

**POWER DYNAMICS VIS-À-VIS IDENTITY
CRISIS IN *TABOO*: A STYLISTIC STUDY**

By

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Study**

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ABSTRACT

Thesis Title: Power Dynamics vis-à-vis Identity Crises in *Taboo*: A

Stylistics Study

This qualitative mode of study draws on textual analysis of Fauzia Saeed's book *Taboo* from a feminist stylistic perspective. The study highlights the power exertion of standard community on marginalized community. Moreover, it focuses on the identity of women as oppressor on the same gender as well as oppressed by male gender in patriarchal society. The study also highlights the marginalization of men in brothel communities of Lahore, Pakistan. The search mainly examines the text through the lens of feminist stylistic presented by Sara Mills Model (1995). The checklist provided by Mills (1995) has been used for textual analysis at three levels, which include word level, phrase/sentence level and discourse level. The researcher studies lexical categories, grammatical features and discourse markers used by Dr. Fauzia Saeed's in her book *Taboo*. Textual analysis shows the writer has used the vernaculars in order to highlight the depth of social practices in two different communities co-existing in closed vicinity. The writer also explains that how the same lexical item carries different meaning in two different settings and how the context modifies the meaning of words. The author draws a comparison of oppressor and oppressed genders in standard community and non-standard community. The writer uses figurative language, cohesive devices, contextual markers, semantic derogation and naming and andro-centricism description to describe the implied meaning of the text in order to unveil the discriminatory linguistic and social practices towards genders for readers. The findings of the research unleash the linguistic choices of dominant and oppressed genders in two different communities. The linguistic choices of genders show the power dynamics and have a crucial role in marginalization of gender, identity crisis, propagation of gender identities and ideologies in the two communities.

Keywords: *Power dynamics, Taboo, marginalization, double marginalization, minorities*

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DEDICATION

I dedicate this work to my parents *Ms. Nasreen & Mr. Akhlaq (late)* for their support and unconditional love. First and foremost, I want to remember my dad who is not with me, but his teachings have made me able to achieve my target. It was his vision to educate girls and his endless efforts, which paved a path for girls in my family to get education. May Allah rest his soul in peace!!!

Next, I would like to dedicate my work, to my mom who raised me and provide my support and hope in my life. She is ultimate inspiration and motivation for my accomplishments.

GLOSSARY

Aam wood	wood of mango tree
Achut	untouchable
Affis	office; performance room of prostitute, also called Kotha
Afsane	short stories
Alaap	the beginning of the musical piece, where a musician or a singer sets the parameters of the classical raga to be performed
Ami	mother
Andrun sehar	old city
Annas	currency
Baithak	sitting area; for musician it means living quarters
Baji	addressing elder sister
Basant	kite flying festival; spring
Bazaar	market place. Also used for the red light area, as it is a market of certain services
Beta	addressing a son
Beti	addressing a daughter
Bhairvin, bhairo	ragas of classical South Asian music
Bibi	respectful way of addressing a woman
Bindia	a dot / mark worn on the forehead by Indian or sometimes other South Asian women
Biradari	community
Bongo	small cubas drum played in pairs by the fingers and thumb. They consist of a hollowed out piece of wood with animal skin stretched over one end. Some are tunable others are not
Bura kaam	bad deed, implying prostitution
Chaddar	a sheet of cloth to cover a woman or a bed, also decorated sheets of cloth used as offering to put on a grave or shrine.
Chakla	whore house
Chandni	white sheets covering the carpet on the floor
Charpia	light-weight portable bed /cot

Chat	a popular spicy snack made of garbanzo beans
Chics	traditional door or windows covering--- woven bamboo strips
Chimta	tongs
Chowk	intersection of roads
Congo	Afro-Cuban barrel drums, long and narrow in shape, played with fingers and palm
Dafli	tambourine
Dai	traditional birth attendants
Dala	pimps
Data Sahib	a well-known mystic Sufi of South Asia
Deg	big pots used for cooking food at the shrines or wedding locals
Desi	local
Devadasi	girls given away to the temples as religious servants of a god, this ritual was conducted as an offering to the temple. The girls in return got some share of the temple wealth/ properties
Devata	god
Dhandha	business or occupation. Sometimes used to refer to the occupation of prostitution
Dhol wala	a musician who plays the traditional drum
Dholak	a barrel shaped small drum, played at both ends with hands fold dress.
Dhoti	Wrap-around skirt worn by men and women in Punjab
Dil phaink	one who easily falls in love
Domni	women who earn their living by singing on the streets. An occupation ethnic cast
Dum	capacity
Dupatta	sheer fabric shawl, worn to cover head or draped over shoulders
Ghastee, ghastiyani	low class prostitutes
Gharana	family or school of learning in South Asian classical music with a distant style of singing
Ghazals	a popular poetic form in Persian as well as Urdu literature

Also used for singing in South Asia and now it is considered as most popular genre of light singing

Ghungroo	ankle bells; worn by dancers usually for a classical dance performance
Haj	pilgrimage for Muslims undertaken in Mecca, This is one of the Five pillars of Islam
Hamam	public bath
Havelis	large traditional style houses
Iftar	the time of day during the month of Ramadan when the fast should be broken
Jhalla	a simple-minded person
Joras	clothes
Kaam chor	lazy
Kanjar/s	ethnic group/ cast which undertakes prostitution as their traditional family occupation
Kanjari/ian	female word for a kanjar, kanjarian is a plural
Karo kari	a tribal tradition of Sindh province which allows both a woman and a man to be killed if they are suspected adultery
Karwai	action
Kathak	a classical form of dancing
Kheer	rice pudding; a desert
Khokha	small shop on a side walk or in a park, it usually has a temporary structure and sells snacks and drinks
Khusa	traditional leather shoes with embroidery
Koka	nose stud
Kotha	performance room for a dancer
Kothi khanas	brothel runs by pimps
Kunda/e	food cooked as a religious ritual by Shia families
Kurta	loose long shirt
Lahori/s	born or brought up in Lahore
Lehria	a simple arrangement of a keys on a 16 beat cycle
Malika-e-ghazals	queen of ghazal singing

Malika-e-taranum	queen of melody
Malmal	sheer cotton fabric
Manat	offering promised to the divine in return of a wish
Mehfil	an eastern style music gathering
Melas	festivals
Meraj sharif	religious day. Prophet (P.B.U.H) is said to have ascend to heaven on this day. His spiritual experience is celebrated every year.
Mirasis	occupational ethnic group/ caste of musicians
Mitti khani	mud eaters; prostitutes of a lower class
Mot ka kuan	lit, death-well, a fragile wooden well-like structure, with a motor bike running on a vertical walls. Used in circus or folk entertainment shows.
Moti asami	rich guys; big catch
Muharram	first month of Islamic lunar calendar, it is a month of mourning because of sad historic war in Hazrat Imam Hussain (R.A). Grandson of prophet Muhammad (P.B.U.H) was martyred
Mujra	dance performance for an audience / customers by the courtesan or a prostitute
Mulazmat	employment. This was used to refer to long term relationship of a courtesan with a customer in return for a monthly stipend
Multani kafi	a form of mystic poetry written in the Siraiki language
Nachne wali	the woman who dances
Nai	barbers; occupational ethnic group /caste
Naika	the madam; head of kanjar household and the manager of prostitution business
Nal	an elongated drum with skin on both sides, played with hands
Nasur	festering sore
Nath utarwai	taking off the nose ring; de-flowering the virgin
Nautch girls	dancing girls; a term coined by British rulers of the sub-continent
Nawab	title given to a rich land lord or a ruler of an estate
Niaz	religious offering
Nikah	contract of marriage and exchange of vows under the muslim tradition

Non-Standard society	Those who live in brothel society
Pagri	bribe taken for a specific employment position
Pah	elder brother
Paia, paias, paie	curry made of hooves of cow or goat, especially for a breakfast
Paindu	a derogatory term for a village person
Pakki sehali	close female friend
Pakoray	gram flour puffs, a popular snacks
Paan	a betel leaf
Pandaan	container for a betel leaf
Parchian	pieces of papers used for writing messages
Parsa	chaste
Pathan	a large tribal ethnic group from the northern part of Pakistan
Phitkari	alum, a double sulfate of aluminum and potassium
Piri	low stool, a part of a traditional furniture
Paisas	Pakistani coins, one hundred paisa to a rupee
Pishwaz	a traditional dress, popular in the times of Mughals, in present times, it is worn mostly at formal occasions by dancers for a performance
Post-its	a brand name for a small stick-on messages slips
Puja	worship
Quam	people with common background
Ramzan	lunar month of fasting for Muslims
Rickshaw	three wheelers used for public transport
Shahib	Mr. -to address a gentleman
Sahiba	Ms. -to address a lady
Salaam	muslim greetings
Sangat	accompaniment
Semsem	sesame, the legendary door in Ali Baba's story
Seth	a rich gentleman
Shab-e-Barat	religious fay for Muslims, Night of 15 Shaban (8 th Lunar month)
Shadi	marriage, also sued for contracts made between pimps and their customers
Shahi Mohalla	Red Light district of the city of Lahore

Shalwar Kameez	traditional Pakistani dress, loose pants and long shirt
Sham churasi	family / school known for a specific style of singing classical music
Sharif	chaste
Sheersham	rosewood
Shai	a sect of Islam
Shurafa	nobility, chaste people
Sai kari	a tribal tradition of Baluchistan province which allows both a woman and a man to be killed if they are suspected of adultery
Sitar	One of the most popular string instruments of sub-continent classical music. It is played with a steel plectrum
Surma	antimony
Standard Society	Those who live outside brothel system
Tabaruk	blessed food
Tabla	a rhythm musical instruments; a pair of kettle drums played by fingers and palms. An essential part of South Asian classical music
Tali	wood
Tanpura	a musical instruments with four strings, used for accompanying a singer or other musical instruments
Thumri	a genre of semi-classical singing
Tawaif	courtesan, quite high in hierarchy of prostitutes
Urdu	language of many Muslim states in the sub-continent and Pakistan's national language.
Usher	one tenth; a tax payable on agricultural produce according to Islamic jurisprudence
Ustad	teacher of high rank
Vail	money given away to an artist
Wadera	feudal
Wala/wale	belonging to or from (a city, a field of study or a specific group)
Waliakum Salam	response to the common Islamic greeting
Walima	the wedding reception given by the groom after brining the bride home
Yar	friend; can be used a derogatory term

- Yazid a historic personality who betrayed the grandson of Holy Prophet (P.B.U.H) and killed him. His name is used a symbolic of cruel enemy
- Zakat according to Islamic jurisprudence, the obligatory tax on a Muslim's wealth, which is used to provide for a poor and destitute
- Ziarat of Hazar Ali (R.A) a religious procession for the prophet's (P.B.U.H)'s son in law, Ali
- Zia-ul-Haq the military dictator who headed Pakistan for 11 years from 1977 to 1988.

CHAPTER 01

INTRODUCTION

This chapter introduces the terms style, stylistics, Feminist stylistics and contribution in the field of feministic stylistics. It also talks about the role of language in propagating social identities and ideologies. It also introduces problem statement, research objectives, and research questions, significance of study, and delimitation with chapter breakdown of the research.

1.1. Style

The word ‘style’ is derived from Latin word, which means ‘elocution’. Style is a broader term and has different meanings in literary text and outside the literary text. It is the technique that an individual author uses in his writing. It varies from author to author, and depends upon one’s syntax, word choice, and tone. It can also be described as a ‘voice’ that readers listen to when they read the work of a writer. Style could also be referred to personality of a person, which reflects the person’s mind and thoughts. Additionally, it reveals the way a person speaks or writes (Wiehardt, 2018).

1.2. Stylistics

Stylistics is the branch of applied linguistics and deals with the style of texts. Before the 20th Century, it was only used for analysis of literary text, but later on, it started dealing with non-literary texts as well. Non-literary text includes advertisement, newspaper, law, religion etc. In contrast to literary criticism, stylistic analysis focuses on interpretation beyond the sentence level.

Furthermore, stylistics is defined as the analysis of the language of any piece of literature by applying the theoretical model from linguistics. As Simpson (1992) states, “Stylistics uses linguistic analysis to provide a window on the devices which characterize a particular work” (p. 48). Furthermore, Carter and Simpson (1989) both presented their opinion regarding stylistics to make a distinction between linguistic stylistics and literary stylistics. According to them, linguistic stylistics is where “Practitioners attempt to derive from the study of style and language a refinement of models for the analysis of language and thus to contribute to the development of linguistic theory...literary stylistics is more

concerned with providing the basis for fuller understanding, appreciation and interpretation of avowedly literary and author-centered texts” (p. 4).

1.3. Feminist Stylistics

Feminist criticism was originated in the United States and France. The movement of feminist criticism has developed from the earlier movement of feminism, which demands equal rights for both the genders. The term feminism or feminisms is defined from the perspectives of different schools of thoughts. The feminists believe that women are always oppressed and face discrimination. They also believe that patriarchal society benefits men more than women and there is difference observed in the treatment of men and women in the same society. According to Mills (1995), “Feminism implies commitment to change the social structure to make it less oppressive to women, and, for that matter, to men” (p. 3).

The work of Mills (1995) and Burton (1982) is closely associated to feminist stylistics. They believe that there is male hegemony and the women are treated oppressively in standard society as well as in literature. The purpose of feminists is to emphasize more onto the text and detect the aspect of language including vocabulary, pragmatics and semantics to focus on the textual analysis from feministic standpoint. They make an effort to highlight the self-consciousness among the female writers to modify the traditional modes of language and its use. For this purpose, feminist stylisticians identify the dialectical features of language and their form, which are alternative to them. Mills (1995) describes it as “a form of politically motivated stylistics whose aim is to develop an awareness of the way gender is handled in texts” (p. 5). She adds that feminist stylistics goes beyond mere description of gender discrimination in literary works, but broadens to include a study of “the ways that point of view, agency, metaphor or transitivity are unexpectedly related to matters of gender” (p. 5).

Blaine (1990) argues that: “Feminist stylistics is the strongest successor of critical stylistics with more specific concerns of unmasking patriarchal ideologies and denaturalizing patriarchal assumptions” (p. 3). Therefore, the goal of this stylistic study is to analyze the linguistic and social changes in a particular society.

1.4. Identity

Identities are always constructed according to environment. Identities are socially constructed and never stable, these get changed according to situation. Robin (2005) views that identities are also described as performances, they are attributed with respect to the roles in different circumstances. However, language is an important tool which create such identities in social gatherings. Many researches have been conducted to understand the language and gender relationship with the special focus on the shifting of identities and their ideologies in different societies. Barker (2003) states that identities are discursive constructions and they cannot exist without language. It is also important to understand the difference between self and social identity. Trinh (1991) also opines that a person is always in the middle of knowing, acquiring and developing world. The identity shifts and shapes according to the relationship of an individuals with others. The identities are also termed as narratives and performances. But the social constructed identities are also important to be considered in order to uncover the discriminatory practices in identities and ideologies related to gender in language.

1.5. Marginalization

Marginalization pushes group of people towards edge and does not allow them to raise active voices, identity and placement. The individuals are always expected to behave in certain way which is based on stereotypes held about another's identity. Social discourses also construct the identities. A person who is marginalized in a society means he/she is placed or positioned outside the mainstream culture and society. Patton (2005) also views that marginalization excludes an individual from society by the other members of society. Trinh (1991) also extended his view by saying that exclusion of member from mainstream is marginalization. The members or groups exclusion from access is making them marginalized.

1.6. About the Author

Dr. Saeed is a social worker, manager, folk culture promoter, commentator, author, and a gender expert. She is popular for her two books i.e. *Taboo: The Hidden Culture of Red Light Area*” and “*Working with Sharks: Countering Sexual Harassment in our Lives*”. She is a well-known activist and works on women issues, which includes

violence, prostitution, gender discrimination, sexual harassment etc. She is also running an NGO named *BEDARI*, focusing on issues of sexual harassment and debt bondage impact on Hindu women. She was also appointed as the chair of 'Sexual Harassment Legislation Women' from May 2010-12. Since February 2015, she has been working as Executive Director of *Lok Virsa*.

1.7. Background of the Book *Taboo* (2002)

The Book *Taboo* talks about prostitution in Pakistan. It describes the patriarchal structure of the society. As the set ideology about prostitutes is that the women are promoting obscenity and offensiveness, the men who visit brothel community are never held responsible. There are girls who are forced to adopt this profession and the book also highlights the miseries of these girls. It also reveals the discrimination of artists of '*Shahi Mohalla*', Lahore. In this book, wrongdoings of police, bureaucrats and politicians are highlighted. The author talks about the history of prostitution and their exploitation by respectable people of the society. It also reveals that the prostitutes face problems in society. She shares how she faced resistance when she selected *Taboo* topic for her research work. On the other hand, she also discusses the female gender and oppression meted out to her in her book.

This research focuses on the feminist stylistic analysis of the book *Taboo* by Dr. Saeed. It also reveals the manifestation of women and how the women are shown inferior in patriarchal society. It mainly examines the use of language for women, particularly prostitutes. In this research, the selected book has been analyzed using feminist stylistics. It uncovers the gender issues that are manifested linguistically and led to the discrimination and imbalance of the values and social practices.

1.8. Problem Statement

It has been observed that woman is against the notion of patriarchy but whenever she assumes the role of a perfect woman, she actually picks up dual identity and this leads to the great damage to women suffrage. One of the means of enacting the roles and identity is language and the investigation of the language is necessary to understand the hidden concepts. The language is considered a key to understanding the hidden ideologies and identities of marginalized communities, which are more often than not implicit and covert

otherwise. Not only do male writers, but also the female authors depict female characters as subjugated and inferior; hence, they fall in the binary of male/female. The study aims to answer the questions related to double marginalization, identity crises, power exertion by the use of language, in portrayal of male and female characters in the book *Taboo* by using feminist stylistics analysis of the text. The study also highlights how different genders and social groups are presented in the book

1.9. Research Objectives

The study includes the following objectives, which are as follows:

1. To find out the textual evidences related to the dual identity of women as oppressor or oppressed.
2. To explore the linguistic variations such as nouns, verbs, phrases, sentences, etc. and double marginalization of both genders in *Taboo*.
3. To analyze the complexity of women characters who promote patriarchy that leads to their own sufferings.

1.10. Research Questions

1. How does the text, *Taboo* reveal the dual identity of women as oppressor and oppressed?
2. What types of linguistic differences are found in the selected text, which highlight double marginalization through linguistic variation of both the genders in marginalized communities with special reference to *Taboo*?
3. How do the textual evidences such as words, phrases and sentences, etc. in the selected text *Taboo* hold women responsible for male supremacy and for their own sufferings?

1.11. Significance of the Study

Stylistics is a useful tool in understanding literature. It is of great importance in study of literature for second language learners. Stylistics can overcome such feelings and provides platform for learners of literature to understand the language tools easily. *Taboo* (2002) uncovers the societal practices of marginalized communities. The study focuses on the position of women and men in these communities. It analyses double

marginalization of genders (male vs. female and standard vs. marginalized community) as oppressor and as being oppressed. The portrayal of female characters in Dr. Saeed's writings, *Taboo* (2002) is similar to the works of contemporary male writers who deal with these characters as submissive and inferior by using different linguistic devices, which add up their marginalization, and silencing of women in patriarchal society. The study answers the questions related to the use of deficit language to portray the women characters by male and female writers; as well as to answer the questions related to feminism. Furthermore, this research encourages other Pakistani writers to address the feministic issues existing in our society with a different lens in order to minimize the discriminatory practices towards both genders and underprivileged communities.

Linguistic choices play a role in creating identities to defame a particular community. The study also reveals the writing style of an author where she uses language as a tool to portray the characters in a descriptive way. In addition, the study also highlights the choice of language made by the writer to nativize the text and values local lexical items in the book. The writer has used narrative style in order to maintain the interest of readers in the text. The lexical items used by oppressed and dominant group of society to exert power. The description of the narrative style of Dr. Saeed, provides a guideline for the emerging writers as there is so much to learn in the book *Taboo* (2002).

1.12. Delimitation

1. The researcher has confined this study only to one book *Taboo* written by Pakistani author, Dr. Saeed. The other books written by the author are not considered for this research.
2. This research brings into focus only the linguistic choices made by the writer to highlight the feministic issues of marginalized communities and the issues of women living in the standard communities are not the main focus of this study.
3. The study has only investigated issue of double marginalization, language variations of both the genders and identity crisis of marginalized communities with reference to exertion of power on the same genders and opposite genders.

Besides linguistic variations, social, economic, political, moral and ethical values are subject matter of this research.

1.13. Chapter Breakdown

This document is comprised of five chapters. The first chapter includes background, objectives, research questions, limitation, and statement of the problem of the study. The second chapter is comprised of literature review and the conceptual terms. The third chapter outlines the research methodology and operations of the Sara Mills' model (1995). The fourth chapter is composed of the data analysis in connection to the book *Taboo* (2002) on the basis of the feminist stylistics, taking into consideration of Sara Mill's model (1995). The last chapter concludes the research and recommends domains for future research.

CHAPTER 02

LITERATURE REVIEW

This literature review attempts to give background of stylistics. The primary attention is given to the role of language and its variations. The subject under consideration is stylistics in which language is investigated with its role in society, language and gender differences. It focuses on how a language marginalizes one gender from the other gender. Moreover, it throws light on language and its power and their relationship from feministic standpoint. It also functions in discourse, cultural and social identity of an individual. All the topics are examined from the perspective of feminist stylistics and how it reveals identity of marginalized community from linguistic analysis. This helps to understand the power of language and gender role in different societies.

2.1. Style

Style is a major term for stylistic studies which carries message effectively. There is a purpose behind the linguistic deviations from norms by the authors while selecting linguistic terms. According to Ogunsiji (2013), “Stylistics helps to understand the deviation and it also helps to know how and why text is deviating” (p. 3). According to Leech and Short (2007), “Style deals with uncontroversial meaning and focus on its context in which language is used to achieve purpose. In addition to it, style also refers to it as linguistic characteristics used in a text to make it particular in nature” (p. 10).

Style has features which are common in all forms of discourses, i.e. an accent, dialect, grammar, use of active and passive, register, sentence structure etc. Therefore, it is stylistics, which helps to see language and what is going on within the language and how the style of an author displays the message of the text.

Abrams (1999) says “Style is defined as linguistic choice and manner of expression used in different forms of writing i.e. verse or prose. It focuses on how the speaker and the writer make a choice in selection of linguistic forms to express their ideas” (p. 303). Style is something, which makes an author different from others and these differences include linguistic forms and specifies work and the writer in particular and other writing with their distinctive types. It is analyzed at different scales, which

covers purpose, use of diction, linguistic forms of words, syntax of sentences and its types, rhetorical situation and usage of figurative language with its kinds in the text.

Leech and Short (2007) opined, “Style is constituted of linguistic repertoires and selection of it is made from total linguistic repertoire. Furthermore, they express that traditionally, it is mostly associated with the written form of literary text, but style is applicable on both forms of expression i.e. oral and written, also literary and non-literary texts” (p. 11).

Leech and Short (2007) , describing the importance of style, state that “style is a dress of thought and it is important to understand the distinction between the expression and intention of a writer as how it is intended to present to the readers. In addition, it is viewed that meaning of thought is not explicated rather it is implicated intentionally by the writer to connect with the readers due to its distinct style” (p.15). As in the Renaissance period, classification of devices of style was made. It was expected from the orator or essayist to formulate his ideas by using different sentences, models and figure of speech as per suitability of his discourse.

The significance of style cannot be ignored. It is considered as the wider in its concept especially in literary criticism. In past, style was most debatable subject and has witnessed more controversies in its meaning. Different scholars regarding style present different views.

The significance of style cannot be denied. It is the tool through which the literary text and non-literary text is interpreted. It has provided ease to examine text of writers to uncover their hidden ideological messages. By understanding the style, the understanding of language can be easy and more familiar for readers to understand the intended meaning of text.

2.2. Stylistics

Stylistics is the branch of linguistics, which deals with the study of language and style. It also deals with the language varieties and styles, which are helpful to produce text of different types, both oral and written. It could be formal and informal. Furthermore, it is concerned with the language and study of the literature and writing styles of different authors. In other words, it is a branch, which provides useful

techniques of studying style of an author on the basis of factual information. It studies the language of literature objectively.

Moreover, it is the study in which text is interpreted with regard to its style and linguistic features. It connects literary criticism to linguistics as a discipline and can be applied to understand literature. It is applicable on all sources of text i.e. religious, advertisement, fiction, non-fiction, cultural, political or other types of discourses.

Bradford (1997) has also termed it a conceptual discipline, which helps to make a link between the use of language by an individual and its production of texts and genre. It examines the dialects, register, and style, of both oral and verbal forms of communication.

Furthermore, it uncovers the linguistic and non-linguistic parameters of language. In addition, stylistics helps us to understand the style of an author, its intention and expression in oral and written texts. Therefore, Halliday (1971) states that stylistics examines the lexis, grammar, phonological pattern, and discursiveness of text (oral and written). The main concern of stylistics is to see the functions of the styles, which are chosen in text.

