs.

To explore the image of women historically in oral traditions, the proverbs are an ideal topic since the nature of the proverbs are short, pithy expressions that represent as indicators of beliefs, attitudes and traditions of any form of cultural cognition. Usually, proverbs express a subject or idea, so this subject can be sometimes humorous and funny especially about women. The subject can be macabre, bitter, and satirical (Kerschen, 1998, p.3). For example, " A man without a wife is like a fork without a knife." These short expressions summarize an everyday experience for both the originator and the one who usus them.

3. Literature Review

A thorough and brief account will be given to shed light on the theoretical perspective of the present research. This section involves Fairclough's power and dominance, Glick and Fisk's ambivalent sexism, and Lazar's feminist theory.

3.1 Discourse

Crystal (2008, p.148) states that " discourse is a term used in linguistics to refer to a continuous stretch (especially spoken) larger than a sentence." Linguistic regularities with regard to discourse analysis (DA) have been established by several linguists, such as using phonological, grammatical as well as semantic notions (cohesion, inter-sentence connectivity, and anaphora). Significant attention has been devoted to discourse markers, which are components that are dependent on the sequence and serve to differentiate units of speech, such as 'oh', 'well', and 'I mean'. The presence of substantial linguistic connections between sentences is apparent. Nevertheless, there is ongoing debate regarding the degree to which these connections are sufficiently organized to form language structures that extend beyond the level of individual sentences (Crystal, 2008). Concerning the discourse analysts, the term 'discourse' refers to the specific occurrences of communicative action inside the realm of language. However, other scholars adopt a broader definition of this term, encompassing "meaningful symbolic behavior in any form." (Blommaert, 2005, p.2).

Foucault (1972) distinguishes between discourse (as a mass noun) and discourses (as a count nouns). Discourses refer to established modes of communication that simultaneously shape and are shaped by established modes of cognition. The interrelated modes of discourse and cognition can be classified as ideologies, which are comprised of connected concepts. These ideologies play a role in the spread and maintenance of power within a given society. In essence, the term 'Discourses' encompasses not just linguistic patterns, but also patterns of belief, habitual behavior, and behavior. Discourses, in their linguistic dimension, refer to standardized collections of alternatives for communication or conversation. The pioneers such as Harris, Fairclough, Wodak and Van Dijk in DA distinguish between discourse with (capital D) for linguistic devices and discourse with (lower-case d) that stands for ideologies beyond those linguistic devices (Gee, 2005). In a nutshell, Brown and Yule (1983, p.1) propose that, "the analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs."

3.2 Discourse Analysis

In a broad sense, discourse analysis is the study of language in the context of communication and/or communication in the context of language. To give a more specific explanation of this kind of term, one usually has to talk about language in use, language above or beyond the sentence, language meaning in interaction, and language in cultural and situational context. Different linguists will stress different ideas on this list based on their beliefs and ties, such as functionalism, structuralism, social interactionism, and so on, (Coulthard, 1977). Linguists were urged by Firth to study the total amount of verbal process in relation to the context of situation. There were only two serious attempts to study supra-sentential categories in the late 1960s; the first attempt was made by Harris (1952) and the other by Mitchell (1957).

It is worth mentioning that DA is perceived as a discipline to the analysis of language that pays attention to the characteristics of the text with reference to social and cultural context. Paltridge (2010, p.1) states that "Discourse analysis examines patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used." DA refers to the examination of linguistic patterns that are seen across multiple texts. The analysis acknowledges the relationship between language and the social and cultural environments in which it is employed

3.3 Critical Discourse Analysis

A very distinct type of interest was established to give more attention to the relation between text, context with regard to their interpretation and explanation of the social representations and social structure. CDA addresses social concerns. In addition to language and language usage, CDA also highlights the language aspects associated with cultural and social

interactions, (Meanwhile, Critical Discourse Analysis (CDA) emerges in 1990s, which includes a group of scholars, following a symposium in Amsterdam, in January 1991: namely, Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen, and Ruth Wodak, spent time together by chance and with the assistance of the University of Amsterdam. Two days were spent together and got the amazing opportunity to discuss discourse analysis ideas and approaches, specifically CDA, (Wodak and Mayer, 2001). It has been observed that there is a link between the use of language that is specific to a particular gender and the specific work environment, (Muslah &Abbas, 2023).

Paltridge (2012, p.86) suggests that "Critical discourse analysis explores the connections between the use of language and the social and political contexts in which it occurs. It explores issues such as gender, ethnicity, cultural difference, ideology and identity and how these are both constructed and reflected in text." The underlying assumption of CDA is that discourse both changes and portrays the social reality and that language use is inherently social. Social practices including ideology, class, age, gender, and inequality, as well as how they are carried out in specific texts, are all included in the critical study of language. This might begin with a DA and go on to an explanation and interpretation of the discourse itself, (Paltridge, 2012). The extent of power and ideology in text production can be observed through the utilization of potent vocabulary and phrases, (Mutasher, 2023). Both written and spoken data can be used in CDA. However, the majority of critical discourse analytic work on gender focuses on written discourse, whereas some feminist research, that is consistent with this approach, uses data from spoken interaction. Fairclough offers a comprehensive yet fundamental explanation, asserting that CDA involves the integration of text analysis, analysis of text production, consumption, and distribution processes, as well as sociocultural analysis of the discursive event (Fairclough, 1995, P.23, as cited in Rashid,2021).

