

Status of Women in Punjabi Proverbs

(A Case study of Islamabad)



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Islamabad, 18 March, 2022

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Final Approval of Thesis


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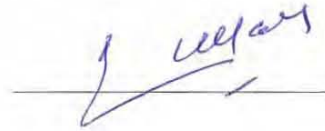
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Abstract

The main focus of the study was to explore those proverbs that have been transmitted from older to the younger generation and they are still consider popular and they carry wisdom the present research was carried out with the major objective. To analyse the use of proverbs in day-to-day life. To find out social perception and status of women revealing through proverbs. To investigate how proverbs are originated and what function do they perform? To collect Punjabi proverbs in Khanna area those have the reflection of status of women in society.

The research was conducted in the district Khanna as known as Khanna Dak mainly by using anthropological and qualitative methods that mainly included participant observation, focused group discussion, purposive sampling, semi structured interviews the information was collected from 30 respondents using purposive sampling to made the above mention objectives.

Women were treated negatively in the past. However, times have changed, and women are no longer treated in the same way as they were in the past. However, the proverbs remain the same. Still, these proverbs exist and are transmitted from generation to generations. The data I collected, there a very few proverbs in which women are depicted positively; instead, women are primarily depicted negatively in proverbs.

Key Words: *Punjabi proverbs, Images and status of women, Collected, Transmission and reflection of status of women.*

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Chapter 1

1 Introduction

Proverbs are a collection of wisdom and ideas that can be transferred from generation to generation, as well as cultural values, norms, and traditions, which people blindly follow according to (Rasul, 2015). In (Mieder, 2004) the proverbs are the generally known sentence are contains the wisdom, truth, morals and metaphorical unforgettable form that which can be transmitted from generation to generation. Proverbs are a concise saying and are saying expressed in a way that can make it easy to remembered and transmittable that have long being common and broad use.

Because they are primarily based on and passed down from generation to generation, they reveal many hidden aspects of a people's subculture and way of thinking (Storm, 1992).

As proverbs reflect our culture, it's critical to examine proverbs in their cultural context in order to recognize a society's tradition. Cultural awareness is the key to unlocking the hidden meanings of proverbs. Cultures are inextricably linked to proverbs. As a result, proverbs are impossible to understand without cultural knowledge. Proverbial terms have always been a part of one's history, regardless of their geographical boundaries. Every culture develops a number of proverbs to promote truth and knowledge (Ghilzai, 2020).

"There is no general definition that encompasses all aspects of the proverbial genre"

(Koch, W.A, 1994). Several students' scholars provide definitions of the form of a proverb, but no one agrees. According to him, a common and important feature of proverbs is that they are derived from oral traditions in such a way that they can be easily memorized and are transmitted from generation to generation, and so on they also contain

grammatical rhymes and repetitive functions and features that are easy to remember all over the world.

According to the definition given by Bartlett Jere Whiting (1994) in (Mieder, 2008).

A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth – that is, a truism in homely language, often adorned however with alliteration and rhyme it is usually short but need not be; it is usually true, but need not be. Some proverbs have both literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with every literature, where the material at our disposal is complete.

The proverb's preserving expression, which attests to its beginning in shape and phrase, is where most people begin. A phrase that expresses a saying in simple language, often embellished with alliteration and rhyme, is known as an essential truth. It used to be short, but no longer is; it used to be true, but no longer is. Some proverbs have both accurate and figurative meanings, which are both reasonable; however, most of them only have one of the two. A respected proverb is required. It must be seen at an unusual time and place, as well as visible to ancient cues, and such symptoms and symptoms can be copied with the help of a wise person.

Women are portrayed as objects of sexual gratification, described as beautiful, or depicted as unintelligent, talkative, and untrustworthy in proverbs about women (Ghilzai, 2020).

Proverb is a clear image of their culture, society's thinking, and how they treat women in their society? Women are frequently depicted as inferior in proverbs, while men are

depicted as superior. Women are labeled as being unintelligent, talkative, and unwilling to share secrets with them because they believe women are untrustworthy. Proverbs depict the real image of the society. What society thinks about women is shown in proverbs throughout the history.

Gender production and the portrayal of women in subculture are both spoken in proverbs. Proverbs about women play an important role in enlightening how and why, around the world, the gender differences have resulted in a widening gap, separating men and women from sharing all public roles and domestic responsibilities (Schipper, 2003).

1.1 History and Origin of Proverb

Around 4000 years ago, the first written proverb was discovered on clay, but no one knows when or how the proverb trend started. The book of Proverbs dates from a time when people couldn't read or write. Proverbs are used by people all over the world to authenticate their conversations. Hundreds of years ago, people used proverbs. Proverbs have the advantage of allowing a message to be easily communicated through discussion. Our forefathers used proverbs in their conversations, but in the modern era, some statement that they have been used for hundreds of years, and proverbs are no longer appropriate for some people because some modern people claim that they have been used for hundreds of years ago.

As said by Mieder, proverbs are a collection of stems seeing back to the third millennium B.C. and written in Sumerian cuneiform, which serve as tablets of rational programs of bearing and observations on human nature (Mieder, 2004). Proverbs is not only about proverbs, but also about lives with proverbs, and it dates back to the very beginnings

proverbs are reports, and they first seem in a Babylonian source around 1440 B.C (Beard, Lee, 1970).

Later by the Hebrew and Christian bibles is (Honeck, 1997)The first person that we distinguish who collected the proverbs was Solomon (Suleiman Al hakin Bin Dawud) In 10th century B.C he transcribed in Hebrew and his inscription were comprise in Christian Bible(TORAH).

Trench stated that according to Aristotle or their collection and application of proverbs, Aristotle was the first to collect proverbs (Trench, 1856).

The proverbs originated in Syria, and they were known as the Ahikar proverbs, which represented a collection of genuine Aramaic wisdom and were common in south Syria in the 8th century B.C.E (Pedrue, 2008). As said by Pedrue, this really designates women's insults, female treatment by Jacob Klein, and Miguel civil, which is why proverbs and proverbial are simply phrases that are suitable in certain situations and in or a laughter of the people and the which spread a great laughter on the people. This is the quotation that is often women using in their conversation and dialogues as corollaries.

As said by Mieder "where there is a smoke, there is a fire" is an example. This proverb is still used in our society, and it is mostly used to say that despite its age, this is a very old proverb that is still used in different languages, but the meaning is still the same, and it is based on natural phenomena (Mieder, 2008).

Urdu dialects such as Deccani, Rekhta, and Dhakaiya are Indo-Aryan languages spoken throughout South Asia. Urdu was created by combining several languages, including Arabic, Turkish, and Persian. Urdu is a mix of dialects with Perso-arabic prefixes and suffixes, resulting in Urdu. In Urdu, the history of the proverb is recorded as falsified.

Urdu is a Persian, Turkish, and Arabic-based language that originated in North India about the 12th century. It has a similar grammatical structure to Hindi. During the Sikh subcontinent in Urdu literature, the Sikhs are putting a lot of effort into the Urdu poetry written in the 14th and 15th centuries. Urdu is an Indo-Aryan language that has cultivated Pakistan's official language, allowing people of various backgrounds and ethnicities to communicate easily.

The beauty of proverbs is that they can convey a message in a short period of time. Proverbs can be used to summarize long stories in a few sentences. The Punjabi language is widely spoken across Pakistan's subcontinent. The Punjabi alphabet is written in Shahmukhi, a script similar to Urdu. Punjabi is an Indo-Aryan language that has a variety of dialects and writing systems. Shahmukhi and other dialects are spoken in the east of the subcontinent, while Gurmukhi dialects are spoken in the east and west of the Punjab, resulting in Pakistani Punjabi (Bhatia, 1993).

Proverbs is a Punjabi tradition that is written in the form of recommendations and advice to correct people and guide them in the right direction. Proverbs were literally advice with a hidden meaning, with the goal of correcting people through it as advice. The proverbs were mostly written in rhetorical form, which we can easily use in our speeches. The proverbs were literally in the form of advice with a hidden feeling whose intention was to correct the people through it as form of advice. As form of advice, the proverbs can serve a people's opinion having an interactive situation of individual proverbs as well as which we can easily incorporate into our speech. By referring to a third party, they correct our behavior and attitude (Sagheer and Zubair, 2020).

Punjabi proverbs, according to (Sagheer and Zubair, 2020) depict unique social issues like cultural traditions, experiences, rituals, customs and norms. Punjabi proverbs, in

specific, deal with aspects of domestic life such as the relationship between husband and wife, the importance of the family, and men's authority over women, particularly the husband's supremacy or the mother-in-law's over the daughter-in-law. In Punjabi proverbs, women are depicted as being exploited and manipulated by men. This leads to exaggerated gender roles for both men and women, as well as a gendered branch of labor, which is promoted and bolstered by "terms of information" such as proverbs, which are widely accepted in lay culture.

1.2 Proverbs and Linguistic Anthropology

Anthropologists, Sociologists, Sociolinguists, and other Social Scientists believe that language is a type of language action, and cultural practices are a collection of socio-cultural practices that serve as a starting point for understanding how social relationships are conceived, institutions are organized, production relations are experienced, and identities are formed (Schieffelin, 1990).

According to Norrick, when proverbs are spoken or quoted, the auditor is given direct and indirect hints that certain behaviors change depending on the context. The proverb's linguistic and structural features (Norrick, 2007).

Linguistic anthropology is an interdisciplinary field that studies language as a cultural and personal expression of cultural practices and resources, with a focus on how language affects social life. Human language is a social achievement as well as cognition of the language faculty that allows people to think and act in the world. In this case, the speaker is seen as a social actor. The important speech of a section of the community's language. According to him, anthropology encompasses not only language but also social relationships, beliefs, and support systems, which include family structure and community organization. Linguistic anthropology considers linguistic practices to be

culturally and historically significant. Linguistic anthropology considers linguistic practices to be culturally and socially significant practices or constitute the social life (Duranti, 2009).

As said by Millet, language and its components, as well as proverbs, reveal social life with the help of proverbs, and this research will give to a better understanding of a culture and its roles in the past and present (Mullet, 2018).

1.3 Culture and Proverbs

Proverbs are proverbs that reflect a universal truth as well as a simple and concrete truth. That can aid in understanding the truth and determining a group or individual oriented culture. It also aids us in determining what is desirable and undesirable, as well as what is correct and incorrect in any culture (Ferraro, 1997).

According to Dullieva, the specific picture of a language is created by Semantic arrangements of language vocabulary; however, it should be noted that the originality of the language image is created and is created by classifications of actualities and is reliant on figurativeness of language and word perception world view and way of life. Proverbs and sayings are a rich source of information, particularly for lingo-cultural research, and they represent a unique different cognition and interpretation of cultural mentality in terms of language representativeness (Dullieva, 2008).

According to Deng and Liu the culturally speaking of proverbs are provide an interesting clues and little highlights to the people about their geography their ancient times ,views and about their condescension and social administrations that the people who are living near sea and their dependency and livelihood is depend on the sea they have a proverbs about sailing and about fish and fishing where in cultures where the old age is reversed there will be a proverbs about the wisdom of their elders and also in a societies where the

women status are low are also there will be a number of saying belittling them (Wang. J.&Zheng, 2004).

According to Steidensticker, proverbs are communicated in every language with colorful and intense language and provide an important set of directions for the members to follow and the words wisdom are preserved so that each generation learns about what a culture considers significant. Proverbs are cultural values treaties. So, if a cultural symbol is a word or an object that can represent something in a culture, proverbs can be considered one type of cultural symbol (Steidensticker, 1987).

