

Gendered Political Identity Construction in Pakistani Television Talk shows

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Pakistan, as a patriarchal society, traditionally has stereotypical gender identities and roles which are reflected in all spheres of life. When it comes to media, language is used as a tool not only to exhibit, maintain and enforce patriarchal gender identities but also to reconstruct, redefine and reshape them. In the current times of political flux in Pakistan, political talk shows have emerged as a very significant electronic media genre that captures the interest of the audience. The frequency of participation of female politicians in these political talk shows has also increased more than ever before. In this backdrop, it is interesting to notice how Pakistani female politicians create their gendered political identity in these shows; and how male politicians counteract their female political identity. Current research examines data taken from the political talk shows from selected private Pakistani channels to provide insights into female political identity construction in this context.

Key words: language, gender, identity, political discourse, electronic media

Language is a unique attribute of human beings which is one of the most significant of all the means and tools of human communication. It is through the usage of language that we become talkative beings. Language is multidimensional in nature. It is not just an objective and neutral means of communication; rather, it is closely associated with the social, ethnic and cultural identities of its speakers (Appel and Muysken, 1987; Liebkind, 1999). In the words of Fishman (1995: p.51 as quoted in Bostrom, 2006):

“Languages are not merely innocent means of communication. They stand for or symbolize peoples, i.e., ethnocultures.” The words we speak create our gender, thus, highlighting the fact that language, society and human beings are closely interlinked in nature (Bennouiss, 2001: p.20). Being a part and parcel of our existence, it is a medium through which an individual constructs and reflects his/her identity in any society. Researchers working in the field view the connection between identity and language as “an intimate and mutually constitutive relation” (Belz, 2002: p.16) since language plays a key role in establishing one’s identity (Djite, 2006). The term *identity* describes an individual’s perception and expression of his/her individuality or group or political affiliations such as national, ethnic or cultural identity. Identity construction is a complex, dynamic, social and linguistic process in which language plays a significant role. Identity, whether on an individual, social, ethnic, institutional, national or international level, is always in a state of flux as we are constantly building and negotiating it throughout our lives. Identities are not just ascribed or achieved; they are socially constructed and negotiated.

Understanding the Relationship between Gender and Sex

One of the major issues explored in sociolinguistic research is the complex relationship between language and gender. The attempt to unweave the threads between language and gender is shared by scholars who are working in different disciplines which include linguistics, sociology, anthropology, psychology and education. It was in the decade of 1970’s when a number of prominent sociolinguists and researchers investigated this issue in detail (Labov, 1966, 1972, 1994; Trudgill, 1974; Lakoff, 1975; Hartman and Judd, 1978; Ansary and Babaii, 2003).

It is imperative to mention that a difference exists between the concepts, sex and gender in which the difference is primarily determined by biology and society. Sex is a physiological and biological category which is determined genetically. Gender is a socially determined category which is performed through social interaction (Eckert and McConnell-Ginet, 2003). In the words of O’Shaughnessy and Stadler (2002: p.230): “Sexual difference is a biological difference between a male and a female”, while “gender is about social and cultural roles, about behaviour that is deemed socially acceptable for men and women, and about ‘masculinity’ and ‘femininity.’”

Gender is a universal feature of our everyday lives. Everywhere around us, we see different displays and shades of gender: in the way we dress up, in the way we behave, in the way we talk, in our linguistic practices, choices and preferences, in newspapers, magazines, advertisements etc. In short, it is impossible to escape it (Suciu, 2007). In simple words, gender is an important category which helps us to make sense of this world. We perceive and interpret everything in terms of the gender of our interlocutor and the stereotypes which are related with it. It has been generally observed that there are certain preconceptions about the way men and women speak, or, rather should speak, which is deeply influenced by the social, patriarchal setup in which men usually prevail women. Therefore, gender is embedded in everyday life situations, settings and experiences. Gender

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is something which we learn through our socialization and observation. We are socially and culturally taught to be boys or girls as we associate certain colours and objects such as pink and dolls with girls and blue and trucks with boys. In this way, we are in the process of creating gender which is social and cultural in nature.

