CONTEXTUALISING THE NEXUS IN URDU-ENGLISH PROVERBS AND IDIOMATIC PARALLELS: DISCOURSE ANALYSIS OF PRAGMATIC TENDENCIES

Nouman Qadir chnouman713@gmail.com	BS Scholar, Department of English, University of Sahiwal, Sahiwal, Punjab, Pakistan
Hafiz Muhammad Awais mawais@uosahiwal.edu.pk	Lecturer, Department of English, University of Sahiwal, Sahiwal, Punjab, Pakistan.
Muhammad Sulman Khan khansulman0096@gmail.com	BS English, Department of English, University of Sahiwal, Sahiwal, Punjab, Pakistan.

Abstract

Proverbs and idioms have been critically analyzed through discourse analysis in a societal and political context in this whole research. This research uncovers paradoxical links between these linguistic units. Investigation of language, meaning they convey, and the complexities these linguistic maxims hold in themselves, which have their impact in societal and political contexts. Proverbs and idioms are also renowned as figures of speech. They are a combination of all these elements: give-and-take wisdom, cultural inheritance, beliefs, values, and societal norms. We analyzed their influence on people, politicians, and their mindsets. We investigated how they challenge established stereotypes and favor societal norms. The main goal was to get familiar with cultural and political significance by analyzing meaning and structure. We analyze these linguistic units through various concepts like George Orwell's concept of "inverted logic" and Simone de Beauvoir's viewpoints about gender roles. Through this research, we justify that these linguistic units share cultural values, criticize power dynamics and their political influence. These theoretical frameworks help us to prove that these linguistic units are a tool of both unity and conflict. So, this whole research verifies the role of metaphorical language and how it brings societal changes and shapes public perceptions.

Corresponding Author: Hafiz Muhammad Awais (Lecturer, Department of English, University of Sahiwal, Sahiwal, Punjab, Pakistan). Email: mawais@uosahiwal.edu.pk

1. Introduction

Proverbs and idioms are figurative language. These linguistic units have a characteristic that they can concisely and meaningfully convey cultural insights and experiences. We can make our communication more effective if we use these linguistic units because they add deep meaning, experiences, cultural insights, public perspectives, etc. But apart from the help these linguistic units provide, they also become a reason for conflict and contradiction sometimes, and we have highlighted these contradictions in this research. We also spotlight their role in politics, society, and gender roles. We have examined these linguistic units by using various concepts like the term "inverted logic" introduced by George Orwell and the arguments of Simone de Beauvoir about genders and their roles. We analyze the implications of these linguistic units in political and societal contexts. We also try to develop an understanding about the effect of these linguistic units on communal mindsets and how they play their role in challenging or supporting the already established stereotypes and norms of the society.

These proverbs and idioms have multiple functions. In this research, we investigate some of their functions, like how they create and shape individual and public mindsets in a collective way. We have reviewed the existing documents and cultural contexts these linguistic units exist in. They reflect the values of society and the dynamics of having power. All these things have been analyzed in this whole research. For example, if we talk about Orwell's term "inverted logic," which arises from a conflict about the use of language to hide truth and how political figures manipulate words to support their agendas. Another example could be Simone de Beauvoir's viewpoints about feminism; she reveals the false practices of gendered languages, which make the patriarchal system more powerful and authoritative. Political speeches are rich sources of public mindset manipulation because they provide evidence for power approval or support for the class system and social stratification. Through this research, we have tried to build a fine and broad understanding of the effects of figurative language because they create and shape worldviews and individual mindsets and become a reason for social change.

Ultimately, this research gives a message about the power of language in creating and changing social realities. So, now it's a compulsory requirement that we should pay more attention and think critically while using these proverbs and idioms. It also conveys a message that individuals should believe and challenge the foundational and hidden meaning they carry and convey.

1.1. Statement Of Problem

Proverbs and idioms are parts of our communication and help to reduce the length of sentences and to make our communication concise and effective. These linguistic units are beneficial and also have some drawbacks; just because they make our communication concise and effective doesn't mean they are fully beneficial. They can raise some contradictions and can be the reason for political and societal confusion. We should develop this habit because proverbs and idioms play a prominent role in everyday communication and we use it multiple times. To convey broad and complex concepts concisely, we can use these linguistic expressions, which contain shared cultural knowledge and experiences.

