CONTRASTIVE ANALYSIS OF URDU AND PUNJABI PROVERBS: A SOCIETAL PERCEPTION OF MALE AND FEMALE GENDERS FROM A CULTURAL-LINGUISTIC PERSPECTIVE

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ABSTRACT

The current research aims to explore how male and female genders are depicted in Urdu and Punjabi proverbs employing the interdisciplinary approach of Cultural Linguistics instead of relying on Critical Discourse Analysis. The contrastive analysis method was used within the Cultural Linguistics and Farzad Sharifian cultural conceptualization model. The analysis of 473 proverbs was conducted by selecting a sample of 50 proverbs, from Punjabi and 50 from Urdu representing the theme of how these two genders specifically male and female were perceived and were compared and contrasted across cultures. The findings of the analysis driven by grounded theory revealed several cultural cognition and metaphors representing both positive and negative aspects of societal perception regarding males and females in proverbs. Furthermore, some proverbs in these two languages required the interpretation of cultural metaphors to understand their underlying cultural cognition and societal perceptions. These results suggested a deeper understanding of these culturally rich expressions by depicting the social standing of males and females. Using contrastive analysis, we recognized patterns of similarities and differences within the proposed cognitive model given by Farzad Sharifian which, helped us analyze comprehension of cross-cultural differences.

Keywords: cultural schemas, cultural metaphors, cultural linguistics,cultural conceptualizations, paremiology

Introduction
1.1 Background of the study:
It is widely recognized that proverbs are fundamental components of linguistic association of any cultural heritage (Liontas, 2018; Anscombre, 2000; Honeck, 1997). According to Ghobadi (2013), proverbs signify the cultural experiences of language users and a sense of indigenous identity. Apart from the crucial influence of culture on proverbs linguistic research in paremiology which is the study of proverbs, has primarily focused on their lexical and grammatical aspects in understanding and interpreting proverbial expressions (Liontas, 2007; Kecskes, 2006; Andersson, 2013; Granbom Herranen, 2010). This has often led to the desuetude of cultural considerations through analytical frameworks. In applied linguistics, this tendency extends to comparative paremiology which examines proverbs from different languages and cultures, often overlooking various cultural nuances (Wang, 2012; Shafaghi & Tamimdari 2014; Dabbagh & Noshadi 2015).

According to Mieder (2004), proverbs have a strong transgenerational communication potential and are present in many spheres of life, including politics, music, the media, and even the arts. He also asserts the idea that proverbs are invaluable source of wisdom for individuals of all ages, and their significance in the field of communications cannot be emphasized enough.

Ethnographic feature of Proverbs:

A cultural legacy that has been passed down to us from previous generations is comprised of proverbs. They are regarded as objects of traditional wisdom, having existed for millennia all across the world. According to Profantova's study (1998, pp. 306-307), the national proverbs were first regarded as an expression of folk philosophy, as they cleverly, artistically, and appropriately expressed a concept. Consequently, proverbs include didactic and specific behavioral patterns, according to Malinauskienė (2004, p.4), who also believes that proverbs convey cultural quirks, national worldviews, wisdom, experiences, and mentalities of individuals. These intellectual expressions may therefore be seen as both a written record of a country and something with practical significance.

1.3 Proverbs and their Cultural Impact

Proverbs are widely acknowledged as key components of cultural knowledge in languages, reflecting the cultural experiences and national identities of their users (Mieder, 2004, p. 15). Langacker (2008) asserts that the foundation of both vocabulary and essential grammar is cultural knowledge and he argues that embodiment and culture are intrinsically linked to cognition, especially conceptualization (p. 75).

According to Cultural Linguistics, cultural conceptions of notions such as gender roles differ and are not always held by members of a speech community. This might result in a variety of sometimes conflicting viewpoints being expressed in proverbs. The significance of this variability increases when considering the roles of women, which exhibit considerable variation throughout cultures owing to several elements including politics, religion, custom, and belief systems. According to Katozai (2005), proverbs are essential for directing people's lives in all spheres.

1.5 Problem Statement:

Proverbs are frequently used as representations of cultural knowledge, yet they also unintentionally reinforce and vocalize preconceptions throughout society. To better understand how proverbs in Punjabi and Urdu languages promote and maintain conventional gender roles within their particular cultural settings, this study looks into how these linguistic expressions represent gender preconceptions. The research sheds light on how proverbs sustain gendered norms by dissecting the underlying cultural presumptions that underlie them. How these proverbs linguistically express male and female genders and the insights they provide about cultural attitudes have not received enough scholarly attention, despite their popularity and influence (Norrick, 1985, p. 58; Mieder & Dundes, 1994, p. 45). This will enable a better understanding of the stereotypes' wider effects on how society views gender.

