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## Building Hope and Optimism Through Language: A Sociocultural Perspective

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**Abstract:** This research highlights the use of social proverbs as cultural signs in society that help in building hope and optimism expressed through language. Proverbs related to society represent social life, including life perspectives, experiences, and standards of behavior, and the purpose of this research paper is to build a relation of social proverbs as the language of hope to culture. For the present research, Bakhtinian semiotic theory is used as a theoretical framework opted from Voloshinov's essay *Marxism and the philosophy of language (1986)*, which deals with speech utterances and ideological signs that functions like language in society. In the Bakhtin Circle, ideology is defined as the entirety of social and natural truth refraction and reflection in the cognitive system, which is highly impacted by views, values, and belief systems originating from the mental process of culture. As ideological indicators contain the underlying structure's substance and ideological cues are social signals in this manner, and awareness emerges from the substance of ideological symbols. The complexity, which takes the form of social sayings, enters people's minds and shapes their thoughts; theoretical ethnic notions are turned into realistic perceptions and behaviors that allow civilization to survive.

**Key Words:** Hope, Optimism, Proverbs, Cultural Significance

### Introduction

#### Building Hope and Optimism Through Language: A Sociocultural Perspective

The current study explains the mechanism of proverbs that works as building hope and optimism in society as these societal proverbs establish a connection to society as well as to people for conveying cultural messages. The aim of the present research is to convey the meaning of proverbs and cultural viewpoints through Bakhtinian Semiotic theory as its beliefs and thoughts on the sign are expressed in *Marxism and the Philosophy of Language* with the signature of V. N. [Voloshinov \(1986\)](#). According to the viewpoint of some researchers, *Marxism and the Philosophy of Language (1986)* by Voloshinov is originally formulated by Bakhtin on the basis that

"Voloshinov's work on language was based on intellectual sources that are quite different from those of the Bakhtin" ([Bostad et al., 2004](#), p. 5). Furthermore, Clark and Holquist's "biography of Bakhtin" highlights that "the works of Medvedev and Voloshinov were originally written by Bakhtin himself" and "the Marxist activist therein being mere gives a window dressing to secure publication" (ibid, p. 4). Though, Voloshinov's own study of verbal interaction was acknowledged by Bakhtin and shared with the latter's ideas of intersubjectivity as the social, institutional power within the linguistic medium that were believed to study the relations among people's consciousnesses. (ibid, p. 5-6). So, "Bakhtinian" is used as a replacement for "Bakhtin's" in this research to emphasize

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Bakhtin's authority on this semiotic theory, which is of Bakhtinian style, without ignoring the meaningful contribution of other people in the Bakhtin Circle.

### Societal Proverbs as Cultural Signs

The role of the social proverb is to highlight the social component of civilization that includes advice for the people to live up to cultural expectations. Any speech is made up of utterances, and the use of language in any form, either verbal or nonverbal, can be considered an utterance. Social proverbs are colloquial terms that are set at the level of the sentence and constitute a distinct component of the vocabulary that should be regarded as a component of the language in this manner as the substance of speech can also be determined in social proverbs by evaluating descriptions and instances ([Penfield and Duru, 1988](#)).

Social proverbs are derived from language usage and continue to operate in this way. The notion of proverbs is mostly of folk origin as they arise from ordinary individuals' interactions and are passed down orally. Furthermore, firstly, a proverb is used as a sentence that permits it to act as a linguistic usage as it is directly or indirectly related to society's culture and norms. Secondly, a social proverb, like any other statement, is an address to a specific person as the speaker creates the speech to impose their effect on a specific group or person, which also endeavors and aids in forming the utterance. However, proverbs, whether from the public at large or by scholars, are written for people and they spread ideas as well as opinions on the environment and society, to the general public ([Sadikovna, 2021](#)).

One of the most critical aspects of the speech is its cultural dimension as every statement is shaped by its social environment and hence carries its imprint and the characteristics of any community are visible in proverbs, particularly in social proverbs. Thus, social proverbs meet the basic necessity of the speech as dialog by having a close relationship to its linguistic usage while being when addressees are being impacted by the community, and social proverbs act to accomplish the characteristic of the language

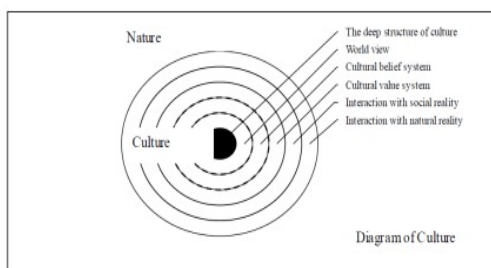
as being interpersonal ([Penfield and Duru, 1988](#)). In this way, a typical ideological sign, according to Bakhtinian semiotic theory, is an utterance; hence societal proverbs may also serve as ideological indicators.

