



Social Dynamics of Sindhi Society: An analysis of Proverbs and their impact on Mindset

Abstract:

A remarkable number of studies have been conducted on the topic that why the eastern societies are less inclined towards progress, social change and development as compared to the western ones and the various social, political, economic, religious, academic and psychological factors have been found which halt the progress and develop a mindset inclined towards a status quo and no change. Demographically, the Sindhi society is divided into two mainstreams: the urban and the country life. However, the great numbers of Sindhi people live in the country under the feudalistic influence and engaged with agriculture that deprives them from frequent interaction with urban society, as the result, they have limited exposure to change and progress. In addition to feudalistic, agrarian and many other social, political and economic constraints, the prevailing Sindhi proverbs and sayings also cast adverse impact on the mind of the people; they take them for granted as an ultimate and infallible truth. These proverbs and sayings are transferred from generation to generation hence they become inalienable part of the collective consciousness of that society. All the world languages contain many proverbs which are an offshoot of the centuries-vast experience and the product of collective folk wisdom, yet there are many proverbs and assumptions (مفروضات) which are carefully contrived, tactfully promulgated and seamlessly injected into the collective consciousness of a society by some powerful individuals, groups, nations and institutes to maintain the status quo, stagnancy and standstillness in the society for the fulfilment of their personal ulterior motives. When these proverbs, sayings or assumptions are routinely practiced in the society, they work as a narrative to develop a particular mindset among the masses. This study analyzes the social fabrics of the Sindhi society and impact of Sindh proverbs or sayings which inculcate a negative mindset leading towards passivism and inaction, hence all the doors to activism, progress and development stay shut upon the natives.

Key Words: Sindhi Society, Proverbs, Passiveness, Mindset.

The industrial, bourgeois and urban societies are more inclined towards change, progress and development as compared to feudalistic and agricultural societies. It still becomes slower if the society is blend of feudalism-cum-agriculture strands. As the people living in industrial, bourgeois and urban societies have much exposure to the stimuli which expedite the process of change, whereas in agricultural societies, the natives neither have frequent interactive opportunities providing impetus for change nor does the nature of agricultural occupation itself entail change; as the result, these societies become prone to status-quo.

The Socio-economic Dynamics of Sindhi Society:

Demographically, Sindhi society is divided into two main groups viz. urban and the country. The major demographic part of Sindhi society lives in the country, engaged with agriculture and deplorably dominated by the feudal class; hence the course of progress, change and development is slow. The nature of agricultural occupation does not entail collective thinking; it is individualistic and a person or family works in the field and remains detached from others, if meets others only in some festivities and fairs or local arbitrary matters like phenomena, where a feudal lord settles the matter with his own odd, whimsical and biased viewpoint. It is, therefore, the role models in the agricultural societies are always individuals or persons not institutes. Even, the political parties are also dominated by individuals. The member of agricultural society is not organized in accordance with the well-established or traditional pattern of united society. Contrary to urban life, they have less opportunities of interaction therefore have few stimuli for change. The women of agricultural society are powerless and passive. They have remained under the control of man so extensively that they have even lost their existence. Their role in making decision, asserting their will and choice is very limited.

When Sara Suleri said, "There are no women in the third world" (Suleri, 2013:20), she did not mean that there was no woman physically present in the third world, but the way the woman had been treated there, she has lost her existence hence she cannot assert herself. Even, we get surprised when we call on somebody's house, or knock at the door, a woman from the inside replies "There is no body in the house". She does not consider herself as a being or somebody. Moreover, if her baby does something naughty or mischievous, she would not stop the baby herself, but she would say, "Let your father come, I will inform him" . It is the height of powerlessness that a woman even cannot check the conduct of her own baby, the reason is that for centuries she had been living under

man-dominated society as the result she has lost her entity, power and existence. She has become mere an object to be discussed, looked at or talked about but she cannot be subject of any action, thought and movement. Even, any profound idea on here part is considered mere gossip, trivial and non-serious. During my teaching experience several times I saw some girls waiting, when I enquired they mentioned that their brothers would come to take them home. And then there came a 6 years old, sometimes a 9 or 10 years old boy to take 16 or 17 years old girl home! It is obvious, the small boy cannot provide her any security in case of emergency, but it is the manifestation of male chauvinism and masculine superiority.