1.6 Aim of the Study:

- This study aims to critically analyse the stereotypes by employing contrastive analysis of proverbs that are related to men and women in both cultures as depicted in the languages of Punjabi and Urdu. The research aims to identify the underlying cultural presumptions and linguistic patterns that sustain conventional gender norms by doing a thorough contrastive analysis of proverbs in these two languages.

1.7 Research Objectives

1. To investigate the similarities and differences in the cultural conceptualizations regarding gender roles of male and female both in Punjabi and Urdu proverbs.
2. To identify cultural metaphors related to the social perception of males and females in Urdu and Punjabi proverbs.
3. To assess the cultural schemas of both cultures regarding gendered norms and expectations.
4.

1.8 Research Questions

1. What are the similarities and differences in the cultural conceptualizations regarding gender roles of male and female both in Punjabi and Urdu proverbs?
2. What are the universal cultural metaphors related to the social perception of males and females in Urdu and Punjabi proverbs?
3. What are the cultural schemas of both cultures regarding gendered norms and expectations?

2.0 Literature Review

2.1 Literal Definitions of Proverbs:

The following elements, according to Wyżkiewicz (1998), ought to be included in a variety of proverb definitions: A proverb can be: (1) a simple or compound sentence; (2) its meaning preserved outside of context; (3) its author is unknown; (4) it is widely used; (5) it expresses universal truths about the human experience; (6) it conveys some educational meaning; and (7) it is brief, figurative, and metaphorical. The notion of a proverb encompasses various traits, making it challenging to define in a single line. Proverbs and other linguistic units that are similar to them should not be confused by the definition; this is because proverbs and other linguistic units differ in certain aspects irrespective of the fact that they seem familiar.

2.5 Nature of Proverbs

Proverbs are used to reflect accepted social norms, social truths, and moral values as they are fixed expressions (Mieder, 2008; Norrick, 2014) that are deeply seated in aspects that are part of life which includes history, science, politics folklore, legends, literature, and religion. According to Liontas (2018), proverbs could be defined as pithy statements, memorable, familiarized sayings that are habitually deep-seated that are traditional sayings that are frequently used to express things like fact, belief, or advice with the help of observation, common sense, and experience. After interpreting the given definition, it would not be wrong to say that proverbs are considered to be assets of cultural inheritance just as Honneck (1997), claims a community is truly represented in its proverbs because of their pedagogical nature which helps us understand how they are perceived and passed on from generation to generation (Granbom-Herannen, 2010; Anscombre, 2000; Ghobadi, 2013).

2.5.1 Proverbs and Women

For the past few decades, discourse analysts have given most of their attention to language and gender studies from a cultural perspective (Sunderland, 2004; Lazar, 2007; Baxter, 2003) or a cross-cultural perspective (Post & Macfarlan, 2020). The result of these studies has shown that language works as a driving force in deconstructing problems regarding genders as it has been widely pondered upon in the work of Burr by using proverbs to decode their interpretation, metaphors, representations, images, stories, statements which altogether helps in producing a particular version of events (Burr, 1995). According to certain proverbs, women are given a bad self-image because of centuries of discrimination and dogma in the gender hierarchy.

2.7 Historical Background of Punjabi:

The Persian terms Punj (five) and aab (water) combine to form the name Punjab. Thus, Punjab is intended to be known as "the land of five rivers." Punjabi people are regarded as belonging to the Indo-Aryan tribe. The Punjabi community resides in eastern Pakistan and northern India. Punjab has long been the center of many different kingdoms and laws due to its advantageous geographical position. These kingdoms and laws have encompassed the "Indus Valley," "Arabs," "Persians," "Turks," "Timurids," "Ghaznavids," "Mughals," "Sikhs," "Afghans," "Aryans," "Scythians," "Kushans," "Greeks," and the British (Ayers, 2008).

2.7.1 Degradation of Women in Proverbs of Different Languages:

In his analysis of American proverbs, Kerschen (2012) found that many of the sayings were amusing or unusual. Conversely, it seemed that most of the time, certain proverbs were neutral and good. The majority of them portray women as long-gasping, cunning, worthless, and toy-like beings whom men can't trust (Kerschen, 2012).

Similar conclusions were reached by Muhammad (1999) and Ennaji (2008), when they examined proverbs from different civilizations, including Moroccan, Arabic, and Berber. A few Japanese proverbs that trivially depict women were studied by Storm (1992). Females are frequently portrayed as being foolish, sinister, and extremely talkative, as well as physically weak and ill-natured. The "Yemeni proverbs" were examined by Shivtiel (1996) to highlight the good and bad characteristics that make women distinctive.