3.3.1 Fairclough's (1989-1995) Power and Dominance

Fairclough's (1989-1995) approach presented his three-dimensional framework to describe and analyze text and talk from a critical point of view. The model of Fairclough is considered as the core analytical process in CDA because Fairclough was the first to create an analytical framework that submitted guidelines for the future development of CDA. Fairclough (1995) explains that the goal of his approach is to show any hidden connections between language, power, and ideology in order to make less educated people more aware of the hidden ideologies of dominance and power of the more powerful people in society. His raising consciousness and awareness mainly lead to create and provide tools for the dominated people to refuse and resist the power of the dominating group, as he states in (1989). His model comprises three stages:

1. Description: This first stage includes the textual analysis of the vocabulary description or 'discourse fragment' including the verbal and visual texts. This stage , as Fairclough named it as ' selective' since it allows the researcher to choose the suitable linguistic items he thinks related to his targeted data.

2. Interpretation: the exploration of the process of production (writing, speaking, and designing) and consumption (reading, listening, and viewing) of texts, i.e., the discursive practice level which includes the relation between text and interaction as follows:

1. Situational Context: the time and place are provided of the production of text.

2. Inter-textual context: means the different participants of the discourse.

3. Explanation: The third stage is about the level of sociocultural practice, which is shown by the "power behind discourse" beliefs that are hidden behind the whole process and control how power is used in discourse. At this stage, critical analysis is meant to show how ideological patterns and sociocultural practices are made. So, the contextual analysis involves "the situational context (questions about time and place) and the intertextual context (looking for other texts information about or from producers and their product) are central to the process of interpretation" (Janks, 1997).

Figure 1

Fairclough's Approach to CDA (1984-1992)
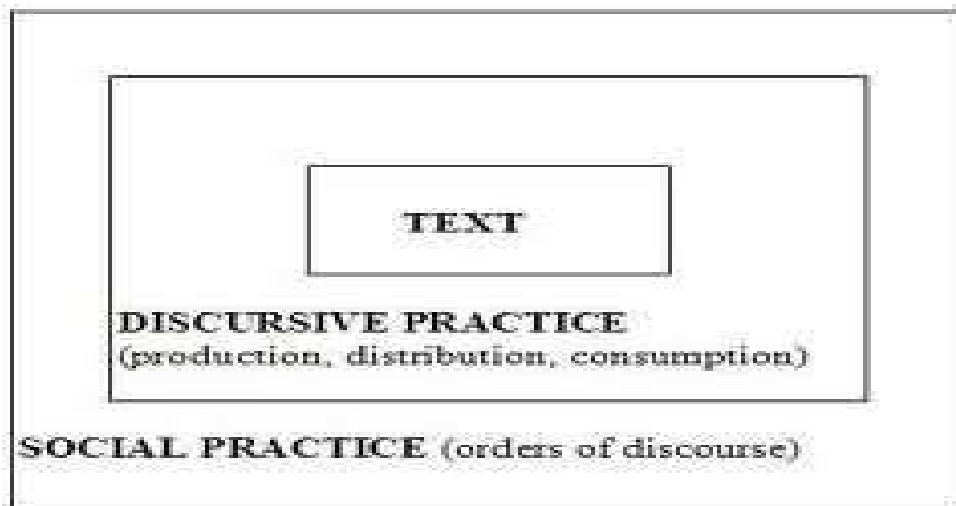
3.4 Lazar's (2005/2008) Feminist Critical Discourse Analysis

FCDA is an analytical tool that examines the intricate, multifaceted, and frequently invisible processes by which gendered norms and inequality of power are constructed, maintained, negotiated, and resisted through discourse within specific communities and discursive contexts. The primary objective of FCDA is to challenge discourses that reinforce gendered societal structures that restrict the potential of individuals as human beings. This endeavor places a strong emphasis on promoting social justice and advocating for necessary reforms, (Lazar, 2007, p.141).

Lazar (2008/2014) presents a model of FCDA that consists of five fundamental principles. This article proposes an eclectic model, thus only three of it will be used in data analysis. The tools of FCDA are:

1. **Feminist Analytical Activism**

FCDA is an ideological framework rooted in radical feminism that seeks to criticize and impede the existing gender hierarchy, which is characterized by inequality. The primary objective of this principle is to promote gender equality by means of analytical action.

2. **Gender as Ideological Structure**

Gender is a socio-cultural paradigm that fosters a binary categorization of individuals into male and female, where relations of power are unequally distributed, resulting in the subordination of some groups. Sexual orientation plays a significant role in shaping and regulating the identities and behaviors of individuals. Lazar (2008, p.90-91) states that the different meanings attributed to men and women, along with the resulting implications in real-world social contexts, impose limitations on subsequent actions and behaviors.

