

WOMAN IDENTITY IN METAPHORICAL PROVEBS

THESIS

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WOMAN IDENTITY IN METAPHORICAL PROVEBS

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Advisor

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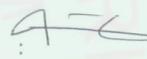
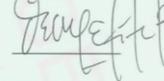
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Malang, June 26, 2018



Elfa Nur Iftitah

MOTTO

Allah and my parents is the key of my life



DEDICATION

This thesis is dedicated to;

My father Mochammad Yusuf support me, stood by my side and pushed my best
in every aspects of my life

My mother Siti Fatimah who always believe that I can be the best version of
myself



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Alhamdulillah, I would like to thank into Allah SWT, the most Gracious and the most Merciful. Allah is the one I ask for help, who has been giving me His mercies and blessings to my life. Allah is the one that I have when I have nothing. Second, I would like to deliver *sholawat* and *salam* to Muhammad SAW who has brought up Islam which is *rahmatan lil'alam*.

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Finally, as ordinary human being, I do aware of some weaknesses of this research that I conduct. Herewith, I wish that everyone who read this thesis can give me advice, critic and suggestion for the betterment of this research in order to help the future researcher who conduct much better researches in this field of study.

Malang, June 26, 2018



Elfa Nur Iftitah

ABSTRACT

Iftitah, Elfa Nur. 2018. *Woman Identity In Metaphorical Proverbs*. Thesis. English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

The Advisor : Dr. Hj. Galuh Nur Rohmah, M. Pd., M. Ed.

Keyword : Proverb, Metaphor, Cognitive Metaphor Theory, Feminist Critical Discourse Analysis

Proverbs are precised saying frequently used that express general truths or practical precepts. They have potential to shape society. Different societies and cultures may share the same proverbs, or at least may express similar themes in different ways. They are generally accepted blindly and are a manifestation of the traditional values of a society. In the context of gender and language relationships, proverbs acquire great significance because they mirror the traditional power relationships between genders.

This research conducts the investigation on metaphorical proverbs. The problem of this research is how the element of metaphor in the proverbs reveal the identity of woman. Therefore this research focuses to examine the domains mapping in the metaphorical proverbs to reveal the identity of woman. Further, the institution on examining gender representation are determined through the domain mapping in proverbs by using the cognitive metaphor theory from Goerge Lakoff. The present research uses feminist critical discourse analysis proposed by Lazar. Since by their ambiguous meanings, proverbs often hide their intended meanings. Thereby, FCDA will help the researcher to analyze the relation between gender representation in metaphorical proverbs and the representation of woman in recent years. It will lead the researcher expectations which help the researcher to decide what the proverbs intends to convey.

The proverbs which is taken from a Oxford Dictionary of Proverbs in this research leads to the result that some proverbs represent the gender inequality since woman's role is limited by the the qulity of beauty is based on England's beauty standard. Furthermore, the behaviour and the role of woman is also limited since certain activity is only belong to man.

ABSTRAK

Iftitah, Elfa Nur. 2018. *Identitas Wanita Dalam Peribahasa Metaforis*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Malang Malik Ibrahim Malang.

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Kata kunci : Peribahasa, Metafora, Cognitive Metaphor Theory, Feminist Critical Discourse Analysis

Peribahasa adalah ungkapan yang sering digunakan yang mengungkapkan kebenaran umum atau ajaran praktis. Mereka memiliki potensi untuk membentuk masyarakat. Masyarakat dan budaya yang berbeda mungkin memiliki pepatah yang sama, atau setidaknya mengekspresikan tema yang sama dengan cara yang berbeda. Mereka umumnya diterima secara membabi buta dan merupakan perwujudan dari nilai-nilai tradisional masyarakat. Dalam konteks hubungan gender dan bahasa, peribahasa memperoleh arti penting karena mereka mencerminkan hubungan kekuasaan tradisional antara gender.

Penelitian ini melakukan penyelidikan pada peribahasa metafor. Permasalahan dalam penelitian ini adalah bagaimana unsur metafor dalam peribahasa mengungkapkan identitas perempuan. Oleh karena itu penelitian ini berfokus untuk menguji pemetaan domain dalam peribahasa metaforis untuk mengungkap identitas perempuan. Selanjutnya, lembaga yang meneliti representasi gender ditentukan melalui pemetaan domain dalam peribahasa dengan menggunakan teori metafora kognitif dari Goerge Lakoff. Penelitian ini menggunakan analisis wacana kritis feminis yang diusulkan oleh Lazar. Karena dengan makna ambigu mereka, peribahasa seringkali menyembunyikan makna yang dimaksudkan. Dengan demikian, FCDA akan membantu peneliti untuk menganalisis hubungan antara representasi gender dalam peribahasa metaforis dan representasi perempuan dalam beberapa tahun terakhir. Ini akan mengarahkan harapan peneliti yang membantu peneliti untuk memutuskan apa yang ingin disampaikan oleh peribahasa.

Peribahasa yang diambil dari Oxford Dictionary of Peribahasa dalam penelitian ini mengarah pada hasil bahwa beberapa peribahasa mewakili ketidaksetaraan gender karena peran perempuan dibatasi oleh kualitas pelayanan kecantikan berdasarkan standar kecantikan Inggris. Selain itu, perilaku dan peran wanita juga terbatas karena aktivitas tertentu hanya milik pria.

المستخلص

، الإنسانية العلوم، كلية الآداب قسم ، ماجستير رسالة. المجازية الأمثال في المرأة هوية. نور إلفا ، أفتة .مالانج إبراهيم مالك مولانا نيجري الإسلام جامعة

المستشار:جلوه نور روحهم غاليه

المفتاحية الكلمات النسوي النسوي: الخطاب تحليل ، المعرفية الاستعارة نظرية ، الاستعارة ، المثل :

لديهم .عملية مبادئ أو عامة حقائق عن للتعبير متكرر بشكل يستخدمون إنهم الأمثال يقول قد الأقل على أو ، الأمثال نفس في المختلفة والثقافات المجتمعات تشترك قد .المجتمع تشكيل على القدرة مظاهر من مظهر وهي أعمى نحو على عام بشكل قبولها يتم .مختلفة بطرق مماثلة مواضيع عن تعبر تعكس لأنها كبيرة أهمية الأمثال تكتسب ، واللغة الجنسين بين العلاقات سياق في .المجتمع التقليدية القيم الجنسين بين التقليدية القوة علاقات

في الاستعارة عنصر يكشف كيف هي البحث هذا مشكلة .المجازية الأمثال في التحقيق البحث هذا يجري لكشف المجازية الأمثال في المجالات خرائط دراسة على البحث هذا يركز لذلك .المرأة هوية عن الأمثال النطاق تعيين خلال من الاجتماعي النوع تمثيل فحص مؤسسة تحديد يتم ، ذلك على علاوة .المرأة هوية الخطاب تحليل الحالي البحث يستخدم .لاكوف جورج من المعرفية الاستعارة نظرية باستخدام الأمثال في المقصودة معانيها الأمثال تخفي ما غالباً ، الغامض بمعناها لأنه .لازار اقترحه الذي النسوي النسوي المجازية الأمثال في الجنسين بين التمثيل بين العلاقة تحليل على الباحث فج تساعد سوف ، وبالتالي الأمثال تنوي ما تقرير على الباحث تساعد التي الباحث توقعات سيقود .الأخيرة السنوات في المرأة وتمثيل نقله

المساواة عدم تمثل الأمثال بعض أن إلى تؤدي البحث هذا في أكسفورد أمثال قاموس من المأخوذة الأمثال علاوة .إنجلترا في الجمال معايير أساس على الجمال كولييتي بسبب محدود المرأة دور لأن الجنسين بين فقط الرجل يخص معيناً نشاطاً لأن أيضاً محدودان ودورها المرأة سلوك فإن ، ذلك على

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CHAPTER I

INTRODUCTION

This chapter explains the research background, scope and limitations of research, research question, research objective, significance of research, and definition of key term, research design, data source, data collection, and data analysis.

1.1 Research Background

This research investigates woman identity represented in metaphorical proverbs. Woman identity is chosen to analyze in this research since it give a portrayal of certain characteristic towards woman which distinguish woman from other individuals and collectives. According to James Fearon (1999, p. 8), woman identity can be revealed from two types. First, woman identity from personal concept which refers to attributes, beliefs, desires, or principles of action that distinguish woman from other individuals and collectives based on her own experience from childhood and it is always develop as they grew older. In the second type, woman identity can be revealed from social concept when the attributes, beliefs, desires, or principles of action that distinguish woman from other individuals and collectives requires explication from society which derives woman from their membership of a social group. Those two types of woman identity than become an interesting topic to be explored in the research to know how woman is interpreted in many tools, such as: literature, mass media, newspapaers and others. However, many scholars tend to take an intense interest in analyzing woman identity from social concept since it is easier to know how

society depict woman identity in a social group rather than woman identity which reflected in personal concept since the second type need a very comprehensive theory from many disclipines, such as: psychology, sociology, history and others.