2.8 Cultural Linguistics

The concept of Cultural Linguistics may have originated from Ronald Langacker, a key figure in cognitive linguistics. Langacker (1987), stressed the interplay between grammar and cultural knowledge suggesting that cognitive linguistics essentially represents a revival of cultural linguistics. However, Palmer (1996), gave the idea that culture plays a crucial role in shaping language at the conceptual level and its influence on all language levels was also explicitly addressed. Palmer, a linguistic anthropologist, argued that cognitive linguistic principles should be applied to study language and culture. As suggested by Palmer's argument is the idea that language revolves around verbal symbols grounded in culturally constructed imagery. Palmer argued that semantics, grammar, discourse, figurative language, narrative, and even phonology are all governed by culturally determined images. It is important to remember that Palmer's definition of imaging goes beyond just visual perception.

2.8.1 Farzad Sharifian Conceptualization Model

This study requires the use of Cultural Linguistics, with a particular focus on cultural metaphors and cultural cognition, since it offers a targeted and efficient method for comprehending how gender roles are portrayed and passed down through proverbs. These two aspects of cultural linguistics are especially pertinent because they provide an understanding of the metaphorical and cognitive frameworks that influence how gender is interpreted and expressed in a community. This study makes use of these two important aspects of cultural linguistics along with another aspect of cultural category.

Cultural Cognition

The concept of cultural cognition is the foundation for the study's theoretical framework. Cultural cognition is defined as a type of cognition that goes beyond an individual's mind (Sutton 2006), which is elaborated as a composite flexible system (Sharifian 2015), and is the outcome of language production and interactions within members of a community covering temporal and spatial boundaries (Olivier, Gapenne, & Di Paolo, 2011).

Cultural Metaphor

This framework's other component is a cultural metaphor, which has its roots in the conceptual metaphor theory (Lakoff and Johnson, 1980). In conclusion, cultural metaphors enable us to comprehend the target domain—a domain generated from cultural heritage like viewpoint and faith—in terms of the source domain. (Dirven et al., 2008). It encompasses the concepts of "cultural metaphor," and "cultural category."According to Sharifian (2017), cultural metaphors include the idea of the land as a close kinship and the idea of time duration as a product (Dabbagh 2017).

Cultural Category

Cultural category is also an additional gadget that is present in the framework of cultural conceptualizations. Those categories are related to cultural classifications made by an ordinary human mind for things, occasions, environments, psychological states, attributes,

relationships as well as other aspects of familiarization (e.g., weddings, birds, parks, tranquility, blue) (Glushko, Paul, Matlock et al., 2008), that go along with particular linguistic and behavioral norms (Sharifian, 2017, p. 17).

Gap of the Study:
Despite the rich cultural significance embedded within proverbs across various languages, there remains a significant research gap in the cross-cultural analysis of gendered perspectives within Urdu and Punjabi proverbs from a cultural-linguistic standpoint. While proverbs serve as linguistic reflections of societal norms, values, and beliefs, exploring gender-specific perspectives within these linguistic expressions has been relatively underexplored. Proverbs often embody subtle yet pervasive cultural attitudes, making them a rich resource for understanding socio-cultural beliefs and values. Given this cultural significance, there's a need to analyse proverbs from a cultural-linguistic perspective. Furthermore, this study uses a Grounded Theory technique, in contrast to many previous studies that use popular theories to support their conclusions, such as feminist frameworks or structuralist approaches. This enables the study to draw theoretical conclusions straight from the data, offering a more complex and natural interpretation of how gender is portrayed in Punjabi and Urdu proverbs.

Research Methodology
This chapter outlines the study technique used to investigate the linguistic and cultural representations of gender in Punjabi and Urdu proverbs. By contrasting these representations, this study seeks to uncover underlying cultural views on male and female roles in the respective societies. This research uses a qualitative methodology and contrastive analysis to look at how Punjabi and Urdu proverbs represent cultural conceptions about gender roles. The analysis is centered on locating metaphorical, cognitive, and thematic frameworks that represent how society views the genders of men and women. The study is based on cultural linguistics and employs grounded theory and Farzad Sharifian's model of cultural conceptualization using cultural cognition and cultural metaphors to address the following research questions:

1.   What are the similarities and differences in the cultural conceptualizations regarding gender roles of male and female both in Punjabi and Urdu proverbs?
2.   What are the common cultural metaphors related to the social perception of males and females in Urdu and Punjabi proverbs?
3.   What are the cognition of both cultures regarding gendered norms and expectations?

3.1 Rationale for selecting Urdu and Punjabi Languages:
Although Urdu and Punjabi are spoken in the same region, they have different linguistic and cultural viewpoints, which is why this study focuses on comparing and contrasting proverbs in these two languages. Because Urdu has historical ties to Persian, Arabic, and Turkish, it shows a fusion of cultural elements and is frequently linked to a sophisticated literary heritage and national identity. Punjabi, on the other hand, represents the cultural ethos of the Punjabi-speaking people and has its roots in regional and agrarian traditions.

The purpose of this study is to investigate how societal views on gender are reflected and maintained in the proverbs of these two languages. There are differences in how these languages conceptualize gender roles, expectations, and social conventions, despite their close proximity and shared cultural heritage. The possibility to examine and contrast the cultural metaphors and cognitive patterns incorporated into their linguistic frameworks is made possible by this comparison.