3. **The complexity of Gender and Power Relations**

The FCDA admits the existence of a differentiation among women, wherever they encounter various gender-related and sexist limitations that vary across different geographical locations and historical periods. Furthermore, it is important to acknowledge that gender hierarchies are not isolated systems, but rather intersect with various other power structures, including age, socioeconomic class, sexuality, ethnicity, and geographical region.

To keep authority and control over his partner, men often resort to abusive behavior, which is called "spousal abuse." This can occur in any intimate relationship between a man and a woman. When there are hints of intimidation, underestimating, compression, isolation, and other attitudes used to preserve fear, oppression, and authority in the relationship, it is likely to deteriorate further and even turn unkind, (Kamal, 2018).

Figure 2
Lazar's (2014) adapted approach of FCDA
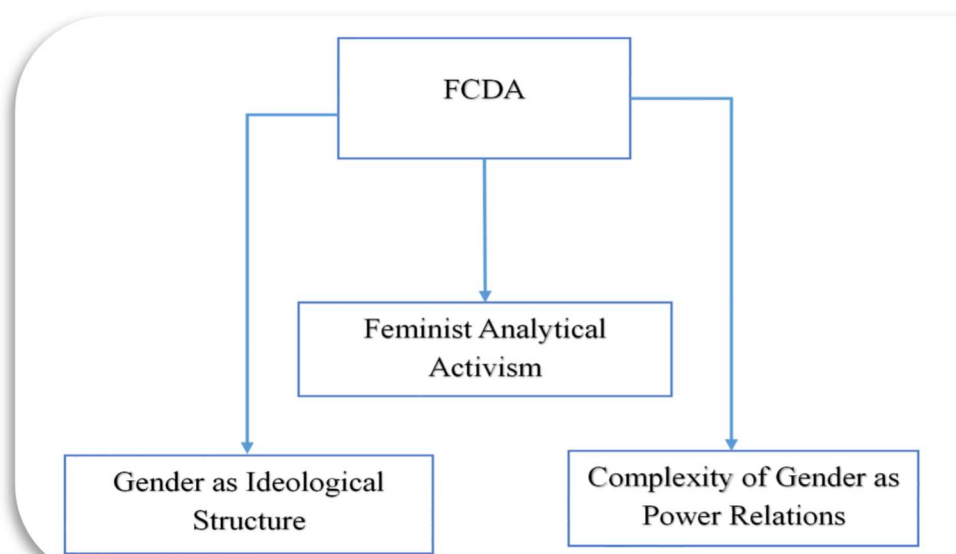
3.5 Glick and Fisk's (1996/1997) model of AST

This theory has been developed more fully since 1990s in Psychology of Women Quarterly article, ''Hostile and Benevolent Sexism,'' measuring Ambivalent Sexist Attitudes Toward Women'' (Glick & Fiske, 1997). This approach refers to the biased attitudes, beliefs, and discriminatory actions directed towards individuals or groups based on their gender (Glick & Fisk, 1996, p.61). In order to obtain a better understanding of ambivalent sexism (AST), it is vital to account for its constituent elements, namely, benevolent sexism (BS) encompassing paternal and caring attitudes, as well as hostile sexism (HS) encompassing aggressive and disregarding attitudes. Overall, these two perspectives are recognized as ambivalent sexism, as they encompass views that appear to possess both positive and negative features. In this research, HS will only be used to analyze the negative perspective in proverbs about women which include the types of proverbs in order to be more consistent and clearer.

Hostile sexism consists of three elements that critically and sextually undermine women's perspectives in the society. The constituents are:

1. **Dominative Paternalism:** The idea that women are inherently inferior to men and must be ruled by males.

2. **Competitive gender differentiation:** The societal basis for male structural power emerges from a view of women as the inferior group while men are seen as having the attributes essential to justify them as having the power and right to discriminate women.

3. **Heterosexual hostility:** Considering women only in terms of their sexuality and holding the notion that women's sexuality is a threat since it can be exploited to dominate men.

Figure 3

Glick and Fisk's AST (1996/1997)
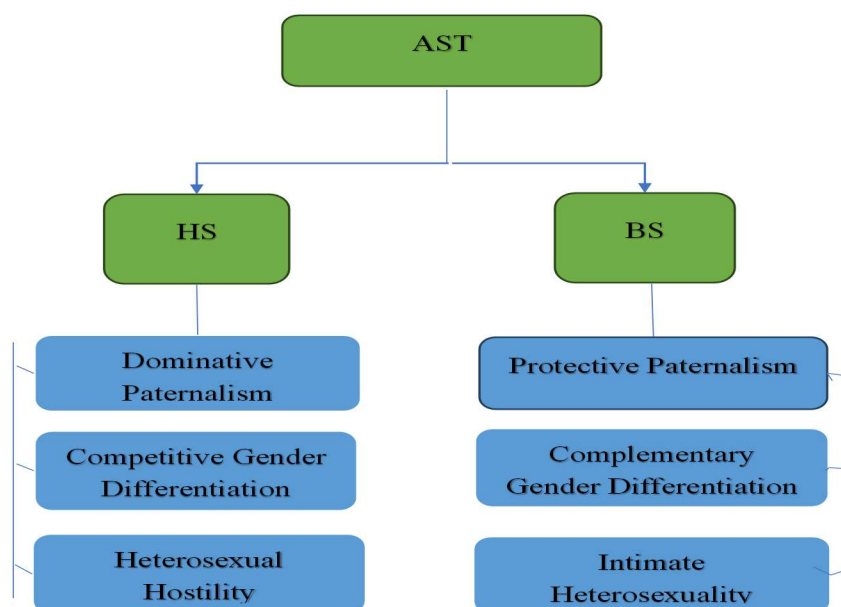
4. Proverbs: General Remarks