As stated by (Sagheer and Zubair, 2020). Language is employed in the construction of one's identity or self-picture. The way one speaks and is spoken to reveals one's place in life as well as one's strength structure region. The verbal behavior of girls reflects their position within the power structure. This choice of words reveals a lot about how women are viewed in many cultures around the world.

Some proverbs in the literature have been omitted as they are unsuitable for modern times, and the argument that educated people appear in wisdom is that they are considered proverbs, folklores, and wisdom. Women use proverbs more frequently than men. I've noticed that when women speak, they use proverbs; I believe that women are the only ones, who keep this proverb alive, and that proverbs are the oldest forms of literary proverbs; proverbs are quick to construct, but males who dominate human history must spend years and centuries doing so. Women are frequently depicted in society as weak, frail, and mentally ill, and the proverb contains many more images of women (Mieder, 2008).

Proverbs are universal phenomena that differ from culture to culture in every culture and every society. Proverbs are found in every society and reflect a light on every aspect of

society. Women use proverbs more than men. Women are the ones who keep these proverbs alive by using them in their daily communication. Women claim that when they use proverbs in their daily lives, they are far from trouble and on the right track because proverbs are based on their elders' and ancestors' experiences, and proverbs are still spoken the same way they were hundreds of years ago.

In Proverbs, women have a weak and vulnerable position. Proverbs are the clear depiction and clear image of women's statuses in society. Proverbs have a strong grip on Punjabi literature and proverbs having a strong grip in their own language literature. Women's perceptions of what they see and how they see it. Proverbs are a clear depiction and clear image of women's statuses in society, and their construction does not take place in a short amount of time. It takes years and centuries to construct proverbs. Proverbs are shared vocabulary, oral tradition, conversational mode, and language mode of creativity in all aspects of linguistic communication, and they are preciously codified and expressible values, treasures, and briefs.

As by (Ghilzai, 2020) Thoughts in proverbs are similar across cultures, but they are expressed differently. The most common mode of communication is language. We accumulate ways of thinking when we accumulate language because language is rooted in culture. We get a clear sense of the world from the language, which is reinforced by similes, metaphors, and proverbs.

Traditions in Punjabi Proverbs are written in the form of advice and recommendations for people to correct and guide. Proverbs was literally written as a piece of advice with a hidden meaning, with the goal of correcting people through it as a piece of advice. The proverbs were mostly written in the form of rhetoric, which we can easily apply to our own speeches. The proverbs were literally in the form of advice with a hidden feeling

whose intention was to correct the people through it as a form of advice. As a form of advice, the proverbs can serve a people's opinion having an interactive situation of an individual proverbs are generally in the form of a rhetoric as which we can use in our speeches with ease. By referring to a third part, they correct our behavior and attitude (Lauhakangas, 2007).

1.4 Statement of the Problem.

Proverbs are the part of the folklore or joys of the society of the culture. Proverbs are the subjective and the understanding of the people living in the society and the meaning are also associated to the proverbs and how they are using the proverbs in different situations and are act accordingly. The beliefs and their lifestyles are rely upon their ancestors that why they are using proverbs and using in their routine life.

However, different societies have different images of women to see depending on their culture, such as in Asian and African society's they are treating differently in some Western countries like American and European state they are treating differently, but almost all societies have male dominant roles in proverbs, and in Indo-Pak regions we see are different designations for women in societies.

This study is aimed to explore the status of women in proverbs in area Khanna as also known as Khanna Dak is the area of Islamabad. If we want to know about the human beings and the people that how they are treating their females in a specific society or a culture so we must have to see about the proverbs because the proverbs are the reflection of a society or a culture proverbs are generally passes down from generation to generation and mostly in proverbs the women status are shown as weak and fragile. In proverbs men are shown as superior and women are inferior.

Proverbs are commonly found in their daily lives, particularly in areas where social life is active. Throughout history, women have been mocked because they are portrayed as helpless and fragile, whereas men are portrayed as powerful and women are portrayed as helpless. Men are portrayed as intelligent, while women are portrayed as illiterate. Men are depicted as being made for outside work, while women are depicted as being made to live inside the house and do housework. So I'd like to investigate how women are portrayed as dominated or subordinate. How did you come to this conclusion based on your research, and how do you know these statements are correct? How do proverbs come to be? And how are these proverbs passed down from generation to generation? By assisting in the determination and exploration of these and other questions, this research will aid us in determining whether the true status of women in societies exists or not.

1.5 Objectives

The primary goal of this research is to determine the status of women in Punjabi proverbs in the area of Islamabad Khanna. The objectives are as follow.

1. To analyse the use of proverbs in day-to-day life.
2. To find out social perception and status of women revealing through proverbs.
3. To investigate how proverbs are originated and what function do they perform?
4. To Collect Punjabi proverbs in Khanna area those have the reflection of status of women in society.

1.6 Significance of the Study

The goal of the research is to uncover the truth and reveal the exact status of a woman in society and the hidden statuses of women in society through proverbs the righteous

status of female in society what is the exact image of a woman in their mind When they hear the word female, it conjures up images in their minds. is there a positive or negative image that When they hear the word female, an image of a woman comes to mind is there a positive image that comes to mind or the negative image. This research will assist readers in reading and constructing their ideas about females, as well as motivating them to do so.

There are many researches are done but I will see with the lens of anthropologists. This research is highlighting the status of women in Khanna in my Locale through these proverbs which they can be spoken in their conversation normally. I have tried to find out the true status of women in society through proverbs the people for the interview are selected randomly and mostly are selected the female and some male that the informative information could be collected that are free from biases. Furthermore this study also helps us to understand the true status of women in proverbs.

1.7 Problems faced during Fieldwork

There were numerous issues that I encountered during my fieldwork, and the fieldwork was both interesting and challenging as a piece of work for me to conduct in the Khanna area, and conducting this research was also a bit difficult for me to begin with, and the issues that I encountered in my research are as follows:

Firstly I faced the problem is that the people are not cooperative as my research topic is to find out the status of women in proverbs and it's my first time before this I had never conducted any research so it was problematic for me first to introduce myself to these people and the most people are short-tempered as when I told them that I want to know about proverbs so they simply told me that they do not know proverbs. When I told them that my research topic is proverbs and that I want to learn more about the status of women

in proverbs, they simply advised me that if I wanted to learn more about proverbs, I should go to any village to get a better information about proverbs.

Secondly, the problem that I was faced in my research is the linguistic problem I had met with many people who had spoken Punjabi and I was not been able to understand because I am speaking Pashto so Punjabi is difficult for me to understand and after some time this problem is solved with the help of a key informant.

Thirdly the problem that I faced in my research is that in this area no research had been conducted and the people are not cooperative they avoid to give any kind of information and also they did not let me audio record as they are thinking that I am an agency and also in this area the robbery and street snatching are going to be increasing so also with this the people had also some sort of fear in their mind that through which they are avoiding that through discussion may not their personal information leaked and are creating problems for them. It took time to make them believe that I am not engaged with harmful activities.

Chapter 2

2 Literature Review

Proverbs are short oral proverbs that reflect various aspects of society in daily communication. They are powerful and play an important role in society, which corresponds to the value of proverbs. Proverbs, as said by (Finnegan, 2012), are sources of social and cultural wisdoms in many African cultures, as well as a feeling for imaginary language, and are expressions of abstract ideas through condensed and indirect phraseology, which comes out particularly through proverbs.

Proverbs contribute to the scholarship of the culture in a variety of ways. On the other hand, proverbs can serve the study of non-literary culture by serving as a functional fragment of the cultural setting in which a literary work was created or in which the author has positioned himself. In this case, proverbs play a role in the process of enculturation, which is the process by which a person learns to be competent in his culture, including the technical and social contracts and expertise necessary for endurance.

"Without them, language would be nothing more than a skeleton with no flesh, a body without soul" (Finnegan, 2012).

They are simply demonstrating the importance of proverbs in our lives and in our language in our daily lives, demonstrating that without proverbs, language would be nothing more than a skeleton with no flesh, similar to a body without a soul. They are emphasizing the significance of proverbs in this way. A speaker with great knowledge or wisdom is one who eloquently intersperses speech with well-thought-out proverbs.

According to (Mieder, 1993) definition,

"A proverb is a short, well-known folk sentence that contains truth, morals, wisdom and traditional viewpoints in a metaphorical, fixed, and memorable form and is transferred from generation to generation."

Through proverbs, we can easily imagine the status of women in society and how their elders treat their women. The book of Proverbs is a clear depiction of women's status in ancient times. Proverbs are a common type of short sentence that can easily convey a long message in a few words. Proverbs have a deep meaning in and of themselves and the mainstream of the elderly and experienced use them often in their conversations.

The moral or ethical values of a society are contained in proverbs, which are the simple truths of life (Fasiku, 2006).

People who are interested in learning more about the proverb will be able to successfully lead the world. If they want to learn about their elders' life experiences, struggles, and mistakes, as well as the message they want to pass on to the next generation. That the new generation can be found through stories and proverbs about previous experiences, and that these proverbs demonstrate society's morals and values, as well as how they should live their lives.

"Having a sharpened Ceeka stick is preferable to having a useless spear, just as having a good girl and being supported by a son-in-law is preferable to having a useless son (Kelbessa, 2001).

There is a critical look that reveals and is discursive of the text with two-edged sharp in proverbs, indicating society's view that a daughter is better than an invalid son. On the one hand, the proverb is written in a systematic manner, highlighting the importance of males working to the expected standard of them. That is, it has the potential to agitate

men into becoming completely unblushing. From the other hand, it's a subtle way of ensuring female compliance such that they don't complain about the patriarchal system's arrangements for them. Overall, the proverb is an indirect method of shaping or affecting behavior by instilling in them a chance to prove their worth by adhering to their society's highly valued and institutionalized gendered conventions. It also implies that discursive oversight of thoughts and actions, followed by compliance, is one method of exercising power.

Proverbs from all over the world share the same abilities, using exceptional languages, imagery, and rhetorical devices. Language plays a significant role in shaping and molding reality. Using language, powerful family members are exploited (Pervez, 2021).

Every society has a proverb in their native language around the world the cosmology.

There are so many countries, cultures, and peoples that they are speaking proverbs in their own language without changing a single word on them that have an identical capabilities with exceptional the language the proverb and their back meaning the purpose of speaking proverb and language has shaped and is molding the reality that has a great position.

"Linguistic disparagement is invariably experienced by groups who occupy a subordinate or oppressed position in society" (Leith, 1987).

The majority of the chosen proverbs allude to women's assumed powerlessness, indecisiveness, and intellectual deficiency. The patriarchal instillation of obedience and loyalty in women through virtues, fear, inferiority, compliance, conformity, habit, and even guilt is subtle in the proverbs and in the interpretive and impact on different fabrics (ties) between them. In most of the investigated proverbs about women, the intellectual and power implication embedded in most of the examined proverbs about women is that

men should control power and that women should adhere by this predominate relationship, as seen from the discursive-semiotic perspectives.

The linguistic nature of a proverb has a powerful psychological effect on the addressee and audience in Igbo society and it will represent a mental challenge to the addressee; the proverb makes someone think twice (Ibid).