Language study is not possible without considering the importance of stylistics. As Simpson (1997) argues that “it is the method of applied linguistics which is used for textual analysis and helps to understand the function and structure of language” (p. 6). From the inception of the study of linguistics, it is observed that stylistics and linguistics have same interests and share common features. However, it is important to note that stylistics examines the linguistic features of text and influences the interpretations. Therefore, the stylistic practitioner examines its syntactic and semantic deviations and focuses on other aspects to make analysis.

In this world, people communicate and their communication is integrated into the society. Conversely, Simpson (1997) said “if anyone chooses to discard the language rules then it becomes a barrier in effective communication”. Therefore, the approaches of learning and teaching of language help us to understand the rules of language and as well as its styles.

It is a method, which inquires the language, and its system from which it is derived; it throws light on the language rules and functions that help to understand the

idea of authors. It helps to explore the text and the rules, which are hidden in the text or extended to some particular point. In stylistic analysis, the main interest lies in language and its function that is why stylistics couldn't be undertaken unless language is considered.

With reference to relevance of teaching literature, Cater (1996) opines that "analysis of stylistics aids to nurture skills of interpretation and also explore hidden meanings between the lines. Further, he states while discussing the advantages of stylistics, it gives methods to linguists for scrutiny of oral and written text" (p.5). As far as teaching is concerned, it facilitates students to deeply understand text more explicitly with conscious effort. It boosts up their confidence and interpretative skills.

In linguistic stylistics, it encourages readers or students to explore the functions of utterances and texts. Their essence lies in providing the opportunity to understand the language and its varieties exploring linguistic features. It not only provides the understanding but also increases their enjoyments while encountering with text. As there is a general notion about the language that it has system in which linguistic forms are presented in forms of codes by adding the content in it. Thus, the operations of all linguistic levels such as syntactic, semantic, phonological and lexical are possible in stylistics.

According to Fish (1981), "stylistics is born as a reaction of literary studies subjectivity and imprecision" (p.53). Precisely, it is an attempt in which criticism is made on scientific basis; stylisticians try to provide linguistic description and proceed from description to interpretation.

While mocking stylistics in his article, he says "stylistics program is to switch subjectivity of literary studies and come up with objective description. He criticizes that the practitioners do not focus on the contextual meaning of the text and in this way, they become more subjective in their approach as critics. He added (1981) that stylisticians introduced a method of irresponsibility; as a result it has interpretations, which are circular - mechanical re-shuffling of data, and are unrestricted by anything in their machinery.

In response to his article, Wales (1977) says that it does not only provide the description of linguistic items for their own sake but also emphasizes the significance of interpretation of the text in order to provide the relevancy of the literary and linguistic effects. In linguistics, intuition and interpretive skills are important as they are in literary studies. However, the practitioners elude impressionistic judgments and it is witnessed in 1970s when the shift is observed from text to the readers' interpretation of the texts.

Criticism of Fish about stylistics was not written as per formal standards. The poor edition could not justify its claims and did not stop the stylistic study's hyperactivity and variation in its approaches. There are many approaches of stylistics proposed by stylisticians, which have logical link among textual, functional and contextual significance. Other stylistics approaches include Halliday's (1973) transitivity, Short, Pratt and Verdonk pragmatic stylistics (1980), Mills (1995) and Burton (1982) feminist stylistics (1996), Fowler (1979) and Brich's (1989) critical stylistics, Freeman (1996) and Sperber's (1975) cognitive stylistics.

2.3. Stylistics Concepts and Theories

While investigating the style of different authors, there is a discipline, which has expanded, in linguistic discourses i.e. rhetorical stylistics. It stresses upon the aesthetic nature of language. It has caught great attention of practitioners and this special use of language becomes the dress of thought. The organic theory views alteration in form as a propositional defect. However, it was dismissed and believed that various styles can convey the same proposition and this tradition remained till the 18th century. As Galperin (1977) opines that the studies of 15th and 16th century stressed more on grammar, rhetoric, archaic words, syntax and word order whereas, in the 17th century, literary critics focused on refinement of language. In the 18th century, attitude was on norms of language.

Towards the beginning of the 19th century, the paradigm shift was observed where language was not only considered a set of rules but also overflow of emotions and feelings. It was given importance that every writer has its natural language and way of expressing its ideas and that makes style. According to Atkins (1952) "Conception of style is termed as expression of personality" (p. 31). Later, it has given birth to modern linguistics which particularly, flourished with the work of Saussure (1961) who presented

a theory of language and discussed a set of opposed categories- ‘signified’ an ‘signifier’, ‘diachronic’ and ‘synchronic’ approaches to language, ‘syntagmatic’ and ‘paradigmatic’ relations and ‘langue’ and ‘parole’ systems of language- and is still influential till date. This theory has great contribution in stylistics.

Later, three major areas such as formalism (Russian formalistic theory and later New Criticism), structuralism (Bally’s expressive theory, Jakobsonian theory, affective theory) and functionalism (the discourse and contextual theories and Halliday’s systemic theory) set new trends in the field of stylistics. In the 20th century, a Geneva linguist emphasized the expressiveness and function of interaction. He believed that it is the language, which integrates the thoughts and emotions. It stressed upon the emotive and expressive element of language and also on the notion of lexical and grammatical choice was major point of its approach. This school of thought emphasizes the subjectivity, emotion and individuality; it’s known as expressive stylistics.

Russian formalism stressed upon the text. In 1930s, Structuralist approach postulates that “there is no element of language which can be evaluated unless other elements are taken into an account” (Vachek, 1976 p. 23). The structuralism’s theory views that the parts of language help to determine the relatedness among them and give idea about the utterance nature.

In functional approach, Havranek (1963) is considered to be the influential figure, views that “The purpose of utterance is determined by the concrete act of speech. The purpose of utterance means the role of linguistic items in specific context. He added that the context is also defined by ‘the choice of language made by speaker and standard language performs different functions, which includes foregrounding, automatised and intellectualization. Each of them are determined by linguistic choices and devices made and it is based on the purpose of utterance” (p. 3).

Another important figure, Jakobson (1960) contends, “Act of speech makes a work a work of art”. This school of thought has focused on the stylistic devices as structuralist stylistics. His famous paper ‘linguistics and Poetics’ in which the main concern was that what makes verbal message a work of art? His efforts in modern stylistics have determined the role of utterance in communication. He was of view that

there are many factors in linguistic acts to make message successful otherwise message is not complete. The six functions of language make communication successful.

The practices continued and led to another school of thought known as New Criticism that gave new method for the analysis of the literature. The main focus of critics of this school was on poetry. The critics made claim about the themes of text to strengthen their argument. Eminent promoters of this movement include Brooks, Wellek, Warren, and Ransom. They view that art should be considered without taking history and intentions of the author into consideration. The new critical stylistic school contends on analysis of the language and interpretation of literary language that gave emergence to linguistic stylistics. That school is known as practical criticism which derived its approach from theoretical background. These two movements are same in theory but were different in their approach. New criticism is descriptive in nature whereas the practical criticism deals with psychological effects experienced by the reader while encountering with a text.

Another prominent figure in stylistics is Halliday (1973) who developed functional based linguistic theory, which opposes Chomskian theory of generative grammar. He stressed upon the social phenomena of discourse. He proposed three functions of language i.e. ideational, interpersonal and textual; these functions are important and make stylistic study more valuable and help to make the text meaningful. After this, another question was taken into consideration that how literary discourses are different from other discourses. It also questioned that how people read and interpret the text and the role of language and its inter-relatedness with the society and literature. Along with this, other two disciplines emerged which were pragmatics and discourse analysis. The main concern of the discipline is study of the language with its meaning and context. In pragmatic stylistics, Louis (1986) and Michael (1979) are considered to be important for their contribution. Some other important approaches include Feminist stylistics of Mills (1995) and Burton (1982); and cognitive stylistics of Freeman (1996).

In conclusion, it is true to say that language is not only a mere instrument, which is used in communication but it also inherits some other properties which need to be studied to understand the society, ideologies, identities, style of authors, communicative meaning of text and power in language.

2.4. Language and Gender

In last few decades, Feminists have taken great interest in relationship of 'language and gender'. The feminist linguists (Robin Lakoff, 1975; West & Zimmerman, 1987 & Deborah Tanen, 1990) have investigated the differences in women and men's language. These differences led to discussion and critical investigation under the umbrella of language and gender. It is observed that sexism is present in language, which shows biasness in language by dominating one gender over the other. Many scholars have shared their opinions about sexism. Among them, Graddol and Swan (1989) in the book *Gender Voices* have presented the relationship of language and gender as; (a) language divides the society and spreads inequalities (b) these divisions are created through sexist language behavior (c) both divisions apply the processes and explore the tension between the two genders. The term sexism is first proposed by feminist not by the linguist as they have investigated the language which is biased to women and seem to be a norm for men (Mills, 1995).

According to Splender (1980), one of our fundamental rules for making sense of our male-dominated society is that the male represents the positive while the female, necessarily then, represents the negative. It makes male dominance seem reasonable and even 'natural' for our feedback that is determined largely by what we feed in. When we begin to select pattern and interpret according to the rules that the sexes are equal, we construct a very different reality, we make very different ideas 'come true'. She further adds that each day, we construct the world we live in according to the man-made rules. One of the crucial factors in our construction of this reality is language. Language is a mean of classifying, ordering, and manipulating reality of the world. In its structure and in its use, we bring our world into realization, and if it is inherently inaccurate, then we are misled. If the rules, which underlie our language system, our symbolic order, are invalid, we are daily deceived. Our language plays a vital role in the construction of our worldview. One semantic rule, which we can see in operation in the language, is that of the male-as-norm.

In 1969 and 1970s, the issue of language and gender has been taken up. Many researchers and linguists have studied the relationship and highlighted the differences and

deficiencies found in women's language and declared male language as dominant language. As Lakoff (1975) in her article *Language and Women's Place* asserts the differences between the man and the woman language and she has also highlighted the male dominant language with comparison to female deficit language and later proposed a model, which is called as **Deficit Model** (1975). She has talked about the women language how they are shown powerless and submissive when they speak about themselves.

Most of the texts are basically an outcome of the social practices. It is noticed that the binary opposition is found in research works. Males' language is always presented as strong and courageous whereas females' language is submissive and inferior. According to Beauvoir, the French feminist, in her work *The Second Sex* (1953) has highlighted the myths about women and second sex, which is reflected in non-literary works. She was of the view that the women as *others* are being presented in the history and also treated as second sex and abnormal. She criticized that males give roles to women and no consent is taken from them. She added, men want to control women by dictating them to perform certain roles as per their desires. This shows male dominance and woman exploitation. She restates that forcing women to be their slaves also call it as oppression. She stressed upon the women role and transformation of society.

In one of the articles, *Thinking about Gender* Deaux and Kite (1987) shared that the term linguistic stereotype that was used in 19th century but at that time this idea was not on gender stereotype rather it was with the idea of ethnic stereotype. As we observe the concept of gender stereotypes is very much common in literary and non-literary work.

Likewise, Cameron (2007) in *The Myths of Mars and Venus: Do men and Women really speak different languages?* views about the differences between male and female language. She further says that the differences are due to biological reasons not of social one. The concept of Masculinity and Femininity is socially constructed by use of language and it is not natural based. It is seen that men always have privilege and female are considered unprivileged.

Coats (1988) has analyzed the differences in male and female language with reference to discourse and also identified the conversation styles of both genders

specially lexis, syntax and pronunciation differences. This led to create an interest among other researchers to study language and gender subject. According to Edelsky's (1977) child internalized the word typical for man and woman that shows the ingrained stereotypes of gendered language.

The deep analysis of feministic research has created great interest in studying the language and gender in constructing theories. Burton's (1982) has put the gender issues in centre of academic study. Burton has made transitivity analysis of Sylvia Plath's *The Bell Jar* (Burton, 1982), in which it is explored that the language is produced to create an image and ideology. Like, in the essay the powerless character and feeling of lack of control over her own life is discovered by the use of verbs. The passage is re-written by the student and experimented that the grammar change has reversed the effect and concludes that analytical work can be conducted in a political way. This work has influenced feminist stylistics. Some studies have taken this 'language and gender' approach differently. Maltz and Broker (1982) also developed a list in which differences of male and female language are highlighted.

Moreover, Eckert and McConnell-Ginet (2003) stressed upon traditional factors of society where men are given higher status than women. As a result, it is observed that they are more authoritative in their language. It is very common that males enjoy higher position whereas females are their subordinates. They perform those roles which are assigned by men.

Additionally, Cameron (2010) states that use of language has an important role in a society where genders are not constructed biologically but socially, it is also opined that they are also responsible for re-construction of ideologies, which is noticeable in society. Cameron extended its view by saying that the purpose of language and gender is to uncover the social and linguistic processes. Most of the researchers also believe that the goal of language and gender is observed as political. It is also viewed that gender is not biological from feministic point of view, it is socially constructed (Cameron, 2010 p. 733).

The presentation of male and female characters in literature also shows the biasness of society towards females. As Chitando (2011) also discerns that female's characters are always presented as submissive, weak, dangerous and dependent on males.

2.5. Feminist Stylistics

Feminist stylistics deals with language and examines language and texts from a feministic standpoint. Mills (1995) has written a book on feminist stylistics and presented a toolkit to analyze language from this perspective. As discussed above, critical linguistics has expressed more interest because it is based on function of language. Wales (2002 p. 91) states "language and thought is influenced according to social pattern of linguistics". In this regards, Mills (1995) has emphasized the political issues faced by women especially in text which constructs ideologies and identities of gender.

Among linguists, Deborah, Jennifer, and Mills' works have gained more recognition in Feminist stylistics. According to Mills (1995), "It is a kind of stylistics which is politically motivated and its purpose is to create awareness of gender in text" (p. 1).

For the execution of research, post-structuralists paradigm is chosen as conceptual framework of study. The focus is on the linguistic choices from the aspect of society and feminism. Stylistics is an interdisciplinary field and has links with different theories of language, discourse and society. Among these, one of the branches, which has blossomed is feminist stylistics, it draws insight to feminist theories and leads to address the issue of gender from the lens of stylistics. According to the feminist theory, "Women are a group who is oppressed and considered different from men and they are subject to personal and institutional discrimination" (Mills, 1995 p.2). Further, Mills views that feminists also see the society as "organized in such a way that it works, in general, to the benefit of men rather than women, this is, patriarchal". Mills has incorporated the theories with stylistics and introduced *Feminist Stylistics*.

2.5.1 Theories of Feminist Stylistics

Feministic Stylistics deals with the feminist point of view while investigating language. Woolf (1929) is considered to be the pioneer who put the idea of women's equality in her writings. In her writings, she raised her voice against the gender discrimination. She also highlighted the female writer's sentence and compared it with

male writers' sentences. Literary critics and analysts have discussed this point for long time. Among the researchers, Mills (1995), Burton (1982), Simpson (1942) and Kolodny (1975) contributed in field of feminist stylistics. In 1970s and late 1980s, feminist stylistics has evolved and established as a separate branch of stylistics. It started in 1995, when Mills published her book *Feminist Stylistics*. She defined it as "analysis identifies the language from female standpoint and it is study of style from feminist perspective" (p.44). It is also discussed that feminist stylistics proposed solution of two problems. It answers the questions related to writer style while dealing gender issues and how its effects are achieved by using language in certain way.

This model deals with the way the writer produces the work and also focuses on the reception of text by the reader. The writer's idea depends on the social, historical, textual features and also looks into the topics of gender, class, race, and nation in advertisements and publications. He also focuses on men and women's writing, their language choices and features. It talks about women and men writing styles. Mills says it is a form of stylistics, which aims to see the gender portrayed in texts. Additionally, they also have goal to scrutinize language and analyze text through feminist lens. Its main goal is social change and text evolution.

2.6. Famous Model in the Field of Stylistics

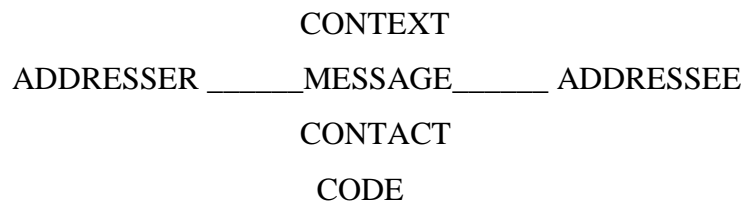
2.6.1. Roman Jakobson (1960)

Roman Jakobson (1960) was famous linguist of his time. He has presented his model to investigate the literature by analyzing the language and its functions. He used a word 'literariness' which means 'work of art'. This school of thought is given a name of 'Structural Stylistics' in which language and structure of literature is carefully examined with special interrelated stylistics devices. His concept of literariness in the poetic language is considered as one of the significant works of that period. The impact of his great work is evident in present studies, which shows the immeasurable greatness of his work. He was the eminent linguist of Prague circle. He has written a paper with a title 'Linguistics and Poetics'. In his paper, he has started with the question, which focuses on the verbal message of work of art. The main concern of his work is 'differentiation specification of verbal art' and also deals with its relation with other works and verbal

behaviors. In literary studies, Poetics has got prominent place. The word '*poetics*' refers to '*stylistics*' (Jakobson, 1960).

In modern stylistics, his contribution is great; he made an effort to define criteria of language, which helps to understand the functions of language in verbal communication. Jakobson (1960) states that message cannot convey its meaning unless it is properly delivered. To convey message, it has certain language acts, which depends on number of factors. These factors include addressers, addressee, message, context, code and contact. In successful verbal communication, these six factors strongly correspond to perform their function. The importance of these factors depends on the speakers and his emphasis. When it is uttered with special emphasis, it helps to determine the message of the sentence. First, the message is sent to the addresses by addresser. It needs a context which should be in view before conveying the message. After that, code takes place, basically code is associated as verbal channel which is used to establish a link which is said as contact. Contact is the link between speaker and listener which enables them to hold a communication (Jakobson, 1960).

Six factors involved in communication as presented as below;



According to Jakobson (1960), each communicative act performs function of language. Each utterance constitutes a function of language. For instance, if the speaker is given emphasis, that function is named as emotive function. Similarly, if context is in focus, the function will be called as referential function. On the other hand, if listener is given focus it will be termed as conative function. Likewise, if the aim is to maintain a contact, it is conative function. If the writer wants to evoke the feeling in addressee the function will be phatic function. In case of code, the function will be meta-lingual function. Lastly, if the emphasis is on the verbal message, it is poetic function of language.

These six functions of language help to understand the discourse
(Jakobson, 1960 p. 357)

REFERENTIAL
CONATIVE

EMOTIVE
PHATIC

POETIC
METALINGUAL

Jakobson (1960) opines that “poetic function holds a dominant and determining function in verbal activities and in other cases, this acts as subordinates constituent” (p. 356). The main focus is given to the context in communicative acts. There are two modes of ordering in poetic use of language which are termed as ‘selection’ and combination’. These two modes are the fundamental units of stylistics. He further states that if there is focus on the message then the structure of utterance is more important than context. There is unique way to describe the linguistic features. There is principle of equivalence between selection and combination axes (Jacobson, 1960 p. 358). The selection axis means the words selection, which should possess paradigmatic equivalence, and next stage is combination axis where the word choices are arranged in proper order by observing the rules of grammar. Language is combination of syntax, grammar, vocabulary, phonology, etc. these units are available to the writer.

This theory is also associated with the concept of Saussure. He also states that everything is based on relations and the connection and dissimilarities between linguistic terms are divided into two groups (Taylor, 1980 p. 55). He further explains that the first group deals with ‘praesentia’ which is similar to Jakobson principle of selection whereas second group deals with the ‘absentia’ which helps to understand the paradigmatic relations it is similar to combination principle of Jakobson (Jacobson, 1960). Structuralist theory focuses on the Parole and terms it as product. This is different from Bally’s concept of structuralism where he has given value to langue.

2.6.2. Halliday’s (1994)

The linguists were attracted towards literature for two reasons which are opposite to each other. First reason talks about the language and description of language of text (literary text), which gives the sense and second reason, is that language description of literary text sometime does not give the sense at all. For instance, Halliday analyses the Yeats’s poem with the title ‘*Leda and Swan*’. In this analysis, Halliday focuses on two parts: one was nominal group and other was categorized as verbal group. It is observed in the analysis that Halliday has paid attention to the function of definite article ‘*The*’. It is noted that definite article, ‘*The*’ performs different function with the change of position.

Generally, it is used to give specific reference in nominal group. The specific reference with the focus of position on nominal group is further classified into three references which are cataphoric, anaphoric and homophoric.

Halliday further explains that presence of modifier or qualifier denotes cataphoric reference, if there is no modifier or qualifier it is anaphoric or homophoric reference. In this analysis, it also focuses on the linguistic structure and their function. The relationship between them is of great significance. In the analysis of this poem, it is observed that there are 25 nominal and 10 verbal groups which have definite article in them. Furthermore, the 10 groups among them have cataphoric nominal reference. As far as functions of these 10 groups are concerned, they are not performing cataphoric function. The quoted instance from the poem, '*The great wings*' and '*beating still, the dark webs*' are cataphoric references but in these phrases, it is observed that wings are not performing the cataphoric function but the position of an article denotes they are cataphoric references. These references are falling under anaphoric references. It also suggests that sometimes these references are deictic in nature and it means pointing towards something. It could be the possibility that poet is pointing towards any painting, picture or any imaginary view. This opinion can be backed up with an example when poet uses the nominal group '*the thighs*' instead of '*his thighs*' or '*her thighs*'. It is similar to the guidebook reference where concrete buildings are not in front of person but deictic markers are used to point out. To get clarity about this, it is important to understand the concepts of deviations. Deviations deal with graphological, morphological, lexical, syntax, semantics etc. these deviations provide a clarity about the functions of language and its stylistic pattern to understand the text.

2.6.3 Leech and Short's Model (1981)

Leech and Short (1981) has presented a model, which helps to understand the stylistics tool which are used in literature for its analysis. Leech and Short (1981) has prepared a checklist, which is useful and has great significance in understanding the language and its functions in any text. They have classified by constituting four major categories or heading in their checklist. The major headings of the checklist are lexical categories, grammatical categories, figure of speech and cohesion and context. It is observed in the checklist that semantic categories are not listed separately with this

notion that the lexical categories help to understand the semantic patterns.

According to the proposed checklist by Leech and Short (1981), the first heading is as listed below;

A: Lexical categories: This category is further classified into five sub-categories.

- 1. General:** This category focuses on the vocabulary. It has different sets of questions which talks about different types of vocabulary which includes simple, complex, formal, colloquial, descriptive, evaluative, general and specific. Furthermore, it focuses on the functions and association of their meaning whether the meaning has emotive function or the role gives referential meaning. Moreover, it examines the phrases, idiomatic expressions, register, dialect, collocations, their relationship with text, Jargon, morphology like prefix or suffix, semantic field etc.
- 2. Noun:** This category talks about the different types of noun which are concrete, abstract, proper, collective, etc. the abstract nouns are further classified by referring them to perceptions, processes, morals and social qualities, events etc.
- 3. Adjectives:** This category discusses about the functions of adjectives with their nature and kinds. The attributives are closely examined to their referential group for example, psychological, physical, visual, color, auditory, emotive, evaluative, referential etc. The kinds of adjectives are also analyzed for example, gradable, non-gradable, restrictive, non-restrictive, attributive and predicative.
- 4. Verbs:** This category focuses on the function of verbs and their meanings. The types of verbs e.g. static or dynamic. Further, the dynamic and static verbs classification is observed which focuses on further movements like speech acts, physical, psychological activities. It also examines whether they are transitive or intransitive, factive or non-factive etc.
- 5. Adverbs:** This category has adverbs which are analyzed with its sub-types i.e. manner, time, direction, place, degree, etc. the functions of conjuncts and disjuncts.

B: Grammatical categories: The grammatical categories has sub-division which are mentioned as under;

- 1. Sentence Types:** It focuses on an author's choice of sentences in its text whether

the sentences are declarative, interrogative, imperative, exclamatory, etc. moreover, it observes the functions of sentence with verbs or with no verbs.

2. **Sentence complexity:** In this category, the structures are carefully examined which includes their structures i.e. simple, complex, compound, length of sentence, dependent clauses, independent clauses, complexity in one sentence to another, coordination, subordination, parataxis, complex subjects, dependent clauses, and main clause etc.
 3. **Clause Types:** This category focuses on relative clauses, relative clauses, adverbial clauses, nominal clauses, wh-clauses, that-clauses, ing-clauses, -ed clauses, non-finite clauses, reduced clauses, verb clauses, etc.
 4. **Clause structure:** This category focuses on elements of clauses such as objects, adverbials, transitive, intransitive, construction of clauses ordering of clauses, etc.
 5. **Noun Phrases:** This category focuses on noun phrases types, whether the phrase is simple or complex, sequence of adjectives, coordination or opposition, prepositional phrases etc.
 6. **Verb Phrases:** This category focuses on tense types, progressive aspects, perfective aspects, use of modal auxiliaries and their uses in phrases.
 7. **Other Phrase Types:** This category focuses on other types of phrases etc.
 8. **Word Classes:** This category focuses on minor word classes e.g. function words (prepositions, pronoun, conjunction, auxiliaries, interjections, determiners etc.).
 9. **General:** This focuses on special type of construction used in the text to create special effects e.g. degree of adjectives, coordinative construction, parenthetical constructions, interpolated structures in casual speech, etc.
- C: Figure of Speech etc.:** This category focuses on foregrounded elements deviations, traditional figure of speech, schemes or tropes etc.
1. **Grammatical and Lexical:** This category focuses on anaphora, parallelism, mirror-image patterns, antithesis, climax, anti-climax, reinforcement etc.
 2. **Phonological Schemes:** This category stresses upon the phonological pattern in the text, assonance, alliteration, rhythmical patterns, vowel and consonants pattern and their relations with other clusters.
 3. **Tropes:** This category talks about the norms of language and its deviation,

neologism, semantic, syntactic, phonological, graph logical deviations, speech and writing, poetic figure of speech such as simile, metaphor, metonymy, synecdoche, paradox, irony, and their interpretation patterns. It also points out the semantic field patterns.