To start with, upon consulting a trustworthy dictionary such as the Cambridge Dictionary, one will discover a concise meaning for the term 'proverb': "a well-known expression or sentence that gives advice," (Cambridge Essential English Dictionary, 2012, p. 364).

However, when delving into literature that focuses on the study of proverbs, the term 'proverb' would be defined in greater depth. A proverb can be defined as a "linguistic unit" that is employed consistently within the discourses of a particular language group, eventually attaining a level of commonality that justifies its classification as a proverb. According to Hristov-Gotthardt and Varga (2014, p. 7), "it is commonly asserted that proverbs, as a language unit, tend to recur in particular life situations in order to convey wisdom or truth about these events." Furthermore, it is often held that proverbs serve as a cognitive tool, offering insights into individuals' perspectives and mindsets regarding a certain subject, (Hildebrandt, 2005). In her study, Salwa Ahmed provides a set of definitions extracted from many books and scholars, which collectively establish the consensus that proverbs encapsulate the wisdom and social knowledge of a particular community, (Ahmed, 2005).

A proverb, commonly accepted as a factual claim, is likely to have originated from an individual who carefully evaluated a scenario in order to formulate it. Since its initial utterance by the proverbial creator, the proverb has been employed figuratively to convey wisdom and honesty pertaining to circumstances analogous to those in which the proverb originated. The concept of the origin of proverbs is discussed in the novel "Don Quixote" by the Spanish writer M. Cervantes. In this work, a character expresses the belief that all proverbs are true, as they are derived from

observations founded on personal experience, which is considered the foundation of all knowledge (Schipper, 2004). The argument is confirmed by the prevalent ideas and customs that are evident in the ancient civilizations. For example, many findings that were documented on clay tablets approximately 4,000 years ago exhibit notable similarities among ancient civilizations such as those found in Africa, Greece, and China. To clarify, certain proverbs possess a global nature.

Kerschen explains in her book "American Proverbs about Women" that the first step in understanding a proverb is to focus on its function rather than its meaning. This is due to her belief that proverbs are sexist and harmful to society as a whole. She defines a proverb as "a saying with a moral or piece of advice attached to it." She warns that it is possible that this lesson or piece of advice is not moral. She also argues that proverbs with "bitter humor" are part of the cultural past, but that this does not make them smart or moral. The American proverb "A widow is a boat without a rudder" is a humorous metaphor about a woman who has lost her husband. So, rather than stating that proverbs are the actual truth about women, it is more accurate to remark that they represent the opinions of the individuals who created them, (Kerschen, 1998).

5. Data Collection and Description

The data of this paper are concerned with proverbs explicating the critical discourse analysis of women's degradation in the American and the British communities. In this analysis, there are eight proverbs that comprise four proverbs about the American culture and four ones about the British culture, explaining how these societies abuse and derogate women. The data are taken from the following sources: "Dictionary of American Proverbs" Mieder (1992), "English Proverbs Explained" Ridout and Whiting (1852), Kerschen's "American Proverbs About Women" (1998), and Speake's "Oxford Dictionary of English Proverbs." The following proverbs describe the appearance of women and their social role in life. It is worth noting that the text and context of these proverbs are original and hypothetical or situational. The former is the origin of the proverbs and the time and place of its utterance and the latter is the situation or the environment in which these proverbs are spoken.

6. Model of Analysis

In this paper, an eclectic model is proposed. It comprises Fairclough's power and dominance (1989/1992), Lazar's FCDA (2005/2008) and Glick and Fisk's (1996/1997) AST. These approaches are selected because the proverbs are texts and talk. Hence, a vital step in the current analysis is to exhibit text analysis, discursive practice, and on the other hand, feminist and ambivalent analysis to explore the experience of the members of the society as well as the target behind the emancipatory feminism and hostile sexism. Importantly, quantitative method is followed to count the frequency and percentage of the items of the model after completing the analysis, (Miller &Yang, 2008). Therefore, by combining qualitative and quantitative data, the analysis process can be enhanced.

7. Analysis of the Data

In order to be exact and systematic, the proverbs are thematized according to two classifications. The first one is the women's appearance containing four American proverbs and the second is women's social role in life containing four British proverbs.