### Ideology and Culture's Deep Structure

Culture, in general, is the ideas, norms, and social behaviors of a particular people or a particular society. Some sociolinguists define culture as mental and spiritual inventions, such as conventions, regulations, artistic and scientific triumphs, that are included in society, often known as a culture with a lowercase "c" ([Merrotsy, 2013](#), p. 474-476). Furthermore, British anthropologist Edward B. Tylor's notion of culture falls within this category as in *primitive culture: Researches into the development of mythology, philosophy, Religion, Language Art, and Custom*, [Tylor \(2005\)](#) explains culture as a very complex term because it includes all knowledge present in society. He further defines the concept as a more significant event that provides for learning, beliefs, artwork, moral standards, rules, traditions, or any skills and practices achieved by individuals as they are part of society. For this part, the definitions of culture are applicable ([Tylor, 2005](#)). Within the deep culture paradigm, [Samovar et al., \(2000\)](#) focus on problems such as the relationship between man and God, the ordinary person and the community, among family members, and different ideologies on the perceived significance of freedom, power, unity, hierarchy, duties, and privileges. These difficulties, when taken together, form a profound cultural framework that lasts for millennia and serves to identify a certain culture as "a culture's frame of reference represents its attitude towards God, mankind, and other intellectual concerns that affect how its people see their surroundings" ([Samovar et al., 2000](#), p. 88). It addresses issues such as the purpose of existence and fate, and this viewpoint is rooted in culture's fundamental structure that is at the center of the given culture because it has the ability to impact all areas of cognition.

In every cultural perception, people are considered the most important cultural

aspect because they have an impact on the ideology and belief systems because people's views about truth are called belief systems that explain how this universe works (Samovar et al., 2000, p. 58). Value systems can be developed depending on beliefs as "a persistent opinion represents a way of behavior that is individually or socially superior to another" (Rokeach, 1973, p. 5). Furthermore, it is defined as "a learned set of principles for resolving conflicts and making decisions" (Rokeach, 1973, p. 161). So, culture is basically a collection of standards that are used to assess actions that reflect community interests, expectations, and prohibitions, regardless of individual views and ideas, and



all civilization incorporates cultural values that permeate the whole environment.

Zhao (2012), *An Analysis of Social Proverbs from the Perspective of Cultural Semiotics*.

The sphere of culture is composed of three main parts: from inner to outer, the inner surface may be split into four different layers as the deep structure of culture, the understanding of the world, ethnic background, and moral codes. The demarcation between them is made up of a dashed line as a solid black ring is utilized to depict the underlying structure as the foundation of those outer parts, implying its sturdiness and convincing power as the basic unit of society, the perceptions and responses of people to reality are determined by the root cortex of culture. The intermediate layer is the consequence of man's experience with social actuality, which includes behavior patterns such as conventions, and legislation. The dimension of humankind's contact with natural reality is the most exterior as tools, structures, artistic works, approaches, and attitudes are handed down to create artifacts

that represent man's direct engagement with external reality (Bakhtin, 1973).

Culture's aspects are getting steadier from the outside because the topmost layer of behavior rapidly changes with the advancement of technology and science. The intermediate layer of behavior is likewise dynamic owing to the ever-going community happenings, but the fundamental basis remains constant. In the Bakhtinian Circle, ideology is defined as how people thought about the world and what ideas are present in their minds as they are perceived by society. To put it another way, ideology is a group's collective worldview as the cultural aspects contain value systems, beliefs, and world views, which are strongly linked to the internal mechanism of culture and have a significant impact on human cognition. Bakhtinian ideology, which is roughly comparable to the deepest layer of culture regarding human thinking, is said to have emerged from the schema of society; the substance of thought can be found in the deep framework. Furthermore, according to Bakhtinian ideology, ideological signals containing cultural beliefs refract or reflect the fundamental design of civilization (Voloshinov, 1986).

