A feminist critical discourse analysis of gender prejudice in selected English and Igbo proverbs

Chibueze Egbe Aleke
Department of English
University of Uyo, Uyo, Nigeria
Email: alekeegbechubueze@gmail.com
Cell: +2348035496351

Abstract
This paper investigates the representation of women as espoused in selected English and Igbo proverbs. The aim is to analyze the traditional views on the perception and the roles of women as well as how power relationships of different gender are determined through linguistic choices in different language societies. Using the Interpretivist paradigm and feminist critical discourse analysis 16 Igbo proverbs purposely selected from both oral and written source and 19 English proverbs selected from Oxford Dictionary of English proverbs 7th edition were examined. Furthermore, the data has been categorized and analyzed how women are perceived, symbolized and portrayed through English and Igbo proverbs. It is also examined whether the stereotypical image of the woman is same in English and Igbo societies. The findings reveal that both cultures have some elements that motivate their men to maltreat, even ‘man handle’ women. It also brings to the limelight the inequalities that exist between the two sexes in English and Igbo societies in concrete and clearer terms.

Keywords: Feminist, Critical, Discourse, Analysis, Gender, Prejudice, English, Igbo, Proverbs

Introduction
This paper seeks to investigate the nexus of language, gender and culture within the English and Igbo socio-cultural context. It particularly examines the culture and traditional representations of the female through these supposedly witty communal expressions known as proverbs.

Research on proverbs abounds, especially from the African continent (cf. Anderson, 2012; Messenger 1965; Mieder 1993; Mieder and Dundes 1981; Muwati et al. 2011; Owomoyela 1972, 1981; Wang 2012), some of which look at proverbs as a medium for the expression of gendered norms and practices. For instance, in a study of how proverbs deal with the relationship between and characterization of men and women in a peasant society in Northern Sweden, Anderson (2012) argues that ‘the gender conceptions found in the proverbs form a system of gender hegemony that supports masculine superiority and feminine subordination’ (p.10). Wang (2012) also looks at sex discrimination in English and Chinese proverbs and comments that both languages exhibit a ‘gender-biased ideology’ (p.152) because men are considered superior to and stronger than women.

In addition, women are considered as difficult to manage or understand. In spite of the weak representation that is often ascribed to women, they are, ironically, expected to be hard-working. Since ‘language’, argues Chukwukere (2000, p.255) `can be an instrument of freedom and liberation as well as oppression and dominance`, the male gender shapes language to portray themselves as powerful and independent and warrant them to form and direct their stand and reality of life against the female gender. The same English and Igbo proverbs were formed to depreciate women, render them less significant than their male counterparts.
Characteristics of proverbs

There is no generally accepted definition which covers all aspects of proverbs and proverb ability. However, based on various definitions of proverbs one can derive some important characteristics and common features of proverbs. A very important common characteristic of proverbs is that they are rooted in oral tradition. Since they come from an oral tradition, and for centuries they are not recorded in the written form, they are designed or worded in such a way that a layman can remember or memorise them easily. Interestingly, for centuries they are carried from heart to heart and generation to generation hardly changing a single word. It is due to this characteristic that they are generally considered a prestigious genre that is the custodian of common man’s wisdom. Proverbs often have grammatical features and use of parallel structures are found as common features of proverbs across cultures.

Gender, prejudice and proverbs

Gender parity entails equality between men and women, especially where it comes to rights and power positioning (Rasul, 2015). As far as the definitions of ‘proverbs’ are concerned, they are based on precision, origin in human experience, social phenomena, folklore and general truth. If one keenly looks at all the ‘definition components’, truthfulness is quite challenging of all because it is not the absolute truth rather it is the societal interpretation of the truth.

As already mentioned, proverbs provide a general view of life and serves as indicators of general perception or folk wisdom. Since proverbs reflect the wisdom of the masses, they mirror the cultural norms, beliefs and values of life of the culture or society they emanate from. It is interesting to note that the ideas or notions presented in proverbs across the globe are in some ways similar. It is only the choice of language, use of rhetoric devices and application of imagery that varies from language to language and culture to culture. These choices to language have a significant impact. Language plays a vital role in shaping the material reality; and the relation of language with prejudice can also not be denied. Especially when it comes to gender issues, stereotypical language choices and the use of masculine generic create a negative psychological impact (Roya, 2011) and these choices lead to negative real-world consequences (Frank & Treichler, 1989).