We will obtain awareness about the values and beliefs of different societies by getting familiar with the inherent meaning and influence of proverbs and idioms. However, this investigation also finds the potential for these units to carry a clashing explanation and it depends on the theoretical framework used. Consequently, for effective and useful communication and critical analysis, understanding the complex nature of proverbs and idioms is crucial. This deep exploration helps us to appreciate their role in clarifying and complicating our communication and highlights their importance in the realm of language.

1.2. Research Question

1.   How do proverbs and idioms contribute to the perpetuation or challenge of traditional gender roles within societal contexts, especially through the lens of Simone de Beauvoir and Robin Lakoff's theories?
2.   How proverbs and idioms reflect and reinforce the concept of "inverted logic" and "doublethink" as described by George Orwell, and how do these expressions affect political rhetoric and public perception in Pakistan?
3.   What are the intrinsic contradictions within commonly used proverbs and idioms and how do these contradictions influence individual and collective thinking, primarily in the context of societal norms and political discourse

1.3. Research Objectives

- To analyze language and meaning of proverbs and idioms and the contradiction between them.
- To analyze how they force people to "double think" and create confusion.
- To analyze how they affect politicians and individuals thinking in a certain society.
- To analyze the impact of proverbs on genders and their roles.

2. Literature Review

Proverbs and idioms shorten communication by merging long sentences into short sentences, named proverbs and idioms, useful in societal and political contexts. For example, Mieder (2004), in his book "Proverbs: A Handbook" highlights the importance of proverbs by emphasizing their characteristic of being powerful weapons that link traditional beliefs and cultural values into a sentence. These linguistic units hold knowledge, share beliefs, and societal norms. Power dynamics have been shaped by discourse, as justified by Fairclough (2013). He exposes some of the practices of language that support power dynamics by highlighting text and discourse practices in his work "Critical Discourse Analysis (CDA).." Mieder (2004) and Lakoff (1973) also justify that figurative language like proverbs and idioms affects societal and political norms and influences gender roles. We have used Fairclough's CDA to uncover traditional gender roles continuity and manipulation, the same as George Orwell's (1946) "inverted logic.".

In political speeches, political leaders use these linguistic units in a very clever way to justify their political agendas and to manipulate public ideologies. This was a point highlighted by Charteris-Black (2005). According to studies, by reinforcing cultural norms, proverbs influence public perception and behavior (Mieder, 2004; Honeck, 1997). Honeck (1997) took part in the debate and described proverbs as "cognitive scripts" that support expectations and actions. Van Dijk (2006) in his work "In Politics", presents arguments about the use of proverbs to align public feelings and sentiments with the agendas of politicians. For example, In Pakistan, there are multiple politicians who use religion and religious quotes to gain trust and votes. Additionally, Berger and Luckmann (2016) highlight that repeated exposure to idioms and proverbs helps construct social reality. In media and political discourse, these expressions shape issues to fit ideological perspectives, impacting public opinion (Fairclough, 2003).

In her book "The Second Sex," Beauvoir (2014), describes the impact of language on gender roles, specifically focusing on idioms and proverbs. She analyses women's oppression in detail and provides a foundational text on contemporary feminism. She

argued that men suppressed women and had made women the "Other" in society by putting a false aura of "mystery" around them. Women are stereotyped by men and men use this to hold the patriarchal power. Proverbs also support this oppression and patriarchal structure established by men and they convey contradictory meaning. In addition, Norrick (1985) argues that these proverbs can be used in both ways, to support and to violate traditional beliefs.

Orwell (1946), linked the language to how we see the world and also stated that politicians use this link for their own benefit. The term "inverted logic," invented by him forced us to "doublethink" and turn the negative into positive and vice versa. And the negative into the positive. He delves into language and politics to describe how Politicians use these linguistic units to shape ideologies. To support this, Chilton (2004) discusses the use of metaphors and idioms to simplify complex policies. For example, political leaders and parties use slogans. Musolff (2016) analyzes how political leaders make the wrong use of these linguistic units to manipulate. In the context of Pakistan, Abid (2012) describe the use of proverbs by politicians to authorize and legitimize their authority and connect with the masses, reflecting Orwellian concepts of linguistic control.

In her work "Language and Women's Place," Lakoff (1973), highlights the inequality in gender roles in Language and Women's places. Her analysis reflects the role of proverbs and idioms in shaping traditional gender roles in patriarchal societies and perpetuating stereotypes. She also posits that there's a cycle of unequal roles of men and women in society. She noted that women are in a double bind: they cannot perform both roles at one time. She also explains the exploitation of gender roles and women's oppression in proverbs and idioms. There are differing views on gendered language in different recent studies. Mills (2008), protests the depiction of women as weak in proverbs, reinforcing societal norms, while Cameron (1992), stated that stereotypes are challenged by idioms. In Pakistani research, Kiani et al. (2023) show that in Urdu proverbs, daughters are often shown as obedient and wives as devoted with limited roles and some restrictions which strengthen the patriarchal values.