3.2 Research Design

This study employed a qualitative research approach. The qualitative research approach has been used because it helps explore the intricate, subtle ways proverbs depict gender. The study is an attempt to identify the underlying gender schemas and metaphors that are common in Punjabi and Urdu communities by thoroughly examining the cultural and linguistic factors hidden in the selected proverbs. To determine the parallels and variations in gender representation, the study uses a contrastive analysis approach that systematically compares and contrasts proverbs from both languages. This methodology works particularly well for drawing attention to how gender-related cultural norms and values are represented and perpetuated via language.
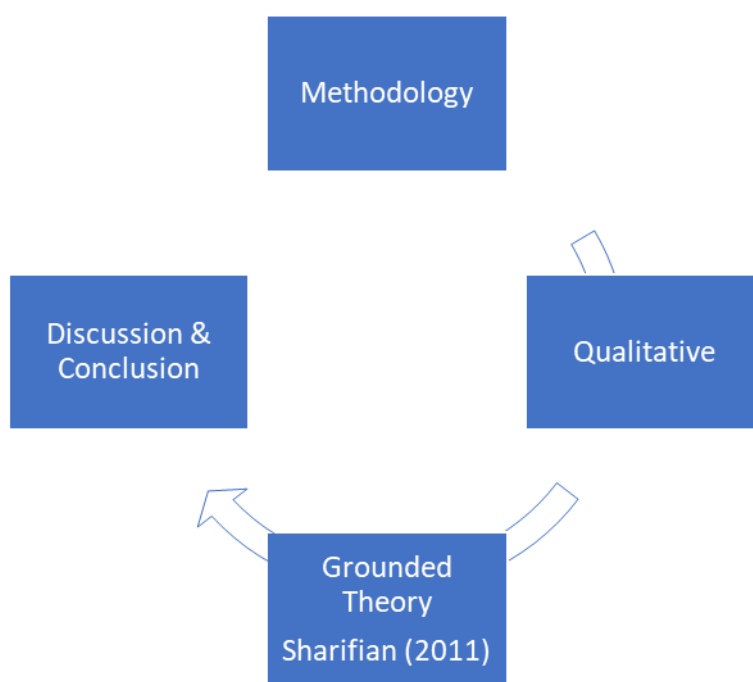

Figure 3.1

3.2.1 Population:

In this research, the population is the books Sarmaya Urdu, and Saaday Akhaan (Qazi, 2004; Malik, 2004). In these books, proverbs related to gender roles were selected to shed light on societal perceptions of male and female genders in Urdu and Punjabi cultures. These two books capture the total corpus of Urdu and Punjabi proverbs that deal with gendered roles and expectations.

1. Urdu Proverbs: Sarmaya Urdu by Riffat Qazi: Sarmaya Urdu was selected as the source of Urdu proverbs. It is a highly acclaimed compilation that encompasses a broad spectrum of proverbs utilized in common Urdu-speaking populations. Riffat Qazi's extensive collection of proverbs is well-known, as it reflects deeply ingrained cultural beliefs. The proverbs inside this book shed light on several cultural conventions, such as expectations and gender roles. The book is an invaluable tool for learning how Urdu speakers have understood gender throughout the ages since it contains proverbs that have been passed down through the centuries.

2. Punjabi Proverbs: Shehbaz Malik's Saaday Akhaan: Shehbaz Malik's Saaday Akhaan was chosen because of its comprehensive depiction of Punjabi proverbs. The author has assembled a wide range of proverbs from around Punjab, offering readers a thorough understanding of the cultural and socioeconomic perspectives of the region. This work is

particularly pertinent since it examines gendered norms and metaphors and reflects the way gender is understood and addressed in Punjabi folk knowledge. Incorporating proverbs from both rural and urban areas ensures an extensive understanding of Punjabi speakers' perspectives on gender roles in different environments.

3.2.2 Sample

The study's sample consists of proverbs in Punjabi and Urdu that discuss gender roles and how these roles are treated variably in society. Two reputable proverbial works from these languages have been chosen to create the corpus. To begin with, 473 proverbs in the context were extracted from the books as mentioned earlier. The 50 proverbs in the purposive sample were composed of 10 proverbs about males and 15 proverbs about women in each language. This choice was made in light of the gendered themes' representativeness in each language and their applicability to the study topics.

3.2.3 Sample size:

The sample consisted of 50 Urdu and 50 Punjabi proverbs that were used for analysis. This selected sample of proverbs explicitly reflected social perceptions, ambivalent sexism, and gender inequality prevalent in these aforementioned cultures.

3.2.4 Sampling Technique:

These sayings were analyzed using purposive and stratified sampling and those proverbs serving the cause were selected. As the study went on, theoretical sampling was used to choose more proverbs that were used to fill in any gaps or investigate other approaches to the developing theory. A solid theory that is directly related to the facts and not predetermined is developed with the help of theoretical sampling. Theoretical sampling was used to initially analyze a set of proverbs about gender roles.