As the illustration, Mustanen (2015) has already analyzed woman identity represented in one of well-known television series 'Girls'. Based on the analysis trough linguistic and multimodal means, she concludes that many nouns which used to describe the female characters are often derogatory and negative.

However, keeping in mind the series' ironic tone it could be argued that the series aims to represent its characters by showing how the female characters are negatively affected by the use of lexical items such as *bitch* but rather change the word's meaning, for example by making the word *bitch* correspond with adjectives such as *bossy* or *indecisive*. It is quite evident that some of the female characters have shown as arrogant and unable to hold on her own principle.

Similarly, woman identity represented negatively in three school textbook of primary school in Algeria. Hayat (2014) stated that woman is never shown having an autonomous life and always passive in doing her activities. Yet, in the literature book, Narjes (2015) constituted that woman identity represented in John Fowles novel entitled 'The French Lieutenant's Woman' portrayed as dependent individual. It can be seen when Sarah Woodruff, encourages the townspeople to believe her fabricated tale and rejects being the lovely wife of Charles Smithson, because she is aware of the freedom-denying nature of love.

Furthermore, the interest of analyzing woman identity also reach to the proverb as one traditional wisdom of society. Proverbs is seen as a powerful oral

tradition have a potential to shape society since it has norms, values, and rules. Importantly, the norms, values, rules and beliefs constued in proverb is permanent. Thus, many researcher conducted a research towards woman identity in proverbs. First, Yasir (2017) in his research on Sundanese proverbs have been revealed woman identity as dependent, submissive to men, and who are valued for their physical charm, domestic roles (cooking tasty), must obey and ability to serve her husband (Yasir, 2007, p. 2). Likewise in Morrocan proverbs, woman by their innateness, have no brains. As it has been put in the proverb of “she is beautiful, but I need to buy her a brain”. This proverb asserts that brain and beauty cannot be found in one and the same person (Saidi, 2010). Wang (2012) also looks at sex discrimination in Chinese proverbs and comments that languages exhibit a ‘gender-biased ideology’ (p. 152) because men are considered superior and stronger than women. Moreover, research on proverbs from Indonesia also has been conducted by Mubarok (2016). He examined women representation in Indonesia proverbs with the focus of ethnolinguistic study. The results showed that in Indonesia proverbs women are described as being talkative, weak, the object of the male, and women are required gentle mannered and polite. From all those research, it can be seen that even in proverb as a traditional wisdom (Speake, 2007, p. 9), woman identity have challenged by gender inequality since a long time ago. From that reason, the researcher of this study attempt to reveal woman identity in English proverbs but only focused on metaphorical proverbs.

The researcher only focus on one of peotic devices, it is metaphor since it is not simply about replace one expression with another one of the same meaning.

Yet, the combination between two domains within metaphor opens many possibilities for interpretation. This is what makes metaphor becomes an interesting tool to deliver its meaning. As mentioned by Kovesces, metaphor is defined as the understanding of one concept, object or action in a way that is not literally true (2007, p. 278) and to reveal the vague word or phrase in metaphor, it needs to involve the conceptual mappings from two domain; (1)target domain (2)source domain (Lakoff, 1980, p. 208). In this case, the researcher use conceptual metaphor by William Croft and Alan Cruse as one of a method of cognitive linguistic theory to analyze those two domain. Copceptual theory avoids the complex terminology and abbreviations that dictionary use.

Until recently, research on proverbs by using cognitive linguistics have been studied extensively. Wachera (2012) also used cognitive of semantic to analyze Kikuyu metaphorical proverbs. By using semantic theory, she can conclude that that proverbs can present thematic metaphorical proverbs such as: proverbs on the physical features of a woman, proverbs on woman behaviour, proverbs on the role of woman in the society, and proverbs on general societal attitudes about the woman. Furthermore, Wachera's research has been developed by Nesa (2013). Nesa analyzed the metaphorical used in Persian proverbs to reveal the meaning. Proverbs in Persian underlie deep structure and meaning, so in most of the cases they show the same metaphor and anomy with different words. Then, she involves the sociocultural between Kikuyu society and Persian society. Despite the fact that those studies deal with proverbs by using semantic theory in local society, none of them has examined the gender representation by

using Feminist Critical Discourse Analysis to empower the woman representation in English proverbs. Thus, this research attempts to fill in this gap.

Woman identity in this research will be analyzed by using Feminist Critical Discourse Analysis proposed by Lazar in order to do critical analysis on gender inequality. Feminist Critical Discourse Analysis perspective stated that 'issues of gender, power, and ideology have become increasingly more complex and subtle' in present times (Lazar, 2007, p.141). The work of Feminist Critical Discourse Analysis is to critique such unequal gender relations (Diabah and Amfo, 2015, p.8). Thus, this background of theory expectantly can develop the position of woman in proverbs.

Feminist Critical Discourse Analysis which is proposed by Lazar also can assess the novelty of the proverbs analysis because although many observation that was true in the past may not continue to be true in the present, the existence of proverb that relates to that particular observation perpetuates it and makes people take it for granted as a truth. Consider, for example, the English proverb of 'a woman's place is in the home'. This proverb has been used for hundreds of years. However, this proverb does not apply to woman in the 21st century. To make this saying be compatible with the situation of woman and men in contemporary society, it is improved to: a woman's place is in the home and the senate. This value can be revealed by comparing the role of woman in the past which is utterly changed in this era by using Feminist Critical Discourse Analysis.

In conclusion, this research is notable to be conducted because knowing how woman identity is constructed in metaphorical proverbs is necessary in order

to direct the society to be more critical in understanding the language locality value since proverb is very potential process to shape belief, values, and roles in society.

1.2 Research Questions

The questions of this research are:

1. How the elements of metaphor in proverbs reveal woman identity?

1.3 Research Objectives

This research objectives are:

1. To investigate the elements of metaphor in proverb which reveal woman identity.

1.4 Scope and Limitation

The study focused on the analysis of English proverbs which portray woman using the theoretical parameters of feminist critical discouse analysis by Michele Lazar to analyze and empower the woman identity injustice. While to analyze metaphor structures in the proverbs, the researcher use only two theories; conceptual metaphor theory by William Croft and Alan Cruse.

The data are taken from Oxford Dictionary of Proverbs edited by Jennifer Speake. The editor of this book complete this fifth edition by adding some proverbs, thematic index, and quotations. Thus, it can give a larger number of proverb with recognizable quotation from books. The researcher only choose the proverb about woman only by identifying the word, phrase, and sentence which contain of woman. Also, it classify again based on the proverbs which contain of

comparison between two things since this study need the data about metaphorical proverb about woman.

1.5 Significance of the Research

This research is significant to be conducted because proverbs is seen as a powerful process to set the ideology of culture, belief, and local wisdom from a certain society. Thus, the researcher aim to analyze how proverb in a prominent dictionary portray the identity of woman since women in gender representation has spawned various injustices. Therefore, in order to empower the woman representation, the researcher use feminist critical discourse analysis. Conceptual metaphor also used by the researcher as from the proverb used is metaphorical proverbs. Those two theories could be a potentially reference and guidance for the following researcher who want to analyze the same theories and the same topic but giving an addition on how various members of the society interpret the meaning of specific proverbs since the researcher simply paraphrasing the meaning of proverbs based on conceptual metaphor analysis result.

1.6 Research Method

1.6.1 Research Design

This study is a qualitative research. The design is considered as appropriate because the topic of the study. This design will comprehend the analysis since conceptual metaphor approach to the analysis of English proverbs on the gender representation requires a careful description. Therefore, under the light of this assertion, the research employed the use of descriptive models, such as: Wilson model of proverb translation.

This research mainly takes on an interpretivist paradigm based on the notion that reality is socially constructed. Interpretive paradigm is underpinned by observation and interpretation and focuses on the need to put analysis in context. For the current cognitive analysis provides the second paradigm as it provides the opportunity to see the power positioning of gender representation in terms of social roles assigned to them and attributes associated with them.

1.6.2 Data Source

The proverbs examined in this study were taken from a dictionary entitled Oxford Dictionary of Proverbs edited by Jennifer Speake. This dictionary is the fifth edition of the Oxford Dictionary of Proverbs and represent the latest stage in Oxford University Press's book of proverbs. The changes of this edition can be seen from the addition of proverbs. Over forty additional proverbs have been included in this edition, many of them from African, Middle Eastern, and Far Eastern traditions (Speake, 2007, p. 7). Thus, it can give a rich number of proverbs from many theme categories, such as; woman, children, man, and others. Furthermore, this edition also provide thematic index which is not given in the previous edition. It makes the reader easier in obtaining a certain theme of proverb, especially for this study since it needs to group the proverbs about woman, then it continues with grouping the proverbs about woman which use metaphor only.