Language is a tool through which we socialize with others in our everyday lives. But, the role of language in the construction and reflection of ideas and thoughts is not an easy one to investigate. Language plays a dual and proactive role in a society rather than just being used as a mere reflection of its social life. Conversely, language is a powerful tool which performs its function in the light of the values and customs of a specific culture which is deeply rooted in the religious, political and economic aspects of a society. Thus, it is a highly active, rather proactive, tool which operates differently across cultures.

It is pertinent to mention that society shapes the actions, identity and behavior of people. Gender is not merely reflected in the society through language but the concept of gender is itself created by the language (Weatherall, 2002). In simple words, language is a tool which, on the one hand, is used to nurture, reflect and reinforce the power, authority and dominance of men over women, while, on the other hand, it creates negative image about women as well.

Gender based discrimination and powerlessness, at the linguistic or social level, is widespread and universal in nature pertaining to socio-culturally defined roles and attitudes of men and women which is why it is imperative to explore the linguistic and gender practices of a particular community (Hachimi, 2001). In social context and settings, language and power is closely related with each other as “power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term. Language provides articulated means for differences in power in social hierarchical structures” (Wodak, 2001: p.11). Thus, analyzing language is a great tool to investigate the power relation such as dominance and inequality between men and women in various settings.

Patriarchy and Gender Inequality

Patriarchy literally means the rule of father in a male-dominated family. It is a social and ideological construct which considers men (who are the patriarchs) as superior to women. Sylvia Walby in *Theorising Patriarchy* calls it “a system of social structures and practices in which men dominate, oppress and exploit women” (Walby, 1990). Patriarchy retains its hold to its extreme level by not allowing women to be a part of the political mainstream in the true spirit. It is interesting to note that, “patriarchal ideas blur the distinction between *sex* and *gender* and assume that all socio-economic and political distinctions between men and

women are rooted in biology or anatomy” (Heywood, 2003: p.248).

Gender inequality is evident in almost all institutions of life. Gender inequality refers to the difference in power, status, access, and choices between men and women. Gender differences are portrayed as binary oppositions. The social, cultural and political differences between men and women are produced, expressed and, in turn, explored through the lens of language (Weatherall, 2002: p.76). It is pertinent to mention that there are linguistic patterns which create, maintain and reinforce gender inequality. Language is used as a tool through which we glorify men and demean women.

Language, Media and Identity

The platform of mass media is part of the “textually mediated discourses” which organize the social world (Smith, 1999: p.158). The news media, be it electronic or print, shape public opinion and understanding of policy matters by mediating popular perceptions of what is important and why (Gitlin, 2003). Media plays a crucial role in the construction, reconstruction and deconstruction of social and gendered identities in today’s modern technology driven age (Fairclough, 1995). In the words of Wolska (2011): “By creating a certain type of message, media can manipulate people’s attitude and opinions.” Media shows us what the world is like through:

- Representation: Shows
- Interpretation: Explains to make us understand
- Evaluation: ‘Makes sense’ for us of the information we receive (what is nationality, ethnicity, gender)

Media is owned, controlled and created by certain groups who make sense of the society on behalf of others like:

- ☐ Owners, business managers : very small number, big power
- ☐ Creative personnel: very small number, big power
- ☐ Technicians: large number, less power.

It is interesting to highlight the fact that media does not show or present the real world; it constructs and represents reality. Fairclough (1995: p.103) highlights this significant fact about media as he says, “media texts do not merely ‘mirror realities’ as is sometimes naively assumed; they constitute versions of reality in ways which depend on the social positions and interests and objectives of those who produce them.” Fairclough (1995) argues that media discourses “contribute to reproducing social relations of domination and exploitation” (p.44).