Proverbs are arguments and points of view about the world that are expressed through judgments made in Urdu and Punjabi speakers tell proverbs in their native language to their people so that speakers of their relative language can understand their meaning and motive that what they actually want to say some of the time the people can understand the proverb and for what purpose they are using it that they can understand but they do not understand. Those who use proverbs in their conversation are usually very experienced people who take in a lot of information and knowledge. They know which proverbs are appropriate and fixed for which situations and they use that proverb according to the current situation. Most of the time, they recall proverbs that fit them with their past experiences and they quote the proverbs in front of the people who are the challenge.

When a thing disappears from real life it does not disappear from proverbs; That is why the language and context of proverb is so often antiquated (Ibid).

The norms and values of a person do not change when they move to a different culture or society; they remain in their proverbs. It is impossible for something to vanish from proverbs even if it vanishes from real life. Proverbs are the language context. People's values do not change when they move to another culture and live there, but their culture's norms and values live on in proverbs of culture, and anyone who wants to adopt their norms and values can do so through these proverbs.

According to (Ghilzai, 2020) In human societies, language is the most important means of communication. What we say, on the other hand, is shaped by how we say it. The beauty of proverbs is frequently due to their poetics. Because proverbs are easily understood, they also impart knowledge to those who hear them. They understand the context in which the proverbs are delivered. In the proverbial ethnological account of dominant Pakistani languages, the nexus between gender, language, and subculture is examined.

"Women are enslaved by their own negative self-image, as well as the interiorization of patriarchal and gender hierarchical ideologies over centuries. As a result, her own responses to the objective problem are frequently self-defeating and crippling."(Davies Carole Boyce, 1986).

This means that cultural perspectives on the feminine and masculine infiltrate our daily lives and influence our mentality. For the methodological and interpretivism point of view, this appears to mean that the subject's sense of gendered 'self emerges from routinized and managed interaction with those who share a similar understanding of women, and that the society's structure is divided unevenly between those who have the power to persuade the oppressed. Over the centuries, women have treated negative in proverbs, which can be seen clearly in proverbs, and these proverbs are transferring to subsequent generations, creating the same mindset of people as previous generations can be seen clearly in proverbs.

The majority of gender proverbs reflect a dominant viewpoint (Schipper, 2003). Proverbs are more than just a collection of words; they reflect a person's character, social beliefs, and gender-specific codes of conduct (Khan&Awan, 2019). World-wide because proverbs express attitudes and opinions, which can sometimes lead to supremacy and

superiority, gender differences are universally replicated in them. Some proverbs define men's and women's roles. Men's emotions are rarely visible in culture, and when they are, they look like cultural feminineness. They are pressuring men to keep their feelings hidden. Men who want to cry, as a result, must put on a "brave face (Sagheer, 2020).

They are linked to males. Men are shown to be strong, and women are shown to be weak and fragile. Men are shown to be superior, and women are shown to be inferior. Women are shown to be weak and fragile, and this role is associated with women rather than men. These gender proverbs are displayed as a collection of words, beliefs, and gender codes, and are related to both and differentiate their roles as in proverbs, the strong image is mostly associated with men and the weak image is mostly associated with women. Men's roles are not associated with men who are strong enough to hide their feelings or who are not strong enough to show their emotions, and the results must be hidden and a brave face must be put on.

Proverbs are the beliefs; norms and subculture of a society and with the aid of using searching on the proverbs of a language possible apprehend the gender and strength family members of a society (Schipper, 2003).

Proverbs and folklore are subcultures with specific social realities about people, such as how they live in different societies and have their own cultural values, norms, and traditions, especially in terms of how they think and act. Women are stereotyped as stupid, selfish, and overly talkative, with proverbs portraying women as weak for perpetuating and enforcing patriarchal values and gender bias. The book of Proverbs is an effective tool for reinforcing patriarchal values and gender bias. Women's roles, functions, and identities are undervalued in the proverbs, which contributes to gender inequity. Women are second-class citizens to those men. The gender divide is not only

emphasized in many proverbs, but it also takes on incredible dimensions. Children of both sexes are placed in opposing categories in most cultures as soon as they are born, as if they had nothing else in common than the fact that they were born in the same way.

Individuals' identities and roles are distinct by proverbs, and men and women who do not follow to those roles and identities are stigmatized (Khan, 2017).

The proverbs are primarily studied as a form of art, with little attention paid to how men create proverbs and maintain themselves as stewards of knowledge. Both roles are depicted in Proverbs, with men being depicted as doing outside housework and women being depicted as doing inside housework chores. In proverbs, women are depicted as having strong opinions and biting wit. On the other hand, some proverbs appear to be neutral and positive, and many of them are proverbs that depict women as having a sharp tongue, long gasping, an empty brain, and a creature that cannot be trusted. In proverbs the men are patriarchal. It is the proverbs that make men superior and women inferior; however, it should be noted that the proverbs are primarily of the male variety, which can be interpreted negatively when applied to women.

Proverbs reflect the mood and viewpoints of the time, and this is likely to change as social conditions change (Storm, 1992).

The status of women in proverbs is inspired by historical phenomena; it is the sole carrier of wisdom and knowledge of historical background to the next generation, and every act of women is measured in various proverbs. Male and female are the different ideas and changes that people are going through in our society, and proverbs have metaphors that have the same meaning. We believe that proverbs are more than just words that reflect society's beliefs and values because of Proverbs. The book of Proverbs is a clear depiction of a society and its people. They are motivated by the status of women in society and the

way they are treated. Both Urdu and Punjabi proverbs measure the status of women in society, and both contain historical and societal phenomena that are passed down from generation to generation.

Taking an Ethiopian proverb at face value is clearly irrational and unjustifiable.

“Women without a man are like a field without seed”

An expression of wisdom

Women can grow tall, but they can't grow wise.

Women may be unable to communicate intelligently, but they can cook delicious meals in the kitchen (Kelbessa, 2001).

According to Norrick, when a proverb is used in a pragmatic way, it creates a new code for the proverb. Many proverbs are metaphorical, but the common places are simple to understand and process (Norrick, 2007). With the utterance of words, we can accomplish anything we want. Proverbs are a clear image of a society and a people. They are inspired by the status of women in society and how they are treated in society. Proverbs contain historical and societal phenomena that are passed down from generation to generation, and both Urdu and Punjabi proverbs measure the status of women in society.

Some of the uttered works have been discovered in various societies, but the exact date and citation of these works cannot be determined, so they are simply written with their names as found in one of his works by the current author, Wolfgang Mieder.

According to Schipper it is a *Rajasthani* proverb

Rajasthani proverbs "When a woman has a girl, don't look after her. She'll grow like a cactus, Take good care of a boy when he is born, just as you would a rose tree."

(Schipper, 2003).

That when a girl is born you not need to take care of them as she will grow like a cactus and when a boy is born take good care of them. Proverbs show the status of women in society, as it has been said by every wise person that a child's first educational institution is a mother's lap, and that women play a very important role in the education of children. In any discussion of women, the proverbs stand aside and by the society, and there is another status of a woman as shown by the proverb that ‘*Rajasthani* proverbs.’”

According to the proverb, when a girl is born, you should not take care of her because she will grow like a cactus plant, but when a boy is born, you should take good care of your son because he will grow like a fruit tree, so take good care of your son as you would a rose tree. Take care of your son instead of a girl because she will eventually leave you and go somewhere else. Your son will be with you forever and will earn money for you and fulfill your needs when you get old, so take good care of him.

Along with (Schipper, 2003) Physical stature is important in a power relationship. The notion that women should be physically smaller than their husbands is based on the following assumptions: Subcultures that have specific social realities about people, such as how they live in various societies and have their own cultural values, norms, and traditions, particularly in terms of how they think and act, include the smallest women, misfortunes, and the Proverbs and folklore. Women are stereotyped as stupid, selfish, and overly talkative, with proverbs portraying women as weak for perpetuating and enforcing patriarchal values and gender bias as the dominant issues. The book of Proverbs is an effective tool for enforcing patriarchal values and gender bias. Women's roles, functions, and identities are undervalued in the proverbs factor in gender inequality. The belief that

men are superior to women and that women are second-class citizens Serkin's.

(Hungarian) are always the best; the tiniest women, misfortunes, and sardines are always the best (Spanish). Women's status is regarded as marginalized in the majority of studies. Their status is portrayed in a stereotypical manner. These proverbs were intended to convey how women should act and behave. In the majority of studies, women's status is viewed as marginalized. They have a stereotypical portrayal of their status. These proverbs implied how women should act and behave.

(Pervez, 2021) Looked at the portrayal of women in Urdu and Punjabi proverbs and found that females are portrayed in a biased way. They are portrayed as reliant, helpless, incapable of making decisions, and irresponsible. Women are frequently spoken of as being objects to be handled by a male, according to Schipper. Many proverbs portray women as neatly arranged objects who are judged solely on the basis of their appearance and utility. Plants and animals are examples of living objects that are frequently turned into food for men in the form of vegetarian and non-vegetarian dishes. A woman is a flour basket, and the hungry arrive on their own (Umbundu). Women are almost exclusively seen as objects of male desire in proverbs, particularly beautiful women. Women who want an attractive man must hide their feelings; if they don't, their actions are labeled "shameless," as if they should be barred from becoming adult (Schipper, 2003).

Proverbs, intellectually teach such skills by subsuming the specific under the overall goal of increasing reasoning capacity (Ibid).

Punjabi proverbs teach such skills to people; they have deep meaning; they carry the struggle of the forefathers and their past experiences; and the proverbs are said according to the occasion, such as when our elders want to remind us of our mistakes, that we

should not repeat it in future then they use a proverb that is appropriate not only for that occasion but also for a future occasion.

Punjabi proverbs depict patriarchy's stranglehold on Punjabi society. These proverbs are more than just a collection of words; they reflect societal beliefs, characteristics, and sanctioned codes of conduct for different genders (Khan&Awan, 2019).

Proverbs are the reflection of words and are a collection that are reflecting a social belief and are showing us a path and guiding us in our life as in proverbs our ancestor's experience are there and are transmitted our cultural values and norms as same from generations to the next generations in almost every aspect of our life these proverbs are depicted a strange hold in a society proverbs are the reflection of words and are a collection that are reflecting a social belief and are showing us. As said by (sagheer, 2020) Women in Punjabi society are considered weak, dependent on men, and inferior in terms of economic and social matters. For example, in Punjabi proverbs patriarchy, a boy's birth is celebrated while a girl's birth is considered a bad omen. It is also observed that a man's honor is dependent on his women, and many men in our society are abusing and humiliating their female relatives, particularly their mothers and sisters. Women are stereotyped based on their gender, particularly in terms of personality, cognitive ability, physical appearance, and sexuality. One of the causes of the unequal social relations that persist in Punjabi society is sexism against women.

In a power relationship, physical stature plays a role. The idea that women should be physically smaller than their husbands: The smallest women, misfortunes, and the Proverbs and folklore are subcultures that have specific social realities about people, such as how they live in various societies and have their own cultural values, norms, and traditions, particularly in terms of how they think and act? Women are stereotyped as

being stupid, selfish, and overly talkative, with dominant issues in mostly proverbs, where women are presented as weak for perpetuating and enforcing patriarchal values and gender bias. The book of proverbs is a powerful tool for perpetuating and enforcing patriarchal values and gender bias. In the proverbs, women's roles, functions, and identities are undervalued, contributing to gender inequality. That men are superior and women are inferior (Schipper, 2003).

