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Cultural Stereotyping and its Effect on Power Balance in English and Arabic

A B S T R A C T

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Most individuals, especially adults, usually have a set of images which is completely stored in their minds. These images are utilized to stereotype a particular person or a specific social group whether in Western or Eastern culture, these images are stereotypes. Therefore, some people may often face difficulties to change their stereotype because it is categorized as an essential and obvious portion of human everyday life, especially in the way of judging others. Moreover, cultural stereotyping is usually happened out of an individual's knowledge, for this reason, it influences one's judgment whether positive or negative through revealing the way of behavior toward others.

Through concentrating on the relationship between categories of stereotype (gender, age and race) and power, such relation would clarify how cultural stereotyping specifies its effect on power balance in two different cultures (English and Arabic). In other words, individuals who have a high degree of power often tend to stereotype their subordinates more strongly in any community whereas, powerless people always are stereotyped negatively by those who are over them. This study comes to reveal the big three categories of stereotype and utilize them in some proverbs to investigate the effect of stereotype by focusing on the degree of power that one's may have over others in Western and Eastern communities.

This study is presented in six sections. An introduction which gives a general presentation of stereotype as a sociolinguistic phenomenon. The second section presents some important and basic concepts related to this study. The third section outlines the categories of stereotype in detail. The fourth section sheds the light on the influence of power on stereotype. The fifth section deals with data analysis of English texts. The sixth section with deals with data analysis of Arabic texts with focusing on gender category of stereotype. The study is concluded with the discussion of the findings reached at.

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1.Introduction

Stereotype is an important cultural concept that can be found in any community since it has regarded as a parcel of human everyday life. In people's cognitive processes, stereotype is inherent. It is important to indicate that 'stereotype' is not some bad habits, one cannot consider everybody that may be met as a completely new individual, a blank sheet. Therefore, it makes an individual's perception more economic and quicker. Stereotypes have positive social effects as a result of people's expectations and perceptions that are formed through stereotyping processes. On the other hand, Stereotypes are not necessarily completely negative, to state the two sides of stereotyping (negative and positive) for instance, old people walk at a slower pace and somewhat 'automatically' indifferent from young people. Their slow walking might annoying many of them (old people) as they do not have the ability to control such a thing, or it would be friendly gesture for others(Hemmati,2002:75).

Vasilyeva (2009:93-98) argues that the nature of stereotype is characterized as being emotional and simplified. Whereas, Bartminski's (2009:5-21) view about stereotypes is dynamic and can be used for good or bad purposes, and they are also basically neutral. According to Bartminski's opinion, stereotypes can be utilized to solve problems and enhance understanding in any communication, through placing them in many procedures such as folklore texts and rituals.

1.1 Problem of The Study

This study deals with stereotype from sociolinguistic and pragmatic perspectives, it is wide spread in the last decades, especially when people used to deal with each other by concentrating on the images (positive and negative) that are already stored in their minds. In any community, stereotypes are regarded as obvious and big problems as they portray and specify limitations according to number of categories and traits which may affect the way of acting. In other words, stereotypes are usually give an individual the opportunity to judge others by depending on the stored image in the mind. The wrong way of using stereotype may lead to 'discrimination' which refers to bad behavior of particular individuals who are stereotyped negatively. At the same time, prejudice means bad attitudes toward a particular social group which comes as a result of discriminations.

2. Some Basic Concept

It is important to identify some important concepts concerning this study.

2.1Historical view of Stereotype(no need)

Write ch. One and try to condense it (problem, aims,... in brief).

The term stereotype is originated from the integration of the two Greek words: the first word is "ste-reos", which refers to something that is "solid" and the second part is "typos", which has two interpretations, either "mark of a blow" or "a model" in general. In effect, the initial sense of the word stereotype has presented as a metal plate which is used to print pages. Therefore, stereotype is probable involved at least two notions such as rigidity and duplication or sameness (Schneider, 2004:8).

By the early part of the 20th century, stereotype has regularly used in order to refer to rigid repetitive, often rhythmic behavior patterns. At the very beginning of (1924), the actual term is used to refer to formulized behavior, reflects the way that an individual has when interact with others. Stereotype refers to the characteristics that people apply to others through depending on the basis of their national, ethnic and gender groups since this is the most familiar use of it (Schneider,2004:8). In order to clarify the case of stereotyping that is found in gender and ethnic classifications, two examples are presented (Gerber, 2009:51):

- 1-Blonds are intellectually challenged (stupid).
- 2- Men are stronger than woman.

