

**GENDER POSITIONING IN ACADEMIC SETTING
IN PASHTUN SOCIETY: A CRITICAL
DISCOURSE PERSPECTIVE**

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**Gender Positioning in Academic Setting in Pashtun Society:
A Critical Discourse Perspective**

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ABSTRACT

Thesis Title: Gender Positioning in Academic Setting in Pashtun Society: A Critical Discourse Perspective

In this research study, it has been examined that gender discourses highlight gender positioning in the social settings. This study attempted to utilize the concept of Muted Group Theory, and Van Dijk's Model (2007) was used as a framework of Critical Discourse Analysis in order to examine the gender positioning especially in the academic setting in Khyber Pakhtunkhwa. This theory helps in unfolding interactions between different people and person to person interactions. Gender critical discourse analysis assists us in analyzing the gender inconsistencies and inequalities found between the males and females particularly through the use of language and the power relations which are constructed through the use of language. The discourses collected through the interviews and observations are qualitatively analyzed. It was observed that culture and religious beliefs have a very serious effect on the gender positioning, and in many of the circumstances it promotes the stereotypical ideas regarding women which leads to gender discrimination. In addition, it is expected that academic workplace in Khyber Pakhtunkhwa gives a lot of respect to their females, but on the other hand, females are sometimes marginalized or silenced. The results of this study revealed that different discursive strategies used by male and female genders are described negatively and as well as positively by each other in order to support their own point of view about each other.

Keywords: Gender positioning, Van Dijk's Model of Self and Others, Critical Discourse Analysis, Khyber Pakhtunkhwa, Academic Setting, Discursive practices, and discourses.

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DEDICATION

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APPENDIX A

Interview

1. Do you believe men and women are equal in their ranks?
2. In response to the above question what do men and women really think about gender equality in the workplace? You can give examples, evidences and also present your answer in the light of Islam.
3. According to Giang (2017), in the age of "leaning in" there seems to be a power struggle between men and women in the workplace. What do you say about this and in regard to how women are treated equally in their status and role as compared to men in academic setting especially? Elaborate with the help of some examples from your daily life.
4. It is a perception that "both sexes believe that men have an advantage when it comes to pay (and women even more so)" (Giang, 2017). Do you believe you are dealt with justly as someone in the academic setting?
5. According to a research study by Giang (2017), "half of men and two-thirds of women think that women are scrutinized more harshly than men" in the workplace. Do you think males in the academic setting do justice to the females regarding their attire and taking work days off?
6. According to Haider (2017) "They all suffer in silence, but compared to the rest of Pakistan, women in Khyber Pakhtunkhwa (KPK) suffer domestic violence in greater proportions." How far do you feel as a male or a female that these women also suffer in the academic setting?
7. How would you support or oppose such concepts like women should not speak in the presence of men?
8. How does a certain discourse produced by a man/ woman reflect the image of a woman/ man? For example, it is a general discernment that males delineate the world and females from a manly perspective, displaying females as objects of delight, while females perceive males as rulers not only of their households

but of academic institutions as well. Give examples from your routine or everyday life.

9. Men try to persuade and force women to remain silent whenever they are taking any decisions either at home or at their workplace. Explain with the help of examples.
10. As a male/female, how do you think the workplace where you are working is homogenous and what are the different responsibilities of males and females in their academic settings? Please state some examples and evidences.
11. Women refrain making jokes, particularly with male colleagues for expect that it might make ready for lewd behavior, or more terrible. Have you ever felt suppressed or marginalized due to the power of males/ females in the academic settings? What have you encountered about the above statement? Please state your views.
12. Hijab is the liberation from evil eyes rather than persecution. What are your views as a male/female that how should a woman dress if she has to work among men or is seen without a veil? Elaborate with the help of some evidences.
13. According to Esapzai (2017) who says that “the fact that many Pashtuns are accustomed to seeing the woman as the housewife and the man as the breadwinner makes it very difficult to break loose from such culturally instilled norms; it limits their capacity to look beyond the patriarchal box”. For example, if a wife has a career like her husband (i.e. teaching in an organization) because their family cannot rely on a single income, but on the other hand the husband complains about her domestic work and is against her job, thus telling her to be a housewife, because she cannot manage both jobs. How would you describe yourself as an “other” in an academic setting in a Pashtun society?

APPENDIX B

Observation Sheet

For Male and Female Participants

Select the following numbers for each of the statements and fill both the columns for Male and females by mentioning the appropriate numbers.

1= Strongly Agree

2=Agree

3=Neutral

4=Disagree

5= Strongly Disagree

S.No.	Statement	Males	Females
1.	The teacher is authoritative among his /her colleague / head with subordinates		
2.	Dominating the opposite gender		
3.	He/she talks boldly to the opposite sex		
4.	They have a good comfort level with each other		
5.	They pick up same responsibilities		
6.	They interact except educational matters i.e. gossiping		
7.	Seek help from the opposite gender		
8.	They sit together to share their problems (male with females and females with males)		

9.	Uses words and expressions quite easily for others level of understanding		
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Select the following numbers for each of the statements and fill both the columns for Male and females by mentioning the appropriate numbers.

1=Poor

2=Fair

3= Average

4=Good

5=Excellent

S. No.	Statements	Males	Females
10.	Level of eye contact with the opposite gender is		
11.	Facial expressions at the time of interaction with the opposite gender colleague		
12.	Gestures found while discussing something		
13.	Movement of hands at the time of conversation		
14.	Tone of voice during discussion		
15.	Body Posture kept while interacting with the opposite gender		
16.	Level of nodding during discussion		

APPENDIX C

Interview of a participant as a sample

Q1. Do you believe men and women are equal in their ranks?

Ans: Yes, I believe men and women are equal in their ranks.

Q2. In response to the above question what do men and women really think about gender equality in the workplace? You can give examples, evidences and also present your answer in the light of Islam.

Ans: My personal opinion is that women are as good as men and their ranks are equal but when it comes to actual treatment in workplace it's not the same you, don't get to have that kind of behavior around you, you don't get that cooperation around you. As a woman you have to struggle more, you have to put in more efforts in comparison with men because the fact that woman is always juggling between two worlds at the same time; she is juggling between home and workplace. She cannot just leave her responsibilities at home and focus on her professional responsibilities. In the workplace I have not seen gender equality in an ideal sense because every time we achieve an excellence we are told that it's because you are woman and every time if we lag behind in something we are told well you have children and husband and that's the reason for it. We are kind of being attacked with words like you are a domesticated woman and we are told this on our face. So, I don't think so there is actual gender equality in our society and in our workplace, but I so believe in gender equality.

Q3. According to Giang (2017), in the age of "leaning in" there seems to be a power struggle between men and women in the workplace. What do you say about this and in regard to how women are treated equally in their status and role as compared to men in academic setting especially? Elaborate with the help of some examples from your daily life.

Ans: Well I can't say that time a would come that women would have more power than men, but I can say that a time will come when they would be having equal power. As a woman I want gender equality, but I don't want a suppression of the male gender rather I want equality with the male gender. So, I would not expect that to come and I

would not be happy with that situation. If women become stronger than men and if they get the same kind of depreciation over men like men have over women because if that happens so I don't think so it's going to be better and I believe that oppression should not be there for any gender. I believe that a time will come where woman will be stronger than they are now, they would have more access to technology more access to education and awareness in comparison to how they are today, and I believe they would not be suppressed or suppressed like they are now. I think that their situation will change but I don't want to change it to that extent where they become a superior gender than males.

Q4: It is a perception that “both sexes believe that men have an advantage when it comes to pay (and women even more so)” (Giang, 2017). Do you believe you are dealt with justly as someone in the academic setting?

Ans: Well, in terms of salary of course I am paid as much as my male colleagues; so, in that sense yes we are equally treated and dealt but when it comes to other opportunities for example if there's a project or if there is a training coming so because of the dynamics of our society we women are kind of push behind for one reason or another or somehow our male colleagues get more exposure than we women and if we force ourselves in that exposure its always has some consequences and we always have to pay price for it, man on the other side don't pay a price for it and they get benefit from that exposure but they don't have to pay a price at home or at the level of family but a woman on the other hand has to pay a price; she either has to sacrifice on her children or sacrifice her relationship with her husband because of the patriarchal society and restrictions that are imposed on women that she has to keep both responsibilities at the same time.

Q5. According to a research study by Giang (2017), “half of men and two-thirds of women think that women are scrutinized more harshly than men" in the workplace. Do you think males in the academic setting do justice to the females regarding their attire and taking work days off?

Ans: When it comes to attire then I think it varies from place to place, the workplace where I am working I don't have to bother much about my attire and I can dress up according to my own choice rather than how I am expected to be dressed but that's not

the case in the rest of the KP, in most of the case in KPK you have to cover yourself or dress up in a certain way if you want to be treated with respect or you sometimes have to cover your face if you want to be respected or if you want people to take you seriously. In my workplace I feel lucky to be not judged by my dressing or how I carry myself but it's not the case in the rest of the KP.

Q6. According to Haider (2017) "They all suffer in silence, but compared to the rest of Pakistan, women in Khyber Pakhtunkhwa (KPK) suffer domestic violence in greater proportions." How far do you feel as a male or a female that these women also suffer in the academic setting?

Ans: Well of course there are many cases of domestic violence in KPK and we get to see that on TV and social media all the time. In terms of my professional setting of course I feel that I have been treated differently because I am a woman; for example, if any type of opportunity come up and if it's in a place out of KPK so its assumed that since I'm a female I should not be nominated for it and a male should be nominated for it. So sometimes we are not granted this benefit and I'm not even asked if I am interested in it or not. I don't know whether you call it violence or not, but I call it violence of my right even though if I would refuse but I think I should be asked and then it's up to me whether to avail that opportunity or not.

Q7: How would you support or oppose such concepts like women should not speak in the presence of men?

Ans: Of course, women should speak whenever they want to speak, women should speak their mind out and that they should express their views when required. I believe that women can come up with the better opinions than men can and, I think that a person's intelligence it's not dependent on his/her gender and I don't think so that any person should be made to be beat man or woman or should be made to remain quite because another person, supposedly superior, is speaking.

Q8. How does a certain discourse produced by a man/ woman reflect the image of a woman/ man? For example, it is a general discernment that males delineate the world and females from a manly perspective, displaying females as objects of delight, while females perceive males as rulers not only of their households but of academic institutions as well. Give examples from your routine or everyday life.

Ans: Our language is full of such kind of incidences or instances where we undermine women or objectify her. In our society most of the praise that we give to a woman is somehow manly if you call a woman brave so there is no specific word for it, you call her "nara khaza (nara=male khaza=female) so she is masculine and woman as well and on the other hand if you want to abuse a man or make him feel bad himself you call him "khazula" (a man with feminine nature) so if you want to insult someone then address him with a term or adjective that is associated with women and if you want to heighten someone's status you use an adjective that is used for men so that is the kind of hypocritical attitude in our society that comes out through our discourse. We have so many other examples I remember once a woman was talking to another woman and one of them was complaining that how her husband was not faithful with her and the other woman said "ku sare kha e ku bad khaza da aga tarale charge e" (if a man is good or bad, woman is like his caged hen) so if you look at that that this idea is so implicated in their minds that even women accept that without even knowing that they have been objectified and that they have been oppressed and that they have been treated more like a possession. This idea has been implicated to such an extent in their minds that they are not even conscious of it; so, I heard this one woman said to another woman not a man. It is a woman telling another woman that even if her husband is not faithful with her she has no right to complain, she is just a hen to be possessed by her husband. So we have such incidents and lots of instances in our Pashto language for example it's said "Alak che tor she nu lawangeen she jenay che tora she bangree de kharsawe" (a dark complexion man should be adored and loved but a dark complexion girl should sell bangles) like complexion makes a huge difference for a woman; for a woman that if she has dark complexion she has no future, she has nowhere to go, she would not get a good husband, she would not have a good lifestyle and all she can do is go around and sell bangles but if a man is dark in complexion' he becomes handsome and attractive. So that's the kind of discourse we are using and it's subconsciously working on us.

Q9. Men try to persuade and force women to remain silent whenever they are taking any decisions either at home or at their workplace. Explain with the help of examples.

Ans: What's up at radical society every decision that is taken is always attributed to a man and every time if an important decision has to be made women has to stay outside the room and even if a woman dares to show her opinion the men around uses the certain idioms to silence her for example "khaza zat de legya ba e" (she is woman and let her speak because its nor worth listening) or "da khazo kho daga khbare e"(woman always talk vague and useless) or "ku da khazo poza na we nu ghul ba e khawarl" (if woman had no noses they would even eat shit i.e. without their noses and the sense of smell they won't realize that it's something not to be eaten). So, such idiomatic expressions show that women in our society don't have the right to speak up or share their opinion; I don't believe in this but unfortunately this is the reality.

Q10. As a male/female, how do you think the workplace where you are working is homogenous and what are the different responsibilities of males and females in their academic settings? Please state some examples and evidences.

Ans: I don't think so that its homogeneous although the department I am working' it's supposed to be apparently very very liberal but even in such a liberal context I don't think so that there is a homogeneity in terms of responsibilities. I come to see that most of the outdoor activities are given to men while the indoor activities are assigned to women in almost all of the University's departments; so, I don't think so that there is actual homogeneity although we are kind of told that there is homogeneity and that you are treated equally but when it comes to actual practice I see discrepancies.

Q11. Women refrain making jokes, particularly with male colleagues for expect that it might make ready for lewd behavior, or more terrible. Have you ever felt suppressed or marginalized due to the power of males/ females in the academic settings? What have you encountered about the above statement? Please state your views.

Ans: Yes, in an academic setting as a woman you always have to be very careful because you know that you are always judged on the moral note. Every time you say something people look at you and judge you on the basis of your words and your jokes but on the other hand a man in a gathering can make any kind of joke and even refer to sexual implications If he wants to, yet he won't be judged by it and he won't be labelled as a person with bad character but when a woman says something she's is always being

tagged and associated with an image that is negative in our society. For a woman without the right image it's very difficult for her to survive in our society. For social acceptance she has to remain very cautious of what she has to speak and not cross a certain line.

Q12. Hijab is the liberation from evil eyes rather than persecution. What are your views as a male/female that how should a woman dress if she has to work among men or is seen without a veil? Elaborate with the help of some evidences.

Ans: I don't think so that hijab is a liberation because when you look at a person the first identification you make is through his or her face. Your face is the first thing of creating your identity and hiding that face means you are hiding your identity in other words having a veiled face means you don't have a real identity and because of not having a real identity we never get to have expressions of opinion, we never can have real awareness or get the unexplored knowledge. All the knowledge we get is through the male dominancy. So, I think hijab does not give you liberation rather it's the mental state that gives you liberation.

Q13. According to Esapzai (2017) who says that “the fact that many Pashtuns are accustomed to seeing the woman as the housewife and the man as the breadwinner makes it very difficult to break loose from such culturally instilled norms; it limits their capacity to look beyond the patriarchal box”. For example, if a wife has a career like her husband (i.e. teaching in an organization) because their family cannot rely on a single income, but on the other hand the husband complains about her domestic work and is against her job, thus telling her to be a housewife, because she cannot manage both jobs. How would you describe yourself as an “other” in an academic setting in a Pashtun society?

Ans: Yes, mostly that's the kind of impression you get from most homes and Pashtun families that a man is supposed to be the breadwinner and the women should be a housewife and look after the kids and other domestic responsibilities. There is nothing wrong with raising a child or cleaning up the house and I think that's not an easy task, it's a big responsibility in comparison with earning the bread but somehow in a society that is looked upon as menial than earning money. In families where women work for example, I am a working woman and housewife at the same time, she has to constantly

Juggle between two responsibilities she has to make sure to be equally great at both things. If she is not great at work, her boss is always going to remind her that it's because of her more attention to family that you are lagging behind in work. If she is not good at household, then her husband is always going to remind her that she is not doing a great job as a mother and is a wife, so she always has to be multitasking in manner and 24 hours a day she has to be whatever is coming up. On the other hand, a man is not expected to handle two jobs at the same time i.e. the work and domestic responsibilities, he is expected just to be the breadwinner and even if the woman is working he isn't to take any responsibilities at the home rather it's very humiliating for him and even if he does help his wife once in a while.

CHAPTER 1

INTRODUCTION

In this chapter, the researcher has introduced the gender positioning, the model proposed by Dijk in 2007 of self and others. The researcher has also discussed the statement of the problem, the main objectives, research questions, theoretical framework, and chapter breakdown. Apart from this delimitation and significance of the study of this research study have also been discussed.

The term *gender positioning* is based on the positioning theory which is proposed by Harre (1980). This helps in unfolding and constructing interactions between different people and promote person to person interactions by critically analyzing and understanding the discourses produced. It has a widespread application in the field of education and workplace agency etc. The gender positioning can therefore, be characterized as; the standard in which not every person associated with a social scene has approach to rights and obligations to perform specific sorts of important activities right there and with those individuals. The duties assigned to people are based on shared assumptions which influence one person over the other. The rights and duties assigned to different people can decide who can utilize a specific talk mode (Valsiner, 2012, as cited in Harré, 2012). Gender positioning identifies with the ways of individuals utilizing words in all kinds of talks to position themselves as well as other people being separate. As positioning theory is in contrast with the framework of *role theory* therefore, it is using words which assign different roles and duties. The word *positioning* has a very direct moral inference, for example, some people or a group of people being situated as trusted or doubted, with us or against us, to be spared or removed from a certain discourse mode. One of the psychologists, Hollway (2009), illustrates that people discuss their gender-related places usually with the help of conversations (Slocum & Langenhove, 2003, as cited in Harré, 2012). Psychologists Harré and Davies, social psychologists Potter and Wetherell, and

sociologist Langenhove are the originators of positioning theory (Slocum & Langenhove, 2003, as cited in Harré, 2012). Bradley is of the opinion that if anyone among us knows or sees that how we develop social reality, we can build all that more deliberately to support the standards that advance the closures we admit to desire (Bradley, 2017, as cited in Harré, 2012).

Positions carry right to perform a certain action, such as the right to be heard, taken seriously, helped, or the right to be looked after. The continuously shifting system of rights to perform a certain action, duties and compulsions of the individuals in any social interaction constitute what Harré (2012) calls the *local moral order*. In addition to it, positioning is recognized as a category of self-situating and situating of others. It is a noticeable fact that one may constitute the self and the others in certain ways. Therefore, in this way, any positioning of the self-infers or entails a positioning of others and the other way around to be more important and meaningful.

Furthermore, individuals take positions in the discourses that permit the introduction of a specific identity, or certain aspects of a character in a specific situation or context. Despite the fact that uncertainty may hold on to some degree by positioning each other to some degree. It can give meaning to their behavior by making it intelligent in the storyline (Zelle, 2009).

Barnes (2004) in one of his studies demonstrated gender positioning based on students' interaction in a classroom. He analyzed interactions among the students while discussing and identifying the different ways through his research study. He argues that students were positioned at a different level while interacting with one another. This study focus is to see how students position themselves and the other. The major aim of this study is to promote effective teamwork among the students at an academic level. Therefore, *gender positioning* can be defined as “an analytic tool that can be used flexibly to describe the shifting multiple relations in a community of practice” (Linehan & McCarthy, 2000, as cited in Barnes, 2004, p.1). It is useful to deal with the complexities while interacting in the classroom and learning other context either at the workplace or any social setting. Classroom rules can benefit in preventing the positioning of being an outsider by stressing on the concept of equal contribution and being given an equal hearing by the group of

people. Teachers can encourage students by explaining that unclear or unrecognized topic is an important step towards full learning and understanding, so being positioned in need to learn is nothing to be ashamed of, rather an honor of appreciation (Barnes, 2004).

Likewise, the issue of gender positioning has been discussed by Shahab and Sherani (2015) in one of their research studies. They are of the view that gender disparity is predominant in every aspect of a person's life, starting from a young girl's life till death. The gender disparity starts from preparation of nourishment, to access to welfare and admission in a school. Thus, the development of males is important particularly when low wage is a main consideration in decision making process. Girls at young age are not sent to school as it is trusted that any exercise she gets will not profit the family since females are not viewed as lasting individuals for the family to support it later. Due to financial crisis when the money related position of a family is powerless, so young girls are required to remain at home as opposed to young boys. (Racket & Khan, 2008, as cited in Shahab & Sherani, 2015). The issue of gender positioning starts at an early age. In some of the very conservative environment the general social and social structure of the Pakistani society demoralizes young girls from acquiring education. It is a hindrance that the females are as yet endeavoring to overcome the issue of gender disparity in the educational setting. Yet, socially females are viewed as the weaker and as a subordinate person who is restricted from making personal choices. Daraz, Khan and Sheik (2013, as cited in Shahab & Sherani, 2015) opines that females' education has been one of the essential components of change towards advance and improvement.

Similarly, Ali et al. (2011) also have discussed the issue of gender positioning in the urban area of Karachi. This research uncovers the issue of gender imbalances, human rights, and transgression against females in the Pakistani society. Gender disparities were seen as static and implemented by structures embedded in the culture and society. Ali et al. (2011) argue that females routinely confronted serious confinements and restrictions of self-rule and autonomy. In any case, the accomplishment of a higher level of education particularly for males as well as for females is seen as an operator towards change.

Moreover, mass media was seen as having a positive part to play in supporting women's empowerment (Ali et al., 2011). Likewise, Kramarae (1981) tackles that gender, race, and rank distinctions are supported only by religious, political, legal, media, and

educational systems. If there is an absence of power, then the groups who are unequally positioned are at the edge of the society. According to Houston and Kramarae (1981) women have been ridiculed in many ways. They say that they have been silenced in many ways by the male-dominant society, trivializing their suppositions, thoughts, and their worries, and censor the voices of women. The primary factor that adds to the quieting strategy is the correspondence which is pretty much diverse, and some females are genetically unfit to convey their message effectively to the opposite gender. We learn how to utilize our language as we grow up, and since we experience childhood in various geological regions, so we have diverse religious convictions, class foundations and so on - all these promote "to different ways of speaking." Every male and female stimulate diverse conversational styles. Linguistics are of the view that females are just exceptional in relation to men because of having a place with various subcultures, and their varying conversational styles mirror these subcultures due to which they are rendered as mute which make them unique. According to Tannen (1986) people talk diversely in light of the fact that males and females are raised in various sociolinguistic subcultures. The socialization procedure, including family, school, recreations, companions and so on add to the femaleness or maleness. Culture is basically a system of tendencies and examples gathered from past, and males and females have diverse past experiences. From the time they were conceived they were dealt with in an unexpected way, and talked in a different way (Tannen, 1986, as cited in Suciu, n.d.). Whereas, Cameron (2007) is of the view that there is a lot of similarity between the males and females, but distinction between these two are commonly extraordinary. Numerous distinctions are context-dependent. Discourses produced that are clear in one setting might be muted in another, reserved or nonexistent in another (Cameron, 2007).

It is a general perception that males and females in Khyber Pakhtunkhwa working in the same workplace are not equal, and women find themselves at a margin due to limited power, so this study remains to a great extent underexplored. As no one has carried a research on this, hence it will fill this gap. Therefore, in the present study, the issue of gender positioning in academic setting in a Pashtun society is explored. This study also explores how males and females of Pashtun society view themselves and others. It attempts

to investigate the positioning of genders at workplaces in Pashtun society especially in the academic setting.

1.1 Statement of the Problem

It is a general perception that women in Khyber Pakhtunkhwa at the workplace find themselves at a margin as compared to men because of limited access to power. They are perceived as socially and culturally dependent on men in all aspects of their lives, and in academic settings as well, the gender positioning is not equal. It has been observed that the gender discourses highlight gender positioning in the social settings where male and the female genders at home and in social settings are not on equal footing, whereas, the female gender sometimes resist male discourses or they at times, conform to that discourse. Although, some of the studies have tried to explore this phenomenon in the society in general but no effort has been made to explore the academic setting where educated and working women are present with equal opportunities as men and enjoy the same privileges. Hence, it is important to find out the different discursive practices adopted by men and women to describe the other group and to explore how male and female genders are described in the discourses produced at the academic setting in Pashtun society. Moreover, it is also important to see the homogeneity and heterogeneity of discourses in terms of socially constructed genders in academic settings.

1.2 Objectives

The objectives of this research study are as follows:

- To find out the different discursive practices adopted by men and women to describe the other group.
- To explore the description of male and female genders in the discourses produced in the academic setting in Pashtun society.
- To find out the homogeneity/ heterogeneity at the workplace in Pashtun society in terms of socially constructed genders.

1.3 Research Questions

1. What are the different discursive strategies adopted by men and women to describe the other group?
2. How are the male and female genders described in the discourses produced in the academic setting in Pashtun society?
3. How far is the academic workplace homogeneous/heterogeneous in terms of socially constructed genders?

1.4 Theoretical Framework

In this research study, the researcher used the following theory and model as the theoretical frameworks of the study.

Muted Group Theory will be used as a frame of reference for developing the questions for the interviews and preparing the observation sheet. The Dijk's Model (2007) will be used for the analysis of the data gathered from the responses received by the researcher from the participants of the study.

1.4.1 Van Dijk's Model (2007)

Dijk's model of Critical Discourse Analysis is one of the significant approaches in the field of linguistics. The model is based on "Us (self) and Them (others)" binaries to explore the discourse of a dominant group and resistance offered by a marginalized group in a text. Dijk (2007, pp.44-88) proposes some of the indicators which can be explored to a text/discourse for its critical analysis. These indicators are as follows:

1. Actor Description
2. Authority
3. Presupposition
4. Modality
5. Disclaimer
6. Evidentiality (Meaning and Argumentation)
7. Topoi

8. Hedging and Vagueness
9. Reference
10. Rhetoric
11. Coherence
12. Burden (Topos)
13. Comparison (Meaning, Argumentation)
14. Generalization
15. Hyperbole
16. Implicature
17. Irony
18. Polarization
19. Victimization
20. Consensus
21. Examples /Illustrations (argumentation)
22. History as Lesson (topos)
23. Distancing (meaning, lexicon)
24. Dramatization
25. Empathy (meaning)
26. Euphemism

Aforementioned are the indicators of the theory which the researcher attempted to look for in the data collected from the participants of this study through semi-structured interviews and the questions were framed with the help of Muted Group Theory. These indicators helped the researcher in knowing how the female gender is depicted in the discourses of the male as well as female members of the Pashtun society, and how the male gender is depicted in the discourses of the female as well as male members of the society.

1.5 Chapter Breakdown

This research study includes five chapters. The chapters of the study are organized in the following order.

In the first chapter of this study, the researcher introduces the issue of gender positioning at workplaces in Pashtun society. In this chapter, the researcher puts forward the objectives, significance, delimitations and the research questions of this study. In the second chapter, the researcher provides a detailed review of the available literature related to gender positioning with special attention to the presence of both the male and female at the workplaces in a Pashtun society. In the third chapter, the researcher puts forward the design of the research study including the methodology, population, the subjects and participants of the study, triangulation of data, the tools, and techniques for the collection and analysis of the data of the study. In the fourth chapter, the researcher systematically presents, interprets and analyzes the data collected from the participants of the research study. In the last chapter of the study, the major findings of the study are discussed, and the researcher gives certain conclusions based on the results of the analysis of the data. In addition, the researcher gives some suggestions for practical purposes as well as some recommendations for further research studies.

1.6 Delimitation

The gender positioning is a broad issue present in all the aspects of a society, but due to the time and space constraints, the researcher restricted this research study to the gender positioning only at workplaces in academic setting in Pashtun society. Moreover, the academic setting was also delimited to the departments of English at three universities of Khyber Pakhtunkhwa.

1.7 Significance of the Study

The present research is very important since it attempts to explore a very crucial, severe and yet an unexplored issue, i.e. gender positioning in Pashtun society. As the issue of gender positioning is a prime concern of Critical Discourse Analysis, this study will provide a great contribution to the existing treasure of Critical Discourse Analysis in the

area of the gender positioning at the workplace. Furthermore, it will broaden understanding about gender positioning in Pashtun society.

In this chapter, the researcher briefly introduced the existence of gender positioning in academic settings in KPK. In addition, the researcher posed some research questions and discussed the significance, objectives, and chapter breakdown of this study. In the coming chapter, the researcher has provided a detailed review of the available literature related to gender positioning at the workplace, and the issue of gender and discourse has been discussed.

CHAPTER 2

LITERATURE REVIEW

In the previous chapter, the researcher introduced the gender positioning, critical discourse analysis, gender discourse analysis, Dijk's model of self and others, and muted group theory in detail. The researcher stated the problem which this research study seeks to solve the main objectives, research questions, theoretical framework, and chapters breakdown. Apart from this, delimitation, and significance of the study of this research study have also been discussed. In this chapter, the researcher has provided a detailed review of the available literature related to gender positioning at the workplace, and the issue of gender and discourse has been discussed.

2.1 Notions of Gender

According to Alvesson and Billing (1997, as cited in Nielsen, 2015) gender is one of the fields in social sciences which have exceptional meanings and definitions. It depends on the topics of epistemological and ontological stance which is characterized by a variety of practices and language which vary from context to context, culture to culture, including time (Nielsen, 2015). Whereas according to Schiebinger (1999) in Nielsen (2015), this term was introduced as an attempt to differentiate the culturally and built types of masculinity and femininity from the physiological and anatomical functions of the biological sex (p.17). The usage of gender belief and explanation has been one of the topics in debates. According to the poststructuralist philosopher Butler (1995) in Nielsen (2015) is of the view that we have to remove and deconstruct the existing association of masculinity and femininity so that the concept of "alliance with persist forms of hegemonic heteronormativity" overcome (Nielsen, 2015, p.17) because women to gender brings about a treacherous result. Regardless of the ontological and epistemological debates, Jalušič (2009) is of the opinion that the notion of gender fix us as a gendered-being within the fixed boundaries of norms, culture, structure, certain discourses and different forces to

which we are exposed as social beings. Young (2005) is of the view that despite gender has an insufficient capability to hold on multifaceted levels of individual subjectivity but still it makes a tool of conceptualizing and theorizing the social and political structures through a gender lens (Jalušič, 2009, as cited in Nielsen, 2015).

Whereas, Butlerian having a feministic approach claims that gender has a dynamic state which highlights the significance of essentialist approach towards this topic by overcoming it (Davies & Thomas, 2002, as cited in Nielsen, 2015). This strong systematic importance can adhere the discursive processes and at the same time perpetuate the masculine and feminine inequalities (Fraser, 1995; Gunnarsson, 2011). The poststructuralist and deconstructivists procedures have helped us in understanding the gender identities by helping us recognize how gender identities are made and how there is an inequality in the existing power through the formation of power and discourse. This formation of power can help us to overcome this problem and thus the feminist writers need each deconstruction and reconstruction in order to build a utopian hope (Fraser, 1995, as cited in Nielsen, 2015).

According to Fraser and Nicholson (1989) in Nielsen (2015), “women” according to the feminist theory are inescapable, yet Davies and Thomas (2002) quotes that, in an academic setting “where gender difference and asymmetrical power relations are material and often the basis for inequality” (Nielsen, 2015, p.19), then therefore, it is required through a gender lens to stabilize this concept and to transliterate the universe (Nielsen, 2015). Meyerson and Kolb (2007), Bailyn (2011), Merrill-Sands et al., (1999) are of the view that gender lens focuses on the male and females in the academic setting and explores the structural and cultural assumptions by underpinning the ideas and shaping the distribution of opportunities (Nielsen, 2015).

The usage of gender belief and explanation has been one of the topics in debates. Gender should not be taken for granted and used as a parameter but treated as one communicatively produced. The idea of gender negotiation, standard of gender and gender creation has been discussed under the next heading which highlights the fact that gender is actually an organized system of societal members of a community and is embedded with the discursive practices.