3.Theoretical Framework

The research problem is analyzed by using different concepts from various writing figures. For example, we use Beauvoir's concepts of "Other" and mystery to explain proverbs and idioms influence on gender roles and unequal roles that she explained in her book The Second Sex. This theory is employed as a road-map to show how proverbs and idioms reflect these feminist concepts.

The influence of these linguistic expressions on politics, politicians, and society is expounded through Orwell's concept of "inverted logic," which urges people to "double think." Our purpose in using these concepts is to understand how politicians manipulate audiences' perceptions and ideologies through proverbs and idioms, and also to know how politicians use these linguistic expressions for their own ends and benefits.

Lakoff's view of gender roles and her statement that "Women are in a double bind" are also utilized to analyze gender roles and feminist views. We utilized these concepts for the analysis of proverbs and idioms because we think they are responsible for shaping mindsets and stereotyping genders, and they create confusion and contradiction if we look closely at a critical lens.

3.1. Research Methodology

To collect and analyze data qualitative approach has been used. Using open-method interviews, we asked 20 women questions. We described proverbs and idioms and their contradictions and then wrote down their views on the situation. Most of them agreed with the contradictions and influence of these linguistic expressions on their roles and the inequalities they faced. This changed their way of looking at proverbs, idioms, and uses.

On the other hand, to collect data related to political context, we observed political speeches and politician's arguments in Pakistan. We observed their words, focusing especially on proverbs and idioms, and their clever use by politicians for their own ends.

We collected these proverbs and idioms from society that most people use in their everyday language to add depth to their communication. We conducted a critical discourse analysis of these proverbs as idioms to familiarize themselves with the patterns, themes, and contradictions they generate in political and societal contexts.

4. Data Collection

We used several methods to collect data for this research. Here are some methods:

i.   Surveys: We gathered information through questionnaires and interviews, as mentioned previously. This was the primary method used to collect data, and it helped significantly. Surveys allowed us to contact a wide audience and gather multifarious viewpoints on the use and interpretation of proverbs and idioms. The structured nature of the questionnaires provided quantitative data, whereas the interviews provided more profound insights through qualitative responses. We obtained a broad understanding of these linguistic units by using these approaches

about how different individuals perceive and use them in their everyday communication.

ii.   Observation: We observed people's reactions in response to these linguistic units. Most of the proverbs are those that we have heard and used in our society. By observation, first of all, we understand the use of these proverbs and idioms in different contexts and their influence on interactions. This technique helps us a lot in collecting real-world evidence about these linguistic units and their impact on communication and behavior. We documented all the observations and investigated the usage, unique instances, and common patterns of these linguistic units.

iii.   Experiments: By presenting these linguistic units in the class of Discourse Analysis of the 5th semester. We observed and noted down the behavior and responses of students. We experimented with this in a controlled and systematic environment to obtain results. After comparing the responses of different groups, we analyzed the interpretation and impact of these linguistic units on gender, age, and cultural background. Experiments help in understanding the cognitive and emotive responses of students, which were aroused after interacting with these linguistic units.

iv.   Interviews: We interviewed students with one-to-one, open-ended, and close-ended interviews and also created a focus group environment for detailed discussion. We get more detailed responses through interviews by delving into individual experiences and perceptions. Interviews show us a new view of how proverbs and idioms play a role in different contexts. Through open-ended interviews, participants willingly expressed their thoughts and revealed their underlying attitudes and beliefs. On the other hand, through close-ended interviews, we documented more structured data for comparison. In group discussion, as an additional useful technique, we collected data about these linguistic units, like how people defend and confront these linguistic units.

v.   Documentation: We analyze existing documents to search for theories and concepts by writers and critics. We identify proverbs from books and existing documents, and we also specify renowned proverbs that exist in society. We examine a wide range of written sources, such as literary works, academic papers, and cultural evidence, etc. We contextualized our findings through this method with scholarly discussions and pointed out key themes and debates related to our research. Ultimately, we established and shaped our analysis and combined it with literature.