DRSML QAU

Chapter No 3

3 Research Methodology

Introduction

A set of techniques has been developed for each scientific discipline for gathering and handling of data but there is general a single scientific methodology. The methodology is based on assumptions; reality is out there to be discovered, direct observation is the way to discover and material explanations for observable phenomena are always sufficient metaphysical explanations are never needed (Bernard, 1988).

We always have reality everywhere, but we have to find it, and we find it through observation when we observe things, and methodology provides us with possible explanations for the reality through which we find a reality. In Anthropology, qualitative research is used to collect informative data. The methodological tools that I used during my research for data collection are as follows. Participant observation, key informant interviews, and in-depth interviews are all used in qualitative research. In my research, I used content analysis to explain proverbs.

3.1 Rapport Building

Rapport building is a first step to find out the place of a research. It is an important fundamental method for anthropologist is participant observation. That when I go to my native area for my research some people are known me already and most of people were not familiar with me. And when I go to visit these people they are not showing any kind of interest but when my key informant explain them then they were comfortable and allowed me to do research.

3.2 Participant Observation

In qualitative research, participant observation helps us to collect data as members of the community to gain a better understanding of what has been studied. When a researcher goes on a research project, all of the people of the community or family members come together to sit and start a conversation, which helps us a lot for observers to observe and learn. To understand the community I used to participate in their formal functions and gathering and ceremonies in order to explore proverbs rely particularly related to that invent or to highlight different roles or different peoples in those ceremonies and I dressed up like there and try to speak like them.

3.3 Key Informant

A key informant selection in research is a very important key informant plays a very important role selecting a good key informant is a time consuming process this process takes time for the researcher to choose a good key informant and for the betterment of the research it is required that the researcher explain the objectives of the study that assists the researcher in their research. For key informant, the key informant must be a resident of the community in which the researcher will conduct their research. For key informant, there may be one or more than one key informant. In my research, I approached local people, including two elderly ladies who helped us a lot in my research and one male named Mehmood who is a resident of this area, is by profession a *chokidar*, who helped us a lot throughout my research and the elder ladies of this area who are enrich of knowledge and who are providing me with a bundle of information that I was looking for. There are three key informants with whom I came into contact.

Table 1: Key informants

S.No.	Gender of Key Informant	Selection Criterion	Occupation of Key Informant
1.	Male	Everyone knows about him.	He is <i>chokidar</i> of the area.
2.	Female	She was familiar with everyone in the area.	She is housewife.
3.	Female	She knows most of the people of the area.	Third key informant is also housewife.

3.4 Purposive sampling

Considering the purpose of the research topic. Old age people particularly women were preferably selected for this kind of research and purposive sampling are done intentionally. People from old and aged states were selected to inquire about the origin and usage of interviews. The sample size for this study comprised 30. Only older women were familiar with proverbs most of the data for my research was gathered from older women in 49, 53, and 55, to 70's age ranges younger girls and women were not familiar with proverbs and did not use them in their daily lives. So particularly the old age women were preferably selected for this kind of research.

3.5 Semi-Structured Interviews

Interviews that are semi-structured, the interviews are already written, which helps us a lot in our research because when the researcher asks a question to the interviewer, they note down the answers and the data is generated through this. I used this method in my research because I keep a key guide all over my research, which helps me a lot in my research, and there is no fixed limit of the answer because it depends on the interviewer how much they give us answer.

3.6 Focused Group Discussion

Focused group discussions are also very important. In a focused group discussion, the researcher invited 4, 5 people to a group discussion so that a lot of data could be collected in a short amount of time. This discussion was very informative because everyone shared their opinions and a lot of information could be collected by them contributing and sharing their opinions, and the researcher noted down all of the data that was provided through research.

3.7 Field Notes

During research interviews taking notes was very helpful to memorize the data. In my research, some people are uncomfortable and are not allowed to record, so I used taking notes to memorize data. By taking notes, I ensured that I did not miss anything in my research and that I memorized all data.

3.8 Recording

During the research, recording was very helpful in interpreting the data after the interviews were completed. This was very helpful and reduced the chance of missing any

words in the interview. Recordings are very useful in research, but some people in my research are not allowed to record because they are uncomfortable or for other reasons, so I used to take notes to record instead.

Chapter No 4

4 Area Profile

Introduction:

The area of study was in Islamabad the capital territory of Pakistan area Khanna. Khanna Islamabad Pakistan alternative names are Khanna, Khanna Dak. Khanna Dak is located in Islamabad Pakistan its geographical coordinates latitude are 33.63102 North and longitude 73.12287 East. Many roads are connected to Khanna Dak the airport is very close from here total distance from Khanna Pull old airport is 6.2 km and from Khanna pull / Khanna Dak to new Islamabad airport total distance is 45 km Different languages of people are living in Khanna Dak are Punjabi, Pashto, Urdu, etc.

4.1 History

There are five seasons in Islamabad: summer, winter, autumn, spring, and rainy moon. Before 1980, there were no houses in this area; instead, there were *mud racks*. After 1980, construction began, and the first here in this area built a *brick bhatta* where workers could make bricks, and the workers who made bricks built temporary mud houses here so that they could go to work more easily. As the year progressed, families began to relocate to this area. People begin to move to this area, and all facilities are provided as time passes. Prior to 2001, there were many houses that did not have gas facilities, but by the 2020s, almost every house had this facility built their houses, and now this area is completely covered with people. We no longer see any empty plots in the area except few that was mud rack in the 1980s. The area, which was once a mud puddle in the 1980s, is now fully

established and transformed and the land rates have risen dramatically, and they continue to rise year after year.

4.2 Source of Income

This is a city, and the majority of people have come here in search of better job opportunities and a better source of income. Many people have moved from villages to cities, in village to which they are shifted here their occupation was agriculture and now here in this area they are doing their jobs, here in this area their occupation has changed for the better lifestyle of their children most of the families are here as like one to two member of their family are abroad. Now the people are shifted to private jobs from agriculture and the reason of shifting of occupation is the availability of the economic alternatives and few of them people are starting their own business like some having the shop of cloths, and some are running their pottery shops and grocery shops etc.

4.3 Facilities in area

This area has almost every type of facility imaginable. Water is delivered on a daily basis. People use the facilities that are available in their homes to fill water. Every time transportation facilities are available, the area has many markets, and the airport is close by. There are numerous private schools in this area. Colleges and universities can be found in this area. There are also school bus services available. The school bus makes it easier for students to get to and from school. In this area, there are also bank and post office facilities.

Because this area is a part of Islamabad, it has access to almost all of the city's amenities, including the best schools, colleges, and universities, as well as the best transportation. Every type of health facility is available here, including the best private hospitals within a

few kilometers as well as small clinics and hospitals. The only issue that residents in this area face is a lack of safe drinking water.

4.4 Water Facilities

When people's *boring* water runs out, the water level drops, so now almost all of the people in this area are using water supply water, which only comes once a day and does not come on Tuesdays. It is easy to use water in the winter, but in the summer, people face difficulties and a shortage of water, especially those who live in double and triple story houses. When those people face problems and their survival is not possible with that amount of water, they change their area and move to another house, mostly of the people who are living in double or triple story houses and they all use the same water supply water, so they change their area and move to another place.

Water facilities are available in their homes, but residents complain that when it rains, the water supply is contaminated because rainwater is mixed with the water supply, making the water impure. People believe that the water supply is unsafe to drink. They'll need to replace the water with something else to drink. Some people get their drinking water from a water filtration plant, while others get their drinking water from their neighbors who have water bores in their homes. They turned on the water motor at the same time every day, and people in the neighborhood filled buckets and water bottles with clean water to drink and cook with.

4.5 Education Facilities

In my locale area there were having a lot of educational opportunities. This area has a wide range of schools, large and small, as well as excellent private, public, and community colleges. The education institutions in this area are having a lot of varieties

here private and government there are two government schools in this are one for boys and one for girls and also for better study they move to Islamabad schools colleges and universities. There were one of the private schools here in this area are Iftikhar model Academy & Ali Trust School and College.

4.6 Religion

The people are belongs to different sects of religion are here in my locale area a very few people are here around 2% of people are belongs to Qadiyani other all population are belongs to different sects people are lived here Sunni, Deyobandi, Ahl-e- Tashi, Syed, Barailvi etc.

4.7 Language

This area in my locale different language of people are living here belongs to different ethnicities and different background the language of people living here are, Pashtuns, Balochi, Potohari, Punjabi, Kashmiri, Urdu all of residents are migrated here because of their jobs and better opportunities of life most of the people are migrated here along with their family and some migrated alone they all are speaking their own mother language but Urdu language are the language of communication.

4.8 Caste

As many languages of people are living here as same their caste are also different they all belongs to different castes a large number of people having a same caste is Satti, or Abbassi caste of the people are mostly seen here other castes are yousafzai, Afridi, Zaib, Chaudhryu, Nai, Jutt, Mughal Syed, Shia and Rajput caste of people are lived here.

4.9 Dress Pattern

In my locale area the basic dress pattern of women are (shalwar, kameez and Dupatta) and the men dress pattern are (shalwar, kameez) and some of a very few old men's are wearing (kameez dhoti) although the young generations now a days are wearing a jeans, shirt etc. they are not wearing their traditional dress now youngsters boys are wearing jeans and shirt normally.

4.10 Robbery

For the past few years, robbery on the streets has increased in this area Khanna For example, if someone parks their bike in the street at night, they will not be able to see it the next morning. On the other hand, a family is facing robbery in their home because they stated that they were going to sell their home. Some people enter their home to look at it and show that they are interested in buying it, and they lock the family members inside the kitchen and the thieves took all of their money and jewelry. Since then, the family has remained in the same house, and they have not attempted to sell it.

A family living on rent on the second floor made the mistake of not locking their door one night around 8:00 p.m. while they were busy preparing for their daughter's wedding. The thief broke into their home and stole their daughter's jewelry and some money before fleeing. The family filed a police report, but it was ineffective. As a result, the family took out a loan for their daughter's wedding and relocated.

4.11 Mobile snatching

For the past two years, mobile snatching crimes have been on the rise as a woman returns from somewhere where two people sitting on a bike snatched her phone and fled.

A woman who works as a nurse in a hospital is returning to work one day when she notices two men standing on their bike for a long time at the corner of a street when they see this nurse who is returning to work at the same routine time. These two men, one with a gun in his hand, snatch their hand purse and also try to snatch their gold earring which she does not want to give so they beat this woman on the head at the back side of the gun and flee the scene and the lady's forehead is bleeding, but thanks to that lady who threw a brick on the roof, the thief flew away, and their gold earring were saved.

A mother and daughter are returning from Ghauri Town to Khanna when they notice two boys sitting on a bike, both of whom appear to be in their early twenties, and who are staring at us, we didn't know that they were mobile snatchers. There are also two friend boys walking and one of whom is talking on the phone when the snatcher snatches their phone and flees, and she says, Thank God they didn't snatch their phone before this, because after a few seconds while staring at the thief, she put their phone in her jacket, and their phone was saved.

Most robbers attack women and snatch their mobile phones and purses because they know that women are weak and can't do anything else but make noise, which is why women are mostly targeted in street robbery and snatching.

Chapter 5

5 Status of Women in Proverbs

In my research area, there are various proverbs that depict the status of women, with some portraying the positive status of women and others depicting the negative status of women. In my research area Khanna, here in some proverbs, women are depicted as faithful, but in others, they are depicted as unfaithful, selfish, and in some proverbs, women's status is depicted as intelligent, but in others, they are depicted as unintelligent, and their boundary is to live within the four walls of the house.