7.1 The Analysis of the American Proverbs

"Never pick women or horses by candlelight**."** (Mieder, 1992, p. 197)

-Critical Discourse Analysis

-Text Analysis

The first step in Fairclough's three-dimensional framework is description of discourse as far as this proverb is concerned. Depending on ' discourse fragment' and the formal linguistic bits so that it is ' selective.' The most important linguistic components are utilized to critically assess the proverbs and what they mean in the written or spoken discourse. The word 'Never' is utilized to warn men against choosing women when there is insufficient light or darkness in order not to be fooled by false attraction. Moreover , the second phrase 'women or horses.' There is a clear warning in this text about associating women with animals and assuming that women and horses are of equal significance and are chosen for the same purpose. Thirdly ' by candlelight' means emphasis on the importance of women's outer fit.

-Discursive Practice

The second stage in the model being used is the emphasis on the context of the text. With regard to the context of the proverb at hand , it is first documented in the second half of the sixteen century, its significance is that the inadequate lightness may give people and especially men false judgment in choosing a woman to be a girlfriend or a wife , therefore people are deceptively attractive to women. However , if the contextual features were said in a nightclub or in a bright place , men would be wise to choose the right girl.

-Feminist Critical Discourse Analysis

It indicates gender as ideological structure since masculine dominance is quite apparent which is based on ideology distributed between male and females that is based on inequal gender relations. Women should be carefully chosen as girlfriend, a wife, or even a maiden in spite of men's social class.

-Ambivalent Sexism

It shows heterosexual hostility which reflects the fact that women are viewed as just sextual belongings so they must be beautiful to keep them around. The mixing of power and control of men is explicit whereas women are dependent on men because they are perceived as only providing care for their husbands, child raising, and teaching children when they get back from school.

"A man is as old as he feels, and a woman is as old as she looks" (Ridout &Witting, 1983, p.115)

-Critical Discourse Analysis

-Text Analysis

The selective stage, which is descriptive and formal, makes it clear to divide this proverb into two parts. The textual analysis shows that there are two sentences separated by a comma. This proverb makes use of comparison by stating or mentioning the syntactic structure of comparison adjectives, i.e., as adj   as to express the importance of women's appearance compared to men. There are two clauses used in this proverb to show comparison: First , a man as old as he feels, and second a woman as old as she looks. In other words, each one of them contains the form as + adjective + as, which accounts for a complement in the form of a comparative .The use of the two comparative forms here simply suggests that a man is what he feels whereas a woman is how she looks like. This is what concerns the textual analysis or vocabulary.

-Discursive Practice

The context of the text of this proverb is physically represented (time and place), It appeared in the second half of the nineteenth century (1871) and especially in America. Chronologically interpreting this context is relevant , a man is as old as he feels , a man of 30 may feel he is a man of 20 on a good day and a man of 40 may feel he is a man of 50 on a bad day. Context concerning the second part which is about women, it concentrates on appearance , clothing and cosmetics to feel younger and more beautiful.

-Feminist Critical Discourse Analysis

It is feminist analytical activism since women in this sayings seek to challenge the degradation and dominance of the controlling group. Furthermore, the attractive side of their beauty foster them to be free from control.

-Ambivalent Sexism

Dominative paternalism is apparent because men look at women as inferior and their judgement is achieved only when a woman or a wife is beautiful and charming neglecting other

qualifications and humanitarian equality. However, society estimates a man with regard to his inner self whether happy or depressed. For instance, a man in 50s might feel he is twenty-years old if he is happy. Women when get old their temporary beauty will be vanished.

"All the women look the same after the sun goes down**."** (Kerschen, 1998, p.36)

-Critical Discourse Analysis

-Text Analysis

The formal and syntactic analysis which is predicted in the first stage is selected. The premodifier all involves an indication to women in general , more importantly proverbs are said in every place around the world. Therefore , the concept of a proverb has a universal consensus and sometimes has the same interpretation. So, all refers to the sameness of the concept of femineity as opposed to masculinity (women and men). Women look the same whether they are , with regard to ideology as one of CDA discourse practice in social analysis , white , black , thin , overweight , short and / or tall when the sun goes down. The word sun and look can be analyzed as a cover in the daylight to show the beauty or ugliness of women in general, but when it goes down , all women look the same and have equal importance because this proverb indicate the assumed attitude that no matters what the women's manners, clothes or virtue, and the only factual purpose is for sex.

-Discursive Practice

In this proverb, women are portrayed as the weaker sex. The specific viewpoint in the American culture describes women as delicate and soft. Men always want them to be weak in order to be the controller. So, when women show any strength and quality, men will complain about this because they consider women as delicate creatures designed to be weak and delicate.

-Feminist Critical Discourse Analysis

Depending on differences in sextual orientation, feminist as ideological structure is explicitly detected. Male-female distinction based on gender is ideology in FCDA, yet women revolt against this attitude as a kind of exploitation.

-Ambivalent Sexism

The tendency of regarding women as merely as sex objects clearly view the third item of AST, i.e., heterosexual hostility.