3.2.5 Purposive Sampling:

First, proverbs that portray male and female roles were chosen using purposive selection. This approach was required to guarantee that the dataset included proverbs that represent societal views on gender, as these proverbs are the main source of information for examining gender conceptualizations in Punjabi and Urdu.

3.2.6 Theoretical Sampling:

Theoretical sampling was used to further explore and refine themes as they surfaced from the data throughout the analysis phase. For example, if the research identifies a theme of "strength" as a quality associated with males, more proverbs that showcase women's strength may be chosen to delve deeper into this issue and examine its subtleties. The iterative process keeps on until theoretical saturation is achieved, at which point fresh data stops adding to our understanding of the emerging themes.

3.3 Setting

The cultural and linguistic contexts of Punjabi and Urdu-speaking cultures serve as the study setting. Both languages are widely spoken throughout South Asia, especially in Pakistan and some areas of India. The proverbs that have been chosen for examination come from a variety of social settings in these areas, and they represent the ingrained cultural norms, beliefs, and views about gender roles.

The study's cross-linguistic and cross-cultural context enables it to investigate how these two language communities—which have certain historical and cultural similarities but also some differences—conceive gender. To provide a comprehensive understanding of gendered norms, values, and social expectations in both Urdu and Punjabi contexts, the study will analyze proverbs within their respective cultural contexts.

3.4 Theoretical framework

This study's conceptualization model, developed by Farzad Sharifian, is based on cultural linguistics theory. To comprehend how gender roles are created and interpreted in

various cultural settings, it is essential to comprehend cultural schemas, cultural metaphors, and cultural categories, all of which may be examined using Sharifian's concept. Using this paradigm, the research aims to identify the cultural conceptions of gender that are present in proverbs from Punjabi and Urdu. Sharifian model helps in understanding the cultural intricacies by highlighting the importance of cultural cognition, cultural metaphors, and cultural categorizations which played a crucial role in conducting the study. Cultural conceptualizations refer to the mental representation of a culture within an individual's mind, how one perceives and interprets certain things that are part of one's culture.
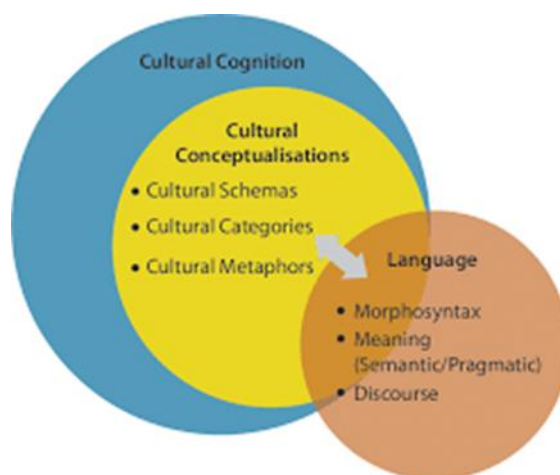
3.5 Grounded Theory

In the1960s two sociologists named Barney Glaser and Anselm Strauss introduced the concept of grounded theory. The main reason is to generate a theory that justifies the procedure, action, or relationship. It is mostly used in social sciences to comprehend human behavior. Grounded Theory utilizes an inductive approach which is in contrast to deductive research which evaluates propositions that are derived from ideas that already exist. After the data is gathered the researchers work on the data and derive theories from it. Instead of evaluating an established theory, the theory is derived from the data itself. When examining novel topics with a minimal body of current theory or research, this method is especially helpful.

Despite the significant impact GT has had on qualitative research, its eventual division into three main schools has led to paradigm disputes about GT. According to Charmaz (2006), Kenny & Fourie (2015), and Weed (2017), Glaserian GT was commonly characterized as positivist, but Straussian was classified as postpositivist. Charmaz (2006) defined constructivism as her approach to GT. With the diversification of GT, the emphasis of GT study switched to positivist, postpositivist, or constructivist approaches to GT whereas this study uses the constructivist approach as it emphasizes the co-construction of meaning between the participant and the researcher.

Thematic Analysis:

The selection of further data is guided by emergent themes through an iterative process known as theoretical sampling, which is employed during data collection and analysis. Theoretical sampling is motivated by continuous analysis and seeks to broaden and clarify categories as new insights emerge, in contrast to the purposive selection, which first chooses data pertinent to the study objectives.

Content Analysis:

A methodical approach to examining textual material is content analysis, which finds themes, patterns, and significant units in the content. This study uses content analysis to find

gender role-related cultural metaphors and symbolic representations in Punjabi and Urdu proverbs. Content analysis, which focuses on figurative language, reveals how metaphors convey cultural ideas and societal expectations of masculinity and femininity. It enables a more profound comprehension of the cultural values that are ingrained in the proverbs.