D: Context and Cohesion: This category talks about the cohesion in the text and internal organization of the text. It also focuses on context such as internal, external, discourse, pre-supposition, relation between participants their knowledge and assumptions.

- 1. Cohesion:** The main focus is on the text and its logical connections between the phrases and sentences. Also examines the cross-reference by pronouns, substitute forms, ellipsis, avoidance of repetition, elegant variation, etc.
- 2. Context:** This category focuses on style of writer whether it was direct or indirect, with its linguistic clues, direct or indirect speech, etc.

2.6.4. Halliday Transitivity Model (1985)

Halliday has proposed the Transitivity Model in 1985. It is also observed that this model has been used to understand the language. It focuses on the structures of sentences as well as the processes in which speaker and listener are involved. This model is used to reveal the ideology and implicit meaning of the text. It is not explicit to the readers so this analysis helps to find out the internal meaning of the text. The relation between the words and their meaning with its order is taken into consideration while doing analysis. Therefore, many linguists have used this model to understand the language of literature. Halliday was the founder of this theory who has thrown light on the grammar of the text and how it can help us to understand the hidden meaning of the text.

According to Halliday, there are different processes, participants and circumstance in the text, which can be uncovered by using this model. He was of this view that speaker encodes its message on the basis of his experience and loss its connection with semantic patterns. It helps to understand the social context and ideology of the text.

Halliday views that these meaning types are of great significance and they are responsible of performing certain functions in social life. To extend his view, he states that the process and their types also have connection with these functions. Halliday

proposes specific types of processes, which helps to understand the hidden idea of the text. The transitivity tells us about the word order with its semantic patterns to reveal the worldview. As it is noted that clauses have picture of different events and it's also tells about the manner of an action by its agent. It is considered as an important semantic concept.

In transitivity, the processes involved in the text tells about the speech, action, mental states and states of being. This types are called as material, relational and mental process. Mental process shows the thoughts, feelings and perceptions. It provides the picture of one's consciousness and their sense of experience. It has two participants, sensor and phenomenon. Sensor tells about the one who is involved and phenomenon deals with thoughts, feeling etc. Second is material process, it tells us about the physical and tangible actions. It has two participants' actor and goal. Actor is doer and goal is the one who is affected by it. Third process is relational process, it has two participants in identifying relational, which are value and token. Value is identity of token. It has one more type which is attributive relational. In this type, the participants are carrier and attribute. Other three processes tell about the three main processes. Behavioral lies between mental and material. It reflects the physiological and psychological working of agent. It has one participant, which is behavior. Another subsidiary type is verbal, it lies between relational and mental processes. It has three participants, which are Sayer, verbiage and receiver. Last type is existential process, it lies between materials and relational, it has one participant. Which is mostly starts with there is/ are patterns.

These processes uncover the linguistic and stylistic patterns of the text to understand its internal and external meanings. It also has close association in uncovering the identities, ideologies, social experiences, etc. in the text which is not explicit to the readers.

2.7. Recent Studies on Feminist Stylistics

2.7.1. Feminist Stylistic Analysis of Marget Atwood Novel 'The Handmaid's Tale'

Dr. Abbas, Darweesh and Ghayadh conduct this study in 2016. It is basically a feminist stylistic research, which focuses on role of language in creating identities and ideologies. The novel with the title '*The Handmaid's Tale*' is taken for the research to

explore the linguistic structures and its social aspects. In this study, it is observed that language is an important tool to construct social view. It also tells about the important of language to understand the social and cultural view. Moreover, the effect of language is given prime importance in this study. It is also seen that this study explores the relationship of language and gender. The men and women are creatures of God and they should be given equal rights. But it is not the case in reality. These differences are observed in the language of both genders where one has superior terms which is considered as norm and other gender is considered as inferior and powerless. The feminist stylistic analysis in this study explains the social and cultural norms, values and ideologies in the text. Primarily, it is the duty of institutions and society to change the negative ideologies towards female and give respect to them and considers them equal to men. The sexist language should be replaced with neutral terms for both genders.

2.7.2. Representation of Women in *Mann O Salwa*: A case study through Feminist Stylistic Analysis

This recent research talks about the women representation in literature. Kazim, Zahid, Shakir and Rafique conducted it in 2014. This research projects the Pakistani female's author's style. It is mostly seen in the literature that females are presented as submissive, dependent and negative. It reveals the picture of society where women are always portrayed as weak and this practice is not only done by male authors but also female authors. It shows that they are greatly influenced by society. The feminist stylistics analysis helps to understand the character description of females in fiction produced by female authors. Whenever the identities and ideologies come, the role of language is considered important and it is inseparable because it is the language, which constructs these identities and ideologies towards genders.

The linguistic analysis uncovers the patriarchy in a society. Primary role is given to men whereas secondary role is assigned to women in a society. Women are always represented as socially, culturally, linguistically and economically weak and dependent in Pakistani society. It shows the women marginalization and gender stereotypes. This study also reveals that women are responsible for their own sufferings. Women of different status are carefully examined in this study from feminist standpoint. It concludes that patriarchy has strong roots and they never allow women to be equal to them in any

respect. It is also revealed that those women who take stand against the patriarchy the face hardships and defeat.

2.7.3. A Stylistic Analysis of ‘Miss Brill’ by Katherine Mansfield

Shenli Song conducted this study in 2009. This research focuses on the style of Katherine Mansfield in short story Miss Brill. The research shows that style of Mansfield is very unique and different due to its linguistic features. These linguistic choices make her writing distinct. The linguistic analysis has revealed that style of an author who portrays the inner and outer state of character’s mind artistically. It seems that characters are actually passing through those experiences. She chooses the words to explain the inner conflicts of characters. It is observed in her linguistic choices where she uses the figurative language, exquisite words, vague expression, sound imagery and short emphatic provoking. The style of author is found as poetic, impersonal, emotional and delicate with great sensitivity.

2.7.4. A Transitivity Study of the Feminist Features in The Novella *Hunger*

This study is about the novella entitled Hunger (1998); it is written by Chinese American writer, Lan Samantha Change. In this research, males and female’s relationship and their social status is carefully examined by applying Halliday’s transitivity model. It is observed in this research that the genders are discriminated in literature work. It is also seen in this analysis that women are presented as inactive and they have no social status in society. This study also focuses on different roles of female characters and their relation with women. The linguistic analysis of this research expresses the syntactic pattern, which shows the psychological states of characters and also their physical state.

2.8. Style of Pakistani Female Writers

The female writers have a great influence on Pakistani writings. It is observed that many female authors have made an attempt to throw light on male dominance and anti-feministic concept of Islam. The women in Pakistani writings are presented as marginalized gender. They discuss the issues of females, which includes sexual abuse, gender discrimination, oppression and sexual victimization by the society. The roots of patriarchal structures are so strong that they are visible in the control of men over women. It has also been observed that men in the name of religion, culture, history and tradition control Pakistani women. Mostly, the women in Pakistan have no identity without men

such as father, husband and son. The deep rooted feudalism, political and tribal facts are degrading the position of women in Pakistani society.

In Pakistani writings, the character of females and their role are presented as weaker gender, which reflects discriminatory social practices of the patriarchy. Renowned women writers talk about the status of women in Pakistani society where they have faced abuse and marginalization. If any woman tries to stand against the norms of the society, she is considered as rebel. Not even the books, but all the documentaries, movies, dramas are made which shows the women marginalization in Pakistani society.

Well known works such as *I am Malala (2013)* by Malala Yousafzai, *Belonging by Samim (2008)*, *'Daughter of Destiny (1989)* by Benazir Bhutto, *My Feudal Lord (1991)* by Tehmina Durrani, *Working with Sharks (2012)* by Dr. Saeed, *Reham Khan (2018)* by Reham Khan and also documentaries of *A girl in a river (2015)* by Sharmeen Obaid Chinloy, *First movie in Pakistani cinema Aurat Raj (1979)* by Rangeela etc. In these works, influential women have written the stories about themselves. Few writers shared the stories of Pakistani women who were treated badly by opposite gender. There are few books where women are negatively portrayed to get fame in case of Malala and Reham Khan. Similarly, documentaries of Sharmeen have caught attention at international level by showing the women marginalization in Pakistan.

Few writers have raised their voices to highlight the issues of women in Pakistani society. Literature is considered as reflection of society. It is observed that female authors portray female characters in the same way as male authors portray them. In the book, *The Feudal Lord*, Tehmina Durrani (1991) represents the women oppression and male dominance in society leading to discriminatory practices. Moreover, the book *'I am Malala (2013)'* also shows the issues of women in Pakistani society where few areas restrict their women from education. The book shows the patriarchal roots influence girls' education in those areas. Along with this, it projected the other issues faced by women in Pakistani society in the name of culture, tradition and religion. The man made customs favored males and discriminate females.

In her book, *The Reham Khan (2018)*, she highlights the issues faced by her in first and second marriage. She holds both husbands responsible for sexual/political abuse and harassment. She also mentions about first husband and the story of her broken

relationship. But this book is more the reflection of political conflicts. She also accuses Imran Khan, her former husband of having extra marital affairs.

In the book, *Belonging* (2008) by Samim Ali, she highlights the issue of forced marriage and honour killing in her book. The author narrates her story of child marriage at the age of 13 and becoming mother of a child at the age of 14. It is the story of a girl who is mistreated by her own family. It shows the male dominance in our society and cruelty towards women.

Another book of Dr. Saeed which has got famous 'Working with Sharks' (2012) is about the women who faced sexual harassment in the United Nations (UN). She mentions in the book that when she decided to fight back; all eleven women lodged a joint complaint against their managers for sexual harassment. It is the story of author's life where she faces the problem created by male workers. Her courageous step paved the path for legislation regarding sexual harassment in UN system. This book is the story of all the women who work in different organizations and faced sexual harassment. It also gives courage to all those workingwomen to demand their legal right in case of sexual harassment, which was always snatched by males in the society earlier.

Ranjeela was the first male in Pakistani cinema who has taken a bold step and produced the movie 'Aurat Raj' (1979) in which he talked about the equal rights of women. It was first time in Pakistani cinema history that movie was made for the right of women which deserves appreciation. This has set trend for others to speak about the feminism and demand for equal rights.

Similarly, documentary of Sharmeen Obaid has got more attention at international level in which she has talked about the women issues in Pakistani society. She has demanded the change in her documentary, which shows the transition in Pakistani cinema. Her documentary 'Saving Face' projected the issues of acid victims. 'A girl in a river' (2015) presents the social and political picture of honour killing. This story is about a girl who wants to marry someone whom she loves but she was a survivor of *honour killing*. All these books written by Pakistani writers present women's issues. Some of them have highlighted the genuine issues but there are a few who have fabricated stories to get fame. The transition in discourses at different levels viz books, media, movies,

dramas, and other social platforms where women rights are highlighted which helped in reducing the women discrimination.

2.9. Research Gap

All the researches as mentioned above are about the other communities and the stylistic analysis is made by applying different models. My study is different because the selected subject is *Taboo* (2002) in Pakistani society. The comparative analysis of linguistic features of standard and non-standard communities is drawn to reveal the social and linguistic practices of multi-cultural society. Firstly, the subject is of great significance because it is considered as a *Taboo* (2002). The study focuses on the writings of female authors about the under privileged society especially brothel community in Lahore.

Secondly, it is different from other studies because there are very less number of researches which has talked about the men marginalization. The uniqueness of this study lies in the power dynamics of both genders i.e. males and females. Generally, the women do not use patriarchal language especially in Pakistani standard society; my study sets a new dimension about men marginalization in non-standard community and highlights the factors, which are responsible for role switching.

CHAPTER 03

RESEARCH METHODOLOGY

This chapter describes research design, research method and theoretical framework used for the study. Toolkits proposed by Sara Mills' feminist stylistics (1995) and Leech and Short (1981) is used to interpret the linguistic variations among genders. It also helps to understand the language, which shapes the thoughts, reflects the identities of an individual, and cultural ideologies embedded in language and power dynamics.

3.1. Research Approach

Qualitative research approach has been used for this study. By using qualitative method, the researcher tried to develop in-depth understanding of the text of the book *Taboo* (2002).

3.2. Research Method

The study is descriptive and explorative in nature. The researcher describes events, attitudes of people in the standard and non-standard society and tries to explore that how these attitudes of people lead to gender discrimination, identity crisis, and marginalization of different genders for promoting certain ideologies in respective societies. The findings are presented in descriptive form.

3.3 Theoretical Framework

The researcher employed the framework of Sara Mills (1995) for stylistic analysis of the book *Taboo* (2002) and partially used Leech and Short (1981) checklist. Mills (1995), in her book *Feminist Stylistics* enlists the previous socio-linguist research works, which helped her to pave the path towards feministic stylistics and she formulated a toolkit for the analysis. The toolkit mainly focuses on sexism in language and linguistic determinism.

3.3.1. Sexism in Language

Sara Mills shares different ways to define sexism in language from different linguist's point of views. According to Vetterling-Braggin, (1981), "the statement is

considered to be sexist if it causes or results or encourages or contributes in the oppression of women” (p.2). She finds this definition limited in its scope and presented a definition that “A statement is sexist if it promotes, contributes or exploits an unfair or impertinent distinction between the sexes” (Mills, 1995). She says that it is important to understand that perception of the world about the sexes and their roles and to what extent the languages influence it when it is spoken.

3.3.2. Linguistic Determinism

According to this theory, it is the language and its structures, which determine the views of different societies about the world. It also tells the culture of different societies along with its two stages, which are important to analyze. In the first stage, it discusses the people who view the world differently and their views depend on the way they spend their life.

It is assumed that the language reflects the community’s need and ideology. Due to this fact, there are some communities who have readymade ways to describe whereas other languages do not, and it depends on relevancy and importance to their life. This argument is taken to another stage from linguistic determinism point of view. It views that it is the language, which reflects the perception of the world. In second stage, it is discussed that thought process reflects the influence on the language of community.

Thus, according to this theory, if the speech community has no pre-formed way of expressing the concept, the members who do not have the concept as part of their knowledge readily available about the world follow it. It is strongly criticized because of racist application. Because this makes differences and builds an argument that there are some cultures who are not stronger enough to perceive language so it means their language is inadequate. While talking about this issue, the idea, which attracted feminist, is the perception of the world. Sara Mills (1995) indicates that there is sexism in the language, which discriminates women.

She reinstates that it is the use of language whether consciously or unconsciously that a speaker uses to alienate language to alienate females (and males) and it leads to the less cooperative environment for effective communication and social interaction. Other

view is that sexist language is a problem and it accuses moral superiority of one over other person.

3.4. Analysis at Word Level

According to Sara Mills (1995) “Feminist stylistic analysis is concerned not only to describe sexism in a text, but also to analyze the way that point of view, agency, metaphor, or transitivity are unexpectedly closely related to matters of gender, to discover whether women’s writing practices can be described, and so on” (p.3). In this analysis, gender is the element, which is made prominent to see the differences in languages of both genders. Furthermore, Feminist stylistics not only focuses on text analysis but also takes into account the social context. It uncovers gender related hidden ideologies present in the text. Sara Mills (1995) has introduced a toolkit, which deals with the different levels of analysis.

At this level of analysis, Mills (1995) “refers to the lexical items or words which focus on gender bias. It examines the word choices which refer to sexism in language” (p.65). She views that effective communication cannot take place due to sexist language and it divides both women and men and cannot maintain social interaction. The choices of words include generic pronouns, generic nouns, misuse of generic and negative terms used for women (Mills, 1995).

3.4.1 Generic Pronouns

According to Mills (1995), it is defined as “the elements in language which preserve the view of men as norm or universal whereas women as deviant or individual” (Mills, 1995 p. 87). For example, the generic pronoun “he” is mostly used to refer to both men and women. Robertson’s research on visualization and generic pronouns also supports this notion that people tend to visualize male participants when they supposed generic pronoun ‘he’ is used (Robertson, 1990). This leads to the ambiguity for the reader to understand whether “he” is used for men or women.

3.4.2. Generic Nouns

At word level analysis, another type of sexism in language is the use of generic nouns. While discussing, she says “when conversing humanity as a whole, the terms ‘mankind’ and ‘man’ are often used” (Mills, 1995 p. 89). With reference to some previous studies, she presented some examples to show the usage of different nouns in language, which make it gender bias and sexist language.

3.4.3. Women as the Marked Form

According to Mills (1995), men are norm or universal whereas women are deviant or individual. She states that “male is represented as unmarked, on the other hand, female is represented as marked term” (Mills, 1995 p. 87). She adds further, these linguistic variations degrade women and are oppressive as well. She adds another example where the word ‘girl’ is used to refer to females under sixteen. Those females who are above sixteen, for them, it is preferable to call them lady or woman. Otherwise, it connotes that there is lack of seriousness. The sexism in language shows the discrimination in language against women in society (Mills, 1995).

3.4.4. Naming and Androcentrism

Mills restates Cameron’s feminist view which states that “As Cameron (2010) notes: ‘many strands in the feminist critique of language have specifically concerned themselves with representation. They have concluded, on the whole, that our languages are sexist; that is, they represent or “name” the world from a masculine viewpoint and in accordance with stereotypical beliefs about the sexes’” (Mills, 1995 p. 103). She quoted another example where she pointed out that the terms used for women’s body parts are pertaining to sexual activity and it shows perspective of male and presents that “sex is active for males and passive for females” (Mills, 1995 p. 106).

3.4.5. Semantic derogation of women

Mills views that there are certain terms, which are used for women and show the negative sexual connotations and considered to be offensive to them. She mentions the terms used for men and women in Table 1 as given below.

Table 3.1

Semantic Derogation of Women, Feminist Stylistics (Mills, 1995)

Men	Women
Host	Hostess
Courtier	Courtesan
Master	Mistress

In Table 3.1, if we examine the words, it can be seen that there are differences in them, which shows the connotations given to the mentioned terms for both sexes i.e. males and females. All the terms, which are used for male, are converted into feminine forms by adding suffixes at the end. It carries sexual connotation in these terms such as mistress, hostess, spinster, priestess, adventuress, courtesan, and governess. These are considered to be marked forms either for sexual connotations or derogation. Another example *spinster* means the old maid and also connotes the *grouchy* and *ugly*.

3.4.6. Metaphors for women: endearments and diminutives

While discussing the toolkit for the word level, Sara Mills also talks about the metaphors used for females and further classifies them as endearment and diminutives. According to Sara Mills (1995), the findings of the previous researches show that males used more metaphors for women than females. She pointed out that there are terms, which are used for females for affections, but may also be used for insult. For example, the terms such as ‘my chick’, ‘my bird’ are mostly used for female partners by men. These words appear to be endearment but are also diminutives (1995). As chick is the form of diminutive and it also relates to small animals.

3.4.7. Female Experience: Euphemism and *Taboo* (2002)

Mills (1995) talks about women experiences, which are considered as *Taboo* linguistically. One of the subjects, which is considered to be *Taboo*, i.e., menstruation. It is considered as *Taboo* subject in many cultures and societies. In some societies, it is

ritual that women have to stay out of community and keep herself distant till her periods last.

Mills (1995) further explains that it is observed that euphemism describes the menstruation negatively as curse, wrong time of month. In sanitary towels and tampon's advertisement, it is noted that they always avoid use of word 'blood', bleeding, moisture or flow. Even in advertisement of 'Always', it is seen that blood is shown in blue color instead of red. Furthermore, the females in such advertisement, look active and there is no sign of tiredness and swollen stomach. In fact, they are presented as active and dressed in white with smiling face and relaxed. The advertisers are forced to present it implicitly and it is opposite to the reality of menstruation.

Mills (1995) checklist is an extension of Leech and Short Model (1981). The Leech and Short Model describes the linguistic features and style of an author whereas Sara Mills (1995) also proposed her model into three major categories to understand the style of an author and linguistic choices which help the readers to understand the implicit meaning of the text. The new element in Sara Mills (1995) checklist is the feministic approach which makes her checklist different from Leech and Short but the lexical, and grammatical items, figure of speech and cohesion categories have been taken from Leech and Short checklist and are also reflected in Sara Mills (1995) checklist under the headings of word level, phrases level and discourse level analysis. This model also provides the better understanding of the stylistic devices used by the author in the selected text.

3.5. Analysis at Phrase/Sentence Level

Mills (1995) presented the toolkit of analysis in which the second level deals with the phrases and sentences used to convey sexist meanings. According to Mills (1995), "the contemporary linguists stressed upon the context and view that 'context should be considered while analyzing the words'" (p.195).

They believe that meanings of words are not only in words but also in context. According to Mills (1995), in the second stage, phrase or sentence level analysis includes

ready-made phrases, inference and pre-supposition, metaphors, jokes or humor and transitivity choice to uncover the gender bias.

3.5.1. Ready-made phrases

According to Mills (1995), the sexist language is used for females to demean them and it portrays women as negative and men as norm. She views that there are ready-made phrases, which are used to convey the pre-constructed sexist meanings. According to her, there are sentences and phrases, which are constructed to convey sexist meanings (1995 p.195). It is clearly shown from the previous studies that discriminatory proverbs, phrases and slangs are used which discriminate women. She presents the examples discussed by the other scholars who investigated the subject in their researches

Similarly, Mills (1995) used a phrase ‘behind every successful man is a woman’, this phrase signifies to patronize women and degrade the man’s role. She is of view that there are many phrases which refer to negative messages and others have ideological messages in it as mentioned in the quoted phrase, where woman and man are compared, one gender is made superior to the other. In this example, the role of man’s effort is negated or disregarded by giving credit to woman. This phrase emphasizes - success of men depends on the work and support of their wives. She stresses that writers and speakers do not take responsibility of using these phrases.

3.5.2. Presupposition and Inference

In her book, Mills (1995) also added pragmatic theorist point of view, which supports feminist view that shows the importance of background knowledge and talks about pre-supposition when text addresses gender issues. It is viewed that background knowledge gives idea about gender related assumptions, ideologies and stereotypes which are present in society. For example, Mills (1995) used a phrase “A women’s place is within home” here it is pre-supposed that women’s role and it expresses that women are not capable of other works in society. She can only handle domestic chores. As far as inference is concerned, here the woman is supposed to be at home. One can infer that woman can only work in homes and is not able to do any work out of home. The pre-supposition and inference help to understand the text.

In another example, Mills (1995) maintains that there is an advertisement about surgical advisory service which posed a question, ‘Are you happy with your look?’ it pre-supposes that women are concerned with their beauty here and present the ideological method also. Here, inference can be made that woman is happy after surgery and her looks are improved. It states that surgery helps her to improve their looks and make you look better and happy. In this advertisement, it is not explicitly said but implicit message helps to convey the message, the pre-supposition and inference are the techniques that help to understand the ideological messages.

3.5.3. Metaphor

Another tool Mills presented is ‘metaphor’; it expresses the gender stereotypes in society. While describing metaphor, Mills states that it is “an instrument for drawing implications grounded in perceived analogies of structure between two subjects belonging to different spheres” (1995 p. 136).

3.5.4. Jokes or Humor

According to Sara Mills, it is mostly seen that women are used in jokes or humor. According to her, it plays an important part to present the gender bias in language. Mills (1995) states that it is also noted that mostly, “sexism is covered under the cover of humor and readers perceive it at their wit” (p.138). From feminist standpoint, jokes are dangerous because they not only contain the gender biasness in them but also present women in such a way that reader and hearer take it lightly. It is also observed that jokes are mostly used for women to demean and objectify them sexually. Here, Mills (1995) gives an example where women are objectified. Thus, humor is male oriented and it views that women are the objects of laughter.

3.5.5. Transitivity choices

Mills (1995) supports transitivity processes, which help to see the portrayal of men and women in particular text. The idea of transitivity choices is drawn from Halliday’s functional linguistics, which is defined as “the options where the speaker encodes the experience with participants and their attendant focuses on two types of distinctions in processes, those required agency other than person or object and those

which do not require agency other than person or object” (p.110) restates “the material processes termed as actions which could be observed in real world and also have circumstances”. Further, she talks about the two types of material processes: ‘material action intention’ and ‘supervention’. The first one deals with the will of speaker to perform a certain action whereas the second one is described as the one where it is not done intentionally. Moreover, the other process, mental process is also discussed by Mills (1995) which deals with the action that takes place in mind. The last process, i.e. relational process shows relationship between two elements.