Buckingham and Bragg (2004) believe media to be a major source in identity construction of boys and girls. Lemish (2010: p.8) further adds, “media representations are contemporary expressions of deeper ideological assumptions

and discourses rooted in worldviews and belief systems that produce a particular view of gender.” Hermes (2007: p.194) views the role of media in representing gender ideologies as “by informing us and entertaining us, the media implicitly teach us about proper gendered behaviour as much as how to resist and subvert gendered codes.” According to O’Shaughnessy and Stadler (2002: p.22), “media teaches us about masculinity and femininity, and educates us what it means to be a “normal” man or a woman.”

Method

Electronic media plays a significant role in today’s politics at the national and international level. The emerging trend of political TV talk shows in Pakistan continuously defines and redefines the opinion, attitude and perception of people about politics, politicians and the identities of male and female politicians as well. The main purpose of the political talk shows is to attract the attention of the public for which they create a primarily attention-grabbing and aggressive context. In political TV talk shows, the conversation is mostly confrontational and competitive in nature. The data for this research comprise three political TV talk shows from three private Pakistani channels. Pseudonyms of politicians have been used in order to protect their identity. The selected talk shows include:

- Baat Say Baat – Express News
- Late Edition – ARY One World
- A Selected Clip from Geo News

The data was analyzed through critical discourse analysis (CDA) to explore how gendered political identity and power is constructed and negotiated through discourse. Critical discourse analysis emerged in the decade of 1980s primarily headed by Norman Fairclough, Ruth Wodak, Teun van Dijk, and others (Blommaert and Bulcaen, 2000). Critical discourse analysis is, “... a study of the relations between discourse, power, dominance, social inequality and the position of the discourse analyst in such social relationships” (Van Dijk, 1993: p.249). CDA is a tool which we use to unravel the complex yet subtle ways in which languages reveals issues of gender, power, identity, and ideology. A significant number of researches conducted in media studies are found within the framework of Critical Discourse Analysis (CDA). Bell and Garrett (1998: p.6) consider CDA as the standard, universal framework for analyzing media texts because of the high proportion of CDA dealing with media. In CDA, media texts are analyzed as important sites of power, authority and social struggle (Wodak and Busch, 2004). The focus in CDA is placed on political issues such as racism, nationalism and gender (Wodak and Busch, 2004).

Results

The differences between the speech of men and women are universal in nature which are evident at every level of their speech: lexical, morphological and syntactical and

which ultimately result in creating their gendered identity. The analysis of the collected data results in the emergence of the following categories:

Direct

Being direct is considered to be the hallmark of masculine speech as compared to feminine speech which is mostly indirect in nature. There are examples where male politicians were direct in giving personal comments about the female politicians. In the program aired on ARY One World, the examples are as follows:

Faiza Ahmad (FP)¹: App facts distort mat karain

Hamza Khan (MP)²: App facts ko chorain... main aap kay saaray facts jaanta hun... app chorain aur mujhay ziaada na disturb karain...

At another point he says:

Hamza Khan: Bibi apnay giraybaan main aap jhaankain... aap ka giraybaan kitna saaf hy saari dunya ko pata hy... agar giraybaan ki baat hy tou aap apnay giraybaan main jhaankain... aur dekhain dunya kya kehti hy app ko... iss baat pay na aain... main kisi ki character assassination nahi karna chahta...

In the second program aired on Express News Channel, the examples are as follows:

Shehzad Khan (MP): Meri baat suno... aap ye alfaz ada na karain... app koi bari zimaydaar nahi hain... aap koi paarsa nahi hain... aik saal main hamaary 320 workers maaray gay hain... aap yahan beth kar baatain kar rahi hai... aap jhoot bol rahi hain... aur musalsal jhoot bol rahi hain... app ye jo apnay mun say alfaaz ada kar rahi hain tou aap kya baray phool barsa rahi hain...

Nadia Tariq (FP): Jis mard ko aurat say baat karnay ki tameez na ho main us say mukhaatib nahi hoti...

Shehzad Khan: Mujhay bhi aap say baat karnay ki koi zaruurat nahi hy... Aurtain agar beth kar ghalat bayaani karain... auratain agar beth kar jhoot bolain... tou un ko jawab dena chahiay... us main phir aurat aur mard ki baat nahi hoti... tou phir aap wahan jaain jahan auratain aati hain... aap Yahan beth kar khatoon na banain...