In the entire process of research, we treat the ethical considerations of the participants as our first priority. We ensured strict ethical criteria and the privacy and participant well-being too. We simply explained the purpose and procedure of the research to obtain information from the participants, and their participation was completely their own choice, and they willingly participated.

We prioritize and protect the secrecy of the participants. All personal information and identities of the participants were totally secured on a priority basis.

Respondents were completely familiar with the implications of research. We were devoted to validating ethical instructions at the utmost degree. Maximum respect for the rights and security of the participants was our aim during the whole research.

5. Data Analysis

5.1. "Sabar ka phal meetha hota hai" VS "Take risk or lose the chance"

Explanation

These two proverbs support two different ideas if we look at them through the lens of George Orwell's concepts of "inverted logic" and "doublethink." The first mentioned proverb is to cherish the fruit of having patience and being a patient person. By aligning it with the traditional societal norms and political change at a slow pace. It also motivates the individual to patiently face challenges and wait for the reward after challenges. This proverb is evidence that proverbs shape people's perception. But on the opposite shore, the second-mentioned proverb motivates individuals to take risks. It reflects that the individual must take risks and step into the unknown to succeed, rather than sit back and wait for results such as societal progress and political success. Both these proverbs are justifying Orwell's concept of "inverted logic " by supporting two opposite motivations: patience and risk. We can also see a reflection of the political phenomenon of "doublethink" here because of contradictory ideas. One encourages individuals to be stable and patient, but others motivate them to take a risky step. There should be a balance between stability and risk to gain achievement.

The proverb "Sabar ka phal meetha hota hai," translated as "the fruit of patience is sweet," cherishes and values the patience within traditional societal frameworks. We can use this proverb to motivate someone that these hardships are temporary and have patience; success will be your destiny. For example, during COVID-19, all political leaders said similar words to the public: that this natural disaster will end soon; just have

patience. Acceptance of hardships and problems is evidence of a worthwhile reward, which is a reflection of George Orwell's term of "inverted logic.." Ultimately this proverb invites us to be stable and not take any blunt steps, as leaders always declare.

But the second proverb, "Take the risk or lose the chance," signifies the value of taking a step boldly. Instead of just sitting back, we should hustle for all the opportunities without worrying about win or loss. It prefers fearless decisions and risky, bold steps. This proverb encourages individuals to take risks to grab opportunities if we analyze them through the lens of Orwell's "doublethink.." Because it is a pillar for political and political success.

Through this research, we try to provide evidence about how language is used to shape mindsets. Both proverbs provide different meanings and should be used in different contexts. It is a critical requirement for individuals to be careful while interacting with these kinds of linguistic units. They also convey that the realities of societal and political life are pretty complex. It requires a balanced plan and strategy to achieve success. It addresses the fact that we should think critically while choosing between patience and risk-taking because it navigates the challenges of change and continuity, which leads to comprehensive development and success.

5.2. "Beti ghar ki laxmi hoti hai" VS "Beta ho ya beti, sab ek jaise hote hain"

Explanation

Women's value and importance are prioritized through the first proverb. The prosperity of the daughter in the home and neglect of the son is reflected in this proverb. But on the opponent's side, the later proverb favors gender equality within a family. It argues that both son and daughter are the same; no one is superior or inferior. Exceptions always existed. This analysis violates Simone de Beauvoir's arguments that only women always got neglected and suppressed by men, as feminists argue that men stereotyped women. If we consider the first proverb, then it justifies that a woman as a daughter attains more significance than a man as a son. Because in it, a daughter is important and valued like wealth and prosperity. To justify this argument, there's another Punjabi proverb: "Kamle puttar maa de, Siyaaniya dhiyaa'n pyu diya'n," translated as "Useless sons are of the mother, and talented/useful daughters are of the father." Gender equality was also violated here, and it rebutted de Beauvoir's arguments about women's suppression. These kinds of proverbs contradict established stereotypes about traditional gender roles and highlight the need for a comprehensive discussion about the roles of women and men in a society and how they evolved over time.

A critical review of these proverbs uncovers the intricate phenomenon of gender dynamics in a culture. This proverb connects all fortune and prosperity with daughters and argues for the preference of daughters over sons. This preference breaks the stereotypes of son preference over daughter or men preference over women. This preference also violates the notion of gender equality. So, it justifies that women's roles have evolved with the passage of time.

But later, the proverb is screaming for gender equality, that sons and daughters are both equal, and parents should treat them equally. There should be no discrimination based on their gender and on any other basis. This notion raises the awareness that we should maximize the gender equality, which will help us to diminish the patriarchal system.