Results

The gender roles that are expressed in Punjabi and Urdu proverbs are analyzed in this chapter. The main goal of this analysis is to look at how these proverbs represent cultural conceptions of masculinity and femininity in Punjabi and Urdu-speaking populations. The data used in this study is derived from the books Sarmaya Urdu by Riffat Qazi and Punjabi Rang by Khalid Humayun. It includes 15 proverbs about women and 10 about men in each language. To examine how traditional wisdom reflects cultural norms and societal expectations, these proverbs have been grouped into categories that symbolize male and female gender roles.

1. Jis ki bandria wohi nachaay.

Meaning: A man handles his wife and makes her twirl on his fingertips.

Open coding:

The key concepts include control, dance to tune, male authority, and female submissiveness

Axial coding:

These concepts add to the category of "Patriarchal Control", or "Women's Submissiveness", as put forth by the adage representing women as subservient and listening to their husbands, and behaving according to their wishes.

Selective coding:

The core theme is "Controlling Women Through Male Authority", thus reflecting the ingrained societal belief that a woman needs to act on her husband's advice and directions as it will be more rewarding for her in terms of her marital success and harmony thus dismissing wife's desires and wishes related to her own life.

2. Murd ki gurd bhi bhali.

Meaning: The dust of a man's foot is also a blessing

Open coding:

The key concepts include man's feet dust, a blessing, and reverence.

Axial coding:

These concepts can be grouped under the Inherent Worth of Male Figures, highlighting the societal perception that a male's presence is considered a blessing, even the dust on his foot is also sacred.

Selective coding:

The core theme is Reverence for Manhood, illustrating how the most trivial of things associated with males are considered valuable.

3. Jay shoh akhay fittey muu, tan mein jeewi.

Meaning: If my husband says something bad or curses me, I feel alive.

Open coding:

Key concepts include verbal abuse, domestic abuse, the husband's control over the wife, enduring mistreatment, and internalization of negative behavior.

Axial coding:

The concepts constitute the main category of *Normalization of Domestic Abuse,* where a woman is expected to be fine with subjugation and mistreatment as part of married life highlighting the cultural expectation of women's submission and endurance.

Selective Coding:

The core theme of these categories is the *Internalization of Verbal Abuse as Validation,* reflecting the corrupt system of demeaning women in marital life, and the woman is valued only when she passively accepts disrespect and mistreatment from her husband.

4.   Ander bethi lakh di, bahir gai kakh di.

Meaning: A woman who sits inside her house is valuable but when she goes out of the house, her value is no longer there.

Open Coding:

Key concepts include domesticity, gendered restriction, social restriction, devaluation, and control over mobility.

Axial coding:

These concepts make up the category of *Domestic confinement and female virtue,* where a woman is subjected to be confined within the four walls of her house to maintain her dignity and pride in society.

Selective coding:

The main theme is *Female worth tied to domestic seclusion,* reflecting a cultural system where a woman is bound to stay within her house and is not allowed to step outside domestic roles and make progress into the public sphere.

5.   Haseen biwi or sarhadi qilla larai jhagray ki jar hain.

Meaning: A beautiful wife and a forte near the border both are the root of the dispute.

Open coding:

Key concepts include beauty as a source of dispute, jealousy, and female objectification.

Axial coding:

These concepts can be categorized under *The Consequences of Female Beauty,* highlighting how beauty is often associated with rivalry and dispute.

Selective coding:

The core theme is The Burden of Beauty, suggesting that a woman's attractiveness can lead to discord in various relationships.

6.   Aurat ki aqal ghutnoo main hoti hai.

Meaning: A woman is an unintelligent being.

Open Coding:

The core concepts are unintelligent, female inferiority, and gender stereotypes.

Axial coding:

The concepts add up to the category of Negative Gender Perceptions, emphasizing how women are perceived through a lens of inferiority and contempt regarding their capabilities and intelligence.

Selective coding:

The core theme is the Stereotype of Female Intelligence, highlighting the cultural view that devalues women's intelligence and contributions.

Gender discrimination:

Urdu Proverbs:

Urdu proverbs also shed light on the gender discrimination that is apparent in the South Asian context. As the proverb suggests Mard ki gurd bhi bhali, while reiterating the gender hierarchies that place male identity above female identity, also emphasizes the respect given to men, even in their most insignificant manifestations. This adage highlights the difficulties and ambiguities included in conventional ideas of masculinity and femininity, reflecting the larger societal forces that influence how gender roles are seen Ortner (1972).

Punjabi Proverbs:

Punjabi proverbs also reflect power dynamics in the instances, jeh shoh akhay fity mun ty main jeewi, highlighting the socially held perception that a woman needs her husband's

approval to maintain her marriage even if is received in the form of verbal abuse. Thus reflecting the normalization of verbal abuse in the Punjabi culture and putting the husband in a superior role or position and the degradation of woman.

