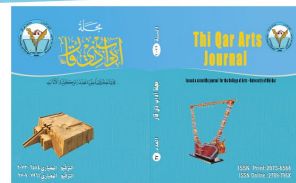


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## Forms of Discrimination against Woman in Selected Iraqi Proverbs: A Critical Discourse Analysis

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The present study investigates discrimination against a woman in the light of critical discourse analysis (CDA) in selected Iraqi proverbs, specifically those used in Baghdad and Basra. It aims to find out the ideological themes implied in the said proverbs about a woman. The significance of this study is to show the different forms of discrimination against a woman in the these proverbs. The proverbs indicating forms of discrimination against a woman are collected from three important reference books, namely, Aldileeshy(1968), Al-Hanafi (1962), Al-Hanafi (1964) in addition to some proverbs taken from Al-Zubaidi (2019). The proverbs selected for this study are analyzed according to their interpretation in the reference books in which they occur. Moreover, these proverbs are selected on the basis that they seem to have not been tackled from the perspective of CDA. Furthermore, to detect the ideological themes implied in the aforementioned proverbs, a qualitative approach is used. In addition, thirty four proverbs are selected and only nine examples are analyzed to reveal the sexist ideologies whether in the structure or the structure and the function of the previously mentioned proverbs. The findings reached at in the present study include the following forms of discrimination against a woman: hating the birth of a girl child, vilifying a woman, violating her, discriminating against her in terms of gender affinity, marital status and beauty, woman inferiority to a man and undervaluing a woman's work. Additionally, most of the proverbs selected convey discriminatory concepts against a woman through the structure and the function whereas a few of them convey such concepts through the structure only. Further, only one proverb referring to discrimination against a woman .through the function occurs

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## الملخص

تهتم الدراسة الحالية بموضوع التمييز ضد المرأة في الامثال العراقية وعلى وجه التحديد الامثال المستخدمة في بغداد والبصرة في ضوء التحليل النصي النقدي وتهدف الدراسة الحالية الى بيان الايديولوجيات في تلك الامثال عن المرأة. ان اهمية الدراسة الحالية تكمن في كشف اشكال التمييز المختلفة ضد المرأة في الامثال سالف الذكر وقد تم جمع البيانات من كتب مرجعية مهمة عن الامثال كالامثال الشعبية في البصرة للدليشي والامثال البغدادية بجزئيه للحنفي اضافة لبعض الامثال المأخوذة من الزبيدي. تم تحليل تلك الامثال بناء على تاويلاتها في الكتب المرجعية التي وردت فيها اضافة الى ذلك فقد تم اختيار تلك الامثال بسبب انه يبدو انه لم يتم تناولها من قبل اي باحث من منظور التحليل النصي النقدي من قبل وقد تم اتباع المنهج النوعي في التحليل النصي النقدي للامثال كذلك تم اختيار اربعة وثلاثين مثالا وتم تحليل فقط تسعة امثال لكشف الايديولوجيات الجنسانية ضد المرأة سواء كان ذلك في التركيب او الوظيفة للامثال او في كلاهما. لقد توصلت هذه الدراسة الى نتائج تكشف عن وجود اشكال تمييز مختلفة ضد المرأة وهي كالاتي: كراهية ولادة الانثى ودم المرأة وتعنيفها والتمييز ضدها على اساس العلاقات الجنسانية والحالة الزوجية والجمال اضافة للنظر لها بدونية وتحقير عملها كذلك فان تلك المفاهيم التمييزية ضد المرأة نقلت عن طريق التركيب والوظيفة للامثال وقليل منها قد وردت فيه تلك المفاهيم عن طريق التركيب فقط فيما وردت في الوظيفة في مثل واحد فقط.

الكلمات المفتاحية: التحليل النصي النقدي- الافكار المؤدجة- المرأة - التمييز الجنساني- الامثال العراقية

## 1. Introduction

This study handles a CDA of selected Iraqi proverbs about a woman, namely Baghdadi and Basri proverbs. It aims to discover the different forms of discrimination against a woman in the Iraqi society. Rasul (2015, p. 53) defines a proverb as "A short, well-known pithy saying, stating a general truth or piece of advice". Proverbs show how life is viewed in a certain culture. Al-Zubaidi (2019) states that proverbs "reflect people's values, attitudes, practices and systems of their society". Since proverbs are considered one of the means that reproduces the issues of gender discrimination in the society, the significance of this study is to show the different forms of discrimination against a woman in the said proverbs. The present study raises the following two questions:

- 1-What are the ideological themes embedded in the selected Iraqi proverbs about a woman, specifically Baghdadi and Basri proverbs?
- 2- Are the ideological themes implied in the selected Iraqi proverbs about a woman, namely those used in Baghdad and Basra, conveyed via the structure or the function or both of them?