There are a lot of justifications about women's oppression and inferiority as argued by Simone de Beauvoir. But here's another debate that arises, which claims that restrictions are there for both genders. Another Punjabi proverb justifies this notion: "Kamle puttar Maa dy, Siyaaniya dhiyaa'n Pyo diya'n.."

Consequently, these proverbs are cultural artifacts that shape and influence the attitude of society towards genders. An example of those proverbs speaks in favor of daughters and their value instead of sons. This discrimination against sons makes de Beauvoir's arguments about women's suppression skeptical and challenges the universal applicability of de Beauvoir's critique. They address that still there are cultural paradigms that are properly familiar with the worth of a woman and celebrate it too, no matter if gender biases exist. This dualism is enforcing the evolving gender relations and also the strategies of language, which helps in preserving and contesting the existing power dynamics.

As we wind up this discussion, it is concluded that the proverbs we examined in this research are a rich source of wisdom and insights to shape gender roles within cultural contexts. They favor preserving the traditional biases and also encourage evolving views about challenging these biases. Language mirrors and shapes our understanding about gender. It also debates comprehensive discourse on the roles of women and men in a modern society. These contradictory proverbs highlight the infinite struggle that individuals and society do to attain faithful and true gender equality, which displays the cooperation between societal change and cultural norms.

5.3. "A woman needs a man like a fish needs a bicycle" VS "Behind every great man, there's a great woman"

Explanation

These two linguistic units scream for opposite perspectives on women's independence and their roles in relation to men. In the first proverb, women's independence is reflected in and rejecting the notion that women need a man to survive and that a man is the main source who can fulfill women's needs. This point validates Simone de Beauvoir's statements about the definition of women's independence. In her groundbreaking book "The Second Sex," in which she argues that women's definition should be apart from connecting women's dependence on men. But the achievement of women's own self-identity and independence should be the primary goal for women. Her beliefs about women's independence are reflected in this proverb, which favors women's freedom and self-reliance.

Later proverbs argue that women are only valuable and deserve greatness if they are connected to men, which encourages traditional gender roles of women. This proverb reflects another idea that men can only be successful if they have a great woman to back them. Beauvoir condemned these types of idioms, which encourage traditional gender roles and offer value to a woman only if she is connected to a man instead of her own achievements. She condemns the perspective of treating women as secondary and "other" and offering value to a woman by measuring her relationship with a man instead of her own personal success and achievements. This conventional approach encourages a patriarchal system, which is furiously opposed by Simone de Beauvoir.

We can see another reflection after analyzing these proverbs, which is Robin Lakoff's statement that "women are in a double bind." In her significant work on language and gender, Lakoff states that women experience clashing expectations that bind them in a dualism, like women should seek independence or perform the traditional roles. When a woman struggles for independence and rejects traditional expectations, she is then titled as unfeminine and disobedient. On the contrary, if she follows tradition and struggles to fulfill the expectations, then she might be seen as if she has no ambition and identity. This creates a paradox of double bind and builds a no-win condition for women.

It can be said that now a woman is in a confusing double bind situation, and she has to select what she should prefer.

A. She should seek independence and be a woman who does not need to be dependent on a man for anything.

Beauvoir and Lakoff prioritize independence, as the first proverb says. This independence encourages women to fulfill their requirements of their own will and feel free from the societal limitations that bind their value to the connection to men. This notion

also motivates women that they can chase their goals, can pursue their passion, and can prove their self-identity. If a woman does this, she will break the barriers that force her to follow traditional roles, and by breaking those barriers, there will be an unbiased community where the importance and value of an individual will be based on his or her personal achievements instead of judging them by their gender.

B. Traditional roles are perfect for her, and she should strive for greatness that she got after relating to a man.

The second proverb speaks about women should performing their traditional role and should rely on and accept the societal norms through which women are worthy if they are connected to men. This choice favors social acceptance and stability but limits the potential of a woman to achieve success on her own will. No doubt, some may get satisfied with traditional roles, but it will make society more patriarchal by restricting women's choice and violating the notion of gender equality.

So consequently, both proverbs work as an argument in the ongoing discussion about roles of women and their independence by spotlighting the debate between women's independence and traditional expectations attached to gender. If we analyze these linguistic units from the lenses of both Beauvoir and Lakoff, we will get the awareness about the paradoxical points that shape women's choices and the pressure of societal expectations they face. Ultimately, it's completely up to women if they want to fulfill their traditional roles by sticking to them or if they want to be independent women, but their decision will be influenced by multiple factors like social, cultural, and individual context. Overall, this analysis asks men and society to support women in her choices and to get her free from the limitations that are imposed on her by society.