2.2 Standards of Gender, Gender Creation and Gender Negotiation

According to Cameron (1995); Schiffrin (1996) and Ehrlich (1997) (as cited in Zhao, 2011) argues that the work done in sociolinguistics and language and gender have endorsed different philosophies of the social identities of the essentialists which tended to be fixed are now getting replaced by them with the dynamic notions of the social identities. According to gender identity, the sociolinguistics are neglecting the idea of meaning of gender who says that it is miles constant, without a problem that it can easily be removed from the stance of social identity. Moreover, gender is viewed as something a person do and carry out and not as something individual have and are (West & Zimmerman 1987; Butler 1999; Piller & Pavlenko 2001, as cited in Zhao, 2011). Simply, Holmes (2002) in Zhao (2011) claims that gender is not equal to something where people are differentiated on the basis of sociocultural behavior and speech with sex where people are categorized by the biological characteristics, therefore it is essential for us to distinguish individuals by their social identity (Zhao, 2011). Interaction plays a very important role in constructing the gender and negotiating about it. Gender should not be taken for granted and used a parameter but treated as one communicatively produced. Evan (2002) in Zhao (2011) asserts that identities such as gender identity are not fixed and stable, but they keep on changing by interacting with others and many notions are conveyed through circulating discourses. Butler (1999) is of the view that genders are fixed neither due to the nature or nurture but are the results of daily normative way which are defined as masculine or feminine (Zhao, 2011). Block (2007) opines that while interacting with the society, people fashion their selves as well as their language and body language as they do as a men or women, so it is with the help of their self-constructed identities and subject positions which are treated as bodily and linguistic enactments of discourse with reference to place and time (Zhao, 2011). Discursive practices deals with the notion of gender in quite many ways as seen that the negotiation of gender identity and gender positions are mainly observed through the discursive interactions with the peers and with the help of researcher perspective. Baron and Kotthoff (2001) are of the view that new born babies have no gender identity, but are merely born with a particular sex. Zhao (2011) argues that people usually say that “It is a girl or a boy” so people’s expectation begins with the sociocultural impositions of gender. The notion of gender is realized by the language use. This is the fact

that language is protected by the gender identities even when they are not even born into the World. Even the baby talk use for a baby boy is quite different from a baby girl's. People even think differently about baby girl or a baby boy and from the point of view of sociocultural constrains. Borker (1980) claims that language and gender are certainly no longer related, however they are traditionally planned and built. Gender is actually an organized system of societal members of a community and is embedded with the discursive practices. To take a look at language and gender it will become two-fold; on one facet it discovers the effects of gender on the discursive practices of an individual and on the other it explores the performances in a society alternatively, it studies the ways in which gender is built, revealed and negotiated (Pavlenko & Piller 2001, as cited in Zhao, 2011). Norton (2005) in Zhao (2011) construct a dynamic point about identity. The function of language is foregrounded as constitutive of and constituted by way of a language learner's social identification. It is through language that someone negotiates an experience of self within and throughout one of a different site at different points in time, so it is through a language that someone gets benefit, or is denied getting access to something powerful, thus social networks provide an opportunity for the learners to talk differently. So, for him, language, value of identity and context interaction works mutually (Zhao, 2011).

To take a look at language and gender it will become two-fold; on one facet it discovers the effects of gender on the discursive practices of an individual and on the other it explores the performances in a society alternatively. Similarly, gender is usually distinguished on the bases of different social identities, but social vision is the idea of "sameness" which means gender equality in terms of equal opportunities which has been discussed under the following heading.

2.3 Social Visions of Gender Equality

Walby (2005) claims that gender is usually distinguished on the bases of different social identities, but social vision is the idea of "sameness" which means gender equality in terms of equal opportunities. Judith Squires claims that the vision of sameness conceives all the individual equally and it is a matter of inclusion which is most frequently criticized for its individualistic values where the ambition of inherent power is assimilated by women. Females are given a masculinized set of norms and standards (Nielsen, 2015) and

equality of genders is an essentially a questioned concept (Lombardo & Verloo 2009, as cited in Nielsen, 2015).

Genders are differentiated through the use of dress and body language. Some attitudes are there which construct the power relationship and this power relation differentiates the gender differences which are socially formed and characterized by the person's feeling of oneself as 'manly' or 'female' and that gender personality is not settled and can be in a condition of a steady transition as discussed under the next heading of gender and discourse.

2.4 Gender and Discourse

Gender and discourse have a very close and inseparable relation. Tischler (1996) in Ponguta (2013) states that gender involves socially learnt practices of behavior which are psychological attitudes or emotional expressions that actually differentiate men from women. According to him gender is something about whom we talk, read or write. It is actually a way in which we act and represent a male/masculine or female/feminine in our social surroundings. Duran (2006) in Ponguta (2013) states that every individual expresses their own identity through the use of language which represents each individual quite differently from the other. Gender can be represented through the use of dress and body language. There are some attitudes which construct the power relationship. This power relation is what Butler (1990); Humm (1989); and Weedon (1987) (as cited in Ponguta, 2013) say that gender differences are socially formed and characterized by the person's feeling of oneself as 'manly' or 'female' and that gender personality is not settled and can be in a condition of a steady transition. For the purpose of this research, gender personality is not something fixed, having same values, customs and traditions, rather it is a developing state of an individual which changes from time to time, it is reformed and remodeled by an individual especially at the academic setting where different faculty members are given different roles and different power positions. It is through the use of discourses which shape an individual and marks the gender difference by socially constructing the power relations (Ponguta, 2013).

Certain discourses give us the idea that through the use of these discourses people can get advantages and get privileged statuses in a society, workplace, academic setting

and groups of work. One of the important aspects of discourse is by the means of individuals which may act upon the world and each other especially. Discourse is of high use and importance that takes place in every interaction and conversation of our daily life. The idea of Baxter (2003) has been discussed under the following heading.

2.4.1 Discourse

Baxter (2003) states discourse refers to text that is either in a spoken or written form and through which many different ideas can be analyzed. It is the language in use, everyday conversation, interaction between people or a group of people in everyday contexts. Baxter in Ponguta (2013) is of the view that discourse is a form of societal exercise which constructs ideologies. It is important to say that discourse is of high use and importance that takes place in every interaction and conversation of our daily life. It simply involves an individual's thoughts, perception, ideas, intentions and words which can be expressed easily. The above definition states that discourse is a complete contextual and full of meaning, space of action which is definable through words. Similarly, Dijk (1993) and Fairclough in Ponguta (2013) states about the discourse that it is a phenomenon that occurs in a particular context with cultural and ideological characteristics. Environment can be changed through the use of discourse into a "socially and culturally meaningful one" (Blommaert, 2005, as cited in Ponguta, 2013, p.4). Discourse is a powerful tool as it gives sense to situations around an individual by the usage of words, gestures, spoken or written text. One of the important aspects of discourse is by the means of individuals which may act upon the world and each other especially (Fairclough, 1992, as cited in Ponguta, 2013). This gives us the idea that through the use of discourse people can get advantages and privileged statuses in a society, workplace, academic setting and groups of work (Dijk, 1993, as cited in Ponguta, 2013). One of the important insights is that there is no discourse without power and no power until and unless a certain discourse has been produced, therefore both the situations are present in our daily routine. Every individual in our society build themselves as a person who belongs to a society with particular cultural characteristics (Ponguta, 2013). Similarly, system of meaning making guides language, whereas, meaning and knowledge are counted as the two different subsets of the same point. It organizes the social order and social practices, it brings us to the worldly knowledge by informing the individual how to live their life. Under the next heading

conversations, texts, language, and social practices have been discussed which has a deep knowledge behind it and are considered another type of discourse which is based on a vast knowledge of our long-term system.

2.5 Discourse: Talk, Texts, and Enduring Structures of Thought

Similarly, Soza (2014) talks about discourse that it is an understood phenomenon which takes place in conversations, texts, social practices where different layers of meanings are formed in a specific society and those meanings coordinate in a collective manner. Whereas, Alvesson and Kärreman (2000) in Soza (2014) argue that discourse can be understood in two ways and these two ways are guided by theories. It is the language that comes first while meaning and knowledge counts second. A system of meaning making guides language, meaning and knowledge are counted as the two different subsets of the same point. Similarly, Fairhurst and Putnam (2004) claims that language and sense are two one-of-a-kind of discourses. Daily conversations, texts, language, and social practices are considered as single kind of discourse, whereas the interpretation, meaning of a text, and a deep knowledge behind it are considered another type of discourse which is based on a vast knowledge of our long term system (Soza, 2014). Fairhurst, Putnam (2004) and Foucault (1972) in Soza (2014) claim that the world is naturalized and set normal by different order of discourses in which the natural world, precise discourse forces the subjectivity of an individual as well as thoughts about one's own self, feelings, mind, and orientations to the world (Alvesson & Kärreman, 2000, as cited in Soza, 2014). Discourses establish the power and knowledge by making it consistent and normal in the view of discourse. So, this discourse helps the people by acting in a particular way which is knowledgeable, and at the same period, time constraining. It organizes the social order and social practices, it brings us to the worldly knowledge by informing the individual how to live their life. Many of the discourses are revealed by looking at the texts, for example Privedera and Howard (2006) took the insight of discourses from the media texts by studying the discourses of gender and nationalism, whereas Wang (2012) studied the hidden meanings of motherhood by looking into the texts (Soza, 2014). Soza (2014) is of the view that many of the female writers are interested in the discourses which are related to the patriarchy. Meanings related to a society are embedded in those texts, and gendered in terms of society. Many of the researchers have studied discourse in light of gender and

discourse. Many gender identities are constructed in the various institutions and these have been studied by of the researchers like Trethewey (1999); Nadesan (1997); Collinson (1988), and Dougherty (2006) in relation to the studies taking place between gender and discourse (Soza, 2014). Discourse is the place wherein actual and feasible styles of social agency exists, and there all likelihood social and political consequences are described and questioned. Yet it also is the place wherein our experience of ourselves, or subjectivity exists. Discourse, language and subject positions are interchangeably linked with one another where language is an important part of a discourse whereas within some discourses subjectivity perform a subjective function. This has been discussed under the following headings.

2.6 Critical Discourse: Discourse and Power

The relationship of power and discourse have fascinated many of the scholars by studying a discourse from a critical perspective. Hall (1997), assuming the thoughts of Foucault argues that, discourse is concerned with the manufacturing of know-how and meaning. Nothing that is significant exists out of doors of discourse except that discourse produces the objects of expertise (Hall, 1997, as cited in Soza, 2014). In Critical Discourse there are two themes which arises in literature. They are the knowledge and power in regard to the discourse and also the social and historical meanings which are perceived by a person from the past. Both of these are related to the way how a meaning become a standard form which are accepted due to the result of power, supremacy and domination. Foucault (1980) claims that people used to be served for their purposes by the use of specific discourses which had social and historical meanings embedded in it. People are served with particular meanings which they inherit by birth and these meanings play its part in history. Discourses have different meanings, it can privilege one over the other because of the knowledge of a subject and that can bring a certain knowledge from being known (Weedon, 1997, as cited in Soza, 2014). Thus, the capacity to realize something depends on the phrases which display a certain meaning. The world is known to us through a certain language. It is the power of language which breaks other knowledge, keeps things stiffened, separate, create new ways of knowledge and know things differently. People born in a society where the world of knowledge already exists, people come to know that the existing knowledge structure has a specific way of naturalization through a use of discourse, so they know

about the world and themselves in relation to that world. As a result, knowledge is constantly inseparable in relation to power because it is always being applied to the regulation of social conduct in practice (Hall, 1997, as cited in Soza, 2014). Once a language is considered as a source of creating information and providing knowledge, furthermore knowledge acts as a carrier of expressing meaning, so with it, it carries power thus limiting the human possibilities. Such type of knowledge can have some consequences of how we are studying gender and discourse and can draw our attention towards the gender subjectivities. Ashcraft and Mumby (2004) in Soza (2014) argue that genders are constituted with the help of discourse. Sometimes it is the gender that is failed to be noticed for what an individual has but not what the people are doing actively together, thus for this reason the gender discourse systematizes and disarrange the semantic structures that preserve power to people. Ashcraft and Mumby (2004) are of the view that men and women “do gender” in a variety of settings, “crafting selves” that reproduce or resist gender distinction and power relation through the discourses they produce (Soza, 2014) and these gender discourses organizes and disorganizes the structure of meaning which hold an individual power. Self-gender is actively constructed by one’s knowledge through the discourse which then is inherited through the big D discourse. Trethewey (1999) is of the view that women learn about their selves well at first hand. Females not only learn to how to throw like a girl, they also learn to sit, stand, move, walk, nod their heads and also carry themselves like other females who are socialized into a feminine manner (Soza, 2014). According to Trethewey, female discourse is totally a fragile topic, immobile and domesticated. Sotirin and Gottfried (1999) argues that women who are perceived with the conversational domain of “secretary” are typically recognized via the concept of secretary and no longer with the other condition that they are placed with (Soza, 2014, p.12). Thus, it can be argued that it is idea of professionalism or a role that is assigned to a woman in a particular society thus become permitted and constrained (Soza, 2014).

Post structuralism discourses and gendered subjectivities are the concepts of utilizing the connection of discourse, subjectivities, social institutions and its main focus is on exercising of power with an aim to bring a certain change. Weedon (1997) is of the view that many scholars studying post structuralism is only to concentrate on a language. Language is the place wherein actual and feasible styles of social agency exists, and there

all likelihood social and political consequences are described and questioned. Yet it is also the place wherein our experience of ourselves, or subjectivity is built (Soza, 2014). Discourse, language and subject positions are interchangeably linked with one another where language is an important part of a discourse whereas within some discourses subjectivity perform a subjective function (Soza, 2014). Soza (2014) claims that to Foucault (1978, 1980), subjectivities and issue positions are described when a person locates him or herself within the function of a specific discourse and hence grow to be “subjected” to the meaning of a language, knowledge, and power (p.13). The available discourses can produce a lot of subjectivity within a wide range and with the help of same discourse an individual can produce different subject positions. Language and discourse have the power to make meaning become more powerful and dominant in creating a meaning. The subjectivity idea is multifaceted because subjectivity consists of both the conscious and unconscious feelings, reactions of a person, a sense and “understanding her relation to the world” (Weedon, 1997, as cited in Soza, 2014, p.13). The poststructuralists are constantly negotiating about the subjectivity which are reconstituted in the discourses whenever an individual think or speak. Martin (1990) in Soza (2014) is of the view that subject positions of women are of abundant importance and subject positions can be analyzed from it (Soza, 2014). Similarly, gender positioning establishes the gendered power relationships only through the use of discourse and social relations. This has been discussed under the heading and sub-heading of gender positioning as following.

2.7 Gender Positioning

According to Ponguta (2013), gender positioning is a topic that has been explored. It is observed according to this that women’s aggression takes place while interacting with their peers. Gender positioning establishes the gendered power relationships only through the use of discourse and social relations. Gender is actually a notion being explored and discussed in this research through the language and power relation. Wodak (1997) is of the view that gender is viewed as evolving and is not a static concept that is formed by all persons and especially in specific societies and particular contexts (Sunrise & Littoseliti, 2002, as cited in Ponguta). Gender, in terms of positioning is analyzed as a relationship which exists between the language and power and how a language is used as a tool to find out a privileged or dominant position in the academic setting (Ponguta, 2013).

Similarly, Zelle (2009) made positioning theory applicable by utilizing it in the organization in order to bridge the analytical gap found between the people, institution, and societies at three different levels. In his research study, he categorized those levels at micro, meso and macro level. He argued that people's behavior changes due to a shift in their positions who are located at different levels in an organization. People shape their identity in positions or taking positions shapes their identities which in turns changes their behavior towards the other. Zelle (2009) argues that change in the behavior of an individual can convey the difference between a success and a failure. He says that contributing to understanding the role of an individual can help us in interpreting, and constructing the meaning to challenge the notion of understanding individual identity (Zelle, 2009).

However, in Gherardi and Murgia (2014) research study, based on the concept of gender positioning stereotypes such as think manager-think male. Such a stereotype continues in becoming a barrier to women's progress in managerial tasks. This paper examines the relationship between the gender and management collected through the narratives of students in an academic setting. Its aim was to see whether the basic assumption and thinking about think manager-think male has changed or not. Hence, it was revealed that the male CEO distrusted the masculine way of managing, while the females were taken into account as a trustworthy person. The managers were described as caring, but the association between a male and female was judged negatively, whereas female's management was portrayed in a positive manner (Gherardi & Murgia, 2014).

Similarly, in Päivinen's (2016) research study *gender positioning* has been examined where she focused on gender issue and power relation existing in a society based on patriarchy. She argues that gender differences lead to violence. In her study, she explored *intimate partner violence*, shortly termed as *IPV*. She tackles that intimate partner violence is the result of gender issue which stems from the gender power differences particularly based on patriarchy. Paivinen (2016) demonstrated that gender positioning is used as a tool which promotes a dominant cultural discourse. Thus, in her study, the findings reveal that the importance to understand a gendered nature of intimate partner violence can be treated by therapeutic relationship. Gendered positioning can be conveyed by alluding to dominant social and cultural certainties, desires and commitments among other through an implicit means. In whichever way it is done, certain needs are installed in

such interactional positioning. In any case, the objective likewise has the possibility to scrutinize such requirements originating from the social talk being referred to a change in manner that how self and others are situated in the local interaction. Moreover, in scrutinizing the information it turned out to be exceptionally clear that how emphatically couple connections are installed in gendered cultural discourses. This implies that it is possible to utilize gendered positioning both as a method for demonstrating empathy and understanding the situation of a person. Moreover, people use it as a way of challenging the status quo, for instance, an unequal propagation of obligations in the relationship (Päivinen, 2016).

2.7.1 Positioning

Positioning study suggests that positioning is a moment in which one individual can exert power over another through the use of discourse, i.e. men over the women (Castañeda, 2010, as cited in Ponguta, 2013). One of the important elements that are connected to positioning is the use of power. Dijk (1993) in Ponguta (2013) is of the opinion that it includes control and such control may relate it to activity or perception which is an intense gathering and may restrain the flexibility of the activities of others, yet additionally impact their troubles. That is, a person can influence the other in the decisions to be made and can exert power over their peer/individual when a person has more knowledge than the other; likewise, the power can be interpreted and gained by the use of language or sources like an act of violence which may result into limiting the freedom of another to proceed further that their knowledge, abilities or possibilities are of no use, while “powerful positioning may be encouraged” (Castañeda, 2008, as cited in Ponguta 2013).

2.7.2 Gender Position and Development of Women

In economic development women’s positions were completely ignored until 1970s. This is not something new and astonishing in sociology, but it has largely been recognized by the interests of hegemonic males (Collins 1992 & Smith 1987, as cited in Slusser, 2009). Many of the women's activist researchers are of the view that modernization hypothesis is one-sided because of the women who have been neglected, leading to gender disparity (Boserup 1970 & Boulding 1976, as cited in Slusser, 2009). In the book *The Underside of History*, Boulding (1976) proclaim about women that they have dependably been authoritative performing artists ever, yet that their real exercises were made unnoticeable

by their family unit (Slusser, 2009). In her another book *Women's Role in Economic Development* has talked about the genders where women are more affected than men in international economic development. Gender inequality increases in the economic development process, but before it had started to decrease in the later stages. Women in development theorists like Boserup (1970) clarifies that when a country develops, so women inequalities are likely to decline because of the equal opportunities and firm competition and these competition drives out the discriminations. Competition relied upon take out gender imbalances in business, instruction, finance, and general segregation on the part of women (Slusser, 2009). Women in development asserts that there should be availability of education, job, open discourse and capital in order to achieve the gender equality. Whereas Ghaida and Klasen (2004) asserts that distribution among financial experts and advanced theorist, gender equity started to be viewed as an improved objective in its own privilege and has been perceived by Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) now marked and confirmed by a larger part of poor nations (Slusser, 2009).

2.7.3 Female-preferential Voices in Gender Positioning

Kissack (2012) is of the view that feminist critical discourse analysis is to unveil the hidden agenda of the muteness where female-preferential voices occur through a written form with the help of “computer-mediated communication.” According to him muteness of female-preferential voice can be defined as; a condition in which a female language structures are not identified “due to the dominant, masculine, language system” (Kissack, 2012, p.2) whereas, Ardener (1975) claims that the phenomenon of “mutedness” is actually a characterized condition of structure and is not some state of etymological silence. He is of the view that “muted structures are there” yet that cannot be acknowledged in the language of the dominant structure (Kissack, 2012, p.2). Thus, Obre (1996) in Kissack (2012) claims that, it can be understood that mutedness is not equal to the literal silencing of speaking, but silencing is a strategy which is adopted by the non-dominant members (group) while interacting with the dominant members (of a group). Whereas, Gray (1992) highlights the variation between the language of a man and woman in one of his books named as *Men are from Mars, Women are from Venus*. He is of the view that men and women have a diverse level of correspondence which are interpreted differently

by the different sex in an unintended manner. Gray opines that these two sexes must understand the differences in order to understand one another. Wood (2002) in Kissack (2012), critically speaks of Gray's advice as a misguide, dangerous and an unwise act "because it divests humans of agency and it ignores consequential inequities between women and men that arise from socially constructed and sustained differences" (Kissack, 2012, p.3). It is therefore described as, "if 'Martian' is inherent for the male sex, and it is the dominant language within society, then 'Venusian', inherent to the female sex, is innately inferior" (p.4). It can be argued that women who are born inferior and who do not have any resources for equality can therefore only embrace the Martian language in order to be at the same level with men. Similarly, Tannen's (1990) book named as, *You just don't Understand: Women and Men in Conversation*, recommends that both the male and females have difference in their communication and it can be improved only if these differences are understood. Tannen (1990) impose her idea that women usually are seen engaged in the trouble talk because they want to embrace closeness and to increase personal connection, whereas men see this as a request to suggest for some advice and finding a solution rather than providing an empathy which women seek to be provided with. Tannen (1990) postulates that both the men and women communication can be acknowledged and well understood by accepting the differences in order to have an effective communication. Therefore, Gray and Tannen (1990) are of the view that their differences are "inherent, unchanging" and these differences must be acknowledged and identified in order to improve communication. They both support this with examples and "assumed intrinsic differences and how they may lead to miscommunication" (p.4). Both these scholars are of the view that both the differences among the sexes are of equal social reverence. Cameron (1998) Wood (2002) in Kissack (2012) opines that these genders are separate but equal in terms of communication which is always disregarded by "the social power afford to men in patriarchal societies" (p.4). In addition to it, the statement that men and women are having natural communication skill and differences which implies that both males and females have an innate ability to communicate. This disseminates a stereotypical view which highlights gender positioning and gendered power inequalities among the member of a society.

In a study of computer-mediated communication (1980s), it was found that the inherent gender communication was greatly challenged. According to Walther (1996) computer-mediated communication can be defined as a written form of communication through the medium of computer which lack expressions, physical appearance, voice, tone, pitch, nonverbal communication and body language etc. Garton and Wellman (1995) argues that this form of communication taking place between the men and women was to equalize the differences and all the voices with the help of online communication. Similarly, in another study it was revealed that biological sex is invisible whereas the gender is visible through the sex (Colley & Todd, 2002; Herring, 2003; Panteli, 2002, as cited in Kissack, 2012). Gender differences in computer-mediated communication (CMC) were coined as gender-preferential language which according to Fitzpatrick, Mulac and Dindia (1995) is defined as the “linguistic variables that in one setting or another make between-group distinctions” (p.5) and “the notion that language style is socially prescribed rather than a natural characteristic of one’s sex” (Prentice & Carranza, 2003; Staley, 1982, as cited in Kissack, 2012, p.5). This is the reason that men and women follow a style of their language in which they communicate are expected to be prescribed and based on their social norms. Similarly, Staley (1982) in Kissack (2012) argues that the differences between the sex and gender are of much significance which is realized early in life when the biological sex manipulates the gender socialization. Similarly, mother tongue and cultural values also realized through the power of language as discussed below.

2.8 Power Through Language

At workplace the linguistic ideology is established on the concept of the “mother tongue” and cultural values. The distinctive creature or mindset of each individual is created by not their mother tongue only but on the “one land and one language” principle. The ideology of a language gives rise to the status or stigma of a discourse and results in the relation of societal influence (Carli et al., 2017). The discourse itself is a wider term than a text where as a critical discourse analysis is not a standardized model rather a mixture of linguistics, sign language and discourse analysis itself. Further critical discussion has been carried under the heading of discourse and critical discourse analysis in the upcoming heading given below.

2.9 Discourse and Critical Discourse Analysis

According to Titscher (as cited in Engel, 2004), discourse is a term which has many layers of meanings starting from philosophy to linguistics and sociology. It, itself focuses on the processes and actions performed by the participants in the discourse. Thus, discourse is a wider term than a text where as a Critical Discourse Analysis is not a standardized model rather an amalgamation of linguistics, sign language and discourse analysis itself. So, the aim of CDA is to take any social context and explore its textual structure and to see how it performs its function. The CDA basically provides a framework which systematically explores the hidden agenda and its relationship with other discursive practices.

There have been a number of research studies conducted by different scholars in the field of CDA to explore the hidden agendas of discourses. One such study was conducted by Engel (2004) who focused on the creation of descriptions of self and other in the speeches brought by the head of US, George W. Bush before and after the event of 9/11. The discourses produced by the US-President during the war phases were shaped by the events 9/11, whereas the post 9/11 phase gave birth to rhetorical preparation during the time of vengeance. The researcher concludes the president has used several discursive strategies (or indicators) in order to create the image of “self” for his people and the image of “others” for the people of Muslim world such as Osama bin Laden and Saddam Hussein. Apart from this there have been a number of researches conducted on issue of females’ marginalization in the field of critical discourse analysis. Female marginalization is one of the crucial and an important issue in CDA. Below is the detailed literature review on the issue of female marginalization which is further sub categorized into female marginalization in advertisement and short stories.

2.10 Female Marginalization

The issue of female marginalization in Critical Discourse Analysis (CDA) plays a very important role especially in the educational text and discourses which are found in literary text. Educational discourses are one of the prominent researches which are found in the educational sectors. The relation between the dominant and subordinate groups are examined through the choice of words which are constructed by the men-made society.

Critical Discourse Analysis basically observes the common relationships which are found in the society, but it analyzes it differently by focusing on the discursive practices and highlighting the negative forces. These negative forces are examined to see the injustice and to eliminate the unequal power that exists in a society. The major aim of this research is to highlight the language of both male and females to find out the gender disparities which exists there at the work places in Pashtun society.

According to Kramarae (1981), in a male-dominant society, female members are strictly confined to their houses and are not allowed to work like men outside. Along these lines, their language and insights are depended on what they involvement in their private lives. Due to the division of labor, women and men perceive the world differently from each other which are deeply rooted from the beginning. That is the reason they are both different from one another. Orbe (1998) is of the opinion that in a male-prevailing society, marginalized group of people need to convey their messages in such a way that speaks to not what they have encountered but rather what the predominant groups have encountered. Hence, the uniqueness of such understandings to the subordinate gathering makes it troublesome for them to express successfully inside the boundaries of the male dominant communication system. Kramarae (2005) additionally adds that individuals having a place with a subordinate group have a very little to say or state as they previously have a little energy, power and supremacy to express their perspectives without placing themselves into any problem or inconveniences. He is of the view that people belonging to a dominant group disrespect their speech and their knowledge is very less for decision-making, their views and opinions are interpreted by other people for them and the dominant people are encouraged to get displayed in the dominant discourses. While Griffin (2006) is of the opinion that “Muted Group Theory seeks to unmask the systematic silencing of feminine voice” (p.462). He adds that this theory gives reasons about women’s mutedness and a solution to extricate men's bolt on exposed approach for "communication" (p.461).

2.10.1 Female Marginalization in Advertisement

Bughio, Kadir and Kadri (2015), while exploring the ideologies, values and choices and representation of males and females in advertisements, attempted to investigate the marginalization of female in advertisements. The results of the study revealed that the advertisements propagate the patriarchal ideology and gender inequality because on one

side women are advertised stereotypically who are represented as passive, complex, decorative, submissive, helpless, ignorant and family oriented and likely to be manipulated. Men, on the other hand, are portrayed as powerful, autonomous, authoritative, and dominant. The researchers suggest that further research studies should be carried out to reveal the inequality and marginalization of women embedded in advertisements.

2.10.2 Female Marginalization in Short Stories

In a similar study, Nowshin (2014) has deconstructed the female marginalization by highlighting the women's position in the society. She has highlighted their sufferings by considering it wrong through the Mahsweta Devi's short stories. These stories have unspeakable truth regarding the miseries felt by women who are stopped by men and deprived from their rights.

2.10. 3 Female Marginalization and Restriction on Language

Wall and Leary (1999) are of the opinion that if a woman has to write something, she has to face so many technical difficulties that it is hard for her to fit her ideas into one form. For the females, there is no language which is neutral so the whole system is controlled by the male dominated society (Cameron, 1985, as cited in Wall & Leary, 1999). Reality is constructed through the use of language which focuses more on a feminine literature by silencing women through the use of discourse they produce (Wall & Leary, 1999).

2.11 Female Marginalization, Restriction on Communication and Ideology of the Dominant Group

Cameron (as cited in Wall & Leary, 1999) argues that language or the language which is not authentic language i.e. the language of females, affect the language of females which changes their situation of the communication taking place by them. Therefore, to be heard by the dominant group in a society, the subordinate group has to generate and use the dominant mode of expression. Males are regarded the dominant class, whereas females are considered as the exploited and suppressed class which is also known as a muted class. The researcher is of the view that they are muted because the dominant group dominate the communication, therefore, if the females have to communicate they must express themselves through the dominant ideology. According to Lepchitz (2012), social practices

exist both in verbal and non-verbal correspondence, however as mutedness raises, social correspondence endeavors diminish. Women who feel the most elevated amount of muteness, never again attempt to adjust to the prevailing discourse; they quiet or mute themselves. The results of the researchers show another viewpoint on one part of Muted Group Theory which holds that the subordinate groups acclimatize the male dominant standard correspondence. Simply, the females as a subordinate category obtain the etymological standards given by the male dominant group with a specific end goal to be heard by the dominant group.

2.11.1 Female Marginalization in Email Communication

Another system that has been accustomed to make the females survive unreservedly among the males or any dominant individuals is that of correspondence through emails. But the analysts do not discover it an ideal answer to resolve the issue of silencing the other group. In this regard, Kissack (2012) attempts to explore the gender positioning within the written organizational computer-mediated communication where muteness of female voice occurs. The researcher defines two terms for language utilized by males and females separately. One is female preferential language structure and other is male preferential language structure. The previous is a sort of language that is utilized by the non-predominant group (females) and the later alludes to the language utilized by the dominant group (males). He opines that the muteness of female-preferential voice happens because of the female-particular language structures being unrecognized by the overwhelming, manly, language framework. The researcher concludes that the muteness of females happens in face-to-face cooperation as well as inside computer-mediated correspondence, which is regularly viewed as a way to even the gender differences in workplace environments.

2.11. 2 Female Marginalization in America

According to Assefie (2012), females have been marginalized for many reasons. In her research, based on the theoretical concepts about the blacks, the concept of black feminism in Angelou's novel has revealed the gender prejudices where women have been oppressed throughout their life. Women have been segregated and left helpless due to the injustices followed by the ignorance and maternity. In her study, Angelou has revealed many layers of oppressions faced by black women especially in America. As in every

country there are some parts of the study which remain unexplored due to the influence of hegemony and dominant nations. Less emphasis is given to the study of females by the males because they themselves read the work related to males. It can be seen that the study of females has been neglected for quite a long time from American literary history. Assefie (2012) in her study has highlighted the worse treatment which is faced by the black American women and considered as an incapable achievement. Female oppression is an ingredient of the world literature shaped by different names and produced differently by different terms like Black Women, female oppression, and female marginalization etc. Different themes and different issues have been explored which illustrate the marginalization of women faced by them all over the world. Assefie (2012) is of the view that women marginalization in Black studies has changed from explicit marginalization into implicit marginalization. The term marginalization is itself a very vast term covering so many aspects of marginalization in a society, but this study take into account the female marginalization and writing all about the females and all their experiences. This is not an issue which exists in only one place, but it is experienced by all the people around the world. Many scholars have tried to dig out the female problems and to investigate about their experiences in different time all over the world (Assefie, 2012).

2.12 Feminist Perspectives on Feminist Dis-identification

According to Wetherell and Edley (2001, as cited in Scharff, 2009) people nowadays are very overwhelmingly presenting themselves in favor of gender and equality. This raises the question in connection to young women's relationship with the feminism which is that a large number of women appear to approve "feminist goals" but far less women will "call themselves feminist?" (Bulbeck, 1997, as cited in Scharff, 2009, p.14) whereas McRobbie (2004) cites that "[w]hy do young women recoil in horror at the very idea of the feminist?" (Schraff, 2009, p.14). Feminism and gender positioning both constitute one key area of social movement activity, drawing an equal emphasis on the socio-cultural trends. Many researchers are of the view that the discourses endorse the goal of an individual and it helps in dissolving the demand of "political" battles (Schraff 2009 p.16). Women's relationship with gender positioning is identified by the social changes with regard to employment, academic setting, education and private life, however generally by the different disparities. There are different types of imbalances which are profoundly

established financially (Schraff, 2009). A lot of progress has been made in education by the European women who have an advanced level of education than as compared to men (European Commission, 2008; Hurrelmann & Albert, 2006, as cited in Schraff, 2009). According to Schraff (2009), the brief outline of the socio-historic (German and British) emphasizes the social change and advancement, it additionally stresses the reformation of disparities which are classed in different and in an unexpected way, whereas it is argued that McRobbie's observations in the British context feminism is not claimed by the German women as they are found reluctant (Kramer, 1998, as cited in Schraff, 2009). Journalists Kailer and Bierbaum (2002) as well as Karsch (2004) claims that gender inequalities continue to exist in Germany as feminism is not so popular over there (Schraff, 2009). The term feminism is in high dispute in the academic settings and contexts. Even in Germany, Hark (2005) has observed that terms related to females like feminism, theory of feminism are outdated in German-speaking academia, so no importance has been given to the study of females (Schraff, 2009).