2.2 Definition of Stereotype-----ok

The term stereotype can be defined from different perspective and disciplines, yet as general and basic form of stereotype has presented by Lippmann(1922:3) who argues that the basic definition of stereotypes, is stated as "pictures in our heads", Stephan(1985:600) on the other hand, states that stereotypes as a set of characteristics or traits attributed to social group. The mentioned two definitions are considered as the general and fundamental definitions of stereotype.

Moreover, stereotype can be defined from different perspectives; it can be considered as "cognition held by one social group about another social group: oversimplified standardized images". This definition is from the sociological point of view(Houghton,2013:6).

To conclude that, since stereotype is a broad term it would be difficult for the writers to agree upon one fundamental aspect as a basic concept about it.

2.3 The Essential Functions of Stereotype

Stereotypes carry out several cognitive and social functions for individuals (Schneider,2004:363). In everyday different situations, one often has recourse to stereotype, especially through confronting a lack of domesticity and identifications. Since, people permanently face and meet

individuals for the first time, particularly strangers, from other groups. Thus, stereotyping appears as a common in such unfamiliar "circumstances". Consequently, stereotyping can be regarded as "a natural way of dealing with the unknown" (Samovar et al.,2010:170). Therefore, "the epistemic" has considered as the most significant function of stereotype as the basic motive of human is how to understand, know and predict others. Whereas, to provide useful information about others is regarded as the most essential function of stereotype (Stangor,2000:74). There are two basic levels of stereotype functions which are:

2.3.1 Individual Function of Stereotype

According to Tajfel's opinion, stereotypes present the function of individual through systemizing and simplifying information available to perceiver and protecting the perceiver's value structure (Macrae et al.,1996:19). Thus, stereotypes are advantageous and useful to make judgments at the level of individuals such as inductive and deductive functions. Moreover, individual function of stereotype can be divided into two types:

2.3.1.1 Cognitive Function of Stereotype

Cognitive function of stereotype (in 1960) has classified as a "knowledge function" by Daniel Katz, who clarifies the use of cognitive function which emanates from "the need to maintain a meaningful, stable, and organized view of the world". Researchers regard cognitive function as one of the main functions of stereotype that may serve for an individual. It is important to stress that since, individual's cognitive resources are restricted and schemas supply "useful shortcuts in making decisions about others", such processes state the reason behind categorizing an individual by others. Thus, the main cognitive function of stereotyping from the social environment is to systemize and simplify information (Hogg and Abrams,2001:134). There are five prominent features of cognitive functions of stereotype:

- 1-Categories may be less or more rational.
- 2-It enables individuals to identify associated object quickly.
- 3-Categorization assimilates as much as it can to the cluster.
- 4-Categorization constitutes great clusters and classes for leading our daily modifications.
- 5-The category states whole that it includes the identical emotions and conceptions flavor (Tajfel,1981:147).

2.3.1.2 Affective Function of Stereotype

Affective function of stereotype at the heart of the functional argument emotion and affect are lied. The behavior of certain individuals which may

affect others, this reflects how stereotypes are included beliefs and would simplify prejudice. It is obvious that, individuals develop supporting stereotypes if they are prejudiced.

2.3.2 Social Function of Stereotype

It is the second basic level of the stereotype function that is discussed in detail by Tajfel. Stereotypes involve creating concepts or meaning of "social causality", instituting for group distinctions justifications, and in favor of groups illustrating the differences among them. Tajfel points out an important point, which is in order to supply a foundation for "coordinating behavior" toward the out-group and in-group, stereotype should be consensually agreed (Wyer, JR., 1998:54-55). Stereotype deals with social functions according to certain points; first, giving a share to the creation and maintenance of group "ideology" explaining or justifying a variety of social actions. Second, Supporting an individual to preserve and make "positively valued" comparisons between the social groups of an individual and others (Hogg and Abrams, 2001:134).