Complexity is the most critical and persistent component of culture because this underlying basis determines and originates other cultural features at extreme levels. In reality, the entire cultural organization is a more prominent manifestation of its essential nature. With this perspective, ideological indicators are considered as transmitters of civilizations' core layer, fully communicating information about the culture as a whole because societal sayings are conventional and intellectual indications in expressions and thus transmitters of the subject matter of culture's central components. Cultural knowledge conveyed by social proverbs is related to a variety of constituents varying from objects to practices. As a result, social proverbs might be interpreted as cultural indicators (Zhao, 2012).

### **The Cultural Significance of Proverbs**

The whole concept of proverbs might be interpreted as philosophical or social

indicators because ideological signals, as per the Bakhtinian Circle, reflects social and natural facts and sustain social conceptions, which are derived directly from the foundational principles of culture as ideological signals contain ideological meaning and social proverbs aid in the formation of individual perception. Whereas, Bakhtin circle brings out that social groups generate signs to fulfill their demand for contact as signals are utilized for communicating their shared passion and encounters and speeches can properly perform ideological roles. Words on the philosophy of life, morals, and cultural experience make up the majority of proverbs because people must confront and cope with those difficulties so far as they exist in a community because they are able to discuss their ideas and opinions about them. Proverbs include traditional knowledge descended from forebears regarding social affairs. They are valuable and efficient social tools for such subjects ([Charteris-Black, 1995](#)).

### **Literature Review**

Language is one of the most significant tools of communication in any society and the way we communicate is a reflection of our thought and depends on one's ability to communicate. Many studies on stereotypes were conducted by socialists and anthropologists, the purpose is to investigate the gender roles and use of proverbs in society. These signs are playing the role of social agents to convey the meaning through proverbs. Many proverbs are depicted as moralistic and represent the social aspects of life. [Gibbs et al., \(1996\)](#) state that one form of conveying something to people is the language of the proverb, and the beauty of these proverbs lies in the poetics related to them. One of the difficulties in understanding this figurative language or studying metaphors and proverbs is the thought process different writers, scholars, and researchers misunderstood through other techniques. Furthermore, [Basow \(1992\)](#) states in his research Gender: Stereotypes and roles about different proverbs used in society are related to gender and especially for women, so gender, as a concept, is constructed by various agents of culture, mother, religion,

teacher, and so on. [Dickson and Mbosow \(2014\)](#) state that gender roles are concerned, females are constructed negatively in proverbs, so the perspective of females in this language encodes inequality. As language determines thought and the idea of linguistic relativity in which people perceive the world around them through the language that influences their thought.

Different studies in the domain of gender language illustrate that language plays a vital role in addressing the problems of gender construction and deconstruction ([Baxtar, 2003; Sunderland, 2004; Cameroon, 2005](#)) as the notion and social construction of masculinity and femininity in society is gendered cultures. [Rubin \(1984\)](#) a feminist anthropologist, used the term as the socially entailed division of gender.

Proverbs contain animal imagery and gender analysis, and most of the researchers concluded their research on the negative depiction of proverbs related to animals, gender, and other aspects of society. As [Nesi \(1995\)](#) conducted research on proverbs pertaining to animals and analyzed meanings attached to animals in different cultures and concluded that in most cultures, proverbs attached to animals are negatively depicted in society. Catalan (2003) compares and contrasts proverbs of two different cultures, Spanish and English, and finds out that semantic derogation is common in both cultures. For females, a negative connotation is attached to the male.

These pearls of wisdom are independent and have a meaning of their own. These are not mere sentences but semantically contain meaning. Its interpretation can be used by not just one individual or organization but others also. [Zhao \(2012\)](#) in his article "An Analysis of social proverb" explains the method and use of these social proverbs in society to develop a connection to different cultures, and the writer seeks guidance from semiotic theory and uses this theory as an analytic tool to discuss the language of the proverb. The content, construction, and other features are so diverse that it seems difficult to classify a genre with distinctive features and clear boundaries (Mill, 2008).