Since this study deals with CDA of the Iraqi proverbs about a woman, Van Dijk's sociocognitive approach is adopted to analyze the data.

## 2. Previous Studies

In this study, previous studies on the Iraqi proverbs are examined critically. Al-Ubaidi (2010) made a study on woman's image in Halabi and Museli folk proverbs. By making a comparative study, he attempted to discover how similar the said proverbs are in identifying a woman. Depending on a semiotic analysis, he concluded that in spite of some difference, Halabi and Museli proverbs are similar in the way the image of woman is portrayed. Muhsin (2015) examined the educational and psychological dimensions in the Iraqi Folk proverbs and for this purpose, thirty three proverbs were randomly selected. The results of this study are that there are some negative psychological connotations, especially in the relationship between a man and a woman like meanness, superiority, empty pride and selfishness. Concerning the educational dimension in the selected proverbs, morality is promoted and vicious acts are warned against. Further, Thanoon (2016) investigated Museli proverbs used to offend a woman. By randomly selecting data and not following any model of analysis, she concluded that in the selected Museli proverbs, gender discrimination is deep-rooted in the Museli people's minds.

In the same context, Al-Zubaidi (2019) conducted a study on Iraqi proverbs about women. He selected 315 proverbs which were analyzed from a feminist stylistic perspective to find out how women are represented in the said proverbs. The aforementioned proverbs in this study are divided into two categories: generic about women and specific about wives. This study concluded that the male hegemony, stereotyped femininity and masculinity and gender inequality are prevalent in the Iraqi proverbs about women. Additionally, Al-Janabi (2020) made a comparative study between English and Iraqi rural proverbs about domestic animals. Based on a pragmastylistic analysis, he examined the pragmatic and stylistic devices used in the previously mentioned proverbs like speech acts, illocutionary forces, parts of speech, sentence types and their contents. The findings of this study are that both English and Iraqi rural proverbs show a sort of similarity in the use of pragmatic devices like types of speech acts and illocutionary forces. There is also a sort of similarity in the use of some stylistic devices like repetition, metaphor and alliteration. The aforementioned proverbs differ in the use of the kinds of sentences and their length.

As shown above, the previous studies handled different issues implied in the Iraqi proverbs, but they did not investigate sexist concepts in the aforementioned proverbs, specifically those used in Baghdad and Basra, from the perspective of CDA, which is an area the present study concentrates on.

### 3. Theoretical Framework

#### 3.1.CDA and Sexism

Discourse is a powerful tool to convey ideas in any society. Blommaert (2001,p.14) views discourse as "an opaque power object in modern societies". CDA is a field of study in which some critical discourse analysts like Van Dijk, Fairclough, Wodak and others proposed some theories for the analysis of ideological discourse (Blommaert & Bulcaen, 2000). CDA lays an emphasis on detecting power relations that are expressed via discourse in a society. Van Dijk (2001, p.352) defines CDA as " a type of discourse analytical research that primarily studies the way social power abuse , dominance, and inequality are enacted, reproduced , and resisted by text and talk in the social and political context". One of the tasks of CDA is to discover representations and power relations expressed via the use of language and other communication practices when used in their contexts (Khosravinki, 2014).

CDA is concerned with some important issues like power relations, ideology and gender discrimination ... etc. Van Dijk (1995) states that the relationship between discourse and social power is an important issue that CDA is concerned with to explain reproducing, legitimizing and enacting power abuse when used by those in power whether in talk or text. In the practice of social power abuse, the dominated group is controlled by the dominant group to effect their cognition and restrict their actions for their benefit. The practice of such social power abuse leads to dominance which also leads to social inequality. Another field that CDA is concerned with is ideology. Many scholars and critical discourse analysts have tackled ideology from different points of view. Fairclough handles ideology from a political viewpoint. He (1995, p.44) explains that ideology includes "the representation of 'the world' from the perspective of a particular interest". In addition, Ideology is tackled by Van Dijk (2006) comprehensively when he combined three important components which are cognition, discourse and society in his sociocognitive approach.