4 Culture and Stereotype 2.

The concept of culture according to Samovar and others (2010:23) has more than one meaning, it can be stated as the product of human activity, or it is an expression of human mind in a material sense. Culture presents as a framework in one's everyday life, in present, without neglecting past, from past and for the future, that means culture supplies content and context to living (Vecvagars, 2006:11). Stereotypes tend to immortalize over time even though the obvious evidence pretends and states that stereotypes are typically or commonly a community. The specific contents of stereotype are probable to be socially learned though, there may be several aspects of stereotype that are genetically coded. Stereotypes spread among individuals and through societies from one member to another learn group stereotypes in two ways either by interactions and communication or through conversations (Kashima et al., 2008:59-60).

To show the balance between cultural stereotypes and cultural differences through depending on certain points: first, changes that occur within cultures, surely state that stereotypic overgeneralization is impaired or undercut. Second, interference among cultures informs individuals about "minority trends" within their own cultures of origin, that is, it should be taken in to account, otherwise go undetected. Third, one side-perspective that inhibits by the relevant cultures through the active collaboration with social psychologists. Forth, several common rules or principles share across variation of culture and state the same processes

operate on various content. Fifth, cultural divergences overlap with assured the identities of culture in order to state the individual's own images of themselves, that is again based on groups(Nelson,2009:52).

To conclude the relation between stereotype and culture through referring to Lippmann's view about stereotype, by stating that stereotypes "are simplified pictures in our head". Lippmann agrees that such pictures either is given by one's culture or made by an individual. He also concentrates in a specific way through defining the pictures on the importance of culture(Lippmann,1922:81) in the great "blooming, buzzing, confusion of the outer world", individuals pick out what their culture has already defined for them. They also tend to perceive that which they have picked out in the form stereotyped by their culture.

3. Categories of Stereotype

Cultural stereotyping has certain classifications yet, the most important and basic ones are(gender, age and race or ethnicity). According to Schnider's opinion these three categories are called "the big three" as they are significant, have a special way of dealing with, and also they are "the prototypic stereotype magnets". In fact, these categories likely in nearly most cultures are regarded as "culturally silent". So, the concentration of an individual may only be on these categories. For instance, when there is a meeting between two individuals, it is difficult to forget one's gender, age and race or ethnicity. Whereas, another thing may be easy to forget such as the time of meeting, after a short period of time(Schnider, 2004:37).

3.1 Gender Category of Stereotype

The first category of stereotype which can be defined "as a set of beliefs about what it means to be female or male". However, gender stereotype involves various information such as psychological characteristics, social relations, behaviors, the outer shape, concern and physical appearance. Since, these "dimensions" are associated with each other, it is easy to specify an individual whether woman or man by taking into account the following points:

- 1-Types of activities which are engaged by women such as cooking, cleaning and child care.
- 2-Specific physical characteristics that women have for example, graceful, soft voice and dainty.
- 3-Also there are certain psychological characteristics that are portrayed by women, for instance, women are emotional, passionate, dependent and weak (Golombok and Fivush, 1994:17).

3.2 Age Category of Stereotype

Age category of stereotype can be defined (Evans et al., 2001:45) "as a simplified, un differentiated portrayal of an age group, that is often erroneous, unrepresentative of reality, and resistant to modification". It influences parental status, attitudes, friendship patterns, interests, career and many other domains of life. One feature that can be used to differentiate age category from gender, through regarding age as a continuous one and mainly it is not considered as a problematic classification in any culture. For instance, adult people may depend on certain characteristics in judging age such as; the first feature is that, the voice of an individual which clarifies whether the person is young or old. The second characteristic is Facial cues which regards as an obvious trait that specifies an individual in the category of age. The third one states the way of walk or movements differentiate young from old persons and children whether male or female(Schnider,2004:467).

3. 3 Race or Ethnicity Category of Stereotype

Is the last important category of stereotype that can be defined "as a biologically" structured way of classifying individuals in a specific society. Whereas, the meaning of the word ethnicity also can be clarified as a culturally structured way of categorizing individuals in a particular community. Though the word race is not completely different and distinguishable from ethnicity, yet it is concentrated on physical traits of individuals such as the person's color of skin. Whereas, "ethnicity" takes into account and focuses on the characteristics of culture and this reflects (Boslaugh and Mcnutts,2008:883) "a sense of group membership, such as language, traditions and territorial identity".