Sources of the spread of proverbs

Proverbs, like riddles, jokes or fairy tales, do not fall out of the sky and neither are they products of a mythical soul of the folk. Instead they are always coined by an individual either intentionally or unintentionally. Mieder, (2008) has identified four sources that played a vital role in the distribution and spread of European proverbs and that can be generalised to other cultures of the world such as Asian and African, even the Igbo society. According to him, the first source is Greek and Roman antiquities whose wisdom spread through proverbs mainly in Latin language. He asserts that the study of proverbs started with Aristotle, and mentions the Bible as the second source, Medieval Latin as lingua franca the third, and modern texts as the fourth source. Thus, proverbs spread in different cultures through antiquity, classical languages, religious test sources, modern texts, etc.

Representation of women in different societies: Proverbs in different languages

There is an indescribable juncture between language and culture. The cultural values of a people are inscribed in their language and cultural ways of doing things are often articulated through the deliberate linguistic choices they make.

“Values and beliefs are codified and manifested in all aspects of linguistic communication such as popular
expressions, shared vocabulary, oral traditions, conversational rules and modes of interaction, and even linguistic modes of creativity” (Dominguez, 2010, p.50). Proverbs also reflect social beliefs regarding gender; and by looking at the proverbs in a particular language or in a particular culture, one can understand how gender is perceived in that culture. For example, a Rajasthani proverb asserts, “When a girl is born, don’t take care of her, she will grow like a cactus; when a boy is born, take good care of him, as you would with a rose tree” (Schipper, 2010, p.31). This clearly shows the disparity in the way the society structures and conditions people’s orientation of themselves and others.

Since “oral traditions influence the way members of any given community think, thus, how they perceive and feel about the world around them” (Dominguez, 2010, p.54), oral tradition of proverbs provide insight into how different societies think about women differently or in the same way. In many patriarchal societies, a woman is expected to be obedient to the male members of the family such as her father, her husband, her brothers, etc. This submissiveness is valued in many African societies as well, and a family tries to inculcate this trait in a young girl as she is prepared for marriage. Husband is to be obeyed and his orders are to be followed. Schipper (2010, p.31) asserts that the basic themes of proverbs are derived from elementary human experience and activities. Through the body human beings express how they feel and who they are or at least who are allowed to be in the midst of the social pressure they all suffer to a larger or smaller extent in the cultural context we live in. He further argues, “However, even in reference to body how gender identity comes in, and how patriarchy plays its role can be clearly observed in the Dutch proverb: A good woman goes without head” (Schipper, 2010, p.37). What this Dutch proverb conveys is to have a head implies to have brains, to be intelligent, to have one’s own will; suggesting that a woman is not expected to be a rational creature, to have self will and a mind of her own. According to (Schipper, 2010, p.37) “Tvambo in Angola and Namibia refer more explicitly to the consequences for girls of this type; ‘A girl of a will of her own will not get married’ ”.

In proverbs “Women are mostly associated with beauty, and men with intelligence (Schipper, 2010, p.41). The notion that women have no brains is presented in the proverbs of many languages and cultures across the globe, as we give some examples: “More beauty than a peacock, but the intelligence of a block of wood” (Mongolian); ‘A doll’s head and an empty brain’ (Polish)” (p.41) and “women are wacky, women are vain; they’d rather be pretty than have a good brain (English, USA)” (p.79). He also refers to an Arabic saying that “Women have only half a brain” (p.41).

Theoretical framework
This study, owing to its nature, is based on more than one paradigm. It takes on an interpretivist paradigm based on the notion that reality is socially constructed. Interpretivist paradigm is underpinned by observation and interpretation and focuses on the need to put analysis in (socio-cultural) context (Reeves & Hedberg, 2003). For the current research, Feminist Critical Discourse Analysis provides the second paradigm as it provides the opportunity to see the power positioning of feminine gender in terms of social role assigned to them and attributes associated with them.