The data shows that women are using proverbs more than men in their normal routine life and I think it is the women that can keep it alive and transferred these proverbs from generation to generation. In traditionally proverbs as we can perceived through the proverbs that women boundary is to stay inside the house and do only house chores and men work is to go outside and do outside work in proverbs women are shown As inferior and men are shown as superior. We get through proverbs the statuses of women as both positive status of women and negative status of women in positive portrayal of women we are having here different statuses women as a faithful, women as a honest, women as a loving and as a loveable personality

5.1. Positive Status of Women

The positive status of women is shown in these proverbs as a very loving caring person who should love her children unconditionally without expecting anything in return, and nothing should replace the importance of a woman and a mother in life.

5.1.1 Women as a Mother

Urdu

لہی کسی دعا چھت کسی ہوا

Mother's prayers are a breath of fresh air of heaven.

Punjabi

پلیاں ماوان ہنڈیاں چھاواں

(Mother is a wonderful protector and caregiver for her children).

Mother is depicted in this proverb as a tree with a shadow that provides assistance during the summer. Mothers are the only creatures who love their children unconditionally and she can protect their children from impending danger and harm from the outside world because she is standing in front of them.

استاد دی مارتے ماں پلپار

(The love of a mother and the punishment of a teacher are equal).

ماواں چھت دلپر چھاواں

Mothers are the specter of paradise.

ماواں دے پیت چھت ہے

Mother's feet are the gateway to paradise.

ماواں ہنڈیاں چھاواں

طہری وکی کڑاں دکنڈے

Mothers are like their children cold shadow Fathers resemble acacias torn apart.

When a woman is happy, she can demand and ask for anything, and her smile is a sign of agreement. Someone told me that if I buy her jewelry and clothes that she likes, I'll be able to get her.

In these some of proverbs are shown as a mother love that mother love is a loyal mother is a loyal with their own children's she is the cold shadow for their children to save them with all coming grief and worries and these proverbs are shown that how a mother are sincere and loyal with their children if she scolded their children it should also be for their betterment. Mother is the only creature in the world that she could live their children unconditionally without any thought of return of their love.

When a woman is happy, she can demand and ask for anything, and her smile is a sign of agreement. Someone told me that if I buy her jewelry and clothes for my mother whom she likes, I'll be able to get her. Then you can be able to ask any thing to him then she will be ready to give you because she is happy she is in a good mood.

In such proverbs we see the importance of mother and women in life through the help of these proverbs which are limited in numbers.

5.1.2 Women in the role of (mother, wife)

In Punjabi culture, where elders are expected to be wise while speaking as same are expected to the women in the household, a few proverbs have been gathered to portray women as wise regardless of their social status, whether she is a girl, mother, or wife, or solving the various issues of the house and organizing their house, managing their house budget throughout the month, and solving the problems of the house.

ماوانتي الڙڏيڻ لڳو ڪي ڪهڙي ڪر دي اڻ

If it's a mother and daughter fight, they fight in peace, but if it's a daughter in law fight, they don't talk to each other for a few weeks or months, and both daughter in law mother and mother in law are angry with each other.

ماڻن نال نالڪي ٻي نال دانڪي

ماڻن رضيتي ڪر رضيتي

The joy of God is found in the joy of mother.

If there is a mother and father, there are grandparents if there is no mother, all mother side relations break down after a few years, just as in the case of father; and the joy of God is found in the joy of mother; if we want to live happy, we must keep our parents happy.

ماڻن پٿر دي ويڻهي ماڻن

(Even a stone mother is significant).

The mother is portrayed as having the most genuine and caring relationship with her children, and she is regarded as more important than the father. Through these proverbs the mother love of their children can be seen easily.

پو لڪهي ڏاڏا ماڻن پٿر دي پٿر دي

A poor mother is preferable to a wealthy father.

In these proverbs, mother love is shown to be unconditional; they love their children very much. If there is a mother and father, there are grandparents we must keep our parents happy;

In the following proverbs the women are presented as a mother and are considered their recognition and importance with the help of the proverbs. These proverbs are collected and are portray the women as a wise no matter what her status is whether as a wife, as a daughter as a mother these context of Urdu and Punjabi proverbs are resolved the ability and the knowledge and experience. In such proverbs the women are shown as a responsible and she know how to run the house and also in some proverbs the women importance and their love are shown as like in some proverbs their context are shown as the mother and the daughter are fighting and they told people that they are talking.

5.1.3 Importance of women (wives, daughters)

The importance of women in the proverbs is recognized, and in Punjabi proverbs daughters and girls are presented as important personalities and its evidence can be found in the proverbs. A small number of proverbs have been gathered in which the women are portray as wise regardless of her social status, whether she is a mother, a daughter, a wife, and mother is considered as an important member in the family. Daughters are a burden, and daughters are visitors; parents raise their children, and at some point, she will leave their parents' house and go somewhere else, where there are women fighting and pots, and they will undoubtedly make a racket.

ئہیاں سجیاری پی ئہیاں

Daughters are both a burden and a visitor.

بپتر جم دے ہی جوان ون دے

(مرد اور گھوڑے کبھی بوڑھے بنیں ہوتے)

تہی اکولوں ڈرنہیں لگدیل انارتے مقدرارت پور لگدا اے

Not afraid of daughters but frightened of fate.

نولہت رنوں لگے یات یت یانوں لگے مور

بوڈھی بوڈھا لیوے بیٹھے مچھے سرن گتے چور

That when parents marry their sons and daughters, the daughter inherits their home and the daughter-in-law fills her husband's ear and that when parents raise their children to see happiness and peace, they keep an eye out for anyone who inquires about us.

بچے پانڈے مونٹھے کڑاک مونہی چلداں مے

Pots are making a racket where they are.

رن دو دھاری چوری موندی

Wife is a two-edged sword.

رن دی ضد اکھین کرن ولای موندی اے

The obstinacy of your wife irritates you.

Daughters are a burden, and daughters are visitors; parents raise their children, and at some point, she will leave their parents' house and go somewhere else, where they will undoubtedly make a racket because of a woman they are fighting. During my research, an elderly uncle and auntie told me that they have four children and that before their children's marriages, they all lived happily together. However, after their children's marriages, their daughters moved to another location and their only son went abroad for a better job, and after some time, their wife also went with them, and they are now living alone. Their daughters come here after a while, but their son does not come here at all after going abroad; instead, he sends money and communicates with them via video call. This proverb was used by the old uncle when he was telling about their children.

نواپتدروں لگیتیتے یانول لگے مور

بوڈھیبوڈھالیوے بیٹھے سونگتے چور

5.1.4 Women in the role of mother-in-law

In other the quality of the women has portrayed in the proverbs in the truthfulness and thoughtfulness and intellectuality. Thinking in this context is the ability of ability of anything women has been portrayed as thoughtfully in the following manner. It is the nature of women that they will not be happy in any situation. They will not be satisfied in any situation is the reality of women. There is no difference between a good mother in law and a real mother in law. When a true aunt becomes a mother-in-law, she transforms into a witch.

یہنویںیتے سس سچی زلمبمیں سسینیتے منورگچی نہ لبی

That I had a bad mother-in-law when I was a daughter-in-law when I am a mother-in-law my daughter-in-law was not regarded favorably. When no one is satisfied anywhere, it is still said that the rest of the women are the same creature who are not satisfied with anyone.

پاوے ماسینے سس اونوں وی ٹینینودا چس

Auntie became a mother in law, so she now resembles a witch.

سکی ملین سس اوینونتمھی تمھی کھس

When a real mother is transformed into a mother in law, she becomes cruel.

سسکسے دی سکی نیریتے ماکسے دی فیدینیں

There is no such thing as a bad mother or a good mother-in-law.

ٹھنیں ویں رن س لہو چرکھا چٹکے پچی چو

This proverb is used when a junior family member is doing one task and another task needs to be done, and we tell them to do the other task. This is something I do. As if my daughter-in-law was hand-spinning cotton. Her mother-in-law appears and declares, "I do this." There's a little time left, so go ahead and grind grains in the evening before kneading dough to cook. That means she does half of the work first, and when there is some other work to do, the mother in law takes the first task on herself, and the second task she assigns to her daughter in law.

کنہا تین ویں انان ورنو

When there was a joint family after marriage, the daughter in law came home with a daughter, so if they want to say something to their daughter in law, they don't feel scolded because the mother in law says it directly to their own daughter to teach their own daughter in law, but the daughter in law is intelligent and understands what she wants to say. She understands that their mother-in-law does not like their washing crockery, so the crockery is not washed properly and their mother in law does not like these If you're cooking something and something goes wrong because the work wasn't done properly or the message wasn't delivered properly, these proverbs will come in this situation.

In these proverbs we know through proverbs that women are like that's creature that she can cannot be happy in any of situation through this proverb which we analyze is that women are like this kind of the creature that she cannot be happy in any of situation.

5.1.5 Women's reliance on men

Punjabi

سای دی منبھانی طیکلنی وی رانی

Even a one-eyed woman can be a queen for her husband if she pleases his heart.

That everything depends on their husband; if a one-eyed woman pleases her husband's heart, she is the queen of her husband, regardless of what others think or perceive her to be.

اوہی نیان چخس ماننوبھیان

Those are the queens who have a good relationship with their husbands.

This proverb is symbolic of a woman's status, implying that those women who please their husband are like by them. This proverb also implies that women are inferior and men are superior.

Urdu

چویا منبھاوے ہی سنگن

Those who have a husband who likes them are married.

These proverbs state that all women who have a husband and are liked by their husband and are close to their hearts are lucky, and those women are referred to as married women.

Chapter 6

6 Negative portrayals of women

We have found here different statuses of women through proverbs which are clearly demonstrated the negatively construction and their behavior of the behaviors and observations of the women. Every aspect has a different outlook from different. Women are treated differently in different occasions and circumstances in the happening and paying in the status of the women. Women are presented as unintelligent in proverbs, and these proverbs are presented as the constructions of women's behavior.

6.1 Negative status of women

Urdu

بوڑھی گھوڑی لال گام

When she is old but still fashionable.

These proverbs are used when someone is older but has seen that red lipstick is applied when someone wears a lot of makeup or when they are wearing dark colored clothes such as red, green, or purple color.

These proverbs are used when someone is older but has seen that red lipstick is applied when someone wears a lot of makeup or they are wearing dark colored clothes such as red, green, or purple color. So the society and the society people are start criticizing them and at this state this moment the proverb are been used or saying through this proverb we analyze that in this society there everywhere having some norms which are not been written but orally everyone knows that what are acceptable in their country and what are

not and if they are not been acted according to their society and their culture accordingly they are definitely been criticizing and are used these proverbs at that situation.

قبر یرپاویں ابھی فیشنز نیں چٹا

When they reach the age of 40, they are still fashionable.

Is like the same as like the previous proverb as through this proverb we analyze that there are certain age for people to doing fashion and all that and if they are not following they cross the age 40 and still doing the makeup applying red lipstick wearing fashionable modern clothes and maintaining their self but it's a society nor the people are live happy by self or not let others so they are start using this proverb over this person.

6.1.1 Women's reliance on men

Punjabi

زانین ویہی دن ا پیو

Women should not be privy to your secrets.

Do not reveal a secret to a woman because she will not be able to keep it to herself, and do not tell others that a wise man should not enjoy the company of a woman because she is not built to keep secrets to herself.