Sexism is another key issue that CDA is interested in . Ruether ( 1993) sees sexism as a belief system in which concepts of a woman inferiority to a man and gender roles are promoted due to the physical differences between the two. Such concepts are perpetuated ideologically and legally by men for they benefit them ( as cited in Chen, 2016). Páez et al (2004) state that gender roles are roles that are assigned to men and women on the basis of social beliefs concerning performing tasks by both of them (as cited in Llanco et al, 2021). Restrepo and Aponte ( 2009) see that the concept of gender stereotypes is related to the concept of gender roles. In the former concept, feminine roles are strictly assigned to a woman whereas masculine roles are strictly assigned to a man in classic societies (as cited in Lanco et al, 2021). Zubieta et al ( 2011) explain that there are two components that are related to gender roles: the descriptive component and the prescriptive component. The descriptive component is concerned with what a member of a society can do while the prescriptive component is related to the social belief of what each member is supposed to do and through these components stereotypes are reinforced (as cited in Llanco et al, 2021). These sexist concepts are transmitted to

generations by different ways. Adomako Ampofo and Boateng (2011) consider proverbs as one of the means that communicates and affirms concepts of masculinity and femininity in addition to gender roles (as cited in Mariwah et al, 2022).

### 3.2. Sociocognitive Approach

One of the leading figures in the field of CDA is Van Dijk who proposed a triadic model that includes cognition, society and discourse to analyze ideological discourse. The important notion in this approach is that discourse and society have no direct relation between each other, and it is social cognition that mediates between them. Society involves universal macro structures and micro structures which are both characterized by groups and their relationships such as inequality and dominance (Van Dijk, 1993). Social power has a relationship to cognition and discourse, and it is defined as "the property of group relations in terms of the control exercised by... one group or institution over the actions of... another group" (Van Dijk, 1993, p. 103). Discourse is regarded as one of the recourses that is used by the group who has social power to reproduce dominance and to affect the public mind (Van Dijk, 1993).

Social cognition is another component which is considered the lost segment in many theories of CDA. It is the mediator between discourse and society. Van Dijk (1995, p.18) defines social cognition as "the system of mental representations and processes of group members". Van Dijk (1993) mentions three reasons why social cognition is perceived as the link between society and discourse. They are as follows:

- 1-Discourse can be produced and interpreted only when one has mental representations that are socially shared with his/her community.
- 2- Discourse influences society via mental representations that are socially shared among discourse participants.
- 3-Society has an impact on discourse via social cognition.

Discourse analysis is perceived as ideological analysis by Van Dijk. He (2006) inspired many categories for the analysis of ideological discourse. Only those that are relevant to the analysis of data in this study are mentioned. They are as follows:

#### 1- Positive self-presentation

It is an overall strategy that is seen at all levels of ideological discourse. One either emphasizes his/her positive features or emphasizes the positive characteristics of the group, the party or the country he/she belongs to.

#### 2-Negative other-presentation

It is also an overall strategy that is found at all levels of ideological discourse. In this strategy, people categorized as out-group members are assigned negative features. Such a strategy is determined by a person's ideology.

### 3-Actor description

In this category, people are described either in a positive way or in a negative way depending on being in-group members or out-group members. One's ideology affects the way people are described.

### 4-Generalization

This category involves that negative characteristics of certain members belonging to a certain out-group are generalized to all members of that group to create bias against them.

### 5-Comparison

It is a category in which a comparison is made between the in-group and the out-group to highlight the positive features of the former and the negative features of the latter.

### 6-Metaphor

It is a tool used to convince others. When talking about the out-group, we tend to use negative metaphors, and this is determined by one's ideology (Van Dijk, 2005).

### 7-Lexicalization

A category in which negative and offensive words are used to present the out-group members in a negative way. This depends on one's ideology or opinion.

### 8- Categorization

A category in which people are categorized into in-group and out-group to be then assigned positive and negative features (Van Dijk, 2005).