The urbanization in Sindh could not develop with its proper and real essence. The ill-planned cities and towns after the induction of mass migration from the country have become storehouse of commotion and confusion. Just living in the cities or towns does not make a society as urban. It is a particular attitude and conduct that an urban individual manifests. The real urban society has collective thinking process; for it, institutes are role model. They earn and invest hence create more earning opportunities for others. They do not fall prey to superfluous ostentation or affection; the Bohri and Parsi communities are good examples of it. However, in Sindh those who have migrated and settled in cities and towns have not shunned their feudalistic mindset. They earn by whatsoever fair or foul means and invest for the exhibition of pomp and show. They erect huge bungalows, purchase expensive vehicles and even do not bother taking loans for the pursuit of such desires. If they could, they even would not hesitate plastering currency notes to the walls of such bungalows!

Though politically and culturally Sindhi people have united outlook, they respond to the issues of politics and culture unanimously; yet, socially they are divided into castes and sub-castes and they do not show collective social unity as a nation. Jami Chandio (2014) in one of his lecture series narrated that when Dr. Feroz, a scholar from USA, was conducting a research study on the topic why the eastern societies are less inclined towards change as compared to the western ones. They took one village of the Samas, a Sindhi sub-caste, from Badin district as a case study. When they enquired the residents that how old the village was. One of the oldest residents of the village responded it was established during the reign of the Sama Dynasty on Sindh, about four to five hundred years back. When they further asked which other castes were residing in the village. They succinctly explained that they did not allow strangers and the people of other castes to live in their village. It shows

they did not like to interact with the people of other castes, moreover, they were strangers for them. When they were asked what their forefathers did and what they were doing. They responded that their forefathers were engaged in agriculture likewise they, too, were engaged in the same. When the researcher further enquired whether they were cultivating different crops than their forefathers and if they were employing modern means of cultivation. They responded that they were cultivating the same crops even with the same patterns of their forefathers. They exclaimed that how they could deviate or drift from the footsteps/ footprints of their forefathers. Both shocked and surprised, when the researcher finally asked that if they had changed the main route leading to their village. They answered that even they had not changed the main route what their forefathers had been using. This case study shows the nature of agricultural feudalistic society of Sindh and why it is slow in its progress, development and social mobility. One individual, who is living in a village, engaged in agriculture, marries in the same village, does not interact with the people of other castes, villages, towns or cities, in fact does not receives any social impetus or stimulus which could pave the way for bringing change in his/her mindset.

Development of a Particular Mindset:

Carol Dweck, the famous Stanford University psychologist, added the idea of mindset after undergoing the decades of rigorous research. She maintained that the people tend to have either fixed or growth mindset. The people with fixed mindset believe that their potential, talent and intelligence are fixed and they cannot be developed or improved; moreover, they associate success with talent; whereas, those with growth mindset foster a conviction that their talent, potential and intelligence can be improved by the dint of hard work, learning, training, dedication, perseverance and commitment (Dweck, 2006).

There are various political, economic, social, religious and cultural factors involved in developing a particular mindset among the natives to lead or lag behind; in addition, the language has also enormous power to shape the mindset of the masses and inculcate certain values which ultimately become inalienable part of the collective consciousness of the society; the people take those ideas, values and ideals for granted and any practice contrary to it is considered as diabolical aberration; thus, it turns to be sacrosanct and above every attempt of revisiting and reviewing its epistemological truth.