Material action Intention: I broke the window in order to get into the house

Material action supervention: I broke my favorite glasses.

Mental: She thought about the situation.

Relational: It is rather cold.

3.6. Analysis at Discourse Level

Beyond the level of sentence, exploring discursive frameworks, which might be detected as gendered, can extend analysis. Mills (1995) shows that by looking at discourse, words and phrases can be linked with gender ideologies by examining patterns and structures in texts. This is in accordance with a general discourse theory that sees content “as something which is the negotiation of textual elements and codes and forces outside the text which influence both the way that the text is constructed and the way we decipher what is written” (p. 159). Mills organizes the way that texts can be investigated at the level of discourse by looking into four areas of analysis which are influenced by stereotypical notions on gender: characterization, fragmentation, focalization, and schemata (1995).

3.6.1. Characterization/Roles

Writers through their writings present characters; they have ideological messages in them, which are conveyed to readers so that they can make interpretation on the basis of their knowledge. Moreover, it also reveals the view about men and women in society.

Mills (1995) echoes that previous studies assert that stereotypical knowledge is often understood from the language, which is used to describe characters.

3.6.2. Fragmentation

The fragmentation technique is widely used in pornographic literature. This technique has two effects. First, body is objectified by fragmenting it into parts and second, woman is not presented a conscious physical being. Mills (1995) defined “fragmentation as the process in which characters in the text are not treated as people and described in terms of their body parts” (p. 207). Mills (1995) observed that linguistically, women’s bodies are seen to be in fragments and it is composed of number of objects; women are compared with the qualities as natural, passive and consumable. On the other hand, description of men in terms of bodies is used as a whole instead of parts.

3.6.3. Focalization

Mills stresses upon the discursive structures of gender in text at different levels. Mills (1995) points out “gender discursive structures in analysis of texts at narrative level and at association level” (p. 160). Previous studies show the focalization in narrative texts. “It is a process where the events in the story are related to the consciousness of a character or narrator. Focalization is of two types i.e. internal or external” (p. 207).

3.6.3.1 External focalization

According to Mills (1995) “It is felt to be close to the narrating agent. In this type, the narrator-focalizer is ‘bird’s-eye view’ which has access to all characters, which occur in narrative’s universe” (p. 178).

3.6.3.2. Internal focalization

“It occurs where narrator and focalizer are the same and both operate independently to reveal the story” (Mills, 1995 p. 181). Relevant to this area of analysis, here focalization of gender has the power to influence readers’ mind by means of vision which is implicit in text. For example, the text has internal focalizer that may divert the sympathies of readers towards males or females and it also depends on the hidden ideological message of society, which is encoded in text by the writer.

3.7. Schemata

Mills (1995) explains “Schemata are the larger frameworks than focalization. They produce wide range of text and operate at the different visions of males and females” (p. 187). Mills (1995) defined schemata “as narrative choices for set of pre-constructed” (p. 211). While studying schemata of text, studies show that women are always objectified and usually presented as sexually responsible for their own destruction. She further adds that women are always presented as victim in writing and need someone for advice. They are also presented as dependent on others.

3.8 Data Analysis Procedures

The data are presented in descriptive form by doing textual analysis. Textual analysis is a data analysis focuses on the actual content and internal features of text. It is used to determine the presence of certain words, concepts, themes, phrases, characters, or sentences within texts or sets of texts and to cognitively visualize this presence in an objective manner. Textual analysis is selected for this research with an aim to examine the hidden identities, ideologies and social practices in text. The toolkits provided by Sara Mills (1995) has been used for this research as main framework whereas Leech and Short (1981) checklist is also partially used for content analysis.

CHAPTER 04

DATA ANALYSIS

This chapter is comprised of text analysis of the book *Taboo* (2002). The research model of Mills (1995) is applied onto the text for data analysis, which highlights the dominant and frequent features falling under the categories of words or lexical items, phrases, sentence, and discourse.

4.1 Analysis at Word Level

Word level analysis brings forth the gender bias at the level of lexicon. According to Sarah Mills (1995) word analysis can be done by studying the specific types of language use. She claims that use of sexist language alienates men and women and as a result we observe barriers in communication and social interaction. She further adds that the word, which acts neutral in certain contexts, is sometimes treated as sexist word in other conditions.

On the contrary, when the word *women* is used to talk about females of both societies viz. female belonging to the standard society and belonging to *Shahi Mohalla*; (*a red light district area of Lahore*) the word actually becomes neutral. In using neutral expression for females of both the societies, Dr. Saeed actually tries to reduce discriminatory attitude towards females of certain ethnic group. It is true for the word *kanjar* (ethnic group/ cast which undertakes prostitution as their traditional family occupation). At many occasions, the word is used to refer to whole community and creates neutrality in defining the community and facts related to them. While on some points, the writer uses word *Kanjar girls* in order to discuss the girls of kanjar community, the word *Kanjar girls* shows sexism and has negative connotation. In standard society, the word is used as an abuse and acts as a sexist word. It creates impression in the minds of common people to feel discriminated and this indirectly develops negative connotation.

According to Mills (1995) we have to be very specific in considering a word whether it is sexist or not. E.g. when the word ‘girls’ is used, it refers to the age, but if a specific noun is used before this word, it gives different meaning. For example, in book *Taboo* (2002), the word *kanjar girls* is used to refer specifically the girls of Shahi

Mohalla. The use of noun 'kanjar' before the word 'girl' makes it sexist and also reflects the discriminatory attitude of the writer/addresser.

4.1.1 Generic Nouns/Pronouns

Mills first defines generic forms as "Those elements in language which perpetuate a view of the male as a norm or universal and the female as deviant or individual" (Mills, 1995 p. 87).

- *Good people and Bad people* (Saeed, 2002 p. 17).

All people living in the standard community are labelled as good people and the statement is generalized. On the contrary, all people living in the *Shahi Mohalla* (a red light district area of Lahore) are considered to be 'bad people'. These are generalized statements and are overstated. Generally, any community can have good or bad people. None of the society is homogenous if we talk about the acts and nature of work people do. Even standard community has bad people like thieves, robbers, mafias, gangsters, drug addicts, rapists, people involved in different illegal and immoral activities. In contrast, as explained by the author of the book, *Shahi Mohalla* has many people, who are not involved in any kind of sex business and wrong activities, families of shopkeepers, daughters-in-law of *naikas* (manager of prostitutes) and the girls of *kanjar* (ethnic group) families, which do not come into the profession by choice. So, it is not right to label people good or bad just for the reason that they live in particular geographical boundaries.

- *Chanda agreed inna da islam aurtan te I mukda e* (their Islam ends at women) (Saeed, 2002 p. 303).

The use of the word *aurtan* (women) is not specified. Chanda used this noun in order to refer to women of both the societies and the attitude of the preachers. Islam has rules of *Haya* (chaste) both for men and women. In sermons, in daily talks, TV programs and rhetoric, we hear much about how a woman should behave? How she should speak? What kind of deeds she should do? On the contrary, when men do not behave, act or speak according to the guidelines provided by the religion, these religious leaders have a different approach and biasness in the attitude of preachers and it can be seen in different routine proceedings.

- *Moti asaami* (Saeed, 2002 p. 109)

The use of word *Moti asaami* (rich customer) (p.109), a generic noun has been used for all men of standard society; who come to the brothels for sex-luxury. This word connotes a specific group of people distinguishing them on the basis of their original society, level of respect, and strata of class.

- *These bastards have been living on our dry bread...* (Saeed, 2002 p. 174)

Here '*bastards*' is used as a generic noun to refer to *Mirasi* (ethnic group) and Pimps involved in organizing the variety shows. These lines were uttered by an old *naika*, who is angry over the role of pimps and *Mirasis*. In non-standard community, *naikas* portray patriarchal role, as they are dominant individuals of the sub-standard society; their attitude is arrogant, bossy and rigid like the males of the standard society. These *naikas* consider themselves superior to *Mirasis*, the people who are dependent on the *naikas* for arranging dancing girls. Here, the lady calls bastards to *Mirasi and pimps* who carry *kanjar girls* to variety shows and pay them less.

- *Bura kaam is the word used to refer to sex business* (Saeed, 200, xxv)

Here this word '*bura kaam*' (bad deed) in sub-standard community is used to refer to 'sex business' where the connotation of '*bura kaam*' in standard community is different and it refers to the context in which rules are violated. The differences in both the communities also depict the connotation attached to the same word and variations in their language.

- *The word affis* (office-performing room) (Saeed, 2002 p. 11)

Since the government allows them to perform during certain hours at night, the *kotha* (prostitute's performance room) operators call these hours' *affis* hours (officer hours) and the performing areas as their *affis*. Normally, the standard community uses the word 'office' where the work is done in specific official hours and the use of the same word in sub-standard community shows the language used by prostitute to hide the realities of their work from outsiders.

- *The word Tawaiif* (prostitute of high rank) is used for a sex-worker of higher rank (Saeed, 2002 p. 29)

In this generic noun, the word *tawaiif* has been used for prostitutes and defines their position and rank in the sex business. This word *tawaiif* is used for those prostitutes who are of higher rank.

- *Naika* (old prostitute) word represents the patriarchy posed by the old prostitutes (Saeed, 2002 xxviii)

The *naika* word is used for old prostitutes and they are considered to be more powerful as compared to other prostitutes. They are responsible for running *Kothas* and their role in sub-standard community is patriarchal in nature and they enjoy the same power, which is exercised by man in standard community.

- *Nasur* (festering sore) is the term used as a derogatory term (Saeed, 2002 p. 6)

The word ‘nasur’ is a generic noun that has been used in this book, it refers to the people of this community who are considered to be as nasur.

- *I was attracted to them because of their ghungroo* (ankle bells) (Saeed, 2002 xxvi).

Ghungroo has positive connotation when celebrities in different shows use them where they perform arts.

- *Nath utarwai*, taking off the nose ring, signifying de-flowering the virgin, is a generic noun that has a derogatory connotation (Saeed, 2002 xxviii)

In this community, the *nath utarwai* is an occasion when prostitute is sold and she loses her virginity. It has negative connotation. Mostly, in standard community, *nath* (nose ring) is used for the married females and in some cultures, the restriction is put over the females of standard community, not to use *nath* as they do not want association with prostitutes because it is mostly used for them.

- *Paindu* (a derogatory term for a village person) is used to refer to someone from the village (Saeed, 2002 xxviii)

It is a derogatory term where the word *paindu* refers to someone who is uncivilized.

- *Yaar* is a derogatory term used for lover of the prostitute (Saeed, 2002 xxix)

In standard society, the males use the word *yaar* for a male friend. But if a female of standard society uses the word for a male friend, it has a negative meaning. Similarly, the *yaar* word is used with negative connotation in sub-standard community, it means lover of prostitutes.

- *Yazeed* member of the cruel community (Saeed, 2002 p.146).

The word *Yazeed* is used which refers to the historical incident happened in past where the innocent people were targeted by this man. The word *Yazeed* has negative

connotation and is used for those who are cruel by nature. In this book, it is used for police and other males who exploit prostitutes.

- *They* is used as a generic pronoun, which is used to refer to locals, politicians, gangsters and powerful people (Saeed, 200, p. 222)
- They represent different families but all are from our *biradri* (community) (Saeed, 2002 p. 71)

Here, the addition of the word *kanjar* at the beginning of community is mentioned in order to create distinction from the standard community but it shows the discriminatory impact.

- In order to be a feminist, at some places the author used generic nouns like *woman* for the female of both societies in order to avoid discrimination. Generic nouns are the nouns, which refer to what is normal, and typical word used for a woman. She used specific words like *Kanjarian* (*ethnic group*) and sex-workers, where it was necessary in order to explain the idea; otherwise the use of generic noun is visible throughout the text (Saeed, 2002 p.6).
- In addition, *Kanjar* and *Mirasi* (occupational ethnic group) the use of these words do not cause any discrimination and it is a matter of recognition and does not cause any humiliation for people of suppressed community. But the same word has negative connotation in standard community. They used the same noun to humiliate the people of lower class or as an abuse.

4.1.2 Semantic Derogation of Women

Mills agrees that certain terms referring to women actually indicate lower status of women and hence convey negative sexual connotations, which are offensive to them. In the book *Taboo* (2002), examples of semantic derogation include the words like *gashtian*, *miti khanian* etc. Following is the list of derogatory words used in the book.

- *Domni* a woman or women who earns her living by singing in the streets, an occupational ethnic cast. It is a derogatory term used for women of certain ethnic group (Saeed, 2002 xxvi)
- *Nachnay wali* this word has negative connotation in the standard society and refers to girls who are involved in dancing, which is not a respectable profession for girls of standard society (Saeed, 2002 xxviii)

- *Shahi Mohalla* Derogatory word used for particular bazars, which serves the patriarchy of standard society. The Shahi Mohalla is also used for sex trade area (Saeed, 2002 xxix)
- *Karo kari* (Sindh), *Siah kari* (Balochistan) are the terms used for honour killing (Saeed, 2002 xxvii)
- *Vail* is the money given away to an artist in variety shows which is again a derogatory term (Saeed, 2002 p. 11)
- *achut* (untouchable) is another derogatory term (Saeed, 2002 xxv)
- The term bazar (market place, also used for red-light area as it is a market of certain services) is a derogatory term (Saeed, 2002 xxv)
- *Chakla* is a derogatory word used for the whorehouse (Saeed, 2002 xxv)
- *dalla* is a derogatory term used for men of non-standard society, the males who bring business for naikas and girls living in kothas (Performance room of prostitutes). This term is used both in standard and sub-standard society in a negative way (Saeed, 2002, xxvi)
- *Nikkah* is another derogatory term in case of sub-standard community. The word is a religious lexicon in standard society, where a man gets married in presence of family and it symbolizes owning a woman to start a new family. In the non-standard community, it is a derogatory term, which means selling a virgin prostitute to a customer formally (Saeed, 2002 xxviii).
- They represent different families but all are from our *biradri* (the kanjar community). (Saeed, 2002 p. 71).
- They put a crown of gold on the head of ... and call her Malika e Taranum queen of melody, Pakistani singer and other girls they call *gashtian* (Saeed, 2002 p. 75). Here *gashtian* is a derogatory noun used for the women of sub-standard society, who are involved in sex business.
- *Parchian* is used as generic noun to refer to invitations of love, which these performers receive when they go to attend a 'variety show' (Saeed, 2002 p. 108).
- The term *Golden egg* was used to refer to birth of a baby girl, Jamila's second daughter, and a hope for Shakira's kotha (Saeed, 2002 p. 169). In this community,

- girl 'birth is considered to be good omen and celebrated as they will run sex business in future, whereas, the birth of a girl is not usually celebrated in standard community.
- When Faiza says that 'Our worlds are not so different', (Saeed, 2002 p. 313) the word 'our' is used as a generic pronoun for females belonging either to standard or substandard society.
 - The word *bhootni di*, daughter of witch (Saeed, 2002 p. 227) is used by Pami's mother during a fight with Rani.
 - ...*this buffalo start hitting other people standing around* (Saeed, 2002 p. 227). A derogatory word, buffalo, is used to refer to a woman.

All these examples affirm that women are always considered as commodities in patriarchal world. They are referred to *eggs, buffalos, gashtiyani, bhootni, nachnay wali* etc. It shows the language used for females is derogatory and has negative connotation as compared to males. As listed in examples above from the book *Taboo* (2002), words used for female's characters are negative and sexually derogated, which is an evidence of biasness in language used for women. These deficiencies lead to identity and ideology creation and create negative impression. These ideologies and negative impression are multiplied in the standard society, which results in hatred for the women of sub-standard society. On the contrary, the males who are the beneficiaries of sub-standard society and a part of this sex business enjoy a respectable status in the standard society and the standard society doesn't show any hatred or humiliating attitude towards them. This shows how the semantic derogation is embedded in a language used in society to create certain attitude towards women only and men are not stigmatized.

4.1.3 Metaphors

Previous studies show that men use more metaphors to refer to women as compared to the terms used by women to refer to men. Sarah Mills (1995) believes that use of such terms is to create endearment or diminutives. The example of such words is the use of words *bird, my chick* and *linnet* etc. For instance, men use the words "bird" and *chick* as terms of endearment for their female objects of affection. In particular, the word *chick* is also a form of a diminutive, which connotes that women can be likened to small animals.

The author has used various metaphors in the book, which are usually referring to

women serving men in standard and non-standard societies. For example, *woman is just a vessel to produce children* (Saeed, 2002 p.302). Here the metaphor *vessel* is used to define women. The vessel is an object that is used to keep something. Women are treated as objects by men where the role of men is active that is to pass sperms and women just receive them and produce the off springs passively. The concept is further validated when chanda (name of a prostitute) says *if we think crudely, you see, a woman is just a vessel to produce children. Now, she belongs to him and he must ensure that she remains pure and only carries his genes and no one else.*

When Jamila gave birth to a second girl, the incident is explained by Shakira to tell the importance. She says, “The golden egg was there” (Saeed, 2002 p.169). A newly born girl child was referred as an egg of gold, which will secure *Shakira’s kotha* in future. The use of metaphor tells the ideologies of the *naika* and how she utters these words about her own grand’s daughter.

- *Society is getting free diamonds in the form of trained artist without spending any money* (Saeed, 2002 p.60).

Here free diamond is used as a metaphor to refer to polished performers, in the society who are from the *Shahi Mohalla*. The inhabitants of non-standard community are angry to the standard society that they get free diamonds from the source and in reply do not acknowledge the contribution of the *Shahi Mohalla* and stigmatize their society.

Society is getting free diamonds in the form of trained artist without spending any money (Saeed, 2002 p. 60). The metaphor is used to refer to the artists, actresses, singers, dancers and actors who go from *Mohalla*, earn fame in the standard society and are acknowledged by the society.

4.1.4. Figure of Speech

Simile and metaphors are used for comparison. The use of simile and metaphors in writing has great significance. The author has used figurative language to provide the vivid picture to the audience about the marginalized community, the infrastructure and especially the emotions.

Table 4.1

Metaphors used in the book Taboo (2002)

Sr.No	Simile & Metaphors
1	Many <i>Mirasi</i> told me they live among prostitutes ‘like oil and water. (Saeed, 2002 p.55)
2	Miss the bus as age for the marriage
3	They are like dogs who got food at our doors
4	<i>Nath utarwai</i> is for virgin girls not for her.
5	They (refer to Laila mother and brother) watch me like a hawk (p.51)
6	Ethnic women’s men are more like parasite than partner
7	Spread like a wild fire
8	Woman is just a vessel to produce children (Saeed, 2002, p.302).
9	The golden egg was there (Saeed, 2002 p.169).
10	Society is getting free diamonds in the form of trained artist without spending any money (Saeed, 2002 p.60).
11	Faiza holding Chanda’s hand tightly, thought she could not go another marriage proposition with people looking her like merchandise on display without thinking about Chanda
12	Her as a <i>Malika Tarranum</i>
13	Call They were starring at Laila as though she was an object
14	White shalwar kameez as a sign of chastity
15	Laila’s <i>kotha</i> like a living room in any house
16	They hire our girls as if they were baggers Bastards”
17	She got three <i>parchian</i> like three invitation of love

Description and Interpretation

The author has used similes and metaphors in the selected text. In the above table, the similes and metaphors are used for the non-standard communities. The comparison of good and bad people of standard and non-standard community is compared with the simile *like oil and water*, it is used to highlight the dilemma of the society where the people are labeled as bad and good irrespective of their actions; the social status is given to them because they are born in the standard community. The people of non-standard

community are called as bad people irrespective of whether they are involved in sex trade or not which shows the biasness in the language and in attitude of people of standard community. The metaphor 'missing the bus' also relates to age of marriage, shows the discrimination in treatment of male and female gender in a male dominant society where there is no set criteria or age bracket for males but there is certain age limit for females to be married and if they miss the age of marriage, they cannot get good proposal but this is not set criteria for males. This shows the discriminatory practices of males towards females.

Another simile, *they are like dog at our door* refers to the males of *Shahi Mohallah*, who depend on prostitute for their bread and butter and also exploit women when arranges meeting and find parties for prostitutes. The metaphor '*Nath utarwai*' refers to the girl who loses her virginity in *Shahi Mohallah*. The other example in the book, refers to the other aspect of language, for instance, ethnic women's men are like parasite more than partner. Here the author states that ethnic women also suffer because their partners are more like parasites. They keep monitor their women and want them to be pure. The simile like women are like vessel to produce children; in this example, the writer shares the males consider females as sex object and vessel whose job is to produce children. Similarly, the example like 'free diamonds, '*Malika Taranum*' and '*Parchian*' are used to unveil the discriminatory attitude of society towards females. Overall, the simile and metaphors used in the book *Taboo* (2002), shows the ill treatment of males towards females, women marginalization, discrimination between genders and community on the basis of wrong notions and social practices.

This description above provides the bright picture to the readers about the standard and non-standard community and about their living conditions. It stresses upon the mental and psychological states of characters under discriminatory social conditions with special reference to the gender. The simile and metaphors used in the book are easy to understand for the readers because the local similes and metaphors are also used which increase the cultural understanding. The style of an author makes the writing captivating for the readers to understand the comparison between two different communities. The interesting point about the use of simile and metaphor in the book *Taboo* (2002) is different in its implicit meaning because the settings, people and context of non-standard

community are treated differently by the people of standard community. The style of writer shows the description of two communities by highlighting the differences in use of linguistic terms as well as meanings attached to the terms in different communities.

4.1.5 Naming and Androcentrism

- *After all he is a man. You know how men's sexual needs are to justify polygamy.*

The quote shows that how the ideology is propagated in the society that men have more sexual needs and they are allowed to visit brothels. The act of prostitution is stigmatized but the customers or 'men' who visit the brothels are not stigmatized.

- *When men are promiscuous, it's biological. If women enjoy sex, they are 'bad'* (Saeed, 2002 p. 312).

This is a man-made myth that men have more sexual needs as compared to females. In history, we find many references where kings and powerful people kept prostitutes besides their wives in order to satisfy sexual needs.

Beauvoir (1952) claims that in male dominant cultures the term 'man' represents both the positive and neutral whereas women represent only the negative (de Beauvoir, 1952 p. xv). Sexism in language depicts women as silent, invisible and passive. Judith Butler (1997) shares that "One is not simply fixed by the name that one is called. In being called an injurious name, one is derogated and demeaned. Thus, the injurious address may appear to fix and paralyze the one it hails, but it may also produce an unexpected and enabling response" (1997 p. 2). In current study, it can be seen that females are presented as passive gender whereas males are mentioned as active and positive in actions. Society never blames a man for visiting Mohallas whereas women who are serving the men of standard society are blamed as bad women and abusive language is used in order to represent women of Shahi Mohalla.

While discussing on topic, Paul Amin, friend of Dr. Saeed said, *I have got to tell you that I came across the jarring studies ... after second world war in Asia, the women were captured from occupied countries and used in well-organized brothels set up for Japanese soldiers...and captured 150,000 to 200,000 women... if their parent or any other family member attempted to prevent them from abduction. They were also killed* (Saeed, 2002 p.288).

This study shows that men had made a mechanism to systematically develop prostitution. It also shows men had abused women for their sexual desires. He further adds that *historically it is observed that rulers, army and religious leaders as ruling class were instrumental in institutionalizing and protecting prostitution*. Moreover, Paul asks Dr. Saeed to read about India princely states who never gave severe punishment on whoredom. This issue lies in kings not in nation. In Mughal's times, prostitution was a significant part of kingdom's administration.

In response of Paul, Dr. Saeed adds, In Great Britain (1870-1871) a military budget of \$40,000 was spent to provide 2700 registered prostitutes for the armed forces. Thus, the British also had the tradition of using foreign prostitutes for their soldiers. It shows that exploitation of women is very old. History has revealed that this culture was given birth by the leaders, kings and scholars. It displays how badly the women have been maltreated.

Patriarchy maintains the expression that "Sex is active for males and passive for females" (Mills, 1995 p. 106). If woman enjoys sex, this is highly awkward behavior in standard society and society labels her as bad. Butler (1997) also believes that in a patriarchal society, sex is used as active term for males and passive for females. Society has different attitudes and standards for two biological genders living in the same society. Mills (1995) defines that it is the practice, conscious or otherwise, of placing a masculine point of view at the center of one's world-view, culture, and history, thereby culturally marginalizing femininity. The terms pertaining to sexual activity apparently show that sex is active for males and passive for females (Mills, 1995). In addition, the women are given titles according to their relation to men.

4.1.6 Women as the Marked Form

According to Sara Mills (1995) it is observed that terms used for woman are always derived by adding suffixes in terms which are used for males. The author has focused on the marked terms used for the females of marginalized society in this book. The number of marked terms used for females are very less. Only few terms like princess (as in Princess Diana) and *Actresses* is used for reference only. Similarly, the word *courtesan* is used to quote historical examples and we do not see any marked forms used for females in the language of non-standard community in book *Taboo* (2002).