رنا وچ یک بے بندہ رنن گھا وے

Womanish refers to a man who is seated in the company of a woman.

A man should not try to sit in the company of women or their wives, and they should try to keep their decisions to themselves rather than involving women in decision-making authority; otherwise, she will ruin all of their efforts.

رن ارپی چھے ل گکیندہ خوارہ یٹھن ڈا ے

A man who is obsessed with women is doomed.

A man who follows a woman and assists her in her work is advised not to cooperate with women. All men who cooperate with women and assist them in their work ruin themselves and are misdirected by their wives who receive assistance in making decisions.

In these proverbs the women are portrayed as negative and trying to say men to avoid the company of the women through these proverbs we analyze that in these proverbs the women are portrayed as un trustworthy and are warned men to not revealed the secret of the women other ways she will tell it to someone other and then it spread it all over the area and are trying to saying that a wise men can never be sit in the company off men other ways they will called be as a womanish and a men who follow their women are predestined through this we can analyze that how the societies are treated women as negatively.

6.1.2 Negative status of women

In Punjabi proverbs, disobedience is now valued because no one wants to have their wishes disobeyed. Examined examples can be found in the proverbs that follow.

آٹ گن دی لمی دی اے کیوں

A man can do whatever he wants. In every work, he must deduce mistakes. Someone who does not understand his wife is said to have damaged his brain, according to them.

This proverb are can be shown the real image of a society and about their thought and are commonly shown the treated of their husband that no matter what happened the fault

always they can see that it's their wife fault and even also when their wife is kneading dough they also have an objection in that why she is swelling here and there why is she not fix at one place while kneading the dough.

ويلى رنپروهيان چوگى

That's who the house's old lady is. It is explained to them that it is their responsibility to report on people arriving and departing.

سورپهرے تھکٹانوت مینورپهرے کونڈاننو

1. The in-laws try to increase the respect of the housewife's daughter-in-law everywhere daughter-in-law does something that brings shame to the family.
2. The father-in-law believes he should make a nose ring for their daughter-in-law, but the daughter-in-law believes he works to be dishonored. It is an insult when one person thinks of a good way to give a gift to do something good and the other thinks the exact opposite, which can become a disgrace.

کہ آپن اوسو عسورياتے لگانو بیتل دان اے

The married woman who is unable to live with her in-laws travels from place to place, instructing them on how to do things in a certain way.

There is a woman who cannot afford to live with her in-laws who has been fighting with them and teaching other women and daughters to do the same. When she goes to the in-laws, she thinks of her mother in law as her mother and her father in law as her father as if she does not do good work and tells others that she works backwards and advises others to do good work.

بھوے آئی چنچتے ونورکڑی دیکن

Outside the door, *baraat* has arrived, *baraat* has arrived close to the door, and no preparation has yet taken place. The young lady has not yet made any preparations. The phrase "the time has come to work" is used here to mean "the time has come to work, but the preparation has not yet been completed." It's time to get to work and focus on the task at hand. Now all you have to do is waiting for the time to come.

بھوکے دیہتی رچانڈ اجاڑن لگی

People of nature who are hungry wreak havoc on settled homes, which means hungry people wreak havoc on other people's homes, spreading bad luck as is their nature.

پھٹا رنکدے نہ کڑی پاوے ہووے مور

س دھا رہا کدے نہ چٹی پاوے ہووے عبور

That should never be used as a shortcut because it will always fail, and if anyone gets divorced, never marry another woman.

بلینے گھو لگتے آگتے دوج گھو لگتے عینت تر

That when there is a fire on someone's house or someone loses something, say how cute it looks and then when he looks at his house, they know how it looks and what happened, so that if we have pain over ourselves, we repeat that we have suffered this loss and when it looks like someone else's house, they know how it looks and what happened. So we are not sad; we are enjoying it. It will be seen in the village that even when his house is fighting, even if it is only a minor fight, they become tense, and if the same fight occurs in the neighbors, they become tense as well. Women are paying attention to him, anticipating that he will say this and then the other will say that, and it has become a form of entertainment for them.

ہلچلیاں پتویا رت پہلا سر

This proverb is still used in villages today to describe what happens when someone talks so much to people that she embarrasses herself by doing so to someone else. She doesn't realize that many times the truth is revealed that what the person is doing with someone else and what she is doing with herself has a negative impact on its personality.

آگ لگے بٹوکوٹے تے

This proverb refers to someone who is enraged with others and sits away from them. Such people can be found in their home villages and neighbors, fighting with one another and enjoying themselves from afar. In this situation, proverbs are used.

عورت مرے طے گٹے دی سٹ

مرد مرے طے سر دے سٹ

The woman death is comparable to an ankle injury, while the death of a husband is comparable to a head injury.

The woman death is like an injury that no one notices until it heals, whereas the husband's death is comparable to a concussion that cannot be easily healed. If the wife dies, the husband gets married to another woman and they forget about their previous wife and start their new life and live happily, whereas women do not do this because if their husband dies, they will not marry another man and no one wants to marry a widow.

متی نا ہیلوئے تے میں لاڑے بنیائی

These proverbs are used in situations where someone arrives home without calling and then sits like *Chaudhrain* and gives advice on how to do this or that then in this situation it is said.

6.1.3 Women as un-reliable

Unreliability is defined as the inability to rely on or trust someone. According to Punjabi proverbs, women are unreliable and undependable, and their unreliability is most likely displayed in the following behaviors.

Punjabi

آگ لہین ایت گھر والی بنی پیٹھی

She's going to start a fire and become the owner of the house.

When the match stick was not as popular as it is now, people used to bring fire from each other's homes to burn through wood. This proverb was created in response to a situation in which a person returns home, sits down, and says, "I'm not doing this that way," and then begins to give incorrect advice. It came up with this proverb by observing the situation.

آگ لہین ایت گھر والی بنی پیٹھی

Someone who has come to consult with you has become the owner of the house and should advise you on how to proceed, so use this proverb.

Urdu

یہ بی بی سب کاموں میں دخل

As a wise woman enters a home, she begins to meddle in everything.

When there is no fire and everyone goes to another house to light a fire, there are some people who come to light a fire, but instead of doing so, they sit and start interfering in everything and giving guiding that this should be done this way.

In these proverbs the proverbs are presented as an observation and at old time when there was no matchstick so the women at that time are going to take fire and are sit down and are start interfering in their every matters of their life in their personal matters that to do this and that type and start giving them as a guidance that to do this.

6.1.4 Women as a Step Mother

Through these proverbs, we analyse that after their father's second marriage, their love would not remain the same toward their children. These are depicted in the following proverbs. These proverbs are attributed to the love of a real mother and a difference of a stepmother's love.

مارتھری ئیت پی کس اے

A step mother turns father into a butcher.

When the real father brings his stepmother into the house, he becomes a cruel person to his ex/first wife's children.

بادل دی دھوپیری طے پیری دی جھڑکیری

The suns shining through the cloud are not good, and neither is a stepmother's excoriation.

No one loves their children more than a real mother. When a man marries a second woman, the second wife cannot love the ex- wife's child as their own. Only a real mother can love her child unconditionally without expecting anything in return. This proverb shows us the reality of society that the second wife should never love the ex- wife's children as their own, and that their real father after their marriage becomes a cruel person.

A real life can be shown through these proverbs we have to analyze and which is true that after the second marriage of a father they cannot remain the same as one respondent said that their auntie are died and after the death of their auntie after sometime when it passes their uncle got second marriage and their uncle send their daughter to their maternity family as because their second wife are not wanted to keep them at their home so their send it to their *nani* house or to *Nanial* where there *Nana* and *Nani* would take care of them. So through these proverbs we can be able to know that nothing can be equal to mother love mother love are the unconditional, real and only love in the world. Who can love their children's unconditionally.

6.1.5 Women as a Daughter

دھیان سج دییاں طے مار پیسوں و جان دے

The parents are dissatisfied with their daughter's birth.

جنہل دھیان سج یں و ہن ان گ رگینہیاں

Those who gave birth to daughters are held responsible for their abusive behavior.

Daughters are a social embarrassment to their parents, and those who have given birth to daughters feel unlucky. This phenomenon has been created by society, which views those who have daughters in a different light because they have a daughter rather than a son, and sometimes parents force their sons to get a second marriage for sons.

دھی و ساری طے کھان پیسوں و یاریا

That woman are a burden to their parents when they grow up, and as a result, their parents stop thinking about their basic needs and begin to think about their marriage and future.

بیالڑک پھڑوسی داخل

In her parents' home, the married daughter is portrayed as an outsider.

کانی کڑی طے زہر دیپوڑی

For parents, a one-eyed girl is a poison.

The perfect match of their wedding at a time can be finding a suitable match for him, and also the parents gave a large amount of dowry for their children's ugliness and appearance to compensate for their ugliness and appearance.

دھی انبھلوا پروہنا اے

The daughter is an uninvited visitor.

Daughters are uninvited guests who are not welcomed at their parents' house. Daughters are uninvited guests who come to visit their parents for a short period of time.

دھواالیں دے گھرپوڑی

The homecoming of daughters is akin to a funeral.

The daughters' anxiety about their future and about their marriage makes their parents anxious, and this proverb shows how the daughter's future reflections are making and creating a mooring at their home because it is only a daughter that most of the time most of the parents sell their home just for their daughter to live happily in their in laws to make their dowry.

دھیاں دے کھبرے

Daughters' sorrows are upsetting.

Parents are upset by their daughters' sorrows because they are a misfortune and a source of pain for them. Moreover, the parents are greatly affected by their daughter's sorrows.

Even princesses leave their parents' house one day and go to their in-laws house, and even the daughter are mentioned as a neighbor when they visited their house is like the example of as a neighbor as a visitor. Furthermore, they are dissatisfied at the birth of their daughter and feel unlucky the daughter grief and so on.

Through these proverbs we have to analyze that daughters are burden mostly in the societies they are considered their daughters as a burden as according to Schipper as a *Rajasthani* proverb is that when a girl is born you do not take care of her she will grow like a cactus and when a boy is born so take care of her as you got a rose tree through this proverb it cleared that daughters are a outsider one day after their marriage she will leave you and go somewhere else and the son is always they will not go anywhere so take good care of your son not a daughter. That's why the mostly of the societies are considered their daughter as a burden.

6.1.6 Women as a cause of grief or worries

In many proverbs the women are considered as a creator of a cause or grief or worries which the attributes are associated to the wife and a free wife is nothing that can do nothing but can destroy the whole house as through this proverb we analyze that everything in life are irritates us whether it be a new shoes or a new wife these both are irritate us.

نہیں ہوتی نہیں رن دو وے دکھ ہر پھیندے نے

Both a new wife and a new shoe irritate me.

ویہ لی رن شیطان دا چرکھا

A wife is nothing more than a demonic machine.

6.1.7 Women as Argumentative

In Punjabi proverbs, women are portrayed as vindictive, argumentative, and obstinate, and they stick to their opinions. Examples of this can be found in the following proverbs.

سچھن پلیر او تھن دتھریں پھیر

Everyone fights when there is a woman present.

رناں دی مثال پلویے جے دو دھار تیل وار

Women's example is a two-edged sword.

Urdu

اٹھ کھپکڑ اور عورتکے کرسے اللہ چائے

No one can easily break free from a camel's grip or a woman's trap.

This proverb implies that women are extremely sharp and cunning, and that no one can easily escape their clutches.

جگڑے کھیں بسئیں ذن، ذر اور ذہن

Land, women and money are the 3 main sources of disagreement.