There are many definitions of proverbs given by different scholars from past to present, giving different interpretations and take steady efforts to determine them and to explain the element of language in culture the best way is through proverbs. [Mieder \(1989\)](#) in his article, shares that in his view Aristotle might be the first one in the west who defines the term proverb and its aspects. To explain the proverb in a book on *Metaphor Rhetoric*, [Aristotle \(2005\)](#) describes the term as a "metaphor from one species to another" (p. 141). Before the 18<sup>th</sup> century, some folk people used simile and metaphor to illustrate different events and messages. For this, they use other proverbs. Different scholars used different proverbs on different social and cultural events to convey information and their message to people ([Speake, 2015](#)). [Tylor \(2005\)](#) defines proverbs as the pearl of wisdom, life experiences, knowledge, and common sense. After this, many other scholars who belong to the modern era define it very complexly. [Wen \(2005\)](#) defines proverbs in terms of their subject and content as he explains proverbs in two categories: social proverbs that comprise people's social life and natural proverbs that describe experiences, production, and knowledge about the show.

Culture, according to [Krefting \(1991\)](#) consists of the values, norms, and behaviors that help people and guide them on how to interact socially with other people and other societies. [Esimaje et al. \(2014\)](#) explain culture in a sense that culture is composed of different activities and norms learned from the community with time, not in human instinct naturally. The culture in which we live and interact forms our world view as Whorf states that language determines our thought. We are living in a multicultural society. So, in a community, these thought-provoking pearls of wisdom culturally laden with information, and advice on different perspectives are used and heard by people in a vilified manner ([Tylor, 2005](#)). These proverbs contain lessons presented in society in a very difficult way that is sometimes difficult for the masses to comprehend not only from said culture but also from other cultures. In a community, proverbs reveal the cultural contexts that are behaviors and

norms associated with the functions of society. In their study of proverbs, [Ethel M. Albert \(1964\)](#) used the term proverbial rhetoric presented through cultural patterns of speech behaviors, which is based on some logic that serves in maintaining gender ideals and gender-based ideologies in any culture. Their study is based on gender differences in proverbs in different cultures, especially in Pakistani society.

Many researchers worked on the language of proverbs, but their topic of discussion was gender ideology in proverbs or the negative connotation of proverbs in society. No one discusses the positive phraseology of proverbs. When we are talking about proverbial phrasing in terms of ethnological description, proverbs are still a part of our society people use them in their life ([Meider, 1989](#)). Proverbs are not just remnants of the past, but it has their real value in the present-day lives of many Pashtuns. When we talked about the ethnomethodological phraseology of proverbs, it is a common belief that proverbs are just relics of the past, but it is still an important part of society. Many studies have been done on Pushto proverbs named *Rohi Mataloona* by ([Tair & Edwards, Rohi Matloona](#) in (Pashto proverbs), 1982). Proverbs are used to indoctrinate society's social and moral values by defining the role of men and women based on their gender ([Meider, 1989](#)).

In a multicultural society, different factors like socio-cultural, religious, and geographical also play an essential role in language. To some extent, Sindhi proverbs are also a result of multiculturalism ([Sahito, 2011](#)). On the level of narration, one is known to be simple narration. Many sayings are present in Urdu, Hindi, Punjabi; English language ([Siddiqui, 2014](#)). That is, on different subjects, matters such as Punjabi proverbs reveal an accurate socio-cultural picture of society. Even we cannot ignore the authentic culture of folk proverbs used in the Punjabi community ([Khan et al., 2017](#)). The same is the case with Saraiki proverbs based on different fields of society like men and women, bravery toward animals, children, and fruits ([Ghilzai et al., 2020](#)).

## Research Questions

1. What is the cultural significance of proverbs in the light of Bakhtinian Semiotics?
2. How do proverbs spread hope and optimism through intrinsic meanings about the specific cultural traditions?

## Theoretical Framework and Methodology

The framework applied for this paper is "Bakhtinian Theory on Sign, Ideology, and Consciousness" and "Bakhtinian Theory on Sign and Utterance."

### Bakhtinian Theory on Sign and Utterance

The utterance of language is the fundamental component of the "concrete reality of language" (Voloshinov, 1986, p. 93) in Bakhtin Circle. It encompasses all kinds of verbal communication usage from written texts to spoken phrases. The speech is both explanatory and interpersonal, according to Bakhtinian semiotic theory (Edgar & Sedgwick, 2008, p. 373). An utterance that is in dialogic form is part of our "continuous process of verbal communication" (Voloshinov, 1986, p. 95). An utterance is one that is driven, orientated, and located within society. Only the speech dialogic, in real meaning, may be altered by social, ideological variables; the dialogic and social aspects of the address intersect.