4.2 Lexical Features of the Book *Taboo* (2002)

4.2.1 General Feature

In *Taboo* (2002), the author uses relatively simple, homely, common-core Urdu vocabulary. Rare words like *kotha and hukka, ustaad, naachnay walian, mitti khanian* etc. are used. One may have supposed to have local dialect currency. The style of the authors, diction, and choice of words make this book different from other books. The marked-forms of words used in this book create certain identities and invoke feelings about the people of *Shahi Muhallah*. The writer uses a different form of vocabulary according to the context and situation narrated in the book about different communities, which captivate the attention of reader. The writer's linguistic choices change according to the context. She molds her language according to target audience, which makes her writing effective. The author's command on language is equally good at colloquial and formal language. She uses language as a tool to get involved or connected with the people. With reference to the book, when she goes to *Mohallah*, she was accepted because she uses inhabitants' dialect to diminish the communal differences. She uses language according to the context and succeeds in getting stories of people living in Shahi Mohalla. People cannot communicate and adjust with people of Mohalla with same ease as Dr. Saeed does. She wants to get access to cultural norms, ideologies and individuals of that community. She also uses native words to highlight the severity of the derogatory words. If she translates those derogatory words, they may lose the essence in connection to those people. In order to convey the intensity of situation to the reader, she uses the native terms. It is important to know about the particular community from its dialect and register. The local words give the clear picture to the audience.

The validity and understanding about linguistic behaviour of the different communities is increased if local register and dialect are used. Register is the essence of any professions in order to understand the profession we should be proficient to understand non-standard community. The emotive words are intentionally used to give meaning to the audience.

Table 4.2

Special Lexical Item used in book Taboo (2002)

Simple	Colloquial	Formal	Dialect & Register	Notable Collocation	Emotive Words	Specific
<i>Afsane</i>	<i>Ami</i>	<i>Prostitution</i>	<i>Baithak</i>	<i>Moti asami</i>	<i>Manat</i>	<i>Gashtian</i>
<i>Mela</i>	<i>Chaddar</i>	<i>Marginalization</i>	<i>Pishwaz</i>	<i>Malika-e-taranum</i>	<i>Mehfil</i>	<i>Ghungroo</i>
<i>Dholak</i>	<i>Chat</i>	<i>Regulations</i>	<i>Sahiba</i>	<i>Dil phaink</i>	<i>Mirasi</i>	<i>Domni</i>
<i>Mohallah</i>	<i>Khusa</i>	<i>Indian Princely</i>	<i>Puja</i>	<i>Data sahib</i>	<i>Mujra</i>	<i>Mujra</i>
<i>Market</i>	<i>Kurta</i>	<i>Patronage</i>	<i>Paindu</i>	<i>Sui dhaga</i>	<i>Devadasi</i>	<i>Kanjari</i>
<i>Kitchen</i>	<i>Duppata</i>	<i>Institutions</i>	<i>Pagri</i>	<i>Shalwar kameez</i>	<i>Ghungroo</i>	<i>Karo kari</i>
<i>Bazar</i>	<i>Dhoti</i>	<i>Trafficking</i>	<i>Nath utarwai</i>	<i>Karo kari</i>	<i>Basant</i>	<i>Kotha</i>
<i>Ustad</i>	<i>Chowk</i>	<i>Invaders</i>	<i>Shahi mohalla</i>	<i>Andrun sheher</i>	<i>Tabaruk</i>	<i>Nawab</i>
<i>Bride</i>	<i>Dhol</i>	<i>Aesthetics</i>	<i>Tawaif</i>	<i>Dr sahib</i>	<i>Sia kari</i>	<i>Havelis</i>
<i>Politician</i>	<i>Desi</i>	<i>Ordinanace</i>	<i>Pah</i>	<i>Kaam chor</i>	<i>Tawaif</i>	<i>Tali</i>

Description and Interpretation

As in Table 4.2, the simple language like bride, politician, ustad, and bazar are used in non-standard community with literal meaning and have same connotation likewise standard community. The author has used the colloquial language in order to provide the vivid picture about Shahi Mohalla and their register. The use of language helps the native readers to understand the identities of the selected community by the use of particular words. On the other hand, she uses the Urdu lexical terms in her book *Taboo* (2002) with English translation by keeping in view the global readers.

While talking about different topics in the book, author uses formal language. This reveals the writer has command over the language and switches the language when required. It also increases the credibility of the writer. The writer uses the dialect and

register of *Shahi Muhallah* and she also uses these language choices intentionally to get an access to the residence of native of the *Muhallah*. We know language performs various functions. One of the functions of the language is that it possesses the culture and tradition related to the community and society. The writer to increase the knowledge of readers about Shahi Mohallah also uses this technique.

4.2.2. Nouns

Dr. Saeed (2002) has used a variety of nouns in the book which includes concrete noun e.g. streets, hawkers, kotha, ornaments, carts etc. Throughout the book, there is abundant use of concrete nouns. She uses abstracts noun according to the context e.g. *Shakira was very happy, Laila got upset* etc. collective nouns like people, influential people, police etc. have been frequently used in the book. Abstract nouns are mostly used in order to express feelings of people living in Shahi Mohalla. Moreover, the author has used the abstracts to show the stereotypes, attitudes and beliefs of people living in standard society.

Table 4.3

Different Types of nouns as used in the book Taboo (2002)

Concrete Noun	Abstract Noun & Phrases	Proper Noun	Collective Noun
<i>Chimta</i>	<i>Happy</i>	<i>Tawaif</i>	<i>People</i>
<i>Hawkers</i>	<i>Upset</i>	<i>Actress</i>	<i>Police</i>
<i>Kotha</i>	<i>Polygamous</i>	<i>Dala</i>	<i>Army</i>
<i>Ornaments</i>	<i>Ganda kaam</i>	<i>Chanda</i>	<i>Mangols</i>
<i>Carts</i>	<i>Bad people</i>	<i>Mughal</i>	<i>Prostitute</i>
<i>Dholak</i>	<i>Internal struggle</i>	<i>Akbar</i>	<i>Customers</i>
<i>Tabla</i>	<i>Impure woman</i>	<i>Paul</i>	<i>Bureaucrats</i>
<i>Deg</i>	<i>Cynical</i>	<i>Japanese</i>	<i>Community</i>
<i>Charpai</i>	<i>Morality</i>	<i>Gashtian</i>	<i>Artists</i>
<i>Chaddar</i>	<i>Patriarchy</i>	<i>Shakira</i>	<i>Troops</i>
		<i>Yasmeen</i>	<i>Biradari</i>

Description and Interpretation

In Table 4.3, it can be observed that the writer has used different types of words for standard and non-standard community. Whenever, the writer talks about things and object, she uses the objective approach. On the other hand, whenever the writer talks about standard community, the abstract nouns are used. She thoroughly tries to understand the object by using abstract nouns. When she talks about patriarchy, she uses collective noun. When she talks about people of *Shahi Muhallah*, she uses proper noun. In order to give a descriptive narration of *Muhallah* and surrounding, she uses concrete noun. She wants to give us in-depth idea about the people and their emotions because of this reason, she uses proper and abstract noun. As this book is about particular community, she has given more importance to the people of particular community and their sufferings. It is also observed that deprived/marginalized community is always neglected and treated with discriminated attitude by the people of society. Generally, when people of standard community talk about non-standard community, they label whole community as bad with reference to this book. But the author is found different in her approach; she has categorized all the people of *Shahi Muhallah* by using proper noun. She uses objective approach and categorizes them according to their identity. As she gives example when she talks about burqa women and wives of shopkeeper, they were presented differently and not labelled with other members of the particular community.

4.2.3. Verb

4.2.3.1 Verb phrases

In the selected text, *Taboo* (2002) the verbs are frequently used and carry the important meaning about the actions of the genders of standard and non-standard community. It is observed that the writer has used the static verbs for standard and non-standard community whereas the dynamic words are only used for non-standard community with highest percentage.

Table 4.4

Types of Verb used in the book Taboo (2002)

Static Verb	Static Verb	Dynamic Verb	Dynamic Verb
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<i>Offer</i>	<i>Seem</i>	<i>Produce</i>	<i>Disown</i>
<i>Maintain</i>	<i>Listen</i>	<i>Reinforcing</i>	<i>Rooted</i>
<i>Wish</i>	<i>Belong</i>	<i>Surviving</i>	<i>Hiring</i>
<i>Prefer</i>	<i>Ban</i>	<i>Dancing</i>	<i>Crying</i>
<i>Advise</i>	<i>Disallow</i>	<i>Meeting</i>	<i>Performing</i>

Description and Interpretation

In Table 4.4, the static verbs are used in the selected text while talking about the social practices of both societies. The use of dynamic verbs in *Taboo* (2002) is of great significance. It mostly talks about the non-standard community and about the social activities, which makes them different from standard community. The author has intentionally used this strategy in order to give importance to non-standard community. The author uses the dynamic verbs to value the actions of people living in non-standard society. On the contrary, she uses static verbs to highlight the in-sensitive and stubborn attitude of people living in standard community.

Table 4.5

Transitive and Intransitive verbs used in the book Taboo (2002)

Transitive Verb	Transitive Verb	Intransitive Verb	Intransitive Verb
Shook our heads	Diana went through the virginity test	Chanda sputtered	She paused
Women produce children	Broke into tears	They embarrass	She asked politely
Put restriction on women	His last threat shattered all my plans	Faiza whispered	Chanda nodded
Customer dictates level and quality of performance.	They scanned me.	I was shocked	She breathed deeply

My mother worries about my future.	The police arrested our people and help good people.	She cries	They frightened
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Description and Interpretation

In Table 4.5, it can be seen that both types of verbs are used. The transitive verbs are used in the selected text to invoke the emotions of readers about the subject. They are also used to highlight the cause and effect of actions in the selected text. It also reveals the writer's mastery of language to leave an impression on mind of readers. The use of intransitive verbs shows the thinking patterns and reaction of the women against the patriarchy and the actions are highlighting the suffering of women. The emotional cognitive processes are used to throw light on the submissive reactions of women in response of active actions of men. Overall, the use of transitive and intransitive verbs in the text also shows the purpose of writer to present the picture about the subject with an objective approach.

There is pattern in use of transitive and intransitive verbs. She uses transitive verb for people of standard community and actions of patriarchy. In contrast, she uses intransitive verb for actions of non-standard community. She may want to highlight the marginalization of the non-standard community by the use of linguistic choices.

4.2.4. Adjective

The adjectives used in the text are frequent. It is observed that the writer uses different types of adjective for people of *Shahi Mohallah* and people of standard community. It shows the discriminatory use of language, which makes one community, superior over the other. The notions set for one community are derogatory in contrast to the reality. The contrastive use of adjective for both communities shows the deficit language. It is also observed that adjective used are categorized in several categories which include the physical appearance, psychological impacts, derogatory terms. It also reveals the mode of expression of the writer in order to dig out the hidden ideologies created with the use of language.

Table 4.6

Adjective used in the book Taboo (2002)

Positive Adjective	Positive Adjective	Negative Adjective	Negative Adjective
<i>Good</i>	<i>Bastard</i>	<i>Dhanda</i>	<i>Seductive smile</i>
<i>Bad</i>	<i>Paindu</i>	<i>Morality</i>	<i>Vulnerable</i>
<i>Bura</i>	<i>Nachny wali</i>	<i>Graceful performers</i>	<i>Open minded</i>
<i>Virgin</i>	<i>Kanjar</i>	<i>Easily learned</i>	<i>Beautiful young dancer</i>

Description and Interpretation

In Table 4.6, the writer uses positive adjective for people of standard community. The negative adjective like bad, paindu, bastard, are used for the people of non-standard community. The visual adjectives are used for both females of standard and non-standard community when the physical appearances of characters are explained. The derogatory terms are also embedded in different adjectives, which are used for the prostitutes. The writer's use of adjective also reveals the real notions of patriarchy and its strong hold in creating identities of the people living in different communities. The writer uses the adjective more for characters. The positive characters and negative characters are classified with positive and negative adjectives, which give a clear picture to the reader about the traits of the characters.

4.2.4.1. Adjective Refers to Different Attributes

The writer uses the adjective for the people of standard and non-standard community in the text *Taboo* (2002). The adjectives used for the people of standard and non-standard community have different connotation. The adjectives are used for physical, emotional, and abstract description of character. The writer purposefully uses the adjectives. She has used different attributes assigned to the different characters for vivid description. The adjective used for males refer to positive meaning whereas the adjective used for females contain negative meanings. Furthermore, the social practices of the

standard and non-standard societies are also presented by using the abstract adjectives containing special reference.

Table 4.7

Adjective refers to different attributes used in the book Taboo (2002)

Adjective	Attribute	Adjective	Attribute
White kurta	Chastity	Customers	Sex
Burqa	Piety	Mehfil	Meeting but used specifically for prostitutes dancing
Silk cloth	Dancing girls	Nikah	Religious contract but here refers losing virginity
Performance	Artistic	Garland	Attraction
White chandni	Purity	Shahi Mohallah	
Parsa	Pious	Vessel	Female reproduction
Golden Egg	Source of income	Parchian	Invitation for prostitutes from customers

Description and Interpretation

In Table 4.7, in order to understand the reference of different adjectives used in the table, the readers are required to develop the deep contact with the text and see the text beyond its written level. Here, the adjective ‘white kurta’ is used which usually refers to chastity. This is used for physical description of male characters. On the other hand, the physical description of female characters is presented differently in the book. For them, it is said that they are wearing silk clothes. It is always observed that women characters are described through their body parts and here silk clothes of women refer to the dancing girls i.e. prostitutes who attract the male customers by wearing colorful silk clothes. It shows the male clothes connote the positive meaning and female clothes refers with the negative connotation.

Phrase ‘*white chandi*’ (white sheets covering the carpet) is used by the author while describing the rooms of prostitutes when she enters first time with her friends. The

colour *white* symbolizes the purity. Here the ‘*white chandi*’ word contradicts the context, the rooms of prostitutes. The prostitutes are involved in sex trade which is socially not acceptable and the white *chandni* used in the Shahi Mohalla also refers to the kings of past time who themselves keep prostitutes and decorate the room with white colour *chaddars*, (a sheet of cloth to cover a woman or a bed) it shows that the culture descends from the kings of past times.

Another example in Table 4.7, the word ‘golden egg’ is used for ‘prostitute’ who is considered as source of income in *Shahi Mohallah*. It has negative reference. The word customer, *parchian*, *garland*, *nikah*, *mehfil* have positive meaning in standard society but the language meaning of the word changes when it refers to the people of *Shahi Mohallah*. For instance, customer here refers to the sex customers who contact prostitutes. Similarly, *parchain* refers to invitation received by prostitute from the customers, *mehfil* (an eastern style musical gathering) as dancing party, *nikah* when the prostitute is sold first time to someone for money and she loses her virginity.

The use of language by the people of *Shahi Mohallah* also shows that they are afraid of the police and continue their activities for their survival by using those lexical items, which has positive connotation. It also shows the identity crisis of the people of Shahi Mohallah. Overall, the linguistic choices with special reference to the adjective in Table 4.7 reveal that the language of different societies carry different meaning, which is totally dependent on its context. It is also observed that genders are discriminated by using language, which favors one gender over the other. All the above examples show that language performs different function in different societies.

4.2.4.2. Attributive or Predicative Adjective

The positioning of specific words in the sentence play an important role in conveying the meaning, same is the case of using attributive and predicative adjectives. In the book *Taboo* (2002) it is observed that adjectives are used deliberately and purposely in different positions by the author. The attributive adjective stresses upon the action whereas predicative adjective modifies the noun. The position of these adjectives performs function in developing the idea or thought related to the subject. The attributive and predicative adjectives are used for both standard and non-standard community in the selected text. The author also uses the attributive and predicative adjectives in order to

describe the physical and emotional state of characters used in the book *Taboo* (2002). The author also uses these adjectives with special context of Shahi Mohallah setting, social, emotional, economical and psychological state.

Table 4.8

Attributive or Predicative Adjective used in the book Taboo (2002)

Attributive	Attributive	Predicative	Predicative
Shahi Mohalla	Ganda kaam	Oppression	Money oriented
Dancing girls	Pakki saheli	Vessel	Submissive
Beautiful actress	Variety show	Paindu	Marginalization
Golden egg	Handsome young man	Jallah	Sexual gratification
Nachny wali	Moti asami	Breast Puffed out	Yazed

Description and Interpretation

In Table 4.8 the attributive adjectives are used by the author in the specific position with an aim to draw attention of reader as well as to create the perception of the readers towards the community and context in the book *Taboo* (2002). The use of attributive adjective refers to the people of *Shahi Mohoalla* and also it explains the social status and position of different characters in the book. The attributive adjective connotes the activities of the people of Shahi Mohalla. On the contrary, the predicative adjectives are used to uncover the discriminatory social practices towards female genders and also about their physical description.

4.2.4.3. Restrictive or Non Restrictive Adjectives

The restrictive adjectives are those, which modify the noun with an intention to give important information to the reader about the subject. The non-restrictive adjectives are used for extra information and it does not change the meaning in case it is omitted from the sentence. In the selected text, the restrictive adjectives are used for the description of the people of Shahi Mohalla and non-restrictive adjectives are used for the people of standard community.

Table 4.9

Restrictive or Non-Restrictive adjective used in the book Taboo (2002)

Restrictive	Restrictive	Non Restrictive	Non Restrictive
Nachny wali	Dhanda krny wali	Gloomy	Variety
Gashtian	Dalla	Talented	Handsome
Nasur	Bastered	Beautiful	Virtue
Shahi Mohallah	Buffalo	Stupidity	Evil
Golden egg	Taboo area	Bravery	
Nath utarwae			

Description & Interpretation

In Table 4.9, the restrictive adjectives are used for the prostitutes and people of Shahi Mohalla. The author has used the restrictive adjectives in order to captivate the attention of the readers. The restrictive adjective also signifies that the subject of the book revolves around the main characters of the *Shahi Mohallah*, it keeps the readers connected, which helps the readers to understand the text. The author mostly uses non-restrictive adjectives when she draws the comparison between the people of standard and non-standard community.

For instance, these restrictive adjective in table 4.9, i.e. *Nachanay wali*, *dalla*, *Dhandha*, *Ghstiyani*, *Nasur* etc. are used only for people of Shahi mohallah to highlight the inhabitants of Shahi Mohallah whereas, the non-restrictive words like bravery, evil, gloomy, variety etc. are non-restrictive words which are not for non-standard community.

4.2.5. Adverb

Adverb is defined as the word, which modifies verb. The adverbs are also used in the book *Taboo* (2002). The adverb defines the frequency, time, space, manner and degree. The author uses the adverbs in order to define the patterns of the actions of the characters.

Table 4.10

Adverbs used in the book Taboo (2002)

Frequently	Down	Away	Along
Often	Although	Very	Usually
Quiet	So	Few	Evidently

Hard	Apparently	Little	Always
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Description and Interpretation

In Table 4.9, the writer uses the adverbs to maintain the coherence and cohesion in the text. The use of adverbials also helps to glue the text and it also enhances the fluidity of the text. The use of adverb performs the semantic function according to the context. It is used when the comparison and contrast is made between the actions of the people of standard and non-standard community. It also indicates that there is contraction in the actions of people of standard and non-standard community.

4.2.6. Discussion

Overall the textual analysis at lexical level shows the author's mastery of language. The writer has used the marked terms for non-standard community and unmarked terms for standard community. The lexical analysis shows that the standard community is associated as good whereas non-standard community as bad. This labelling is made with the help of language. It also stresses upon the use of parts of speech with their positioning which shows the use of language and its various functions with reference to context. The lexical markers are embedded in special manner, which depends on the author, which is mostly done in order to get the attention of the reader. It touches the mental and psychological state of characters. The lexical analysis also indicates that the language performs various functions but the discriminatory aspects and deficiency of language cannot be ignored when used for female genders and marginalized society. The identity and ideological aspect are created with the special use of lexical item.

4.2.7. Commentary on Style of Writer

The language of the text is scrutinized to see the intended meaning of an author, which emerges the themes such as women marginalization, gender discrimination, double marginalization, identity crises and power dynamics. The language throws light on the use of words or variations detected in analysis related to the standard and non-standard community. This analysis focuses on the language, style of the author and its functions. It helps the researcher to come up with interesting aspects of language, which increases the importance of functions of language in a particular society. It also highlights the linguistic variations in two different communities, which are responsible for creating

certain identities and ideologies about male and female genders. The linguistic choices of the author, Dr. Saeed, especially in terms of using local words provides a clear picture in understanding the stereotypes attached to both genders i.e. males and females. The linguistic choice and style of the author makes her writing interesting and more captivating for the readers.

4.3. Analysis at Sentence Level

Mills (1995) argues that “meanings should be studied in the context in which they are spoken” (Mills, 1995 p. 128) as the meanings of words are not contained in words themselves. Analysis of phrases is also done in context in order to better understand what these words and phrases mean. Mills (1995) provides a list of criteria, which can be used by the researchers to analyze the text i.e. ready-made phrases, presuppositions and inferences, metaphors, jokes or humor, and transitivity choices when examining the gender-biases in the text.

4.3.1 Ready-made Phrases

According to Mills (1995), there are certain pre-structured phrases, which convey sexist meaning (Mills, 1995 p. 129). By Mills are (1995):

- a. “A woman’s work is never done”
- b. “The way to a man’s heart is through his stomach”
- c. “mutton dressed as lamb”
- d. “trouble and strife”
- e. “A woman’s place is within the home.”

(Mills, 1995 pp. 129-130)

All the above phrases have some underlying meaning, which is context specific. Most of the phrases have a discriminative attitude towards women. The text of *Taboo* (2002) has many phrases, which denote the role of woman in standard and sub-standard society.

- *sui te thaga howee tad o law lagda e. je sui nu phar lain te thaga bazar wich pire, tad nai lagda... When needle is threaded the law is applicable; when needle is put aside and thread roams the bazar, it is not applicable.* (Saeed, 2002 p.59)

This sentence was uttered by one of the Ustads while talking about '*hadood ordinance*' imposed during Zia regime. In light of this ordinance, the prostitution was declared immoral act and there was severe punishment for people involved in this activity. Here the speaker uses the terms Sui (needle) and thaga (thread) to refer to man and woman involved in sexual activity. Here the speaker is using idiomatic phrase as per his convenience in Punjabi language in order to convey the idea of prostitution indirectly. It shows the speaker has used idiomatic phrases to convey the meaning implicating due to the level of formality with Dr. Saeed who is an educated lady from standard society. He used this expression when he was discussing about the impact of *hadood ordinance* on prostitution business in the non-standard society.

The speaker says that the ordinance applies only if they are caught together. If everything is done in secret places, then there are no chances of being caught together and punished. Here we see how patriarchy has secret doors to fulfill their lust and still not get caught.

- *to your mothers' uterus* (Saeed, 2002 p. 226)

This is a phrase spoken by one of the *naikas* during a fight with an outsider prostitute Rani who comes to Mohalla and has rented a kotha from her. In standard society, the males are dominating gender and usually use abusive language during fights. In the brothel community, *naikas* dominate the society and the use of abusive language is a common phenomenon in that context. Though *naika* herself is a woman, but her patriarchal attitude pushes her to use a discriminatory sentences and foul language and hence humiliate her own kind.

- Dr.Saeed's aunt was worried about Faiza's marriage saying, *miss the bus* (Saeed, 2002 p. 100).

Dr. Saeed's aunt who belongs to standard society uttered these words. The lady is worried about her daughter's marriage and she does not want her to 'miss the bus'. The underlying meaning of this phrase is not to miss the right age of getting married. Generally, in the standard society, when the girl finishes higher education parents prefer to find the suitor for her and want their daughters to get married as soon as possible. Usually, the ideal age for girl's marriage in the standard community lies between 23-28 years. In contrast, there is no specific age limit for males' marriage. After marriage, the

opportunities for the females related to their education get limited. She is expected to bear children in the first year of marriage. This is ironical how a woman who is familiar with the complications of married life want her daughter to get married as soon as possible; she is treated like a burden on her and getting married is explained like a simple task like catching a bus. The mother is just blindly following the set standards imposed by the dominant gender. The system does not have such strict rules and sayings of missing the bus about men.

- Faiza whispered '*Our worlds are not so different. Chanda, I am glad we broke the boundaries for ourselves and saw through the barriers* (Saeed, 2002 p. 312).

Faiza belongs to standard society and Chanda to a non-standard society. A myth created by patriarchy always keeps the two communities separate and disconnected. Women of standard society are not allowed to interact with the females belonging to non-standard community in order to avoid the mixing up of the two. Faiza met Chanda due to Dr. Saeed's research, when two girls meet and get familiarity with each other and talk about issues of their lives; they realize that they are not so different. The phrase is thought provoking that how myths are created by dominant people of the society to segregate ethnic groups. These myths are created to facilitate the males.

- *Where the birth of girl is celebrated* (Saeed, 2002 p. 169)

The author reveals that the birth of a girl is celebrated. Celebration itself has a discriminatory behavior of the non-standard society, that celebrate that now a new girl has arrived and she will keep the 'kotha' working. The system runs by naika does not celebrate the birth of the child; rather, they celebrate the arrival of new prostitute, which will help them to flourish the prostitution profession. According to another example

- *Morals are for women, but nobody worries much about standards of men's behaviour* (Saeed, 2002 p. 303).

This is a good example of women marginalization in the standard society where man has a separate set of standards for females and different for males.