In the third selected clip which was aired on Geo News, the examples are as follows:

Bilal Mushtaq (MP): Bohat hi bayhuuda khatoon hy ye.. is ko kahain kay chup kar jay... ya bakwaas kar lay ya sun lay... boli ja rahi hy... boli ja rahi hy... tumhain tameez hi nahi hy guftagu karnay ki... tum apni baari pay bolna... aur mujhay na batao... ye tumhara area nahi hy jahan tum logon ko

¹ FP: Female Politician

² MP: Male Politician

target killing karti phirti ho... Yahan pay main betha hun aur main kom ki baat kar raha hun... khabardar tum nay mujh say panga lia..

Nadia Tariq: Tum tameez say baat karo... aurton say baat karnay ki tameez tumhay nahi hy... tum ghar main apni maa behan betion say iss zubaan main baat kartay ho...

Bilal Mushtaq: Tumhain baat karnay ki tameez nahi hy... tumhain apnay khatuun honay ka haya nahi hy... khatuun honay kay naatay kaisay guftagu karni hy kisi program main beth ky... national TV program main bethi ho aur tumhain apni izzat ka khayaal nahi hy tou meri izzat ka kya khyaal ho ga...

He further adds:

Bilal Mushtaq: Mujhay sharam aati hy kay tum khatuun naam pay dhabba ho... ye tumhara bedroom nahi hy jahan par tumhay dollar milay gain hazaroon, laakhon, karooron... ye tumharay baap ki steel mill nahi hy jahan par us nay karooron rupay kamay aur baahir lay gaya aur Pakistan ka maal loot lia...

The above examples clearly manifest the direct speech of male politicians where they used language to humiliate and demean the female politicians.

Aggression

Aggression is always considered to be a masculine trait. Men are believed to be more aggressive, forceful and strong as compared to women. The same *masculine trait* was observed in the speech of male politicians who showed their aggression through verbal and non-verbal means. Among the verbal means include using language for personal attacks; the non-verbal means include their gestures, tone, glaring at others etc.

In the program aired on ARY One World, the examples are as follows:

Hamza Khan: Aap sochain kay aap baat kis say kar rahi hain... aap bar bar interrupt na karain... meharbaani karain...

Faiza Ahmad: Chalain aap bol lain...

In the program aired on Express News, the examples are as follows:

Shehzad Khan: Tou main nay tou interfere nahi kya tha... us nay kia tha jo aap ki sahaili hy... jo ap ki dost hain jinhon nay trip kia hy India ka aap kay saath... wo interrupt kar rahi hain...

Nadia Tariq: Aap adha glass paani ka pii lain tabiat behtar ho jay gi... aap bhi wahan jain jahan mard hotay hain...

At another point, Shehzad Khan turns to the host and says the following about Nadia Tariq:

Shehzad Khan: Wo musalsal ghalat bayaani kar rahi hy

In the third clip aired on Geo News, Bilal Mushtaq was aggressive to such an extent that he says,

Bilal Mushtaq: Boli ja rahi hy... boli ja rahi hy... tain tain karti ja rahi hy... apni takreer Sindh main ja kar kia karo mujhay na sunaya karo...

Nadia Tariq: Tameez say baat karo...

Bilal Mushtaq: Tum tameez say baat karo...

So, aggression was used by male politicians as an additional means to communicate their message to the female politicians.