### 9- Implication

In this strategy, some information in discourse is not explicitly expressed and it is understood by the recipients of the message. Discourse participants resort to this strategy due to the irrelevance of the implicit information, the positive- self image and the socio-cultural knowledge and attitude shared by them.

## 4. Methodology

### 4.1.Approach of the Study



The present study is mainly qualitative for the main focus is to find out the ideological themes embedded in the selected Iraqi proverbs about a woman, specifically Baghdadi and Basri proverbs. This approach deals with CDA of the proverbs selected for this study.

## 4.2.Data Collection

To collect the data, three main compilations on the Iraqi proverbs, specifically those used in Baghdad and Basra, namely Al-Hanafi (1962), Al- Hanafi(1964) and Aldileeshy (1968) are examined. Additionally, some proverbs with their translation are taken from A-Zubaidi (2019). The researcher has followed some steps to collect the data. First, she has read the aforementioned three compilations with full concentration on the ideological themes that the Iraqi proverbs about a woman imply. Second, the samples selected are arranged according to the sexist ideologies they imply. Third, the said proverbs are explained depending on their interpretation in the reference books in which they occur to give the socio-cultural content.

## 4.3.Data Selection Criteria

The data are selected for the following criteria:

- 1- The selected Iraqi proverbs about a woman, namely Baghdadi and Basri proverbs, involve a great deal of forms of discrimination against a woman.
- 2-The issues addressed in the previously mentioned proverbs about a woman seem to have not been examined from the perspective of CDA.

## 4.4.Data Analysis

Van Dijk (2006) inspired some categories of analyzing ideological discourse. In this study, only those that are relevant to the analysis of data are selected. They are as follows :

**1-Positive self-presentation**

**2-Negative other- presentation**

**3-Actor description**

## 4-Generalization

## 5-Comparison

## 6-Metaphor

## 7-Lexicalization

## 8-Categorization

## 9- Implication

Categories of lexicalization, comparison and implication are used to analyze some proverbs in the Appendix only. For a few proverbs, more than one category is used for analysis. Moreover, the Iraqi proverbs about a woman selected for this study are arranged into categories according to the forms of discrimination against a woman. In addition, only (9) examples of the said proverbs out of the total number which is (34) are analyzed and for others, (see Appendix). Furthermore, the interpretations of the proverbs selected are taken from the reference books in which they occur. The proverbs that have no translation are translated by the researcher, and those translated are taken from Al-Zubaidi (2019).

## 4.5.Results and Discussions

In the data under study, ideological themes include different forms of discrimination against a woman as shown below.

### 1- Hating the Birth of Girl Child

In the proverbs under study, people hate to have girl babies in the Iraqi Arab culture. Instead, they prefer boy babies. There are four proverbs referring to such an ideological tendency, making up 11% out of the total (34) (see Appendix). Consider the following example:

#### Positive self- presentation and negative other-presentation

##### Categorization

1- "ولد مجنون ولا بنت خاتون"

(Al-Hanafi,1964, p.160).

*A crazy male is better than a disciplined female.*

A disciplined girl means a polite, classy and sane girl. This proverb refers to socialization of the Iraqi society in which boy babies are preferred even if they are mad whereas girl babies are renounced even if they are highly disciplined (Al-Hanafi,1964).



In the proverb above, there is a categorization in which a girl baby is negatively presented while a boy baby is positively presented. This reflects the view of the Iraqi people that a male is better and has primacy over a female. So, even if he is mad or has negative characteristics, he is preferred over her even if she is highly disciplined. The structure and the function of this proverb refer to the fact that there is an ideological tendency of hating the birth of female babies.

## 2-Assigning Negative Personal Features to Woman

A woman is severely criticized in the Iraqi proverbs selected for this study. Negative personal attributes are assigned to her such as evil, perfidy and wickedness (see Appendix). In the data under scrutiny, four examples carrying this meaning occur, forming 11% out of the total (34). The following example shows that a woman is a vicious creature:

### Negative other-presentation

#### Metaphor and generalization

2- "النسوان عسكر الشيطان"

(Al-Hanafi,1964,p.141).