- The author decides to go and live for some time in Mohalla, for research purpose. She is well determined until her friend tells her *bravery is fine but not stupidity* (Saeed, 2002 p. 220).

Her friend is well aware of how the system works in Mohalla, and how the people in power manipulate and use government machinery to crush people who try to cross the boundaries between standard and non-standard society intentionally created by powerful men to distance women of standard society. Dr. Saeed is a strong and independent woman. She just wanted to go and observe the activities in Mohalla as closely as possible but she was stopped by giving her a realization that how dangerous it could be.

- *Many Mirasi told me they live among prostitutes like oil and water.* (Saeed, 2002 p. 55)

This phrase is part of oral tradition to explain the new generation the distance they should maintain (p. 55). The writer has used this phrase at various points where Mirasi wants to highlight the relationship between them and kanjar. The two communities are living together for generations, but they have undrawn boundaries to maintain a distance. Both the communities, *kanjar* and *mirasis*, are dependent on each other professionally where *mirasis*' sing and teach kanjar girls art of dancing and singing. Whereas, kanjar girls get professionally equipped with the art of dancing and refine their skills as performers. So, both the communities have a mutually beneficial relationship and long-lasting relationship between the two ethnic groups, demanding them to have professional relationship in order to survive in the society and at the same time to keep their genes separate. Whenever any individuals from opposite communities try to cross the boundaries by getting married, these ethnic groups humiliate them. In the book the character of *Bhuba* is the child of one such couple, Bhubha is called 'jhalla' means mad. Shakira, while telling the birth of Bhubha, tells the author that Bhubha is the punishment of her parent's deed. Non-standard society has created a myth that oil and water should not try to mix up, otherwise it would bring curse to the children.

4.3.2. Presupposition and Inference

- *Faiza: so there are two standards of morality, one for men and one for women.* (Taboo, 2002 p. 304)

Towards the closing of the book, when the author sums up the findings of her study in presence of Faiza and Chanda, girls from two different communities; Faiza infers that patriarchy has set two different set of standards for males and females in standard society. Males are free to do anything moral or immoral and are not

stigmatized. On the contrary, females are advised to keep themselves 'pure' for their males. Powerful elite of standard society has drawn morality standards for women but they are not restricted to keep themselves pure for their wives. So, the society has two different morality standards in the same society.

- *We were in ...many men in the street apparently assumed, I was a local woman who had left her room to walk around. The customer scanned me from head to toe, but no one touched me or tried to harass me. All three of my male companions walked close to me, protectively. After a while, I felt quite comfortable and experienced a sensation of openness that is hard to explain (Saeed, 2002 p. 10).*

The author is passing through the streets of Shahi Mohalla as she went there for Basant Festival to represent her office. The presence of a woman from a standard society in Shahi Mohalla is a *Taboo*. Customers who come to Shahi Mohalla thought her to be one of the residents or prostitutes and thoroughly watched her. It is a routine in Shahi Mohalla that customers thoroughly see women and choose one for sexual satisfaction. But there was one thing different in Mohalla that nobody tried to touch her or harass her. In standard community, harassing a woman is a very frequent phenomenon; females are always afraid of facing such circumstances in common day life. But the author infers that the society, which is labelled as '*bad community*', is more secure for a woman.

- *Understanding is the first step in demystifying the prostitution (Saeed, 2002 p. 6).*

The author utters the above sentence during a talk to an influential police officer who is a close friend and the author discusses with him the purpose of going to Mohalla, a taboo place. She is arguing that in demystify the prostitution; the standard society has to take initiative to understand the reasons and factors, which are keeping these prostitutes alive in the society. Adding a stigma on this ethnic group and labeling them bad people, creating myths about the Mohalla and maintain secrecy between the standard and non-standard community is not a solution to a problem. She pre-supposes that understanding the non-standard community would help the standard community to accept these people and remove stigma from the lives of Mohalla community.

- *God is witness, we did not choose it; the role was given to us. I was told that to be a good daughter, I should do my job well and keep my mother happy* (Saeed, 2002 p. 300).

At one point when the author explains the reality to Chanda, Chanda gets emotional and utters the above sentences. She infers that the role of a prostitute is not a matter of choice and it is the society who decides role for the prostitutes. They do not have any options to choose from. Being a young prostitute, Chanda is just trying to come up to the expectations of her mother; she behaves just like any daughter of a standard society who tries to cope with parent's expectations. The roles of girls in both the societies are set and girls are trying to just come up to the parents' expectations.

- *Yes, the other day ...She didn't look like someone from Islamabad. I asked what women from Islamabad look like. Her mother answered quickly, 'Git pit git pit kardia ne' (They do 'git pit git pit'- slang that expressed the sound of spoken English. (Saeed, 2002 p. 42).*

When the author met Laila first time in baithak (prostitute room where musicians play music and prostitutes dance) of an Ustad, she did not get a chance to talk to her in detail. Later, she went to her home. Laila's mother tells Laila about the author that she is from Lahore. Laila replies that yes 'she did not like someone from Islamabad'. When the author asks her how Laila inferred that she is not from Islamabad. Shakira said that the ladies who come from Islamabad they '*git pit git pit kardia ne*' (Infact, they were refereeing to the sound of spoken English). Shakira's response helps the author to understand that even the ladies of Mohalla have a perception about the women from capital city, which might not be a real conception. Since many ladies from the standard community do not visit these areas, the ladies of Mohalla create certain perception in mind about the ladies of standard society. The writer has chosen the narrative mode of expression to maintain the contact with the reader. The writer has also nativized the text by using the Punjabi expression of non-standard community and added the dialogues as it is along with English translation. It shows that writer has also used and understood the linguistic expression of the non-standard community in order to highlight the hidden ideologies of people living in two different communities.

- *Women have four potential roles: mother, wife, sister or prostitute*

(Saeed, 2002 p. 4).

This is a very strong statement where speaker generalizes, the categories of women and all the women who do not belong to standard family or those who belong to non-standard community are prostitutes. Even in Mohalla there is a clear set of roles for the females. Similarly, there are many women who are not involved in prostitution in spite of living in Mohalla but they had been labelled by patriarchy as prostitutes.

Mills (1995) also added pragmatic theorist point of view, which supports feminist view that shows the importance of background knowledge and talks about pre-supposition when text addresses gender issues. It is viewed that background knowledge gives idea about gender related assumptions, ideologies and stereotypes which are present in society. For example, 'A women's place is within home' here it is presupposed that women's role and it expresses that women are not capable of other works in society. She can only handle domestic chores. As far as inference is concerned, here the woman is supposed to be at home. One can infer that woman can only work in homes and is not able to do any work out of home. The pre-supposition and inference help to understand the text.

4.3.3. Jokes or Humor

- *Faiza exclaimed sarcastically, oh my god, just imagine, his vessel carrying another man's sperm. We all laughed* (Saeed, 2002 p. 303)

Apparently, they are making fun of man that how he considers a wife 'just a vessel' to bear his children and he wants to keep his lineage pure. The man of standard society set a list of morals for the woman because the females are objectified as vessels to carry male's lineage and he wants to keep the lineage pure. So, Faiza is making fun of the vessel, indirectly she is making fun of females unintentionally. Faiza, Chanda and the author laugh together. They take joke lightly but they do not realize that they are discriminating women as a gender.

- *Faiza. I call my brother sissy when I am making fun of his feminine behaviour.... (Ideologies)... I tell my friends, go wear bangles like women sit home* (Saeed, 2002 p.312).

This is another humorous incident shared by Faiza. Faiza is a young girl who is yet not aware of the complicated system created by the patriarchy. She speaks things

without taking into consideration the implied meaning of the gestures. The author explains to her how the elite of standard society creates barriers between standard and non-standard communities. The author explains the ways by which the women of both the communities are following the set standards by the patriarchy. How certain qualities are labelled to persist with females and how gender based jokes are created in the society to discriminate the females. Faiza gets realization that how the hidden patriarchal ideologies are promoted through jokes in the society. Now, she realizes how she herself has been promoting conventional attitude set by the patriarchy.

- *The tradition of taking the husband's name was exported to South Asia by the British.'...Chanda: but in our system, everything is the other way round. The mother is the one who is important (Saeed, 2002 p. 302).*

In standard society, after marriage, a woman takes the name of husband as her second name because husband being the male is important. Hearing this Chanda, a girl from non-standard community, is surprised and she adds that in her community everything is reverse of it. Chanda adds that females are dominating in the non-standard society. As far as the marriage is concerned, their marriage has different connotation. It is not a matter of pride for women: rather, it is matter of pride for men to marry a famous and virgin prostitute. The purpose of marriage in the non-standard society is to enjoy the sex. The role of males in their society is passive and inferior. The marriage of Laila with the son of goldsmith is one example. The concept of marriage in the non-standard society is the exchange of virginity and money. On the contrary, the concept of marriage is considered as half faith and to extend the bloodline.

As these ethnic communities are dominated by naikas and they are the ones who are playing the role of patriarchy, so in Mohalla's setup, mothers who run the prostitution business are the controlling members and are important.

- *The government allows them to perform only from eleven to one at night, so these are called their 'office hours' and kotha is referred as an affis' (office) (Saeed, 2002 p. 11).*

In a standard community, the words 'office hours' are used as working hours for people working in offices. Most of the time, the office work is constructive in nature and demands honesty from the employees and is a respectable place for people. The prostitute

calls their working hours 'affis hours' that is in late night where they perform dance or sex business. The word 'affis' apparently is used in the same context as office but it is a negative term and is disrespectful act. Office of standard community demands loyalty, honesty and dedication of the workers whereas the *affis* hours of *kothas* are full of lust, dishonesty from the blood relations, and disloyalty of the customer and the relationship of prostitute is not an honest relationship; rather, it is based on the amount of money owned by the customer. The customers give money and in return enjoy sex with prostitutes. On the contrary, the relationships in the standard society are based on honesty and they are long lasting irrespective of sex and financial stability. The important values of families are more important than money in the standard society. They believe in maintaining permanent relation. As compared to them, prostitutes have temporary relations with customers to continue their sex business. As long as prostitutes are young and beautiful, they flourish in these *kothas*. Once they lost their beauty, new prostitutes replace them. Similarly, the rich males from standard society are welcomed at *kothas* only if they have money otherwise they are not welcomed by these prostitutes. For instance, Shakira was very beautiful in her youth and after losing her beauty, she is replaced by her daughter. Similarly, the son of goldsmith was welcomed because of his financial status when he was disowned by his father, Laila throws him out of her house.

Mills (1995) demonstrates that jokes also play a part in producing gender bias in language as it is one of the ways to promote sexism. Sexism is embedded in the society, people only laugh at it and takes gender discrimination lightly. Many of the jokes contain double genders and most of the subjects used are women who are sexually objectified and intended for men's consumption (Mills, 1995).

4.3.4. Transitivity Choices

Halliday gave the idea of transitivity analysis in functional linguistics, where he explained different processes including relational, mental, behavioural, material, existential, verbal and meteorological. Mills (1995) verifies that representations of men and women can also be looked into through these processes, which are used, in particular texts. She basically takes into an account these processes in order to reveal the hidden ideologies and the hegemonies created in the text. The author has commendably presented the vivid picture about the attitude of the people of both communities, the

hidden ideologies and identities of both genders living in standard and non-standard community. Different types of processes reveal the mental, physical, psychological and emotional state or condition of characters in the selected text and unleash the discriminatory patriarchal structures. The male members of standard community deliberately made an effort to create myths and stereotypes about the people of non-standard society so the realities could be hidden. The linguistic choices of an author vividly express the reality and uncover the discriminatory social practices towards genders.

4.3.4.1 Mental Process

This is a process that works on the perception about non-observable and intangible actions and processes, which exist in our cognitions and we do not have first-hand experience of the happening.

In book *Taboo* (2002) the researcher highlights various myths, which exist in both the societies, and the individuals living in both the worlds are kept at a distance in order to avoid mixing of the women from standard societies. The misconceptions built in the minds of people of the standard society in order to keep them distant and not to go in *Mohalla*, *Heera Mandi* and *Bazar-e-Husn* (prostitution areas in Lahore, Pakistan). The misconceptions and mythologies are created by the patriarchy, whom the non-standard community serves; the patriarchy is seriously concerned about their genes and want to keep their wives pure and do not want them to get indulged in any immoral activities. The researcher comes across many derogatory terms in the text where women living in the Mohalla are labelled as prostitutes as one of the males in the book utters that 'once a prostitute is always a prostitute'. No one from the standard society will get to know the truth of the statements. Another myth created in the standard society is that every woman living in the Mohalla is a sex worker or prostitute, which is not true as revealed by the author.

- *When men are promiscuous, it's biological. If women enjoy sex, they are 'bad'* (Saeed, 2002 p. 312).
- *Sex is active for males and passive for females'* (Mills, 1995 p. 106).

This is an abstraction (mental process), which is multiplied in the standard societies by the patriarchy in order to keep the females suppressed. Mentally, women are trained

and raised in this way to accept the fact that men have more biological needs as compared to females. This allows powerful men of the standard society to promote the idea that they have natural needs and if a man is involved in extra-marital activities, it's natural.

- *Many Mirasi told me they live among prostitutes like oil and water. This phrase seems to be their oral tradition* (Saeed, 2002 p. 55).

This is another myth created in the Mohalla to keep the two ethnic groups separate. The myths are created and promoted by patriarchy, which in this case, is naikas and pimps in order to keep the people of two ethnic groups separate. The people who dare to go beyond these abstractions are termed as committing bad deeds and being punished by the nature. *Bhuba*, a servant at one of the naikas' house is considered as a punishment of her parents' deeds, which tried to go against the norms.

- *The social taboos associated with the area made some sense since people generally connected the Mohalla with prostitution more than with music* (Saeed, 2002 p.16).

The standard society has created the taboo about the Mohalla that these areas are hub of prostitution and it does not promote the idea that our actresses; well-known singers and best musicians come from the same system. The non-standard community remains intangible and abstraction for the common people of the society and helps the people in power to keep both the communities disconnected.

4.3.4.2. Material Process

This kind of process takes into consideration the actions and happenings in the outside world, the world that is tangible and observable.

When the author actually gets chance to go and visit the stigmatized community, it helps her to break taboos. Just like any ordinary person, she has a perception that the people living in the brothel community are bad people, sex workers and they do not have any attributes like people of standard community. Though her research is totally professional, she gets to know the insight of the life of these marginalized group of people.

- *...I could not believe that my seemingly research topic had so shaken the government beauracracy, but apparently they could not tolerate a female government officer going to a tabood area...* (Saeed, 2002 p.12).

When the author decided to go to a taboo area for the research, it shook the bureaucracy that she faced great resistance from the people in power. The powerful people included ministry, government officials, male colleagues, policemen and male friends in influential positions. This helped the author to understand how the patriarchy promotes the myths and if any woman tries to break the taboos faces serious consequences. She lost her job, was misbehaved with, was harassed and was stopped from going in Mohalla. This statement falls in mental and verbal processes both. This is mental process in a sense when she describes her perception about the attitude of bureaucracy and response on her research and her visit to a tabooed area. It is verbal process when she actually shares her perception in the text and conveys it to the readers in order to explain the role of patriarchy and double standards of the standard society.

- *I asked about scratches on her wrist, she replied that my brother and mother fight a lot. They fight with me too. They are looking for a man for my shadi (marriage) and when they do not find a suitable person they fight with me as I am not doing my job well (Saeed, 2002 p. 195).*

The above statement shows that the girls in the brothel community have very limited choices. They do not like the prostitution profession, they want to live as normal girls but their family pressurizes them to get indulged into this job. For a prostitute, it is not a matter of choice; prostitution is imposed on them as it is only surety of their survival. A common person living in the society has a myth that prostitution is a matter of choice but the realities are much bitter. The following statement further justifies the fact that prostitutes have a social pressure to opt this profession.

- *Choices for prostitutes' daughters they were blaming me for not letting the family have a decent living and reasonable future, for not thinking of my younger sisters and brothers, whose future depends on me (Saeed, 2002 p. 196).*

In the book Dr. Saeed gives evidences that the profession of prostitution has been patronized and strengthened by the elites and it is a profession like any other profession in the society. This is the reality of these communities and they are just trying to earn their bread because they have limited options. Normal society does not accept them. The females who get married, go and settle in the standard society: they feel a continuous resistance in the society and go back to Mohalla.

- *One of the naikas said.... They tell us they can pay this much, take or leave it. ... These bastards have been living on our dry bread, they are like dogs who got food at our doors and now they hire our girls if they were beggars Bastards (Saeed, 2002 p.174).*

Naika is talking about Mirasis and pimps. Although the naikas are playing the role of patriarchy, they themselves are dependent on pimps in order to earn good money. Since they cannot go out of Mohalla to bring business for their kothas and prostitutes, they use indirect ways i.e. pimps, the males of standard and non-standard society. Naikas have their own issues and Dr. Saeed witnessed fights and troubles, which these naikas go through in order to earn decent living and keep prostitution alive. It is a matter of survival and existence for them.

- *These influential people come to bazar after two 'o' clock.... police give them full protection...these important people listen to the music, and enjoy themselves, scheduling their meeting at 4.00 am. So their colleagues are sufficiently relaxed to discuss important matters of state (Saeed, 2002 p. 95).*

The two statements glorify the real happenings. Police who are supposed to protect the society, the force that apparently is deputed to keep the two communities unmixable serves the elite like pimps. In the second sentence, the elite that creates myths in standard society to keep their women away from the 'bad people' are actually beneficiary of the same 'bad' system. The community of prostitutes is stigmatized but the beneficiaries of the society are not.

4.3.4.3. Relational Process

This process is used to identify an entity by reference to some other entity. This involves symbolization. Through her book, the author has tried to reveal the hidden ideologies and ironies of the societies and tried to identify the relationship in the societies. She very cunningly draws a comparison of the society and tells how the two societies are interrelated.

- *...Matters are discussed. The girls are often exposed to state secrets while providing intimate services to the royals (Saeed, 2002 p. 95).*

In this statement, the word 'exposed' and 'services' are used to tells that how the things are related to each other. The same patriarchy, which alienates the prostitutes in

standard society, confidently exposes these alienated creatures to state secrets. This shows how the patriarchy has double standards and this also shows the connection between the societies.

- *But I persisted, how can a cultural institute that works to preserve the heritage of all Pakistani artist and promotes traditional music refuse to acknowledge that country's Shahi Mohalla are also fertile grounds for producing musicians and singers* (Saeed, 2002 p.16).

This shows a connection between the Mohalla and the standard society. People from the Mohalla are already in our society; they come out of the same Mohalla and serve the standard society. We appreciate the artist, but refuse to acknowledge the fertile lands from where these artists arose.

- *Laila was very excited about coming to the garden... she was commenting on women's clothes and wanted to know what women were wearing these days* (Saeed, 2002 p. 51).

The author explains that a girl growing in Mohalla has the same curiosity about the females of standard society; the way a girl from a standard society has curiosity about the Mohalla girls. She observes that Laila is excited to know about clothing of common girls as her cousin from the standard society is when she takes them on a secret trip to Mohalla. She draws a comparison of girls from both societies to tell that the girls have same thrill, excitement and joy; they are related.

- *About Bhuba... his mother married a mirasi... you know what a shameful deed that is. It ruins the family honour... drag it in mud. ...they said that it was her (bhuba's mother's) bad deed that left her son like that* (Saeed, 2002 p. 180).
 - *The "honour killing" in Sindh and 'karo kari' (term used for honour killing in balochistan) in balochistan, has social approval* (Saeed, 2002 p. 307).

The first statement about 'Bhuba' is from the marginalized community, whereas the second is from the standard community. The author draws a comparison and tries to show the relationship that how in both the societies; patriarchy uses the norms to highlight the 'honour'. How both societies set norms for being honorable and have severe punishments for those who dare to deviate from the norms.

- *I also came to know the power dynamics of a household of prostitutes where a woman is the head, where the birth of girl is celebrated, and where the birth of a son brings sorrow (Saeed, 2002 p. 169).*

In this statement, the author tells that the birth of a girl is celebrated. A girl who serves as prostitute in adolescence, later on becomes naika and heads the family unlike standard society, where male is the head of a family. It gives a chance to the reader to draw a comparison of standard and non-standard society. In standard community, the birth of the son is celebrated but it is contradictory in case of brothel community.

- *Do many people know that many women who live in this bazaar have nothing to do with prostitutes? Many shopkeepers' families live there. The wives are not prostitutes. Even within 'kanjar biradri', daughter-in-law never works, and some daughters of the 'kanjar' household also choose not to go into prostitution (Saeed, 2002 p. 5).*

The statement highlights the fact that every woman living in the non-standard community is not a prostitute. It depends on the status of a woman that whether she can be a sex worker or not. Wives and daughters-in-law are not part of this business. There are some normal families who live there and do household like any house wife of the standard society.

4.4 Grammatical Categories

Dr. Saeed has used sentences of different types which includes simple, complex and compound sentences.

Table 4.11

Sentence Types in the book Taboo (2002)

Sr.No.	Sentence Types
1	They fight with me too. They are looking for a man for my shadi and when they do not find a suitable person they fight with me as I am not doing my job well. (Saeed, 2002 p. 195)
2	“inna da islam aurtan te I mukda e (their Islam ends at women (Saeed, 2002 p.303).
3	“Woman is just a vessel to produce children” (Saeed, 2002 p.302).
4	“The golden egg was there” (Saeed, 2002 p.169).
5	When men are promiscuous, it's biological. If women enjoy sex, they are 'bad' (Saeed, 2002 p. 312).

6	“After all he is a man. You know how men’s sexual needs are” to justify polygamy.
7	“A woman’s work is never done”
8	Return to your mothers’ uterus” (Saeed, 2002 p. 226)
9	“She did not want her to ‘miss the bus’. (Saeed, 2002 p. 100)
10	Faiza: so there are two standards of morality, one for men and one for women. (Saeed, 2002 p.304)
11	Women have four potential roles: mother, wife, sister or prostitute” (Saeed, 2002 p. 4).
12	Faiza exclaimed sarcastically, oh my god, just imagine, his vessel carrying another man’s sperm. We all laughed (Saeed, 2002 p. 303).
13	once a prostitute is always a prostitute (Saeed, 2002 p. 310)
14	He does not want her to become too smart, too educated and too empowered.”
15	“Women have four potential roles: mother, wife, sister or prostitute” (Saeed, 2002 p. 4). I remember when Princess Diana went through the virginity test, and we all wondered, why no one makes such an issue of male virginity.
16	I learned most of the master musicians were, in one way or another, linked to the Shahi Mohalla. Often artist produced impressive performances during these sessions and are decked with garlands and given tributes for their contribution to Pakistani music. (Saeed, 2002 p. 15)
17	The women who are selling themselves in the streets are also becoming increasingly common...they are the ‘only tip of iceberg’...women are being blamed for the spread of prostitution...while the men who organize the system remain hidden and powerful. (Saeed, 2002 p. 191)
18	Hypocrisy and double standards in its treatment of prostitution...from the literature I could tell that institutionalized prostitution has always had strong links to elite classes (be the rulers, administrators, military men or religious leaders), which have alternatively supported, protected, regulated or ‘reformed’ the profession. (p. 299)
19	He can come to me, have his fun, and then swear at me, call me a whore and through money in my face.
20	The stigma prevents any mixing of the two categories, guaranteeing that ‘pure’ women remain ‘pure’ and ‘bad’ women stay isolated and ‘bad’.
21	The stigma itself is an interesting phenomenon,’ I added, ‘just like honour’, it’s mostly used

to control women's sexuality.

- 22 The cost of establishing these brothels, arranging for the capture, transportation and maintenance of the women were classed as regular expenses under the state military expenditures of Japan.
-

Description and Interpretation

In Table 4.11, the sentences of different types are used in the selected text, *Taboo* (2002). The author has used the different types of sentences according to the situation and subject. She has mostly used the simple sentences in order to make it easy for the reader to understand the idea of selection of this taboo subject for her writing at the beginning. After that the transition is observed in her writing, when she moves from simple to compound and complex sentence and glued the sentences with the help of punctuation. She also uses the brevity in her writing where needed. She uses the direct, sharp and pointed sentences in her discourse; she talks about the general perception of the people about Shahi Mohallah by using simple sentence. The other types of sentences are used when she describes the social, emotional, psychological and economical state of the characters. She has also used the Urdu sentences along with English translation in order to invoke the emotions of the readers and enhance their connectivity with the subject.

According to Biber, Conrad & Leech, a sentence is defined as 'complete structure found in the written text, bounded by punctuation (2008). It is observed that the author has used variety of forms of sentences in her writing. The simple sentences are mostly used which makes the reading easy for the reader to understand. On the other hand, it is also observed that compound sentences are also used by the author and are connected with the help of conjunctions and punctuations. The author of *Taboo* has mostly used short and simple sentences, which makes it user friendly. At times, the writer used compound and complex sentences but they are easy to interpret for readers and no boredom is created.