5.4. "Action speaks louder than words" VS "The pen is mightier than the Sword"

Explanation

These two proverbs spark a traditional discussion about which is more powerful: words or actions. The former proverb justifies that real actions are more important and beneficial than just statements. George Orwell's idea of "inverted logic" also favors actions and claims that they are more powerful and influential.

"The pen is mightier than the sword," in contrast, speaks for the power of words and highlights the potential contained by communication, thoughts, and written words because they can bring change. It echoes Orwell's belief about language that it deeply

affects individuals and society's way of thinking. This proverb believes that words have such power that they can uplift and transform a society that brutal forces cannot. If we analyze these proverbs through the lens of Orwell's concept, then it offers a balanced understanding, which says that both words and actions carry significant power but in different zones. For example, words have the potential that they can create and shape ideologies and can bring long-term changes in societies. On the other hand, actions are useful for actual and immediate results.

5.5. "Too many cooks spoil the broth" VS "Many hands make light Work"

Explanation

These two proverbs reflect contradictory views about teamwork and cooperation. "Too many cooks spoil the broth." This proverb suggests that if too many people are part of a specific task, then that task will be messed up and results will be poor. Lakoff's concept of "double bind," here, which addresses that collaboration can lead to It is in line with Lakoff's concept of where collaboration can cause inefficiency in the condition of not handling it properly, and results will be negative due to collective efforts.

But in contrast, the later proverb "Many hands make light work" speaks in favor of teamwork and collaboration. Because as this proverb believes, if multiple persons are involved in a task, it will make the task very easy to handle and will also speed up the process, which will lead to immediate and valid results. This concept raises awareness about cooperation and teamwork. This proverb justifies Lakoff's point of view that collaborative work is more beneficial than individual effort and also highlights the value that by working together, individuals cannot be burdened and will offer better results. By analyzing both proverbs through Lakoff's lens, which addresses the demand of a balanced equation, we can identify when too many teammates will exploit the results versus when collaborative work will help to improve results.

5.6. "Better late than never" VS "Time and tide wait for no man"

Explanation

Both these proverbs showcase two opposite perspectives related to the perfect use of time and delaying things. The first proverb, "Better late than never," speaks in favor of finishing a task no matter if it got delayed for a time, but the completion of the task is compulsory. This proverb reflects the existentialist concept of de Beauvoir, which valued the act of doing, which preferred completion of work over completion of work on time.

The first proverb contradicts the second proverb, which is "Time and tide wait for no man.." The second proverb emphasized the worth and unforgiving rule of time, which does not wait and stops for anyone, and encouraged individuals to be punctual and take bold steps to achieve success in any task. This standpoint forces individuals to snatch every opportunity as they arise, which justifies de Beauvoir's arguments that individuals should take control of their fortune without wasting time. If we analyze these proverbs through the lens of de Beauvoir, we will experience the contradiction that should we perform our actions on time or should we wait for the perfect time for eventual accomplishment. Maintaining a balance between the importance of urgency and persistence would be a better option.

5.7. "Every man for himself" VS "United we stand, divided we fall"

Explanation

Reflections of contradicting views on individualism and collectivism are the main themes in these two proverbs. The first proverb, "Every man for himself," argues that individuals should only specify and prioritize their personal interests, which mirrors the psyche of survivalists. This is aligned with Orwell's criticism of individualism in authoritative and dystopian societies because self-interest leads to This is in line with Orwell's critique of individualism in dystopian societies, in which self-interest can lead to fragmentation and decline of society.

"United we stand, divided we fall." In contrast, prioritize that unity is strength and collective actions are more productive and beneficial. Orwell's concept of unity against repressive and oppressive authorities, which valued that collective action is compulsory for societal achievement. Orwell's lens highlights the separation between extreme individualism and the power of unity. It is highlighted here that collaborative actions and individual hard work are important to face societal challenges and to achieve common objectives.

5.8. "Kal kar'y So Aaj kar, Aaj kar'y So abhi" VS "Jaldi ka kaam shaitan ka"

Explanation

These two maxims raise the concept of a delaying plan and exigency. The first proverb could be translated as "Finish tomorrow's task today and today's right now." This proverb values the urgency of finishing work and asks individuals to take quick actions. Task completion should be their prime preference. It prefers the completion of work

instead of delaying it. We should behave and grab opportunities in a bold way to achieve success in any task, which were the arguments of Orwell's concept of "inverted logic.". But later proverbs show us another angle. It posts a caution that we should never take urgent decisions because their result will be negative. Taking sudden actions has been related to the devil's action in this proverb. So, this notion justifies that we should critically review while taking decisions, as Orwell argued.