"A man without ambition is like a woman without looks.**"** (Ridout &Witting, 1983, p. 45)

-Critical Discourse Analysis

-Text Analysis

The most suitable linguistic bits are selected since they contain the formal linguistic elements: the oral and written text. Both form and function are existed in this proverb. The former is purely syntactic and deals with certain words, phrases and clauses. While the latter has to do with social and cultural meaning. This proverb is divided into two parts: a man without ambition and a woman without looks are both similar. The first is Without ambition, a man is utilized to alter and specify the statement. The second without looks PP functions as a post-modifier for the sentence without women.

-Discourse Practice

The second stage is situated meaning or interpreting the context of the proverb. The situational context claims that the proverb is documented in the nineteenth century and specifically in America. The intertextual-context that refers to the participants who use this proverb is shown in text production and interpretation. Ideology, power and discourse practice are represented in resembling the dominated group of women to the men without ambition. The courage, ambition, money, and achievement of a man judge his status as a man, referring to the dominant group of all males. On the other hand , the dominated group of women is more dependent on their appearance, specifically the physical appearance and their ability to attract men.

-Feminist Critical Discourse Analysis

It is complexity of gender and power relations. In this proverb, patriarchy dominates traditions, beliefs, and gender imbalances across time and place in the society. Gender and sexism represent various forms, so a man's ambition, courage, and strength equal on the other side a woman's outer fit. Therefore, if a man has not these qualities, he resembles a woman without charming outlook.

-Ambivalent Sexism

Competitive gender, it is specifically competitive gender differentiation, women have nothing since ancient times, only her appearance matters. Such a sextual and dominating relationship controls societies since proverbs are universal. HS views describe women as are negative since women are imagined in limited position in the society.

7.2 Analysis of the British Proverbs

"Old women now-a-days are not much thought of**."** (Speake , 2015 , p. 285)

-Critical Discourse Analysis

-Text Analysis

The textual analysis is highly predictable in this text formally and/or syntactically. It consists of one utterance. The phrase "old women" comprises from premodifier 'old' and a noun 'woman.' This phrase identifies the subject of the text being talked about, that is, women. The word 'nowadays' indicates the kind of proverbs which is called anti-proverb (modern one) which is essentially recorded in the American culture and after that it has become available among the folk.

Furthermore, the phrasal verb which comprises 'verb + preposition' that is, thought of' indicates an inner state of mind. In other words, it is a mental process which shows the presupposition that old women not only be ignored but also not too much spoken or thought of. It demonstrates an out of sight 'implied interpretation' that the young women attract men more than the old ones since they are young, beautiful and physically attractive.

-Discursive Practice

Stating the situational context of this proverb, it was recorded in 1979 and specifically in Britain. It is used in situations where old women do not have a unique physical attraction and beautiful complexion because they are no longer useful and beautiful.

-Feminist Critical Discourse Analysis

Complexity of gender and power relations is explicitly found to state that gender inequality can be based not only between males and females, but also age, social class, and sociocultural attitudes restrict the image of women in language, society, and even at home.

-Ambivalent Sexism

Dominative Paternalism: A women present a wide range of sacrifices to husband, children, home and her family, though when she gets old, she is completely not much thought of. Her advantage has been given to those in concern, but physically has become useless.

"Boys seldom make passes at girls who wear glasses**."** (Speake, 2016 , p. 32)

-Critical Discourse Analysis

-Text Analysis

To begin with the formal analysis or "discourse fragments" The function of CDA thus is to discover and unveil what is the assumed meaning or the situated meaning placed behind language in use. For example , in this proverb , the girls who wear glasses are imagined as unattractive and ugly. This is because the cultural background experienced for a long time in people and has become part and parcel of a common discourse ideology.

This has been demonstrated as gender identity throughout certain 'discourse fragments' in the abovementioned proverb. This analysis has become clear by selecting and examining the following formal linguistic phrases ' seldom make pass' and 'at girls who wear glasses. Following a syntactic analysis of the descriptive dimension , it is necessary to shed light on women's degradation and gender inequality covered by appearances in this saying.

It is popularly thought that women with weak-eyesight in particular and those with even a trivial health-disorders are not favorite and degraded by men. Therefore, what matter is only the youthful and beautiful shape of a woman. On the other hand, young boys with the same condition applied on young girls are remain respectful and valued in a society's interests and concerns.

-Discursive Practice

This proverb was firstly occurred in a verse news item " by the journalist Dorothy Parker (1893–1967), "Men seldom make passes/At girls who wear glasses." The proverb is a fixed truth that are commonly shared by a society.

-Feminist Critical Discourse Analysis

Gender as ideological structure reinforces the differences between males and females, so it is implied in the meaning of gender imbalance in this proverb. One of FCDA's aims is to establish gender equalities throughout resistance regardless of societal background among members of a society.

-Ambivalent Sexism

This proverb implies dominative paternalism in which women are not as competent as men not only in professional or managerial jobs, but also involving health conditions.