Besides of additional proverbs and thematic index, this dictionary renew the quotations. Some quotations of older proverbs have been deleted, but some quotations which is used up to the present day is still retained. Importantly, the

quotations in the past edition have often been carried forward from one proverb dictionary to another without being checked, but for this dictionary, all quotations have been rechecked (Speake, 2007, p. 10). For that reason, this dictionary could give a comprehend understanding about the meaning of proverbs from trustworthy quotations.

1.6.3 Data Collection

The data of this study are collected methodologically in form of words, phrases, and sentence which contain of woman representation in Oxford Dictionary of Proverbs. This means the researcher find words, phrases, and sentences from alphabetical group A untill alphabetical group Z. From this first step, the researcher already collected 30 proverbs of woman representation. Afterwards, the researcher ensure the group theme of each proverbs in thematic index. This step is intended to help the researcher in analyzing the identity of woman since the identity of woman can be revealed from each of theme that is already provided by the editor in the last pages. In this step, 30 proverbs are grouped in 14 themes. At last, those proverbs are selected again by the researcher based on proverbs which imply metaphor in it. This step lead the researcher in obtaining 11 metaphorical proverbs from 3 themes.

1.6.4 Data Analysis

After the proverbs about woman representation were identified by the researcher, construal operations of the conceptual metaphor theory were used to explain the meaning of the proverbs on the portrayal of woman identity. This

and implied to another.

- Metaphor elements
 - A word or a phrase which is used to show two domains in metaphor. Those two domains are target domain and source domain.
- Metaphorical proverbs
 - Proverb which contain of implied comparison in which a word or a phrase ordinarily used of one thing and applied to another.
- Woman Identity
 - The attributes, beliefs, desires, or principles of action towards woman in English proverbs on some categorizations:
 - . Category on physical features of a woman
 - . Category on behaviour
 - . Category on gender roles

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter provides the definition and elaboration of theories that are going to be used to analyze metaphorical proverbs about woman identity. There are two theories that are used in this research, these are conceptual metaphor and woman identity. Conceptual metaphor in this research is proposed by William Croft and Alan Cruse while the woman identity theory is proposed by Kariuki Elenah Wachera. This chapter also provides elaboration on how feminist critical discourse analysis by Lazar works as method in this research. The last is the background information of what proverb is and what language used in proverbs, to bring the closest understanding of proverbs as a tool to represent woman identity.

1.1. Conceptual Metaphor

The researcher examines the metaphorical proverbs by the help of conceptual metaphor as one of the branch in cognitive semantic. According to Croft and Cruse (2004:193), metaphor in cognitive semantics is treated as a construal operation, and it involves judgment or comparisons. Further, it involves an interaction between two domain; a vehicle and a target. Vehicle or source domain defined as the concept or the object which the construed target through processes of correspondences and target domain defines as the concept or the object which is actually being described by the metaphor. Therefore, by involving those two domains, metaphor in cognitive semantics allows us to understand one domain of experience in terms of another.

More importantly, this theory is not a property of individual linguistic expressions and their meanings, but of whole conceptual domains. In principle,

any concept from the **source domain** which domain supporting the literal meaning of the expression and can be used to describe a concept in the **target domain** which domain is actually about.

Metaphor in cognitive semantic is defined as the understanding of one concept in terms of another according to (Katamba et al, 1997, p. 278). In this light, metaphor is a structure of human understanding by means of which we figuratively comprehend our world. Therefore, this research uses the metaphor in cognitive semantics to reveal the thinking processes of society as far as the woman is concerned.

Furthermore, the locus of metaphor is not in language at all, but in the way we conceptualize one mental domain in terms of another. It is because cognitive semantics assigns a central role in thought and reason to metaphor. Cognitive semantics explains that, the huge system of everyday conventional, conceptual metaphors is a system of metaphor that structures our everyday conceptual system, including most abstract concepts and that lies behind much of everyday language (Croft and Cruse, 2004). Thus, it will leads to the insight that metaphors can shape the way people think, and that shared cultural knowledge is essential in the way they comprehend metaphors.

Croft an Cruse also explained that the mapping between source and target domains which involves two sets of correspondences, epistemic and ontological. That is, the ontological correspondences hold between elements of one domain and elements of the other domain, epistemic correspondences are correspondences between relations holding between elements in one domain and relations holding

between elements in the other domain which may include encyclopedic knowledge about the domain (Croft and Cruse, 2004, p.196).

Metaphor, as a phenomenon also involves both conceptual mappings and individual linguistic expressions (George Lakoff, 1987, p. 208). The mappings state the generalizations that are Lakoff's principle concern. Small capitals like 'love is a journey' are used to name mappings. For instance, a love relationship in which love is being conceptualized as a journey. And this unified way of conceptualizing love metaphorically is realized in many different linguistic expressions. Thus, when the reader refers to the 'love is a journey' metaphor, they are referring to the set of correspondences. The phenomenon of correspondence will be illustrated using the example of a sentence 'anger is heat of a fluid' by Lakoff quoted in Croft and Cruse (2004:197):

- **Ontological Correspondance**

Source: HEAT OF FLUID	Target: ANGER
Container	Body
Heat of fluid	Anger
Heat scale	Anger Scale
Pressure in container	Experienced Pressure
Agitation of boiling fluid	Experienced Agitation
Limit of containe's resistance	Limit Of Person's Ability To
Explosion	Suppress Anger
	Loss Of Control

- **Epistemic correspondences**

When fluid in a container is heated beyond a certain limit, pressure increases to a point when it explodes.	When anger increases beyond certain limit, pressure increases to a point at which person loses control.
-------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------

Explosion is damaging to container and dangerous to bystanders.	Loss of control is damaging to person and dangerous to others.
-----------------------------------------------------------------	----------------------------------------------------------------

explosion can be prevented by applying sufficient and counter pressure.	Anger can be suppressed by force of will.
-------------------------------------------------------------------------	-------------------------------------------

Controlled release of pressure may occur, which reduces danger of explosion.	Anger can be released in a controlled way, or vented harmlessly, thus reducing level.
------------------------------------------------------------------------------	---------------------------------------------------------------------------------------

The adaptation above regarding ‘anger is heat of a fluid’ showed that metaphor explain conceptual mapping of source and target domain on ontological and epistemic correspondences of a metaphor. The correspondences between domains are represented in the conceptual system. An open-ended range of linguistic expressions construed in conceptual mapping above can make the readers understood immediately.

That mapping finally have been conducted to many research which analyze about metaphorical sentence. As illustrate in Elenah (2015) research when she used conceptual metaphor mapping to analyze local proverbs in Naoiri:

“Young Today, Old Tomorrow”

Source Domain: Bubble	Target Domain: Thigh (A Woman In Her Prime)
Cute When Formed	Beautiful And Fleshy In Her Prime
Temporal	Short Lifespan Only In Youth
Sensitive To Pressure	Soft And Tender In Her Prime
Attractive To The Eye	Admirable

In this proverb, thigh is being conceptualized as a bubble, with the implication that its beauty and attractiveness is short lived, that the young cannot remain tender and youthful forever, that a young girl must get married at the earliest opportune moment, or altogether forfeit a lifetime opportunity of ever getting a husband. Gikūyū has many everyday expressions that are based on a conceptualization of youthfulness as a bubble, and they are used not just for talking about youth, but for reasoning about it as well. In this case, the concept of a girl in the metaphorical expression is implied, hence, in this context, the bubble is conceptualized as the girl’s body.

It is a principle for understanding the domain of youthfulness in terms of the domain of bubble. It is a stage of life where a youthful girl is expected to make hasty but wise decisions concerning the future, and seize life’s best opportunities,

for in their conceptualization of youth, the kikuyu see it as such a time when one can make or break.

Yet, in this conceptual metaphors, there is still counterargument which present for why conceptual metaphors is irregular between source domain and target domain. For example, love is expressed in terms of journeys, but journeys are not expressed in terms of love (Lakoff and Johnson, 1980, p. 108). If image-schematic structure were simply a highly schematic concept subsuming the corresponding concepts in the source and target domains, then one would expect metaphorical mappings to go in either direction; but they do not (ibid, p. 109). Instead, many metaphor theorists confront that counterargument about relationship between source and target domain structure, involving something more interactive connection like a ‘fusion’ or ‘superimposition’ of structure in both domains (Jackendoff and Aaron 1991:334 and Ricoeur, 1978: 43). Finally, the concept of conceptual theory mapping is suggested by Jackendoff and Aaron as subtle concept to reveal the meaning of metaphorical elements since the source domain concepts are transformed as well in being metaphorically applied to the target domain.