When some ideas, convictions, traditional beliefs are practiced for long, they become the inalienable part of the collective conscious of that

community and they stop questioning its verisimilitude and authenticity. Mittapalli (2007:2) maintains that the notion of rajyam veera bhojyam (the crown belongs to the conqueror) paved the way for the British Colonialism in the Indian subcontinent; the natives did not resist to it and by taking it for granted remained passive. The Non- Cooperation Movement, launched by Gandhi against the British Rule in the Indian subcontinent, developed a mindset among the natives who became indifferent to work and tended to be dormant and lethargic even after the Independence; to change this mindset, a counter narrative was produced by the intellectual class that kam karm he (the work is virtue) and Nehru chanted the slogan aaram haram he (rest is illegitimate) that realigned the natives towards activism and responsibility (Mittapalli, 2007:13). In the same manner there are many proverbs or sayings which bar the systematic and scientific development of the social fabric of the Sindh community living in country.

Defining Proverbs to Establish the Theoretical Framework of the Study:

The various paremeologists and scholars have attempted to define proverbs differently. Daniel Crump Buchanan in the introductory note of his book *Japanese Proverbs and Sayings* mentions that it has become self-evident or axiomatic that “The Proverbs and Sayings of people truly reveal their national character and personality traits” (Buchanan, 1965:xiii). Buchanan further quotes other scholars who attempted to define proverb: Francis Bacon remarked, “The genius, wit and spirit of a nation are discovered in its proverbs”. Cervantes defined, “Proverbs are short sentences drawn from long experience”. William Penn commented, “The wisdom of nations lies in their proverbs, which are brief and pithy” (Buchanan, 1965: xiii).

Jetli also quoted various definitions of proverbs contrived by different scholars, paremeologists, academicians and researchers. Lord Russell defines “The wit of the man: the wisdom of many” . Joubert comments, “Proverb may be said to be the abridgement of wisdom” . Archer Taylor remarks, “A proverb is a terse didactic statement that is current in tradition”. John Agricola defines proverb is a “Short sentence into which, as rules, the ancients have compressed life” . Erasmus is of the opinion, “A proverb is the interpretation of the words of the wise” . However, Disraeli maintains, “These fragments of wisdom, the proverbs in the earlier ages served as the unwritten laws of morality” (quoted by Jetli, 2007:04).

Meider (2004:3) quotes that a proverb “contains wisdom, truth, morals and traditional views” and they shift from generation to generation (Mieder 1985:119; also in Mieder, 1993:24). Gallacher (1959:47) attempts, “A proverb is a concise statement of an apparent truth which has [had, or will have] currency among people” (quoted in Mieder, 2004:4).

Manser remarks “A proverb is a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation or present a teaching in a succinct and memorable way” (Manser, 2007: IX). Wendy and Cynthia (1997:1) attempt that proverbs are “something that we grow up hearing and that we internalize” them to use for making a point. While Hassell translating Susanne Schmarje carries the argument further that “A proverb is a brief, popular sentence” and it “teaches a lesson which on its own authority lays claims to absolute validity” (Wendy & Cynthia, 1997: 2-3). Ohstuki (1989) adds that proverbs “are the product of a social group’s collective sensibilities” (quoted in Barajas, 2010:52).

Wolfgang Mieder is of the views that there are a quite many proverbs to fulfil the requirement of an “imaginable context” , but they are “contradictory like life itself.” The pair of proverbs like “Absence makes the heart grow fonder” and “Out of sight, out of mind” or “Look before you leap” and “He who hesitates is lost” embody the contradictory outlook of the proverbs and it affirms that proverbs are not always true and they “do not represent logical philosophical system” (Mieder, 2004: 1). In fact, the problem is that the general public considers proverbs the words of wisdom and the traditional use of them for long time serves as narrative to produce a particular mindset. In the same vein, there are many proverbs in common currency among the Sindhi people living in the country under the umbrella of feudalistic agricultural society, which halt the course of progress, harmony, development and social mobility.

Agriculture versus Public and Private Service and Job:

The proverbs showing superiority of agriculture over public and private sector services or job establish a negative mindset among natives regarding doing jobs. Education is the essential requisite for doing a job, whereas agriculture merely requires some skills; in this respect, the educated individual is far superior in many aspects than an uneducated individual engaged in agriculture. Those who believe in the superiority of agriculture also shun the education with the conviction that it only is acquired for getting job, what they do not want to do; as the result, they not only lag behind in the process of change and progress but they also

lead their forthcoming generations to the threshold of ignorance and unfathomable egoism.