2.13 Gender-Preferential Language at Workplace

According to Höpfl (2002) gender positioning is none more apparent than in the workplace which is a place where traditional values are highly rich with an extreme "masculine environment structured to keep the gendered status quo" (Kissack, 2012, p.6) which tends to privilege masculine power and subsequently male-preferential language in the organizational communication, more than the casual conversation. The workplaces have served to shape the social practices by placing the masculinity as a super power to femininity (Lazar, 2005, as cited in Kissack, 2012). It can be argued that according to the findings of the computer-mediated communication, the gender-preferential language is more noticeable. Masculinity in the workplace is more inclined in computer-mediated programs which continues to emphasize the "hegemonic processes and structures that value what, and who, is masculine over what, and who, is feminine at an exaggerated level" (Lazar, 2005, as cited in Kissack, 2012, p.7). The issue of gender positioning brings attention by utilizing muted group theory (MGT) which argues that language is structured by the dominant groups which requires the "non-dominant groups to communicate within their prescribed (non-dominant) form of the dominant language" (Lazar, 2005, as cited in Kissack, 2012, p.7). Thus, the non-dominant groups are mute due to the social surroundings

and social system. This non-dominant group is subjected to the hegemonic domination. The muted group theory has been used for the spoken and written researches but has not been used at the academic level (Abdel-Monem, Bingham, Marincic, & Tomkins, 2010; Bowes & Domokos, 1996; Burnett, et al., 2009, as cited in Kissack, 2012). This theory assumes that non-dominant groups are muted and “are not only unable to formulate or use a language representative of their experiences (i.e. have voice); they also must assimilate to their specified form of the dominant group’s language. For instance, women are associated to use a language which is female-preferential” (Kissack, 2012, p.8). Assuming the notion of academic setting, majority of it tends to be highly masculine (Höpfl, 2002, as cited in Kissack, 2012). In many studies much efforts have been applied in order to minimize the level of gender disparity at the workplaces especially in the academic setting but those struggles have contributed very little in order to understand muteness (Osterman, 1982, as cited in Kissack,2012). This has been revealed with the help of computer-mediated communication for uncovering the female-preferential voice. Kissack (2012) therefore define muteness of female-preferential voice as “a condition of female-preferential language structures that are unrecognizable due to the dominant, masculine, language system” (Kissack, 2012, p.9). According to this it can be embraced that muteness lends itself to different organizations and any change in any organization can bring diversity, but it can be uncensored within its environment by giving the entire voices equal acceptance.

According to Oakley (1972) in Kissack (2012) gender and sex can be characterized through the natural contrasts amongst males and females i.e. the noticeable distinction in genitalia, and the related contrast in procreative capacity. “Gender” though involves culture which alludes to the social order into “masculine” and “feminine” characteristics (pp.21-22). Females usually utilize the female-preferential language whereas males exercise male-preferential language. These two largely occur due to the social-constraints within a boundary of a society and social differences which varies from culture to culture, language to language and most importantly due to the differences in the gender-preferential language which depend on the interaction and context in which the language is used. Therefore, Obre (1996) defines muting as a condition in which the structure of a language is “unrecognizable due to the dominant language structure. Evidenced by the inability of non-dominant groups to ‘articulately’ express themselves due to using a language derived from

dominant group experiences and perspectives rather than their own” (Kissack, 2012, p.21). With the help of muted group theory, this study takes a look at the gender positioning who uses a prescribed form of language different from one another. Fletcher and Watson (2007) are of the view that muting of female-preferential voices vary because of the “organizational context and community context jointly form a structure of muteness for some groups that ultimately evolves into the status quo” (p.28). People perceptions and values are shaped on the bases of social status and power which is very unchallengeable, therefore, without any critical view and critical analysis it is hard to recognize the muteness and gender position. The non-dominant group members may know that they are left muted consistently and intentionally but “their struggle to articulate their experiences within the dominant language” is something hard to be achieved (p.28). Similarly, according to Lewis and Simon (1986) who described their experiences about muting of individuals in their graduate seminar where the academic conversation was encouraged by muting the members participating there utilizing the female-preferential language (Kissack, 2012). Likewise, Rich (1979) in Kissack (2012) pay attention to a woman grabbing for language in which she expresses what is at the forefront of her thoughts, detecting that the terms of scholarly talk are not a part of her language, but she attempts to chop down her idea to the measurement of a “discourse” not proposed for her (p.28). This discussion serves that muted group theory follows the idea of Wall and Gannon-Leary (1999) that because of power contrasts in a society, “men and women” encounter distinctive experiences (p.35), whilst the male members of a society are involved in giving shape to “the dominant political and structural positions in society”, where women are excluded from such activities and positions. In order to achieve a high status in a society, women must assimilate the male norms in order to operate and have a same status (p.35). As women’s voices are considered mute and contribute to muteness, therefore their struggle to communicate in a language does not contain a room of their experiences. Muted group theory is based upon three basic assumptions. Firstly, many of the social groups in a society have different social experience which are very unique in different ways. This suggests an idea that they have different experiences which are only unique to that group. Secondly, some of the groups are given preference over the other group and this assumption give birth to hegemony. Therefore, according to Mumby (1997) hegemony can be demarcated as a

nonpowerful relations of control in which “subordinated groups” effectively agree to the conviction frameworks and structures of “power relations” that do not really serve in reality, which may conflict with those groups' benefits (Kissack, 2012, p.36). Thirdly, the non-dominant groups hold their conversation based on the prescribed form of dominant group (Meares, Oetzel, Torres, Derkacs, & Ginossar, 2004; Wall & Leary, 1999, as cited in Kissack, 2012). This notion means that the non-dominant groups consume both the language system of dominant groups and also their prescribed language system. Spender (1998) broadens up muted group theory by only focusing on women as a part of muted group. He is of the view that women either choose to remain in isolation or believe in being silent as they lack the skills of the dominant group language. Hence, Wall and Gannon-Leary (1999) in Kissack (2012) defines the word alienation as “the internalization of the dominant language, embedding its patterns, rules, and norms into one’s own” (p.36). So, this means that women are allowed to interact and to correspond efficiently with the dominant group and denying using the language of their own and lived experience, while silence is a notion to refuse to say something and is an act of not speaking. It is an inability to express one’s own voice through a language with which they are provided. Houston and Kramarae (1991) in Kissack (2012) differentiate this form of silence from positive silence “as healthy, resistant, and/or self-discovery silences which are chosen and embraced” (p.37) while Spender (1990) separate these practices “from the covert and coerced silence women regularly experience” (Kissack, 2012, p.37). Moreover, many of the researches on female communication has been examined in order to disclose the comparison made between the male and female communication. These differences in communications need an understanding of the root causes to have a better idea about the differences at workplace discourses and a way of making it much better. Under the following heading is a detailed literature review on the said discussion.

2.14 Critical Discourse Analysis in the Light of Gender Differences in Communication

Critical discourse analysis helps to reveal associations of the texts and its criticism contribute greatly to the mutedness. The finding reveals that when the amount of the mutedness when perceived increases so the relational communication effort decreases. Similarly, according to Lepchitz (2012) who is of the view that those women who feel the

mutedness at a high level are no longer able to become accustomed to the discourse of dominant group, but rather they choose to silence themselves. It therefore implies the muted group theory grasps the idea that the subordinate groups should be accustomed to the dominant group's standard correspondence. Kramarae (2005) Leaper and Ayres, (2007) in Lepchitz (2012) talks about the differences in gender communication which was greatly challenged due to the masculine language in a social setting and at workplaces in 1860s. Probably, a new method or path was undertaking a new beginning which was later defined by the researchers as muted group theory and gave birth to gender discourses. Many of the women put great effort so that their voice is heard in the organizations. The workplaces greatly increased with the existence of women but still while initiating about something there is a wide gap "between the genders" (Lepchitz, 2012, p.6). Allen (2011) is of the view that very few women are working in good companies at the highest levels while some of them are facing problems in leadership positions. These women are struggling very hard to be recognized in the workplaces. Similarly, Kissack (2010) argues that muted voice among women was created only when they entered the men's workplaces which were already maintained by them. Kramarae (1981) in Lepchitz (2012) states that women see the world uniquely in contrast to men because of their diverse "experience" and exercises established in the division of work (p.6). On the other hand, according to Brescoll (2011) in Lepchitz (2012) argues that increased verbal correspondence has a positive association with being seen as more "powerful" (p.8). Women are viewed as frail if they are rendered muted in the work environment. Kramarae (2005) contends that in order to make gender issues and disparities more conspicuous and noticeable in a general public, so it becomes the duty of the researchers to make specialized inquiries keeping in mind the end goal. Whereas Kissack (2010) observes that many of the researchers who have worked upon the subordinate groups till now have tended to be females as a part of organizational setting (Lepchitz, 2012). Much of the research on female communication has been examined in order to disclose the comparison made between the male and female communication. These researches need an understanding of the root causes to have a better idea about the differences in workplace discourses and a way of making it much better.

Whereas, according to Gilligan (1982), it is a philosophical assumption that the ethical choices of women depend on their level of duty and care seeing someone while men

concentrate on “justice” as an establishment for issues of profound “morality” (Lepchitz, 2012, p.8). So, it can be assumed that men and women make two different contrasts through their different voices. He also discusses their differences in order to draw attention to an issue of understanding a gender rather to make generalization about them and furthermore that women see the world through a perspective of relationship and association as opposed to principles, rules and equity (Lepchitz, 2012). Men experiences greatly dominate to the public discourses like a workplace which hinders the female worldview. The obstruction found in the female experience and the voices of the female contribute to the muted group theory. Gilligan (1982) argues that when women feel rejected from coordinating their interest in the public arena, they consider themselves to be liable to an accord or judgment made by the men on whose insurance and bolster they depend (Lepchitz, 2012). This on the discussion based on the Gilligan is understood as a part of muted group theory. Women’s studies have been excluded historically from the past research (Lepchitz, 2012, p.9) but now everything has changed where all the gender studies and gender positions are freely researchable. Gilligan (1993) in Lepchitz (2012) states that absence of female portrayal in the past research studies brought about an uncalled recognition of women seemed as “flawed” (p.9). This research is in a connection to Gilligan’s view on the female’s perspectives that needs to be given voice to their muted perception. He accordingly describes voice as; the center of the self which individuals mean when they talk about. Voice is normal and additionally social. It is another key for understanding the mental, social, and social request, so it is a trial of connections and a measure of intellect (Lepchitz, 2012)

Muted group theory came out as an assumption which was applicable to be applied for the experiences of “exclusion and silencing.” This theory helps us in understanding the non-dominant members as a part of discourse. It grasps the idea that the non-dominant group must try to communicate their experiences in a same manner as the prevailing individuals instead of their own encounters, but Orbe (1996) in Lepchitz (2012) points out that the unique experiences of the “subordinate group members often cannot be effectively expressed” within the restrictions of the prevailing correspondence framework (Lepchitz, 2012, p.9). The discourse produced by the group becomes inadequate and thus results in muting the authentic voices. Many of the researchers like Henley and Kramarae (2001) are

of the view that because of men expressing “women’s experiences”, their voices are less heard than men's to a limited extent (Lepchitz, 2012, p.9). Kramarae (2005) is of the view that whenever we are trying to study the gender positions so muted group theory prescribes us that women are constrained in what they “tend” to talk, when and with what comes about as compare to men (Lepchitz, 2012, p.10). Language practices are totally constructed and accepted primarily by men so that they shape their experiences. Thus, it suggests that women are regarded as muted. This theory helps us in understanding women as non-dominant group in some of the workplaces. Many of the organizations like academic settings are patriarchal and masculine. These settings are based mostly on the masculine language which dominates an unbiased attempt usually in making evaluation about the employees in which evaluations are based on a masculine language thus viewing women’s performances from a masculine standard (Kissack, 2010, as cited in Lepchitz, 2012). Female voices are rendered mute according to this type of adaptation. Brescoll (2011) Holmes and Marra (2004) in Lepchitz (2012) says that female voices in the task oriented communication are considered as substandard when compared to pattern of men. Whereas Kissack (2010) put forward three suppositions on which muted group theory is based. It talks that individuals have different experiences which are based on different social groups to which the members belong, the dominant group belong to other group, and that inferior group must produce a language which must meet the dominant group. So, this form of assimilation forces a member of subordinate group to function their language which itself is unrepresentative of their own experiences (Orbe, 1996, as cited in Lepchitz, 2012). He focuses more on gender and analyzes it in the response to mutedness of the females as marginalized and in minorities and non-dominant power in a society (Orbe, 1996, as cited in Lepchitz, 2012). Baker (1991) states that mutedness of women directly affect the power in an organization. Kissack (2010) argues that male governed power in the working environment could cause cliché perspectives about the females’ conduct. For example, being empathetic, protective, supporting, and delicate, “motherly”, and “nurturing” which expands females’ mutedness in the workplace (as cited in Lepchitz, 2012, p.10)

According to Ahmad and Rethinam (2010), Gray’s popular book named as *Men are from Mars; Women from Venus* (2002) has itself become one of the metaphor for expressing the gender differences. One of the stereotype who talks about women that they

interrupt less than men and these interruptions are less aggressive than that of a man's interruption. But these generalizations and some other are found wrong in his research (Ahmad & Rethinam, 2010). Many of the researchers have already concluded Gray's statement wrong and that women self-uncover "more than men" (Ahmad & Rethinam, 2010, as cited in Lepchitz, 2012, p.10). Whereas, Baker (1991) in Lepchitz (2012) claims that there are some communication theories which are unsuccessful in their application for understanding the power relation in the workplace. He argues that females can reciprocate their communication strategies by altering their positions. Kissack (2010) is of the view that in muted group theory, this type of accommodation is given exactly what the scholars say that a female might experience.

Meares, Oetzel, Torres, and et al (2004) in Lepchitz (2012) adds four properties of muted group theory. They are the following: 1) Different perception of the world are the result of different experiences of an individual. 2) People strengthen their perspective about the world who are not given advantage over the other. 3) They have less chances to express their perspective, views and experiences about the world in a societal talk. 4) Opposition and transformation are possible only (Meares et al., 2004, as cited in Lepchitz, 2012). In Kissack's (2010) pillars, the fourth premise is not present, but the studies claim that muted group theory can be applied to verbal and non-verbal texts (Kramarae, 2005, Meares, 2004, as cited in Lepchitz, 2012). Productivity can be affected by the level of perceived mutedness (Meares et al., 2004, as cited in Lepchitz, 2012). Meares (2004) scrutinized the perception of people who were mute and assigned them to three different levels. The muted yet connected with class are described as disappointed employee, yet they are not totally abandoned in that association. The second class consists of those individuals who are never again dedicated to the association and are described as angrily disengaged. The final class are those who are indifferent and have surrendered their selves for any desire to change (Meares et al., 2004, as cited in Lepchitz, 2012). This thesis provides a better understanding about the level of mutedness which is a researchable area about a perceived mutedness. Whereas, other studies suggest that in some cases females are seen as more productive when it comes to participate in decision-making programs (Allen, 2007 & Judd, 2007, as cited in Lepchitz, 2012). Allen and Judd (2007) suggests that workplaces should welcome the female voices in order to increase the job criteria. On the other hand, Obre (1996)

suggests that most people are silenced by the hands of those who are in a powerful position. The expressed reason silencing the women varies as it depends on their age, ethnicity, and class. Yet they rely on their powerlessness in various circumstances (Orbe, 1996, as cited in Lepchitz, 2012). His study has identified some of the communication strategies which the non-dominant groups may use while communicating with others (dominant group). It is the use of communication in a respectful manner to avoid assertiveness. This is associated with the affiliative language (Lepchitz, 2012). Many of the researches in the past decade have revealed that women's use of verbal strategies are very powerless as compared to males' communication (Baker, 1991, as cited in Lepchitz, 2012). Affiliative language deals with others' association. Research identifying a gendered conversation is systematic as these studies reveal discursive practices where a woman utilizes enthusiastic or social talks (as cited in Lepchitz, 2012). According to Holmes and Marra (2004) in Lepchitz (2012) says that social practice that a woman does to keep things moving in a proper association is considered very helpful. He says that it is job that a woman does behind the scene, such as domestic works so it is much associated with the feminine discourse. Relational practices mostly conserve the relationship at the academic setting. Holmes and Marra (2004) are of the view that not only women but men also enact relational practices. It is a gender stereotype that whenever men perform relation practice, so it is seen as a female conduct. Holmes and Marra (2004) in Lepchitz (2012) argue that we are persistently developing a feminine or masculine social personality in our continuous social connections as gender is a socio-social class, thus we are paying little respect to whether we are naturally seen and classified as men or women (Lepchitz, 2012). This observation has a direct inference on the power in academic setting, it therefore results in mutedness. It inflicts a repeated pattern of powerlessness which recreates the differences between the genders in their power relations at the workplace (Lepchitz, 2012). Many of the women are discouraged and discriminated if they followed beyond the stereotypical feminine role. Thus, females are doubly confined from communicating their voice as they are given a set of language which marginalizes their words (Lepchitz, 2012). Women should make a balance between being a proficient in her career and or remain inside the lines of cliché female conduct (Lepchitz, 2012). Similarly, muted group theory attempts to deals with the same issue of female's experiences in a male dominated society. Ardner claims that society

is in most cases is dominated by a male and everything is perceived based on their experiences. Below is the available literature review on muted group theory.

2.15 Muted Group Theory

Edwin Ardener, in his essay “belief and the problem of women”, introduced Muted Group Theory, and explored the problem of woman. He presented two parts of the problem; one technical and another analytical (Tiger, 2007, p.37). What Ardener (2006)om proposed was that society is dominated in most cases by males because they shape the society. They provide the linguistic structures to the society which are structured according to their own experiences and how they perceive everything. So, if the understanding of the society is male-based, the structure provided by the male group is the dominant structure. In these terms if a male yields a predominant structure then “the female is a muted structure” (Ardener, 2006, p.62). Female marginalization in relation to the muted group theory is as follows.

2.15.1 Female Marginalization and Muted Group Theory

In a similar study, according to Wall and Leary (1999), the muted group theory has applicability in helping us understand the communication taking place between the males and females as two separate and distinguished entities which extend its focus beyond mutedness where women are rendered mute.

2.15.2 Female Marginalization and Sexual Harassments

In her research study, Gandler (2014) explains the Muted Group Theory in connection to sexual harassment at working environments. The researchers discuss that how females are harassed by men in a working environment whether it be verbally or how they are muted psychologically. Regardless of how strictly they are dealt with, they cannot let out the slightest peep since they do not want their occupation to be grabbed far from them. The researcher further adds that the females often remain quiet due to helplessness. Sometimes they do express clearly about it straightforwardly to the individual who harms them, however they are regularly ridiculed in this way making them silenced or muted evermore, while according to Lee (1998), it is being argued that men are not a part of any sexual harassment. They do not appear as victims but are present as victimizers in sexual harassment research. Similarly, Thomas (1997) in Lee (1998) argue that men remain

largely absent from sexual harassment. She has presented a detailed psychological exploration of sexual harassment in relation to cultural context. Feminists have been concerned long before because of the motivation and intentions of the harasser. These have been irrelevant determining that whether or not they originate it as a harasser or not, if they do so does it count to a sexual harassment of a recipient's subjective experience of being harassed or not. It can be argued from a feminist perspective that the reasons of studying about why a man harasses women are totally not only insignificant but also inappropriate, given that a man comes up with a chance to make justifications for their behavior (Thomas 1997, as cited in Lee, 1998). It has been argued that motives are nonetheless analytically interesting because it is irrelevant for a woman while giving explanations and to define her experience. Demonstrated by Watson (1994) who says that women, who were accused of harassment, did not say or explain about the harassment that they had encountered, because they were not physically attracted towards men for the harassment taking place. The harassment takes place only due to the misunderstanding and lack of communication taking place between the men and women who work at the same place. The complication between the men and women take place due to the false accusation. These assertions are legitimated by Roiphe (1994) as she is of the view that reciprocated harassment takes place only when a certain amount of unwanted attention is provided either by males or females (Roiphe, 1994, as cited in Lee, 1998). Watson's analysis of the male explanation has clearly revealed the authorized Kelly et al's (1996) disapproval that Roiphe has revised "the ideology of coercive heterosexuality in men's favour" (Lee, 1998, p.26). Due to men's power and dominance, they have a hegemonic control over the mechanisms at the workplaces. Therefore, it is obligatory to face the suggestions stated by men for the command of public places on one hand and their management of dominant ideology on the other hand (Lee, 1998). Watson's article is of utmost importance as she discussed the harasser as well as harasses where she has not given the male a very considerate portrayal. Men are not given privilege for their explanation. There merely be some men who are wrongly accused of harassment at the workplace. According to Thomas's (1997) psychological culture research on the cultural context, manly personalities are the construction of "doing power" over the women which for a few men can be an imperative piece of framing and keeping up a masculine identity (Lee, 1998, p.27). Thus, the harassment of women can be seen as

a psychosocial factor which is manifested on men to relate it to a type of manliness commenced upon “misogyny” (Thomas, 1997, as cited in Lee, 1998, p.27). Thomas argue that the women’s experiences of men’s dominant power will one day come to an end as they may realize “the conformity to norms of masculinity predicated upon misogyny not only perpetuates fear among men but also engenders a climate of mistrust and mutual antagonism between men and women, which - in the long run - benefits nobody” (Thomas, 1997, as cited in Lee, 1998, p.27). So, if the experience of the patriarchal power is acknowledged by the men themselves, they may be in a position to understand the hegemonic masculinity by rejecting the patriarchal imperative and there will be a progress towards eliminating the social and cultural prejudice at the workplace. The research studies as stated by Watson (1994) and Thomas (1997) in Lee (1998) reveals that men are the initiators of the harassment taking place. Cockburn argues that the power of men and hegemony towards women are linked together and “indeed power itself is eroticized and power is male” (Lee, 1998, p.28). There a is a division of power where society is categorized socially and culturally. Social categorization occurs in all sort of interaction. These interactions vary from place to place and does not occur uniformly. Below is the available literature review based on status mistakes and gender, after it social categorization has been discussed.

2.16 Status Mistakes and Gender

Social categorization is present everywhere and is very important component of social interaction. This is a very common factor that whenever a person interacts, he must first define “self” and “other” according to the social circle. Social categorization is made due to a shared system in which people are categorized socially and culturally, therefore the evidences used will be categorized according to a given dimension for each person. For instance, as according to Bourg (2018), he opines that there is a social stratification in a society which is socially and culturally important and it directly leads to social categorization so is in most of the conversations, depending on a society. Similarly, Frankenberg (1993); Kessler and McKenna (1978); Omi and Winant (1994) in Bourg (2018) are of the view that “evidence used to categorize an actor by race or sex is socially and culturally constructed, varying across societies and across time” (p.13). Whereas, the usual processes of social categorization make possible the social interaction, but it can also

lead to prejudice and stereotype (Fiske, 1998). If these processes are unchecked, they may lead to discrimination and inequality in a society. This suggests that social definitions and the social arrangement draws on the subjects that speak to center the concerns of humanism (Bourg, 2018). According to Bourg (2018), social categorization occurs in all sort of interaction. These interactions vary from place to place and does not occur uniformly. There are different features according to which actors and situation are categorized. argues that differences in social categorization create inequalities at the workplace based on the social categories. Whenever a person makes an inaccurate categorization, so the link made between categorization and resulting patterns of prejudice and inequality is affected directly. Whereas, according to Fiske (1992, 1998) in Bourg (2018), gender is an essential framework which is utilized as a part of Western social order that is unambiguously open and socially significant. Some of the researches show that gender equality emphasizes the sex categorization which perform and conserve the gender inequality (Bielby 2000; Reskin 2000; Ridgeway & Correll 2000, as cited in Bourg, 2018).

2.17 Social Categorization

Social categorization has its implication which traces back to the sociological assumption. Simmel (1908, 1950) in Bourg (2018) argues that the state of dealing with an individual is to know the tactics that how one deals with another. Mead's (1934) talks about "self and others" in which he implies that how an actor categorize himself and others. He separates himself while generalizes the other in order to proceed the interaction (Bourg, 2018). In *The Nature of Prejudice*, Allport (1954) opines that "the process of categorizing others is inevitable, normal, and necessary to give meaning and order to social interaction" (Bourg, 2018, p.18). Many of the researchers have tried to solve the categorization stress from the social cognition theory in order to unveil the reason of discrimination and inequality. The actual cause of discrimination is the social categorization which is based on the role of genders and if this did not happen routinely then categorization would not have happened based on the discrimination. According to Fiske (1998), categorizing actors according to social cognition theory is defined as "a pervasive human propensity," in which categorization take place on an unimportant criteria which leads to ingroup (favoritism) and outgroup derogation (Bourg, 2018, p.18). According to Baron and Pfeffer (1994) Perdue et al. (1990) the ingroup members are those who are more comfortable, having trust

in the group, treated equally and holding more positive views regarding the members of their group, whereas Bielby (2000), Reskin (2000) and Ridgeway (1997) argues that the ingroup members can lead to biasness in many occupational settings in the form of gender discrimination at the workplace especially in the academic setting (Bourg, 2018). Bodenhausen, Macrae and Garst (1998) are of the view that “categorizing someone as a member of a social group also primes stereotypic associations about the group, even among actors who consciously reject stereotypes” (as cited in Bourg, 2018, p.19). Stereotype is described as the behavior which are expected from an individual “of a given category and predispose observers to attend to stereotype confirming information, while blinding observers to disconfirming information” (Fiske, 1998, as cited in Bourg, 2018, p.19). Stereotype usually occur when a person exaggerates the differences between the groups while minimizes the differences within the group (Fiske 1998, as cited in Bourg, 2018). Similarly, Reskin (2000) Ridgeway (1997) opines that categorizing someone in case of sex makes the other a stereotype about gender differences which causes discernable distortion in their perception about the gender. Most of the researchers assumes that the places where social categorization has been abolished, or dislocated, prejudice, stereotype, or may be reduced, so there the inequality would be eliminated and reduced as well (Bourg, 2018).

On the other hand, it is assumed that all sort of workplaces where social interactions are gendered so there is a belief that different workplaces have bullying which is different from culture to culture and from context to context in this respect. The gender identities and power relations are explored differently so this raises a question of why there is no gender-neutrality at the workplaces. Based on this assumption, below is workplace bullying discussed.

2.18 Workplace Bullying

According to Lee (1998), there are three features of workplace bullying discourse. They are “i) the emphasis on 'persistence' in the workplace bullying discourse; (ii) the proclaimed sex-neutrality of workplace bullying, and iii) the problematic differentiation of workplace bullying from workplace sexual harassment” (p.35). These discourses have played an important role in unfolding the workplace bullying. Both the genders i.e. male and females can interpret their experiences which occur at the workplace and which are

unacceptable because of the groundwork and the discourses of harassment. These discourses are therefore not only strong and also easily recognizable because of the discrimination and the establishment of the legitimacy by the hands of men at the workplace. According to Adams (1992) in Lee (1998), the debate on workplace bullying still continue to exist. According to her, workplace bullying is now an easily understood phenomena which involves the objectives with the “impossible deadlines”, giving no chance to do work or responsibilities and providing people with a minimum or minor tasks to do, crediting their selves instead of crediting the one who deserves, giving no importance to their discussion, creating gender disparities by withholding information and spreading rumors, undervaluing the efforts of another person by constantly persisting criticism (Lee, 1998). Thus, the work environment harassing can be characterized as: Hostile, oppressive, scary, noxious or offending conduct, misuse of power or which influences the beneficiary to feel resentful, debilitated, embarrassed or defenseless, which undermines their fearlessness, and which may make them to endure pressure (Lee, 1998).

According to Adams (1992), all sort of workplaces where social interactions are gendered so there is a belief that different workplaces have bullying which is different from culture to culture and from context to context in this respect. The gender identities and power relations are explored differently so this raises a question of why there is no gender-neutrality at the workplaces. Hoel (1997) reports that Bjiirkqvist et al's (1994) in Lee's (1998) research that employees who works at the university shows more oppression of women than men, whereas, in another study Hoel (1997) reports that Leymann's (1992) research study implies that in some cases men were the perpetrators and were oppressed by the men themselves while women were oppressed by men and sometimes women, though they were frequently oppressed by women. The reason women frequently experienced oppression than men at a workplace due to opposite sex simply implies that most employees are males, and therefore it reflects the fact that men acts out in a behavior which is simply argumentative as workplace bullying. This specifies that workplace bullying is gendered. Similarly, Morely (1996) in Lee (1998) has stated that workplace bullying is equal to gender inequality and also bullying is a type of harassing and misogyny utilized by men who are sufficiently not modern thus weaken women, hence the harassing

incident may indeed be motivated by such prejudices (Lee, 1998). Following is a detailed discussion under the heading of female marginalization at workplace.

2.19 Female Marginalization at Workplace

At such workplaces where women and men work together, if the supervisor or the head is a male, it makes the females stifled so much that they cannot set out to state what they truly need to state. For this reason, they transform their language so as to conform to the man-created norms and to be accepted in the male-dominated society. Lepchitz (1998) is of the view that women utilize a few strategies in workplace environment where they see themselves as muted. One such technique, according to the researcher, is the use of more affiliated or relational communication than men. Such techniques, the researcher opines, affect their perceptions and alter the communication practices. Dutt (2014) opines that women in the media are used as visual accessories. In Hollywood movies women are portrayed as someone very different from the man's world. Media sustain the patriarchal ideology where women are represented with fixed tradition. Kuhn (1982) in Dutt (2014) stresses upon the idea of patriarchal society where women are unable to reflect the real social world. She explains static ideas to construct some narratives in the study of genres. Bondebjerg (2001) argues that a genre is a sort of film which shares similitudes in frame and style, subject and substance, and has a communicative purpose to convey the implied meanings (Dutt, 2014). Schatz (1981) argues that genre provide us the most effective understanding by appreciating and analyzing the social world where male and female are a part of it. Whereas, Swiss linguist Ferdinand de Saussure in twentieth century initiated the idea of semiotics. He focused that a language is an arrangement of signs which consists of a form, known as signifier and a thought or an idea, known as signified (Hall, 1997, as cited in Dutt, 2014). The two, signifier and signified produce meaning. Many of the constructionists claimed that there exists an arbitrary relationship between the sign and meaning, so this relationship could be understood through the cultural codes. Berger (2008) is of the view that there are a lot of differences in education, region, status and distinctions etc. so this could be well interpreted or decoded in a variety of ways. Saussure and his supporters acknowledged the importance of individual social context through signs. According to Saussure, if there is still a subjective meaning, the importance of that meaning is realized through the image made by the society. Stuart Hall; a Post-structural theorist

asserts that we can convey any fact that we share extensively, thus comprehend the world in generally a comparable way (Hall, 1997, as cited in Dutt, 2014). Similarly, it is a believe that there is a hierarchy in some of the religions as well which makes it harder to see the male as a centric framework as treacherous and unfaithful. Under the heading of status of men and women review on the available literature has been carried out.