Women are portrayed as negative in these proverbs because they are very clever and sharp. No one can easily get out of their trap, and if someone wants to argue with them, they will definitely listen a lot because women are more talkative than men.

In these proverbs we have to analyze that where there is a woman they cannot keep quite a women are extremely sharp and sneaky the no one can be easily free from the escape of their clutches. Women example is the example of double edged sword where no one can

be beat women during the argumentation and in fight and every one are fighting where a women is present in these proverbs the women are portrayed as negative.

6.1.8 Women as un-grateful/greedy

Few proverbs in Punjabi deal with the idea that wives are adulterous to their husbands as well as ungrateful and greedy.

کھلن خسم دیت گیت پلین دے

Eating husbands' food and praising her parents.

اک وٹے باراں جن جا کھر دے کھر دے نالون جاں

Choosing the difficulty while in order to make the most profitable item.

We have to analyze in these proverbs where the women are portrayed as negative that women should never be happy in any of a situation and any environment when she is eating the food of their husband and she start praising at their own parents that in my parents' home they are providing me every facilities which you can't and at also we analyze that at some profitable moment at a profitable time where she has a point to select the opportunity there she select a trouble by taking a time of decision she is be unable to take a correct decisions and when something mishap pen then she said ooh I should not be taken this decision if I not taken this decision then this opportunity would be mine or same that's as we have to analyze through these proverbs as a negative image of a women that she is un grateful and never be happy in any situation.

6.1.9 Women as trouble maker

In many Punjabi proverbs, women are depicted as troublemakers; in this case, troublemakers in the sense that women, whether they be mothers or wives, cause problems for the men and wives, or otherwise, such proverbs can be seen in the list below.

اون پر وطن جٹان واچون سرگي رب هان

Wives appear and cause discord among true brothers.

رنن ورن چھڑے اوھن خدا ڈرے

Even God is frightened when one wife teases another.

Through these proverbs where the women are portrayed as negative the women as a cause of trouble maker everything would be seriatim good but when in any of these brothers got married and their wife come so she start making problems in real brothers and when there is a two women are fighting no one be trying to sol tout their fight because if they are trying like this then they stop their fight and start fighting with this person who are trying to sol tout their fight through these proverbs we have to analyze the negative image of a women that women are a trouble maker.

6.1.10 Women as co-wife

One who wants to disturb their peace must enter into a second marriage because, according to Punjabi proverbs, co-wives are considered to be a disease and can never be friends. Examples of this type can be found in the following collection of proverbs.

سکن دل دا روگ

A heart disease is a co-wife.

سکن نو 100 کن

A co-wife has a hundred ears.

نوح بیجے سس دلن دیکھئی نر اس چہ لنگے

(There can be no day of peace when a bride sits on the bed and her mother-in-law works).

She is expected to manage the entire household and is reprimanded if she fails to do so, according to her so well, she said.

پیڑا مل پیرنوح نملے

When the daughter-in-law is idling.

ورکن سلی نی دس من بلی نی

A co-wife can never be a friend; instead, they prefer to be an enemy.

In these proverbs we have to analyze that no wife should want to share their husband with some other if their husband got married to other women then she can never be accept his second wife. Whenever they come in front they are start fighting no matter if there is anything to fight or not they start and also in one proverb said that a co wife has hundred years that she would hear and listened everything and if she get any clue she would start fighting and would never let any single point of fight as that why in proverbs are saying that a co-wife is a heart disease.

6.1.11 Women as brain less

In these proverbs, women are depicted as brainless and unintelligent, implying that a wife's wits are on her knees and that a wife should never accept responsibility for her own mistakes, instead seeking punishment and scolding others women. The following Proverbs provide information on the capability of those who lack intelligence but who are not completely incapable of doing all kinds of things.

نن دی کڑوی پیچھے مٹ

The wives' wits are in their toes.

The wives' wits are on their toes because they don't think before they speak or act, and when they do something wrong, they say, "Why did I do it like that?"

عورت دی منگتھی پیچھے

A lady's wits are hidden beneath her ponytail.

6.1.12 Women as Stubborn

Women are depicted as stubborn in Proverbs, and if she is stuck in one point in their decision, no one can change it because women are very stubborn. This has been attributed to women in punjabi proverbs, where they are depicted as cruel, stubborn, and unable to change their minds. In the following proverbs, women are described as being stubborn

رن دو دھاری چوری ون دی

Wife is a two-edged sword.

رن دی ضد اکھین کرن ولای ون دی اے

The obstinacy of your wife irritates you.

Through these proverbs we have to analyze that woman are very stubborn. Sometimes she would stick at a very irrelevant things and if women were stick at one decision or at one thing then she will not leave the thing at that moment. When she not get it and she would not let the decision when she approve to any one that this decision is ok as through these proverbs we have to analyze that the obesity of the women are irritates.

6.1.13 Women are inferior

In Punjabi proverbs, this has been attributed to women, which is a way of saying that they are lower in status. It is widely accepted that this is true, and it also refers to things like achievements, importance, and success. In proverbs, women are also portrayed as inferior, whereas men are portrayed as superior in making decisions and other areas.

عورت ہرے طے گٹ ے دی سٹ

مرد ہرے طے سر دے سٹ

The woman death is comparable to an ankle injury, while the husband death is comparable to a head injury.

The woman death is like an injury that no one notices until it heals, whereas husband death is like a head injury that cannot be easily healed. If the wife dies, the husband gets married to another woman and they forget about their previous wife and start their new life and live happily, whereas women do not do this because if their husband dies, they will not marry another man and no one wants to marry a widow.

زانی مرد دی سچوی نال وندجاندی اے

Women devote their entire lives to their husbands, but they are no better than slippers.

Women can spend their entire lives and waste their entire lives for their husbands and children, but they are not equal to their slippers. They happily perform all of their husband's tasks, but they receive no reward, and they do not look at their wives with love. They can spend their entire lives and waste their entire lives for their husbands and children, but they are not equal to their slipper.

Through these proverbs we have to analyze the negative status of a women which are clearly show through these proverbs and the importance of a women that if a women is died no one are be sad at so many days and their husband also after sometime are got second women but if the husband is died so it has to be considered as a head injury and the women are not getting married to another men and also in some proverb are saying that never married a divorced or widow women no matter how beautiful she is as in these proverbs are showing the negative image of a women and thinking of the society about women that how they can treat a women ?and what is the status of a women in a society? And also in other proverbs are shown that women are Women can spend their entire lives and waste their entire lives for their husbands and children, but they are not equal to their slippers. They happily perform all of their husband's tasks, but they receive no reward, and they do not look at their wives with love. They can spend their entire lives and waste their entire lives for their husbands and children, but they are not equal to their slipper through these proverb s we have to analyze that how in the proverbs the women are presented as inferior and men are presented as superior.

Chapter 7

Findings and Conclusion

Findings

Proverbs are a clear image of a person in any society. Every culture in every society has a proverb in their native language. The language may differ, but the meaning and goal should be the same. Proverbs are used in sentences or in their conversation most of the time when someone wants to correct someone when they did something wrong, advised someone, or scold someone.

The purpose of my research was to learn about and investigate the status of women in Islamabad's area Khanna are also known as the name of Khanna Dak where people of various ethnic backgrounds, ethnicities, and villages live. As the topic of my research is revealed, the status of women in Islamabad is investigated in the Khanna Dak of Islamabad set out to reveal the status of women in this area through the use of proverbs, and it was there that I discovered the different statuses of women, namely the positive and negative statuses of women. Proverbs in my research make us clear about the status of women in Khanna Dak Islamabad, both positively and negatively, and proverbs in my research make us clear about the status of women in Khanna Dak Islamabad.

There are many proverbs in which women are portrayed negatively, such as many in Urdu and many in Punjabi, in which women are presented as a wife, a daughter, a daughter in law, and a co-wife, and as many images relating to the women are presented as talkative and women as unintelligent, selfish, and unfaithful, and also the women are presented as weak and fragile in proverbs, while men are shown as intelligent, strong, and

powerful. In which they directly demonstrate gender discrimination in the proverbs by stating that men are made for outside work and women are made for inside work. The male is portrayed as superior, while the female is portrayed as inferior. In my research, I discovered that there are a few proverbs in which women are portrayed positively; these proverbs are mostly about a mother's love, and in other proverbs the women are portrayed as negatively.

In our society, where men are mostly in charge of the family, women are not allowed to work outside the home, and they are not allowed to participate in political and economic affairs of work. They also do not allow their females to work in economic matters, as shown in proverbs, where males are superior and females are inferior, and women's boundaries are to work inside the house. We learn from proverbs that men and women are not treated equally; they are depicted in different ways, with men depicted as strong and intelligent and women depicted as unintelligent and weak, demonstrating gender discrimination.

The phenomena that are shown where the construction of the proverbs are shown that how in the past they treated their women negatively and now a days in the modern era the women are not treated as negatively but some of the time according to the occasion are using the proverbs otherwise in Islamabad setting area Khanna there are a very few people who are speaking proverbs. In my research, I used participant observation, which is a very important part where the observation helps us collect a lot of informative data in which the family members sit together and start a conversation.

Also, we have a group discussion that is assisting us greatly in our research by allowing us to collect a large amount of data in a short amount of time by having all family members sit together and start talking and sharing their information and opinions.

During their discussion, they stated that times have changed dramatically in recent years, and that their own daughters and other girls are receiving education, as well as other daughters and their own daughters participating in the economy. Most of the girls, after entering and graduating from college, are teaching in schools, and area girls and their own daughters are providing tuition to children. They avoid teaching boys beyond the eighth grade because the male members of the family do not give them permission to teach boys beyond the eighth grade, but they do give permission for girls and prefer to teach mostly female children inside the home.

While they are discussing how they respect women, they are giving their daughter full permission to get an education, even if they are not giving them permission to work. They are giving them permission to get a full education so that if something bad happens in the future or if she has nothing, at least they will have their education to help them.

One of our older respondents shared their opinion that the proverb and way of looking at the world, as well as having a way of looking at the world view, are mostly different in the modern era. In the modern era, everything has changed, and women are treated equally to men. In cities, all permissions are given to their daughters, which they do not give in villages. They show the negative status of women in proverbs and say that because our time is coming to an end and we are old, we will not be able to change the image or whether we will be able to change the image or not, the proverbs that are still here are the same and show the same image, so the coming generation or the next generation will need to change this according to their current society. to keep that in front and they need to create it in a new way no we are all getting old and we have no stigmas about changing it and the wisdoms that are associated with our ancestors and their past wisdoms are still proverbs are the image and seeing of the people and our elders our

ancestors of views and their experiences of the people are since living in the past centuries and years of people ago.

Conclusion

In order to see the status of women in proverbs, I collected data in both Urdu and Punjabi Proverbs during my research in the Islamabad Khanna area. I collected many proverbs in which women in the roles of mother, sister, daughter, and wife are presented as positively presented as positive images and showing the image of mother love, in which mothers are very sincere and loving towards their children, and mothers are a shadow of their children, protecting them from outside world problems. And also a proverbs in both Urdu and Punjabi are showing a status of women in society the status of women as a wife as a daughter in law as a wife and many images and as in many images are related to the women are presented as talkative, argumentative, and unfaithful while the male gender are presented as strong and intelligent as in this they are showing a clear gender discrimination towards the society.