*Women are Satan's army.*

This proverb views women as wicked creatures regarding them as Satan's soldiers for they tempt men (Al-Hanafi,1964). Women in the proverb above are negatively portrayed. They are assigned a very negative feature by using an offensive figurative expression (عسكر الشيطان *Satan's army*) in which they are seen as evil creatures that deserve to be blamed for seducing men. Such a negative feature is generalized to all women as indicated in the above proverb. It also shows that in the Iraqi Arab culture, women are criticized and deemed to be vicious in their relationships to men, claiming that they tempt them while men are beyond any blame. This offensive way of thinking of women is conveyed via the structure and the function of the proverb above.

## 3-Discriminating against Woman According to Gender Affinity

Gender affinity is present in the selected Iraqi proverbs about a woman in this study. There is a sort of discrimination against a woman and some family members from the mother's side such as daughter's children, maternal half brothers and the stepmother (see Appendix). There are four proverbs that indicate this form of discrimination, constituting 11% out of the total (34). The daughter's children are discrimination against in the following instance:

## Positive self- presentation and negative other- presentation

### Categorization

3- "ابن ابنتك ابنتك , ابن بنتك لع"

(Aldileeshy,1968,p.16; Al Hanafi,1962, p.18).

*Your son's child is your son, but your daughter's is not.*

The proverb above gives the meaning that grandparents who are considered the seniors of the family in Iraq do not regard their daughters' children as their offspring. Rather, they are considered strangers for their father has no relationship to the family except if he has a kinship tie with it like a paternal uncle's son. It is the son's children who are viewed as the family offspring who carry its name (Aldileeshy,1968; Al-Hanafi,1962). There is a categorization between the grandchildren within a family in the proverb above. The daughter's children are negatively depicted and considered strangers whereas the son's children are positively portrayed and regarded as the offspring of the family. This categorization is ascribable to the patrilineality of the Iraqi society. Also, it emphasizes the concept that it is the son's children who are deemed to be the heirs who carry the family name. On the contrary, the daughter's children are considered strangers who have no status in their grandparents family from the distaff side, compared with the children from the spear side. The said proverb shows that in the grandparents family in the Iraqi society culture, relatives from the father's side are favored whereas relatives from the mother's side are discriminated against. In addition, the form of discrimination against a woman in the above proverb is conveyed in both the structure and the function.

## 4- Woman's Marital Status

Marital status of a woman is another form of discrimination against her in the proverbs selected. A divorced woman is considered undesirable to a man to marry and a single woman is humiliated for not marrying (see Appendix). In the data under study, there are four proverbs conveying these concepts, forming 11% out of the total (34). The example below is about discriminating against a divorced woman.

## Negative other-presentation and positive presentation

### Categorization and generalization

4- "اخذ ممتلكات البين ولا تاخذ ممتلكات الرجال"

(Aldileeshy,1968, p.33)

*Do not marry a divorced woman; marry a widowed one.*

The proverb above is advice to a man who is married to a divorcee who treats him badly and to a man who thinks of marrying a divorcee. It tells a man who desires to marry a woman who is not virgin that it is better for him not to marry a divorced woman, instead, he can marry a widow because a divorced woman is always considered the reason behind her divorce for her bad characteristics and behavior (Aldileeshy,1968). Women are categorized into two categories in the proverb above: a widow who is positively presented and viewed as a victim to destiny which took her husband from her and a divorcee who is negatively presented and who is seen as undesirable to a man to marry due to her bad characteristics and bad actions with her divorced husband. The former is regarded as a woman who is qualified to marry again whereas the latter is not. The structure and the function of the proverb above involve a form of discrimination against a divorcee whose divorce is always thought to be attributable to her bad actions and bad behavior with her ex- husband. Although sometimes a divorcee might be the reason behind her divorce, this view is generalized to all divorced women regardless of the causes for divorce while men are beyond any reproach.

## 5-Woman Inferiority to Man

A woman inferiority and has a share in the data under analysis. There are seven proverbs that refer to woman weakness and man superiority over her, forming 20% out of the total (34) (see Appendix). A woman inferiority is shown in the example below.

### Negative other- presentation

#### Metaphor

5- " بيناتهم بيناتهم جنه كطب رحاتهم " -

(Aldileeshy,1968, p.152).