"The more women look in their glass, the less they look to their house." (Speak, 2015, p.134)

-Critical Discourse Analysis

-Text Analysis

Formally analyzing text, the proverb at hand, comparison formulae is utilized as dividing the proverb into two parts. The phrase " the more … the less " is used to judge and evaluate the achievement of somebody in certain type of crafts. The first part provides listeners with a communicative speech act that women are interested in their appearance, focusing on their outer fit neglecting their house , households and children.

-Discursive Practice

This proverb was first recorded in 1640 as an English proverb (Britian). It was said by George Herbert. This proverb is used in a context in which finding the best dressing and clothing is more than taking care of women's household activities.

-Feminist Critical Discourse Analysis

Throughout the FCDA lens, feminist analytical activism is utilized to criticize the patriarchal social order and revolt at the same time against men as a controlling group, neglecting women to be under their servitude anymore.

-Ambivalent Sexism

It is dominative paternalism since women are not quite efficient in doing any work unless taking care of their outer fit. However, men dominate institutional and managerial jobs.

"Women are wacky, women are vain: they'd rather be pretty than have a good brain.**"** (Speake, 2015, p.372)

-Critical Discourse Analysis

-Text Analysis

Women in this regard is symbolized as 'wacky' means foolish, empty and silly who resemble a clown in a circus whose job is unusual in pleasing or exciting people ,and people make fun of them. 'Vain' is another word that present women as useless and their social role is only passive objects. This subordination of women as a dominated group is what FCDA and CDA altogether critically explore it because gender inequality is what concerns in this issue as opposed to gender identity.

Moreover, 'a good brain' preceded by the comparison structure 'rather than' to compare between women's beauty and their wisdom. However, this proverb present , girls, maids, mothers, daughters or women , as a feminine gender , like being irrational, stupid, and illogical in , for example making decision or any mental activity. Appearance is the women's prominent concerns.

-Discursive Practice

With conjunction to the context of this proverb, it is documented in the eighteenth century and the participants are men in a nightclub. From the situational and intertextual context, the predominant perspective is that these proverbs which discuss the issue of women's degradation are hegemonic as far power and authority of men are concerned.

-Feminist Critical Discourse Analysis

Complexity of gender and power relations seems to exist in the proverb at hand since sexism and gender employs various manifestations whether such as bodily violence, sextual abuse and, women's devaluation. Women are perceived as not competent to men because they are ignorant so they are not comparable to men's intelligence.

-Ambivalent Sexism

It is competitive gender differentiation so that women are seen inferior while men are symbolized to have important social positions.

8. Discussion of the Results

The results of the findings of American and British will be represented in the table below. CDA, FCDA, and AST are symbolized in the form of frequencies of occurrences and percentages to represent the rates of the frequencies so as to obtain the aims of the mixed method noted above.

Table 1

Frequencies and Percentages of Women Proverbial Discourse

No.	Critical Discourse Analysis	Frequency	Percentage
1.	Text Analysis	4	%40
2.	Discursive Practice	4	%40
	Feminist Critical Discourse Analysis	**16**	**%80**
1.	Feminist Analytic Activism	2	%25
2.	Gender as Ideological Structure	3	%37.5
3.	Complexity of Gender and Power Relations	3	%37.5
	Ambivalent Sexism Theory	**8**	**%100**
1.	Dominative Paternalism	2	%25
2.	Competitive Gender	4	%40
3.	Heterosexual Hostility	2	%25
		8	**%90**

This table clarifies and interpret the discussion of the results from the viewpoint of research questions and analysis of the data. The role of CDA presented in the form of analytical framework, 'text analysis' and 'discursive practice' has received an increased attention across a number of social representations. Text analysis , as mentioned previously, concerns the relation between the focus on the linguistic items and the focus on social practice. This component scores (4) occurrences in both the American and the British proverbs with percentage of (40%) for each culture. Throughout the analysis, this item is used to interpret and examine what social problems, such as gender, social inequality, and power are hidden behind the syntactic structure, cohesive devices, wording, and text structure of the proverbs.

The item of discursive practice occurs (4) for both the American and the British with the percentage of (40%) for each culture. Since the real context or the recontextualized context is concerned, no proverbial analysis is enacted without reference to this concept. Through the embedded activities in discourse, context has been interpreted with regard to: Speech acts, coherence, and intertextuality. By combining these elements, the proverbial analysis refers to other text to enhance the research topic in which women are negatively perceived as opposed to men who viewed as the controlling group in every speech community. Concerning FCDA, feminist analytic activism occurs (2) times with percentage of (25%), Comparing between the two cultures concerning this item from FCDA, women do not do too much liberation from the norms of a male-based society in America over time. Though the advance of feminist organizations, men are still dominating the traditional distribution of gender, i.e., men and women. This implies that men have privileges which as a social group, excluding women and disempower women as equal to them. Gender as ideological structure registers (3) times with percentage of(37.5 %), women are prejudiced with negative gender relations since; biological nature 'sex' and the naturalness of the speech community to ideologically discriminate between males and females. Then, complexity of gender and power relations registers (3) times with percentage of (37.5%), power relations are considered, especially at work. The cultural difference and recognition between gender sexism, 'men' 'women' have led to contingent analysis both historical and cultural. Men can work at any place and in all types of social roles, while women should be pregnant and stay only at home.