Implicature

Implicature refers to the suggested meaning of an utterance even if it is not clearly stated or expressed. Implicatures enable the listeners to infer meaning from an utterance in which the context and past experiences play an important role. Political implicatures, as defined by Van Dijk (2005: p.66), are "the specific political inferences that participants in the communicative situation ... may take on the basis of (their understanding of the) speech and its context." The inferences involved are not semantic, but rather pragmatic and contextual in nature. As mentioned by Chilton and Schaffner (2002: p.12), politicians use implicatures because implied, not explicitly stated meanings, can easily be denied and refuted at any time. While, analyzing the data, it was noticed that the conversation between the male and female politicians was full of implicatures. In the program aired on ARY One World, the examples are as follows:

Hamza Khan: Main aap kay saaray facts jaanta hun

He further says,

Hamza Khan: Aap ka giraybaan kitna saaf hy saari dunya ko pata hy... aur dekhain dunya kya kehti hy app ko...

In the program aired on Express News, the male politician even included the host in the conversation and said:

Shehzad Khan: Aap donon ki dosti ko main jaanta hun...

In the selected clip aired on Geo News, the conversation goes on as follows:

Bilal Mushtaq: Ye tumhara bedroom nahi hy jahan par tumhay dollar milay gain hazaroon, laakhon, karooron...

Nadia Tariq: Agar main nay apna munh khol dia na tou aap guftagu karna bhuul jain gy...

It is significant to mention that through all the above mentioned implicatures, the male politicians gave negative and derogatory personal comments about the female politicians.

Interruptions

Interruption has a power-laden connotation of control, authority and dominance. It has been proved by numerous researches that men interrupt women mostly in a group discussion where men and women are communicating with one another. Women frequently accept men's topics while men reject subjects raised by women. Deborah Tannen (1994) is of the view that interruption is when a second speaker usurps another speaker's right to continue speaking by taking the conversational floor in the absence of any evidence that the other speaker intended to relinquish the turn. It is interesting to note that male politicians interrupt female politicians more using interruption as a sign of authority, dominance and power. The purpose of interruption is either to change the topic or to cut off the speech of female politicians. Even the hosts, especially male, interrupt them by using different strategies such as asking new questions. In the program aired on ARY One World, the examples are as follows:

Faiza Ahmad: Election main...

Hamza Khan interrupts...

Hamza Khan: Aik minute Faiza Ahmad... mujhay baat karnay dain...

In the second program aired on Express News Channel, the examples are as follows:

Nadia Tariq: Meri baat sunain... khudaara kabhi such bolna bhi siikh lain...

Ibrar Hussain (MP) and Shehzad Khan interrupt...

Ibrar Hussain: Laikin main facts bayaan karna chata hun...

Shehzad Khan: Main bhi Nadia Tariq sahiba say baat karna chahun ga... aik tou Nadia Tariq sahiba ko zubaan kholnay say pehlay ye sochna chahiay kay wo kya bol rahi hain...

The third clip which was analyzed was full of interruptions in which the male politician dominated the show as he did not even allow the female politician to answer different questions.

Directives

According to Searle (1975: p.11), directives are a type of speech acts that are aimed as "attempts...by the speaker to get the hearer to do something." The examples of acts that fall into this category are requesting, ordering, begging, pleading, inviting, advising, and permitting. Studies of directives have raised certain issues concerning language, communication, and culture. A number of directives were found in the collected data which were from the male politicians through which they tried to assert their control and dominance over the female politicians. In the program aired on ARY One World, the examples are as follows:

Hamza Khan: Mujhay baat karnay dain... app chorain aur mujhay ziaada na disturb karain...

Hamza Khan: Bibi apnay giraybaan main aap jhaankain... aap apnay giraybaan main jhaankain...

Hamza Khan: Aap bar bar interrupt na karain... mehrbaani karain...

In the program aired on Express News, the examples are as follows:

Shehzad Khan: Aap ye alfaz ada na karain... tou phir aap wahan jaain jahan auratain aati hain...

Nadia Tariq: Aap adha glass paani ka pii lain tabiat behtar ho jay gi... aap bhi wahan jain jahan mard hotay hain...

Shehzad Khan: Aap Yahan beth kar khatoon na banain...

In the third selected clip aired on Geo News, the examples are as follows:

Bilal Mushtaq: Boli ja rahi hy... boli ja rahi hy... tain tain karti ja rahi hy... apni takreer Sindh main ja kar kia karo mujhay na sunaya karo...