*It is very bad of a man to keep sitting with a woman(as if an axis for her).*

This proverb carries the meaning that man is criticized if he keeps sitting with a woman. In the Arab culture, it is very bad for a man to keep close contact with a woman for this makes him forget his manhood and bravery in addition to forgetting masculine education that promotes principles of wars, sacrifice, bravery, magnanimity and power that the Arab man glorifies himself in (Aldileeshy,1968). The proverb above presents a woman negatively and offends her severely when a metaphorical expression which is ( جنه كطب رحاتهم as if an axis for her) is used, and which conveys the meaning that sitting with a woman is considered a behavior that hurts man's bravery and manhood. This is attributable to Arab socialization in which a woman is seen as an inferior weak creature who is far from man's good characteristics. For this reason, he should not keep sitting with her to keep his manly features. Although this proverb apparently offends a man for

keeping close contact with a woman, the function severely offends her and indicates that she is inferior to him.

## 6- Undervaluing Woman's Work

In the Iraqi proverb selected for this study, woman's work and efforts to earn money is undervalued. Two proverbs constituting 5% out of the total (34) occur (see Appendix). See the following instance:

### Negative other- presentation

#### Metaphor

6- " جد المرأة للكمزيرة "

(Al-Hanafi,1962, p.136).

*Women's work is for buying coriander ( it is of no use).*

In this proverb, coriander is used to give a special meaning. It is a cheap herb used to add flavor to food. Since it is so cheap, it is used to represent the low profits gained from woman's work to undervalue it, considering woman's efforts to make money fruitless (Al-Hanafi,1962). In the proverb above, a woman is negatively depicted through the use of the metaphorical expression (الكمزيرة for buying coriander) in which she is viewed as a creature whose abilities are limited and whose work is of no use. In addition, this proverb reflects the Iraqi society's view then that a woman is unworthy to work and if she works, she makes only little money. Both the structure and the function of the proverb above derogate a woman and undervalue her work.

## 7-Violating Woman

The concept of domestic violence against a woman is present in the data under analysis. This violence is against a wife, a daughter and other female family members (see Appendix). Four proverbs with 11% out of the total (34) occur. The following is a good example about violating a wife:

### Negative other-presentation

#### Actor description

7- " بالنهار حذر عصيته وبالليل حذر عبيته "

(Aldileeshy,1968, p.146).

***A woman is beaten by her husband by a stick in the morning and she is wrapped in his mantle at night.***

This proverb means that a husband beats his wife in the morning, and at night, he wraps her in his mantle as a sign of intimacy between spouses. It is used to indicate that disputes and quarrels between spouses fade fast (Aldileeshy,1968, p.146). In the proverb above, a woman is presented negatively when she was described as being a creature who is beaten by her husband in quarrels which fade fast at night as if it is a normal practice to beat her. The structure and the function of the above proverb which reveal that it is normal to violate a wife in quarrels with no later negative effects on the relationship between spouses indicate that the culture of violence against a wife in marital disputes is deep-rooted in the Iraqi society.

## **8- Discriminating against Woman According to Beauty**

A woman who does not have some beauty elements which are fair skin and thick hair as determined in proverbs selected for this study is discriminated against, especially a dark-skinned woman and a bald woman (see Appendix). In the data selected, four proverbs conveying these concepts with 11% out of the total (34) occur. Only two proverbs discriminating against a dark skinned woman occur, forming 50% out of the total (4), and only two proverbs discriminating against a bald woman occur, constituting 50% out of the total (4). The following is an example of discriminating against a dark-skinned woman:

### **Negative other- presentation**

#### **Metaphor**

8- "ثلاث مالهين نظرة: الفانوس بالكمرة, والدكك على السمرة ..."

(Aldileeshy,1968,p.197).

***Three things are with no use: lantern in a full-moon night and tattoo on a brunette's body... .***

The proverb above literally means that a brunette's skin is not beautiful, so, having a tattoo on it is of no use for it cannot be recognized while tattoo is beautiful only on a white woman's body. From a functional viewpoint, it means doing things not in the right time (Aldileeshy,1968). A brunette in the proverb above is presented in a negative way. According to this proverb, there is a belief in the Iraqi society that one of beauty elements for women is to have white skin while dark skin is not favored and it is considered ugly.

That's why, tattoo is not beautiful on a woman with dark skin, and it cannot be noticed easily. This is explained by the offensive figurative expression which is (الدكاك على السمرة) (*tattoo on a brunette's body*). Although the meaning referred to by the function is different from that conveyed by the metaphorical expression in the structure, this proverb is still offensive to a woman with dark skin for it discriminates between her and a fair-skinned woman, considering the former ugly because of not having one element of beauty which is white skin.