2.20 Status of Men and Women

According to Slusser (2009), while assuming the gender positioning, the status and culture of women are given more importance than as compared to men. Blumberg (1987) Boserup (1970) Forsythe and Korzeniewicz (2000) Nash and Kelly (1983) asserts that women's status have focused a lot on the significance of economics, while Ortner and Whitehead (1981) Rosaldo (1974) Schlegel (1990) has stressed upon the idea that women give more importance to their culture and cultural values. For this purpose, according to Clark, Ramsbey, and Adler (1991), culture alludes gender equality through the religious values, political structure, or other very esteemed responsibilities that recognize the commitment of one country from another, most particularly through the meaning of gender equality (Slusser, 2009). Similarly, Peach (2002) argues that it is the culture which can provide ideological justification for providing status to a woman. The status may be lower or conversely women can be considered equal with men. Slusser (2009) studied women's position from the point of view culture, religion and region, assuming that most of the religions have patriarchal origins rooted deeply (Peach, 2002, as cited in Slusser, 2009). These religions exhibit the power of a man as skillful. Men are in various positions as both God (male) and clergy (Slusser, 2009). Brettell and Sargent (2005) anthropological scholars in Slusser (2009) are of the view that reflection of religion supports and achieve the pattern of social organization. Daly (1973) claims that the hierarchal idea of religion makes it harder to see the male as a centric framework as treacherous and unfaithful. Hierarchal religion impacts male for keeping a society controlled inside governmental issues, the family, and gender relations. For instance, the various leveled connection between God and people is seen reflected in the progressive connection between men as superior, and women as subordinate (Slusser. 2009). Much of the recent research has focused on the Islamic culture, therefore, Fish (2002) Forsythe and Korzeniewicz (2000) opines that most of the religions are patriarchal in their characters and Islamic countries

tends to have greater inequality as compared to Non-Islamic countries. He says that Islamic countries, on one hand have, a lower level of gender empowerment, whereas, on the other hand, it has a greater gender inequality. Gender disparity incorporates measures of salary, future, and training, whereas the gender empowerment supports the measurement of occupation, future, and political interest (Slusser, 2009). Similarly, Agnaou (2004) and Brand (1998) argues that there is a high illiteracy rate of girls and woman especially in the Muslim countries. Moreover, these Islamic countries have less females working and practicing at the workplace than non-Islamic countries. Moghadam (1991) and United Nations (2008) Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) is an international statement for the rights for women which identify discrimination and put an end to this agenda so that it is completely eliminated. In Middle East, gender inequality is very strong. In one of the studies, Moghadam (1991) claimed that Muslim convictions were the utilization of legitimizing the subordinate women which were the base of gender positioning and disparity (Slusser, 2009). Islam is considered by many of the scholars as strong factor for determining the position of Muslim women (Bernal, 1994). Some of the scholars believe that Islam is not inherently patriarchal, while other are of the opinion that there is a strong connection between Islamic countries and status of the women. According to the recent studies, many of the scholars are of the view that Quran /kə:'rɑ:n,kə'rɑ:n/ helps in promoting egalitarianism and manifest that it is not a sexist religion. In the light of Islam, it can clearly be comprehended and is seen as an ideal religion where conservative cultural positions are followed. The above authors are of the view that traditional or enhanced Islam is frequently the variation of Islam that faiths in the subordination and inadequacy of the women (Slusser, 2009). Whereas, Barlas (2002) in Slusser (2009) clarifies that Islam which is sophisticated mirrors an analysis of the Qu'ran by patriarchal social orders, despite the fact that she opposes that the lessons of the Qu'ran are different with the beliefs and routine with in regard to privileging men over the women (Slusser, 2009). Moghadam (1991) opines that there is a huge variety within Muslim world. According to him, in some countries women can run the parliament, whereas in others they cannot run it (Turkey, a non-Arab country). Rizzo et al (2007) in Slusser (2009) found that in non-Arab countries women are given higher status than as compared to the Arab countries because Arabic culture is the main root of supporting all these patriarchal

practices and not the religion Islam itself. Some of the scholars argue that it is not the religion which constructs the gender inequality in the Islamic countries, but it is due to the political regime and also the culture playing a major role in a country. Fish (2002) in Slusser (2009) asserts that women in Islamic countries have lower access to the resources than the non-Islamic nations regardless of the financial development of nations (Slusser, 2009). He explained this by pointing towards the Islamic government that does not need to be a democratic one but rather in popularity based more upon the women's right. Rizzo et al. (2007) in Slusser (2009) justifies that the connection between dispositions about women's rights (measured as states of mind toward polygamy, fairness in work, governmental issues, and the family) and popular government in Islam are because of social contrasts (Slusser, 2009). Inglehart and Norris (2002) claims that the reason of differences between the Islamic world and the West are not on the accomplishment of majority rules system but it is about the gender equality and equal rights to both males and females. It is analyzed from a research study that people who supports women's right also supports authoritarian regimes in the Arab Muslim countries. Moreover, Muslim and Middle Easterner culture have likewise investigated the connection between state, gender uniformity culture in Latin American nations. Similarly, according to Slusser (2009) Catholic population too has ideological support for the male dominant society offered to them by the colonial powers, whereas women had fewer opportunities at workplace. Clark, Ramsbey, and Adler (1991) opines that the impact of colonialism had a strong impact on Latin American women where they were less likely seen in participating at work as compared to non-Latin American countries. Craske (1999) idea is same as the ideas associated with Pashtun culture. He argues that the Latin American idealized a woman with contrast to her home and a man as a breadwinner (Slusser, 2009). Thus, whenever women are in their boundaries, and when they come into the paid work so they are transgressing upon the idea to be male. Similarly, Latin American culture and Pashtun culture are seen as two contrastive cultures where men are required to satisfy the benchmarks of "machismo," while women are relied upon to stay in the home and be "great ladies" ("marianismo"). Machismo involves ultra-manly practices with respect to men, including forcefulness, abusive behavior at home, and virility. Marianismo on the other hand reinforces machismo by anticipating that women should organize their parts as moms,

similar to the Virgin Mary. All things are considered that a woman must stay prudent, yet additionally be a mother (Craske 1999, as cited in Slusser, 2009). Stevens (1973) in Slusser (2009) argues that such ideal and impossible women existed in pre-colonial times but can be found persisted today (Slusser, 2009). Similarly, this idea is highlighted in Pashto proverbs as well which is given below under the next heading.

2.21 Female Marginalization in Pashtun Society Proverb

Khan, Sultana and Naz (2015), in their exploration of the linguistic representation of gender identities in the proverbs of Pashto language, state that women in Pashtun society are expected to follow the decisions made by men. In addition, they say that all the negative words are associated with women like weakness, lack of confidence and powerlessness and a man is termed womanish if he possesses such traits. According to Tair and Edwards (2006) those men who stay helpful and steady to their women are scorned as accommodating and “hen-pecked” (Khan, Sultana & Naz, 2015, p.80). The researchers reveal that women are given a very secondary and passive role in Pashtun society as compared to men. Men are contrasted with mountains and lords, whereas women are named as their pillars and viziers separately (Lashkari, 2005, as cited in Khan, Sultana & Naz, 2015).

The researchers conclude that Pashtun women are portrayed negatively and in a hateful manner in Pushto proverbs. These proverb shows that women are restricted, suppressed, imprisoned and secluded. They are of the view that these women are secluded by a means to separate men from the women which is the integral part of Pakhtunwali. Therefore, the fates of women are highly illustrated in the Pashto proverbs, such as “for a woman either the home or the grave” (p.78), means that a woman either has to accept her home or death if she has to leave her house. In addition, these women are viewed as feeble, slight and having little mind in contrast to men (Katozai 2005, as cited in Khan, Sultana & Naz, 2015) and are thought as if women had no noses, they would definitely had fed on foulness (Lashkari, 2009 & Tair 1980, as cited in Khan, Sultana & Naz, 2015). The following subheadings are a part of how males and females are described in Pashto tappas. Moreover, a gender is determined due to the simple assertion of such words which may point to the gender they assert. Thus, a gender cannot be identified by the same words

which are culturally used for another. Following is the literature review which comes under the category of the above heading.

2.21.1 The Depiction of Masculinity and Femininity in the World of Tappas

According to Khan, Hussain and Naz (2011), the world of Tappa is a short folk song which discusses biasness, disparity and prejudice while depicting the masculinity and femininity. They argue that males are more visible, dominant, vocal, and are the center of attraction, whereas females are classed as a second-class citizen both at the domestic work and public place. Morality in Pashtun culture is basically concerned with females as it is attached to female's honor and the whole family derives it from her. Correspondingly, men of Pashtun society are related to bravery, courage and more dominant by having power to display as they are expected to keep the honor of their family much intact by defending their family. Mumtaz (1987) and Tair (1980, as cited in Khan, Hussain, & Naz, 2011) argue that mostly in Pashtun society those women are idealized who remain inside their home by supporting their males, reinforcing the traditional values and by favoring the manly ethics of their male individuals, though men are admired in the show of their physical quality and their pre-emptive capacity in taking care of the social circumstances (Khan, Hussain, & Naz, 2011). Tappas are in reality short folk melodies or songs and are the genuine impression of Pashtun mentality about their general public, thus they depict men and women diversely and particularly women to the desire of the general public. They are actually shown through these tappas subordinate to men, more passive, and as such can be expected a male-dominant society. Khan, Hussain, and Naz (2011) states that the dialect utilized in tappas is pivotal in this investigation as it fills in as vehicle to teach, mingle and sustain gendered social structure depicted in that. Because of male-ruled society, dialect in this regard demote women and renders them to the foundation of less worth and incentive in contrast to men (Khan, Hussain, & Naz, 2011). From this it can be analyzed that such rendering of women in Pashtun tappas leave them at a difficulty to effectively contribute to their society as men do. Khan and et al. (2011) argues that men in Pashtun culture focus more on their roles within their confinements, whereas women are expected to identify their selves and role within their society as an ideal female in the light of Pakhtunwali. Both the masculinity and femininity are viewed totally different in the corpus of tappas. An examination amongst manliness and womanliness in Pashtun culture texture upon

“decision-making process, purdah, and honor” which are highly appreciated for a woman (Khan, Hussain, & Naz, 2011, p.11).

As Khan, Hussain and Naz (2011) argues that tappas are associated with the power of male and their energy so it admires male for their respect, fortitude and boldness. Enevoldsen (2004) in Khan, Hussain and Naz (2011) states that these qualities show the men’s legacy who are associated with the unmistakable chronicled figures from Pakhtun society like Ahmad Shah Abdali (Khan, Hussain, & Naz, 2011, p.11). They are glorified as ready to grasp their death and never appear as passive. They keep on praying to return alive from Maiwand in order to taste disgrace (Khan, Hussain, & Naz, 2011). Ahmed (1980) says that the whole concept of tappa is projected in Pakhtunwali which is the “manhood (saritob)” and their honor. Men in tappas are portrayed as iron like and with no emotions who are ready to take challenges. Moreover, they are described with their masculine characteristics and not just biological, so they are discussed in tappa as “Saraya pa num na saraya kege (A man is not known as a man on account of his name) Saraya haga day che ye kaar da saraya wena (A man is he who carries his self like a man)” (Katozai, 2005, as cited in Khan, Hussain, & Naz, 2011, p.11). Hence, tappas show the gender identities by rising men and defining their social status as an essential to the structure of a society (Khan, Hussain, & Naz, 2011). Therefore, these men are dignified for their masculine traits like bravely, heroism, honorable, risk taking and taking initiatives (Khan, Hussain, & Naz, 2011).

2.21.2 Gender Positioning and the Structure of Gendered Power in Tappas

According to Khan, Hussain and Naz (2011) Pashtun tappa helps in constructing the social world where the roles and reality of genders are segregated. In their research they gave a sketch based on Pashtun tappas in order to identify the masculinity and femininity which is perceived in Pashtun society. Tair and Edward (2006) argue that in a Pashtun culture most of the activities are strictly followed and any member imitating the opposite sex are discouraged and refrained from following. Same is the case with language and words which are strictly followed and are labeled separately for both the genders. The gender determination can simply be due to the simple assertion of such words which may point to the gender they assert (Khan, Hussain, & Naz, 2011). Moreover, a gender cannot be identified by the same words which are culturally used for another. In Pashtun culture

tappas are frequently used. Khan, Hussain and Naz (2012) argues that Tappas endeavor a general public where men overwhelm the power structure in basic leadership, financial administration, keeping along with their friends and enemies, assuring the familial ties and connection with different families, whereas the secondary roles are reserved for the females (Khan, Hussain, & Naz, 2011). Other studies also reveal the same about Pashtun culture that males play an active role performing actions and decision making both inside and outside the home while women are confined to their homes and encouraged to remain passive and away from such topics. Shaheen (1988) asserts that in a Pakhtu tappa women are portrayed prevalently in the limits of homes while men generally stay outside their house (Khan, Hussain, & Naz, 2011). She adds further that women are found totally depended on men and they are discouraged if they have to go for shopping. They have even difficulty in asking their males whenever they are in need of something (Enevoldsen, 2004, Shaheen 1984, as cited in Khan, Hussain, & Naz 2011). Further Shaheen (1984) adds that this dependency is mostly due to the observance of purdah (/ˈpəːdə/, a covering on females' face) where women are required to be in full privacy. This restrict women from going outside her home like markets, workplace and other places where there are mostly males, so these Pashtun women are strictly advice to remain in observing purdah, whereas men are required to remain vigilant and to protect their women so that their women are kept in a strict privacy and it is one of the bases of Pakhtunwali. In Pashtun society privacy or purdah is seen to be a hindrance for darlings in a Pakhtun society (Khan, Hussain, & Naz, 2011). Tair (1980) and Shaheen (1984) states that in Pashtun tappas gender power is discussed, where women are considered of no importance and less powerful in various spheres of life. They are dependent on their men and submissive. Enevoldsen (2004) opines that women are to this extend dependent that may say that the neck is mine, but the rope is yours, so if you offer me in the bazaar, I might run with you (as cited in Khan, Hussain, & Naz, 2011). This dependence of women over men shows their existence to the norm on one hand and their weakness on the other hand. Due to all this, men are more powerful and authoritative in their language while women totally depend on their honor, respect food, shelter and clothing etc. In all these conditions a female is seen to be dutiful, easygoing and inactive in activity, while men develop more intensely to choose their destiny (Khan, Hussain, & Naz, 2011). So, various tappas refers to the miseries of women, their crucial

situation and also decision making. Sheheen (1984) states that they are relied upon the inactively acknowledgement and the desires of men (Khan, Hussain, & Naz, 2011). Same is the case with reference to their marriages which are decided by men at their home because these women are kept suppressed whose opinions are unheard (Tair, 1980, Shaheen, 1988, Shaheen 1984, as cited in Khan, Hussain, & Naz, 2011) and Pashtun women accepts her fate according to a Pashtun code and her family honor. Widmark (2010) argues that there is a lot of helplessness and annoyance found in Pashtun tappa. Moreover, she cannot say yes to most of the decisions in her life as it is her parents, brothers and uncles who are to decide about her future without even asking her, and she has to accept it without any complaint (Shaheen 1988, as cited in Khan, Hussain, & Naz, 2011). Tair (1980) argues that when a Pashtun female enters the house of her husband so she does not depend on her parents anymore, rather all her choices and decisions are transferred from her father to her husband who has to look after her decisions and domestic affairs (Khan, Hussain, & Naz, 2011).

Moreover, as in Pashtun tappas gender power is discussed where women are considered of no importance and less powerful in various spheres of life. They are dependent on their men and are submissive. Apart from this Dijk (1993) also argues that these are the two complementary strategies where positive self-presentation and negative other-presentation goes side by side. Similarly, these two genders are focused through these strategies as social group rather than an individual (Dijk, 2009) where they are categorized into Us and Them, and the way they judge “Us” as good and “Them” as bad. For instance, what and how we are, what we usually do, what our links and qualities are in association to them and what they are for us, oppositely what they regularly do, what their points and qualities are in connection to us (Ghachem, 2014). Under the next heading, further research studies have been discussed under the heading of Dijk’s Model.

2.22 Van Dijk’s Model

Dijk’s Model (2007) is very fruitful and effective model in analyzing many of the discourses critically. This model has been used in some of the studies in order to reveal the power practice but has not been applied on Pashtun genders. Some of the studies where Dijk (2007) has been used are here discussed.

This model has been used in order to know about the self and others with the help of metaphors as a powerful device. This model helps us in analyzing the different ideologies with the help of language and by enacting the links between the linguistic items and social phenomena. In A'zami's (2014) studies metaphors are of great value as for him they are a part of cognitive process which helps an individual in understanding the abstractions and complex situation (A'zami, 2014). In an article "*Covering Islam*" Lackoff (1980) and Said (1997) analyzed some of the statements used by the press in U.S in which they use metaphors as a linguistic device for practicing the West ideologies for the justification of war against Iran. Lackoff (1980) states that "The canonical coverage of Islam in the U.S. has been shaping for the past two decades. It is a scary image capable of justifying war to protect the Western way of life or civilization. It is clear that the U.S. by presenting the clash as another case of Islam vs. the Judeo-Christian West tries to depict the enemy as the evil on the one hand, and themselves as the savior on the other" (A'zami, 2014, p.10). Whereas, Said (1997) opines that there ought to be little uncertainty about the metaphors which are more powerful, as one's own progress and culture depend upon power as a means to justify their position than less capable (A'zami, 2014). In the presentation of Self vs. Other the use of metaphor is a linguistic mark as it requires the images of Self and Other. Similarly, the Self is represented in a positive manner to accentuate the achievements, while Other with a negative characteristic to practice the power over them and to misrepresent the values and beliefs in a negative sense.

Engel (2004) in his research analyzed different speeches of pre-9/11 and post 9/11 presented by George Bush through the Dijk's Model of Self and Others. Engel argues that it is the language through which social practices are exercised and interpretations of political discursive events are done in a social context. Engel (2004) used a hybrid approach by analyzing the speeches qualitatively and quantitatively. He found different images of self and others before and after 9/11 that how Bush manipulates the social cognition of the attacks of 9/11. Engel (2004) in his study found that Bush uses the image of "Self" before 9/11, while the image of "Others" is used by Bush after 9/11(Engel, 2004).

Similarly, the Dijk's Model based on Self and Other is also used by Ghachem (2014). He has taken these two terms i.e. self and other as a contextual strategy for analyzing the positivity for self while negativity for other. Dijk (1993) also argues that

these are the two complementary strategies where positive self-presentation and negative other-presentation goes side by side. Participants are focused through these strategies as social group rather than an individual (Dijk, 2009). Ghachem (2014) in his study analyzed the use of cognitive processes which are associated with writers who categorizes Us and Them, and the way they judge “Us” as good and “Them” as bad. Okatar (2001) in Ghachem (2014) argues that ideology plays an important part in defining the aspects of the association of talk as far as social portrayal of “Us versus Them.” For instance, what and how we are, what we usually do, what our links and qualities are in association to them and what they are for us, oppositely what they regularly do, what their points and qualities are in connection to us (Ghachem, 2014). Analysis is done through ideological square which has four moves (Oktar, 2001). Firstly, it expresses and give emphasis to the positive things about “Us.” Secondly, it emphasizes the negative thing about the “Others.” Thirdly, it suppresses the positive information about “Them” and fourthly, it keeps the negative information about “Us” (Ghachem, 2014).

Popova (2012) in her research studies also has analyzed the different contemporary Russian discourses on migration with the help of Dijk’s Model (2007) of Self and Other. She opines that Russian inhabitants have experienced all the negative feelings towards those people who have come from a different tribe, regions or a have a foreign origin. So, their representation of discourse focuses on their relationship with their identities “generalized ethnonational groups as kinship groups in the sense used by Smith” (1988, 1991, 2001, as cited in Popova, 2012, p.61). Even the Russian media polarize the representation of Self and Other with a broader context of othering as a sociocultural phenomenon. The concept of “Self” is closely intertwined with that of “Other.” People mostly try to evaluate their abilities with other in order to know about their choices, opinions, and characteristics (Popova, 2012).

Similarly, Wirth-Koliba (2016) in his article *The Diverse and Dynamic World of ‘Us’ and ‘Them’ in Political Discourse* has talked about the politics where the Dijk’s (2007) Model of ‘Us’ and ‘Them’ and its relationship is constantly present. Right through this article, there are various ways and means of authentic, political speech material which are marking cursivity in political discourse and have been discussed in the form of both theory and practice. Wirth-Koliba (2016) says that a few of the devices might be more

suitable and successful in building up and keeping up the “Us” and “Them” restriction in specific conditions while depending on these variables, whereas some may turn out to be of a greater result somewhere else (Koliba, 2016). So, this exploration discovered in the “Us” and “Them” implies the assorted variety of the discursive strategy as a mean of organizing the present political world (Koliba, 2016).

Thus, Dijk’s Model (2007) is of great use and helpful in sorting out the segregated positions critically. Since the ideologies are constructed through the discourse so this model unveils the underlying meanings which are embedded in the disguise of language. The main aim of this model is to reveal the role of a language which is socially constructed and it further construct identities, relationship, issues, and events. It further investigates the social reality which is constituted through these discourses. It helps in maintaining the power through the gender positions. Its aim is to scrutinize the taken for granted gender positions and to reduce the opacity which is found in these discourses. For Dijk (1995), this model of Self and Others is an analytical research that basically contemplates the way of social power which is mishandled, and the imbalance in a society are instituted, imitated, or opposed through the content of the discourses and talks in a social and political setting (A’zami, 2014). Whereas, for Widdowson (2004) the discourses produced by both the gender reveals the language use for exercising the socio-political control. Simply, it uncovers the different ideologies of gender in text or talk. As this model has not been applied for the analysis of the gender discourses in academic setting in Pashtun society so this research will fill this gap and will help in understanding the gender positions especially in Khyber Pakhtunkhwa in the academic setting because this model has not been used before, so it will be very helpful in studying the gender positions.

In this chapter, the researcher discussed the various related aspects of this study from the perspective of the available literature related to gender positioning at the workplace. In addition, the issue of gender and discourse has been discussed. This literature review revealed the fact that language is protected by the gender identities even when they are not even born into the World. The issue of social categorization has also been discussed in the literature review which is present everywhere and is a very important component of social interaction. This is a very common factor that whenever a person interacts, he must first define “self” and then the “other” according to the social circle which is made due to

a shared system of people who are categorized socially and culturally. Similarly, the literature review also discussed that culture can provide an ideological justification for providing equal status to men and women. The status may be lower or conversely, but women can be considered equal to men.

The above review of the available literature shows that gender position has a very serious and an important effect on the professional careers of those who works in a heterogeneous workplace. In addition, it shows that no systematic study has been conducted on the issue of gender positioning in the academic setting in Khyber Pakhtunkhwa so far. Thus, the researcher intended to conduct a systematic study on this issue in order to explore the power relation and gender positioning in the said area.

In the next chapter, the researcher has put forward the design of the research study including the methodology, population, subjects and participants of the study, the tools used in the process of the research study. Apart from this, the procedure of data collection and analysis of the study, triangulation of data, limitations of the research study have also been discussed.

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CHAPTER 3

RESEARCH METHODOLOGY

In the previous chapter, the researcher has discussed the various related aspects of this study from the perspective of the available literature related to gender positioning at the workplace, and the issue of gender and discourse has been discussed.

In this chapter, the researcher puts forward the design of the research study including the methodology, population, subjects and participants of the study, the tools used, and procedure of data collection and analysis of the data. In addition, the limitations, triangulation of data are also discussed.

3.1 Research Design:

This study is Qualitative because this research study collects and analyzes information which is not in numerical form. The present study deals with the overall strategy which is chosen to combine the different components of this research study in a coherent way which is quite unique and logical so that the research problem is effectively addressed and solved with the help of the research questions. The present research design deals with the framework which has been fabricated to answer the research questions. The research design used for this study is exploratory in nature which is used to establish an understanding of the observations and different texts collected through the participants of the study. This study involves a collection of different processes and procedures whereby the researcher moves from the qualitative data that have been collected into some structure of rationalization, perception, understanding, and interpretation of the participants of the study by investigating them, thus such research designs are based on an interpretative philosophy.

As qualitative data is descriptive in nature and as such is difficult to analyze than quantitative data, hence, this study aims at gaining an understanding about the different

views on the subject of gender positioning of the males and females especially in Khyber Pakhtunkhwa. This research carries different opinions and reasons; therefore, it provides an understanding to the gender positioning by collecting different ideas from the participants of the study. Since this study is qualitative in nature so this research study will inquire and explore different academic settings. The research conducted is totally in a natural setting as it analyzes information conveyed through the discourses and behavior found in a natural environment. This research study is confined to the expressive information which is collected through the participants' views and opinions. This study involves a qualitative data collection methods so semi-structured interviews were conducted. The size of the sample, in general, is in a small size, and respondents are selected to fulfill the requirements of the study. The reason for keeping a small sample size i.e. sixteen participants is due to in-depth study where the researcher collected data from the participants in a recorded form, and similarly the same participants were observed by the researcher for 5 hours each which was large enough to get the desired data. The duration/ time of all recorded interviews of the participants is about four hours, fifty-four minutes and fifty-one seconds.

Under the Muted Group Theory, the interview questions, as well as the observation sheet has been designed for the collection of research data. Research methodology has been conducted in such a manner that interview questions were constructed while keeping in mind the muted group theory as presented by Cheri Kramarae (2005), and whose studies uphold the idea that communication was first used by men and thus there is an exploitation of women. This psychological theory can be used to explain why Females are viewed as less ground-breaking than men. In this study the researcher uses Muted Group Theory in order to produce a critical viewpoint in developing the observation sheet and interview questions. For this purpose, the researcher observed the body language of the participants, the tone of voice, gestures and their facial expressions. Also, accordingly the point of view of women differs from viewpoints of men.

Kramarae (2005) believes men appear to have control over females in regard to having the capacity to verbally communicate their needs and wants in an effective way. This is on the grounds that men, who Kramarae (2005) accepts as the dominant group have defined diverse words and standards. This forces a woman in feeling left behind and are

compelled in what they can and can't state. Under these statements, the interview questions were designed where the male and female participants of the study were asked questions relating to their belief in equal ranks and equality for both sexes. Those questions were then merged with the Islamic point of view in order to analyze their responses. Certain questions were also raised based on the pay advantage to men over women, and they were asked to share their experience about the stated lines as according to a research study by Giang (2017), "half of men and two-thirds of women think that women are scrutinized more harshly than men" in the workplace. The participants in the study were observed on their attitudes towards; the relationship of authority between superiors and subordinates, dominating behaviors towards the opposite gender, the attire of female colleagues, female colleagues asking for leave from work, and females experiencing workplace and domestic abuse.

According to Kramarae (2005) who tackles the issue that there are some muted groups within our society, that go unheard because of the absence of a successful language which intends to express a certain group of thoughts, encounters, or considerations. Kramarae (2005) calls these group of people "a muted group" which according to Kramarae can be classified as the muted group of females. She claims that a language is "man-made", and it helps in characterizing, devaluing and barring the females. The research methodology was used on the above-stated lines by raising questions from the participants of the study, who were asked on how a certain discourse produced by a man or woman reflects the image of that certain woman or man. They were given an example of a general discernment from a man's perspective that males delineate the world and females, from a manly perspective, displaying females as objects of delight, while females perceive males as rulers not only of their households but of academic institutions as well. The participants were asked questions in regards to these statements.

Muted Group Theory does not guarantee that these distinctions are situated in science. Rather, it claims that men risk losing their prevailing position if they tune in to females by incorporating their experiences and enable females to be equivalent accomplices in the use of language and creation. The use of language is about power, and men have it. The participants were asked questions regarding the power struggle between them in the workplace and that how women are treated in their status and role as compared

to men in an academic setting. They were also asked to give some examples to support their answers. The researcher asked the participants of the study on how they support the traditional concepts of women being silent or muted in the presence of men and they persuade and force women to remain silent whenever they are taking any decisions either at home or at their workplace. Their comfort level and sharing problem were also observed in this regard.

As muted group theory is based upon some assumption, including that men and women perceive the world differently in light of the fact that they have different perception shaping experience, so these distinctive experiences are the results of males and females performing diverse tasks in a society. In this regard, they were asked about their responsibilities in the workplace and were asked if the workplace is homogenous or not for both the males and females working in the same environment. They were observed on whether they pick up the same responsibilities or not, level of interaction, communication, taking help from the opposite gender, usage of words was also silently observed under the muted group theory.

The statements offer space to think. At the point when a female enters a social space, she is already confronted to the most oppressive language according to the muted group theory. Since women think of themselves as less powerful than men. Be that as it may, men are taking a more favorable position by utilizing the current male-dominant force in the social space and shield themselves from these oppressive dialects. In our general public, most of the abusive language degrades the feminine position and not the masculine.

Another main argument of Muted Group Theory is the factor that women are muted in the workplace. Women must fight to shatter the "glass ceiling," a term probably coined since Kramarae's (2005) death to recognize an invisible barrier that limits advancement of women and minorities in a society. Certain questions based on this concept were asked whether if they have ever felt suppressed or marginalized due to the power of males/females in the academic settings.

It is said according to the muted group theory that females' voices are often muted, unheard or remain ignored. This narrow viewpoint of society ignoring half of the population inclined the examinations and the muted group theory which carries a light into

the forces of the marginalized group in a society. This theory clarifies the reason for muteness by a specific gathering of populace particularly of females in a society. The theory maintains a gender perspective point of view where the male is the predominant class. The females live with the disposition where her feelings stay quieted when talked and generally adjust to the situation. The states of mind of the male who are the breadwinners are viewed as more dominant than the females who depend on them. The well-established convention made a radical new power division in the general society. In the light of the above stated lines interview questions were asked where both the participants were asked to share their opinion about themselves and others on how they think out of the box by describing themselves and the other group according to the traditional concept where they see a woman as a housewife and the man as a breadwinner which are accustomed in some parts of a Pashtun culture.

In relation to the data analysis of the indicator, results of the observation sheet have been discussed under the indicators which are mostly related to it, so that it triangulates the interview results. Interpretation and data analysis of the interview has been compared with the checklist of the observation sheet which support each other while analyzing the data. Under the muted group theory, the following described list of observation sheet has been designed.

Item number 1 to 9 of observation sheet (See APPENDIX B xiii) has been based on the following three assumptions of Muted Group Theory which says that women's voices are considered mute and contribute to muteness, therefore their struggle to communicate in a language does not contain a room of their experiences. Based on the following assumptions both the male and females have been observed through their level of communication.

As muted group theory is based upon three basic assumptions.

- Firstly, many of the social groups in a society have different social experience which are very unique in different ways. This suggests an idea that they have different experiences which are only unique to that group.
- Secondly, some of the groups are given preference over the other group and this assumption give birth to hegemony. Therefore, according to Mumby (1997) hegemony

can be demarcated as a nonpowerful relations of control in which “subordinated groups” effectively agree to the conviction frameworks and structures of “power relations” that do not really serve in reality, which may conflict with those groups' benefits (Kissack, 2012, p.36).

- Thirdly, the non-dominant groups hold their conversation based on the prescribed form of dominant group (Meares, Oetzel, Torres, Derkacs, & Ginossar, 2004; Wall & Gannon-Leary, 1999, as cited Kissack, 2012). This notion means that the non-dominant groups consume both the language system of dominant groups and also their prescribed language system.

Whereas, the second part of the observation sheet from statement 10 to 16 is mostly related to the non-verbal communication (See APPENDIX B xiii) which has been based on the concept of muted group theory. This theory holds the idea that non-verbal communication matters too in the level of communication which can become a reason of being silenced or muted by the subordinate group.

Irish's (2006) exploration on muted group theory are convincing. Despite the fact that Irish (2006) was not trying to represent the manners by which male dominant power enslave female non-predominant group, the consequences of his examination still help that focal principle of muted group theory. As already discussed about the said theory, it exhibits how the seriousness of the male language boundary places females in an infused position which has steady verbal interpretation with the end goal to be heard and comprehended by their male partners. At the point when this verbal component is expelled from their collection, females are left with no further instruments to effectively explore the ropes course or contribute in any significant path; due to both powerlessness to completely verbalize themselves in a now non-verbal, male-driven dialect and in light of the fact that their male partners will basically disregard their female-arranged non-verbal correspondence strategies. Hence, to collect the non-verbal communication some of the statements have been added in the checklist of the observation sheet (See APPENDIX B xii) in order to view the participants of the study based on the above statement of Irish (2006). The extent of the above stated view of Irish (2006) is very thin as it just digs into a little part of muting, but the observation sheet along with the interview data collected

provide an effectively end goal to recreate the outcomes and has tremendous utility as it tends to be utilized to strengthen the essential ideas of muted group theory.

3.2 Research Tools and Instruments

3.2.1 Interview

Semi-structured interviews were taken from the participants of the study, which contained open-ended questions asked during the interview from both the males and females. Thus, for the collection of data, semi-structured interviews were taken from the participants of the study. The interview was semi-structured in the sense that on one hand, each and every participant was asked to answer a specific set of questions, and on the other hand, the interview contained open-ended questions and the participants were freely allowed to express themselves openly and give their personal opinion in response the questions asked. Muted Group Theory has been used for the purpose of developing questions for the interview and preparing for observation sheet.

3.2.1.1 Voice Recorder

The interviews conducted were recorded separately with the help of an audio recorder in order to collect the data through it. The purpose of this recording was to get enough data in a short time and to transcribe it objectively later on. If the researcher had selected some other technique such as note taking, she would not have been able to note down every single word uttered by the participants of the study during the interviews. So, for this reason, voice recorder was selected so that the researcher writes every single word for the purpose of her study.

3.2.1.2 Procedure of Data Collection Through Interview

As has been mentioned above by the researcher that the research design consists of in-depth studies which is qualitative in nature, therefore, for qualitative method the researcher collected the relevant data from the participants through interviews which were recorded with the help of an audio recorder (MP3 player) for about minimum 7 minutes to maximum 26 minutes each (total amount of time: four hours, fifty-four minutes and fifty one seconds) from about total sixteen participants in number and later on these interviews were transcribed into written form so that the researcher can have a written discourse/text for the analysis. In a qualitative method for data collection, certain open-ended questions

based on muted group theory have been used in the interviews. In the interviews, the selected questions were asked from both the male and female faculty members of three different universities of Khyber Pakhtunkhwa.