Comparative Elements:

Both cultures encourage the superiority of males over females as suggested in the adages thus reflecting the social perception of power dynamics in marital life. Both cultures encourage the dependency of women on men and how their approval is necessary for the success of marriage.

Contrastive Elements:

While Urdu proverbs emphasize the dependability of women on men while Punjabi proverbs highlight the normalization of verbal abuse and the stereotypical nature of Punjabi culture.

Power dynamics:

Urdu proverbs:

In Urdu culture, the meekness and submissiveness of female figures are appreciated thus reflecting the societal perception that a woman is supposed to follow in the footsteps of her father before marriage and her husband after marriage which reflects the lack of freedom experienced in their lives. For instance, Jiski Bandariya wahi nachaye, highlights how women are supposed to behave in a subservient manner to maintain their matrimony.

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Objectification of Females:

Urdu Proverbs:

In Urdu culture, there were instances of derogation against women, for example, Aurato ki aqal ghutno main hoti hai, highlighting the cultural belief that women are dense or ignorant and cannot make sound decisions as they lack the abilities thus disregarding the services and contributions of females in the society. Another instance of female derogation is Nayi so pyari, emphasizing the societal standards concerning women as considering them objects of satisfaction that need to be new to fully enjoy it as it is the property of objects to be new all the time and not humans. This adage also sheds light on the Patriarchal society showing no such demands were ever requested of men.

There are also instances where beauty shaming is also apparent. The adage, Shakal churailon ki mizaj pariyon ka highlights the derogation of women who behave nicely but whose looks are not as good as their manner.

Punjabi Proverbs:

Punjabi culture overtly shows the objectification of women in many instances, Runna wich bahwo ty runn akhawo, highlights the objectification of women as they are not considered partners but as low beings from whom a real man is forsaken to spend time with her. Another

similar adage highlights the same notion Khasmen nal Barabri mun mun chotan khaye, gender discrimination is articulated thus reflecting culturally ingrained stereotypes that forbade women from demanding equal rights as it can result in serious consequences. Another instance is andar baithi lakh di bahr gae kakh di highlighting the standards for women to live within their houses and preserve their dignity but if they go outside they are bound to lose their respect and dignity thus highlighting the traditional thinking of the Punjabi culture.

Comparative Elements:
Both cultures reflect the objectification of women as both consider them unintelligent and objects of satisfaction while reinforcing the idea that men and women are not equivalent and neither should be considered thus reflecting the stereotypical perception.

Contrastive Elements:
Urdu culture also reflects the objectification of women but Punjabi does so with vehemence and ferocity. Punjabi culture also considers both partners as inequivalent putting the husband in a superior position and also reflects the internalization of physical abuse whereas such instances are not reflected in Urdu culture.

1.   Jay shoh akhay fittey muu, tan mein jeewi.

Cultural Metaphor:
Here the condemnation (fitty muunh) is referred to as a blessing which is contrary to its actual meaning thus reflecting the cultural implications of accepting rude behavior from the husband as a blessing. Thus reflecting the normalization of bad behavior from the husband and accepting it as a blessing of marital life.

2.   Moonh di kooli gallan patawaey.

Cultural Metaphor:
This proverb highlights the culturally ingrained perception that a woman is not supposed to talk sweetly with other men as it could lead them in the wrong direction. Gallan pattaway is a metaphor (pulling one's cheeks) thus her sweet talk can lead to advancements made by the male side.

3.   Murd ki gurd bhi bhali.

CulturalMetaphor:
The metaphor of Gurd (dust) is used to signify the importance of the presence of males in the family without whom the family cannot function properly. This phrase reflects cultural views about loyalty and respect for the male figures who are mostly the breadwinners of the family and hold an important and irreplaceable position.

4.   Nayi so payari

Cultural Metaphor:
This proverb objectifies women as mere objects of satisfaction who are appreciated and found attractive as long as they are new. This puts women in the category of an object that is used as long as it is new and is later gotten rid of.

Cultural Cognition:
The cognitive framework that idealizes women primarily for their modesty, virtue, and subservience is reflected in sayings like Utton hoya sota kachaji ne kunna dhota. This proverb is processed cognitively by the community as a statement about what is expected of women in the home. It suggests that a woman's capacity to complete household tasks quickly and effectively is a measure of her worth and competence.

Some proverbs prescribe ideal feminine conduct or condemn deviation from it reinforcing patriarchal control over women's lives in proverbs like andar baithi lakh di bahr gae kakh di, bud kirdar ruch jandi ay bad zuban nae ruchdi, jiski bandariya wahi nachaye, jisy piya chahy wahi suhagan, soch karay so sughar nar kar sochay so korh where women are expected in so

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many ways only to control them either by domestic seclusion, responding defiantly, submissive and meek, and anticipation thus giving a list of how ideal women should behave to be accepted in the society while no such requirements are made for males.