However, the word "race" may specifically be used to refer to people who are non-white and denote differences of a particular culture(Spencer,2004:91). Ethnicity and society often hold stereotypes about individuals who are from another particular social group or community. For instance, when there is a comparison between two different ethnic groups such as U.S and American African's history certainly. Because both of these groups are not similar to each another and also do not share the same beliefs and attitudes, so African Americans tend to be derogatory in comparison with U.S. (Schaefer,2008:1277). To clarify the meaning of race, there is an example according to Gerber and Plessis (2009:51) Black people by expensive shoes.

4. The Influence of Power on Stereotype

According to Fiske (1993:621) power can be defined as a relative control over another person's outcomes. Any person can depend on the "stereotypic information" to specify a member of a particular social group and to know to whom the specified person may belong. Since, such information is associated with social classifications rather than the characteristics of individuals. The relation between stereotype and power or vice versa is become very strong just when individuals feel less responsible for their judgments and when they feel their powerful positions are less legitimate.

There are five types of power may be revealed through referring to the definition of social impact:

1-Legimate power indicates the high role and position that an individual has over others, it reflects the authority of a certain individual on low power people. For instance, the bosses have authority and power over employees.

2-Rewads power states the effects of a specific person which are linked to withholding and distributing rewards. Such as, the way of promotions and raises.

3-Punishment power Refers to the influence that is associated with administering or withholding punishments such as suspensions.

4-Informational power from its name indicates the influence which is related to information and desired by other individuals, for example, "the power of a car mechanic over a standard driver". Before mention the last type, it is significant to clarify that, the mentioned kinds of power that are usually occurred simultaneously. For instance, teachers have a high position than pupils, since they hold a role which gives authority to their influence over pupils. By getting information that is needed by pupils to succeed, teachers active their roles. At the same time through their roles, they have the right to punish or reward pupils.

5-Refrent power is the only form that is used to show the hierarchy relationship between individuals of a social group. Therefore, because of feeling of identification, an individual has the influence on other people. there are two classification of referent power which are: a-High -power people. b-Low-power people.

An example to clarify referent type of power, a cherished mentor has a specific kind of influence over pupils, protégé who recognize or specify with. In addition to the feeling of "oneness with their teacher" (Vescio et al., 2004:248).

4.1 Proverbs

Proverbs are used widely in everyday life by people, in order to describe particular issues in specific attitudes. Proverbs are considered as elegant expressions that appear in every language and community without specifications. Proverbs can be defined by Nashashibi (1960:4) cited in Rasul (2015: as "ancient forms of speech in almost every language". So, one may consider the way of using proverbs helps particular individuals to get the benefit of other's useful experiences in real life as proverbs are so necessary for extending the imaginations of others. It is important to go back to the source of proverbs through showing how Mieder (2008:14) confirms that, "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".

4.2 Arabic Stereotype: Introduction

Stereotype is not a new phenomenon in Arabic culture and it is used from the oldest century till now. Stereotypes are used to convey ideas and beliefs from one generation to another. Although stereotype considers as comprehensive concept, yet it also can be regarded as a part of a broader notion which is called "mental image". The existence of stereotype depends mainly on the mental images that are already stored in an individual's mind. Therefore, stereotypes are rigid and without holding the flexibility of mental images. It would be difficult to recognize images whether they are repeated or not, in other words, by relying on mental images may help one to construct stereotypes of a particular value, beliefs. To end up, mental images may transfer to social stereotype when individuals associate a set of particular characteristics with a specific social group (Al-Hiti, 2008:45-46).

5. Data Analysis of English Texts

The analysis of the present study displays the way of utilizing proverbs in a particular attitude through applying them on individuals to describe and clarify certain cases.

All men can't be masters. 5.1

(Apperson, 1993:7)

Discussion:

The category of stereotype is 'gender' and its classification is about 'males', in which this proverb talks only about men without referring to the opposite gender that is female. The effect of stereotype is obviously positive only on the side of males. Although all men have powerful role in a community yet, it is impossible for them all to have the same level of power. In other words, one person should be a master or leader on a

particular group of people. In effect, not all men have the same jobs like teachers, lawyers or any other important jobs which reflect a high level of power in a society. The way of stereotyping men in any culture whether English or Arabic culture is often positive.

Moreover, the pragmatic meaning in the current proverb is one category of speech acts that is 'representative' which is utilized to describe a particular social case. However, concerning the kind of power in this proverb is 'legimate' which indicates a high role and position that an individual may have over others. Moreover, such kind of power reflects the authority of a particular individual on low power people. That is, in any culture there is a hierarchical status and those who have a high role and authority always occupy the position of leader.