Lazar (2007, p.141), for instance, argues from a Feminist Critical Discourse Analytical (FCDA) perspective that ‘issues of gender, power, and ideology have become increasingly more complex and subtle’ in present times. It can be argued that proverbs by their nature, present more complex and subtle understandings; that is, by their opaque and sometimes ambiguous
meanings, proverbs often hide their intended meanings, thereby making their ideological underpinnings subtle, but quite pervasive. Proverbs can therefore serve to sustain (hierarchically) gendered social arrangements, in which the woman is disadvantaged, and these may be presented in very subtle ways. The work of FCDA is to critique such unequal gender relations. It is in this light that we find it a useful analytical approach for this study.

Nature of data and process of data collection
Data for this research are taken from two sources. As far as the data of English proverbs are concerned, they are taken from *The Oxford Dictionary of English proverbs* 7th Edition. Since no formal standard dictionary of Igbo proverbs is available, the data were drawn from oral sources.

From both the sources, English and Igbo proverbs concerning females were collected. While there is a possibility of having a number of proverbs in each of these sources that may refer to female gender implicitly, for this study, sampling was restricted to only those proverbs that explicitly refer to females. From the English source, all the proverbs about a female/females in which words such as girls, lady, maid, maiden, woman, etc. or the plural forms of these words are used, were taken. The proverbs that have the pronouns ‘she’ and ‘her’ as a reference to a female are also included. In the same way, from the Igbo data, all the proverbs with the Igbo equivalents of these nouns and pronouns were taken as samples. Therefore, in total the sample for this paper consist of 19 English and 16 Igbo proverbs.

Categorization of data for analysis
Since this paper investigates the traditional perception and representation of women in English and Igbo proverbs, and the roles traditionally assigned to women, to facilitate the analysis of data, the following categories were developed:
1. Women as sex objects
2. Women as weaker beings
3. Women as garrulous
4. Women as stupid beings

Women as sex objects
Under this category, findings from both the English and the Igbo proverbs are presented respectively. For the English proverbs, 6 instances were found that presented women as sex objects for men’s pleasure as may be gleaned from the following samples presented in Table 1.

<table>
<thead>
<tr>
<th>S/N</th>
<th>English proverbs under Category 1</th>
<th>Page no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Beauty draws more than an oxen.</td>
<td>37</td>
</tr>
<tr>
<td>2.</td>
<td>Marry a woman before she leaves mourning.</td>
<td>515</td>
</tr>
<tr>
<td>3.</td>
<td>All women may be won.</td>
<td>911</td>
</tr>
<tr>
<td>4.</td>
<td>Women and hens are lost by gabbing.</td>
<td>910</td>
</tr>
<tr>
<td>5.</td>
<td>A woman that loves to be at the window is like a bunch of grapes on</td>
<td>909</td>
</tr>
<tr>
<td></td>
<td>the highway.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>A woman that paints puts up a bill that she is to be let.</td>
<td>909</td>
</tr>
</tbody>
</table>

A critical examination of the above examples shows that gender is a salient social category in English speaking societies. As the proverbs in Table 1 implies, women are represented as immoral objects of satisfaction all of whom ‘may be won’ 1, 2 and 3. They are not given more value than available and purchasable commodities (bunch of grapes on the highway’) that anybody can have access to and especially if a woman wears makeup the purpose is to announce “that she is to be let,” thereby presenting the woman as a purchasable commodity. “To
be a bunch of grapes on the highway” also means that any man can have access to any woman. This means that any woman can be hired or bought, symbolized by what the man can afford, etc. 5 and 6. In comparison with the English proverbs, the Igbo proverbs found under this category include the following 9 proverbs as presented in Table 2.