1.2. Feminist Critical Discourse Analysis

According to Litosseliti (2006), CDA ‘has an explicit interest in making transparent the “hidden agenda” of discourse – which, for instance, may be responsible for creating and sustaining gender inequalities’ (2006, pp.55–56). Wodak, however, describes it as ‘interested in not only analyzing vague but also transparent structural relationships of dominance, discrimination, power and

control as manifested in language' (2002, p.11). Similarly, Van Dijk defines CDA as a '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' (2001, 352). CDA therefore critiques social inequalities as reflected in language. In critiquing social inequalities then, CDA's interest ties in with the emancipatory goal of feminism which is called the Feminist Critical Discourse Analytical (FCDA). Diabah stated FCDA is doing CDA from a feminist perspective (Diabah, 2011, p.71-80).

FCDA perspective that 'issues of gender, power, and ideology have become increasingly more complex and subtle' in present times (Lazar, 2007, p.141). It can be argued that proverbs, by their nature, present more complex and subtle understandings. That is, by their ambiguous meanings, proverbs often hide their intended meanings, thereby making their ideological underpinnings subtle, but quite pervasive. Proverbs can therefore serve to sustain gender 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 (Diabah and Amfo, 2015, p.8).

The term "gender" as explained by Lazar (2005) functions as a category that enables social actors to make sense of and structure their social practices. With sex/gender constructed as a limited, restrictive, heteronormative binary, "relations of power systematically privilege men as a social group and disadvantage, exclude and disempower women as a social group" (Lazar, 2005, p. 5). According to Lazar (2005), FCDA also can facilitate the examination of how

power and dominance are both discursively produced through textual representations of gendered social practices. It also addresses issues of access to form an understanding which can be essential in public domains.

In this research, FCDA is to make connections towards woman identity in the text and social and cultural context found in the quotation in the dictionary, feminist CDA does not aim to predict certain 'reader response' since a text can involve several possible positions for readers (Sunderland and Litosseliti 2002:17; Mills 1994:16), nor decide on the writer's intentions (Jorgensen and Phillips 2004:21). Since a text does not uniquely determine a meaning, multiple readings are possible, and, indeed preferred. Feminist critical discourse analysts emphasise intertextual and interdiscursive aspects of texts, the term 'interdiscursivity' coming from Fairclough's (1989, 1992) formulation of the Bakhtin's (1981) idea of the multivoicedness of all texts (Lazar 2005:14, Sunderland and Litosseliti 2002:14). What this means with respect to woman is that one proverb, for instance metaphorical proverb, may employ several 'voices' or discourses representing different assumptions of woman identity which possibly even oppositional based on every reader(Sunderland 2004:81). Also, three-dimensional conceptualisation of discourse, i.e. *text, discursive practice and social practice* will be used in this research (reviewed in Sunderland and Litosseliti 2002:20). This model is based on the principle that texts can never be understood or analysed in isolation, but only in relation to webs of other texts and to the social context (Jorgensen and Phillips 2004:70).

Finally, the central concern of FCDA, therefore, is ‘critiquing discourses which sustain a patriarchal social order: that is, relations of power that systematically privilege men as a social group and disadvantage, exclude and disempower women as a social group’ (Lazar, 2005, p.5). Accordingly, the aim of FCDA (like CDA) is to develop an analytical resistance to these unequal gender representation. But, in the spirit of postmodern feminism which argues for the diversity of gender practices and creates room for the reinterpretation and contestation of meaning and different subject positions in different contexts. It is in this light that researcher find it a useful analytical approach for this research. The focus in this study will not only be on critiquing the representations that disadvantaged women, but will also highlight those works in their favour.

1.3. Proverbs in Oxford Dictionary

The *Concise Oxford Dictionary of Proverbs* provides a general history of proverbs in common use in Britain in the last two hundred years. Some of the proverbs have been in use throughout the English-speaking world for many years; others (especially Scottish proverbs) have spread from regional use to attain general currency in the nineteenth and twentieth centuries (Speake, 2007, p. 8). Proverbs which originated in the United States and in other countries outside the British Isles, such as *If you don't like the heat, get out of the kitchen* or *The apple never falls far from the tree*, are included if they are now current in Britain, or if they are particularly prevalent in their region of origin (Idem, p. 9).

A proverb is a traditional saying which offers advice or presents a moral in a short and pithy manner. Paradoxically, many phrases which are called

'proverbial' are not proverbs as we now understand the term. We might for instance refer to 'the proverbial fly on the wall' or say that something is 'as dead as the proverbial dodo', although neither of these phrases alludes to a proverb. The confusion dates from before the eighteenth century, when the term 'proverb' also covered metaphorical phrases, similes, and descriptive epithets, and was used far more loosely than it is today. Nowadays we would normally expect a proverb to be cast in the form of a sentence.

Proverbs categorized into three main categories. Those of the first type take the form of abstract statements expressing general truths, such as *Absence makes the heart grow fonder* and *Nature abhors a vacuum*. Proverbs of the second type, which include many of the more colourful examples, use specific observations from everyday experience to make a point which is general; for instance, *You can take a horse to water, but you can't make him drink* and *Don't put all your eggs in one basket*. The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. In this category are found, for example, the health proverbs *After dinner rest a while, after supper walk a mile* and *Feed a cold and starve a fever*. These are frequently classical maxims rendered into the vernacular. In addition, there are traditional country proverbs which relate to husbandry, the seasons, and the weather, such as *Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning* and *When the wind is in the east, 'tis neither good for man nor beast*. Several of the more common metaphorical phrases are included in the dictionary if they are also encountered in the form of a proverb. The phrases *to cut off your nose to spite*

your face and *to throw the baby out with the bathwater*, for example, would not ordinarily qualify for inclusion, but have been admitted because they are often found in proverb form—*Don't cut off your nose to spite your face* and *Don't throw the baby out with the bathwater*.

It is sometimes said that the proverb is going out of fashion, or that it has degenerated into the cliché. Such views overlook the fact that while the role of the proverb in English literature has changed, its popular currency has remained constant. In medieval times, and even as late as the seventeenth century, proverbs often had the status of universal truths and were used to confirm or refute an argument. Lengthy lists of proverbs were compiled to assist the scholar in debate; and many sayings from Latin, Greek, and the continental languages were drafted into English for this purpose. By the eighteenth century, however, the popularity of the proverb had declined in the work of educated writers, who began to ridicule it as a vehicle for trite, conventional wisdom. In Richardson's *Clarissa Harlowe* (1748), the hero, Robert Lovelace, is congratulated on his approaching marriage and advised to mend his foolish ways.

Proverbs could thus become an easy butt for satire in learned circles, and are still sometimes frowned upon by the polished stylist. The proverb has none the less retained its popularity as a homely commentary on life and as a reminder that the wisdom of our ancestors may still be useful to us today. This shift is reflected in the quotations which accompany the entries in the dictionary: recent quotations are often taken from the works of minor writers, or from newspapers and

magazines, while earlier quotations are more frequently from the works of major writers.

Proverb dictionaries differ in their manner of ordering material. There are a number of choices open to the compiler. One method favoured in early dictionaries was a straight alphabetical sequence, starting with all proverbs beginning with the word *a*, such as *A bird in the hand is worth two in the bush* and *A stern chase is a long chase*, and continuing in this rigid style until *z*. The problems caused by this system are manifold, the most apparent being the grouping of large numbers of unrelated proverbs under a few words such as *a*, *every*, *one*, and *the*, forcing the user to engage on a long search for the proverb of his choice.

Another option is thematic presentation, whereby proverbs relating to cats, dogs, the Devil, Pride, etc., are each placed together. Despite the many advantages of this method, confusion can occur when there is no clear subject, as when a proverb falls under two or more thematic headings. The manner of arrangement chosen here is that favoured by most major proverb collections of recent years, such as M. P. Tilley's *Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries* (1950) and B. J. Whiting's *Early American Proverbs and Proverbial Phrases* (1977). This method combines the advantages of alphabetical and thematic presentation by listing proverbs by the *first significant word*; thus *All cats are grey in the dark* may be found at *cats*, *You cannot put an old head on young shoulders* at *old*, while *Every picture tells a story* occurs at *picture*. Furthermore, a generous selection of crossreferences is given in the text to assist

the reader in cases of difficulty. The first of the three examples above, for example, is crossreferenced at *grey* and *dark*, the second at *head*, *young*, and *shoulder*, and the third at *every*, *tell*, and *story*.