Table (5.1) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of Stereotype, negative/ positive	Pragmatic meaning	The degree of power
All men can't be masters.	Gender	Male	Positive stereotype	Speech acts: Representative	Powerful

5.2A woman strength is in her tongue.

(Apperson,1993:704)

Discussion:

The category of stereotype in the current proverb is 'gender', which concentrates just on females to reveal a particular classification of gender. The meaning of this proverb states that a female does not have body strength or they are not strong like males. So, when a women want to get something or to defend herself, surely she may depend on her tongue to achieve a particular case, that is already planned. As it is known that women have certain characteristics that are different from men, they have the ability to talk for a long period of time without feeling tired in opposite to men. Women are talkative because in their

nature they used to talk while they are thinking yet, men are completely opposite.

The effect of stereotype here is positive on the side of females, to prove that through stating how women have the ability to talk without feel boring. So, the most important part that reflects woman's power is her tongue. The pragmatic meaning here is 'assertive', which is one classification of speech acts which describes a specific issue through revealing the powerful part that most women may have. Although all women have less power comparing with men and this go back to their physiological structure, but in the current proverb women have high degree of power in comparison with men. However, the type of power here is called 'informational' which clarifies and informs others about the great influence of women's tongue.

Table (5.2) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of stereotype, negative/ positive	Pragmatic meaning	The degree of power
A woman strength is in her tongue.	Gender	Female	Positive stereotype	Speech acts: assertive	powerful

5.3 Woman is the weaker vessel.

(the penguin Dictionary of proverbs,1983:294)

Discussion:

Gender category is the classification of the current proverb and specifically is about female. In fact, woman here is described as a weak creature, but does not mean the weakness of intellectual abilities and emotional characteristics. The phrase "weaker vessel" means women are weaker in comparison with men, in other words, some women are weaker than men may be in both physical and mental abilities. However, this proverb does not refer to a weaker constitution of women but focusing on the weaker status in the culture comparison with men in present days. Therefore, women in many societies rely on men in different attitudes and some women prefer to pay their attention to children and stay at homes. In this way women's position would be marginalized and stay in the same level without any development.

So, the effect of stereotype in the present proverb is negative on the side females because they have less strength in comparison with males, that lessened their chance to have a good and high position in a community. The pragmatic meaning is 'metaphorical' expression that is referred to one category of 'rhetorical devices' because of describing and considering women as a solid object, "vessel". The degree of power is powerless on females side.

Table (5.3) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of stereotype, negative/ positive	Pragmatic meaning	The degree of power
woman is the weaker vessel.	Gender	female	negative stereotype	Rhetorical devices: metaphor	Powerless

6. Data Analysis of Arabic Texts

6.1 من لا ذكر له لا ذكر له
(Alkawe'e, 549:531)

Discussion:

The present proverb states 'gender' category of stereotype which is about 'males'. In fact, there is a clear discrimination between boys and girls especially in Arabic communities. They always prefer males more than females, in other words, previously, if a man has a girl 'female', he would not be respected by others and feels shame. Whereas, having a 'male' made the father proud, this reflects the traditions and beliefs of each culture and also as the father can depend on male rather than females in many attitudes. The role of males is regarded as a significant and prominent in a community and their tasks also are difficult because they have the ability to bear responsibilities.

So, the current proverb states how it is important to have a boy or son because when the father dies his son can keep the name of his late father. This reflects the way of their thinking as well as their values, customs and beliefs. Yet, at the same time reflects a kind of 'race' which shows how they prefer boys and give them more interest than girls. Moreover, the effect of stereotype in this proverb is positive and the evidence behind discussing that because usually males have a high position in a society. In

addition to that, there is so important point which is males can do difficult things for instance, they are able to work in jobs which cannot be done by females such as building a house or carrying heavy things. In other words, males have the ability to do things need high degree of body strength in comparison with females, males are also categorized as strong, this reflects the physiological structures of them.

The pragmatic meaning is 'assertive' which is regarded as one classification of 'speech acts' that clarifies particular issues through giving more attention on preferring males on females. However, males in general have a high degree of power and occupy a high position in societies, as well as their physical capacities are completely different from females. The kind of power is 'legimate' which is used to state and reflect the high role and position that particular individuals have over others. Thus, this is clear from the meaning of this proverb, males have high position and role most Western and Eastern societies.