Table 2: Presentation of data on Igbo proverbs as women as sex objects

<table>
<thead>
<tr>
<th>S/N</th>
<th>Igbo proverbs</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Uto nwanyi di n’ukwu ya, uto nwoke di n’ego di na-akpa ya.</td>
<td>No matter how beautiful a woman is, any man can buy her provided he has the money to 'buy'-symbolised by the content of the pocket.</td>
</tr>
<tr>
<td>8.</td>
<td>Agbọghọ mara mma anaghi alụ out di</td>
<td>The more beautiful a woman, the more promiscuous a woman is considered to be.</td>
</tr>
<tr>
<td>9.</td>
<td>Nwanyi buru ọhụ ọ si raba ya n’ọhụ bu nke ya, ma nge ọ puteara okwu, ọ chọba onye nwe ọhụ.</td>
<td>A woman will keep her private part to be sexed, that the private part is hers, but when it leads to trouble, the real owner would be looked for.</td>
</tr>
<tr>
<td>10.</td>
<td>Agbọghọ ugwuta si nne ya n’otu nwoke ka ya na-agà n’uzo, o wee tuburu ya raa, nne ya si ya gaa rakwuru, ọ gaa, arakwuo ya ọzọ</td>
<td>An Ugwuta (a community in Igbo land) girl told her mother that as she was going on her way, a man came and threw her down and raped her. Her mother told her to go and retaliate; she went and was raped again.</td>
</tr>
<tr>
<td>11.</td>
<td>Nwanyi obi oma ragburu onwe ya na di</td>
<td>The kind-hearted woman sexed herself to death.</td>
</tr>
<tr>
<td>12.</td>
<td>Ogeri na-aaya ọya, ọtụ ya ọ na-aaya?</td>
<td>If a woman is sick, is her private part sick too?</td>
</tr>
<tr>
<td>13.</td>
<td>Otu nwanyi ajadi bu ọtụ mmadu nile.</td>
<td>A widow’s private part is for all men.</td>
</tr>
<tr>
<td>14.</td>
<td>Nwanyi di ya na-ọghị ka-anyị na-araju afo</td>
<td>It is a woman whose husband is not around that we have sex with satisfactorily.</td>
</tr>
<tr>
<td>15.</td>
<td>Agbọghọ Mgbowo si na ya siri ike, ụmụ nwoke were aju ọtụ ya wee na-akpa oke</td>
<td>An Mgbowo woman says she is wild, and men use the hair of her private part to mark the boundary.</td>
</tr>
</tbody>
</table>

These proverbs objectify the female body in ways that not only serve as source of pleasure for men, but also as a representation of their vulnerability, promiscuity and weakness. Example 7 attests to it. Example 8 represents the female gender as people who commercialise themselves for money-making courtesy of their beauty.

These proverbs are used to present beautiful women negatively before men. On the other hand, society expects men to be flirtatious in order to woo and win many women as wives. Example 9 represents the woman as being indecent, unfaithful, reckless and promiscuous by keeping her private part to be sexed by any man that comes her way, while Example 10 presents the woman as being weak, flexible and promiscuous that she cannot resist any sexual attack. Promiscuity could also be found in Examples 11 and 12. In Example 11, a woman’s kindness is represented with promiscuity that she could sex herself to death, thereby making her womanhood a public toilet for men.

Example 12 represents women as passive objects for sex (in that even when she is sick, it does not mean that her sex organ is sick). So, the man can have her whenever he wants and she is careless about her ill health. This references the subordination of women and depicts their being at the beck and call of the men. In Example 13, however, a woman is represented as a public sex object in that a widow’s private part is for all men, while Example 14 is a representation of
women’s vulnerability and weakness. That it is a woman whose husband is not around that men can have sex with satisfactorily is unchallenged. In Example 15, “Agboghọ Mgbowo” is a representation of promiscuity. This is based on the understanding that among the Igbo, “Mgbowo” women are mostly found in hotels as commercial sex workers. Using the pubic hair of such a woman to mark a boundary means reducing her to nothing. In other words, no matter what a woman may consider herself to be, she is just a sex object for men.

Women as weaker beings
Some English proverbs show women as weaker vessels and very vulnerable.

Table 3: Presentation of data on women as weaker beings
<table>
<thead>
<tr>
<th>S/N</th>
<th>English proverbs under Category 3</th>
<th>Page no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.</td>
<td>A woman is the weaker vessel.</td>
<td>908</td>
</tr>
<tr>
<td>17.</td>
<td>A woman kissed is half won.</td>
<td>908</td>
</tr>
<tr>
<td>18.</td>
<td>A woman is flax, man is fire, the devil comes and blows the bellows.</td>
<td>908</td>
</tr>
<tr>
<td>19.</td>
<td>The more women look in their glass the less they look to their house.</td>
<td>911</td>
</tr>
</tbody>
</table>

A close analysis of the data of this category shows the representation of women as weaker beings. This weakness is shown to be of different dimensions such as a woman being a “weaker vessel” 16. She is weak to the extent that she is half won with a single kiss 17. It is also interesting that in the relationship between a man and a woman, if there is something that goes wrong (if the devil plays its role) it is the weak woman who is ‘flax’ that can melt easily or catch fire, whereas man is ‘fire’ who exercises his power over the powerless woman 18. Another dimension of the weakness of women is incapability. The English proverbs also illustrates that a woman is so incapable that her work is never done, and a woman who takes care of her works does not pay attention to herself 19. In comparison with the English proverbs, three Igbo proverbs found under this category are in Table 6.