A dialogic speech is directed towards a specific addressee; the addressee might be assumed to represent a social group and not a real individual (Voloshinov, p. 85). The speech is conceived as a joint product co-authored uniformly by the addresser and addressee in Bakhtinian semiotic theory (Voloshinov, p. 86). Through its verbalized elements, the utterance reflects social reality. As a result, the utterance denotes something else; namely, it is a sign. The core of speech as a sign is where the actuality of utterance rests altogether. Furthermore, it is a classic ideological indication since it is brimming with ideological material from all walks of life. The speech properly fulfills its ideological role as a symbol. Many ideological indicators have been tailored to specific purposes, but

speech can meet any ideological need. They are present throughout the ideological process, from conception to observation (Voloshinov, 1986, p. 11).

### Bakhtinian Theory on Sign, Ideology, and Consciousness

According to Bakhtin, cultural symbols or signs are established between persons affiliated in society to facilitate their relations; the things that symbols refer to are contained inside certain regions that draw the society's attention at specific times and need to be stressed. Individual interactions are the only way for signs to appear (Voloshinov, 1986). He emphasizes the sign's social element, believing it was established in response to the culture and the necessity for contact in that society. The existence of anything for which men wish to trade their ideas is the foundation of the birth of the sign.

In Bakhtinian semiotics, the secure relationship between sign and ideology is emphasized. Bakhtin Circle claims in Marxism and the Philosophy of Language that "the sphere of ideology coincides with the domain of signs...everything ideological has semiotic value" (Voloshinov, 1986, p. 10). Without signals, there is no ideology. Everything ideological takes on a life of its own; it reflects or represents something else; in other words, it is a symbol.

Ideological indicators aren't only shadows or projections of reality; they're also a physical part. "Every phenomenon that functions as an ideological indicator has a tangible manifestation. Bakhtinian thoughts related to signs are mentioned in an essay that was written in *Marxism and the Philosophy of Language* by Voloshinov (1986), but many researchers argued that although this essay was signed by Voloshinov and others it is originated by Bakhtin. In their view, Voloshinov's work is related to the intellectual source of language and its use which is quite different from the Bakhtinian concept of language.

Ideological constraints do not at all times accurately represent reality; they might also refract it (Voloshinov, 1986). It has the potential to skew the truth. The refraction is caused by differently directed accents

crossing in every ideological indication ([Voloshinov, 1986](#)). In Bakhtin Ring, the concept "accent" alludes to different accents from a particular person or group. Accents, whether recessive or dominant, influence and connect with one another to create constantly evolving ideological indications, despite the ruling class's best efforts to eliminate social multilingualism in order to make signs steady or perhaps even perpetual.

The Bakhtin Circle emphasizes not only the objective nature of the sign but also the relationship between the two one is the signifier and the other is signified as they are at the core of the theory. In Bakhtinian semiotic theory, considering the sign and ideology suggests that the symbol and the human mind are inextricably linked. In cultural studies, social ideology is an essential but complex idea to grasp. The term "ideology" originated in the 18th century by a well-known French philosopher Destutt de Tracy who refers to the study of ideas; nonetheless, Marx popularized and made it vital. Ideology is linked to class conflict and political motivations in Marxist terms. ([Edgar & Sedgwick, 2008](#), p. 141).

According to [Lachmann \(2004\)](#), the Bakhtinian perspective on ideology differs from that of classic Marxists in that it thinks that ideologies are "inherent in every semiotic system" (p. 74). According to Bakhtin Circle, ideology consists of social reality that acts as reflections and refractions in the human brain, as articulated and anchored by the human in speech, painting, diagrams, or other kinds of the symbol (Voloshinov, 1986).

According to [Saussure \(1983\)](#), the relationship between the signifier and the signified of the linguistic expression is found in the rule. Nonetheless, he is more concerned with the grammatical structure of the signifier than with the relationship. Bakhtinian semiotic theory elaborates on Saussure's premise by looking at how the signifier reflects or refracts the signified. The relationship between the signifier and the signified of an ideological symbol is determined by various dialects in the community. (Voloshinov, 1986, p. 141).