3.2.1.3 Procedure of Data Analysis

As has been mentioned above that this is a qualitative study, so, in order to collect qualitative data, the researcher conducted a semi-structured interview in which all the participants of the study were asked a certain number of open-ended questions. The responses of the participants were recorded through an MP3 recorder and later on, transcribed into written form so that the researcher could have permanent and exact data for analysis. For the procedure of data analysis, Dijk's Model based on Self and Other has been used in order to analyze the data collected from the participants of the study.

3.2.2 Observation of the Teachers

Teachers were observed with the help of an observation sheet that was constructed based on concepts of the Muted Group Theory.

3.2.2.1 Observation Sheets

In this research tool, both the male and female teachers working in the same departments of the mentioned universities were observed by the researcher herself for five hours using an observation sheet. The observation sheet was based on Muted Group Theory. This helped the researcher in collecting, understanding and analyzing different things about both the males and females. As the observation sheet was constructed on the Muted Group Theory which shares a concept of being silenced, marginalized or muted in the presence of a dominant person, so for this purpose observation sheet was constructed in such a manner where both the males and females were silently observed in a very natural manner while they interacted with each other. The first part of the sheet is based on the level of communication and the second part was based on the body language of the male and female participants. For example, to observe the participants on a Likert scale by identifying one of the following category (1= Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5= Strongly Disagree) while the other part consisted of the following Likert scale (1=Poor, 2=Fair, 3= Average, 4=Good, 5=Excellent) which had the statements like

body posture while interacting with the opposite gender, movement of hands at the time of conversation and level of eye contact with the opposite gender etc.

3.2.2.2 Procedure of Data Collection Through Observation Sheets

As has been mentioned earlier, the research design of this research study is a qualitative study, thus for a qualitative method, the researcher collected relevant data by observing the same number of faculty members of the English departments of the three universities as has been mentioned already in the study; i.e. nine male participants and seven female participants. The criteria for the selection of the sample for observation sheet was based on the following bases. Those faculty members of the university were selected who (i) were faculty members of the English department (ii) were currently working as permanent employees in the aforementioned universities, (iii) had a minimum experience of three years in their universities. Faculty members not fulfilling any of the mentioned criteria were not considered as participants of the study. Both the male and female teachers were observed too using the observation sheet based on the Muted Group Theory. They both were silently observed in a natural way when they were together for a group discussion or whenever they had to discuss something or take some help from each other in their allotted offices.

3.2.2.3 Procedure of Data Analysis

The observations were collected with the help of an observation sheet by the researcher herself in order to ensure that they are added to the study and interpreted along with the indicators, so that the data is triangulated. The Muted Group Theory was used for the purpose of developing an observation sheet, while Dijk's Model has been used for data analysis. Interpretation and data analysis of the interview has been compared with only those statements/elements of the observation sheet which are related to the respective indicator. For instance, while analyzing the data under the "actor description" indicator, the participants' observation related to this indicator was presented and discussed under the same heading. Similarly, the part of interview presenting "disclaimer" indicator has been triangulated with the "eye contact" in observation sheet. It became helpful in knowing the causes of gender positioning in the workplace especially in an academic setting in Khyber Pakhtunkhwa.

3.3 Subjects and Participants

3.3.1 Sampling technique

For the selection of the participants of the study, purposive sampling technique was used by the researcher. If the researcher had selected participants with a particular mindset in regard to the issue of gender positioning, the researcher would not have been able to maintain the credibility of the research study. Hence, the purposive sampling technique was used in order to avoid bias in the process of selection. The basic rationale for the sampling collection used was that only the people of Khyber Pakhtunkhwa who were working professionally as lecturers in the universities mentioned below were included in the sample. In order to explore the positioning of genders in the workplace in Pashtun society, the researcher randomly selected sixteen participants from three public universities where total number of males and females were nine and seven respectively. Total number of sample from each university was six in number where three were male participants and three were the female participants (except UOM where there was only one female in the mentioned department). The collected sample includes; The University of Peshawar, University of Malakand, and Abdul Wali Khan University Mardan (AWKUM) as these are the most eminent and the typical representative universities of Khyber Pakhtunkhwa. Peshawar can be seen as a metropolitan city, and therefore, in the University of Peshawar, there are students enrolled who belong to different cultures and places such as Punjab, Chitral, Mardan, Afghanistan, even rural areas like Swabi, Malakand, Mingora and some from abroad. Hence, the university has a mixed culture following there. Abdul Wali Khan University which is located in Mardan is a stronghold of Awami National Party (ANP), therefore, Pushtoon culture is very strong and integrated. ANP controls each and everything in Khyber Pakhtunkhwa especially in Mardan and a lot of preference is given to this region and AWKUM. The third university; University of Malakand, has strict rules set for the students because of the Talibanization in past which has left harsh and bitter impact in the territory. Hence, these three universities are expected to have variation in workplace culture.

3.3.2 Universe of the Study

The term “universe” refers of the whole gathering of units which is the focal point of the investigation, or it is the area where a study is conducted. Hence, the populace

comprises of the considerable number of people in an area/nation, or those in a specific land area, or an extraordinary ethnic or monetary gathering, contingent upon the reason and inclusion of the research study. In simple words, the universe of the study alludes to all the qualified respondents of a specific research far and wide. Universe of the study also refers to the gathering, populace, or set of elements, things, or amounts (assembled together based on normal or characterizing qualities or highlights) from which a representative sample is drawn for examination or estimation. Thus, this research study followed the following criteria which were kept set for the purpose of sampling:

During sampling collection, only the people of Khyber Pakhtunkhwa who were working professionally as lecturers or teachers in the universities mentioned below were included in the sample. In order to explore the positioning of genders in the workplace in Pashtun society, the researcher randomly selected participants from three public universities. These included; The University of Peshawar, University of Malakand, and Abdul Wali Khan University Mardan (AWKUM) as these are the most eminent and the typically representative universities of Khyber Pakhtunkhwa. Peshawar can be seen as a metropolitan city, and therefore, in the University of Peshawar, there are students enrolled who belong to different cultures and places such as Punjab, Chitral, Mardan, Afghanistan, even rural areas like Swabi, Malakand, Mingora and some from abroad. Hence, the university has a mixed culture following there. Abdul Wali Khan University which is located in Mardan is a stronghold of Awami National Party (ANP), therefore, Pushtoon culture is very strong and integrated. ANP controls each and everything in Khyber Pakhtunkhwa especially in Mardan and a lot of preference is given to this region and AWKUM. The third university; University of Malakand, has strict rules set for the students because of the Talibanization in past which has left harsh and bitter impact in the territory. Hence, these universities are expected to have variation in workplace culture.

From the aforementioned three universities of Khyber Pakhtunkhwa, sixteen participants were randomly selected of which nine were males and seven were females. The selection of participants was made on the following bases. Those faculty members of the university were selected who (i) were faculty members of the English department (ii) were currently working as permanent government employees in the aforementioned universities, (iii) had a minimum experience of three years in their concerned universities.

Faculty members not fulfilling any of the mentioned criteria were not considered as participants of the study.

3.4 Data Analysis

The collected data was analyzed to find the underlying meaning of the responses received by the researcher from the participants of the study. Interviews taken from different faculty members were transcribed and the same participants were observed by the researcher and were then analyzed using the Dijk's Model (2007). The following indicators were identified through the major differences collected from the participants of the study. The participants shared their opinions about their self and the others by comparing, contrasting or differentiating their responses to the interview questions. The collected data through the interviews and observation sheets helped the researcher in identifying the common similarities and differences using the Dijk's Model (2007) of Self and Others. These indicators were analyzed by keeping in mind the Dijk's Model (2007) of Self and Others where participants arguments referred to the good/positive things about themselves and bad/ negative things about the others. The participants of the study responses were identified through the indicators used by Dijk (2007) in his model where the participants referred to different authorities and actors. They presuppose, disclaim or victimized themselves or the other through the text they produce. The indicators are identified and analyzed under the headings of each indicator in data analysis chapter.

This model is based on "Us (self) and Them (others)", referring to the categorization of good and bad. Dijk (2007, pp.44-88) proposes some of the indicators which this study has applied to the text collected from the interviews and observations for its critical analysis. These indicators are as follows:

1. Actor Description

According to Dijk (2007), "The arguments of a propositions may be about actors in various roles, namely as agents, patients, or beneficiaries of an action. Since ideological discourse is typically about Us and Them, the further analysis of actors is very important. More specifically, in racist or anti-racist discourse, we may want to examine in detail, how immigrants are being represented. Actors may thus appear in

many guises, collectively or individually, as ingroup ('we') or outgroup members ('they'), specifically or generally, identified by their name, group, profession or function; in personal or impersonal roles, and so on. Depending on text and context, discourse that is controlled by racist attitudes and ideologies will have the tendency to represent minorities or immigrants first of all as Them, that is, as belonging to some outgroup. Instead of talking individually and specifically, all Others are being homogenized, for instance in terms of generalized or generic expressions ('the Turks', 'the Turk'). In other words, actor descriptions that are ideologically based are semantically reflecting the social distance implied by racist ideologies" (Dijk, 2007, p.51).

2. Authority

Dijk (2007) is of the view that "Many speakers in an argument, also in parliament, have recourse to the fallacy of mentioning authorities to support their case, usually organizations or people who are above the fray of party politics, or who are generally recognized experts or moral leaders" (Dijk, 2007, p.63).

3. Presupposition

According to Dijk (2007) "A specific type of semantic implication is presupposition, which by definition is true whether or not the current proposition is true or false. In this indirect way, propositions may be conveyed whose truth value is taken for granted and unchallenged" (Dijk, 2007, p.82).

4. Modality

Dijk (2007) opines that "Propositions may be modified by modalities such as 'It is necessary that', 'It is possible that' or 'It is known that'. For instance, a proposition such as 'Many African refugees have arrived in the country' may also have the following form: 'It is well-known that many African refugees have arrived in the country. We already have seen that these modalities have something to do with the way we represent the world and its events. Representing (say) police brutality as 'necessary' may imply some kind of legitimization for such violence, as is often the case in newspaper accounts of 'race riots'" (Dijk, 2007, pp.51-52).

5. Disclaimer

According to Dijk (2007), “Very typical of any type of prejudiced discourse is the semantic move of the disclaimer, of which the Apparent Negation is the best known: I have nothing against X, but... We call this an Apparent Negation because it is only the first clause that denies adverse feelings or racism against another group, while the rest of the discourse may say very negative things about the others. The negation in such a case primarily serves as a form of positive self-presentation, of face keeping: Speakers want to avoid that the recipients have a negative opinion about them because of what they say about immigrants. Note that in those cases where speakers are really ambivalent about their attitudes about minorities, we do not typically find such disclaimers but discourses that are ambivalent throughout, with positive or neutral and negative parts” (Dijk, 2007, p.50).

6. Evidentiality (Meaning and Argumentation)

Dijk (2007) argues that “Speakers are accountable for what they say. Thus, if they express a belief, they are often expected to provide some 'proof' for their beliefs, and engage in a debate with those who deny it. Of course, each genre, context and culture have its own evaluation criteria for what is good, acceptable or bad 'evidence'. Scholarly proof in the natural sciences, social sciences or humanities may require different types of evidence, and the same is true for 'proof' in everyday life, which may range from "I have seen it with my own eyes" to more or less reliable hearsay. In contemporary society the media are a prominent criterion of evidentiality: "I have seen it on TV" or "I read it in the newspaper" are rather powerful arguments in everyday conversations. In discourse about immigrants, most knowledge is borrowed from the media. So, media information forms an important part of the evidentiality strategy people use. Since the use that may be made of media messages may be biased, such "evidence" may also be ideologically based. Rather typical for instance is to support claims about the alleged criminality of immigrants with reference to the mass media: "You read about it in the newspaper everyday.” Since the newspapers indeed often provide the ethnic background of criminals, even when such information is irrelevant, selective attention and reporting in the media is thus reproduced

and magnified by the public at large. And selective attention and recall for the crimes of outgroups makes such news items more salient” (Dijk, 2007, p.52).

7. Topoi

Dijk (2007) believes that “Halfway between semantics and rhetoric, we may find the well-known 'topoi' (Greek: places; as in common places; Latin: loci communes). They are like topics as earlier defined, but they have become standardized and publicized, so that they are typically used as 'ready-mades' in argumentation. Ideological discourse in general, and racist discourse in particular, is usually replete with such topoi. Thus, refugees and other immigrants are recommended to stay in their own country -- to help build it up. Or even more cynically: To stay in their own country, because of widespread discrimination and prejudice in our country. In much official discourse against immigration, we find topoi that emphasize that They are a "burden" for our country (economy, social services, education, etc.), if not a "threat" of the welfare state, or of Our Western Culture. Equally standard is the topos of (large) numbers, which characterizes much media reports on immigration -- but only the influx is thus quantified and emphasized: the media very seldom report how many people have left. Note that topoi not only define racist text and talk, but also anti-racist discourse. Thus, the claim that we should not close our borders, not to be too strict with immigration rules, and so on, are usually based on topoi that refer to general humanitarian values (equality, tolerance, hospitality, brotherhood and sisterhood, and so on). One of the discursive implications of the use of topoi is that as standard arguments they need not be defended: They serve as basic criteria in argumentation” (Dijk, 2007, p.53).

8. Hedging and Vagueness

Dijk (2007) utters that “A powerful political and ideological tool is the management of clarity and vagueness, as the well-known example of diplomatic language shows. We may hedge or be vague when we do not know a precise answer to a question, and yet do not want to appear ignorant. But we may also hedge a discourse for political reasons, for instance when precise statements are contextually inappropriate or simply "politically incorrect.” A politician or journalist may oppose immigration, but may hedge such an opinion lest he or she be accused of racism. And both in the media and in political discourse, we may precisely witness the use of vague terms such as "popular discontent"

or "resentment" instead of using the more specific term racism. Obviously, vagueness may imply mitigation, euphemism and indirectly also a denial" (Dijk, 2007, p.52).

9. Reference

According to Dijk (2007), "To speak of 'foreigners' in Western Europe today usually implies reference to ethnic minorities or immigrants and not to 'real' foreigners. Moreover, depending on context, the use of the word may sound more negative than for instance 'ethnic minorities'" (Dijk, 2007, p.49).

10. Rhetoric

Dijk (2007) tackles that "The ideological nature of rhetoric seems implausible: the left and the right, racists and anti-racists, feminists as well as male chauvinists, they probably all use all forms of rhetoric. True, racist discourse may feature many euphemisms when it refers to ethnic inequality, racism or discrimination, but may not do so when talking about the Others alleged misdeeds. It depends on which opinions are formulated about whom. What *does* happen among speakers of various groups, though, is the rhetorical emphasis on our good things and their bad ones, as we have seen before, but again, that is a matter of meaning and content, not of form. And it is true that the left and the right, racists and anti-racists may use different metaphors, as the Nazis used special metaphors (dirty animals, etc.) to denote its opponents and victims. But again, that is a question of meaning, content and cognition, not of form, not the choice of a figure of style rather than another. Thus, a rhetorical study of ideological discourse will generally follow the same principles as above: It will focus on those figures of style that can be deployed to emphasize our good things and their bad things, and vice versa for our bad things and their good things, such as hyperbolas, euphemisms, and so on. To know what ideological implications such figures of style have, we again need to examine the meanings they organize" (Dijk, 2007, pp.58-59).

11. Coherence

Dijk (2007) is of the view that “One of the typical characteristics of discourse meaning is coherence: The meanings of the sentences (that is, their propositions) of a discourse must be related in some way. Such coherence may be global or local. Global coherence may simply be defined in terms of the topics we discussed above: a discourse (or discourse fragment) is globally coherent if it has a topic” (Dijk, 2007, p.46).

12. Burden (Topos)

“Argumentation against immigration is often based on various standard arguments, or topoi, which represent premises that are taken for granted, as self-evident and as sufficient reasons to accept the conclusion” (Dijk, 2007, p.63).

13. Comparison (Meaning, Argumentation)

“Different from rhetorical similes, comparisons as intended here typically occur in talk about refugees or minorities, namely when speakers compare ingroups and outgroups” (Dijk, 2007, p.65).

14. Generalization

Dijk (2007) says that “Most debates involve forms of particularization, for instance by giving EXAMPLES, and Generalization, in which concrete events or actions are generalized and possibly abstracted from, thus making the claim broader, while more generally applicable. This is also the way discourse may signal the cognitive relation between a more concrete example as represented in a mental model, and more general opinions such as those of social attitudes or ideologies” (Dijk, 2007, p.71).

15. Hyperbole

“As is the case for DRAMATIZATION, hyperboles are semantic rhetorical devices for the enhancement of meaning. Within the overall strategy of positive self-presentation and negative other-presentation, we may thus expect in parliamentary debates about immigrants that the alleged bad actions or properties of the Others are expressed in hyperbolic terms (our bad actions in mitigated terms), and vice versa. Sometimes such forms of hyperbole are implied by the use of special METAPHORS” (Dijk, 2007, p.73).

16. Implicature

Dijk (2007) believes that “For many 'pragmatic' (contextual) reasons, speakers do not (need) to say everything they know or believe. Indeed, large part of discourse remains implicit, and such implicit information may be inferred by recipients from shared knowledge or attitudes and thus constructed as part of their mental models of the event or action represented in the discourse” (Dijk, 2007, p.74).

17. Irony

According to Dijk (2007) “Accusations may come across as more effective when they are not made point blank (which may violate face constraints), but in apparently lighter forms of irony. There is much irony in the mutual critique and attacks of Conservatives and Labor, of course, and these characterize the proper interactional dimension of the debate” (Dijk, 2007, p.76).

18. Polarization

Dijk (2007) opines that “Few semantic strategies in debates about Others are as prevalent as the expression of polarized cognitions, and the categorical division of people in ingroup (US) and outgroup (THEM). This suggests that especially also talk and text about immigrants or refugees is strongly monitored by underlying social representations (attitudes, ideologies) of groups, rather than by models of unique events and individual people (unless these are used as illustrations to argue a general point). Polarization may also apply to 'good' and 'bad' sub-categories of outgroups, as is the case for friends and allies on the one hand, and enemies on the other. Note that polarization may be rhetorically enhanced when expressed as a clear contrast, that is, by attributing properties of US and THEM that are semantically each other's opposites” (Dijk, 2007, p.80).

19. Victimization

“Together with DRAMATIZATION and POLARIZATION, discourse on immigration and ethnic relations is largely organized by the binary US-THEM pair of ingroups and outgroups. This means that when the Others tend to be represented in negative terms, and especially when they are associated with threats, then the ingroup needs to be represented as a victim of such a threat. This is precisely what

happens, as we also have observed in conversations about "foreigners" in which ordinary speakers apply the move of inversion order to emphasize that not the Others are discriminated against, but WE are. When used in an argument, this would typically be a type of topos" (Dijk, 2007, p.84).

20. Consensus

According to Dijk (2007) "One of the political strategies that are often used in debates on issues of "national importance" –and immigration is often defined as such—is the display, claim or wish of "consensus." This means that racist ideologies often combine with nationalist ones, in which the unity and the interests of the nation are placed before any internal, political divisions among US. In other words, ingroup unification, cohesion and solidarity (WE English) against Them" (Dijk, 2007, pp.65-66).

21. Examples /Illustrations (argumentation)

Dijk (2007) tackles that "More generally discourse about Us and Them, and hence also racist discourse, is characterized by examples and illustrations, often in the form of stories, about Our good deeds and Their bad behavior. Functionally, such propositions (or whole stories) serve to support another, mostly previously expressed proposition, for which it may give proof or evidence (as we have seen above). In other words, stories may serve as premises in an argumentation. In racist discourse, thus, we may find a general opinion statement, for instance about how They break the rules, do not adapt, are deviant or even criminal. But, to prevent negative evaluation by the hearer, speakers usually feel obliged to give some example or illustration of a general statement that is negative about immigrants. A very credible story in that case provides the experiential 'evidence' for the general statement" (Dijk, 2007, p.49).

22. History as Lesson (topos)

According to Dijk (2007), "It is often useful in an argument to show that the present situation can be relevantly compared to earlier (positive or negative) events in history. Such comparisons may be generalized to the more general topos of the "Lessons of history",

whose argumentative compellingness are taken for granted, as were it a law of history” (Dijk, 2007, p.72).

23. Distancing (meaning, lexicon)

“One of the ways US-THEM polarization may be expressed in talk is by words that imply distance between ingroup speakers refer to outgroup speakers. This familiar sociocognitive device may for instance be expressed by the use of demonstrative pronouns instead of naming or describing the Others. Also in this debate, thus, Conservatives will often refer to refugees as "those people"” (Dijk, 2007, p.67).

24. Dramatization

Dijk (2007) argues that “Together with hyperbolas, dramatization is a familiar way to exaggerate the facts in one's favor. Positions in immigration debates, thus, tend to represent the arrival of a few thousand refugees as a national catastrophe of which we are the victims” (Dijk, 2007, p.68).

25. Empathy (meaning)

Dijk (2007) claims that “In disclaimers the expression of empathy may be largely strategic and serve especially to manage the speaker's impression with the audience (e.g. "I understand that refugees have had many problems, but..."). In that case, the apparent nature of the empathy is supported by the fact that the part of the discourse that follows "but" does not show much empathy at all, on the contrary. Empathy in that case will be accorded to ingroup members, represented as victims” (Dijk, 2007, p.68).

26. Euphemism

According to Dijk (2007) “The well-known rhetorical figure of euphemism, a semantic move of mitigation, plays an important role in talk about immigrants. Within the broader framework of the strategy of positive self-presentation, and especially its correlate, the avoidance of negative impression formation, negative opinions about immigrants are often mitigated, especially in foreign talk. The same is true for the negative acts of the own group” (Dijk, 2007, pp.68-69).

Aforementioned are some of the indicators of the theory which the researcher has attempted to look for in the data collected from the participants of this study, through interviews and observations. These indicators helped the researcher to understand how the

female gender is perceived in the texts of males and also how male members of the Pashtun society perceive the female members of their society. This also helped the researcher to understand how gender positioning at workplace is, especially in the academic setting in a Pashtun society.

3.5 Triangulation of Data

Triangulation is an incredible strategy that encourages approval of information through a cross check from at least two sources. Specifically, it alludes to the application and is a blend of a few research strategies in the investigation of a similar marvel.

Triangulation is basically a technique utilized by qualitative researchers to check and set up legitimacy by making investigations and exploring in breaking down a research question from different perspectives. Its consistency crosswise over information sources or methodologies, truth be told, such irregularities ought not be viewed as incapacitating the proof, but rather ought to be seen as a chance to reveal further significance in the information. In relation to the data analysis of the indicators extracted through the interviews, and the results and findings of the observation sheet collected where participants were observed by the researcher herself have been discussed under the indicators which are mostly related to it, so that it triangulates the collected data. In every category/ indicator the researcher added the statements from the observation sheet which were similar or different “if any” are highlighted and discussed. Interpretation and data analysis of the interview has been compared with only those statements/elements of the observation sheet which are supportive and related to each other while analyzing the data. For instance, while analyzing the data under the “actor description” indicator, the participants’ observation based on their speech has been discussed and triangulated. Similarly, based on the “authority” indicator, the data analysis has been triangulated with the verbal communication of observation sheet which consists of male or female being authoritative to the opposite gender. Further, the data based on “disclaimer” indicator has been triangulated with the “eye contact” in observation sheet.

3.6 Limitations

The research was performed in three different universities of Khyber Pakhtunkhwa which lasted over four consecutive weeks. This limited amount of time is not sufficient to

observe all the teachers as a group. It would have been more beneficial to the study if the research study was conducted over a longer time period than four weeks.

In this chapter, the researcher has discussed the design of the research study including the methodology, population, limitation, subjects, and participants of the study. Apart from this, the tools, instruments, and procedure of data collection, triangulation of data and analysis of the study have also been discussed.

In the next chapter, the researcher will systematically present, interpret and analyze the data collected from the participants of the research study using Dijk's Model as a framework and Muted Group Theory as a frame of reference.

CHAPTER 4

DATA ANALYSIS

In the previous chapter, the researcher has discussed the design of the research study, including the methodology, population, the subjects and participants of the study, triangulation of data and the tools, and techniques for the collection and analysis of the data of the study. In this chapter, the researcher has systematically presented, interpreted and analyzed the data collected from the participants of the research study by observing the participants and analyzing the discourses collected through interviews from the participants of the study. This chapter discusses the categorization of good and bad things produced in the discourses of male and female participants of the study. It also discusses the interrelationship between the power struggle and gender positioning and their relation in a particular text and different discourses.

Dijk's (2007) model of Self and Others is based on "Us (self) and Them (others)." It has helped in understanding the relationship between the power and dominance relations in a particular text of academic discourse. Dijk (2007, pp.44-88) proposes some indicators for the analysis of discourses. The present study attempts to analyze the data collected through interviews with the participants of this study. Dijk's (2007) model is of great use and helpful in sorting out the segregated positions critically. Since the ideologies are constructed through the discourse so this model unveils the underlying meanings which are embedded in the disguise of language. Simply, the Dijk's (2007) model uncovers the different ideologies of gender in text or talk. As this model has not been applied for the analysis of the gender discourses in academic setting in Pashtun society so this research fills this gap and helps in understanding the gender positions especially in Khyber Pakhtunkhwa in the academic setting because this model has not been used before, so it is very helpful in filling the gap of gender position. The analysis of is as follows:

Indicator No. 1: Actor Description

A speaker or a writer categorizes things by associating good things with himself and the bad things are lined with other people. According to Dijk (2007), the level of description or degree of detail is the actor's description, which means how the actor has been described. To find out how the actor has been described, we need to focus on the negative and positive adjectives used in a text.

Discourses produced by the participants represent different social groups who are categorized on the basis of their beliefs and social practices. While analyzing the discourses, some of the male participants described themselves and the females according to the point of view of Islam to make their argument stronger. They held the view that in Islam women are weaker than men. This shows that how some of the males do not consider females as equal to men. When carefully studied, it is clear that Islam has given them equal opportunities, but sometimes females in certain regions are restricted due to some familial obligation that they are physically weaker than men, but males take advantage from it and restrict females to stay at home.

The concept of actor description has commonly been used where one of the male participants talk regarding the dress code that it makes little difference as to what a woman is wearing whether it is a hijab or no hijab, or traditional dress or any other sort of dress. The major thing is that the society we are living in is obtrusive and even a male cannot wear a western dress as he would feel constrained too. The discourse produced by the participant actually shows how he is influenced by his culture and religion and the place he lives in because his views are supported by his cultural and religious background. Whereas, another participant was of the view that whether it is a man or a woman, so they can have the freedom to wear anything according to their choice and participate in activities by their choice. It is opined, and this indicated how they are influenced by the Western culture, social media and that how they are adopting the open view regarding the dress code.

Consequently, several relevant analytical groups have been there too who negatively presented the "Other Group." They described males with a list of words such as, they have "lusty gaze", and that it is a "male-dominated society." They have

“Khatarnak-gaze” (dangerous gaze) and such terms like they are the “decision makers.” Some of them argued that males think that they are “on a high pedestal,” and “they are breadwinners.”

However, the variety of the actor description and representation of the other group of gender by various participants are often unclear on the accounts of the links among various levels and categories found in their discourse. It has created multiple discursive strategies. Females added word choice like male takes “wrong advances”, they consider women as an “alien woman.” She is considered “naqis ul aqal” (person with little brain capacity). On the other hand, some of them commented that gender should not be a stereotype. It should not be a stereotype community and there should be gender equality. Likewise, another participant added, “I do not have to become a scapegoat in any case.” The same issue has been sorted out by Khan, Sultana and Naz (2015), in their exploration of the linguistic representation of gender identities in the proverbs of Pashto language which state that women in Pashtun society are expected to follow the decisions made by men. In addition, they say that all the negative words are associated with women like weakness, lack of confidence and powerlessness and a man is termed womanish if he possesses such traits. Similarly, according to the present study it was found during the interviews conducted that most of the words in Pashto language if used for men rather than women would incur negative feelings.

Moreover, some of the participants talked in the light of Pushto language where the focus is more on the masculine language just like in other languages. They attributed the word related to bravery used for males that if such a word is used for a female, the female would feel more highness in her personality, but if the same word picked from the female context is used for males it is deemed an insult. He added in his discourse that if someone praises a woman if a woman does something remarkable good and different, so she is usually addressed that “Sama nara jenay e.” Such use of words is attributed to women as an honor, respect, and dignity as they are equal to men. Some of them added terms that were irrelevant and not correct, but males try to use it as a justification that in the English language we have a concept of “hero”, but there is no concept of “she-ro.” Similarly, words contributed like English has the word “history” but there is no any word as “her-story.” Males were of the opinion that in the “history of humanity” women have never been

detected as a scientist, a strong leader, and a strong individual. Some of the male participants argued by describing and attributing the females with negative adjectives as “Them”, and using terms like “motherly matters”, they are “lazy women” and they are “physically feeble.” In addition to this, in Pushto proverbs too Pashtun women are portrayed negatively and in a hateful manner. These proverb shows that women are restricted, suppressed, imprisoned and secluded. They are of the view that these women are secluded by a means to separate men from the women which is the integral part of Pakhtunwali. Therefore, the fates of women are highly illustrated in the Pashto proverbs, such as “for a woman either the home or the grave” (p.78), means that a woman either has to accept her home or death if she has to leave her house. In addition, these women are viewed as feeble, slight and having little mind in contrast to men (Katozai 2005, as cited in Khan, Sultana & Naz, 2015) and are thought as if women had no noses, they would definitely had fed on foulness (Lashkari, 2009 & Tair 1980, as cited in Khan, Sultana & Naz, Khan, 2015).

Another point in the discourses produced by males and females are interdiscursivity since it reveals what different talks the speaker draws on, and along these lines what social settings they can adjust in and under what circumstances.

The idea of interdiscursivity alludes to a crossover blend of various discourses and genre in a given content, and it can differ from one social setting to another. The interdiscursivity can be set up through lexical traces. As discussed by the utilization of words and phrases connected to specific talks in the mind of discourse producers, there is a categorization of genders which promote inequalities by positioning genders in two different categories. An illustration is the religious talk attracted upon the example above that males say that females are weaker than men as said in Islam.

It is ought to be noticed that on occasion of incredible social change, texts produced are remarkably hybrid, joining a religion with culture in a frequently progressive way. Or sometimes discourse producers talk in such a manner that they try to justify their discourse produced.

In contrast to the questions asked from the participants, they were also observed through their speech. It was observed that at UOP both the males and females have a good

comfort level with each other as evident from the interviews and observations. Whereas, in UOM it was observed that they do not have a good comfort level. They were a bit reluctant towards each other due to sociocultural barriers, apparent from the stance of a male participant that “usually Pashtun men are not educated and even if they are educated still the concept of Pashtunwali comes first” so it is one of the reasons why some of the males do not have a good comfort level with their female colleagues, whereas the researcher observed that in AWKUM the male and female participants had a good comfort level with each other. While there were less number of male and a couple of females who were not at a good comfort level with each other in the same mentioned university. One of the female participants initiated her stance by indirectly expressing that they do not have a good comfort level with their male colleagues, she added “males sometimes give me that ‘Khatarnak’(dangerous) gaze” in response to a question asked as how they are treated by the males regarding their attire and days off work.

Indicator No. 2: Authority

The speakers usually provide an authoritative language whenever they have to speak of something. They give references and quote the ideas of other speakers or writers, particularly of powerful authorities in their speech in order to give credibility to their viewpoints. In the data collected by the researcher for this research study, many participants gave reference by quoting various authorities in their speech.

Some of the male and female participants were of the opinion that woman should live and dress as per the norms and values of the Pashtun culture. In order to support the idea, they mentioned various authorities. Some of the males quoted the very famous English proverb as “in Rome, do as the Romans do.” They said that covering the face is not a modesty at all, but female should follow trends according to the society they live in. They also talked in the light of a culture that no matter how much education a woman gets, still the culture has a lot of influence on the minds of people through culturally administrated norms which are taught to us from childhood. Culture plays an important role in the behavior of a person's understanding of the world but since we are in a Pashtun culture most of the decisions are taken by men. Even if they are taking a decision and a woman is trying to persuade the man, so most of the time it is like this in the academics

setting also due to that cultural influences upon the minds of people which makes a woman silent. Males and females justified their beliefs that it is a culture that tells us that the women should be very sober, she should lower her voice, she should remain in limits, she should carry herself modestly and must not talk or laugh loudly.

Some of the females added that in the discourses out there, it teaches us that women should remain silent, she should remain suppressed and she does not have the brain to be at a higher rank. So, if any woman reaches a higher rank, she is not considered a woman then. Some of them shared Islamic point of view as an authority that Islam is under consideration, it says that “man is for the labor and female is for the home”, so in the same way, they cannot do the same things in the same office or in the same place. “Just like the physical labor; a labor can cut a stone, but a female cannot do the same.”