اتم کيتي، وڌندڙ واپار، نيچ نوکري

(Agriculture is superior, business is all-increasing, job/service is inferior)

(Sandelo, 2006:2) (Jetli, 2007:9)

مال لال آهي

(Rearing cattle is better than farming or jobs)

Wealth:

Money is one of the basic needs of life. The value of nations, societies or individuals is determined in terms of financial standing. To fulfill the requirements of education, health, living, transport and utilities money is indispensable. There are scientific, positive and well-calculated ways and means of earning and investing money. To undermine the importance of money would be gravest mistake and misunderstanding. It needs to be utilized and invested effectively, appropriately and carefully.

مايا اچڻي وڃڻي آهي

(Money is transient in its nature) (Teckchandani, 2010:196)

Taking loan and utilizing it for business and investment purpose is one of the world-wide phenomena even the mightier states like America, UK or Canada have no exception to it. If the loan amount is invested wisely, positively and effectively, it can help the individual or organization to strengthen their foundation and can live an established life. In the underneath proverbs the practice of taking loan is not only condemned but it is also termed as a curse and bane.

قرض جهڙو بيو مرض ئي ناهي

(Loan is the worst sort of malady) (Teckchandani, 2010:197)

قرض ڪوڙهه جو ٽڪو آهي

(Loan is like the ugliest mark of leprosy) (Teckchandani, 2010:197)

جنهن کير وڪيو تنهن پير وڪيو

(Selling milk is likely to sell spiritual leader/Saviour)

In fact, milk is one of the cash commodities, and there is no harm in selling it. But, however, this sort of mindset turns to become manacle to cripple the natives.

The Excessive Attachment to the Birthplace Hinders Social:

Mobility:

The Social mobility, either in the shape of individual or group of people, fosters change. The horizontal and vertical are two major forms of social mobility (Sorokin, 1998:174). Shepard (2009) maintains that social mobility can be “intragenerational or intergenerational” . He further defines: “A change from one occupation to another at the same general status level is called horizontal mobility. In vertical mobility, occupational status or social class moves upward or downward” (p.227). The natives who develop excessive attachment with their birthplace, they avoid social mobility hence their society becomes standstill and resists change.

نه سونهي ڪڙم ڪانسواءِ ڪتو به
(Without family even dog looks odd and awkward) (Teckchandani,
2010:188)

ڪڙم قبيلي کان شل ڪو ڪتو به ڌار نه ٿئي
(May a dog not be separated from its flock?) (Jetli, 2007:9)

It develops a mindset which halts individual mobility in the search of better occupational status and prosperous life style.

پاڙو نئين ڪي به پيارو
(Neighborhood was dearer to the prophets as well) (Teckchandani,
2010:194)

پاڙو ابو امان آهي
(Neighborhood is like father and mother) (Teckchandani, 2010:194)
(Jetli, 2007:9)

جهنگ ننگ آهي
(Living in country is better than in cities/towns)

In order to demotivate the rural population from endeavoring for personal enterprise, the shrewd, dominant, business class gave frequency to the perception that the cities and town were mere center of immorality and indecency, whereas the country-side was decent and noble for honourable living. Therefore, it would be better to live in the country-side. As a result, the people from country remained detached from mainstream cities which in fact were the centre of socio-economic progress and development.

Apparently, above proverbs about neighborhood look contextually sound but these inculcate the psycho-emotional tendency and attachment with the birthplace; which develops a strong conviction among the people that اباڻا ڪڪ ڪونه ڇڏبا (The native sod of forefathers will never be left).

Misgivings:

The following proverbs disseminate ill information among natives, spread misgivings and strengthen their beliefs in illogical things; as the result, such beliefs and convictions get rooted in the collective consciousness of the society, which ultimately gropes about dark, dismal and desperate destination without clarity of vision and composure of expression.

ديسي سيڻ ڪجن پرديسي ڪهڙا پرين

(Only natives be made friends, foreigners would be of no use)
(Teckchandani, 2010:199) (Jetli, 2007:3)

The denial of the importance of interaction, connections and relationships with foreigners in this postmodern, plurilinguistic and globally internationalized world is tantamount to shut all the door of progress, development and social mobility.