Finally, pertaining to ambivalent sexism, dominative paternalism occurs (2) times with percentage of (25%), the relation between men and women are symbolized as the one between the father and his son. Since women are not competent to men, in the American proverbs, they are inferior and dependent. This has been referred to as 'sextual ambivalences.' On the other hand, the British culture is more advanced from the point of giving women the right to learn and work; however, they are restricted to specific and lower jobs. Men should fulfill women's needs since they are in charge for such a social activities. Next, competitive gender differentiation occurs (4) times with percentage (40%). Since this items makes physical differences between men and women on the basis of social distinctions, the social identity of women is presented as weak, while men are strong and competent. Lastly, heterosexual hostility, registers (2) times with the percentage of (25%), this item has tackled women's degradation with regard to sexual violence, presenting women as

sex objects. The American proverbs uses this item more than the British, because the romantic relationship between the sexes, women are represented as a threat which drive men to illegal relations.

Figure 4: Frequency Distribution of the English Proverbs
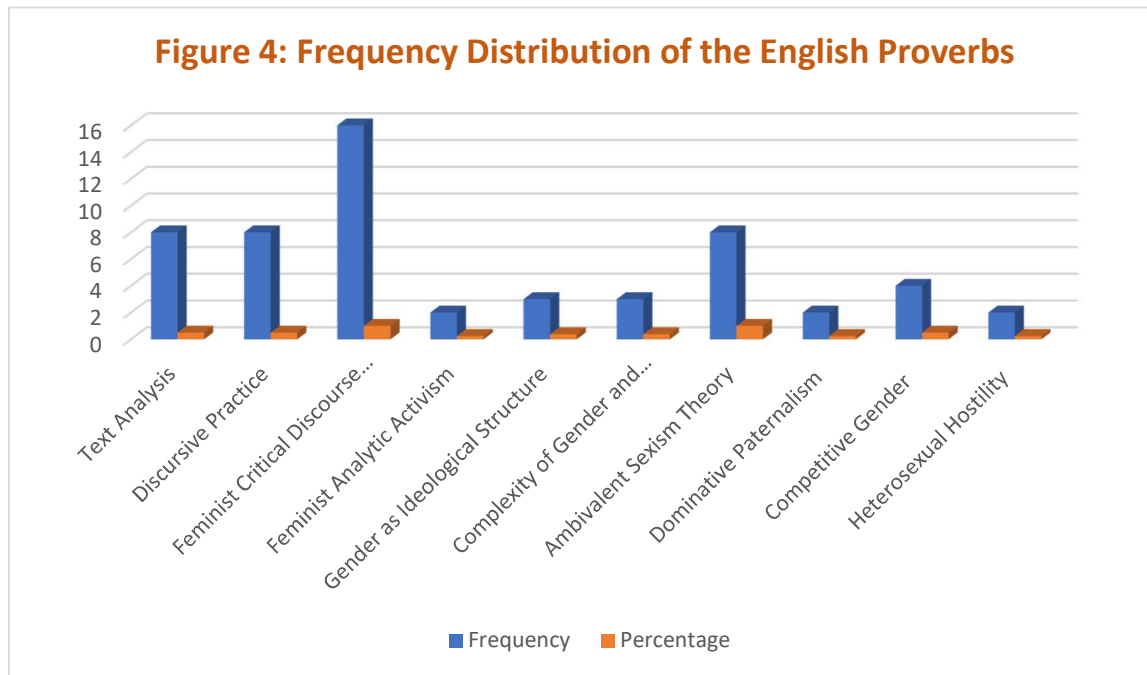
9. Conclusion

This section serves to represent the conclusions, depending on the hypotheses and research questions:

Text analysis has dealt with the aspects of the micro analysis of the discourse fragments in the light of critical perspective. It is stated that through the linguistic bits, a wide range of social representations and practices can appear. For example, women have been perceived as dominated, subordinate, and weak by equating women with objects, animas, and the like through using particular discourse elements, such as a woman, cat, and chimney to symbolize them as nobody. CDA is enacted through this stage by analyzing English women proverbial discourse to produce critical, social, and socio-cultural image of women in both the American and the British culture. The analysis shows feminist analytic activism is recognized with goals of feminist CDA which aims at struggling and competing the social, economic, and political roles between men and women. The movement recently has achieved its goals in America and Europe, which paves the way to introduce women as equivalent as men whether in social studies such as humanities, or in everyday life. Feminism, thus, has challenged and changed the way women are negatively perceived and criticized. This has led to the criticism of male-based society in order to treat women equally and positively. According to the analysis of the data, the American proverbs contains more dominative paternalism and heterosexual hostility and less competitive gender differentiation than

the American proverbs when analyzing and interpreting men's control and power toward women, which constitute a wide range of ambivalences. These results show that the American culture expresses their emotion and feelings when talking about women negatively, they use paternalism as when a father speaks to his son.

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