Whereas some females stated their views as such that Islam strictly orders us to cover ourselves from head to toe. “It forbids us to uncover our faces in front of other males”. They used terms like “Naa-Mahram.” Some of them were of the opinion that a woman should dress according to the society and place, as our society is based on an Islamic ideology, so a woman should dress according to the Islamic code. She should dress according to the Islamic rule and code of conduct.

As Islam plays an important role in establishing and exercising these concepts and perceptions in our society. Females shared their views that Islam does give men a bit of superiority and that this is being used by the society of course as an advantage. In some cases, Islam does elude females and gives superiority to males. In the light of Islam, it is considered that both men and women are equal, but they are not equally treated at their homes, but at the workplace they are treated equally. Some of the males indirectly authorized their opinions that women have no liberty to wear dresses according to their will. Their dress should be in accordance with the prescriptions of Islam and Pashtun culture. Similarly, this study is in contrast with the tappas in Pashtun culture in which gender power is segregated, where women are considered of no importance and less powerful in various spheres of life. They are dependent on their men and submissive. Likewise, Enevoldsen (2004) also found that women are to this extent dependent that may say that the neck is mine, but the rope is yours, so if you offer me in the bazaar, I might

run with you (as cited in Khan, Hussain, & Naz, 2011). This dependence of women over men shows their existence to the norm on one hand and their weakness on the other hand. Due to all this, men are more powerful and authoritative in their language while women totally depend on their honor, respect food, shelter and clothing etc. In all these conditions tappa shows that a female is seen to be dutiful, easygoing and inactive in activity, while men develop more intensely to choose their destiny (Khan, Hussain, & Naz, 2011). So, in various tappas the miseries of women are reflected, their crucial situation and also decision making. Similarly, many of the discourses in the present study were also related to the power of women in comparison to that of men. Most of the males gave religious references to support their stances. They stated that women are weaker than men and it can be attributed to Islam as well that a woman is not equal to man.

On the contrary, some males opposed the idea of male-dominance in terms of power. They justified their opinions about the equality of male and female in terms of power that a society is not a fully wise society if it does not use the intellectual power of its female population because females have high intellect as men, so they too deserve an opportunity to participate equally like males. Some of the males quoted literally figure as an authority like George Bernard Shaw and talked in response to women's empowerment and their equal rights and space in an academic setting. For instance, "a society which does not produce an equivalent number of products that it conceives, it actually steals, it is actually a theft, it is a theft from nature that you produce, and you conceive more than you actually produce." They also added another literary figure like Gayatri Chakravorty Spivak as an authority that he states, "A say can subaltern speak." She calls those women who do not speak as a "Subaltern." Males justified that if men or other individual or other women speak for the oppressed women, they create a knowledge that they are quite away from the same experiences because they have not experienced those problems themselves. They do not have any knowledge that they create about oppressed and victimized women is a kind of epistemic violence that is committed on the basis of knowledge about someone that we create a knowledge, and they have no idea. They also quoted literally figure like Oscar Wilde as an authority that "in a picture of Dorian Gray 'all women are slaves'." Males were of the opinion that they have made themselves weaker by telling the man that they should be praised, and they should be given the beautiful house, and beautiful kitchen tools and

appliances so that they can always feel happy with the objects around them rather do something remarkably different in the external world. Other males also were of the opinion and gave examples of women from history and argued that women can also make good use of power by referring to different authorities such as Eshrat-ul-Ibad, State Bank Governor Prime Minister Benazir Bhutto, and Angela Dorothea Merkel Chancellor of Germany etc.

Regarding questions asked from the participants during the interview, the participants were equally observed with the help of an observation sheet. The researcher observed and analyzed the data collected from the participants and found that some of the male teachers were authoritative among their colleagues at UOM, AWKUM, and UOP. Similarly, some of the female participants were equally authoritative and prominent among their colleagues especially in the University of Peshawar. This observation can be related to the study of Peach (2002) who argues that it is the culture which can provide ideological justification for providing status to a woman. The status may be lower or conversely women can be considered equal with men. Thus, the researcher also observed that some of the male participants were neutral towards their colleagues in UOM and AWKUM. On the other hand, some of the female participants were found not that much authoritative as the male participants especially at the University of Malakand. Whereas at AWKUM it was analyzed through participants' discourses that they want to speak their minds, but they have to remain silent due to patriarchal social constraints. Most female participants were of the same stance when they were asked to share their opinions regarding men's persuasion towards women to remain silent when they are discussing any decisions being made either at home or at the workplace.

Indicator No.3: Presupposition

A language user usually presupposes something if the readers already know about something that has been done already. The language producers presuppose that the audiences already know about a certain thing. The propositional structure is the determination of words that express hidden negative predicates about the "Others."

Some of the males and females presupposed that there should be proper rules set for both the males and females. One of the males said that "When such rules and regulations are not observed then the system collapses, and equality gives way to dominance of males

or females.” Whereas, females presupposed that no one in a Pashtun society will listen to you until and unless you are not in a proper dress. They added that both men and women should dress according to their choice, but they have to bear the “cultural restrictions” and “limitations.” One cannot be completely “radical” because then people will not listen to you, because one has to live with them, otherwise “being a radical they will cancel you right.” Similarly, some of them talked about the veil and religious values, and one of them gave her own example by presupposing things implicitly that “they” would not listen to you until and unless one is not in a proper dress. People would be concentrating more on you dressing rather than work. So, to be taken seriously, one has to be meaner, fully covered and having all those body parts covered which has been told to us by the “religion and the society.”

Level of nodding during the discussion was observed during the interviews. It was analyzed that all the male and female participants were relative to the use of nodding. It was observed during the interviews that both the group of male and female participants were of the fair, average, good and excellent level. The level of nodding showed how confident the participants are about their stances and at a comfort level with one another.

Indicator No. 4: Modality

According to Dijk (2007), modality refers to propositions and can be adjusted by modalities, for example, it is important that it is possible that or it is realized that (Dijk, 2007).

Speakers normally have diverse opinions about a similar thing. A few appearances of modality in sentences have been discussed and analyzed. The use of modality found during interviews from the participants of the study shows that there are some cultural and religious impacts on the minds of these individuals due to which they exposed some religious obligations produced both by the males and females in the academic setting. Some of the male participants have used modality by relating it to Islamic point of view about a woman following hijab that it is a liberation from evil’s eyes. If a woman is working with male colleagues she must follow hijab. Similarly, much of the recent research has focused on the Islamic culture, therefore, Fish (2002) Forsythe and Korzeniewicz (2000) opines that most of the religions are patriarchal in their characters and Islamic countries tends to

have greater inequality as compared to Non-Islamic countries. He says that Islamic countries, on one hand have, a lower level of gender empowerment, whereas, on the other hand, it has a greater gender inequality. Some of the scholars in the study of Fish (2002) and the present study revealed that it is not the religion which constructs the gender inequality in the Islamic countries, but it is due to the political regime and also the culture playing a major role in a country.

Utilizing the discourse obtained through the interviews from the participants, it revealed that some of the male participants showed predictability regarding female's participation and occupying equal positions in an academic setting. They were of the view that women will occupy a line with men due to increase in the ratio through education. For instance, "it is probable, it is possible that in the future these women will occupy a line with men because by education the ratio of females will be prominent in education."

Modality is implied in a scope of linguistic structures: the use of modal auxiliary verbs shall, must, may and needs are used commonly by both the genders. Other sentence adverbs are also used in the discourses by both the genders such as probably and certainly etc. The use of "necessary" in these discourses show equal rights for both the males and females in an academic setting.

A few verbs and numerous nominalizations are basically modular: it shows anticipation, commitment, and probability. Such as said by a female participant that we can wear any colored dress but we must wear a scarf and burqa and cover ourselves.

Indicator No. 5: Disclaimer

Most of the time in discourses, people disclaim many things. They disclaim when something wrong has happened. Speakers are usually ambivalent about those who exist in minorities. They form a positive self-perception of their own (Dijk, 2007). In the data collected by the researcher for this research study, many participants negated certain things about each other. Some of the male participants implicitly disclaimed those women who complain in order to form a negative representation of women. He added that women who complain about extra work given to them say that they have to nurse and feed their children. To form a positive image of oneself some of the males said that they heard other males who complain about women not performing their duty properly, and that they bunk classes.

For instance, “They are required to contribute equally as men because they get the same pay and the same perks and privileges.” Some of them were ambivalent for females about “the space and status” which the males have occupied in a Pashtun society that women are trying to establish them in the space which has been denied to them, so “it is not something that they are going to use the space that men occupy.” Some of them formed a negative impression of out-group members in an academic setting by arguing that females refuse to stay longer on campus, or when they have to travel out of the district, so they refuse to do it. Some of the males also talked about females’ speech that it is a very traditional concept. People usually say that women should be not seen and not heard in the presence of a man. It is a very cliché statement that refers to a very patriarchal society. Discourses bring evidences whenever people disclaim certain things to prove the right and wrong things happening in a society. It is noticeable in a similar way when a participant added that “I have been working for the past 10 years in an academic environment so far, I have not observed any kind of discrimination based on gender. No one among us either male or a female have been valued more or less, but rather we are treated equally.” Some of the females disclaimed the concept that a woman should not speak in the presence of male, and added that cultural influence is stronger than any other thing. Both men and women are humans and have equal freedom and right of speech, but since “our childhood” women are told that they should hold their tongues, and “she should not talk in the presence of males”, whether a man is elder or of the same age or even younger. They also added that “I see men as superior to women and I negate myself.” Similarly, some of the female participants said that whenever a woman has to speak, it must have a meaning and a reason, otherwise men are not going to accept it.

Some of them said in a Pashtun society there are many restrictions on a woman. Whenever a woman in the workplace is found very jolly, who makes conversation with everyone, and shares jokes, so everyone likes her, but when she leaves the place then the perception about her changes, it is considered that she has not good morals as she talks and laughs with everybody around.

Maintaining eye contact with another person is a very good sign of communication or expressing one’s own views regarding anything. The researcher observed while interacting with the participants of the study that both male and female participants of UOP

maintained excellent eye contact with the opposite gender as compared to the other two universities participants i.e. males and females were generally found as of good, average and fair categories while observing and analyzing them during interviews.

Indicator No. 6: Evidentiality (Meaning and Argumentation)

Discourse produces and brings evidence (meaning, argumentation) in their favor and against others to prove right and wrong people. According to Dijk (2007), media is a noticeable measure of evidentiality in a contemporary society. Discourses like, “I have seen it on television or I have read it in the daily paper are somewhat capable contentions in regular discussions.” (Dijk, 2007, p.52). To justify their opinion about gender equality, right and wrong concept in the academic setting, some of the males argued that if we consider our students there are more female students than males, and they are provided with equal opportunities due to which these females are quite active and more responsive than the male students.” Some of the discourses that were produced by the males and females in order to bring evidentiality they gave some of the statements as evidence from Pashtun society. For instance, “in Pashtuns society, men are a little superior to women.

Whereas, some of the females produced evidence about the in-group members that they should cover themselves from a religious perspective, and that “Islam strictly orders us to cover ourselves from head to toe.” They said as evidence that “even in the rules and regulation of our university, no girl, no female student is allowed to not wear hijab.” In addition to it lot of studies have been done on gender positioning in which women are portrayed prevalently in the limits of homes while men generally stay outside their house. The study of tappas and the study of Shaheen (1988) asserts that women are found totally depended on men and they are discouraged if they have to go for shopping. They have even difficulty in asking their males whenever they are in need of something. Further Shaheen (1984) adds that this dependency is mostly due to the observance of purdah (/ˈpəːdə/, a covering on females’ face) where women are required to be in full privacy. This restrict women from going outside her home like markets, workplace and other places where there are mostly males, consequently these Pashtun women are strictly advice to remain in observing purdah, whereas men are required to remain vigilant and to protect their women so that their women are kept in a strict privacy and it is one of the bases of Pakhtunwali.

On the contrary, the present research study reveals that females are encouraged to work in an academic setting by males. Such sort of discourses produced shows the cultural and religious influence on the minds of speakers in a specific territory.

Indicator No. 7: Topoi

Topoi allude to general helpful esteem such as balance, resilience, cordiality, fellowship and sisterhood/ brotherhood and so on. One of the discursive ramifications of the utilization of topoi is that as standard contentions do not require to be safeguarded, but they serve as an essential criterion during an argument (Dijk, 2007, p.53). Topos is a widely-used concept which dates back to Aristotle and Cicero and is drawn back from the classical and old argumentation. The concept of topoi is widely used in many of the fields of philosophy, anthropology, sociology, and linguistics. We can see it is found in everyday conversations. It is a part of conversation and argumentation which is obligatory either spoken explicitly or implicitly. Topoi are content-based warrants or ‘conclusion rules’ that helps in connecting the argument with the conclusion. It helps to justify the transition from the level of argument or an argument to the level of conclusion (Keinpointner, 1992, as cited in Žagar, 2010).

In order to bring cordiality, different discourses produced by males and females exposed this idea that men and women should be treated equally if they have to maintain balance in society. As everyone is fighting for his or her rights, therefore everyone has to participate in daily life activities, and that it is not a matter of inferior or superior nature, but both of them are equal. In order to have balance in an academic setting whether it be teaching or administration matters, every responsibility is shared equally. Males said that even in the proctorial board females are there who are equal to men. The use of topoi in the discourses exposed this idea that while positioning genders general humanitarian values are given preference. Similarly, males justified that “both men and women in any working environment get the same respect, status, and the same facilities.” Males justified their opinion that they help each other, and shoulder females’ responsibilities in their absence in order to bring unity.

Female showed their tolerance and patience to bring harmony by stating that women should not speak in front of men, “but sometimes we have to remain in the limit”

Similarly, in order to bring resilience females talked implicitly regarding dressing that females should not invite “negative criticism” because dressing is quite a liberty and personal choice. Women should feel comfortable the way they dress up, but not because it is a fashion trend, and everybody should be wearing it, but because there is also an element about how you carry that dress. Similarly, another female participant added that “women should walk shoulder to shoulder with men in every field of life.” Craske’s (1999) idea is same as the ideas associated with Pashtun culture. He argues that the Latin American idealized a woman with contrast to her home and a man as a breadwinner (Slusser, 2009). Thus, whenever women are in their boundaries, and when they come into the paid work so they are transgressing upon the idea to be male. Likewise, from the present research study it is found that the responses of the male participants that those women who occupy a position like men so they are considered no more women then, rather they are considered as a “man”.

On the off chance, a topos effectively connects an argument with a conclusion. The participants shared a specific social, recorded and semantic richness that ties them together, despite contrasts in specific differences. Topos is of a great variety which happens in most authority discourses, so among the predicational techniques utilized by the participants, a repeated reference to a typical culture and past such as shared social, and comparative social models were discussed in order to show unity. Moreover, the participant shared development of equality and difference. In attempting to reproduce topoi, some portion of topoi are specified: topos of various variety, and topos of difference.

Indicator No. 8: Hedging and Vagueness

Hedging and vagueness are there in texts in order to hide something from the text. People may hedge or be obscure when they do not have the precise idea about an exact response to an inquiry but would prefer not to be seen as insensible. Be that as it may, we likewise support a talk for political reasons, for example when exact explanations are logically improper for a particular query (Dijk, 2007, p.52).

It is one of the rhetorical strategies. The speaker usually hedges or be vague whenever they have to include a particular term or a particular structure for imposing a prosodic form in an utterance. Speakers usually signal a lack of full commitment to the

utterance or either to the full category of a certain term or expression in an utterance. To put it simpler, it is a reduction of the full value which is present in an utterance, but the speaker usually lacks this capacity, so he starts hedging (Fraser, 2017 p.201). There were some of the uncertainties in the discourses of males and females regarding equality for both the genders and related to Islam and its true spirit. They hedged as “I think it is very difficult to keep them equal for various reasons.” Some of them added that “but I think it is not a matter of inferior or superior nature, but both of them are equal”, some said that “but I think we have lost its spirit we just follow it in forms”

Hedging does not form a grammatical category since they do not fall into a single syntactic category, so it also does not form a functional category. Similarly, another male added, “I believe partly, it may be true that men at times are more dominating.” Clemens (1997) in Fraser (2017) speaks, “There is no limit to the linguistic expressions that can be considered as hedges... The difficulty with these functional definitions is that almost any linguistic item or expression can be interpreted as a hedge...no linguistic items are inherently hedges but can acquire this quality depending on the communicative context or the co-text. This also means that no clear-cut lists of hedging expressions are possible” (Clemens, 1997, as cited in Fraser, 2017). Speakers usually hedge when there is something unpleasant or unwanted which might affect the other or themselves. So, in order to be protected from such unwanted discourses people usually hedge. It is a common phenomenon that people hedge when they want to avoid something they are asked about or they hedge about their problems (Collins, 1987, as cited in Zolubak, 2017). Similarly, some of the females produced vague discourses by hedging that “I think we are given an equal salary, but they may earn sometimes more than us.” Some of them reasoned that “the women may be given equal status in terms of their ranks, they might both be lecturers and they might both be assistant professors, but the power they exercise, and the way they are given this authority is different.” Moreover, other females said, “there might be” an issue with women regarding “workload.” Whereas, some of the male participants argued that they equally share their responsibilities and can equally perform as best as men can do in their department and that they do not think that women can become more powerful. Men are always going to be more powerful because that is the way our human society works. There is a cultural baggage attached to some men who think that women are lacking power.

The verb hedge suggests that it is a linguistic term that refers to the choice of words in a certain kind of discourse through a communicative strategy. Skelton (1988) is of the view that hedging is a term that is precisely used, and it reflects the meaning of everyday usage of words. The concept of hedging has moved far from its origin since the pragmatists of the discourse analysts adopted it. This term is no longer used only for the terminologies that change the category of membership of a predicate or a noun phrase. Lakoff (1972) in his article named as Robin Lakoff's observation says there are certain verbs and constructions which convey hedged performatives. Fraser (1980) limits the idea of hedging to certain expressions like kind of, sort of etc., but the term hedging has a very performative action. Hedges are used as speech-acts, notifying requests, uncertainty, showing hostility, the harshness of the force of one's action and even apologies etc. (Zolubak, 2017).

Similarly, some of the males negated the idea of male and females' equality in their ranks and said that they do not think so men and women are equal in their ranks.

Indicator No.9: Reference

Writers or speakers usually through their references do a lot of argumentation, therefore, Dijk (2007) says that "argumentation is controlled by a number of normative rules, interaction principles and efficient strategies of actual performance" (Dijk, 2007, p.57). It can also include life-like experiences. Some of the male participants were of the belief that we have a balanced working environment because every lecturer has "12 credit hours" and they are taking the "same workload" and are "earning an equal salary." Some of the participants added some statements as references about the in-group and out-group members that most of our male colleagues here go on leave without informing and same is the with female colleagues. Another male participant argued giving his own reference in response to gender equality at the workplace. He added that he spent some time in the USA and have come across the problem of gender equality that these are not only Pashtuns who have this problem, but other nations too have the problem of gender equality, because "there cannot be absolute perfection and equality." Whereas, another participant gave a reference about witnessing the use of veil by Middle Eastern women. He said that he was impressed by the "Middle Eastern women" who would keep their faces open in the US. He gave their reference that he would sit with them and talked to them. He said that it was a

good feeling, because “I feel that the more you hide from people the more you live an exclusive life, you end up being a slave because you do not know about other perspectives.”

Some of the males referred to how people in power suppress their subordinates, both physically and mentally. He gave an example as a reference from his department about some of the male students who made some inappropriate remarks on his female colleague which she did not like, and she took action against him, so he was penalized by the University officials. The participant gave this reference that how people in an academic setting when comes in power suppress the subordinates, be it a male or a female. Some of them gave reference from a documentary in order to represent the out-group positively. He added that “a woman’s brain is capable of processing two to three things together, but a man can only process one thing at a single time.” Some of them gave references from their own life that it is very difficult to convince a female.

Similarly, females were of the belief about “self and other” that how difficult it is for a female when she must maintain both her duties at the workplace and her house whereas the males have no problem with anything as such. She gave her own reference from her domestic setting that how she is taken into account through the use of domesticated discourses. It is usually said, “the children of educated and a working woman always cry in the morning.”

Furthermore, females also gave a reference that how males are dominant when they are in power. Some of the personal experiences were shared that “whenever we take leave due to an emergency, we are scrutinized and are pointed out by the male colleagues especially.” Similarly, life-like examples were produced about the out-group that how males in their academic setting suppress their females regardless of the fact they have the same ranks.

Similarly, some of the females gave references in order to display the power of men. For instance, “a very senior professor used the technique of silencing another female professor of the same rank with his tone”, “he just wanted to show that since he is a man he can raise his voice to silence her and that was very bad.” This shows that how a woman has to guard herself, guard her voice, her words, her attire, her laugh and especially when it comes to jokes, so she has to be very careful that what kind of jokes she is making. These

jokes should not be suggestive because when a woman has to speak, it must have a meaning and a reason otherwise men are not going to accept it. Likewise, a chairperson got removed from her seat due to male's power and the same male has been appointed.

Additionally, one of the female participants added a life-like experience on how people talk about the females dressing. She said that since she has been working here, she does not cover her head, so this has not created any sort of trouble for her in her department and this is a very specific example, but outside of her department she has heard about the out-group that how they talk about her dressing and she has not faced any sort of issues.

Indicator No.10: Rhetoric

Rhetoric is the choice of words used by the speakers in order to use a particular style rather than the other “the ideological nature of rhetoric seems implausible: the left and the right, racists and anti-racists, feminists as well as male chauvinists, they probably all use all forms of rhetoric” (Dijk, 2007, p.58). Some participants, particularly male participants used some synonym and metaphors like this: “Such thoughts can be really pernicious and poisonous and that really kills the spirit of education.” Rhetoric was produced like “Societies have ‘nurseries’ and ‘incubators’ of ‘retrogressive thinking’ where such belief exists that males are rulers.” Other sentences like “They ‘bring such mindset’ with them” and “they made a ‘mockery’ of them.” In contrast to this, contradictory ideas are set by the male participants, like one of the male participants said, “Hijab is a liberation from evil's eyes. If a woman is working with male colleagues she must follow hijab” and then he said that “Normally a person should dress in what he/she feels comfortable to work.”

Interestingly, males produce such sort of words as an in-group member in order to represent the out-group. One of the male participants added words from English and Pushto language that how languages have its power when they are used in a masculine context. They added that, “I believe that ‘History’ is more of ‘His-Story’ or ‘Man’s Story’”, and other words like “Hero but not SHE-RO.” Additionally added words from the Pushto language that “It is also a social construct” when one switch from English to Pashto language for addressing a man like “Ta ki saritob neshta” (You have no etiquettes), so “Saritob” is actually a masculine word that we usually associate a woman with it, so in

Pashto language a man can be addressed with such word because it is relevant to his context. But if a man is addressed with some feminine words like “sama khaza ye” (You are just like a woman), so it would be in incurring violence. The same goes for word "Khazonay" (Womanish) in Pushto which means that you are an introverted person but “an introverted person” is synonymous with a female which means something odd, and is a very subgiant having a subdued role.

Some of the similies were there in the discourses of participants like “he is as busy as a bee.” Some of the females labelled males as having “Khatarnak (dangerous) gaze” They added some of the proverbs from Urdu that somehow, it is not really necessary to take all the criticism on yourself because it is kind of “Aa bail Mujhay Maar” (Translation: Literally, come (oh) bull, attack/kill me! Idiomatically used for someone as an invitation, asking to create a trouble). Whereas, another female added amplification (repeating a word or expression for giving emphasis) in her discourse that “psychological violence is enough to shatter her confidence, shatter her belief in herself and in her own intelligence and that is the worst kind of violence.” Some of them used such statements like “women are not taken that seriously and that thing pinches you throughout your career.” Further added, “a woman is always juggling between two worlds at the same time; she is juggling between home and workplace.”

Regarding questions asked from the participants during the interview, the participants were equally observed with the help of an observation sheet. The researcher observed and analyzed the data collected from the participants that male and female participants from UOM and AWKUM were assigned different tasks and responsibilities in their department and university because of the male and female differences. The researcher analyzed that females are given more lenient tasks and favors as compared to male participants. Some of the male participants shared their views as “we provide special care for women”, “we know that from a medical point of view women are physically feeble”, whereas, another stance was added that they should contribute equally like men. The female participants added this notion too that they enjoy being a female as they are given more relaxation and are treated very carefully whereas males are given hard tasks. At UOP, one of the female participants added that apart from indoor activities all other outdoor activities are given to the male participants, even though they are willing and ready to hold

the same responsibilities as their male counterparts, but they are not given the opportunity. It was also observed that the males themselves do not want their female colleagues to work in another department because they might not get the same respect as they are provided in their own English department. Thus, it was concluded that they take up the same responsibilities, but not all the tasks are assigned to females apart from teaching and other co-curricular activities in their own department as compared to males. A female participant, in response to the question based on women's violence, argued that they are not asked when an opportunity arrives in their department even if they want to avail it. She further added that "sometimes we are not granted this benefit and I am not even asked if I am interested in it or not." Females call it the violence of their right even though if they would refuse, but they should be asked and then it is up to them whether to avail that opportunity or not.

Indicator No.11: Coherence

Dijk (2007) believes that local coherence must be there to construct meaning in a sentence. To create meaningful utterances, one needs to meet the condition of coherence to produce a coherence dialogue. Some synonyms imply a very negative meaning to a particular text which results in negativity. For example, we can see that instead of the word "foreigners", the word "immigrants of ethnic minorities" is used. This results in a negative meaning and provides a typical expression. Such use of words is very common in providing and shaping negative meaning (Dijk, 2007, pp.48-49). Fairclough is of the view that coherence should be a property of interpretation rather than a property of texts (Joseph Lawson, 2008).

Similarly, there are cohesive ties in the discourse of research participants. Many pronouns are used by both the male and female participants, such as I, we, my, it, they, their, and themselves. Whereas, "we" has been negatively used for "them" i.e. the male group. The use of "but" shows a clash between two groups, whereas "but" also separates two different ideas about the males and females. A lot of "do and don'ts" are there regarding genders while "if" is used to assert and to put a certain command implicitly over the group of females.

The participants of this study have repeatedly used certain words. Interesting words have been used in the language of male participants like there are some words which imply a positive meaning about these females, while females have negatively discriminated the males using such phrases as “prying eyes” while some of the words are used by participants for Pashtun culture as “cultural bounds, and cultural compulsion” and no as such severe gender biasness is there.

There are a lot of hedges in the discourses of both the males and females, like “maybe”, “I think so”, “I believe so”, etc. All these show uncertainties about certain things. Certain pronouns are used repeatedly, such as “I”, “they”, “we” and “you” but the use of “they” have negatively been used. A lot of “buts” and “ifs” are used which shows a clash between “Us and Them.” Whereas, “they” is used as an implicature. The use of “but” has mostly been used as a comparison. “We”, “us” and “they” have been used for their own selves i.e. females, whereas “them” is used for males. The words like “If”, “I”, “you” and “It” are used several times. “Ifs” and “don’ts” are there. Moreover, a lot of “buts” are used and it often leads to comparison and then victimization starts.

Thus, the participants have delivered an exceedingly firm discourse through their interviews. Towards the beginning of discourse, the participants have set up a solid bond through a scope of strong cohesive ties. The pronoun “they” is likewise utilized as a part of a general sense which suggests that the participant is especially concerned about gender biasness in his/her discourse. Pronouns continue to be widely used throughout the interviews. There is a redundancy of the conjunction “but” and “without.” Be that as it may, the strongest component in the content is the gender jargon which proceeds throughout their discourses, so the participants are extremely coherent who use numerous tradition which are commonplace of the class. The word *decision* is straightforward and does not demonstrate a specific register. Essentially, the pronoun “they” utilized alludes to an “out-group”, correspondingly the word “we” utilized refers to an “in-group.” This word decision is specifically as per the participant's conclusion and system to invoke their thoughts, whereas the syntactic style is a typical one, with long sentences, which leads to long paragraphs. The start of text has topicalizations, which gets stronger as the argument develops and ends at strong statement using the modal verb “should.”

Indicator No.12: Burden (Topos)

In burden (topos), arguments against the subordinate group are often based on various arguments that are standard or topoi (rhetorical). It represents properties that are taken for granted as self-evidence. Satisfactory reasons are accepted for the conclusion. Its main focus is to pay attention to the benefits of financial support and for asylum seekers. Simply anti-immigrant ideologies are expressed that others are a burden for us (Dijk, 2007).

Some of the males expressed their perception about the out-group members through the discourses they produced that how males think about the females. These are both males and females who keep each other's mentality set in their mind. They said that some of the females complain that the males think that they should be at home and "they are not fit for this job." Whereas, some of the males also talked about the out-group that in the man-made world a woman is not given a proper position, so male always considered that his honor lies in a woman, so "a woman should be domesticated." Some of the males talked about their in-group that in strict areas of Pashtun society females are felt as a burden. They are objectified. They are considered to comfort somebody's bed, she should make food and she should take care of "domestic things."

Whereas, some of the females were of the opinion that the place where they work is not counted as a consistent place to work with males because roles and statuses are not distributed equally among them. One of the main reason is the lack of education which is one of the factors that causes trouble for females. Similarly, due to cultural and religious influence, a little number of females are highly educated, so it is opined that there are less number of females in UOM. In addition to this, Daly (1973) claims the same that a hierarchal idea of religion makes it harder to see the male as a centric framework as treacherous and unfaithful. Hierarchal religion impacts male for keeping a society controlled inside governmental issues, the family, and gender relations. For instance, the various leveled connection between God and people is seen reflected in the progressive connection between men as superior, and women as subordinate (Slusser, 2009). So, it is assumed that the strict and conservative environment is also one of the factors that mostly females are less in number in an academic setting in such a strict environment. Moreover, another female added that "If I give you my example, I am a feminist and I advocate

women's rights, but our culture has so much influence on me that even I myself see men superior to women and I negate myself.” Another participant added that males keep females under full observation whenever they interact in a domestic matter. Attributing it to Pashtun society that how females are kept suppressed by being enlisted with a number of negative idioms used in the Pashto language.

They also discussed that every decision taken is always attributed to a man and every time if an important decision has to be made women have to stay outside the room and even if a woman dares to show her opinion, then the men around her uses the certain idioms to silence her. For example, "khaza zat de legya ba e" (she is woman and let her speak because it is not worth listening) or "da khazo kho daga khbare e"(woman always talk vague and useless) or "ku da khazo poza na we nu ghul ba e khawarl" (if woman had no noses they would even eat shit i.e. without their noses, and the sense of smell would not have been realized that it is something not to be eaten). So, such idiomatic expressions show that some of the women in our society do not have the right to speak up or share their opinion. Females implicitly linked domestic environment with the academic setting and took it for granted as self-evidence.

Moreover, regarding questions asked from the participants during the interview, the participants were equally observed with the help of an observation sheet. The researcher observed and analyzed the data collected from the participants that at UOP both the males and females were totally comfortable in taking help from another colleague. One female participant added that she feels happy when another person asks her for help, which is a kind of privilege for her that at least someone out there would listen to her. Whereas, it was observed that some of the male colleagues could easily ask their female for help while the females were not too willing to ask their male colleagues. On the other hand, the researcher observed that in AWKUM both the subordinate males and females could ask for help from each other whenever they had some problem because for them it was the main source of their solution.

Indicator No.13: Comparison (Meaning, Argumentation)

The speaker makes a lot of comparisons (meaning, argumentation) between so many different things that are linked to positive and negative things.

For example, they may make a comparison between the good and bad things, superior and inferior, dominant and suppressed, explicit and implicit in order to express the hidden ideology behind a piece of discourse. So, the focus is more on the comparison between two types of participants through their discourse they produced.

Some of the males made a comparison between the in-group and out-group members i.e. males and females in their academic setting that how females are more exposed to opportunities due to which they remain more active than the males. In addition to it, they made a comparison between the women in West and East. They implicitly stated their opinion regarding Islam that we have lost its spirit in a real sense. For instance, “Eastern women in the US who had their faces open were highly integrated into the workplace environment.” On the other hand, one of the male participants from University of Malakand argued and compared that here in this university males are more dominant than the females, because of its ratio in their department which is 13 to 1. Similarly, Islamic point of views were also discussed in terms of making a comparison explicitly between men and women in the light of Islam that women are weaker than men, we can attribute this to Islam as well that woman is not equal to man, but Islam brings equality for both in terms of their rights although physically they are weaker than men, but intellectually and mentally they are somewhat equal to men. Such discourses were produced in which two great extremes were created implicitly by making a comparison between the positive and negative impact of dressing, East and the West, male and females, summers and winters. For instance, “In our University, there is uniform for female students which is scarf and hijab, but there is no fixed uniform for males which has both positive and negative impacts because in summer days it becomes very difficult for the women to wear a black Abayah.” Similarly, according to the present study it was found during the interviews conducted that most of the words in Pashto language if used for men rather than women would incur negative feelings. In addition to it, according to Tair and Edwards (2006) those men who stay helpful and steady to their women are scorned as accommodating and “hen-pecked” (Khan, Sultana & Naz, 2006, p.80). The researchers reveal that women are given a very secondary and passive role in Pashtun society as compared to men. Men are contrasted with mountains and lords, whereas women are named as their pillars and viziers separately (Lashkari, 2005, as cited in Khan, Sultana & Naz, 2006). Similarly, the muted group theory

also reveals that women must assert such a language in the presence of males that they are heard. They must transliterate their language in order to be heard in a male dominated society. Whereas, some of them made a comparison between “themselves as a dominant category and others as a subordinate” by comparing their workload with that of the females. It is opined that in Pashtun society the work is equally distributed between both genders in academic settings, but women are given more relaxation because they face social and domestic problems. Some of the males justified their stance and made a comparison between females and males that they are given more favors only because they are not equal to males.