Variant forms are always noted at the main form when they are important enough to merit inclusion. Illustrative quotations of proverbs are a major feature of the dictionary, as in *ODEP*. Accordingly, the earliest known example of each proverb's occurrence in literature is always given as the first quotation. Many of the proverbs were probably in common oral use before being recorded in print, but this dictionary clearly must rely upon the evidence of the printed word. When a proverb is known to have existed in another language before its emergence in English, this is indicated in the headnote preceding the quotations. For instance, although *There's many a slip 'twixt cup and lip* is first recorded in English in 1539, its parent form is found in both Greek and Latin, and this information is provided before the sixteenth-century English citation. Similarly, *Nothing succeeds like success*, first noted in English in 1867, was current in French some decades earlier. It is interesting to note that a high proportion of traditional 'English' proverbs are of foreign origin. Like many of the words in our language, proverbs frequently passed into English from Latin or Greek, through the learned disciplines of medicine or the law, or from a knowledge of the classical authors; or they came into English from French in the years following the Conquest. A number of modern proverbs, such as *The opera isn't over till the fat lady sings* or *The family that prays together stays together*, originated in the United States.

Predictably, one classic proverb of English origin is the old saying *It never rains but it pours*.

Each entry is provided with several illustrative quotations which show the contexts in which the proverb has been used, up to the present day. The standard form of a proverb often changes during its development: the first recorded use of the current form is always cited. Short headnotes are added when there is some obscurity in the meaning or use of a proverb which is not resolved in the quotations, or when there is some point of grammatical or syntactical interest which deserves mention. Thus, the legal implications of *Possession is nine points of the law* and *Every dog is allowed one bite* are explained, as are the historical origins of *Caesar's wife must be above suspicion* and *One might as well be hanged for a sheep as a lamb*. The original meanings of words such as *handsome* in *Handsome is as handsome does* are also discussed when necessary. Much of the work involved in the compilation of the dictionary has concerned the verification of quotations. In the past, quotations have often been carried forward from one proverb dictionary to another without being checked; this is especially true of the older quotations.

Moreover, all quotations have been rechecked for this dictionary, and are quoted from the first edition of the relevant work, unless otherwise stated in the citation or in the Bibliography. Many quotations in other collections were found to have been wrongly dated, principally because they were taken from later editions of the work in question, and frequently the first edition contains a lessfamiliar version of the proverb. Self-evident short titles are occasionally used

in citations, but whenever possible the title and author of each work are given in full. Titles have been modernized, quotations (with the exceptions of the Bible and Shakespeare) have not. Quotations are cited by reference to chapter; other styles are consistently employed when a work is not subdivided thus.

1.4. Woman Identity in Proverbs

In this point, the researcher presents the definition and concept of woman identity which are defined by many theorist. Firstly, according to James, D. Fearon (1999), woman identity can be revealed from two senses; social type and personal type. In the social type, an identity is just a social category, a group of people designated by a label (or labels) that is commonly used either by the people designated, others, or both. This type employed when we refer to American, French, Muslim, and mother. Thus, it requires explication from society which derives woman from their membership of a social group. However, in the second type, woman identity can be revealed based on her own thoughts and her own experiences as woman grew older. Thus, it always ever-changing as each woman will always experience new dimension.

The theory of identity of James, D. Fearon then cannot gives a comprehend explanation to this research since the categorization in it is limited. Therefore, the researcher develop the concept and categorization trough the analysis from Rasa Raciunaite Pauzaliene (2005) towards gender representantion. According to her, the notion of woman identiy can be defined as individual's physical characteristic or social indicators like behaviour, clothing, hair style and other indicators. Social indicators here may include the person's familt, ethnic

group, employment status, religion or irreligion. She categorized woman identity in three categorization; woman features of character, woman spiritual qualities, woman identity in contemporary society.

The result of her analysis indicate that woman identity according features character is given as self-support, obstinacy, self-confidence, ambitiousnes, and masterfulness, then woman identity according main spiritual qualities is given as sensibility, domestic, sincerity, and tenderness, while woman identity in contemporary society reaveales as slimness, beuatifull, and tallness. This research leads to the change of transformation values occuring in woman identity from socio-economy, politics, and culture by emphasizing new conception of feminity from three categorizations above.

Yet, the methods of the research in categorizing the woman identity types seemed not accurate to applied in this research since Sara's method of analysis use questionnaires to 20 respondents, while this research only focus in the intertextual text.

Finally, the researcher comes to the concept of categorization towards woman representation in proverb from Elena research (2012). This research could help the researcher in categorizing proverb about woman to reveal certain identities implied in it. The thematic presentation of the metaphorical proverbs has given the following categories:

(a) Physical features of a woman

This category explain about how the physical features of woman is portrayed. Thus, it describes on woman physical looks. Elenah (2012) assert that

this category will reveal how physical features of a woman will appreciate woman or devalue woman.

(b) Behaviour

This category explain about how woman behave in many places and situations. The way how woman is performed her character and competence also includes in this category explanation.

(c) Gender roles

This category explain how woman role is represented based on gender dominance. It means that this category reveal the difference of role dominance between man and woman.

This categorization decided by her based on social perception of the society. This is very compatible topic with this research since the researcher choose feminist critical discourse analysis as the theory which connect gender, power, ideology, and social context.

Furthermore, the concept of categorization in proverb from Elena also has been used by Catherine Nyambura Mwiha to analyze African proverbs about women. It proves that Elena concept of categorization in proverb is accurately used to comprehend the analyze proverbs about woman.

2.5 Previous Studies

This point discusses the previous studies to highlight the method and significant guidance for the research. Therefore, there are four studies maintained in this research that both have similarities and differences. The first is the study done by Yasir with the title Representation of Woman in Sundanese Proverbs

(2017). Second is the study done by Sarwet Rasul with the title Gender and Power Relationship in the Language of Proverbs (2015). Third is the study done by Miles Neale with the title a Comparison of English and Japanese Proverbs Using Natural Semantic Metalanguage (2015). For the last study is written by Lechion (2006) with the title an African Perspective on Poverty Proverbs in The Book of Proverb.

Yasir (2017) in his research examines the gender difference between man and woman. He analyzes the traditional views on the perceptions and roles of the woman in Sundanese society and explore the interrelation between language, gender and culture by using a Feminist Critical Discourse Analysis (FCDA) Approach. The result is seven Sundanese proverbs about women are selected from written sources. The study shows that women are portrayed in Sundanese proverb as constructions of submissiveness "*awewe mah dulang ti nande*" (women are like a big rice bowl waiting to be filled), which means that a woman usually depends on the desires of man. "*Awewe mah tara cari ka Batawi*", that means a woman did not has to go far trying to make a living, just need to serve the her husband only. "*Babon kapurba ku jago*", that means a woman must obey her husband. "*Sapi anut ka banteng*", means that a woman should be devoted to her husband. Women as an object of sex "*Anak hiji keur gumeulis*" which means that a woman who recently had one child looked more beautiful, especially if she is good at caring for the body. "*Anak tilu keur kumusut*", means that a woman who already had three children looked disheveled, especially if she is not good at taking care of her body or dress up. Based on these findings, the study concluded that Sundanese

proverbs tend to present women in particular stereotypical ways, most of which can be interpreted as derogatory, negative or subservient.

Second, Sarwet Rasul (2015) research with the title of ‘Gender and Power Relationships in the Language of Proverbs’ present research is a sociolinguistic and critical discourse analysis of proverbs of English and Urdu. He examines how power relationships of different genders are determined through linguistic choices in different languages/societies. The data for the present research is taken from one English and one Urdu dictionary of proverbs. Furthermore, the categorization of proverb is also examined whether the stereotypical image of the woman is same in English and Urdu proverbs. At the end, both proverbs acquire great significance because they mirror the traditional power relationships between genders. In the context of gender and language relationships.

Third, the study done by Miles Neale (2015) compares two pairs of traditional English and Japanese proverbs that some Japanese dictionaries have identified as being similar in meaning. The goals of this study are to examine how these proverbs are used in everyday discourse and compare their meanings to test whether they are sufficiently similar to be paired together in dictionaries. However, this study finds that not only the metaphors but also the meanings and usages of equivalent Japanese and English proverbs are not identical, which casts doubt on the usefulness of this exercise for language learners.

The last, Lechion’s research (2006) contributes to the emerging global scholarly discussion on prioritising the practical relevance of biblical interpretation, particularly in Africa. Taking poverty as a case study, this study

employs the notion of the popular social origin of proverbs to critically analyse the subject in the Book of Proverbs. A social anthropological approach, historical-critical methods, rhetorical criticism and contextual exegesis are used to analyse proverbs regarding the poor in the Book of Proverbs and African proverbial material. The result of this application highlights the possible transformative social, economic, political and religious supportive networks essential to a viable and sustainable holistic development of society. Consequently, such a holistic approach to poverty may enable Bible readers to make meaning and empower the will of African Christians to rise practically to the challenge of poverty eradication in all spheres of their lives.