Nadia Tariq: Tameez say baat karo...

Bilal Mushtaq: Tum tameez say baat karo...

At another point, he says:

Bilal Mushtaq: Tum apni barri pay bolna... khabardar tum nay mujh say panga lia..

Hedges

Hedges are devices which are used by the speakers with an intention to explain and elaborate his/her utterances. According to Chilton and Schaffner (2002: p.185) hedges are more frequent in challenging interviews than any other types of conversation. Hedging devices include the terms 'as far as I know,' 'like', 'well', 'in my opinion', 'I am not sure', 'from what I have heard' etc. By using these hedges, the speaker,

consciously or unconsciously, adds or modifies the utterance which makes it possible to lessen the intensity and precision of an utterance (Ibid: p.190). Sometimes, hedging devices are used to add ambiguity to a statement. This occurs whenever speakers are not willing to express a certain level of commitment to the truth of a statement being conveyed. As Channell (1994: p.198) argues, "understanding vague expressions requires hearers to bring to bear not just knowledge of lexis and grammar of English, but also pragmatic knowledge about how language is used, and how it relates to its settings."

It is interesting to mention that hedging devices were used more by the female politicians as compared to male politicians in almost all of the selected clips which signal lack of confidence and certainty. The female politicians were not assertive and confident in what they were saying. The excess use of hedging devices highlights the ambiguity and vague nature of their speech as compared to the male politicians who were clear and confident in communicating their meaning to the female politicians, in particular, and the audience, in general.

Talk Time

Another interesting observation is related with the talk time allotted to the male and female politicians. It was observed that male politicians managed to get the maximum time to speak and express their opinions and thoughts as compared to the female politicians primarily through interruptions. The following table (Table 1) highlights the talk time of both male and female politicians:

Table 1
Talk Time of Male and Female Politicians

Program	total Time of the Clip	Talk time of male politicians	Percentage	Talk time of female politicians	Percentage
Baat Say Baat – Express News	7:10 sec	5:32 sec	74.92 %	1.78 sec	25.07 %
Late Edition – ARY One World	5:38 sec	4.32 sec	80.29 %	1.05 sec	19.53 %
A Selected Clip – Geo News	2:45 sec	2.00 sec	81.63 %	45 sec	18.36 %

Questions

It was observed that male politicians dominated the talk shows as they were more vocal and expressive as compared to the female politicians. Most of the time, female politicians were mere spectators of the show as they were not directly addressed either by the male politicians or the host. Rather, the female politicians were involved in the discussion which emerged as a result of the male politicians' answers. The following table clearly highlights the passive role and presence of female politicians in the selected shows as compared to the male politicians:

Table 2
Questions asked from Male and Female Politicians

Program	Total No. of Questions	Number of Questions asked from male politicians	Percentage	Number of Questions asked from female politicians	Percentage
Baat Say Baat – Express News	4	3	75 %	1	25 %
Late Edition – ARY One World	6	4	66.66 %	2	33.33 %
A Selected Clip – Geo News	4	2	50 %	2	50%

Humour, Satire and Sarcasm

Humour is an act which is inherently aggressive and powerful in nature. It is one of the most efficient ways to control rather dominate an individual or a situation. Humour is used as a tool to produce and enforce the gendered asymmetries and the dominance of males over females (Westwood and Rhodes, 2013).

In this backdrop, it was observed that male politicians used humour, satire and sarcasm as a tool to exercise their command and authority over the female politicians. It was noticed that the feedback on the answers/discussion of female politicians was not accepted and encouraged by the male politicians. The replies of the female politicians were made the focus of jokes by the male politicians as they did not take their answers seriously.

Conclusion

The analysis of the above data reveals that political TV talk shows have proved to be yet another avenue for male politicians to define, redefine and exhibit their stereotypical gender based identity through language, thus, proving discourse as a powerful tool in the act of creating and maintaining gendered identities.

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Appendix Translation

Direct:

Faiza Ahmad (FP): You should not distort the facts...