Similarly, some of the females implicitly compared the present women with that of the past. For instance, “Women must have the right to speak in the presence of men because the educated women of the 21st century do have the confidence, caliber, and courage to speak in the presence of men.” They also correlated their ideas that apparently there is a difference between the things that are on the surface and things that are unseen. One of them said, “The workplace environment has all the university teachers, so on the surface, we have that equality, we have similar ranks and similar status, but yes, the exercise of it is very different.”

They further made a comparison through their discourses that no matter if a woman achieves a higher rank than men in her academic setting she is still considered a subordinate, because men think that they are the most dominant no matter what a woman achieve. One of the females said that males do feel marginalized due to a large number of females in the department. But when it comes to power, men have more power than women. Even if a woman is the head of the department or Professor who has the highest rank in the organization, she is not given equal respect and she is not taken seriously like male colleagues. “They say, she is a woman, so she is behaving like this”, She is a woman that is why she is speaking like this, so a woman is not taken and treated that seriously as compared to the men. Further added that men in our society and culture no matter how much educated, or intelligent they get, or the power they have, they still consider females as an inferior and this concept is implemented by the religion as well. Similarly, the present study is the same as Slusser (2009) who studied women’s position from the point of view culture, religion and region, assuming that most of the religions have patriarchal origins

rooted deeply (Peach, 2002, as cited in Slusser, 2009). So, this might be the reason that some of the male participants were also of the believe who had fundamentalist views that according to Islam, men is for labor and female is for home. Some of them said that a psychological violence is there when a woman is objectified.

Some of the females through their discourses implicitly stated the hidden ideology regarding gender equality that “Gender equality is a myth, how so ever developed by countries or societies it is just a myth. It is a kind of a struggle that we can have, and we are going through it, but we cannot achieve, so there is no gender equality.” It is opined that equality may be given in the titles, but in practice, the right of exercise of the power given is quite different. They are kind of told that you are treated equally, but when it comes to actual practice there they see discrepancies.

Examples were presented from the Pashtun context in our society for making a comparison between a male and female. It is opined that certain things are perceived in our culture and a boundary line is created between a male and female on the bases of their complexion embedded in Pashto discourses. So, the comparison lies in the very foundation of Pashto language which is implicitly practiced in Pashtun society. Example as given by a female that how comparison based on looks lies in our Pashtun society. For instance, in a Pashto language it is said that “Alak che tor she nu lawangeen she jenay che tora she bangree de kharsawe” (a dark complexion man should be adored and loved, but a dark complexion girl should sell bangles). Such kind of discourses are used in Pashto language and they are subconsciously working on us. There are positive and negative notions which are associated with a woman implicitly either if she succeeds, or lags behind. So, it is opined that there is no gender equality in an ideal sense because every time if they achieve an excellence they are told that it is because you are a woman, and every time if they lag behind in something they are reminded well that “you have children and husband and that is the reason for it.” Females are kind of being attacked with words like “you are a domesticated woman”

The researcher observed the body language of the participants as well while collecting data through interviews. It was analyzed that movement of hands of the participants at the time of conversation varied from gender to gender and from place to

place. It was assumed that the male members were of the good and average level as compared to the females who generally were of good and excellent level because females tend to use a lot of hand movements to share their ideas clearly and precisely as compared to the male colleagues.

Indicator No.14: Generalization

Dijk (2007) is of the view that the author usually generalizes one good thing done by the dominant group for the sake of larger things, or one single bad thing done by the subordinate group to indicate many different wrongdoings. The speakers usually over-generalize so many different things.

The examples from the interviews are taken which are present in abundance and the researcher provides only acknowledged sentences. While interviewing some of the male participants over-generalized the female group by stating their views as such, “women are carrying on with their routine life and are by themselves not interested in taking any important professional position.” They said that male members here do not interfere in the decisions of the female colleagues. Some of them said, “women, in general, are discriminated.” One of the males from University of Malakand over-generalized men from his society that they are “conservative and they do not expect an open-minded approach from women.” It is opined that even if females do not want to follow hijab, they are compelled to follow it in order to avoid any standoff with men. The present study is in line with the study of Khan and et al. (2011) study who also reveals that men in Pashtun culture focus more on their roles within their confinements, whereas women are expected to identify their selves and role within their society as an ideal female in the light of Pakhtunwali. Both the masculinity and femininity are viewed totally different in the corpus of tappas. An examination amongst manliness and womanliness in Pashtun culture texture upon “decision-making process, purdah, and honor” which are highly appreciated for a woman (Khan, Hussain, & Naz, 2011, p.11). In the same context some of the males generalized one institution for the larger ones by saying that there are certain institutions which “become biased towards men” and pay women more. Similarly, one of the males said that if we look at the world from a feminist perspective, so it shows that most of the women themselves want to be presented as objects of delight. They illustrated some of the

examples of women in advertisements, commercials and on billboards. Both these studies are similar in the same manner as it idealizes Pashtun women to observe Purdah in the context of strict *Pashtunwali* concept.

Whereas, another male participant added one good thing done by one of the males for the sake of larger things done that they help their female colleagues, favor, and encourage them to work freely in an environment where there are more males than female. Similarly, some of the males indicated and generalized the wrongdoing of the in-group members. They said that in KPK, in some of the conservative environment there is a bit of literacy, and standard of education is a bit low, so males behave in a dominating manner especially the Pashtun males who consider themselves superior, so they maltreat women

Whereas, some of the females were of the view that females have surpassed men in every walk of their life. For instance, “You may find a female boss heading a team of male employees who look up to her as a ruler.” Another female participant generalized men over the women and added that “Men do not want to see women progressing beyond them or moving forward than them, or you can say that men do not like women to be progressing like them in a relationship of husband and wife.” The word “them” here implies the male group who according to the females do not want to see a woman progressing even if they are in a relationship of a husband and wife. It was generalized that sometimes females are scrutinized and are pointed out by the male colleagues and the males point this out that why they were on a leave. It is opined that men do not think out of their boxes, and they feel insecure when a woman stands at same footings with them.

Observations tied to the interview questions acted as a guide for the researcher to collect data from the participant and helped in observing them equally. The researcher observed that in UOM both the male and female participants were totally boundary lined as they did not interact except educational matters, whereas the dominant and subordinate group of male participants in AWKUM could freely interact with the prominent females in their department, and a bit neutral in nature females could also interact easily with their male counterparts without any problem.

Similarly, in UOP male and female participants were of the same level and they faced no problem while interacting with the opposite gender of their own department.

Indicator No.15: Hyperbole

In these indicators, hyperbole has been discussed which is the exaggeration of one good thing done by one in-group member and of bad things done by out-group members. Some of the males were of the view that women are treated fairly in such a conservative environment. They also exaggerated the out-group, i.e. females by providing an example from the women in West and East. They talked about their dressing in an exaggerated way that how Eastern women are adopting the trend of women in West. So, it is in the hands of women themselves that how they present themselves and depict their image. They further added that it is in the hands of the females to earn themselves respect through modesty and other people will respect them automatically. Moreover, the females counted the uneducated family as an out-group by stating that women absolutely suffer violence in KPK and particularly in an uneducated family. The participant implicitly exaggerated his or her idea in response to the academic setting violence which should not be there as everyone in the academic setting is well educated.

Indicator No. 16: Implicature

Dijk (2007) is of the view that in discourses, the language producers say so many things implicitly and let the audience imply the hidden meaning in the text they produce. There are some of the male participants who said so many things implicitly regarding the Pashtun society that if our Pashtun society is concerned, so people think differently about this. Some of them produced an implicit discourse regarding the negative attitude of the in-group members towards the out-group members. One of them said, “I have not seen such thing, but in a domestic setting this thing does exist because of the mindset of our people and the so-called norms of Pashtunwali.” They also implicitly spoke regarding the females in the academic setting using the term for them as “they.” For instance, “Mostly ‘they’ are considered to be the object of delights, and this is true up to a certain extent that women have been gazed, and it is common in our society.”

Furthermore, some of the male participants implicitly said “both” for in-group and out-group members that “both” are interdependent on each other. The use of “they” have been implicitly used by both the genders. For instance, “They are required to contribute equally like men because they get the same pay and the same perks and privileges”,

Another statement implicitly produced as “they made a mockery of them”, further added that “they” are directed to perform “their” duties.

Whereas, the female also implied some statements through their discourse that they lag behind in an academic setting by using the pronoun implicitly as “they” for themselves.

For instance, sometimes “they” are equal but sometimes “they” are not. “They” suffer in academic setting also as stated previously, “they” suffer in terms of role and ranks and status. The participants also added that they believe men and women can be equal in ranks if “they” contribute equally to the place where they work. It is opined that the participants implicitly discussed their cultural values that how males if working in the same department with other females would apply their discourses implicitly. One of the female participants added that if you are asked by your husband to leave the job in near future, so they would say that “what do you need this job for as you are a woman.” This is how females are implicitly reminded of their jobs that they do not need to do it because she is just a woman who has no place in any working environment.

Indicator No. 17: Irony

The use of irony is usually there in the text in order to make a text more argumentative. Ironies can be implicit or explicit. There were some of the ironies that were implicitly and explicitly found in the discourses of both male and females participants. Males were of the view that usually Pashtun men are not educated and even if they are educated still the concept of Pashtunwali comes first due to the cultural influence. Some of the cultural influence of the concept of Pashtunwali is very deep within which restricts especially the females for mixing up in a male environment in many of the conservative environments. People coming from a strict environment carry their thoughts with them. Males ironically talked regarding females’ hijab (explicitly) that females may or may not hide her face, but her get up must be a kind of a standard, which may not be as much lavish as she knows but at the same time “it must not be narrow.” She should not come up in “a shuttlecock” but should dress professionally.

Some of the females had this perception that they do not expect that the concept of leaning in would come here, but it is something that is more common in the West because a woman is always reminded that she is just a woman.

Moreover, another female participant made her speech more argumentative by speaking ironically that a woman is not considered for anything that she demands. She ironically added that a man is considered in need of extra money “because he is the breadwinner” and he has to earn money to support his family. Even though if a woman needs that extra earning, so she is not considered for it.

Indicator No. 18: Polarization

Dijk (2007) is of the view that people usually polarize many things while augmenting and it can be found particularly in texts to produce two great extremes and separate “self” from the “others” or “us” from “them” or it is a division into two contrasting groups or sets of opinion or belief. Both the genders in an academic setting polarized so many different things through their discourses regarding themselves and the others.

Males talked about the female attires, their own power for decision making. Some of them said that women are required to be in traditional dressing and are usually required to wear Abayah, “but there is no compulsion on men.” Academic and domestic settings were also polarized in terms of decision-making. Males said that they do not interfere in the decisions of the female colleagues. But in a domestic setting, in Pashtun society, women cannot have their say in the decision.

Some of the opinions were shared by males regarding their in-group that how some of the males still think that they are superior, and women have to be relegated to their houses and that they do not have enough stake at universities. Two great extremes were produced by one of the males from UOM for separating females from males due to cultural taboo. He added, “Females are lesser in number due to different cultural and societal taboos they are not even allowed to attend universities.” It is opined that the same psyche and attitude are found in both students and teachers, but teachers who have got exposure to the outer world and really know the spirit of Islam, they do not act that way. Abstract ideas were also polarized to produce two great extremes i.e. physical and intellectual. For instance, “The thing is that if a woman is intellectually stronger than a man she is ought to succeed but physically they are weaker than men.” While discussing genders they gave examples of “a female wrestler and a male wrestler” in order to justify their stance that females will remain physically weaker than males no matter how much efforts they apply.

Some of them positively polarized the Out-group rather than the In-group. They said that a woman can effectively play both roles, i.e. as a mother as well as a professional, whereas a male cannot perform such roles at the same time. Some of them said, “a woman is capable of doing wonders.”

It is opined that gender should not be a barrier to workplace performance because biologically gender is actually a social construct. Biologically male and female have equal potential. Whereas, according to Khan, Hussain, and Naz (2011) who gave a sketch based on Pashtun tappas in order to identify the masculinity and femininity which is perceived in Pashtun society. They found that the social world, the roles and reality of genders are all segregated. But, in the present research study some of the participants said that we are culturally polarized because as kids, our parents would give us toys which had something to do with bravery, with outdoor world environment, the external settings. Such as “cars and guns” and other “manly toys which had some ‘Machismo’” and “matched associations”, while girls would always receive “dolls.” So, those toys caused restriction to the domestic environment that gave birth to such kind of stereotypes, and now such stereotypes also exist in our discourse.

Some of the males justified their ideas that males are a bit bolder in taking action against something or someone. They are ready for whatever consequences are there, and women are not given such roles because sometimes they are pressurized in a negative manner. Some of the males said that females in our department outnumber us because they are less in number than them.

Whereas, the female participants polarized their ideas by producing two great extremes i.e. struggling for gender equality and struggling power. They believed everyone here is struggling for gender equality, but everyone is struggling for power also. While some of them said that in official meetings they are equal and can equally participate in the meeting and decision-making, but sometimes due to the culture and society they tend to talk less in meetings and in very sophisticated and mannered way which is why they are sidelined. Other studies also reveal the same concept about Pashtun culture where a different methodology has been used through Khan’s (2012) study that males play an active role performing actions and decision making both inside and outside the home, while

women are confined to their homes and encouraged to remain passive and away from such topics which involves male gender.

Likewise, the concept of “Us and Them” was discussed. For instance, “Like these are the roles and statues given to ‘us’ and ‘them’ by the society which creates such differences in our language.” Some of the females polarized the idea of dressing that if we dress like them in a Pashtun society, so males will never accept us. Similarly, one of the female participants through her discourse polarized her idea by stating an example from her university that once “The Dean of Sciences” was implicitly suppressed because of her views that would always be ignored by the males.

Some of the females produced two great extremes that how the decisions of males are preferred rather than the females. They said that in the workplace when it comes to decision-making, males are asked and then in the last females are asked to present their view but most of the times females remain silent because they know their opinion is only preferred at the end of the meeting. It is assumed that sometimes-male counterparts raise their voices to suppress females by constantly reminding them of their actions that since they are women they do not have the right to indulge in decision making. They also separated “Self” from “Others” by polarizing how men think about women in an academic setting regarding their workdays off. They said women have issues and sometimes-domestic issues where it is necessary for them to take leave. For example, maternity leave, so men, of course, think that is a privilege that they get a three month leave with pay, but they do not consider it as a “biological factor.” Some of them said that sometimes they get vibes that men are usually not very happy with women demanding equality.

Likewise, another female participant polarized her opinion about “Us and Them” as, that it is very true especially in Pashtun culture “we” have been culturally accustomed this way that “we” do not speak whenever a male is speaking, especially if “they” are elders, or even if both genders are of the same age but still if a man is speaking so “we” avoid speaking in front of “them.” Similarly, one of them polarized her opinion by stating an example of “dependent and independent women Vs Men’s Ego and Men’s thought.” She said, when women are at home and they ask men for money then “men’s ego grows bigger” but when women are independent and can earn for themselves then men think that

what are they there for. Some of them set their own beliefs regarding a man that they are on that high pedestal in our society and that is why they know more about the outer world because they are the breadwinners. Some of them said that “saying and actual treatment” are different things in case of males because they practically do not do what they say. Furthermore, other females said that sometimes it is not necessary to take all the criticism on his/herself because it is kind of “Aa bail Mujhay Maar” (Translation: Literally, come (oh) bull, attack/kill me! Idiomatically used for someone as an invitation, asking to create a trouble).

In contrast to the questions asked from the participants, they were silently observed as well through their speech. It was observed that at UOP both the males and females were able to share their views and problems with one another, whereas in UOM it was observed that it was difficult for the female colleagues to get in touch with the male colleagues, whereas the dominant and subordinate groups of males were found neutral. Similarly, in AWKUM the female participants from both the dominant and subordinate groups were observed and it was assumed that they could share their problems with their male colleagues as already observed by the researcher that one of the female participants easily shared her problem regarding hostel accommodation, so it was assumed that the male colleagues were ready to help her out by suggesting her different ideas, whereas some of the subordinate group of male participants were found neutral when it was observed regarding their problems while the dominating one could easily discuss any problem with their female colleagues.

Indicator No.19: Victimization

According to Dijk (2007) writers usually through their discourses, present themselves as victims and others as exploiters. Speakers usually compare and contrast on the bases of negative and positive things to express themselves (speakers) as victims in particular speeches. According to Dijk (2007); “Similarly in anti-racist discourse, ‘our’ own country may be compared negatively (e.g., as to their hospitality for asylum seekers) with other countries” (Dijk, 2007, p.65). While collecting data the researcher found male and female participants through their discourse tried to show themselves as a victim and the other as exploiters. For instance, males victimized that “they” can have more days off

than “us.” “They” are not dealt harshly rather men are dealt more harshly. They also stressed the superior forces by nature that generally in Pakistan and specifically KPK there was a war on terror, unemployment, but the poverty has hit KPK to the very core due to which the lifestyle is sub-standard. Some of the males talked in general that Pashtuns have endured wars and other problems from decades that is why they are not much prosperous and liberal minded and not exposed to the outer world. Some of the males shared their views that “certain institutions become biased towards men and pay women more.” While, some of the male targeted the females as the victim in the domestic settings and the males as exploiters themselves. In a same manner, in the light of the present study, according to Khan, Hussain and Naz (2012) in Pashtun culture tappas are used. In these Tappas genders are segregated which attempt to suppress the power structure in basic leadership, financial administration, keeping along with friends and enemies, assuring the familial ties and connection with different families, whereas the secondary roles are reserved for the females. Similarly, the research study conducted on gender positioning also revealed that sometimes the females are not granted the benefit like male counterparts to attend some functions outside their departments because they are taken for granted that they will not be interested to participate in it due to their family issues.

On the contrary, there were a number of females as compared to the male participants who through their discourse presented themselves as a victim and males as an exploiter. They used the word “we” for their in-group members that “We” want to get our rights. They added that when it is about the high position and high ranks, then “they try to dominate us.” Similarly, some of the females said that due to the mindset of Pashtun males in a Pashtun society, “when ‘we’ wear any colorful, and bright dress, then ‘they’ may stare at us.” Females are not accepted if they dress up like them. They also victimized that males have greater opportunities to earn extra money than “us.”

Likewise, they mentioned that there are some males in an academic setting who make jokes implicitly using certain words which hurts females mentally and psychologically.

The females also victimized themselves that in the presence of men “we” women feel psychologically suppressed. They were of the opinion that it is very common that women are not allowed to speak, or their opinions are suppressed in the presence of men.

Males are paid for their summer classes, but females are not given this chance, or they are asked. It is opined that females are not much encouraged by males if they have to participate in some extra work willingly. The participant said, “If women are given a chance they can work equally like men, but they are not encouraged in such activities and roles.” One of the females said that men do not let women proceed and they do not give them any chance to succeed, whenever a woman is leading, so “men try to put hurdles in her way.” A woman has to face many battles especially in an academic setting, time and again she has to reinforce them her status, tell the other person that she is important, she is worthwhile and that she is an individual and not just a woman. Some of the females said that in workplace men use different strategies as your colleagues cannot do this on your face, so they use subtle techniques. They would not let you finish your thought and they would try to get louder because women have soft tones and they cannot speak that much loud. They also presented some of the general examples from domestic and academic setting that they suffer at the hands of those men who are in power.

Likewise, another female participant victimized herself that when it comes to other opportunities, for example, if there is a project, or if there is a training coming, so because of the dynamics of our society “we” are kind of push behind for one reason or another, or somehow our male colleagues get more exposure than women, and if “they” i.e. females force themselves in that exposure, it always has some consequences and “we” always have to pay price for it. It is opined that sometimes females are not granted this benefit and are not even asked if they are interested to participate in it or not. They added that they should be asked, and then it is up to them whether to avail that opportunity or not.

Some of the discourses revealed that women always have to be very careful because they are always judged on the moral grounds. A man would not be labeled as a person with bad character, but when a woman says something she is always being tagged and associated with an image that is negative in our society. For social acceptance, she has to remain very cautious of what she has to speak and not to cross a certain line. A woman has

to constantly juggle between two responsibilities she has to make sure to be equally great at both things. If she is not great at work, her boss will always remind her that it is because of her more attention to a family that is why you are lagging behind in work. If she is not good at household then her husband is always going to remind her that she is not doing a great job as a mother and as a wife, so she always has to be multitasking in every manner. The present study can be similar to the Tair's (1980) research study who also reveals that females have to fight back for themselves deep down. He opines that females are suppressed in such a manner that even their marriages are decided by men at their home because these women are kept suppressed whose opinions are unheard and Pashtun women accepts her fate according to a Pashtun code and her family honor. Correspondingly, Widmark (2010) argues that there is a lot of helplessness and annoyance found in Pashtun tappa which belongs to the uneducated group of people who blindly follows it. There is a lot of gender discrimination in Pashtun tappas. Moreover, females are described to such an extent that cannot say yes to most of the decisions in her life as it is her parents, brothers and uncles who are to decide about her future without even asking her, and she has to accept it without any complaint (Shaheen, 1988, as cited in Khan, Hussain, & Naz 2011).

On the other hand, a man is not expected to handle two jobs at the same time i.e. the work and domestic responsibilities, he is expected just to be the breadwinner and even if the woman is working he is not taking any responsibilities at the home rather it is very humiliating for him, and even if he does help his wife once in a while he is always snubbed by another woman.

Observations tied to the interview questions acted as a guide for the researcher to collect data from the participants and to observe them equally. In UOM, it was observed that males talk boldly to the opposite gender, whereas in AWKUM the researcher observed some of the male participants as strongly agreed because it was even recorded that they can crack educational jokes to their female colleagues, whereas in UOP both the male and female participants were found to be equally bold in their profession as well as in talking to another gender. Conversely, in UOM the result was not so due to cultural restrictions, so they were a bit hesitant, while in AWKUM the female teachers were of both extremes; some could directly talk to their male colleagues, while those who could not, have to remain

silent or being suppressed by their male colleagues as added by one female participant that “in the presence of men we women feel psychologically suppressed.”

Indicator No. 20: Consensus

The use of consensus is a political strategy used in debates mostly. Sometimes the racist ideologies are combined with the nationalist ones, where the harmony and the safety of the nation are placed before any internal, political divisions among US and THEM (Dijk, 2007, p.66). Some of the male participants tried to show harmony and consensus with their female participants that they should be given equal chances and opportunities and equal choice of their decision as well. Both men and women are equal, they have to participate, and they can pitch their own opinion whether in academic or home setting. So, talking about workplace environment, males and females should be given equal opportunities and considered an integral part of the department. Some of them used “we” and “they” positively for both the genders in order to bring in the harmony through their discourses.

Males said that females are given prestige and respect if they face any problem. The menfolk are there to help and serve them at their level best. Whereas, another male participant added a very general statement by using the “consensus” that when rules and regulations are not observed then the system collapses, and equality gives way to dominance of male or female. Due to broader mindset and exposed to different cultures, and standard of living some of the males especially from UOP were of the opinion that gender should not be a problem. It should not be actually a stereotype community. Gender should not be a barrier to workplace performance because biologically gender is actually a social construct. Biologically, male and female have equal potential. They may have different areas, avenues, procedures, and processes in which man can be very active and strong. There are other areas as well where women are very active and strong. In order to create harmony, some of the males said that women and men are treated equally, and they have equal responsibilities and duties, and responsibilities are not distributed on the basis of gender. But responsibilities are mostly distributed on the basis of designations.

Only a few of the females through their discourses showed consensus that they are treated equally, and similarly, all the responsibilities should equally be divided among

males and females in an academic setting in order to avoid any division in terms of socially constructed genders as they are both equal.

Regarding questions asked from the participants during the interview, the participants were equally observed with the help of an observation sheet. The researcher observed and analyzed the data collected from the participant that both male and female participants were having excellent, good, average gestures. The researcher found that gestures were highly culturally dependent among the male and female participants. The male participants who felt confident enough in their position usually had less urge to express and explain themselves. Similarly, the male participants of the subordinate group were found as an average in UOM, whereas in AWKUM they were relatively using good gestures. Likewise, the dominant males of these universities were found of good and excellent scale. However, both the participant of UOP were found apparently of an excellent level unlike the female of UOM.

Indicator No. 21: Examples /Illustrations (argumentation)

Examples/illustrations (argumentation) are provided by speakers in order to support their strong views. While explaining (meaning, argumentation) something, it is the strategy of explaining the good and bad things. Words mostly carry more than one meaning, and meanings usually differ to various extents. Skilled language users are generally able to know the speakers intended meaning very sharply and rapidly, and can understand it without too much difficulty. The same sort of explicit examples was produced by male participants and were set as examples for making their arguments strong. One of the male participants said that in “this University” there is not any conflict of a power struggle. Some were of the belief that Pashtuns have endured wars, and other problems from decades that is why they are not much prosperous and liberal minded and not exposed to the outer world. They “Otherized” the females by complaining about the load of work. They illustrated females as weaker than males by giving an example of a male and female wrestler that they are physically weaker. Some of them gave examples of the out-group members i.e. females who are married that they sometimes give half of their duty and go home early.

Some of the males gave examples of females who due to cultural restriction avoid reporting about their problem. One of the males gave a life-like example that he felt really

proud when his female colleague was selected for the US scholarship program and not him. Moreover, another male participant gave an example of “wheels and a car” and compared it to “both males and females” who are working in an academic setting. It is opined that a car can work effectively if its wheels are properly working, so the same goes for both the males and females working in the same environment.

On the other hand, some of the females illustrated their own examples that “we” change “our” way of speaking sometimes when “we” are speaking in front of a male in office and inside the university. One of them gave an example of “gender equity rather than gender equality.” She said, “For example, if I talk about the late working hours for both males and females, it may not be feasible for a female to work till late who is not only an employee but a wife and a mother also. In such a case, if only the female is exempted from working late, it would be wrong to say that it is gender equality but calling it gender equity would be appropriate. ‘I would rather demand gender equity’.” Furthermore, another female participant gave example from her surroundings, how one of her married female colleagues is suffering due to her husband in the same academic setting because of his dominance and power over her. Some of the participants provided examples from their surroundings that it is often seen that men even in low ranks exhibit an authoritative nature as compared to women who may be the professor or head of a department, but still men demean her, and these women might be looking up to those male colleagues in decision making and for approvals. Moreover, they added that a male chairperson runs most of University departments here. Some of them gave examples that even if the females are there, they are sidelined, and males are preferred, and only then are females considered for the post if no man is found eligible. In addition to this, another female participant added that it is all a cultural discourse and a cultural image that has been created about the females. She is considered “naqis ul aqal” (person with little brain capacity) and even if she achieves a higher position she still gets a half pay as compared to her male counterparts. Lastly, another female participant explained some of the “idiomatic expressions” related to Pashtun society as an example. They expressed how words used for the male and female category implies both negative and positive meanings. There are some of the thoughts which are linked to them through Pushto discourse.

Pushto language is full of such kind of incidences or instances where males undermine women or objectify her. In Pashtun society, most of the praises that are given to a woman which deals with bravery and are somehow manly. For examples; females and males used “nara khaza” (nar means male/masculine, while khaza means woman), so she is masculine. But on the other hand, if someone wants to abuse a man or make him feel bad himself people may call him “khazula” (a man with feminine nature) which is used as a feminine adjective. So, if someone wants to heighten someone’s status people would probably use an adjective that is used for men, thus that is the kind of hypocritical attitude in our society that comes out through our Pushto discourses. Other examples from the Pashto language have been given by the females which are based on gender discrimination, such as, “ku sare kha e ku bad khaza da aga tarale charga e” (if a man is good or bad, the woman is like his caged hen). This idea is implicated in the minds of males and females that even women accept that without even knowing that they have been objectified. They have been oppressed. They have been treated more like a possession. This idea has been implicated to such an extent in the minds of people that they are not even conscious of it. So, we have such incidents and lots of instances in our Pashto language. For example, it is said “Alak che tor she nu lawangeen she jenay che tora she bangree de kharsawe” (A dark complexion man should be adored and loved, but a dark complexion girl should sell bangles) like complexion makes a huge difference for a woman. For a woman that is if she has dark complexion, she has no future. She has nowhere to go. She would not get a good husband. She would not have a good lifestyle and all she can do is go around and sell bangles. But, if a man is dark in complexion, he becomes handsome and attractive. So, these are the kind of discourses in the Pashto language which are subconsciously working. On the other hand, Tair and Edward (2006) studies are also similar to the present study where it is found that language and words are strictly followed and are labeled separately for both the genders. According to the present research study, this too was observed and found that different words carry different meanings in a Pushto language. For instance, the word “Saritob” and “Khazonay” if when used for the males, so it would incur unpleasant feelings. Likewise, Khan and Naz (2011) also found that the gender determination can simply be due to the simple assertion of such words which may point to the gender they

assert. So moreover, a gender cannot be identified by the same words which are culturally used for another.

In regard to questions asked from the participants during the interview, all participants were equally observed with the help of an observation sheet. Through the data collected from the participants, the researcher observed and analyzed that both male and female participants were able to use words and expressions quite easily for other's level of understanding, whereas some of the male and female participants were a bit neutral while expressing their views. A couple of the males and females added words from Urdu and Pashto context quite frequently to show their expressions, more precisely share their opinions regarding each other when they were asked to share their view regarding how men see the world from their perspective. For instance, during the interview the participants added some of words and phrases quite easily like "nara khaza" (a masculine woman) , "khazula" (a man with feminine nature), "ku sare kha e ku bad khaza da aga tarale charga e" (nevertheless if man is good or bad, woman is like his caged hen), another participant added words and expression as "I think somehow, that at times it is not really necessary to take all the criticism on yourself because it is like 'Aa bail Mujhay Maar' (Translation: Literally, come (oh) bull, attack/kill me! Idiomatically used for someone as an invitation, asking to create trouble)."

Indicator No.22: History as Lesson (topos)

As found in comparison, history as a lesson (topos) plays a very important role in comparing one situation with another. Some participants, particularly male participants, were of the opinion about the old concepts. They compared the old situations with the new one. Some of them were of the opinion that it is an old concept that women would remain silent in decision making. Some of them believed that the trend is changing, men in our society want a wife who is doing a job but then there is a difference of opinion. Some men want women to be doing job in public sector while others like the private sector, but men prefer public sector as it is considered safe for women, but they said that they are seeing a change in trend now. Males compared the past and present situation that women have suffered and people who were inferior have suffered also in the past, and still they are suffering, but societies that have evolved and have learned from their mistakes of

democratization, so they are changing gradually. Males now want females to be doing some job because of the economic burden. They added that there is a little change even in Pashtun society regarding the concept of working women. Some of them were of the belief that actually the life they are living is changing fast. The cultural norms that were there in the past depended greatly on the agrarian economy, but with urbanization and industrialization, there are greater job opportunities for women as compared to past. Moreover, some of the male participants believed that they feel women are now taking interest and are encouraged to go outside. The present condition is better than past, but still, it is not an ideal one as compared to the most advanced societies of the West. Whereas, Tair and Edward (2006) argue that in a Pashtun culture most of the activities are strictly followed and any member imitating the opposite sex are discouraged and refrained from following. However, according to my research study as already discussed that it was found the opposite because according to some of the participants who shared their views that things have changed now. It was in the past that females were to remain silent and they would strictly follow their culture. Male participants shared their opinions that females are more encouraged now a day to work like men and they both can work shoulder to shoulder.