4.4.1 Discussion

The sentences are of different types and kinds. As far as kinds of sentences are concerned, the author has used various kinds of sentences including declarative, imperative, exclamatory and interrogatory. The writer is objective in her approach; it can

be proved through her writing that when she talks about the standard and non-standard community, and she shares the facts with logical backing. The declarative mode is used when she tells about the people of Shahi Mohallah. The interrogative sentences are also used when the character's exchange dialogues. The imperative sentences like males and request imperatives use orders are used by females. The exclamatory sentences are used for the expression of emotions of female characters more than male characters. The special choice of words is skillfully interwoven in order to express the hidden realities and suffering of women of Shahi Mohallah. The author has used the variety of sentences in the selected text in order to reveal the feelings, emotional and desires of the people of two different communities through their linguistic choices and sentence patterns. The phrases and sentence patterns used in the book also reveals the power dynamics of both genders belonging to two different communities i.e. standard and non-standard community. The mental, material and relational processes in the selected text also reveals the perception, ideology, relationships, myths and stereotypes about the people of non-standard community by the people of patriarchal society for power game.

4.5. Analysis at the Discourse Level

4.5.1. Characterization/Roles

4.5.2. Text Analysis

- *As we strolled down the streets we saw well-dressed women in these room.... Most of the women wore kamiz salwar made of silk (Saeed , 2002 p. 9)*

In these lines, Dr. Saeed is narrating the scene when she visits *Shahi Muhallah*, where she observes women sitting in kothas, who are well dressed. Here the writer has provided the description of women with their dress, which shows that dresses are to lure the males especially in that community. In next lines, she talks about the texture of clothes, which is made up of silk. As Sara Mills (1995) points out that mostly women characters are presented differently from those of men and their dresses and bodies are objectified in description of characters. On the other hand, male character description is to present them as a norm and whole.

- *Women in one shop were much exotically dressed in long gowns and Middle Eastern headgear-golden caps hung with strands of beads. They looked like they'd walked off a movie set (Saeed , 2002 p. 9).*

In characterization, she is telling there are different types of women living in the area. She points out that it is hard to believe a woman in long gown or 'burqa' (veil) in that community. For an outsider like Dr. Saeed, it seems that the women in *burqa* are alien. As it is not expected that women living in the *Shahi Mohalla* can wear long gown because of the social identity and ideology portrayed in the standard society. Only pious women and those who belong to religious and respectable class wear *burqa*. On the contrary, it is observed by the author that women of shopkeepers also live in the community who are not involved in prostitution.

- *Once a prostitute is always a prostitute (Saeed, 2002 p. 310).*

In this line, the labelling is detected which reflects patriarchy and discriminatory practices among societies and communities. Here Amjad, Police officer said this statement that once a prostitute is always a prostitute, it tells that our society once labels someone it is very difficult to get rid of that ideology given to that person. In this community, even if someone is not into prostitution is labelled as prostitute and generalized as the same which reveals discrimination which is highly rooted in our society. From the feminist standpoint, if this sentence is taken for analysis, it is also perceived that women character description is different from those of men characters. If the writer wants to describe the character of a female, mostly it possesses negative connotation and is objectified. The word 'prostitute' has negative connotation and it places it in negative characters.

- *A dark complexion woman with large features, she had round face and large hands. She tied her black, dyed hair tightly in a braid, and usually wore a printed cotton shalwar kamiz with an off white muslin dupatta. Here clothes were often soiled and wrinkled (Saeed, 2002 p.15).*

In this example, we observe that she herself runs a *Kotha* and she is presented as a powerful figure as like men of the standard society. Mostly, it is perceived that the writer describes female characters as stereotypically but here the character of Pami's Mother is

described as a man; the men are authoritative in approach and use abusive language mostly. Furthermore, they manage the finances and do not do home chores. On the contrary, Pami's father does domestic chores and is suppressed by Pami's mother. His identity as men is different from the identity of men of the standard society. Because in this community females are mostly dominant and powerful. Here the researcher also observes community differences; in standard community male characters are presented as norm and women as objects. But in non-standard community, the researcher observes that females are in prostitution so they have more power due to their profession as compared to males of this community. So, it can be concluded that male of standard and female of non-standard community are presented with same technique of exerting power. In contrast, female of standard community and male of non-standard community face discrimination and are presented as marginalized.

- *The stigma keeps them from mixing with “good women” and corrupting them. Any women from polite society who tries to express herself openly or shows interest in the performing arts is strongly pressured to change. Her actions are associated with the ‘negative’ role assigned to prostitutes. This stigma prevents any mixing of two categories, guaranteeing that ‘pure’ woman remains ‘pure’ and ‘bad’ woman stays isolated and ‘bad’ (Saeed, 2002 p. 310).*

In these lines, Amjad is drawing comparison between women of two different communities. It shows marginalization of women over another. However, in standard community woman is marginalized and man is powerful. But in these lines, Amjad while talking about *Shahi Muhallah* women makes comparison and uses the labels for both women - good women for standard community and bad women for prostitute and women of *Shahi Mohalla*. Intentionally males create this type of stigma in order to evade meeting of women of both societies in order to maintain patriarchal role in both societies. These ideological messages are interwoven in standard community. The women of standard community are not appreciated to adopt profession of performing arts. The myth is created to refrain them and it clearly shows women oppression in the society. In this description, it also reveals that if a woman performs such art, she is considered to be a bad woman. Additionally, it uncovers hidden ideologies of society to oppress women.

- *Chanda's comment: Inna da Islam aurtan te i mukda e (their Islam ends at women)* (Saeed, 2002 p. 303).

In this example, we see the character of women is discussed and forced to perform and act in a certain way (as per men devised rules) on the name of religion whereas male character is never defined. Chanda comments that their Islam ends at women; it expresses that women are controlled by men. Islam is the religion which never suppresses and also gives freedom to the believer to practice with willingness irrespective of genders. It is a satirical remark on male and hypocrisy of the society, where women roles are defined according to male perspective. Other than this, it is commented by Chanda, who serves as a prostitute, which shows women of that community are not in this profession by choice rather they are forced. This presents a view about the men who do evil acts using religion as a protective shield. Actually a man tries to create these morals to control women, the women of the standard society.

- *They are obsessed with women so they want women to hide all the time. So many taboos about women's body, but when was last time a man punished for leering at a woman?* (Saeed, 2002 p. 304)

In a reply by Dr. Saeed, while talking on male behavior towards women, she was of the view that moral and ethical values are always for women. What about men who are the real culprits, no punishment is given to them on exploitation of women whether it is sexual or social. They want to control women to maintain their power. Moreover, it shows that men are holding women responsible for not hiding their body and put restriction on them. On the other hand, it shows their brutal nature, which sexually abuse women and make her oppressed and exploited through their actions.

- *Morality is used to control only women's sexuality. If men come to your mohalla (Chanda) and "sins", it's your fault! They don't have to be bound by any morals. Women should take the burden of all society's bad things. (Example from nonstandard society)* (Saeed, 2002 p. 304)
- *If a woman is harassed at a bus stop, she's the one who is told not to leave home again, as if the fault was hers because she left the house in the first place. No one considers that the man who harassed her could be at fault. (Example from standard society)* (Saeed, 2002 p. 304).

While debating on same topic, the author extended her view that male talks about morality for their hidden agenda. They want to rule over women and talk about moral and ethical values to control women of both the societies. Further, she reveals the bad practices of men in a society and blame women even in the case when these themselves are victims. She sarcastically mentions the example of those men who visit *Shahi Mohalla* are not bound to follow morality; those who talk about morality, and they themselves are the violators and put blame on the prostitutes. Now, the question arises, who makes them prostitute. The women are oppressed and face discrimination in society at such an extreme that even they are also accountable for all the wrong practices in the society. The man who is teasing a girl at a bus stop is never held accountable in patriarchal society; it is a woman who is responsible for bad practices. This shows power exertion of males and their discriminatory attitude towards females of both the societies. If someone teases a woman, she is held accountable for going outside and it also highlights the women identity crisis in the man dominating society.

- *The local language words used by the women (of non-standard) themselves are different for each category of prostitutes. The most common words they use amongst themselves are 'tawaif', knajri miti khandan and gashtee. Others in Pakistani society use polite terms such as tawaif, which actually means a high level prostitute dealing with one or a few customers, but can be used most broadly, and nachne wali for all those who use music for their business. I used 'prostitute' in my book as the term for all classes of women engaged in the sex trade in Shahi Mohalla. The term 'sex workers' might be more applicable to that woman who works in brothels or on the streets and only provide sexual services. (Saeed, 2002 p. xx)*

In non-standard community, there are different characters that are categorized on the basis of their services or characteristics. The community language has different words for a prostitute; the sub-classification of character is different. They use different terms such as 'tawaif', knajri and *gashtee*. This classification also shows the criteria set in that community related to their identity, which presents double marginalization within the community. Here the author has presented the view how the standard community labels

them; on the other hand, how they label themselves. Hence, they are double marginalized.

- *Dr Saeed visited Lahore for Basant (kite flying festival; spring) festival and she was surprised when she was told that they are in Shahi Mohalla. "I looked around, but felt the same as if I was in any of Lahore's other bazars. The narrow streets, the architecture, crowd of pedestrians, ... and horse carts seemed no different from the other bazars (market)...At night Mohalla was quite different...it was more crowded, there were mostly men in the streets. We saw well-dressed women in these rooms, looking as if they were sitting in their living room, without the front walls. Most women sat on the floor in the middle of their rooms...In some rooms, musicians were lined up behind the women (Saeed, 2002 p. 9).*

In these lines, the researcher observes that when men's description is given, it is simply said men are in the street and no description of clothes is given but we see that women are well dressed. This is mostly observed in writings, women are presented from their body parts and clothes and men are presented differently and positively.

- *The next day Shahida introduced me to Shakira...a woman in her late-forties. She invited me to her house... long stories of her piety. She apologized that I could not meet any of her daughters because they were reading Quran (Saeed, 2002 p. 28).*

In this example, when the author is telling us about the character of Shakira, she talks about the lady who is pretending to be pious but in reality, she is hiding her reality due to the fear of being judged. Shakira says to Dr. Saeed on her visit that her daughters are reading Quran. It is difficult to believe because they send their girls mostly to learn arts to attract opposite sex, which are requisites to their profession. In this example, it also raises the feeling of sympathy to the marginalized community for hiding their reality as their reality is considered to be immoral and unethical in the eyes of standard community and according to its laws. The hidden ideological message in these lines, expresses the exploitation of women, marginalization of women and the use of religion to save them.

- *When Laila's mother introduced Dr. to her, Laila looked at me and said, 'yes, the other day she didn't look like someone from Islamabad. I asked what women from Islamabad look like? Her mother answered quickly, 'Git pit git pit kardia ne' (They*

do 'git pit git pit' - slang that expressed the sound of spoken English) (Saeed, 2002 p. 42)

In this characterization, the author states that there are set patterns in the mind of that community about the people from different areas or cities of Pakistan. When Laila's mother introduced Dr. Saeed to her, she replies, she doesn't look like woman from Islamabad. After listening to this comment, she asked how the women from Islamabad look-like? Her mother replies they speak English. So, it is also assumed that people from Islamabad are those who speak English.

- *Mirasi as pimps. One of the naiksa said.... They tell us they can pay this much, take or leave it. ... These bastards have been living on our dry bread, they are like dogs who got food at our doors. And now they hire our girls as if they were baggers Bastards (Saeed, 2002 p.174).*

In this example, there is a character of Mirasi as pimps who organize the variety shows for dancing girls and prostitute. As generally, it is observed that male Mirasi or pimps are marginalized, as they have to rely on females for their bread and butter for which they organized shows and arrange customers for them. But when they get the power, they exploit women the same way as men of standard community marginalize them. She expresses her feelings in anger; these are getting money due to us and also exploit us. This picture also reveals the suffering of these women in that community where they are sexually abused and put social constraints not to let them get direct contacts with the parties. Due to this, they have no other option except to rely on them. These characters present the bad pictures of society and discrimination and wrong doings of males.

These influential people come to bazar after two 'o' clock.... police give them full protection...these important people listen to the music, and enjoy themselves, scheduling their meeting at 4.00 am. So their colleagues are sufficiently relaxed to discuss important matters of state. The entertainers have a long history with state men, musicians and dancers playing in courts and private quarters while important matters are discussed. The girls are often exposed to state secrets while providing intimate services to the royals (Saeed, 2002 p. 95).

In these lines, it also shows the real face of the sophisticated people. Here the character of police is presented who are considered to be the security officers who provide protection and ensure eradication of all evils. But the negative side of a police officer is shown where they are providing security to so-called sophisticated persons who are called influential people, referring to some politician. It is against the law to discuss secreta matters of states to anyone. The line ‘the girls are often exposed to state secrets’ also reveal that they visit such places frequently.

About Bhuba... his mother married a Mirasi... you know what a shameful deed that is. It ruins the family honor... Drag it in mud... they said that it was her (bhuba’s mother’s) bad deed that left her son like that. (Saeed, 2002 p. 180)

In this excerpt, we observe that marginalization is at two levels. First, there is men’s marginalization and second there is ethnic marginalization. Bhuba is a character that is marginalized firstly on gender basis, as females are more powerful in that community and mostly men of that community are relying on women and treated differently from the men who live in standard community. As it is also observed that when his mother got married to a Mirasi against the norms of the non-standard society, it is considered to be dis-honoring family’s name. This practice is also in standard community where class system is very prominent. In contrast, the men of standard society are the beneficiaries of sex business but they are never held responsible, and they are not stigmatized as bad men. If the men from standard society visit Kothas, it doesn’t ruin their family honor.

- *Men wearing white shalwar kameez...* (Saeed, 2002 p. 9)

In this character description of men, throughout the book, men are shown wearing ‘white’, shalwar and kameez. On the other hand, women’s dress description is quite different. The word “white’ is here symbolically used to present men as un-stigmatized, whereas women are presented in different colored clothes and especial description is about their printed clothes, which symbolize the ‘stigma’ and ‘character assassination’ in characterization. The author has presented the male and female characters in different manner which unleash the hidden patriarchal in a society. The difference in presentation of male and female characters in the book is also labelled in binary as good and bad people. The linguistic choices for the good people living in standard community is

denoted by the positive words and people living in non-standard community is labelled as bad and negative words are used for their character description. Moreover, the characters are not only discriminated at community level; it is further divided into male and female categories and the description of both genders presented in a book reflects the ideology as well as discriminatory attitude of patriarchal society towards female gender. The author uses language as a tool to describe the two genders and make different linguistic choices to represent the good and bad people.

Characters are made of words and they have ideological messages, which are conveyed to readers to interpret them based on their knowledge. In addition, characters talk about the view of the society about the men and women. According to Culler (1975) literary competences- the set of skills, which are important for the readers of literature to learn so that they can interpret the literature the way it was predicted to be learnt. It means that a set of skills is required to understand the literature, which embed the ideological messages about man and woman in the text; it also indicates the stereotypical knowledge and its level. Mills (Mills, 1995) maintains that stereotypical knowledge is often understood from the language, which is used to describe characters.

As quoted by Sara Mills (Mills, 1995) the studies done by researchers (Batsleet at al. (1985), Bagley (1973) & Lyall (1967), show that description of male characters revolves around the overall appearance and terms used for them are 'sand-coloured', 'slight in build', 'stocky' and 'broad'. Such terms convey the ideology about the male characterization which depends on their traits i.e. strength, trustworthiness etc. Similarly, the clothes of male characters are also used to evoke the certain type of character for instance *leather jacket*, which suggests the toughness and another term *highly polished* which shows superficial sophistication (Mill, 1995 p. 161). She also asserts that men are always represented in the text according to their professions. On the other hand, females are presented as commodity for sexual attractiveness and are available for male sexual desires. The more description is of their body parts and always described with the relations such as mother of three and Mrs. Smith. It is observed in media reporting that women are represented according to their relations with others. For Instance, the Sun newspaper (1991) has reported the incident in which women are described in terms of relation to others where males are described with their profession. In road accident, three

people, two men and a woman are killed on the road. All the information includes their name, age and addresses.

However, female victim is a grandmother and male is not given or described in relation to others. It is also observed that gender roles are presented differently in work situation, women are presented as mothers whereas girls are mostly playing with dolls and helping their mothers in domestic chores (Mills, 1995). The discursive structures present the women and men differently and their priorities in relations also vary. Mills (1995 p.169) says that “women are mostly presented as emotional and seek emotional support or care”. Mills (1995) also cited Russ’s conclusion about the roles “the role of women characters are stereotypical whereas males are presented differently, women are concerned with emotions rather than actions, relegated in private sphere than public and seen as attachments of males. There is also difference noted within the characters of female based on their classes in a society” (Mills, 1995).

4.5.3. Fragmentation

She raised her head, let her eyes meet his. . . She held out her hand. He grasped it, took both her hands, held them tightly, felt her draw him near. His arms went around her, and he kissed her mouth, her eyes, her cheeks, her slender neck, and her mouth again – long kisses lingering on yielding lips. Her arms encircled him pressing him closer.

In this example, female body parts are counted while parts of man’s body are referred indirectly (‘her eyes meet his’; ‘long kisses lingering on yielding lips’). In the lines above, the author gives description of eyes, cheeks, neck, mouth and her movements. The female dancers/prostitutes are described in fragments and the author objectifies them.

- *They danced in the typical film style, with overt sexual gestures. Both dancers focused one member at a time. They stared straight into his eyes and made seductive gestures that were obviously devoid of any feeling. (Saeed, 2002 p. 11)*

The description is given about the dancers who dance with special gestures to lure men. This is special type of dance that prostitutes do with seductive gestures to attract. In

these lines, the dancer's description is objectified and is presented as negatively. Their non-verbal communication creates an image about their personality. This technique is used which presents negative image. The phrase 'devoid of any feeling', shows them like inanimate. As animate expresses feelings and does something without any feeling also shows the hidden reality of these girls who dance to entertain the customer but they do it mechanically and internally they are not happy with their jobs.

- *Yes, its subculture. Patriarchy is the system of larger society... Marriage is created to establish a relationship where a certain woman is to be his wife, and the relationship is announced socially with rituals and festivities. It's a public announcement that the woman has left her father's lineage and has joined the man's family. She is no longer 'eligible'...She is "taken" in marriage by a man...that's why, in our culture, the bride's families cry because they're losing a daughter and groom's family celebrate because they are gaining a daughter-in-law. (Saeed, 2002 p. 302)*

In characterization of women, mostly they are presented as an object. Their body parts are presented to view their image. They are controlled commodity in society and she plays roles in the society as per demand of men. A woman has no identity of her own, she needs name of father when she is not married and possesses husband's name after her marriage. She has non-independent identity. Here, Dr. Saeed, also uncovers the culture's embedded ideology and identity of women.

- *Chanda: if we think crudely, you see, a woman is just a vessel to produce children. Now, she belongs to him and he must ensure that she remains pure and only carries his genes and no one else. (Saeed, 2002 p. 302)*

In this example, women are compared with vessel and it is mostly seen that women are presented as objects and fragmented into body parts or compared with objects, which express that she has no existence as human being. She is always taken as an object and the same idea is expressed, here in these lines where a woman is taken as a vessel to produce children. She is like a machine and also imposed morality on her. She has no personal will. She has to follow the rules and regulations defined by men in patriarchal society. Men always want to have pure women and judge them on moral laws and challenges their purity whereas there is no measurement of men's morality. She cannot have gene of anyone else. But what about males who visit such places and have

relationship with other women. It shows double standard and hypocrisy of men in male dominating society.

According to Kappeler (1986) the fragmentation technique is widely used in pornographic literature. This technique has two effects. Firstly, body is objectified by fragmenting it into parts and secondly, the character is not presented a conscious physical being. Mills defined fragmentation as “the process in which characters in the text are not treated as people and described in terms of their body parts” (1995 p. 207). Mills (1995) also observes that linguistically, “Women’s bodies are seen to be in fragments and it is composed of number of objects; women are compared with the qualities as natural, passive and consumable” (Mills p. 173). On the other hand, description of men in terms of bodies is used a whole instead of parts. An excerpt from Helen (1982) shows woman as fragmented one.

4.5.4. Focalization

4.5.4.1. External focalization

As cited in Mills (1995), external focalization is felt to be close to the narrating agent. In this type, the narrator-focalizer is ‘bird’s-eye view’ which has access to all characters, which occur in the narrative’s universe.

Where am I, where am I in the tree? Dr. Saeed’s said to her father, where am I in family tree? Only male names are written. Males transfer lineage. No name of females in lineage. (Saeed, 2002 p. 301)

In these lines, Dr. Saeed asked her father about her name in family tree. Thereupon, she finds no names of females are there; only male’s names are written. In this regard, the text reveals that females are discriminated and they have no personal identity. To maintain or get identity, they are relying on men. The readers while reading this, also can see marginalization of women and identity crisis in male dominated society where women are not even worth considered to be part of a family tree. It is the dilemma of society where one gender is oppressed and other is responsible for their oppression, but males are not held accountable for it.

Amjad said, *“I understand that the police have been quite resistant to your research”. I answered, that I had experienced resistance not only from police, but also from the*

Ministry of culture. I mentioned as well another, less direct, kind of resistance- the subtle social disapproval from the middle class woman getting involved with such topics. Hardly anyone encouraged me to continue my research, so strong was the taboo associated with the area and the profession. (Saeed, 2002 p. 1)

Patriarchy has strong hold in society even if women try to do investigation. They are not approved and considered as rebel who is going against the law. But in reality, they do so, in order to hide their identity. The resistance faced by Dr. Saeed also depicts the real face of society, which is not tolerant and not letting a woman from standard society to investigate a subject, which is termed as *Taboo*. Now the question comes, why it is a tabooed subject. Which institution has right to classify the subject? On what grounds such restrictions are set? As far as this culture of prostitution is considered, it is opposite to social, cultural, religious, and political rights of an individual. So, why such practices are in society? Another important point is ‘subtle social approval’ it is also not allowed for a woman to dig such matters as if it happen it will present real picture of men and also make women aware of the reality. This way, the research can say that men always want to create myth about the society to refrain women. It will be a threat for men and will take them away from their powerful position, which they have possessed without the approval of women.

Secrecy: I asked him what he thought of secrecy surrounding the Mohalla. I tried several public offices and had tried to contact the police but apparently no one wanted to have anything to do with research that could uncover anything about the area. “Why this mystery, creating such a romantic, yet frightening and repulsive image.” He said, “The place is a taboo, so what do you expect? Sure, people are socialized to fear it. (Saeed, 2002 p. 2)

In these lines, secrecy is maintained towards this place. The resistance faced by the author from several sources includes police officers, public offices etc. which show that *Shahi Mohalla* is deliberately created as mysterious and fearful place for women of the standard society and other member of the society, so that the face of culprits cannot be unmasked. Even, in these lines, police officer says, this place is taboo and also talks about socialization of people about this place. This text unveils the patriarchy, women marginalization, identity crises and discrimination of women and male members of the

society for their lusty agendas. Men intentionally create a distance between the standard and the non-standard society to maintain it as a mysterious and fearful place for women of the standard society, otherwise the veil of patriarchy could not be maintained. It exposes the ugly faces of patriarchy. Moreover, they use prostitutes for their satisfaction and at the meantime they portray these prostitutes as bad women in standard society which promotes women marginalization which in return stigmatizes all women living in the red light area. In addition, the women who are powerful in one society are maltreated in another society. As a result, it leads to identity crisis of women.

Not every one! It's just the general impression that is maintained. Some people from the society like the Mohalla enough to visit it regularly as client. Through these myths we maintain the mystery, keeping a desirable distance from the Mohalla ourselves while we keep the focus on those bad people in the business and most importantly, protect those whom the prostitutes serve. (Saeed, 2002 p. 2)

In these lines, it is clearly presented that the agenda for maintaining the secrecy of that area is to protect the visitors and also it refers to influential people who are involved in promoting prostitution. It uncovers the poor ethical and moral standards of males in this society. It is men who want to fulfil their sexual desire and no moral law is applicable on them. Furthermore, it is inferior gender i.e. women who are held accountable for it. Police officer also used a word 'bad people' for people living in red light area but according to the researcher, the word should be used for those who visit them and corrupt the women of the non-standard community for their personal sexual desires.

Dr. Saeed replies Society uses similar processes. Myths are created about Shahi mohalla. The focus is on 'those bad people' the prostitutes and the managers. Another myth is that women who are alone or 'without a man' are easy prey for these evil influences and will end up in red light districts. Once there, they can never escape. It is part of cultural wisdom we inherit, reinforced in movies, literature and many other ways, over and over. (Saeed, 2002 p. 3)

In an argument raised by Amjad that if the author thinks that the standard society or patriarchy focuses on the victims and they are lenient on the abuser, then how victim women are similar to prostitutes. While having conversation with police officer, Dr. Saeed replies to him and shares her view about this culture, which is created to achieve

certain agendas by males. She also criticizes the media on projecting the image of women as weaker and passive. It is also presenting the cultural deficiencies, which need to be re-shaped. Such practices are evil, which not only corrupt the culture but also snatch the rights of humans to be considered and treated as humans irrespective of gender roles. The text also reveals that literature, movies and other ways are used to reinforce that culture in society in the mind of individuals to deprive the women from their rights and also let the men enjoy their powerful position. Women have no identity without men and this notion is set up in society to exploit women.