In society, the content of social signs ultimately becomes part of individual

consciousness due to interactions among individuals as exchange partners. Consciousness gets form and existence that is inside the substance of symbols and signs made by a structured group in the course of its social interactions. Personal awareness is fed by signals; it grows because of them; it reflects their rationality and principles. The logic of consciousness is the logic of ideological communication or a social group's semiotic interaction ([Voloshinov, 1986](#)).

Peirce's and Saussure's sign theories are combined in the Bakhtinian theory of individual consciousness and ideologies. Saussure assumes the customary character of the relationship between the signifier and the signified by emphasizing signals as a component of social life. At the same time, Peirce highlights the psychological state of link building in the mind of an individual. In a nutshell, we can say that according to Saussure's concept of sign, the nature of the sign is social. Whereas it is individual in part of Peirce ([Voloshinov, 1986](#)).

Individual consciousness, according to Bakhtinian semiotic theory ([Zhao, 2012](#)) is a container for signs of communal ideologies; signals made by people in society to meet the need for community interaction. They then transfer common ideas within society to a person's consciousness. The customary character of signs is the outcome of exchanges between persons in the community. The socio-psychological process of understanding or creating a mark is inextricably influenced by pre-existing social ideas due to its operation in consciousness. They are two aspects of the essence of the sign, whether communal or private; one relies on the other for existence.

### **Importance of Hope and Optimism**

Many people strive to secure meaningful employment, healthy life, and loving families. Some have more significant objectives in mind, like social and economic justice, technical advancement, or developments in science. Hope is widely seen to be one of the most wonderful gifts: it keeps us going when we want to give up and allows us to achieve wins that seem impossible," says Alex ([Lickerman, 2012](#)). It is the idea that every

issue will be sorted out, even when they do not appear. It enables individuals to be calm and tranquil when anything less than ideal occurs. When things are difficult, our sentiments become more intense and are no longer representative of where we are. When your employer informs you that the firm is laying off people and your job is being eliminated, or someone's kid is suspended from college. Whether your spouse chooses not to continue their relationship with you, when the physician prescribes you a dire medical diagnosis, or when your pet suddenly disappears, your emotions will be heightened. Your emotions, on the other hand, lean into optimism when you have hope. We cannot demand everything to go smoothly continuously. Exceptional circumstances come to challenge the willpower, enlighten our own strength, and never crush us.

A sensation of expectancy and a wish for anything to unfold is what hope is. As humans, we have an optimistic worldview in which we send out all energy and enthusiasm into the cosmos in the hopes of favorable consequences from events that occur ([Seligman & Csikszentmihalyi, 2014](#)). Optimism and hope, which are intertwined, are key indicators of favorable results. Job satisfaction, social connections, positive psychology, and wellness are all predicted by an optimistic attitude. Hope forecasts the potential to achieve individual goals, excel academically, improve overall lifestyle and dietary routines, and speed up recovery from sickness ([Clemency et al., 2020](#)). On the contrary, hopelessness is the belief that circumstances cannot and would not change and that there is no way to solve a situation, which might raise the danger of homicide. While despair is not the only factor contributing to depression, embracing optimism in daily life can help minimize the chances.

Optimism might be tough to practice when everyday bad experiences are shoved in the faces and horrible events occur across the planet. But if a person spends the effort to intentionally modify his way of thinking and shift toward a better hopeful outlook, he will be able to get up. It is a natural prophecy, which means that if a person has a negative mentality once they wake up every day, they

are putting themselves at the wrong time. Consider the pleasant events that may occur, even if they are as essential as the taste of latte or sitting on a bench to see the sun rising in its full glory.

## An Analysis of the Proverbs Related to Hope and Optimism

### Punjabi Proverbs and Society

#### Hope

1. *Umeed taay Dunia qaim hay* (p. 265); Hope is what keeps the world alive.
2. *Turreya taay apaareya* ; who begins, wins
3. *Okh naal sokh ha*; with difficulty is undoubtedly ease
4. *aik dar atay so dar tapay* (p.141); when one door closes, many open
5. *Allah di lathi beawaz ha* (p. 56); Bad time comes all the same. Do not make fun of anyone's bad situations and times.
6. *Rab pathar wich vi kiray nu danda ay*(p. 218)
7. *Changi matt chaho taan buddhe nu puchan jao* need a good piece of advice, consult an old man
8. *Amlan taay nabaray* (p. 2); The tree is known for its fruit
9. *Dobtay no tinkay da Sahara*; a drowning man catches a straw
10. *Jidha koi ni udha khuda* (p. 163)
11. *Aj kha taay kal khuda* (p. 40)
12. *Ker bhala ho bhala*; do well and have well