In the Iraqi society, fair skin is not the only element of beauty for which a discrimination is made between a woman who has it and a woman who does not. Discrimination against a woman is also based on other physical attributes which a woman might not have like thick hair which is regarded as an element of beauty. According to the proverbs selected for this study, a woman with thick hair is favored whereas a bald woman is rejected and humiliated (see Appendix). See the following example about a discrimination against a woman due to baldness:

## Negative other –presentation and positive- presentation

### Metaphor

9- " تتباهى الكرعة بشعر اختها "

(Al-Hanafi,1962, p.113).

### *A bald woman glorifies herself in her sister's hair.*

In the proverb above, a woman with thick hair refers to the one who possesses a blessing and a bald woman represents the one who does not possess a blessing. It is used to convey the meaning that the one who is deprived of a bounty glorifies himself in a bounty possessed by others (Al-Hanafi,1962; Aldileeshy,1968). In the proverb above, a bald woman is presented in a negative way whereas a woman with thick her is presented in a positive way. The whole proverb above is a metaphorical expression which offends a bald woman when her baldness is considered something ugly and is used to represent the deprivation of a blessing. Despite the function of this proverb refers to a concept different from that conveyed by the structure, the proverb as a figurative expression is offensive and discriminates between a woman with thick hair and a bald woman, regarding the former as a symbol of a blessing while the latter as a symbol of deprivation of a blessing.

## 5.Conclusion

After analyzing the data, the following findings have been reached at:



1- In this study, there are many ideological themes in the selected Iraqi proverbs about a woman, namely those used in Baghdad and Basra. The ideological themes involve the following forms of discrimination against a woman:

- a. Hating the birth of a girl child and preferring the birth of a boy child because he is viewed as being a creature who is better than her even if he has negative characteristics.
- b. Assigning negative personal features to a woman like evil, perfidy and wickedness.
- c. Discriminating against a woman in terms of gender affinity, and this includes forms of discrimination against relatives from the distaff side like the daughter's children, the stepmother and maternal half brothers.
- d. Discriminating against a woman and regarding her as a creature who is weak and inferior to a man.
- e. Underestimating the abilities a woman has to earn money and undervaluing her work.
- f. Discriminating against a woman according to marital status. A divorced woman is seen as undesirable to a man to marry and a single woman is humiliated for not marrying.
- g. Violating a woman as a wife, a daughter and other female family members and regarding beating them by a man as a normal practice.
- h. Discriminating against a woman in terms of beauty. A woman who does not have elements of beauty determined in the proverbs selected is not favored and humiliated like a dark-skinned woman and a bald woman.

2- Most of the aforementioned ideological themes are conveyed via the structure and the function of the proverbs. A few of the proverbs selected for this study convey the forms of discrimination against a woman through the structure only when offensive metaphors having a meaning different from that referred to by the function are used to refer to a woman. Furthermore, only one proverb conveying a discriminatory concept against a woman through the function occurs.

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### Appendix

No	Iraqi Proverbs about Woman	Categories of Analyzing Ideological Discourse	The Way of Conveying Ideologies	Forms of Discrimination
1-	"البننت غم ولو مريم" (Al-Hanafi,1962, p.98). A girl is an angst even if she is the Virgin Mary.	Negative other –presentation (Actor description)	Structure and function	Hatred of birth of a girl child.
2-	"البنية, بلية" (Al-Hanafi, 1964, p. 100). A girl is a great problem.	Negative other –presentation (Metaphor)		
3-	"ولد ولو جان مخنوك" (Al-Hanafi, 1964, p. 160). It is better to beget a boy baby even if he is born dead.	Negative other –presentation (Implication)	Structure and function	
4-	"النساء حبايل الشيطان" "women are so wicked" (Al-Zubaidi, 2019, p.78).	Negative other –presentation (Metaphor and actor description)	Structure and function	Assigning negative personal features to a woman.
5-	"امن بحية ولا تامن بمرية"			
6-	"يا مامن بالنسوان يا تايه بالعنوان" "Trust a snake but not a woman" (Al-Zubaidi, 2019, p.78).			
7-	"اخوه من ابوه كلهم يحبوه, اخوه من امه سليمة تظمه" (A-Hanafi, 1964, p. 28). Every family member loves his/her paternal half brother; may	Positive self –presentation and negative other –presentation	Structure and function	Discriminating against a woman in terms of gender affinity (Preferring