The first gap lies in all those research where none of them use the category of metaphorical proverbs in the process of analysis. However, one of the research help the researcher to categorize the metaphorical proverb more specific since that research involves the society to categorize proverbs about woman. That research is the research from Yasir. He already group the proverbs about woman by giving the answer from the society about their opinion in certain proverbs. Further gap between this study with all those studies is the identity of woman in this research leads to the woman injustice. Actually, one of the research use the same theory to analyze the representation of woman, but at the end she does not elaborate the representation of woman in the proverb and the representation of woman in recent years.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter provides discussion on the findings which is based on the research question of this research. The selected proverbs which represent about woman identity in three categories; physical features of a woman, behaviour gender roles from Elena categorization and imply metaphor in it are analyzed based on two correspondances. First correspondance is ontological correspondance which hold the entity or the elements which is attached in each domain. The second correspondance is epistimology correspondance which hold the relation between two domains. Afterwards, the identity of woman is analyzed by elaborating the identity of woman in the meaning of proverbs with the theory of Feminist Critical Discourse Analysis.

3.1 Findings

3.1.1 Physical Features of Woman

This category presents the proverbs which describe about the physical characteristic of woman's faces and bodies. The physical characteristic of woman in this category is not simple as the way how woman appearance looks like, but it leads to the messages on the possibility of woman's physical features which can affect their activities in daily life. Thus, the society can assign particular responsibilities for woman based on their physical features. It is used either to appreciate woman or caastigate woman. By knowing that fact, the identity of woman which attach in proverbs can be revealed.

Moreover, it must be found source domain and target domain to recognize a metaphorical proverb. Hence, the identity of woman can be revealed easier since woman physical features will be compared in those source domain and target domain mapping. In this category, there are four proverbs which contain of woman physical features.

‘England is the paradise of women’ (P1). ‘Beauty draws with single hair (P2). ‘Beauty is in the eye of the beholder’ (P3). ‘Beauty is skin-deep’ (P4).

All of them are categorized in physical features of woman since P2, P3, and P4 significantly mention beauty as the recognition of physical features of woman while P1 mention the physical features recognition of woman with hidden entity. In P1, P2, P3, the target domain are same, that is beauty. Differently, P1 has England as the target domain.

England (P1D2). ‘Beauty’ (P2D2). ‘Beauty’ (P3D2). ‘Beauty’ (P4D2).

First, in P1D2, it is attached with physical characteristic of blue eyes, pointed nose, british accent, blonde hair, pale white. Those physical characteristic can be attached to England since those are identical to physical characteristic to people in England. From P1D2, it is still cannot be seen whether those physical characteristic belong to women or not. While in P2D2, P3D2, P4D2, the target domain can directly categorized as woman’s characteristic, that is beauty. Thus, those three target domain can be attached by the entity of perfect eyes, perfect nose, perfect hair, and perfect skin.

To describe the meaning in metaphorical proverbs, then those target domain must be linked to the source domain. Each source domains in those four proverbs are different. In P1, the sign of proverb which tells about woman can be seen and in P2, P3, P4, the sign of physical characteristics are obviously appear, such as: hair, skin, and skin.

‘Paradise of women’ (P1D1). ‘Single hair’ (P2D1). ‘The eye of the beholder’ (P3 D1). ‘Skin-deep’ (P4D1).

In P1D1, it is attached with England woman eyes, nose, skin, and voice. In P2D1, it is attached with one hair in woman’s head. In P3D1, it is attached with the eye of man and the eye of the society. In P4D1, it is attached with inner skin.

After analyzing the source and target domain, finally it can be revealed the meaning of each proverbs. In P1, if the entity which is attached in source domain and target domain is linked, it can be presented the result of ontological correspondance meaning that woman whose eyes are blue, pointed nose, blonde hair, pale skin, and can speak by using british accent are beautiful since there is a word ‘paradise’ which is the place for beautiful woman. Moreover, in P2, the proverb means that the beauty of woman can be seen from her hair, even from one hair in her head. Different with P1 and P2 which described woman’s beauty by their appearance, P4 show that woman’s beauty is depend on her character. This meaning can be derived by the entity in source domain, that is inner skin. Inner skin in this proverb doesn’t mean inner skin in woman’s body, but it means the character. As can be seen from the quotation provided in the dictionary:

Physical beauty is no guarantee of good character, temperament, etc.
Cf. *a* 1613 T. OVERBURY *Wife* (1614) B8V All the carnall beautie of
my wife, Is but skinne-deep. **1616** J. DAVIES *Select Second Husband*
B3 Beauty's but skin-deepe. **1829**. COBBETT *Advice to Young Men*
III. cxxix. The less favoured part of the sex say, that 'beauty is but skin
deep'.. but it is very agreeable though, for all that. (Speake, 2007)

The text above strengthen the meaning in the proverb that physical features cannot determine woman's beauty. But in P4, the definition of woman's beauty is changing again. Woman's beauty in P4 is defined by the opinion from society who see woman. Since each people have different standard, therefore in P4 leads the reader to the understanding that woman beauty standard can only defined by people who see her. To sum up, woman's beauty can be defined by the standard of woman's beauty in England, her hair, her character, and her surroundings people's opinion.

In accordance to answer the first research question which asked about the identity of woman found in metaphorical proverbs, it can be seen from the definition of identity from James Fearon. James fearon stated that woman identity refers to the attributes, beliefs, and desires that distinguish woman from other individuals. Therefore, from the analysis of each proverb above, the identity of woman in physical features of woman are described in form of attributes that belong to woman. Attributes means a quality or feature that become the part of someone (Fearon 1999, p.9). Relating with the analysis results above, all of

proverbs determine the quality of woman's physical features based on the standard of woman's behaviour, woman's hair, society perspective, and England beauty standard.

However, some of those standards present unequal gender relation where woman only can be defined as a beautiful woman if her hair is pretty and the colour as the same as England woman have which is blonde. It is clearly caused disadvantage for woman, especially not all woman are showing her hair such as moslem woman. Moslem woman is supposed to wear hijab to cover her hair in order to obey the rules in Islam religion. But from this proverb, it is requiring woman to show her hair and coloring her hair to be blonde to be beautiful.

3.2 Behaviour

This category presents the proverb which described about how woman behave in her daily life. The proverbs about woman behaviour is meant to make the woman aware how woman should behave in any situations and how woman should not behave in some situations. Moreover, it will leads to the portrayal about how society use proverb to make a deliberate appeal to the woman based on her behaviour.

In this category there are five proverbs. All of them have source target and target domain to depict woman's comparison to other entity.

'Silence is a woman's best garment' (B1). 'Praise the child, and you make love to the mother' (B2). 'A woman, a ship ever want mending' (B3). 'A whistling woman are a crowing hen that neither fit for God nor

men' (B4). 'Never choose your women or your linen by candlelight'
(B5).

Those proverbs are categorized as proverbs about woman since each proverb mention the word woman and mother. Convincingly, each proverb has woman in their target domain. All of them put woman in the target domain as the domain that will be described in source domain.

'Woman's garment' B1D2. 'Mother's love' B2D2. 'Women' B3D2.
'Whistling woman' B4D2. 'Women' B5D2.

There are two proverbs which have the same target domain. Those are B3D2 and B5D2 with women as their target domain. Since there is only the word women, the sign that indicates those proverb present woman behaviour cannot be determined. While in B2 and B4, it can clearly categorized that those are proverbs which descibed about woman behaviour because B2D2 describes about woman affectionate behaviour as mother and B4D2 describes about woman behaviour who is oftenly whitsling. Moreover, in B1D2 it tells about woman appearance trough her clothing. It means that the target domain in B1 cannot help to the proverb categorization analysis.

In B3D2 and B5D2, the entity that can be attached is woman's behaviour. There is only one entity that can be attached since target domain has limited context. In B2D2, it is attached with the entity about mother's behaviour, children, and husband. Since the target domain is about mother, thus the entities that are

attached are related with family. In B4D2, the entity that can be attached is noisy woman since whistling can cause noisy voice. In B1D2, the entity is woman appearance and woman cloth. Garment is related with clothing, therefore it leads to the entity of appearance and cloth from woman.

To recognize the proverb about woman behaviour whose target domain still cannot tell woman behaviour, it can recognize from the source domain. In contrast with the target domain which there are same target domain from two proverbs, the source domain in B1, B2, B3, B4, and B5 are different.

‘Silence’ (B1D1). ‘Child’ (B2D1). ‘Ship’ B3D1. ‘Crowing hen’ (B4D1).
‘Linen’ (B5D1).

The entity that attached to B1D1 are quite situation, think before speak, and not telling everything. Quite voice is attached because silence can affect quite situation. Silence also related with not telling everything about themselves, therefore, before speak to others about anything, they must think it first.