Hamza Khan (MP): You forget about the facts. I am aware of all of your facts... you should leave it and you should not disturb me...

Hamza Khan: Miss... you should look at your own self first... the whole world knows about the extent to which your self is clean... if you talk about self you should look at your own self first... and see what the world says about you... you should not talk about this... I do not want to engage in someone's character assassination...

Shehzad Khan (MP): Listen to me... you should not speak these words... you are not someone who is responsible... you are not virtuous... 320 of our workers have been killed over the past one year... and you are sitting here just talking... you are lying... and you are continuously lying... you think that the words you are speaking, these are innocent words of yours...

Nadia Tariq (FP): I do not talk to a man who does not know how to talk to a woman

Shehzad Khan: I also do not want to talk to you... if women start telling lies and if women indulge in rumour mongering... then, they should be answered back... in that case, being a man or a woman does not matter... and you should do to a place where only women come... and do not try to be a lady while you are sitting here...

Bilal Mushtaq (MP): She is an extremely vulgar woman... tell her to be quiet... either she should talk or she should listen...

she is continuously talking... you have no etiquettes whatsoever... you should wait for your turn in you want to talk and do not tell me... this is not your area where you are involved in target killing... it is a place where I am sitting and I am talking about national matters... I warn you not ever try to mess with me...

Nadia Tariq: You behave yourself... you do not have the manners to talk to women... do you use such language while talking to your mother, wife and daughter at your home...

Bilal Mushtaq: You have no manners at all... you have no regard of yourself for being a woman... being a woman, you do not know how to talk in a program... you are sitting in a national TV program and you are not concerned about your honour and self respect... then, how can you be careful about my honour...

Bilal Mushtaq: I am ashamed of the fact that you are a woman... you are a disgrace for women... this is not your bedroom where you will get hundreds, thousands and millions of dollars... this is not your father's steel mill where he looted millions of rupees and went abroad...

Aggression:

Hamza Khan: You should think about whom you are talking to... do not interrupt me again and again... thank you...

Faiza Ahmad: Ok... go ahead and talk

Shehzad Khan: I did not interfere... she, who is your friend, interfered... the one who is your friend and who went on a trip to India with you... she is interrupting...

Nadia Tariq: Drink half glass of water and you will feel good... and you should go to a place where there are only men...

Shehzad Khan: She is continuously misrepresenting the information...

Bilal Mushtaq: She is continuously speaking and speaking... you should speak in your Sindh and do not do it in front of me...

Nadia Tariq: Behave yourself

Bilal Mushtaq: You should behave yourself...

Implicature:

Hamza Khan: I am aware of all of your facts... ... if you talk about self you should look at your own self first... and see what the world says about you

Shehzad Khan: I am aware of your friendship...

Bilal Mushtaq: This is not your bedroom where you will get millions of dollars...

Nadia Tariq: If I open my mouth, you will forget about your speech...

Interruptions:

Faiza Ahmad: In elections

Hamza Khan: One minute Faiza Ahmad ... let me talk

Nadia Tariq: Listen to me... for God's sake, you should learn to speak the truth

Ibrar Hussain (MP): But I want to explain the facts

Shehzad Khan: I also want to talk to Miss Nadia Tariq ... one thing... before talking, Miss Nadia Tariq should know what she is talking about

Directives:

Hamza Khan: Let me speak... you leave it and do not disturb me...

Hamza Khan: Miss... you should look at your own self first...

Hamza Khan: Do not interrupt me again and again... thank you...

Shehzad Khan: You should not speak such words... you should go to a place where only women come...

Nadia Tariq: Drink half glass of water and you will feel good... and you should go to a place where there are only men...

Shehzad Khan: Do not try to be a lady while you are sitting here...

Bilal Mushtaq: She is continuously speaking and speaking... you should speak in your Sindh and do not do it in front of me...

Nadia Tariq: Behave yourself

Bilal Mushtaq: You should behave yourself...

Bilal Mushtaq: You talk at your turn and do not try to mess with me...

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