سنجهي صلاح ڪونه ڪبي آهي

(Evening/ Early night is not good time to plan):

In fact, it is this time when every member of the family returns home and has some time to discuss, whereas, early in the morning everybody gets engaged in his work and has little time or opportunity to sit and discuss any serious matter.

ٻڏي جا ٻيڻا

(The flood brings double reward)

The above proverbs may be relevant in a particular situation or areas but when it is generalized to all areas hit by flood inculcates false hope and unscientific attitude among the masses. They, instead of analyzing the causes of flood and taking preventive measures against it, consider flood a boon and remain passively exposed to it.

پت ڪانسواءِ ڇٽ ڪونه ٿيندا آهن

(No one can rise without well-established background)

This means that a member of the poor family can never rise to a successful career, which nothing but vagaries of mind. Any person, no

matter rich or poor, can only rise by the dint of hard work, commitment, dedication and struggle or endeavour.

آنهه غريبان، قهر خدائي

The wrath of Heaven falls when the poor curse) (Jetli, 2007:3)

It can only provide a psychological solace to the victims or poor, whereas the fact remains that since beginning the stronger always oppressed the weaker and they keep oppressing.

Fate versus Free Will:

There are some proverbs that make individual mere puppet into the hand of fate and the agency of free will gets relegated into the background. Though fate had been an age-old- controversy and in all ages it has been attempted and interpreted diversely, yet the fact remains that it is the will, commitment, dedication, devotion of an individual, group or nation that paves the way for their progress, development and prosperity.

واڳ ڏٽي جي وس آئون ڪا پاڻ وهڻي

(The reins are in the hands of the Lord, I cannot move wilfully)

((Teckchandani, 2010:194)

تقدير اڳيان ڪهڙي تدبير

(All efforts smother at the threshold of fate) ((Teckchandani, 2010:195)

(Jetli, 2007:9)

لڪيو منجهه للات، قلم ڪيائڙي نه وهي

(The one which is already predestined can never be averted)

(Teckchandani, 2010:195) (Jetli, 2007:8)

The above proverbs lead man towards inaction, passivity and dependence on fate. He underestimates the agency of free will, action, insistence, perseverance and planning.

پاڳ ڏي پيڙو ته دال مان سيرو

(When the fate favours, coal turns to become gold) (Teckchandani,

2010:195) (Sandelo, 2006:3)

چڱو جن لڪيو، مدو سي نه پسن

(If they are destined for good, they will never experience evil) (Sandelo,

2006: 6)

جنهن کي رب رکي تنهن کي ڪير چڪي

(One who is protected by the Lord cannot be harmed) ((Jetli,2007:9)

توڙي رڻ رهن، ته به کنڊون کائن کير سان (جن جي قسمت ۾ چڱو لکيل آهي
سي ڪٿي به هوندا ته سڪ پيا پسندا
(Though they live in barren and deserted land, they have all milk and
butter) (Sandelo, 2006: 6)

Here again fate is overestimated which undermines the power of action. When these convictions get deep-rooted in the collective consciousness of the society or individual they lack resilience as well as vibrancy.

The Question of Existence and Impermanence of the World

واري سندو ڪوٽ اڏي اڏبو ڪيترو
(It is not possible to erect the castle out of sand) (Teckchandani,
2010:195)

ماڪ جي قطرن جيان زندگي ٿي انسان جي
(Life of man is like short-lived drops of dew) (Teckchandani, 2010:195)

The above proverbs demotivate and detach the individuals and refrain them from endeavoring and striving to live a prosperous, developed and established life. They take this world as a place of brief sojourn so they do not struggle for achievement.