In B2D1, the entity that can be attached is like to play, disobedient, and obedient. Most of children like to play than doing their responsibilities. Therefore, the characteristic of children who like to play is categorized as disobedient children. But, there is also children who know their responsibilities and they are willingly do it. That characteristic can be acategorized as obedient children. B2D1 and B4D1 have the same characteristic of target domain that leads to living things. In B4D1, the living creature is hen. The entity that is attached to B4D1 is rarely crowing and hatching their eggs. Hen is rarely crowing because it is unnatural if

hen is crowing like rooster. Hen will be crowing if only she becomes irritated or impatient (Sierra, 2012: 1) and hen have duty to hatch their eggs.

B3D1 and B5D1 has the same characteristic. Both of them also lead to the thing that are not alive. Also, they have the unusual source domain if it is related with woman behaviour since ship and linen have not any relation with woman. Therefore, in B3D1, the entity that can be attached to ship are across the ocean, wood and carrying passengers or goods. While in B5D1, the entity that can be attached are cloth material and strong material. Linen is one of the cloth material that are used to particular function, such as: tablecloths, sheets, or pillowcase. This material is categorized as strong material to prevent from any damages.

Afterwards, the ontological mapping can be analysed by linking the source domain and target domain from each proverb. B1 stated that silence is the best garment for woman. Thus, by linking B1D1 and B1D2, it can be revealed that woman best behaviour is when she can think before speak and trying to not telling anything about herself to others. Woman should be careful to speak in front of people to prevent a violent situation or noisy situation. Therefore, woman is expected to create peaceful situation in her surroundings. Also, woman is described to not do the activity that is belong to man. This statement is revealed from B4 where the target domain and source domain lead to the understanding that whistling is not appropriate for woman. It can be seen when whistling woman is compared with crowing hen, where hen is rarely do crowing, they tend to be quite and hatch their eggs and will be crowing in particular situation. It means that whistling can be done for woman in particular situation and it is suggested for

woman to not whistling in everywhere because whistling woman is not acceptable for man.

Moreover, B2's source domain and target domain show that children is a worthy part of mother. Therefore, when woman is already have a children, she put children as her priority. As stated in the proverb, to make mother happy, praise the children first. Eventhough the children is disobedient, do not fault the children in harsh way, because it will make the mother is hurt also.

B3 and B5 which have the same characteristic of source domain reveal that woman's behaviour is always need a reparing which means that woman should learn how to behave in their social life oftenly because there is always a possibility for woman get her weakness in her life. Therefore, reparing woman behaviour is a must. Related with B5D1, woman also described as the strong creature and each woman have their own uniqueness. Therefore, after knowing the fact that woman who is strong, unique, and always trying hard to repair their behaviour cannot be choosen based on ineffective process. As like mention in B5 that do not choose woman based on candlelight which affect to weak sightseeing. Hence, it needs to judge woman by her behaviour and her uniqueness, not by only her appearance.

3.3 Gender Roles

This category presents the proverbs about how the roles of woman are determined by the society based on their gender. The proverbs which categorized in gender roles of woman are show the duty of woman which is reflected in proverb. It is meant to make the boundaries regarding the duty between woman

and man in home, in working place, or in school (Elena, 2011, p. 33). Finally, there are only three proverbs includes in this category.

‘A woman’s place is in the home’ (G1). ‘He that will thrive must first ask his wife’ (G2). ‘What’s sauce for the goose is sauce for the gander’ (G3)

G1 and G2 can be categorized as the proverbs about woman directly since there are words about woman and wife while in G3, the presence of woman is reflected from goose which is the female species of waterbird. Importantly, G2 has different characteristic of source domain and target domain. It is not the same as other proverbs’ analysis in determining the source domain and target domain where other proverbs’ source domain and target domain can be determined based on the sentence. But, the source domain and target domain in G2 can be revealed by understanding the context which is presented in the quotation provided by the dictionary. The quotation is provided as follows:

1500 in R. L. Greene *Early English Carols* (1935 276 Hym that cast hym for tothryve, he must ask leve of his wyff. **c1549** J. HEYWOOD *Dialogue of Proverbs* I. xi. B8V He that will thryue, must aske leaue of his wyfe. **a 1790** B. FRANKLIN *Autobiography* (1905) I. 324 He that would thrive, must ask his wife. It was lucky for me that I had one as much dispos’d to industry and frugality as myself. She assited me cheerfully in my business, folding and stiching pamphlets, tending shop, purchasing old linen rags for the papermakers. So that it can be running well. **1875** S. SMILES *Thrift*

viii. There is an old English proverb which says, ‘He that would thrive must first ask his wife.’ (Speake, 2011)

From the quotation above, it can be seen that in Franklin autobiography book, he stated that he can tend the shop, fold and stich pamphlets, purchase old linen rags by the assistance from his wife. Thus he can complete his businnes well. Therefore, it can conclude that the source domain and target domain in G2 are women’s role and husband success. While for the other target domain in G1 and G3 are:

‘Woman’s place’ G1D2. ‘Husband’s success’ G2D2. ‘Goose’s sauce’ G3D3.

The target domain in G1 is used to recognize whether that proverb is about woman or not, while G2D2 and G3D2 are the opposite gender of woman. Those are husband and goose as the male species of waterbird. In G1D2, the entity that can be attached is woman’s working place, and woman position. Woman’s working place and can be attached because the place can be referred to working place as the place where woman can do her job. Therefore, it is not only related to place to live. Woman’s place also can refer to woman position since the place where the woman lived and worked can lead to her position.

In G2D2, the entity that attached to husband’s success are husband achievement and husband good accomplishment. Success is related with achievement and good accomplishment. Thus relating with the husband, it means that husband achievement and husband good accomplishment are the entity that is

belong to husband's success. Moreover, in G3D2, the entity that attached are goose food and goose rights. Sauce in here is not only about food, but it also refers to the thing that is given by others, the thing that is gotten by someone. Therefore, if it is linked to the goose, it can revealed that the entity of goose food and goose right are appropriate.

While in target domain, there are only one sign of woman presence, in source domain, there are two sign of woman presence. Those sign are the words that can be used to help the analysis of categorizing the proverbs.

'Home' G1D1. 'Woman's role' G2D1. 'Gander's sauce' G3D1.

The entity in G1D1 are the place to live, family, and shelter place. Home is related with the place where someone can protect themselves from any dangers and it is the place where someone lives with their family and doing any activities with their family. Furthermore, the entity G2D1 are woman's job and woman's duty. Role is related with the duty that belong to someone and it also can refer to someone's job where they can get their obligations and their rights. Thus, it can lead to someone's role through their obligation and their rights (Anna, 2017:8). Similarly in G3D1, it is related with rights since sauce refers to rights which means that what they got. Thus, the entity of gander's sauce is gander's rights. The analysis of the entity in G3 D1, can be seen from quotation below:

What is suitable for a woman is suitable for a man. The proverb is also occasionally used in non-sexist contexts. **1670** J. RAY *English Proverbs* 98 That that's good sawce for a goose, is good for a gander. ..This is a woman's Proverb. **1692** R. L'ESTRANGE *Fables of Aesop* cccii. Sauce

for a Goose is Sauce for a Gander. 1894 BLACKMORE *Perly-cross* III. v. A proverb of large uequity.. declares.. that ‘sauce for the goose is sauce for the gander’. This maxim is pleasant enough to the goose. 2002 *National Review* 28 Jan. 39 To buttress his case, the Russian leader pointed out that NATO itself had recently insisted that Macedonia implement this same principle in behalf of its Albanian ethnic minority. What was sauce for the Albanian goose was sauce for the Baltic gander (Speake, 2011)

It can be seen from national review book that Macedonia (2002) implement the same principle to Albanian minority and majority etnich in Russia. It means that Albanian as the minority etnich and majority ethnic get the same treatment. Therefore, sauce is related with rights. Afterwards, by the quotation above, the ontological analysis in G3 can reveal that what is gotten by woman, it is also gotten by man. Thus, it means that man and woman is equal to get something. This meaning is similar with G2 meaning which describe that when man and woman are married, man still needs woman’s role to make him success in doing his jobs, because husband’s success is not coming from husband’s effort as individual but there is also wife’s effort to support and to help husband.

3.2 Discussion

3.2.1 Woman’s Physical Features

In accordance to answer the first research question which asked about the identity of woman found in metaphorical proverbs, it can be seen

from the definition of identity from James Fearon. James fearon stated that woman identity refers to the attributes, beliefs, and desires that distinguish woman from other individuals. Therefore, from the analysis of each proverb above, the identity of woman in physical features of woman are described in form of attributes that belong to woman. Attributes means a quality or feature that become the part of someone (Fearon 1999, p.9). Relating with the analysis results above, all of proverbs determine the quality of woman's physical features based on the standard of woman's behaviour, woman's hair, society perspective, and England beauty standard.