	a maternal half brother be buried in a grave.	(categorization )		paternal half brothers and discriminating against maternal half brothers and the stepmother due to sexism).
8-9-	" اكل و زوع ولتنطي لمرة ابوك" "اكله و اتكياه و لمرة ابوي ما انطياه" (A-Hanafi, 1964, p. 48-9). Eat food and throw it up and never give it to your stepmother.	Negative other –presentation (Categorization )	Structure and function	
10	"بنتي سعيدة, مني بعيدة" (A-Hanafi, 1964, p.99). My daughter becomes happy when she is in the marital home.	Negative other –presentation (Actor description)	Structure and function	Woman's marital status
11	" البننت يا تسترها يا تكبرها" "A girl is either to get married or to be buried" ( Al-Zubaidi, 2019, p. 78).	Negative other –presentation (Lexicalization )	Structure and function	Discriminating against a woman depending on the marital status.
12	" اذا طالت بارت/ كبرت وخربت " "If she stays longer, she is rendered barren" ( Al-Zubaidi, 2019, p. 74).	Negative other –presentation (Actor description) and (Lexicalization )	Structure and function	
13	"زوج بنتك , وطلع عارك من بيتك" (A-Hanafi, 1964, p.197). Get rid of your daughter's shame by getting her married.	Negative other –presentation (Lexicalization )	Structure and function	
14	"ثلاثة من الهبال: رفكة المرة ويا الريال..." (Aldileeshy, 1968, p.196). It is so foolish of a man to do three things: going out with a woman ... .	Negative other –presentation (Lexicalization )	Structure and function	A woman inferiority to a man.

15	"احمد وياكم يا بنات؟" (A-Hanafi, 1964, p.25). Girls, is Ahmed with you?	Negative other –presentation (Metaphor)	function	
16	"حل عالرجال مرة وحل عالمره جاهل" (A-Hanafi, 1964, p.156). Send a woman to fight a man and send a boy to fight a woman.	Negative other –presentation (Actor description)	Structure and function	A woman inferiority to a man.
17	"حريم وتحت خيمتك يا كريم" (A-Hanafi, 1964, p.149). We are weak women under Allah's protection.	Negative other –presentation (Actor description)		
18	"البنت مزبلة بالعجل تكبر" (Al-Hanafi,1962, p.100). A girl is as garbage heap, both grow so quickly!	Negative other –presentation (metaphor)	Structure	A woman inferiority to a man.
19	"السؤال نثية , والجواب ذكر" (Al-Hanafi,1962, p.198). A question is a female and an answer is a male!	Positive self- presentation and Negative other – presentation (metaphor)	Structure and function	A woman inferiority to a man.
20	"جد المرة ما بيه ثمرة-" (Al-Hanafi,1962, p.136). Women's work is of no use.	Negative other –presentation (Actor description)	Structure and function	Undervaluing a woman's work.
21	"اضرب المرة قبل الغدة وبعد العشة" "Beat a woman before lunch and after dinner" (Al-Zubaidi, 2019, p.73).	Negative other –presentation (Actor description)	Structure and function	
22	"الما تهاب من واليهها متهاب من الجيران" "A woman with no fear of her husband has no fear of her neighbors" (Al-Zubaidi, 2019, p.81).	Negative other –presentation (Actor description)	Structure and function	Violating a woman.
23	"البنت انطيهها عين الحمرة" (Al-Zubaidi, 2019, p.81). Be so strict with a girl.	Negative other –presentation (metaphor)	Structure and function	



24	"الرجال يريد الغوية, والعيال يريدون القوية" (Al-Hanafi, 1964, p.243). A man wants the beautiful woman, but his family needs the strong one.	Negative other -presentation (Actor description)	Structure and function	Discrimination against a woman depending on beauty
25	"تساوت الكرعة وام الشعر" (Aldileeshy, 1968, p.172). A woman with thick hair and a bald woman become equal.	Negative other -presentation and positive presentation (metaphor and comparison)	Structure	Discrimination against a woman depending on beauty