Table (6.1) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of stereotype, negative/ positive	Pragmatic meaning	The degree of power
من لا ذَكر له لا ذَكر له.	Gender	Male	Positive	Speech acts: assertive	Powerful

6.2 أنظر إلى المرأة ولا تسمع لها

(Muhammed, 1994:249)

Discussion:

The classification of gender category of stereotype is about 'females'. The phrase 'انظر الى المرأة' states that one should avoid neglecting women when they talk or give their opinion about a particular case. Yet it is better just to listen to women's opinion without taking into consideration, especially by men. There are certain reasons clarify why it is important to look at women rather than listen, first, most women in their nature are passionate and their passion control their decisions in many attitudes. Second, women express what they feel whether happy or sad, in other words, they say everything comes to their mind without taking into

consideration the results. Third, females usually have very attractive way of talking so, style of talking is completely different from men, they talk loudly with strong tone, while women often talk in a soft and gentle way. However, the effect of stereotype in the present proverb is negative and to prove that through clarifying how women are marginalized in many societies and there is a kind of discrimination against them. They are stereotyped negatively because they are described as weak and emotional person and this reflects a negative side of stereotype.

Moreover, the pragmatic meaning of this proverb is 'commissive' which is one classification of speech acts that is used to state that this proverb involves an advice that is better to look at women rather than listen to them. The degree of power is powerless on the side of women. As it has mentioned that women are not strong enough in comparison men in most societies, their feelings often control their decisions and opinions. The kind of power here is 'referent' which is utilized to show the hierarchy relationship between individuals of a social group. Eventually, the classification of referent power is two types which are high-power people and low-power people, the second kind reflects the state of women in most of communities.

Table (6.2) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of stereotype, negative/ positive	Pragmatic meaning	The degree of power
أنظر إلى المرأة ولا تسمع لها	Gender	Female	Negative	Speech acts: Commissive	Powerless

6.3 أن كنتِ حُبلى فلدي غلاماً

(Almadani, 518:2)

Discussion:

The category of stereotype in the present proverb is 'gender' and its classification is just about 'males' without mentioning or referring to 'females'. In fact, in most Arabic communities when a woman becomes a pregnant her husband and relatives wait her to give birth a male and not a female. There is also a kind of 'race' against females as it is reflected through the meaning of the current proverb. Males are usually preferred more than females in most of Arabic communities, the reason

behind preferring males on females is the style and nature of life that Arabic people live in addition to their traditions and values. So, as it is known that the tasks of males are completely different in comparison with females who spent most of the time at home in order to prepare everything for males and take care of their husbands and kids. Arabic societies usually feel proud to have a male for certain reasons which are:

1-A male is the person who responsible to prepare everything that his family need.

2-They also can protect their families in future and defend them from others. Males are always regarded as the most prominent and influential individuals in a society.

3-Males always have effective role in a community because they have good physical and mental abilities.

In Arabic culture, fathers feel happy to have a male rather than female, since previously fathers feel shy and sad when their wives give birth a girl. However, the effect of stereotype in the current proverb is positive just on the side of males, in order to prove that through stating how the meaning of this proverb concentrates just on the importance role of males. Males are stereotyped positively, as they have influential characteristics in comparison with females. The pragmatic meaning of this proverb is 'representative' which is one classification of 'speech acts' that is utilized to state a particular issue. So, stating here how a husband asks his wife to give birth a male not a female. The degree of power here is 'powerful' and since males usually have more power degree than females in many attitudes. The kind of power is 'legimate' which is utilized to state the high role and position that an individual has in a community over others.