Table 4: Presentation of data on women as weaker beings
<table>
<thead>
<tr>
<th>S/N</th>
<th>Igbo proverbs</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Anu ụ bụ nwanyi, ọ na-arụ ọkpọ.</td>
<td>When an animal sees a woman, it starts limping.</td>
</tr>
<tr>
<td>21.</td>
<td>O naghi adi mma agbachaa ọsọ ka nwoke, ebie ya ka nwanyi.</td>
<td>It is not good to end a race like a woman, after running like a man.</td>
</tr>
<tr>
<td>22.</td>
<td>Agadi Nwanyi na-ari ugwu, ukwu wee ụfọba ya ụfụ, O wee si ugwu n’oweta ejeka ukwu afọba ụfụ, ya eweta nodụ ala zuọ ike.</td>
<td>An old woman was climbing a hill and started having waist pain after some time, she then told the hill that if it brings walking along and then have waist pain, she will also bring sitting down and resting.</td>
</tr>
</tbody>
</table>

In the foregoing Igbo proverbs, women are represented as weaker beings. Example 20 presents the woman as being so weak that she cannot kill or catch an animal. This is because men are stereotypically strong, they consider the women to be very weak. The stereotypical weakness of the woman is also expressed in example 21, that they cannot do anything that requires strength and energy. This is even when we have women who are military personnel, wrestlers among others. The definition of women as weaker beings is also exemplified in example 22 that she cannot climb a hill. All of the above instances portray the feminine gender as weaker
beings who cannot afford to do anything that is energy sapping.

There are some proverbs in English which describe women as being talkative as exemplified in Table 5:

**Table 5: Women as garrulous**

<table>
<thead>
<tr>
<th>S/N</th>
<th>English proverbs under Category 3</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Women will have the last word.</td>
<td>911</td>
</tr>
<tr>
<td>24</td>
<td>He has a woman’s tongue in his head.</td>
<td>909</td>
</tr>
<tr>
<td>25</td>
<td>A woman’s tongue wags like a lamb’s tale.</td>
<td>909</td>
</tr>
<tr>
<td>26</td>
<td>Women are great talkers.</td>
<td>910</td>
</tr>
<tr>
<td>27</td>
<td>Women will say anything.</td>
<td>911</td>
</tr>
</tbody>
</table>

A keen analysis of the data shows that women engage in useless talks and are described as talkatives by asserting “women will have the last word” 23. Women are downgraded to the extent that a man who talks much is said to have a woman’s tongue in his head 24. The criticism becomes very crude when it is claimed “A woman’s tongue wags like a lamb’s tale” 25. Women are said to be great talkers and will say anything 26 and 27. In comparison with the English proverbs, the Igbo proverbs found under this category include 2 proverbs as presented in Table 6.

**Table 6: Presentation of data on women as garrulous**

<table>
<thead>
<tr>
<th>S/N</th>
<th>Igbo proverbs</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>Asiri guba nwanyi, Obanye amarachaa ajuba.</td>
<td>When a woman is hungry of gossiping, she starts asking questions about what she already knows.</td>
</tr>
<tr>
<td>29</td>
<td>Asiri guba nwanyi, Obulie ekwo ọkụ ya.</td>
<td>When a woman wants to gossip, she carries her heart along with her.</td>
</tr>
</tbody>
</table>

This representation is the understanding that women are talkatives. For instance, example 28 presents women as entities that cannot afford to do something reasonable rather than gossip. It further presents them as irresponsible and nonchalant. This same representation is also exemplified in Example 29 that when a woman is in hunger of gossip she carries her heart along with her, thereby presenting the feminine gender as frivolous, gossips and irrational.