#### Relationships

1. *Apna apna, praya praya*; blood is thicker than water
2. *Apnayan naal hi barkat hondi ay*(p. 37)

#### Patience

1. *Saber ka phal meeta hota ha* Patience bears good fruit.
2. *Asi razi sada khuda razi*(p.141)
3. *sabaran da rab sangi* (p. 265)

#### Unity

1. *Akay wich barkat ay* (p. 71) *union is strength*



2. *Aika kran log tay kio na wasay jhok* (p.71)

### Proverbs Related to Women

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1. *Dhiyan sab dyan sanji hondyan nay* (p. 207)
2. *Dhiyan laja hondian nay* (p. 208)

### Time

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1. *Gya Samay wat hath ni anda*; time once past can never be recalled
2. *Waqt ta lhar da kisi da intazar ni krdi*; time and tide wait for none

### Other

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1. *Naiki KR Darya ma dal*; if you confer a favor, do not boast
2. *Maadi sangat nalo ikale rehna changa hai*; it is better to be alone than being with wrong people.
3. *Jinni chaddar hundi, oniyani hi lattan pasarniyani chahidiyani*; you should live only within the means you have.
4. *Ilm bari dolat ay* (p. 269); knowledge is power
5. *Qatar qatra Darya bnta ha* (p. 247); tiny drops make an ocean

Proverbs are one source of representing a contemporary culture as well as the ideology of a certain society. Punjabi culture is vibrant, and proverbs are one form of building hope and guidance not only for one generation but also for coming generations. Using the medium of language in this paper, one purpose is to connect the people with their lost history of proverbs and reunite them with this pearl of wisdom.

*Umeed taay Dunia qaim hay* (Malik, 2004) which means hope keeps the world alive this proverb indicates the importance of hope in life as in the modern world, people are not only away from God but also from Umeed (Hope).

Secondly, *Torreyta taay apaareya* (Malik, 2004) means that effort is in the hands of man. If someone tries or starts, then one or the other day, he may succeed in attaining his goals.

*Okh naal sokh ha* (Malik, 2004) is the proverb used for inspiration in difficult times.

*Aik dar atay, so dar tapay* (Malik, 2004) means in a difficult time when all doors are closed to someone from God, many other paths are open that show the mercy of God.

*Allah di lathi beawaz ha* (Malik, 2004) this proverb represents the cruelty of people that wrong time is not allotted to one it may come to

all, so do not make fun of anyone.

*Rab pathar wich vi kiray nu danda ay* (Malik, 2004) shows the Tawakal on God that even gives insects in stones, so why not to a man that shows patience in difficult times.

*Changi matt chaho taan buddhe nu puchan* Jao (Malik, 2004) this pearl of wisdom indicate the importance of older people and the worth of their words that we can say the experience of their life in our society concept of chupal or bathak is considered old fashion younger generation is far away from their traditions. So, this proverb indicates the importance of old people.

*Amlan taay nabaray* (p. 269) means that the tree is known by its fruit. A man is known for the company he keeps and the acts that show his identity.

*Dobtay no tinkay da Sahara* (Malik, 2004) which means a drowning man catches at a straw.

*Jidha koi ni udha Khuda* (Malik, 2004) describes the relationship with God that he is the companion of everyone alone. *AJ Kha taay Kal Khuda* (p. 141) shows Tawakal on God that if he gives food and fulfills necessities of everyone the next day, he also gives this proverb is the best example of hope and optimism in life.

*Ker bhala ho bhala* (Malik, 2004) means if someone does well to anyone good will return to him this world is round what a person does will definitely return to him in God or bad it depends on his acts.

### Relationships

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1. *Apna apna, praya praya*; blood is thicker than water
2. *Apnayan naal hi barkat hondi ay* (p. 37)

These two sayings are an accurate depiction of relations in society; *Apna Apna, praya praya* Punjabi culture is very culture in

the sense of relationships where the family system is very strong, and so, in this sense, this proverb indicates the importance of relationships in society especially in one family in hard times it is the family and blood relations that comes first. The second proverb *Apnayan naal hi Barkat hondi ay*, also depicts the importance of family life.