The cultural mindset here celebrates stoicism as an ideal quality, with phrases like "Mard ko dard nahi hota" ("A man feels no pain") elevating emotional restraint as a fundamental aspect of manhood and mard ty ghorray kadi budday nae hunday, linking emotional resilience with masculinity and portraying displays of sensitivity or vulnerability as dangers to masculine honor, this supports the idea that emotional fragility is a weakness. A cognitive structure that perpetuates gender inequality is shown in proverbs that place women in inferior or constricting roles relative to males. Male characteristics are valued more highly than female ones in society as in Mard di jutti di vi Barqat ay, mard ko gard karni parti hai which suggests that males are inherently more capable, responsible, logical, and worthy of power. This mentality maintains the idea that gender roles are not only separate but also hierarchical, so facilitating an unequal allocation of power between men and women in both public and private settings.

Gender Stereotyping:

A stereotype is an oversimplified, predetermined belief about the features or attributes of a specific group. The members of any community or culture serve as the basis for these groups. The sociocultural norms of these linguistic communities are reflected in the deeply embedded gender stereotypes found in the examination of Urdu and Punjabi proverbs. The sayings frequently uphold stereotypical ideas of masculinity and femininity by highlighting the different roles that men and women play in society. In such a society, stereotypes may be applied to individuals based on their gender, age, language, culture, religion, ethnicity, sex, or ethnic origin (Cook & Cusack, 2011).

Female Gender roles

Most of the proverbs suggest that women's behavior conforms to norms of chastity and emotional control is valued by society, which frequently minimizes or even undermines their intellectual achievements. Khan, Mustafa, and Ali (2017) state that "each wife's ultimate goal should be to satisfy her husband since he is the reason she exists": The wife's use of language has been closely linked to marital success, to the point where a proverb states that the lady with moral laxity can survive in a marriage but not the one with bad-mouth prefers a morally weak woman to a bad-mouthed one. Women who attempt to compare their husbands to verbal altercations are chastised. A view of femininity based on submissiveness and adherence to conventional norms is reinforced by this thought. Since it is typically assumed that a woman cannot manage her obligations and life effectively without a male's guidance, her behavior is typically scrutinized.

The adages that portray men as providers and guardians support the mentality that associates masculinity with power, authority, and fiscal responsibility. Men are under tremendous societal pressure to fulfill their responsibilities as decision-makers and breadwinners because of this mentality, which suggests that any departure might compromise their male character. The cultural mindset here celebrates stoicism as an ideal quality, elevating emotional restraint as a fundamental aspect of manhood, linking emotional resilience with masculinity, and portraying displays of sensitivity or vulnerability as dangers to masculine honor, this supports the idea that emotional fragility is a weakness.

Discussion:

A highly ingrained cultural system that maintains different expectations for men and women is shown by analyzing gender roles in Urdu and Punjabi proverbs. The proverbs underline conventional gender roles in both languages, portraying women as submissive,

helpful, and modest and men as authoritative characters. According to the thematic analysis, women's adherence to expected characteristics like loyalty and submissiveness is seen as essential to the stability of society. Men, on the other hand, are given freedom and autonomy, and cultural norms such as polygamy represent a wider acceptance of male privilege and power in society.

The results of the present study are consistent with the findings of the research carried out by (Wafa et. al., 2024) which asserts that men make houses and women make homes, highlighting that proverbs from different cultures uphold patriarchal standards by giving men and women clear-cut, strict roles, with men being responsible for public life and women in the home.

Certain studies might offer viewpoints that run counter to the results of the present investigation, particularly when it comes to gender roles and how they are portrayed in language and proverbs. Jennifer Coates' "Language and Gender: A Reader" (2004), for instance, examines how language may both reinforce and contradict gender preconceptions.

Conclusion:

A comparison of Punjabi and Urdu proverbs shows that they are potent cultural symbols that uphold and reinforce conventional gender norms rather than just language representations. By expressing expectations for both men and women, the proverbs highlight a patriarchal cultural mindset in which social harmony is perceived to depend on a distinct role division: males as the providers and guardians, and women as obedient, subservient followers. While giving males more freedom, autonomy, and power, this paradigm puts women in the home and frequently idealizes their obedience as a need for societal stability.

Limitations and Recommendations

The study's limitations include its dependence on a subset of proverbs from two distinct language groups, which may limit the findings' applicability to other cultural contexts in Pakistan. Furthermore, using proverbs as the main source of data would not adequately reflect the changing views and behaviors regarding gender roles in modern society. To give a more thorough knowledge of gender perspectives in Pakistani culture, future studies might benefit from embracing a wider range of cultural expressions, such as folktales, idioms, and modern media.

Furthermore, a corpus-based study might give quantitative insights into the frequency and collocation patterns of gendered phrases, providing a more comprehensive, data-driven view of how gender is represented in a larger collection of proverbs.

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