**Category 4: Women as stupid beings**

Certain proverbs in both English and Igbo describe women as being stupid, thereby showing that women are not regarded not even respected. The data on English is presented in Table 7.

**Table 7: Presentation of data on women as stupid beings**

<table>
<thead>
<tr>
<th>S/N</th>
<th>English proverbs under Category 4</th>
<th>Page no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>A woman’s advice is best at a dead left.</td>
<td>909</td>
</tr>
<tr>
<td>31</td>
<td>A woman’s answer is never to seek.</td>
<td>909</td>
</tr>
<tr>
<td>32</td>
<td>Tell a woman she is fair and she will soon turn fool.</td>
<td>909</td>
</tr>
<tr>
<td>33</td>
<td>Women have no soul.</td>
<td>910</td>
</tr>
</tbody>
</table>

In the foregoing examples, women are considered as being stupid as “a woman’s advice is best at a dead left” 30. Stupidity can also be derived from example 31 which states that “a woman’s answer is never to seek thereby presenting the
Chibueze Egbe Aleke: A feminist critical discourse analysis of gender prejudice in selected English and Igbo proverbs

feminine gender as people without mind. A close analysis of the data of this category shows that English community devalues the woman through the use of proverbs as a woman is said to turn fool just by telling her that “she is fair” 32 and that ‘woman has no soul’ 33. In comparison with the English proverbs, the Igbo proverbs found in this category include the 2 proverbs in Table 8.

Table 8: Presentation of data on women as stupid beings

<table>
<thead>
<tr>
<th>S/N</th>
<th>Igbo Proverbs</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>Nkita nwanyi zuru na-atagbu mmadu.</td>
<td>A dog trained by a woman bites people to death.</td>
</tr>
<tr>
<td>35</td>
<td>Okorobia n’echiche ka nwanyi anaghi a bu nwoke.</td>
<td>A man who reasons like a woman can never be a man.</td>
</tr>
</tbody>
</table>

These proverbs objectify the feminine gender as being stupid, irrational and illogical that a dog trained by a woman bites people to death 34. This is to say that the woman does not have the capacity (mental) to train children not even the knowledge of parenthood. Example 35 presents women as stupid, irrational and even mentally weak that a man who reasons like a woman can never be a man, in that he is and not qualified to be called a man.

Discussion

From the analysis of the data, four categories of the representation of women can be identified: these representations all in conformity to the traditional gender stereotype and ideals, and are socio-culturally accepted as they reproduce or reinforce gender stereotype and ideals. In our interpretation of how the proverbs reinforce traditional gender stereotype and ideals, we make reference to the two notions which are the focus of our analytical approach (FCDA): hegemonic masculinity (which legitimise the traditional authority, power or control of men over women) and hegemonic femininity (which guarantees the dominant position of men and the subordination of women, i.e an acceptance of, and compliance with traditional understanding that men are superior to women). We also make reference to the Interpretivist paradigm based on the notion that reality is socially constructed. Interpretivist paradigm is underpinned by observation and interpretation and focuses on the need to put analysis in socio-cultural context (Reeves & Hedberg, 2003). We argue that these gendered proverbs tend to be hegemonic because the power and authority of men, as prescribed by the society, are often made to appear unquestionable, that is, by reproducing a lot of these traditional stereotypes and providing sanctions for women who desire to rub shoulders with men. These proverbs tend to persuade women into believing and accepting that hegemonic masculinity and feminity are positively valved because they constitute the socio-culturally accepted norms of gender practices. Women are expected to do the ‘right things’ which include ‘submissiveness’ not rubbing shoulders with men thereby given men the privilege to continue to enjoy what Connell refers to as ‘patriarchal dividends’ (1995, p. 79) i.e the benefit of patriarchy.

Conclusion

This study has examined the linguistic nature of English and Igbo proverbs. It draws a parallel between language, gender and culture of the English and Igbo socio-cultural contexts. It examined the gender parity between men and women, especially when it comes to rights and power positioning. Women are seen as weaker beings in the society and as such, found to be wanting in many aspects of life. However, some of these positions on...
Chibueze Egbe Aleke: A feminist critical discourse analysis of gender prejudice in selected English and Igbo proverbs

women no longer hold in modern times because of civilisation where women are no longer confined in the kitchen.

References