If we analyze these maxims through Orwell's lens, then we become familiar with the value of balance between timely actions and careful consideration and underscore the paradoxical condition of managing urgency and underlining the complexity of managing urgency and delaying tactics to achieve personal goals and societal ones as well.

5.9. "doodh ka jala chaach bhi phoonk phoonk kar peeta hai." VS "Insaan gir gir kar hi seekhta hai"

Explanation

The above-mentioned two proverbs are the themes of getting wise after experience and the system of gaining wisdom. The first linguistic unit, "doodh ka jala chaach bhi phoonk phoonk kar peeta hai," which is translated as "A burnt child dreads the fire, stipulates that previous negative experiences and traumas make individuals cautious and careful about future and upcoming experiments. It is aligned with Orwell's term of "doublethink," where contradictory ideas intersect. This proverb offers us wisdom about the idea that individuals should learn from their mistakes and blunders and be careful about the next time.

But the other proverb, "Insaan gir gir kar hi seekhta hai," translated as "People learn by making mistakes.". This linguistic unit highlights the notion that we always gain wisdom by facing troubles and emphasizes the value of understanding through trouble and repeated failures. As Orwell says, we gain perseverance and resilience through hardships and struggle. Challenges can only be overcome with strength and growth. Analyzing these proverbs through Orwell's viewpoint highlights the paradoxical situation of learning from experiences and being cautious for the upcoming to improve personally and for societal success.

5.10. "You're never too old to learn" VS "You can't teach an old dog new tricks"

Explanation

These two proverbs showcase views that create contradictions on the ability to learn and adjust in upcoming stages of life. The first maxim, "You are never too old to learn," motivates individuals to seek knowledge without worrying about age and time, which spotlights the importance of learning for personal development and success. Beauvoir's existentialist faith is reflected through this proverb because it promotes contentious self-development and discovery of the inner self.

On the opposing shoreline, this proverb "You can't teach an old dog new tricks" proves unworthy of the first proverb because this second proverb explains that we can't teach some new strategies to an old dog, for example, teaching an old dog who lived all his life in depositing and withdrawing money by physically visiting a bank, and if his granddaughter gives him a lesson about online banking and technology like he is a Luddite. Because some individuals are resistant to change or new learning experiences due to rooted habits or beliefs. Orwell's arguments about the rigid and rooted behavior of individuals and challenging the old patterns. And as Beauvoir argues for self-realization and motivates individuals to personally modify their lives and disagree with established stereotypes about learning depending on age.

6. Findings

This whole research discovers the paradoxical nature of proverbs and idioms in political and societal contexts. We can see that proverbs and idioms are intrinsically contradictory, and they affect our perceptions and values and norms of society. To exemplify it, there are two proverbs, such as "Sabar ka phal meetha hota hai" (Patience bears sweet fruit) and "Take risk or lose the chance," that reflect a tension felt by individuals and society to select between patience and risk-taking by analyzing them through Orwell's concept of Orwell.

Furthermore, by analyzing these proverbs, we get familiar with the contradictions these linguistic expressions contain to challenge traditional gender roles. For example, "Beti ghar ki laxmi hoti hai" (A daughter is the prosperity of the home) and "Beta ho ya beti sab ek jaise hote hain" (Sons or daughters, all are the same). These two proverbs, as already discussed during analysis, explain the thinner line between valuing daughters and promoting gender equality. These align with Lakoff's viewpoints about "women in double bind" and Beauvoir's arguments about stereotyped genders.

In the political world, political leaders intentionally take support of these proverbs to shape public perceptions and to get what they want. If we examine the political speeches of political leaders, we will get multiple pieces of evidence of proverb usage to shape

audience ideologies, which is a shadow of Orwell's philosophy about political manipulation with the use of words.

To sum up, this research has been to spread awareness about how proverbs and idioms play their important role to support and challenge societal values and norms and politics. It encourages individuals to think critically while using these proverbs because we will gain proper understanding.

7. Discussion

This research exposes the complex nature of proverbs and idioms. These linguistic units serve more than just to enrich and make precise the discussion. As we already mentioned, they are a mirror of culture and their norms and values.