Proverbs are a clear image of society that is passed down from generation to generation, and they are used to construct the image of people's status towards the next generation, and they are also passed down to the next generation. The proverbs that we have here are our ancestors' thoughts and mindsets from centuries and hundreds of years ago, about their experiences and perspectives on the world, which are mostly transferred from generation to generation without change.

Proverbs are the advice and wisdom of our forefathers, based on their experiences and world views. In a world where women are targeted and presented as weak and unintelligent selfish beings, proverbs are a valuable resource. The society has changed in the modern era, but the proverbs have not.

Appendices:

Positive Status of women

Women as a mother

لہی کسی دعا سچتہ کسی ہوا

Mother's prayers are a breath of fresh air of heaven.

Punjabi

بہیوں ماواں ہنڈیاں چھاواں

(Mother is a wonderful protector and caregiver for her children).

استاد دی مارتے ماں پلپار

(The love of a mother and the punishment of a teacher are equal).

ماواں جنت نظیر چھاواں

Mothers are the specter of paradise.

ماواں دے بیت جنت ہ

Mother's feet are the gateway to paradise.

ماواں ہنڈیاں چھاواں

طہی وکھڑاں دکنڈے

Mothers are like their children cold shadow Fathers resemble acacias torn apart.

ہسیت پیہسی

When a woman is happy, she can demand and ask for anything.

Women in the role of (mother, wife)

ماوانتي الڙڏيڻ لڳ ڪي ڪهن ڳال ڪر دياں

Mother and daughter are arguing, and people assume they're talking to each other.

ماڻن نال نالڪ نٽ پيو نال دانڪ ۽

There is a maternal side to motherhood, and a paternal side to fatherhood.

ماڻ رضيت ۽ رب رضى

The joy of God is found in the joy of mother.

ماڻ پتھر دي وينهي ماڻ

(Even a stone mother is significant).

چو لڪهي ڏاڍا ماڻ بڻهي اري پڙگي

A poor mother is preferable to a wealthy father.

Importance of women (wives, daughters)

ئياں سڄي اڀي ئياں

Daughters are both a burden and a visitor.

پتھر جمڊي هي جوان ونڊي

(مرد اورگهوڙي ڪبهي بوڙهي نهي هوندي)

تي اڪولون ڏنن لڳن ان اڻت ۽ مقدر اڻت لڳندا اڻ

Not afraid of daughters but frightened of fate.

نولپت رنوں لگے گیت بی بی انو لگے مور

بوڈھی بوڈھا لیو بی بی ٹھے چھوے سرن گتے چور

Their son is taken by their daughter-in-law and their daughter by others.

The elderly parents are now waiting for their children.

چھاپانڈے مون ٹھیکڑا کھونہی چلداں ہرے

Pots are making a racket where they are.

رن دو دھاری چوری ون دی

Wife is a two-edged sword.

رن دی ضد اکھن کرن ولای ون دی اے

The obstinacy of your wife irritates you.

Women in the role of mother-in-law

ہنن وینیتے سس چھی زلمبھی سس سبنیتے نونو گچی نہ لبی

That I had a bad mother-in-law when I was a daughter-in-law when I became a mother-in-law my daughter-in-law was not regarded favorably.

پاوے ماسینے سس اونوں وی ٹینین ودا چس

Auntie became a mother in law, so she now resembles a witch.

سکی ملین ی سس اونونتمھی تمھی کھس

When a real mother is transformed into a mother in law, she becomes cruel.

سرسر کسے دی چنگیزی ریتے مار کسے دی فادیں میں

There is no such thing as a bad mother or a good mother-in-law.

ٹھنیں ویں رن س لہو چوکھا چنگے چکی چو

Daughter-in-law was hand-spinning cotton. Her mother-in-law appears and declares, "I do this." There's a little time left, so go ahead and grind grains in the evening before kneading dough to cook.

کنہا تیں ویں ناناں ورنو

Saying it directly to their own daughter to teach their own daughter-in-law.

Women's reliance on men

Punjabi

سای دی منبھانی طیکلنی ہی رانی

Even a one-eyed woman can be a queen for her husband if she pleases his heart.

اوہی نیاں چخس ماں نو بھایاں

Those are the queens who have a good relationship with their husbands.

Urdu

جہویا منبھائی سگن

Those who have a husband who likes them are married.

Negative status of women

Urdu

بوڑھی گھوڑی لال گام

When she is old but still fashionable.

بلن ے من ہم یاں ٹھہرنا

That one who praises himself with his own mouth that I am very beautiful, I am very kind
I am very humble etc.

قبر یرپاویں ابھی فیشن نہیں چٹا

When they reach the age of 40, they are still fashionable.

Women's reliance on men

Punjabi

زانین ویہی دن ا پیو

Women should not be privy to your secrets.

زنا وچ یک یین نہ رن کھا وے

Womanish refers to a man who is seated in the company of a woman.

رن اپی چھے لگک یین نہ خوار نہ یین ڈاے

A man who is obsessed with women is doomed.

Negative status of women

آٹگن دی لمی اے کیوں

Why are you swaying as you knead the flour.

ویلی رن پرہاں چگی

That's who the house's old lady is. It is explained to them that it is their responsibility to report on people arriving and departing.

سورپہرے تہکٹانوت منورپہرے نڈاننو

The in-laws try to increase the respect of the housewife's daughter-in-law everywhere daughter-in-law does something that brings shame to the family.

کہ پناوسہ عسوریاتے لگانوربتانداں

The married woman who is unable to live with her in-laws travels from place to place, instructing them on how to do things in a certain way.

بسوے آئی چہجتے نورکڑی دےکن

"The time has come to work, but the preparation has not yet been completed".

بھوکے دیتی رچنڈ اجاڑن لگی

People of nature who are hungry wreak havoc on settled homes, which means hungry people wreak havoc on other people's homes, spreading bad luck as is their nature.

پھٹا رنکدے نہ کڑی پاوے ہووے مور

س دھا رہا کدے نہ چٹھی پاوے ہووے مور

That should never be used as a shortcut because it will always fail, and if anyone gets divorced, never marry another woman.

پلن گھو لگیتے آگتے دوج گھو لگیتے پلن پتار

If there is a fire in one's own home, it is a source of tension; if there is a fire in someone else's home, it is a source of pleasure.

دلہاں جتوی ایت بے پنا سر

When someone talks so much to people that she embarrasses herself by doing so to someone else.

آگ لکے بٹوکھٹے ایت

This proverb refers to someone who is enraged with others and sits away from them.

عورت مرے طے گٹے دی سٹ

مرد مرے طے سر دے سٹ

The woman death is comparable to an ankle injury, while the husband death is comparable to a head injury.

متی نا پیلو ایت ے ہں لاڑے نیچائی

These proverbs are used in situations where someone arrives home without calling and then sits like chauthrain and gives advice on how to do this or that then in this situation it is said.

Women as un-reliable

Punjabi

آگ لہن ایت گھر والی بنی بیٹھی

She's going to start a fire and become the owner of the house.

آگ لہن ایت گھر والی بنی بیٹھی

Someone who has come to consult with you has become the owner of the house and should advise you on how to proceed, so use this proverb.

Urdu

يائى بى چل س بكامو ھى دلخ

As a wise woman enters a home, she begins to meddle in everything.

Women as a Step Mother

مارتورى ئىت بى كسا

A step mother turns father into a butcher.

بادل دى دھوپبرى ط بى دى جھڑكبرى

The suns shining through the cloud are not good, and neither is a stepmother's excoriation.

Women as a Daughter

دھى ان بدياں ط مارپى رىون و جان دے

The parents are dissatisfied with their daughter's birth.

چنل دھى ان بى ان وھن ان گلار گنھى ان

Those who gave birth to daughters are held responsible for their abusive behavior.

دھى و سرى ط بھان بى رن پىن و رارى ا

That woman are a burden to their parents when they grow up, and as a result, their parents stop thinking about their basic needs and begin to think about their marriage and future.

بى ل ژك بى ژوسى داخل

In her parents' home, the married daughter is portrayed as an outsider.

کانی کڑی طے زہر دیپوڑی

For parents, a one-eyed girl is a poison.

دھی انبھون پروف اے

The daughter is an uninvited visitor.

دھووالیاں دے گھرپوڑی

The homecoming of daughters is akin to a funeral.

دھیاں دے کھبرے

Daughters' sorrows are upsetting.

Women as a cause of grief or worries

نہیں چتیں ہوں رن دو وے کھ پیچین دے نے

Both a new wife and a new shoe irritate me.

ویہلی رن شیطاں دا چوکھا

A wife is nothing more than a demonic machine.

Women as Argumentative

سچھن چلیں اوتھن دتھریں رپھریں

Everyone fights when there is a woman present.

رناں دی مٹال پیوے جے دو دھار مٹل وار

Women's example is a two-edged sword.

Urdu

اوپٹا کھپکڑ اور عورت کے کمر سے اللہ بچائے

No one can easily break free from a camel's grip or a woman's trap.

جگہ گڑبگڑیں بستی ریتیں ذر، ذر اور ذہن

Land, women and money are the 3 main sources of disagreement.

Women as un-grateful/greedy

کھانے خیر دیتے گیت پھین دے

To eat of husbands and to praise her parents.

اک وٹے باراں جن جا رکھ دے کھردے نالون جاں

Choosing the difficulty while in order to make the most profitable item.

Women as trouble maker

اون پر وطن جٹان واچون سرگی ربھان

Wives appear and cause discord among true brothers.

رنن ورن چھڑے اونھن خدا ڈرے

Even God is frightened when one wife teases another.

Women as co-wife

سکن دل دا روگ

A heart disease is a co-wife.

سکنزو 011کن

A co-wife has a hundred ears.

نوح فیجے سس دن دیکھوئی دمر اس چلا لنگے

(There can be no day of peace when a bride sits on the bed and her mother-in-law works).

پیڑامل پیرنوح نملے

When the daughter-in-law is idling.

ویکن سعلی نی دش منبلی نی

A co-wife can never be a friend; instead, they prefer to be an enemy.

Women as brain less

رن دی کڑی پیچھے مت

The wives' wits are in their toes.

عورت دی متگتھی پیچھے

A lady's wits are hidden beneath her ponytail.

Women as Stubborn

رن دو دھاری چوری ون دی

Wife is a two-edged sword.

رن دی ضد اکھن کرن ولای ون دی اے

The obstinacy of your wife irritates you.

Women are inferior

عورت مرے طے گٹے دی سٹ

مرد مرے سٹے دی سٹ

The woman death is comparable to an ankle injury, while the husband death is comparable to a head injury.

نانی مرد دی پھوی نال ہونج اندی اے

Women devote their entire lives to their husbands, but they are no better than slippers.

DRSML QAU

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Questionnaire for research Thesis

- 1. What is proverb?**
- 2. How proverb is created?**
- 3. What did you know about proverbs?**
- 4. How did you use proverbs in your language?**
- 5. How did you use proverbs in your conversation?**
- 6. How did you use proverbs in your normal routine life?**
- 7. Do you know what is the correct time and correct occasion of using proverbs?**
- 8. How women are presented in proverb?**
- 9. How women are presented positively in proverb?**
- 10. How women are presented negatively in proverb?**
- 11. What is the status of women as a mother in proverb?**
- 12. What is the status of women as a daughter in proverb?**
- 13. What is the status of women as a wife in proverb?**
- 14. What is the status of women as a daughter in law in proverb?**
- 15. What is the status of women as a step mother?**
- 16. In Proverbs, what does a woman's overall image look like?**