Powerful is Above the Law:

Lord Acton, in his letter to Mandell Creighton, observes: “power tends to corrupt, and absolute power corrupts absolutely (Fasnacht, 1952:134), and William Pitt adds “unlimited power is apt to corrupt the minds of those who possess it” (Pitt, 1770); however, P.B. Shelley carries the argument further: “Power, like a desolating pestilence, pollutes whate’er it touches” (Shelley, 1990:40). While defining power, Max Weber postulates one of its contexts when an individual or group exercises their will for a “communal action even against the resistance of others” (Weber, 1946:180). It is an established fact that powerful man, institute or nation sometimes tend to oppress, exploit the weaker individual, institute or nation, but the situation worsens or aggravates when the weaker takes that all oppression, exploitation and injustice for granted, and does not question or object their validity; moreover, he passively endures and forbears the torments and anguish of all injustice meted out unto him considering it as the matter of luck.

ڏاڍي جي لٺ ڪي به مٿا

(Might is right) (Teckchandani, 2010:196) (Jetli, 2007:8)

Prudence:

Life is the name of prudence, vigilance and carefulness. There is always chance of mistakes, but there are always reasons, factors and grounds, which need to be sorted out to avoid the recurrence and repetition of same mistakes. If an individual considers that man is prone to mistakes and there is no remedy to it, then pays no heed to his mistakes and gets doomed ultimately.

انسان خطا جو گهر آهي

(Man is prone to mistake) (Teckchandani, 2010:196) (Jetli, 2007:3)

Gender Discrimination:

The woman has pivotal role to play for the uplift, progress and development of the society. The developed nations have harvested the fruit of it, whereas the developing nations are endeavoring hard to mitigate the difference and boast gender harmony and balance. However, the following proverbs fuel the fire of gender disharmony, discrimination and hatred.

پٽ ڄائو ته مون ڄڻيو، ڌي ڄائي ته تو ڄڻي

(Son is born to me (male) but daughter is born to you (female).

(Teckchandani, 2010:189)

It backs up male dominance and muscular superiority. So many females pay very heavy price and endure mental agony if they give birth to a daughter or they fail to beget son.

عورت جو عقل ڏائي ڪڙي ۾

(A woman's wit lies in her left heel) (Teckchandani, 2010:193)

It is purely sarcastic, underestimated, biased and prejudicial point of view about woman; such proverbs lead uneducated females to inaction and passiveness, whereas the educated women feel embarrassment and humiliation.

مرد رلي ته ڪلي، رن رلي ته چلي

(If a man wanders, his vision broadens; if a woman wanders, she goes stray) (Teckchandani, 2010:193)

رن زال آهي اگهاڙي ڪني وانگر

(Woman is like uncovered pot (everyone would take bite out of it)

((Teckchandani, 2010:193)

How the woman can rise with her complete potential and capabilities in the society where above concepts are in vogue. It is likely to invoke gender disharmony and distrust.

Marriage and Martial Affairs:

Marriage, which is solely a social contract, turns to be a heavenly-ordained phenomenon, where the individual loses his/her will to act; in addition, it also provides vicious ground to those who want to impose their own decisions upon others without getting the consent of the parties involved in such wedding.

مڱيا نه پر لکيا پڙجن

(Marriage is by luck not by betrothal)

جوڙا آسمان تي ٺهندا آهن

(The couples are settled in the heaven)

گهر ڄائي گهر ۾ ڏجي

(The daughter should be married to the family she is born in) (Jetli, 2007:9)

چلهه جي مٽي چلهه تي

(The daughter would be married into the same not out of the family)

Marriage is one of the important decision which has long lasting impact on the individuals bound in the wedlock and on the children begotten after the marriage; ultimately these implications travel from the individual and reach to the society in general. If one marries in higher than his/her family status, loses his/her entity and groans under the inferiority complex. If one marries in the lower than his/her family rank, the forthcoming generation loses the high ideals and profound convictions. So for the cousin marriages are concerned, in Elsa Kazi's words, they would give "rise to a crop of Idiots" (Elsa, 1988: 81).

Geographical Differences:

Sindh has been generally divided into three geographical parts viz. upper, middle and lower parts. The concept of unity within the various geographical parts of Sindh is being adversely shattered and twisted by these proverbs:

"لاڙ جو پڙهيو سري جو ڍڳو"

(The educated man of lower part of Sindh is equal to bull (dull person) of the upper part of Sindh). (Teckchandani, 2010:141, 197) (Jetli, 2007:15)
It fosters contempt among inhabitants living in the different parts; the natives living in the upper part of Sindh fall prey to superiority complex, whereas those from the lower part become the victim of inferiority complex. However, it is not upper or lower part but the hardworking, erudition and visionary pursuit of knowledge make an individual a successful person.