George Orwell's "inverted logic" has been employed in this research, which shows language contradictions. To exemplify that, we mentioned again here two proverbs: "Sabar ka phal meetha hota hai" (patience bears sweet fruit) and "Take risks or lose the chances.." They scream for two opposite ideas: risk-taking and patience. It confused individuals that they should choose what they should choose and when. Language is a tool to challenge and to support traditional stereotypes, as Orwell stated that people hold beliefs that are totally opposite to each other. Proverbs and idioms work as petrol on fire in this mental confusion to shape individual thinking.

Arguments about gender roles and women's oppression by Simone de Beauvoir and Robin Lakoff. Their arguments have been used to analyze those proverbs that support or confront their views. For example, "Beti ghar ki laxmi hoti hai (A daughter is a prosperity of home), versus "Beta ho ya beti sab ek jaise hote hain (Sons or daughters, all are the same). First, prefer women over women, and second, promote gender equality.

In the political realm, almost every political leader takes the support of these linguistic units in their speeches to get benefits, public trust, and votes. Concisely, we would say these proverbs and idioms have a deep influence on our way of talking and thinking. This has been proved multiple times by using different theories in this whole research.

8. Conclusion

Overall, our whole research about proverbs and idioms concludes by inventing a way between language, politics, culture, social norms, and values. Through this invention, we get familiar with their influence on each other. Through these proverbs, wisdom got

transferred from one generation or culture to another. They also shape the way we think. We are affected by these linguistic units with or without our intention.

In this research, we also spotlight the role of language in shaping perceptions. And how they mold the stories about politics and society. These proverbs and idioms have been analyzed in this research to make their roles prominent. We should critically think while using these proverbs in our everyday communication. We should also be careful while listening to these linguistic units and never let them force us to take any wrong step. We should always be careful while interacting with these linguistic units and never use them to violate gender equality and also never let them manipulate us politically.

8.1. Recommendations and Suggestions

We gain worthy insights by analyzing proverbs and idioms throughout this research. These useful lessons can be used in political and societal states of affairs for improvement. In the first place, we have to pay attention to the use of these linguistic units and the change in their meaning which occurs with the change in contexts and culture. Only by paying close attention to them, can we know the reason for how they reflect modern issues. It's the duty of researchers and practitioners they investigate how these linguistic units play their role in cross-culture understanding. Open discussion platforms including these tools will be a good option. An educational syllabus by including lessons on proverbs and idioms can be a good option too and students will also benefit from it to develop critical thinking.

This whole research justifies that proverbs and idioms can enrich our conversation if we properly have an understanding about them. These linguistic units should be used for unity and understanding, not to support discrimination and oppression.

References

Abid, M. J. (2012). The Art of Opposition: Progressive Politics and Poetry from 1931-47 (Doctoral dissertation).

Berger, P., & Luckmann, T. (2016). The social construction of reality. In Social theory re-wired (pp. 110-122). Routledge..

Cameron, D. (1992). Feminism and linguistic theory. Springer.

Charteris-Black, J. (1995). Proverbs in communication. Journal of Multilingual & Multicultural Development, 16(4), 259-268.

Chilton, P. (2004). Analysing political discourse: Theory and practice. routledge.

de Beauvoir, S. (2014). The second sex. In Classic and Contemporary Readings in Sociology (pp. 118-123). Routledge.

Fairclough, N. (2003). Textual analysis for social research.

Fairclough, N. (2013). Critical discourse analysis: The critical study of language. Routledge.

Honeck, R. P. (1997). A proverb in mind: The cognitive science of proverbial wit and wisdom. Psychology Press.

Kiani, S., Umar, L., & Sultan, A. (2023). Gendered language: A critical discourse analysis of Pakistani dramas. Pakistan Journal of Humanities and Social Sciences, 11(4), 4349-4357.

Lakoff, R. (1973). Language and woman's place. Language in society, 2(1), 45-79.

Mieder, W. (2004). Proverbs: A handbook.

Mills, S. (2008). Language and sexism. Cambridge University Press.

Musolff, A. (2016). Political metaphor analysis.

Norrick, N. R. (1985). How proverbs mean: Semantic studies in English proverbs (Vol. 27). Walter de Gruyter.

Orwell, G. (1946). Politics and the English Language and.

Orwell, G. (1984). George Orwell 1984. G Orwell.

Van Dijk, T. A. (2006). Discourse and manipulation. Discourse & society, 17(3), 359-383.