Whereas, some of the males compared the present situation with the future that a time will come that women will have access to more resources, they will have more access to the resources than their male counterparts. Things will change gradually with the passage of time. One of them added that “we cannot say that the newly inducted students will bring a wide set of ethics and values, but they too will make mistakes” and learn like them with the passage of time. Males were of the opinion that they should compensate females for the past things done wrong that males have committed to them in the history. Similarly, Latin American culture and Pashtun culture are seen as two contrastive cultures where men are required to satisfy the benchmarks of "machismo," while women have to rely upon men, stay in the home and be "great ladies" ("marianismo"). Whereas, Stevens (1973) in Slusser (2009) argues that such ideal and impossible women existed in pre-colonial times but can be found persisted today (Slusser, 2009). Similarly, the females also compared their present situation with the past and future. They supported their idea that it is a modern age, so everyone is struggling for gender equality. The modern era has lessened gender discrimination as compared to the past where females were not even allowed to go to

school. So, the present study is much similar in contrast to the study of Slusser (2009) and Stevens (1973) who share the same view as the present research study. For instance, “If we flip the pages of history, we can find many incidences where women are not only treated harshly at home but also left behind in the workplace.” Some of them stated that in academic setting women are being treated more positively of course because they have so many responsibilities. It is quite true that women will have more power and opportunities than men because there are different scholarship programs or NGOs working on women empowerment, as it is a new way of liberalism and female education. This is something that can be foreseen for the future probably women would have more opportunities. Correspondingly, according to Khan, Hussain and Naz (2011), the same issue has been discussed in the world of Tappa which is a short folk song which discusses biasness, disparity and prejudice while depicting the masculinity and femininity. In Pushto tappas males are described and are differentiated as more visible, dominant, vocal, and are the center of attraction, whereas females are classed as a second-class citizen both at the domestic work and public place. Morality in Pashtun culture according to Khan (2011) is basically concerned with females as it is attached to female’s honor and the whole family derives it from her. Correspondingly, men of Pashtun society are presented as brave, courageous, and more dominant in these tappas by having power to display as they are expected to keep the honor of their family much intact by defending their family. Hence, in the present study the males and females also equally used “history as lesson” indicator in their discourse by comparing their present situation with the past and future. They were simply of the view that a time would come that women would have more power than men. A time will come where a woman will be stronger than they are now. Thus, they would have more access to technology, more access to education and awareness in comparison to how they are today. Some of them also stated that they would not be suppressed or suppressed like they are now. Therefore, their situation will change but not to that extent where they would become more superior than male genders due to cultural influence and the norms of Pashtunwali strictly followed in some of the conservative areas of KP

Indicator No.23: Distancing (meaning, lexicon)

In Dijk’s (2007) model, distancing (meaning, lexicon) is a strategy, which is often used and expressed in the talk, is using words that differentiate “self” from the “others.”

Some of the male participants tried to separate “themselves” from the “others” by forming a positive image of their own and negative of the females by “Otherizing” them. Some of the males said that “there is a distinction because men still think that they are superior, and women have to be relegated to their houses and that they do not have enough stake at universities.” Some of them distanced themselves from the others by positively describing their views for the “Other” group. There is a struggle for power between men and women, but women are more motivated these days, they can have more power than men. The male participants talk about “Us and Them” by forming a positive image of the workplace and negative image of the domestic setting. Whereas, females differentiated themselves from them by stating that how bound they are during their conversations with male counterparts. For instance, “we may lose our respect in their eyes if we boldly speak, and laugh loudly in front of them. So, we have to be at a limit while talking to a male member of our staff.” Some of the females expressed themselves positively that they are being “shown more leniency” as compared to the males. It is opined that sometimes women are considered as males if they achieve higher goals and they are considered more different from their in-group if they stand parallel to their males in their academic setting. For instance, “if they get to that higher status or position they are not considered a woman, but are taken from a manly perspective.” Similarly, the present is in contrast to the study of Mumtaz (1987) and Tair (1980) in Khan, Hussain, and Naz (2011) where it is also found the same that mostly in Pashtun society those women are idealized who remain inside their home by supporting their males, reinforcing the traditional values and by favoring the manly ethics of their male individuals, though men are admired in the show of their physical quality and their pre-emptive capacity in taking care of the social circumstances (Khan & Naz, 2011). So, females are actually shown through these tappas subordinate to men, more passive, and as such can be expected a male-dominant society where the use of “distancing” indicator has been used through a different methodology. Khan, Hussain, and Naz (2011) further states that the dialect utilized in tappas is pivotal in this investigation as it fills in as vehicle to teach, mingle and sustain gendered social structure depicted in that. Because of male-ruled society, dialect in this regard demote women and renders them to the foundation of less worth and incentive in contrast to men (Khan, Hussain, & Naz, 2011).

Based on the observation sheet, facial expressions were also observed by the researcher in order to gauge strength and confidence of a participant in the presence of an opposite gender as facial expression shows how much confidence lies in a person. It was analyzed that both the males and females were of equal level, especially in UOP. They showed a comparatively excellent result of their facial expression than the participants of other two universities of Khyber Pakhtunkhwa. It was analyzed that these participants were of fair, average, good and excellent categories. It was assumed that facial expressions vary from cities to rural areas

Indicator No. 24: Dramatization

The use of dramatization (rhetoric) is a way of exaggerating something from the speaker's perspective. Many of the participants dramatized so many things regarding their Pashtun society in which they live. They gave some examples that there is usually a power struggle between males and females but as our society is a conservative society, so they refrain from taking such risks where females are again traditionally and culturally pushed due to the conservative environment. One of the males exaggerated from his perspective that how he was overwhelmed and taken aback in the presence of a female who was not giving a chance as a male member. It is opined that how power usually takes place when females become powerful. Some of the males dramatized that how females should remain silent during certain things. One of them said that "if men are speaking rubbish so then 'they' (females) have to remain silent." Correspondingly, another male participant dramatized that it becomes really very difficult in an academic setting when one convinces his female colleague in terms of changing the subject they are asked to teach because they mind it. Rather, they would not accept it. Whereas, according to Slusser (2009), while assuming the gender positioning, the status and culture of women are given more importance than as compared to men. Further research studies, such as of Boserup (1970); Blumberg (1987); Nash and Fernandez- Kelly (1983); Forsythe and Korzeniewicz (2000), asserts that women's status have focused a lot on the significance of economics, while Rosaldo (1974); Ortner and Whitehead (1981); and Schlegel (1990) found that women are given more importance to their culture and cultural values. Similarly, the present study also reveals through the discourses of the male participants that females are given more importance than as compared to men.

Whereas, some of the females dramatized that the males always have higher and greater role and status just like an ordinary life of Pashtun society. One of the females said that you never know how a man would interpret a female's decent smile. For a female, it may be out of courtesy, but a male may see or interpret beyond that which a female does not intend to convey. It is opined that males in the academic setting take advances from the females if they have to bring in some of the things out of their courtesy. Similarly, some of them dramatized about violence that violence is there in every case but in an academic setting of course women are constantly reminded that they are here because of their looks, and just because of their gender which is enough to shatter her confidence, shatter her belief in herself and her own intelligence and that is the worst kind of psychological violence. Females are kind of objectified. Likewise, one of the females dramatized that how male colleagues think about their female colleagues. She added that in most of the cases in our society women are not taken seriously, and if they have reached a certain position, or achieved a certain rank it is considered that it is because of their gender or sex only. So, course if she is taking work days off, or if she is dressed in a certain manner she is labelled as someone who is here only on the basis of gender, or on the basis of her body and she has nothing more to offer. Thus, some of the females exaggerated that females are not to be taken "as mindless robots or a category of animals that have a limited brain." It is opined that they can equally think, they can reason, they can talk, and they have emotions and if males can talk in presence of females, so why females cannot talk in presence of males. They also highlighted that men conceive women as a subject, or an object of delight. It has got so much history if looked at it from a psychological perspective, so somehow it is out of human nature that they are carrying this. Some of the female participants also justified and dramatized about the out-group members that how females are realized certain things by males when women go beyond their level, or have more access to resources, or when they are empowered, even if they are putting up a brave face to it males would not accept it with their heart. Whereas, some of the females anticipated that sometimes women themselves at times strengthen this perception of men that they have a limited role to play "and I do blame women for this." Thus, women can come up with the better opinions than men can because a person's intelligence is not dependent on his/her gender. Be it a man,

or a woman should not be made to remain quiet because another person, supposedly superior is speaking.

In contrast to the questions asked from the participants, they were also observed through their speech. At UOP it was observed that both the male and females were equally dominating each other, whereas in the other two universities some of the males were more dominant than their counterparts while some males were found neutral. It was observed that in AWKUM the females were found in both the categories in which some were tending to be dominant and a leading figure towards the male colleagues. In response to men's persuasion towards women to remain silent during decision-making, a male participant gave an example of an interview board where his female colleague did not let him ask any question. The silent observations of the participants were made to demonstrate power, level of confidence and empathy. Therefore, the tone of voice during the discussion was also observed. It was assumed that all the male and female participants had an average, good and excellent tone of voice. The subordinate group of male and female participants of UOM and AWKUM had an average tone of voice, whereas, the dominant group of male and females of UOP and AWKUM had an excellent tone of voices. On the contrary, the dominant group of males in UOM had a good tone of voice. Overall, the participants' voices were full of excitement, gloominess, empathy, command, enthusiasm, and compassion.

Indicator No.25: Empathy (meaning)

In political and ideological perspective empathy (meaning) means to feel what another person feels as a member of in-group, to represent the one from the in-group member as a victim by empathizing a certain situation. Showing empathy involves seeing things from another person's perspective so that one can understand and relate to his or her feelings. Many of the participants particularly the males emphasized so many things regarding females in their academic settings. Some of them believed that we should provide special care for our females. They should not be suppressed by asking them to stay silent in the presence of males. Some of them empathized that they know from the medical point of view as well that females are physically feeble, so they have got the right of getting leaves. One of the male participants expressed his view that how he feels when a female

interacts with anything she needs. He said that “I always listen to women.” For instance, “when my female colleagues speak with me, interact with me, I tell them, this is the moment I feel proud.” It is opined that some of the males emphasized by saying that domestic issues are there, but in the academic environment instead of suffering some of the males try to facilitate women, and if there is some extra burden on them they try to share the burden with them. Similarly, some of them emphasized that they support the concept that “women should speak as men”, and they should be “equally allowed to speak up their mind out.”

Correspondingly, some of them empathized by showing themselves as a member of an out-group that women are not objects of delight. Women are human beings like men. So, something that is projected as prejudice against women as objects of delight then this objectification itself is negative and that their academic settings are taking active steps in introducing positive environment and teaching feminism to empower women. Some of the males emphasized the out-group members that females should be given equal ranks and they have equal rights at the workplace. On the other hand, in a research study, A'zami (2014) found that the problem of gender positioning exists which is constituted through the discourses, whereas for Widdowson (2004) the discourses produced by both the gender reveals the language use for exercising the socio-political control. Similarly, the present study reveals that the presentation of Self vs. Other by the use of word choice is a linguistic mark as it requires the images of Self and Other. Similarly, the Self is represented in a positive manner to highlight the achievements, while Other with a negative characteristic to practice the power over them and to misrepresent the values and beliefs in a negative sense. Some of the males emphasized that they have subjugated women so much for the past several hundred years, thus they should be given more space in order to compensate for the past wrongdoings that men have committed to them.

On the contrary, the female participants were more of the opinion about themselves by victimizing themselves for creating empathy towards their in-group member i.e. females, rather than having empathy for the out-group members. One of them empathetically said, “Women are humans too and women should have the right of freedom of speech, and it is quite unjust that when women are asked to remain silent in front of men.”

Apart from the interviews, the participants were also observed. It was noticed that body posture of the males and females of the dominant and subordinate group had equally good, fair and average body postures. Good body posture is a rapport builder, it displays comfort level and good relationship with one another. This was silently and unconsciously observed in order to blend in the data analysis.

Indicator No.26: Euphemism

According to Dijk (2007), speakers sometimes euphemize (rhetoric, meaning) words for the avoidance of the negative opinions and the discrimination against the marginalized group in order to show more politeness. The researcher while collecting the data obtained some of the words from both the male and female participants which they said instead of the words that had a negative meaning or which would create impoliteness. It is analyzed that males tried to avoid the negative words, so they added a word “leverage” in contrast to the word “barrier.” For instance, “Hijab as a leverage”, “inappropriate remark” used instead of word “bad comments.” Likewise, according to another male participant who said that “Even our jokes are ‘not crude’.” The participant for the avoidance of word, “not vulgar”, similarly has euphemized the word “not crude.”

Similarly, the female participants have also euphemized certain words and phrases in order to make their discourse politer. One of them said that it may not be feasible for a female to work till late who is not only an employee but a wife and a mother also. In such a case, if only the female is exempted from working late, it would be wrong to say that it is gender equality but calling it “gender equity” would be appropriate. Adding phrase as, “I would rather demand gender equity.” The participant euphemized “gender equity” Another female added phrase like, in most of the case in KPK one has to cover herself or “dress up in a certain way” if one wants to be treated with respect, or sometimes one has to cover her face if one wants to be respected or to be taken seriously. Interestingly, females refrained the negative stance of their in-group members by avoiding something repulsive or humiliating regarding their dressing in the academic setting. They were of the view that at times, it becomes very difficult to carry on your persona that has been maintained so long, it might cost financially, emotionally, psychologically and there are certain etiquettes of a profession that one has to keep up with.

As this research study critically analyzes the various perspectives received through the different discourses of both the genders in academic setting in Pashtun society, so it is revealed that in academic settings the gender positioning is not equal as per the observations and interviews collected through the participants. Above are some of the collected data which is presented under the light of gender positioning in academic setting in Khyber Pakhtunkhwa.

As per the objectives of this study were to find out the different discursive practices adopted by men and women to describe the other group. It is sum that gender positioning in the academic setting and the different discursive strategies adopted by males and females to describe the other group were completely based on their own experiences and their own customs and traditions. To justify their own claims, the participants of each group utilized different ideological discourse structure which could be classified into the categories of “Self” and “Others” i.e. the positive self-representation of one’s own self and negative representation of the other. It was closely examined through the Dijk (2007) comprehensive framework of “Self and Others” that the female participants tended to show more victimization, evidentiality, examples, and polarization as a technique to justify their ideas, whereas the male participants showed the opposite tendency. They mostly used the different discursive strategies such as actor description, authority, disclaimer, comparison, generalization, consensus, and empathy. However, the modality, disclaimer, evidentiality, topoi, hedging and vagueness, reference, rhetoric, coherence, burden, hyperbole, implicature, irony, history as a lesson, distancing, dramatization, and euphemism were mostly used by both the male and female participants as a discursive strategy.

As per stated in the objectives of the study in chapter one that this research study explores the description of male and female genders in the discourses produced in the academic setting in Pashtun society, so this study explored the different discursive strategies used by the male and female participants especially in the academic setting, from this it is assumed that both the male and female genders are described negatively and as well as positively by each other in order to support their views. In the academic setting of KPK, it is observed that there are some males who support females, while some of them shows their ascendancy over females, whereas some of the female participants’ discourses were observed and analyzed who were parallel to the males in terms of their position, while

some of the females were not on equal footings to males as if they spoke up for themselves they would not be considered in that matter.

The soul aim of this study was to find out the homogeneity/ heterogeneity at the workplace in Pashtun society in terms of socially constructed genders, so this research attempted to examine the academic setting in Khyber Pakhtunkhwa. In this manner by all accounts, the academic setting does seem homogeneous on its surface, however, as far as socially developed genders it is not along these lines. In light of the fact that the females are in some cases not conceded the advantages if there arise an occurrence of some huge open doors outside their areas of expertise or colleges like visiting another college for programs or taking an interest in it, and they are not in any case inquired as to whether they are willing with it or not. Along these lines, it is violence on part of females' right, in saying so they ought to be inquired as to whether they will take an interest or not. There ought to be equal gender positioning in the academic setting of KPK, females ought to be engaged, and they ought to be given a space to stand parallel to the male individuals from their academic setting.

Aforementioned are some of the indicators critically analyzed, which the researcher has attempted to look for in the data collected from the participants of this study through interviews and observations. These indicators helped the researcher to know how the female gender is perceived in the discourses of the male, and also that how female members of the Pashtun society perceives the male member of their society. This also helped the researcher to see how genders are positioned at workplaces, especially in the academic setting in a Pashtun society.

In this chapter, the researcher has systematically presented, interpreted and analyzed the data collected from the participants of the research study by observing the participants and analyzing the discourses collected through interviews from the participants of the study. The indicators helped the researcher to know how the female gender is perceived in the discourses of the male and also that how female members of the Pashtun society perceives the male member of their society. In next chapter, the major findings of the study are discussed, and the researcher provides a certain conclusion based on the result of the analysis of the data. In addition, the researcher puts forward some suggestion and

recommendations for practical purposes as well as some recommendation for further research studies.

CHAPTER 5

CONCLUSION

In the previous chapter, the researcher has systematically presented, interpreted and analyzed the data collected from the participants of the research study by observing the participants and analyzing the discourses collected through interviews from the participants of the study, while in this chapter, the major findings of the study are discussed, and the researcher gives certain conclusions based on the result of the analysis of the data. In addition, the researcher puts forward some suggestion and recommendations for practical purposes as well as some recommendation for further research studies.

To sum up, the issue of gender positioning has been discussed in the previous sections and this information has been broken down. The open deliberation on gender positioning in CDA assumes a vital part, particularly in the academic setting. Educational discourses are one of the unique researches which are found in academic settings. The connection between the male and female groups have been analyzed through the selection of words which are developed in a society. Information has been collected to see the distinctive discursive strategies embraced by males and females to describe each other, and furthermore how they represent each other in the talks delivered in the academic setting in Pashtun society. Diverse examples of discourses have been gathered, observed and investigated. Not like many investigations, this research study is concerned with the gender positioning incongruities in connection to their correspondence designs as well as the distinctive verbose systems which prompt the gender positioning in the academic setting through the "Muted Group Theory" and Dijk's Model of Self and Other. Subsequently, in this last chapter of this research study, the major findings of the study are discussed, and some suggestions and recommendations are put forward. In the light of the results of this research study, the researcher concludes that gender is socially built and is a result of sociocultural impacts all through a person's improvement. Overall, gender positioning is

affected by; the background of the gathering, their chronicled and social foundation, family esteems and religion. In this study, the researcher attempted to explore the gender positioning which is a basic element of society and the sociological vastness of gender is that it is a tool by which society controls its individuals. Gender positioning, like ranks and values, are utilized to socially classify individuals and even prompt preference and separation. As the researcher has demonstrated gender positioning in an academic setting especially in Khyber Pakhtunkhwa, so it is understood that gender positioning is influenced by, and is not the same as one society to another depending upon the ways of the individuals from one society as a male or a female.

It is sum that gender positioning in the academic setting and the different discursive strategies adopted by males and females to describe the other group were completely based on their own experiences and their own customs and traditions. To justify their own claims, the participants of each group utilized different ideological discourse structure which could be classified into the categories of “Self” and “Others” i.e. the positive self-representation of one’s own self and negative representation of the other. It was closely examined through the Dijk (2007) comprehensive framework of “Self and Others” that the female participants tended to show more victimization, evidentiality, examples, and polarization as a technique to justify their ideas, whereas the male participants showed the opposite tendency. They mostly used the different discursive strategies such as actor description, authority, disclaimer, comparison, generalization, consensus, and empathy. However, the modality, disclaimer, evidentiality, topoi, hedging and vagueness, reference, rhetoric, coherence, burden, hyperbole, implicature, irony, history as a lesson, distancing, dramatization, and euphemism were mostly used by both the male and female participants as a discursive strategy.

5.1. Major Findings of the Study

The results of this study reveal that critical discourse analysis provides a great opportunity to discover the different ideological strategies used at an academic level. As in this research study, the researcher attempted to explore the different discursive strategies used by the male and female participants especially in the academic setting, from this it is assumed that both the male and female genders are described negatively and as well as

positively by each other in order to support their views. In the academic setting of KPK, it is observed that there are some males who support females, while some of them shows their ascendancy over females, whereas some of the females were observed who were parallel to the males in terms of their position, while some of the females were not on equal footings to males as if they spoke up for themselves they would not be considered in that matter. The research study attempted to analyze different discursive strategies used by both the males and females in an academic setting. The participants of the study were analyzed to observe those who used the actor description as, “according to some men, women are weaker than men we can attribute this to Islam as well.” While females used actor description as an indicator that males have “Lusty gaze”, it is a “male-dominated society” and terms like “Khatarnak-gaze” (dangerous gaze) “decision makers” and phrases like “men are on a high pedestal and they are the breadwinners.” Apart from this, various authorities were used as an indicator by males that “In Rome, do as the Romans do.” Islamic ideologies and beliefs were put forward by a male as well as a female participant as an authority that women are weaker than men and we can attribute this to Islam as well that a woman is not equal to a man. Whereas, another male participant discussed a literary figure like George Bernard Shaw that “a society which does not produce an equivalent amount of products that it conceives, it actually steals, it is actually a theft, it is a theft from nature that you produce, and you conceive more than you actually produce.” Similarly, the participants of the study presupposed different ideas about equality between men and women that if rules and regulations are not observed then the system collapses, and equality gives way to dominance of either males or females. Whereas, a female participant stated her views by presupposing that no one will listen to you until and unless you are not in a proper dress in a Pashtun society, so one must bear in mind the cultural restrictions and limitations. Apart from this some of the male participants have used modality by relating it to an Islamic point of view about a woman wearing hijab that it is a liberation from evil eyes. If a woman is working with male colleagues she must wear hijab. Whereas another male participant added “it is probable, it is possible that in the future these women will occupy a line with men because by education the ratio of females will be prominent in education.” In addition to it one of the male participants implicitly disclaimed women who complain about a load of work given to them. He formed a negative representation of

women, while another participant indirectly disclaimed that they are not performing very well like males in the academic setting, so they also need to perform equally to show a positive representation of their own self. Additionally, evidence was produced by male and female participants from an Islamic point of view such as, “Islam strictly orders us to cover ourselves from head to toe. Even in the rules and regulation of our university, no girl, no female student is allowed to not wear hijab.” The results of the study reveal that the participants shared a specific social, recorded and semantic richness that ties them together. Despite contrasts in specific differences, the topos of a great variety happens in most authority discourses, so among the predicational techniques utilized by the participants, a repeated reference of a typical culture and past such as shared social, and comparative social models were discussed in order to show unity. Moreover, the participant shared development of equality and difference by stating words like, both men and women in any working environment should have same respect, have same status, and the same facilities. The participant also used the strategy of hedging because they felt that there was something unpleasant or unwanted which may have affected or harm the other, so in order to be protected from such unwanted discourses, they discussed the opinion that it does not matter whether someone is of an inferior or superior nature, but that both genders are equal. Whereas, another participant added that it is very difficult to keep them equal for various reasons. Moreover, the participants stated many references through their discourses by giving several examples as a reference, such as that a woman must always guard herself, she must guard her voice, her words, her attire, her laugh and especially when it comes to jesting she must be very careful that what kind of jest she is making. These jokes should not be suggestive because when a woman has to speak, it must have a meaning and a reason otherwise men are not going to accept it. Participants of the study used certain rhetorical ideas in their discourse by using metaphors and picking words from English, Urdu and Pushto language in order to represent the other gender. Such words that have been used by the males and females i.e. “His-Story or Man’s Story”, “Hero but not SHE-RO” and phrases like “Ta ki saritob neshta” (You do not have any etiquettes), “sama khaza ye” (You are just like a woman), “Khazonay” (Womanish) and “Khatarnak (strange) gaze” etc. in order to describe the other gender. Apart from this local coherence has been used by both the genders for constructing meaning in their discourse. The use of “but” shows a clash

between two groups, similarly “but” separates two different ideas about the male and female genders. Several “do” and “don’ts” are there regarding genders while, “if” is used as a warning and as well as to put a certain command implicitly over the group of females. Likewise, the participants of the study used burden (topos) while making an argument against the female group which were often based on various arguments. Properties that were taken for granted as self-evidence like one of the female participants stated her views that in a Pashtun society every decision is always attributed to a man and every time if an important decision has to be made, a woman has to stay outside the room and even if a woman dares to share her opinion, the men around use certain idioms to silence her. To put it differently, participants of the study made a lot of comparisons between many different things which were linked to positive and negative things. For example, they made a comparison between the good and bad things, males and females, dominant and suppressed, explicit and implicit, in order to express the hidden ideology behind their discourses. One of the participants added that gender equality is a myth, howsoever developed by countries or societies, it is just a myth. It is a type of a struggle that we can have, and we are going through it, but we can't achieve it, hence there is no gender equality

Likewise, the participants during interviews generalized one good thing done by them for the sake of larger things, or one single bad thing done by the female group to indicate so many different wrongdoings. They stated that women are carrying on with their routine life and are themselves not interested in taking any important professional position. Whereas, a female participant generalized men for their wrongdoing that men cannot look beyond the patriarchal box, women do not need the job only for themselves or individually, rather they have to take up the job because they need the money, or they lack the resources, but still men cannot look beyond the patriarchal box, rather they want to see the women being inside the house.

Besides all this, the use of hyperbole has been used in the discourses of only a few participants where the female participants counted the un-educated family as an out-group by stating that yes women suffer violence in KPK and particularly in an uneducated family. The participant implicitly exaggerated her idea in response to the academic setting which should not be there as everyone in the academic setting is well educated. In contrast to this, the use of irony has been there throughout some of the discourses produced by the

participants of the study where one of the female participants stated that “The ‘concept of leaning in’ may be towards West but I don’t think so it is coming here anytime soon, and I think that still ‘a woman will remain just a woman’, just somebody who should remain inside the house rather than outside.”

Furthermore, two great extremes were produced by the participants by separating “self” from the “others” or “us” from “them” into two contrasting groups or sets of opinion or belief. Some of the participants, particularly the male participants through their discourse tried to polarize so many different things regarding themselves and the others. For instance, they talked about the female attires, cultural taboos, and their own power for decision making. For example, In the workplace women are not taken into account in any decision making especially lower rank lecturers and even if they do get to a higher position and rank, the male counterparts can just raise their voices to suppress the females’ voices, and constantly remind them by their actions, that since they are women they do not have the right to indulge in decision making. Additionally, victimization has been done by only a few of the males but largely done by the female participants. For instance, “If women are given a chance they can work equally like men, but they are not encouraged in such activities and roles.” Some of the female participants shared the view that in the workplace men use different strategies for their female, as your colleagues cannot do this to your face, therefore they use subtle techniques. Such as not letting them finish thoughts and they try to increase their volume to get louder because women have a softer tone and they cannot speak as loud as man can.

Besides all this, the results of the study show that some of the male participants tried to show harmony and consensus to their female counterparts that they should be given equal chances and opportunities and equal choice in their decisions as well. Similarly, life-like examples have been given by comparing domestic setting with the academic setting. Some of the examples that have been used reflected on how past situations in Khyber Pakhtunkhwa have been and how things are working differently now.

Moreover, a female participant dramatized certain things in a different way that violence is there in every case. Although in an academic setting of course women are constantly reminded that they are there because of their looks and because of their gender

which is enough to shatter their confidence, shatter their belief in themselves and their own intelligence and that is the worst kind of violence. The results analyzed from the participants of the study reveals that in some cases the concept of Pashtunwali comes first, so certain things are kept in the mind of people as a cultural barrier, whereas the females were of the opinion that the male gaze is very dominant in every situation and it plays a very negative role in their life even if they wish to stand parallel to males.

Thus, the findings of the research study show that six of the male participants and one of the female participants had a very neutral view regarding each other through the discourses they produced. Three of the female participants did not support their male counterparts in their academic setting, whereas one of the female participants neither supported a male nor a female. She related the academic setting to a domestic environment that once she heard a woman say to “another woman, not a man”, “ku sare kha e ku bad, khaza da aga tarale charga e” (if a man is good or bad, the woman is like his caged hen). It is a woman telling another woman that even if her husband is not faithful to her she has no right to complain, she is just a hen to be possessed by her husband. Similarly, two of the male participants did not support their female colleagues through the discourses they produced. Islamic point of view was discussed. One of the males said that a man is for the labor and a woman is for the home. Whereas, one of the male and female participants considered each other as equal. One of the males had the view that it is not a female who is treated harshly but rather these are the males who are treated harshly in an academic setting. Correspondingly, one of the female participants had the view that females are more superior to their male counterparts and they are treated rather more fairly than the males. She added that she enjoys being a female as they are given more relaxed roles and are treated very carefully whereas males are given hard tasks.

The findings of the study revealed different ideas that emerged from the academic setting. It is assumed that they do not say things directly, but they link it with some history, religious point of view and cultural views. Similarly, some of the things are already in the mind of females where they consider males as dominant due to cultural and religious values and to be heard and to be equal in status means to be like males.

Apparently, there are some males who consider themselves controller of the society and they considered that society has empowered them and consider women have no social power. Whereas, women consider men as exploiting everything and they want them to be there at home. Hence, it tells us that even in the academic setting the same power struggle goes on and women sometimes feel suppressed and they feel that men are governing the social setup.

Furthermore, there is a lot of discrepancy among these three universities. Firstly, it is noticed that there is a lot of cultural influence on Abdul Wali Khan University Mardan. Secondly, it is observed that there is a lot of religious influence and the concept of Pashtunwali is very common in University of Malakand. Thirdly, it is perceived that in University of Peshawar the academic setting is more homogenous as compared to the above two universities, the reason of this is that the present university is in a metropolitan city, where both the males and females considered themselves equal and only a minority of the females did not consider themselves as equal to males. So, it is assumed that culture and religion play a strong role in AWKUM and UOM respectively. Subsequently, it is concluded that it is not a university or academic environment which can create a homogenous environment and bring equality to the genders in a workplace, but it is the mixing of different cultures and people from different areas that can change the prevailing things in an academic setting. Thus, the academic setting is not homogenous across Khyber Pakhtunkhwa, which roughly coincides with Pashtun society which is not homogenous, and it varies from one region to another depending upon the existing concepts embedded inside their minds.

5.2 Suggestions & Recommendations:

This finding helps the researcher to understand how gender positioning and their relation to an academic environment is set up. Firstly, it is anticipated that culture and religious beliefs have a very serious effect on the gender positioning and in many of the circumstances, it promotes the stereotypical ideas regarding women which leads to gender discrimination. Secondly, it is expected that the academic workplace in Khyber

Pakhtunkhwa give equal space to their male and female genders, but it is found that it does not.

5.2.1. Recommendations for Academic Settings in KPK

To sum up, the academic setting in Khyber Pakhtunkhwa thus appears to be homogeneous on its surface but in terms of socially constructed genders it is not so, because the females are sometimes not granted the benefits in case of some big opportunities outside their departments or universities like visiting another university for programs or participating in it, and they are not even asked if they are interested in it or not. So, it is violence on part of females' right, in saying so they should be asked if they are willing to participate or not. There should be equal gender positioning in the academic setting of KPK, females should be empowered, and they should be given a space to stand parallel to the male members of their academic setting.

5.2.2. Recommendations for Further Research

Owing to the limitations of this research study, as this research study is restricted to the academic setting in Khyber Pakhtunkhwa only, the researcher suggests certain recommendations for future research studies in order to have a further in-depth investigation of the same phenomenon, i.e. gender positioning. Firstly, the researcher could examine only a limited number of participants due to the time and space constraints, so, the researcher suggests that some further research study should be conducted by taking a large number of participants. Secondly, this research study is restricted only to the academic setting and the other departments/organizations could not be taken into consideration, so, such studies should be conducted in other departments and organizations as well, such as the administrative organizations, etc. where male and female work together. Finally, as this study is restricted to Pashtun culture only, the researcher recommends that the same research study should be replicated in other cultures as well, such as Punjabi, Balochi, Sindhi and even the cultures of other religions and countries in order to investigate the same issues in those cultures. The aim of this study is to examine the gender positioning in the academic setting at Khyber Pakhtunkhwa through the discourses and discursive strategies adopted by the male and female members. In order to highlight their claims in their favor and against the opposite gender, the members of each group utilized different ideological discourse structure which can be classified into the

categories of “Self” and “Others” i.e. the positive self-representation of one’s own self and negative representation of the other. As has been closely examined through the Dijk (2007) comprehensive framework of “Self and Others”, the female participants tended to show more victimization, evidentiality, examples, and polarization as a technique to justify their ideas, whereas the male participants showed the opposite tendency. They mostly used different discursive strategies such as actor description, authority, disclaimer, comparison, generalization, consensus, and empathy. However, the modality, disclaimer, evidentiality, topoi, hedging and vagueness, reference, rhetoric, coherence, burden, hyperbole, implicature, irony, history as a lesson, distancing, dramatization, and euphemism were mostly used by both the male and female participants as a discursive strategy. In the light of the results of the study, it can be concluded that gender positioning in academic setting in KPK is totally based on culture and religious beliefs which have a very serious effect on the gender positioning. In the academic setting in KPK, males and females use different type of discursive strategies in order to talk about each other and those strategies are completely based on their own experiences and their own customs and traditions. In short, the academic setting in Khyber Pakhtunkhwa thus appears to be homogeneous on its surface but, in terms of socially constructed genders, it is not so, because the females are sometimes not granted the benefits like male counterparts.

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