لاڙ ساڙ

(The lower part of Sindh is nothing but jealousy) ((Jetli, 2007:15)

خيرپوري نيت بري، هٿ ۾ قرآن ڪڇ ۾ چري

(The inhabitants of Khairpur are always fraudulent even if they carry sacred books with them) (Jetli, 2007:8)

These proverbs invoke the feelings of rift and blur the concepts of unity, harmony and mutual understanding.

Superstition:

The proverbs based on superstitious ideas wilfully undermine reason, cripple the agency of human action, water whims and feed ominous beliefs based on illogical bases.

ڄيڻو سڪ نه ويڻو يا ڄيڻي سڪ نه ويڻي

(The boy or girl born in the month of Jeth will never live a peaceful life)
(Teckchandani, 2010:198)

جنهن جي ڇاتي تي ناھي وار، تنهن تي ناھي اعتبار

(The person, without hair on chest, is not reliable)
(Teckchandani, 2010:198)

These proverbs are likely to create misgivings and misunderstanding and they serve as a narrative to establish negative mindset among the masses.

Conclusion:

The analysis of the study implies that both urban and the countryside of Sindh are subjected to diversified problems vis-à-vis their dynamics. The small towns and cities which were already ill-planned have become over-burdened and saturated after the arrival of unskilled mass influx from the country, hence the urban conduct based on pragmatism and utilitarianism, which is characteristic feature of the urban

society, is not manifested by the individual living or settled in cities. It is simply a renewed version of feudalistic mindset engaged in superfluous pomp and show and affectation. Whereas, the country has feudalistically dominated agricultural society with limited interaction opportunity and scant stimuli for change. As a result, in Sindh neither the institutionalized agriculture nor could visionary, ideal bourgeois urban society develop to integrate, flourish and progress gradually, systematically and scientifically. Though politically and culturally Sindhi natives are united to great extent and they unanimously respond to political and cultural issues of the land yet socially they remain divided into castes and sub castes and do not act as being united. The woman in the country is devoid of power, entity, otherness and identity.

Generally, the social mobility, change and progress in any society are subjected to the political, economic, social and cultural factors and impetus provided either by the institutes or by potential individuals; in addition, the language also influences the conduct of the people and produces a narrative to shape a particular mindset. However, proverbs are considered to be the product of age-long experience, an offshoot of collective folk wisdom and based on the universal truth, so they are taken for granted and their theoretical framework is never questioned philosophically or epistemologically. As a result, the powerful individuals, groups or institutes exploit this opportunity and carefully contrive and swiftly inject some proverbs into the collective consciousness of people, which serves as a narrative to shape the negative, fixed and passive mindset among the natives and it serves to the vested interest and cause of the privileged class and suppresses every struggle and effort that challenges the narrative.

However, it is high time to revisit and reinterpret such proverbs or sayings which cast poignant impact upon the minds of the natives and lead them to passivity, inaction and negative mindset. They abstain from change and social mobility, stay strongly attached to their birth place and occupation they inherit from their forefathers; moreover, they take the status quo of social position, place and occupation as a matter of pride and honour. They are blind followers of luck, defy human agency of action. They live, marry and interact within the family or caste, doing so out of the family or caste is a taboo hence any example of it if materialized is unacceptable. Some proverbs divide them into geographical areas, consequently, they hate one another. They take pride in doing agricultural occupation and consider the public and private sector jobs as inferior to farming; therefore, education becomes of tertiary importance for them as they think it is only for doing job. So many taboos

and superstitions cripple their will, endeavour and limit the scope of planning and prudence in their life. Along with social, political, economic and cultural reforms or changes, the scope of linguistic narrative should also be tuned for producing befitting stimulus for change, development, sustainability and upward social mobility.

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