## Patience

*Saber da phal meeta honda ha* means patience bears good fruit; this shows the importance of sabar in life people in modern times have no patience. So, our society needs to understand the importance of patience. Everything in this universe has a specific time; even a man has no authority over his life and death.

*Asi Razi sada Khuda Razi* (p. 45) also shows the contentment of heart when a person is satisfied with his life and what God gives him. He is actually satisfied with his own lot, and God is also happy with that.

*Sabaran da rab sangi* (p. 265) shows people happy with what God gives them, and God is also with them.

## Unity

*Akay wich Barkat ay* (p. 71) *union is strength* is a famous proverb that means when people work together, they show more strength and power than by doing alone.

*Aika kran log tay Kio na wasay jhok* (p. 71) represents the modern-day man prefers to live in separate houses. This division of living in the nuclear family system also changed their culture and values that were very common in united homes where people live together, eat and share everything.

## Women

Gender equivalence demanded parity between men and women, particularly when it comes to human rights and positioning. The description of a 'proverb' is concerned is based on precision, human practices, social experiences, folklore, and general truth. Proverbs replicate the insight of the masses; they reflect the cultural norms, attitudes, and morals of the society or society. It is appealing

to note that the thoughts or philosophy presented in proverbs crossways the world is the same. Only the choice of words, use of language policy, and application of metaphors vary from culture to culture and language to language. Verbal communication plays a central role in shaping the fabric of society and the relation of spoken or written language with power. Mainly, the proverbs used for women are negative because they are considered weak in some cultures. But in this *Dhiyan sab dyan sanji hondyan nay* (p. 207)

*Dhyan laja hondian nay* (p. 2080 *related to daughters* emphasizes the respect of women in our society. Daughters are not a burden but a symbol of respect and honor for their fathers and society.

## Time

*Gya Samay wat hath ni and* explains the importance of time, which means time once past can never be recalled. So, in this *Waqt ta lahar Kisi da intazar ni kr di* means time, and tide wait for none it means **time** and tide are uncontainable, that is they can't be warded off in any way. Therefore, one must do his duties on time considering the fact that time once lost, can't be gained back.

## Other

*Naiki KR Darya ma dal* means if you confer a favor, do not boast. So, this proverb explains the importance of rewards that people have no authority to return any effort. Only God Almighty is the one who gives you back when people do something good. Men should not expect the eternal reward from their fellow beings because when expectations hurt man feels helpless and discarded.

*Maadi Sangat nalo ikale rehna changa hai* ([Malik, 2004](#)); it is better to be alone than being with wrong people. It is rightly said that man is known by his companions or friends, so it is better to be alone than with the wrong people.

*Jinni chaddar hundi, oniyan hi lattan pasarniyan चाहिदियान* ([Malik, 2004](#)) means you should live only within the means you have. This proverb presents the condition of modern-day society with so many desires and expectations. When they fail to fulfill

their dreams, they become disappointed. So, it is a bit of wise advice to live within one's limits and live a contented life.

*Ilm bari dolat ay* (p., 269) knowledge is power; this piece of advice is a universal truth that no thief can steal it.

*Qatar qatra naal Darya bnta ay* (p. 247) tiny drops make an ocean. This proverb emphasizes the importance of little things, small acts of kindness that are also meaningful. Human beings are always searching for something bigger, but sometimes our little efforts help us do something different and great.

### **Conclusion**

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It has been established from the above discussion that the use of Punjabi proverbs in society helps us to share knowledge and culture among the young generation. These pearls or proverbs build hope and optimism among the young generation through language. The responsibility is on elders that they should not hold their values and culture

loosely to the spirit of modernity which is imperiling their norms and culture. On the other hand, the young generation keeps in mind that language is the only medium of sharing and promoting culture and social values to the next generation. The Bakhtinian semiotic theory is used as the analytic tool to shed light on some pearls of wisdom that represent societal norms. A link is established between culture and the function of language that plays a role of a carrier to transmit the cultural message in society. Semiotics is one of the practical approaches to studying language from the perspective of culture. Firstly, one of the distinctive features of proverbs is their use of speech or utterances. These utterances are embedded with certain ideologies, which are signs that function to transmit and maintain the deep structure of a society. Secondly, semiotics is an effective approach that interprets linguistics phenomena as cultural signs to deepen the understanding of the relationship between culture and language.

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