However, some of those standards present unequal gender relation where woman only can be defined as a beautiful woman if her hair is pretty and the colour as the same as England woman have which is blonde. It is clearly caused disadvantage for woman, especially not all woman are showing her hair such as moslem woman. Moslem woman is supposed to wear hijab to cover her hair in order to obey the rules in Islam religion. But from this proverb, it is requiring woman to show her hair and coloring her hair to be blonde to be beautiful.

Moreover, the definition of beauty is also determined from society perspectives. Whereas, each society has different beauty standard. For example, in Sundanese society, beautiful woman is defined as woman when she can organize her job in home well (Mubarok, 2017) and Polish society defined beauty of woman when woman can be independent by her jobs, thus the higher position of woman's job in Polandia, the more beautiful she will

be (Haladyj, 2012, p. 4). Therefore, the beauty standard reflected in this category is limited. It also lead to the issues of disadvantage woman in public domains regarding with woman's appearance.

But in one of the physical features of woman identity, it can be seen that woman physical features must be determined by her behaviour. It makes the definition physical features of woman is broaden where physical features of woman is oftenly described from the facial and bodily appearance. The notable example on physical features of woman which described from the facial and bodily appearance is the research by Schaefer (2006) about female physical features attractiveness as shape. This research presents the morphometric data of images of female faces and bodies to analyse the attractiveness rating. José Antonio (2015) also significantly stated that physical features identity of woman is related with her facial features. Hence, woman's behaviour as the identity of her physical features broaden the limitation of woman physical features.

3.2.2 Behaviour

Afterwards, the identity of woman's behaviour reflected in english metaphorical proverb represent as thoughtful person who always think about what is going to be talked to others. Marly Cornel (2012) explained that when girls become woman, they will be more mature and always thoughtful on her speaking and decision since woman has been learned how to face problems from many situations. Therefore, woman in facing her life must keep learning how to behave in her social life. This is also reflected in two

proverbs which revealed the identity of woman as a learner for all the time. Importantly, woman is a behaviour learner.

According to Michele (2001), a woman is identified by her behaviour in many situations, such as: how to behave in working place, how to behave in school and many more. To comprehend the learning process, thus woman must learn how to behave from childhood until early on. Michelle (2007) claims that this obligation is important for woman since woman needs an empowerment to learn from childhood. Specifically in behaviour, it will lead on developmental experiences which is useful for woman to face her situated activity in society.

However, the proverb about woman should not whistle is still on debate. B4 leads to the understanding that woman should not do what is belong to man such as whistling. If it is drag up to the idea of social equality in feminist CDA, it can be seen that whistling is not includes on the limitation about what woman should do and what man should do. It is construed on one of the culture in India where girls are whistling to express joy like when they see their idol (Bhatkal, 2016). Therefore, woman also can whistle anytime she want. In other hand, whistle also considered as an unethical to whistle since it is believed can come to no good end. For example when woman is having meeting in her working place, it is appropriate for her to whistle. Therefore, it is important to learn the behaviour which is implied by society surrounds woman.

3.2.3 Gender Role

Moreover, G2 and G3 construed the ideology of the rights equality between man and woman. G2 specifically construed the rights equality in family where the success of man is also belong to woman. This is also one of the keys of how to build a happy family which clarify that a succes on an individual in family belong to all of the member of family (Schneer, 2002, p. 3). Therefore, there is not difference the definition of success between man and woman if they are united in a family. While in G3, the rights equality is described more general. Wherever woman and man live, they must have the same rights. Those proverbs lead to the identity of woman's gender role which refers to the rights equality.

But, in one of the proverbs, it construed the different identity where woman's role is limited. It means that woman have a role only in home. Moreover, one of the basic units in the society which is related with home is family. Acording to the merriam webster dictionary, a group of individuals who live under one roof such as: home is called a family. Therefore, family is quite related with the identity of woman's gender role where woman is playing her role in family. One of the roles in family which belongs to woman is mother. Hence, woman identity in this proverb leads the limitation of gender role where woman only having a role in family as mother. They will be obligated to do any activities in home, such as: cleaning the home, cooking for her family, and taking care of her children. This ideology is also construed in Sundanese society (Mubarok, 2007, p.1) where woman cannot to go far trying to make a living, just need to serve the

her husband only; a woman must obey her husband; a woman should be devoted to her husband; a woman who recently had one child looked more beautiful, especially if she is good at caring for the body. Significantly, woman also described as person who usually depends on the desires of man which leads to the social structural injustice.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter summarizes the discussion on findings which provide the analysis of woman identity in metaphorical proverbs and the analysis on metaphor elements which reveal the identity of woman in three layers: the physical features of woman, woman's behaviour and woman's gender role. This chapter also present the suggestion for further research in the same field of study.

4.1 Conclusion

Inline with the research questions and objectives, there are two points that will be conclusively explained in revealing the identity of woman, they are: the elements of metaphor which reveal the identity and the identity construed in metaphorical proverbs.

The elements of metaphor in the cognitive metaphor are two elements, they are: source domain and target domain. Therefore, all of the proverbs have the two domain. The process of revealing the identity involves two correspondance, they are: ontological domain and epistimology correspondance. However, one of the proverbs has the different characteristic of domains mapping. Different with other proverbs whose domains can be revealed by understanding the sentence itself, G2's domain mapping can be revealed by understanding the text where G2 is attached. Afterwards, there is also a difference in analysing the entity that is attached in each proverbs, where G3 also need quotation to analyse the the entity that is attached in G3 domains. From the second correspondance analysis process, all of the proverbs have not any differences.

Furthermore, to reveal the identity of each proverbs can be done by elaborating the meaning of each proverbs with recent condition. To comprehend the analysis, thus the theory is added. At the end, the identity of woman from her physical feature is her behaviour, her hair, society prespective, and England beauty standard. Those identity leads to the quality of woman's beauty standard. Second, the identity of woman from her behaviour is a thoughtful person and cannot do certain activity which belongs to man. Third, the identity of woman from her gender roles is the equality rights for both woman and man and limited role for woman in her working place.

In conclusion, the analysis of woman identity in three categories present that the category of physical feature from woman is the most representative category of woman in nowadays. The category of physical features of woman is broaden where physical features of woman is not only described from the facial and bodily appearance but also her behaviour. This definition is suitable with the identity of woman nowadays. At the present time, woman physical features can be seen from her behaviour, facial, and bodily appearance.

4.2 Suggestion

Somehow, this research needs further research due to the absence of society interpretation on metaphorical proverbs and limited origin history of each proverbs. The following research who is probably interested to this study hopefully can take a part to know how a proverb is interpreted based on the society knowledge as the person who know more about that proverbs.

Furthermore, the following researcher is expected to involve the society to know

whether the proverb is still exist or not. Thus the research will end to conclusion on whether there is shifting the meaning in proverb or not and the difference between the ideology of proverbs from the ancient times and in the present times.



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APPENDIX

Appendix 1: Code List of Data Sources

Category 1: Physical Features of A Woman						
Proverb	Data	Code	Domain 1 (Source Domain)	Code	Domain 2 (Target Domain)	Code
1	England is the paradise of women	P1	paradise of women	P1D1	England	D2
2	Beauty draws with a single hair	P2	single hair	P2D1	Beauty	D2
3	Beauty is in the eye of the beholder	P3	eye of the beholder	P3D1	Beauty	D2
4	Beauty is skin-deep	P4	skin-deep	P4D1	Beauty	D2
Category 2: Behaviour						
Proverb	Data	Code	Domain 1 (Source Domain)	Code	Domain 2 (Target Domain)	Code
1	Silence is a woman's best garment.	B1	Silence	B1D1	Woman's garment	B1D2
2	Praise the child, and you make love to the mother.	B2	Child	B2D1	Mother's love	B2D2
3	A woman, a ship ever want	B3	Ship	B3D1	Woman	B3D2

	mending.					
4	A whistling woman are a crowing hen that neither fit for God nor men.	B4	Crowing Hen	B4D1	Whistling Woman	B4D2
5	Never choose your women or your linen by candlelight.	B5	Linen	B5D1	Women	B5D2
Category 3: Gender Roles						
Proverb	Data	Code	Domain 1 (Source Domain)	Code	Domain 2 (Target Domain)	Code
1	A woman's place is in the home.	G1	Home	G1D1	Woman's place	G1D2
2.	He that will thrive must first ask his wife	G2	Woman's role	G2D1	Husband's success	G2D2
3.	What's sauce for the goose is sauce for the gander	G3	Gander's sauce	G3D1	Goose's sauce	G3D2