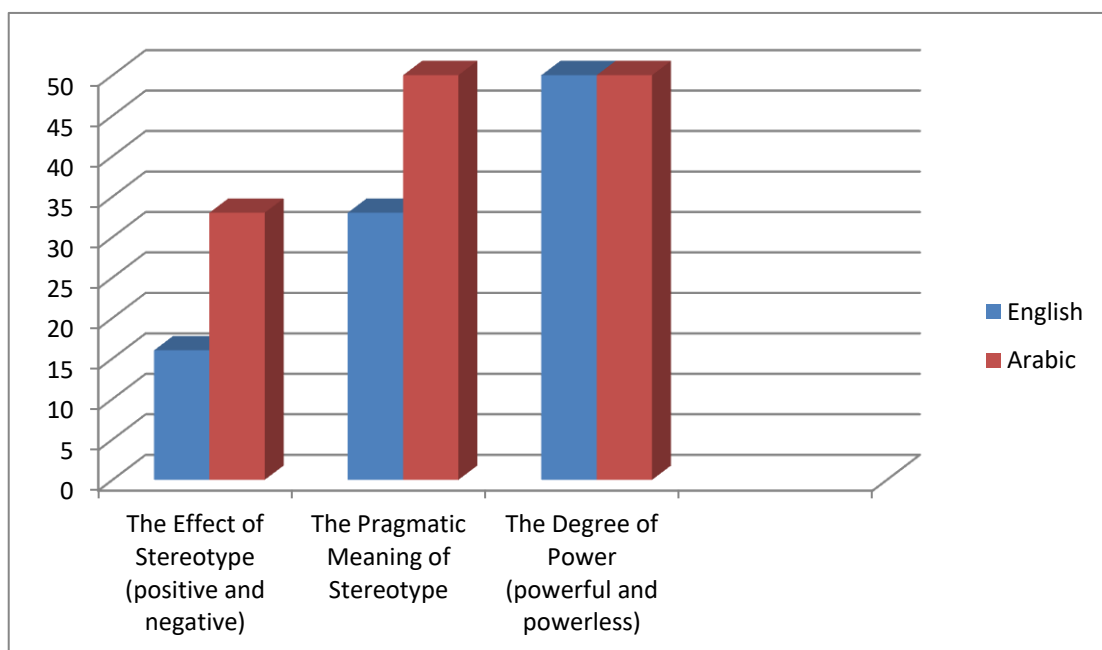
Table (6.3) Gender Classification of Stereotype

The proverb	Categories of Stereotype	Classification of -Gender male/ Female	The effect of stereotype , negative/ positive	Pragmatic meaning	The degree of power

أَنْ كُنْتُ خَيْلِي فَلَدِي غُلَامًا	Gender	Male	Positive	Speech acts: representative	Powerful
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Table (6) Stereotype of Gender in English and Arabic

The Gender Category of Stereotype (male and female)	The Effect of Stereotype	Pragmatic meaning	The degree of power	Total
English	16.6%	33.3%	50%	99.9%
Arabic	33.3%	50%	50%	133.3%



Figure(1) Gender of Stereotype in English and Arabic classifications

The classifications of gender category of stereotype involve differences and similarities in Western and Eastern cultures. The effect of stereotype in Arabic culture is higher (33.3%) than English (16.6). The pragmatic meaning in both cultures are also different, English is lower (33.3%) than Arabic (50%). However, the degree of power has the same rate or percentage in both cultures (50%), this reflects differences and

similarities concerning such social and cultural phenomenon in English and Arabic cultures. Yet, it is important to note that in Arabic culture males are always stereotyped positively and as it is presented in the mentioned proverbs for instance, من لا ذكر له لا ذكر له. Males have powerful positions in a society and they are preferable more than males, especially in Western culture as it is a patriarchy society.

7. Conclusion

Stereotypes are classified as broad social phenomena which can be existed in any social society because there are different social groups. So, negative stereotype is usually lessened between or among in-groups who belong to the same community, on the other hand, it may be raised between out-groups, people who are come from different communities. Stereotype is expended and can be found in any culture, stereotype is a very important phenomenon that indicates many people may build their judgments by depending on the images that are already stored in their minds whether positive or negative. Therefore, stereotyping process in both English and Arabic cultures is seen as rigid or solid, in some cases it is difficult to be changed. It is also difficult to be measured equally and accurately in two different cultures.

Moreover, there is no stable rates in both cultures, since the process of stereotyping depends on an individual's ideas and images which are stored in mind. Therefore, it is often difficult to decide in which category of stereotype the percentages become high or low, unless there are certain selected data to be measured precisely. To end up, the rate of gender stereotype in English culture is not high in comparison with Arabic gender, that usually has the higher percentages of stereotyping positively. In Arabic culture 'males' are always stereotyped in a positive way, whereas, 'females' are stereotyped negatively.

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