Amjad said: Distance is important. I do not want my daughter to learn too much about that area. This fear at least keeps her away. Dr. questioned; but what about your son. Doesn't he need to be scared even more? That's my point. The clients, who are really more important are not considered. Society protects them. We have to shift focus on them now. They are all around us and we do not know them. At the mohalla, police protect the customer and harass the prostitutes. I mean the real customers, those who keep prostitution alive. (Saeed, 2002 p. 4)

The views of Amjad about prostitution, itself presents an image of a literate person that society perceives the image as it is presented to him without questioning. Amjad has expressed fear of letting his daughter know about this subject. It means the marginalized gender of standard community is not allowed to get to know about the suffering of women of non-standard community. The cultural values are adopted and practiced at extreme without thinking of its results. In these lines, males control the mind of females, which is clearly shown from the statement of Amjad, who says, 'I don't want my daughter to learn about this topic'.

Amjad added, we have a well-known saying that a woman has four potential roles: mother, wife, sister or prostitute. A prostitute who dreams of taking any of other roles gets nothing but pain. In our culture, being a prostitute has become a completely separate category (Saeed, 2002 p.4).

This text reveals the agony of prostitutes and also tells us that if they want to live a respectable life, then they are not allowed to be mother, wife or sister. It is because if it happens how the male can be served and fulfil their sexual desire. It also shows the embedded ideologies in culture, which bring destruction and agony. The prostitutes are

always treated differently. If they want to merge in standard community, they are not allowed. On the other hand, if a male of non-standard community wants to merge in standard community, he doesn't encounter the problems which women of this community face.

In a patriarchy, the lineage descends from the man. The children belong to him; they take his name, his status, his religion and his property. That's why a woman is moved to join his family and not the other way round. She changes her name to husband all the children take the man's name (Saeed, 2002 p. 301).

In this excerpt, the author is presenting the picture of patriarchy; there is no position of women in society, and women are always associated with the name of their husband. It shows that the social ideology has no place for women as separate individual. *What does a man do to keep his wife pure? Chanda asked? Dr. replies, He puts her under the burden of morality. He wants her to remain confined, not to go out too much, not talk too much, not be exposed to the world too much and not travel too much. He does not want her to become too smart, too educated and too empowered'* (Saeed, 2002 p. 302)

In these lines, the role of women is described according to male point of view; it also shows women are imprisoned in society; they are mentally, socially, physically bound by men. It also shows that men never want to lose their dominant position. To maintain their position, they want to imprison women and put them under burden of morality. Also they do not want women to be equal in status to men. If it happens, they will lose their position. As we know, education is very important; it provides awareness. If women get educated it will be threat for men to secure their position in a society.

- *Morals are for women and nobody worries much about standards for men's behavior. Men act as if they had the right to be custodians of men's behavior, but women are never considered men's custodians. The reason for establishing a moral system seems to be focused on controlling women's behavior and, most of all, their sexuality.* (Saeed, 2002 p. 303)

In the standard society, men have a desire to control women socially. It is the men who set standards in the standard society to keep their control over women. This text shows the real practices of society where one gender is controlling the other gender and also judging women on the basis of morality. Men according to their own

desires make the weak moral system of the standard society, and they want women to live in this system, which is based on inequality, and exploitation.

Faiza: I remember when Princess Diana went through the virginity test, and we all wondered, why no one makes such an issue of male virginity. Prince Charles should at least have taken an oath with his hands on the Bible stating he was also a virgin. (Saeed, 2002 p. 305)

This is a good example presented in the book where the princess Diana went through virginity test where Prince Charles was not. This unequal treatment of both genders, where one is questioned for its morality and other has no such restriction, marks patriarchy in society. Due to this, one gender is suppressed and other is considered superior. Men are never questioned and tested for their moralities whereas, women's morality is measured through a yard stick. This shows the bias attitude of patriarchal system and double standards towards genders.

I learned most of the master musicians were, in one way or another, linked to the Shahi Mohalla. Often artist produced impressive performances during these sessions and are decked with garlands and given tributes for their contribution to Pakistani music (Saeed, 2002 p. 15).

This text also shows the unequal treatment and marginalization at professional level. It is historically evident that most of the Pakistani renowned musicians learn the art from Shahi Mohalla. The artists of Mohalla also possess great art. However, if we compare it with the singers of standard community, it is seen that they enjoy more respect, paid highly as compared to the people of Shahi Mohalla. They are treated as inferior and not given prestige as an artist, and are also low- paid. The musicians from Shahi Mohalla are marginalized over the musicians of standard community.

Mills stresses upon the discursive structures of gender in texts at different levels. Mills (1995) points out that “gender discursive structures in analyses of texts at narrative level and at association level” (p. 160). Previous studies show the focalization in narrative texts. She states that ‘it is a process where the events in the story are related to the consciousness of a character or narrator’. Focalization is of two types i.e. internal or external” (p. 207). The focalization technique provides the deep understanding of the text and also facilitates the reader to understand the implied meaning of the text. The author of

the book has used the technique in order to unmask the discriminatory practices towards female genders by males as well as, it enables the readers to decode the linguistic codes used by the characters of two different communities in struggle of hiding their reality for their survival and it is mostly observed in language of female gender who is oppressed by the standard community but the interesting fact discloses when the power is shifted to females and opposite gender also face marginalization in non-standard community.

4.5.4.2. Internal focalization

- *In a reply to roots of prostitution, Chanda said, 'what can I tell? All I know is someone carved out this grove for us and we stayed in it, without questioning. God is witness, we did not choose it; this role was given to us. I was told that to be a good daughter, I should do my job well and keep my mother happy. I've been doing it honestly, but did not choose it myself.* (Saeed, 2002 p. 300)

These lines express the feelings of Chanda, who doesn't want to be a prostitute but she is forced to adopt; otherwise, her family will suffer. These lines evoke the feeling of sympathy towards her who is compelled and not opted this profession by choice.

- *Ethnographies are also useful for taking one aspect of a society as a window into larger system. Here I have not only analyzed the phenomenon of prostitution, but through it has looked at Pakistani society and its genders role. I began this research in an effort to help Pakistani women understand themselves better.* (Saeed, 2002 p. xix)

Apparently, the myths and stereotypes seem to be produced to create a distance between the standard and non-standard societies, but implicitly they have hidden ideologies to segregate ethnicities, to strengthen certain patriarchal ideologies, to marginalize some communities and control the females of standard society. Women living in a standard society do not think outside the box and blindly follow the ideologies and identities set by the dominant gender. These females promote same values in their daughters who never dare to deviate from these norms. This provides a liberty to males to enjoy their freedom and sometime to be indulged in immoral activities.

- *I am employing a narrative format that enables the book to provide a picture of the lives of those who live in the Shahi Mohalla and breaks the myths propagated in our*

society. I show these people as they are –hardworking or lazy, good or bad, helpless or powerful, talented or incompetent, with their own set of sorrows and achievements, problems and challenges, wishes and aspirations. My research reveals them as human beings who struggle to make living without a clear sense of where they fit in the larger picture of Pakistani society. (Saeed, 2002 p. xix)

This book is against the social system, which is not just to all individuals of society. This piece of writing is a rebellious move, on the part of the author to uncover the realities and suffering of the non-standard community. This initiative is taken to break the myths so the visibility can be ensured for all the members of society.

- *My book is about eliminating the social stigma associated with women in this profession. In order to do so, we will have to do more than worry about the political correctness of our semantics. (Saeed, 2002 p. xxi)*

In these lines, Dr. Saeed expresses her intention behind her writing; she wants to make an effort to eliminate the stigma, which is attached to women and especially this profession. Here is the need of restructuring our social values to protect all creatures and there should not be any injustice in the society.

- *Dr. Saeed plans to shift in mohalla and has a conversation with Amjad. Once you move in, you'll give away that power (of being an outsider from Islamabad). You will become resident and you will be vulnerable. You'll be under their control. They could get you easily. You'd really have to be very stupid to do that. Dr.Saeed asked who 'they' are. Police, for one and organized gangsters, including many of our local politicians, for the other. (Saeed, 2002 p. 222)*

Here Amjad says to Dr. Saeed, when she shares that she intends to live in Mohalla for research, he makes comment: “once you will become resident and you will be vulnerable”. It shows that women are marginalized in that society. The other words ‘they are’, refer to police, politicians and community members who are involved in prostitution.

- *I was going to reality just behind the myth just to prove that they are only myths. My point is that we must recognize that they are only myths.... We have to include the other side of a full picture of the issue' Amjad 'which is' I 'the rest of the society. The*

focus should be on us. Who do the prostitutes serve? Who has stake in these activities? Do we really want to deal with it or do we want to continue in denial, blaming those other, mysterious people out there in the Mohalla for being so 'bad' and corrupting our men? (Saeed, 2002 p. 5)

In these lines, the text presents the idea of bad people, Dr. Saeed says it a myth and picture should be made clear. The author has used the internal focalizer in this book, *Taboo* (2002) in order to unveil the women marginalization and victimization in two different communities. The technique is used to reveal the hidden struggle of the characters and their real stories, which are not explicitly presented to her by the characters. The internal focalizer reveals the meaning beyond the sentence level to the readers and give them in-depth understanding about the characters, events and actions.

According to Mills (1995), it occurs where “Narrator and focalizer are the same and both operate independently to reveal the story” (p.181). Relevant to this area of analysis, here the gender of focalization has the power to influence reader’s mind by means of vision which is implicit in text. For example, the text has internal focalizer that may divert the sympathies of readers towards males or females and also depend on the ideologies in society.

4.6. Schemata

- *In my world, a mother socializes her daughter to be obedient to her man. She knows she has to transfer a tradition to her daughter so she can survive in the system. She does not want her daughter to deviate and suffer. No mother wants her daughter to suffer. She does not understand the underlying system, but she has the responsibility to socialize her children to prescribed male and female roles. She always wanted 'social approval' for me. She does not think she's reinforcing her own inferiority. All she wants is for her daughter to survive and succeed in the system* (Saeed, 2002 p. 309).

In these lines, males create the myths intentionally so that standard community women don't access ethnic society. Due to which they freely visit for their entertainment. It is a voice against the unequal social system and the discrimination of gender. The character Faiza, cousin of Dr. Saeed, shares the role of women especially mother, when

she socializes her daughter. She actually transfers her inferiority to her and makes her learn the system as she learnt from mother according to Patriarchal society.

- *I get it. My mother always told me she did not want me to suffer and leave behind. She taught me all she knew about surviving in this system, said Chanda ...she does not understand the larger picture of the social system any more than I do. All she knows is that she had to bring me up to fit into the system and not be punished by deviating. She didn't want me to be left alone. All she wanted was 'social approval for me (Saeed, 2002 p. 309).*

A woman is bound to be socially approved; the women of both the societies are just trying to come up to the social demands of patriarchal society. They are not aware of the implicit ideologies and compulsions imposed by the patriarchy; they only perceive what is explicit and do not try to perceive the hidden ideologies. Women of one generation transfer the ideologies to next generation. Females are responsible for their own suffrage.

- *Men wanted to distinguish between their courtesans and women they used for reproduction. That's the value of stigma. The playground created for men are heavily stigmatized. Going there isn't so bad, only the women who work there are defamed. The stigma comes with well-rooted myths that maintain status quo (Saeed, 2002 p. 309).*

The standard and non-standard societies serve patriarchy. Males have a well-developed system to distinguish between the females who will reproduce for them and the ones who will be used for lust satisfaction. Stigmatizing one community enables patriarchy to create myths and creates distance between both the communities. This provides a freedom to the powerful to be benefitted from both the societies without any accountability.

- *All the myths allow society to keep the woman in the limelight and the abuser in the background, letting him get away with it... we excuse the man while the woman is shamed. She is stigmatized. Even when the political leaders show sympathy and intent to deal with the crime, the woman's head is covered and she is one on the television news before the whole country, not the rapist (Saeed, 2002 p. 310).*

That is the main scheme of the patriarchy to keep the woman in limelight as a prostitute, as a victim and as respectable woman. Apparently, it shows that man stigmatizes woman in both the societies and enjoys the non-stigmatized status in the background. Whenever there is a matter of rape, woman, who is the victim is publicized but the society labels rapist as ‘psycho’ or someone out of mind and is not shown like a showpiece on TV as women are shown.

- *What is patriarchy? When one of the girls asks Dr.Saeed about the patriarchy, she explains;*
- *It's a male dominated system where men are at the center. It is a system based on lineage, where man is the head of any social unit...the man ensures continuance of his genes and name into the next generation. He's developed the whole system to ensure that... it is not individual man who developed the master plan, intentionally leaving women out, but the system has evolved over centuries under the influence of men who were in the power. (Saeed, 2002 p. 301)*

This shows the bigger picture that how system works. These values and schemes are not time bound. For ages male had been managing the system to intentionally keep the women at a place where the societies serve men and stigmatize women. Man protects his genes by marrying women from standard society and never refers to women of non-standard society as their wives or carriers of their offspring. He keeps his vessel pure. The women serve as wives. The society put burden of morality on them; and moreover, detaches itself from their offspring produced in bazar e husn. Males want their wives to be modest and religious.

By generating and maintaining the myth and resisting anyone from uncovering the truth, we keep the focus only on the community that provides the prostitution services... (Saeed, 2002 p. 5). The focus should be on us! Who do the prostitution serve? Who has a stake in their activities? Do we want to start an open debate on it? Or do we want to continue in denial, blaming those other, mysterious people out there in the mohalla for being so ‘bad’ and corrupting our men (Saeed, 2002 p. 301).

It is ironic that patriarchy puts a plenty of effort in order to maintain the secrecy, which has a negative influence on the ethnic society when they are labelled as bad people and no common man from the standard society wants to keep a connection with these

people. If anyone from Mohalla wants to leave the prostitution and wants to settle in the society, the inhabitants of the standard society never welcome these people. For example, Meena who gets married to a man from the standard society, lives as a pious second wife for 25 long years. She isn't allowed to forget her past and finally after the death of her husband is pushed to go back to Mohalla, where she comes from. In order to keep a secret connection with the brothels, planners stigmatize the area and maintain the myth of good and bad people, which has a negative influence on both the communities implicitly or explicitly. Following three excerpts justify that patriarchy plays a role in protecting brothels.

- *The women who are selling themselves in the streets are also becoming increasingly common...they are the 'only tip of iceberg'...women are being blamed for the spread of prostitution...while the men who organize the system remain hidden and powerful (Saeed, 2002 p. 191).*
- *Hypocrisy and double standards in its treatment of prostitution...from the literature I could tell that institutionalized prostitution has always had strong links to elite classes (be the rulers, administrators, military men or religious leaders), which have alternatively supported, protected, regulated or 'reformed' the profession (p. 299).*
- *However, a few weeks after submitting my proposal, my immediate supervisor informed me that our entire proposed work plan, that ministry had rejected only my Shahi Mohalla proposal (Saeed, 2002 p. 15).*

Dr. Saeed is a woman of standard society; she wants to unveil the schemata, frames and scripts to a common person and wants to know the story behind the myths, the myths which separate the two communities. Her inquisitive behaviour, her thorough research and the ability to fight the unforeseen circumstances, resistance from the patriarchy and the resilience enable her to thoroughly describe and explain the bitter facts of our society and the brothels. It is quite possible that many other women living in the society are aware of the whole system of maintaining the distance but do not dare to break the ice. Similarly, the women of brothels are also aware of the marginalization of the women in standard society. An experienced woman like *Kaisra* highlights the grey areas of our standard society in an argument with Dr.Saeed.

- *I asked her about the problems young prostitutes have with their mothers and managers. She answered, why don't you first defend your family system? Should I tell you humiliation and abuse your women suffer? Should I tell you how suffocated a woman feels when her parents declare that she cannot marry whom she chooses? Should I tell you abuse that happens where fathers with long beard rape their daughters? What about all the runaways, divorces, and suicide tension in your family system (Saeed, 2002 p. 185).*

Kaisra is very well aware of marginalization of women living in a standard society. Patriarchy apparently labels societies 'good' or 'bad' but we have to admit the fact that each society is a mixture of both kinds of people. The author did an exemplary work by breaking the stereotypes and highlights the hidden ideologies. Moreover, females living in both the societies are somehow responsible for suffrage when they choose not to remain suppressed and multiply the implicit ideologies of patriarchy by promoting the stereotypical values in next generations. They never question why they live, the way the live. Dr. Saeed, in fact, tries to cross the barrier and tried to see beyond the fake horizons.

Mills (1995) says "schemata are the large frameworks than focalization. They produce wide range of text and operate at the different visions of males and females" (p. 187). Mills (1995) defines schemata as "set of pre-constructed narrative choices" (p. 211). While studying schemata of text previous studies show that "women are always objectified and usually presented as sexually responsible for their own destruction" (Mills, 1995 p. 188). She further adds "women are always presented as victims in writing also viewed as having problems and need someone for advice. They are also presented as dependent on others" (p. 149). According to Mills (Mills, 1995), "Women in text are seem to be victims of terrible accident and also difficult circumstance which they go on to conquer, because of their own personal strength" (p. 197). On the other hand, the men are treated as superior gender by displaying macho behavior by always being dominant and in command in many situations given in texts.

4.7. Cohesion and Context

4.7.1. Lexical Repetition

To understand the cohesion and context, it is very important to understand the

lexical items and their functions in the text. The coherence is defined as the logical connection between the ideas in the text. On the other hand, cohesion is defined as linking devices, which are used to refer to the text to maintain logical connection. The coherence and cohesion is used to define how the ideas are linked and connected in the text in order to create the main idea of the text. It helps to understand the different parts of the text and their relatedness with one another. These techniques are used with special intention to create certain effect on the mind of reader.

Table 4.12

Lexical Repetition in the book Taboo (2002)

<i>Nacheny wali</i>	Prostitute	<i>Tawaif</i>	, <i>Dhol</i> ,	Money
Sex market	Kanjar girls	Dhamal	Sexual services	<i>kotha</i>
<i>Baitak</i>	Naika	<i>Mirasi</i>	Bazar,	Shahi Mohallah
Bura kaam	<i>Chakla</i>	Ghazal	<i>Ghashitian</i>	Mehfil
<i>Mujra</i>	<i>Nikah</i> ,	Marriage	<i>Parsa</i> ,	<i>Paindu</i>

Description and Interpretation

In Table 4.12, the lexical repetition is observed which is used to emphasize on the theme of the book. The writer to create an impression in the mind of reader to invoke the interest and emotions of readers repeatedly uses it. All the words used in the tables are used several times appropriately and purposively in order to enhance the themes of the book. Here the repetition unveils the implicit meaning of the text.

4.7.2. References

The references are defined as the use of language to demonstrate towards something. It not only points out towards the implicit meaning of the text but also the explicit meaning of the text. It helps the readers to understand the text and to maintain the unity in the text as well as helps the writer to avoid unnecessary repetition.

Table 4.13

Reference used in the book Taboo (2002)

The bastered	his leg	these religious cults	the same patriarchal woman
her breast	the kotha	his bride purity	her negative actions

The Shahi Mohallah	my emotions	the virginity test	the kanjar
the Deva dasi	a bad woman	our dhandha	the lineage
these politician	her chaddar	his feminine behavior	a paindu
the Japanees troops	the golden eggs	the best customers	a street prostitute

Description and Interpretation

In Table 4.13, the reference markers are used to make text understandable for text. The references used in the book *Taboo* (2002) include the pronoun and articles. The definite article is used for non-standard community, means people of Shahi Mohallah whereas the indefinite article is used less frequently in the text and in some instance when refer to single subjects. The demonstrative and personal pronouns are used to refer to the people of standard and non-standard community. The personal pronouns are used for the physical description, attitude and behaviors of the characters.

4.7.3. Ellipsis

It is defined as the omission of word or words from speech or writing that can easily be understood through contextual clues. The writer has used ellipsis in the text in order to lessen the anxiety of reader; it is also used when the characters use bad words or abusive language. She has mostly omitted the words in the middle of the text when two characters are in conflict and use abusive language. The omission of words at the end of the sentence shows the writer idea of leaving upon the reader's discretion to make up their mind regarding the narrated situation. She also uses the ellipse under some shocking and emotional state of character and she herself narrates the feelings when she encounters where she finds herself helpless because of high emotional state towards the suffering and worst condition of females or prostitute of *Shahi Mohallah*.

Table 4.14

Ellipsis used in the book Taboo (2002)

Sr.No	Ellipsis
1	Baskwas na ker..... gashti
2	She continued talking, carelessly, And she does not want to listen to me at all. I don't want her to suffer in future, you know, but her and her taste buds... she just sits around and eats.

-
- 3 Sijhe laughed, they never take their children. We have, in this mohallah, the children of ...you wouldn't believe ... she raised her voice. These politicians are coward's.
-
- 4 Ustad lowered his voice and said, 'Razia ran away with Ruba two days ago and ...and ...Last night Pami's father sold Soni's virginity to a customer he was pursuing for Razia. What! I shrieked, but Soni is hardly ...hardly...' yes she is hardly ten years old, Ustad replied.
-
- 5 While taking to Amjad Shah (police officer) about Mohallah, he said hesitantly, 'there has to be some truth in it, I don't say they can't be absorbed in a society but ...', Dr. Saeed interrupted 'do they grow on trees', Aren't they mother, sisters and daughters. He replied oh yes but....
You are full of curiosity and questions ... like a child
-
- 6 NO no...., Mehmood raised his hand to explain musicians are different we can't represent them.
I have picked out this very protected two room portion in the inner ...
Go and give this money to masi shidan and tell her ... she counted it and realized it was not enough
-

Description and Interpretation

In Table 4.14, the ellipses are used for omission of derogatory words. In first example, the two prostitutes fight with each other and one prostitute abuses the other by saying '*bakwas na kar...gashti*', (Don't say rubbish,Whore) here it shows the marginalization of women by same gender. It refers to double marginalization. In second example, when Razia (Prostitute) elopes with *Ruba* (male character), the father of Razia gives his 10 years' daughter to an old man. When the author gets to know about this incident, she is in extreme emotional state and this is expressed by the use of ellipse where she finds herself speechless because of shock and helpless state of someone who cannot defend herself against the ill treatment of her father; Pami's father sold Soni's virginity (Pami and Sona are characters) to a customer he was pursuing for Razia. What! I shrieked, but Soni is hardly ...hardly...' yes she is hardly ten years old, Ustad replied).

4.7.4. Context

The writer uses the direct approach in description of characters. She has also used the

narrative approach to convey the emotions and psychological state of characters. The linguistic clues are used skillfully by the writer, which, is found appropriate to the context. It changes only when needed. The attitude of the writer towards the subjects is objective and positive. She performs the role of a narrator in order to stay logical and practical in her approach. She uses the direct approach when the speech of a character is quoted and also uses indirect approach when she talks about the politician and police's roles.

The devices of coherence and cohesion are used to uncover the implicit meaning of the text. The uniformity of the text is maintained by using these devices which make the text easy to understand. The cohesive and cohesion devices are used to create the impression on the mind of readers and also projected the different picture about the taboo subject. The writer also uses the dialogue of the characters accurately, which makes the text more communicative in its approach. The text can only be understood if it has unity in it, the author has successfully presented the series of the stories about the prostitutes in the book, with the historical examples related to the topic and present challenges while attempting the Taboo topic as female author by using the cohesive devices appropriately. It makes the reader connected and text more comprehensible for the readers.

4.8. Discussion

The book has initiated a debate on a *Taboo* (2002) topic 'centuries old system of prostitution' in red light area of Pakistan. This is a book that dares to ask the questions which no one had a courage to ask. This book is also translated in Urdu as '*KLUNCK*'. Different seminars and meetings are held throughout the country to celebrate the success of the book which sets new trend in writings. It is the value addition in the history of Pakistani writing where the female authors dare to write on such a topic with different perspective.

Different experts have shared their views about the book at different settings. Among them, Fehmida Riaz (2011), the translator of the book said on one occasion that 'the success of the translator is that the translator should be invisible'. *She added, for me as a translator, the success of 'Urdu' version 'Kunk' is that reader will see Dr. Saeed author's face at every page.* This book became popular among men and women of all ages. The translation studies disciplines state that translator should remain invisible while

translating any piece of text. His and her approach should be highly objective. Subjectivity in translation blurs the views of original author which is against the norms of translation studies.

Another spokesperson, Ria Salahuddin (2013), said '*where the book focuses on one particular sub culture, it also facilitates the process of self-exploration which is not just Saeed's process but becomes a part of every reader's experience*'. According to Roman Jakobson (1960) any piece of writing has a specific purpose and in Saeed's book, the writer focuses on conative function where she intends to evoke certain conceptions among the readers of the book. These conceptions provide a critical perspective which helps individuals to identify the societal perspectives and discrimination towards a specific gender.

Another expert, A.S.Rehman (2011) shared in one of his interviews that '*it is the courageous step by Dr. Saeed to highlight the sensitive issue with such grace. She has come along much later but get her jobs done which is big achievement. In our society, every social class has glorified their status through humiliation of women, he added. Nobody has spoken about this issue with compassion without scandalizing the issue or romanticizing it. The book shows those people as human beings. When question comes to give role to men and women in our society, it also questions stigma on performing arts*'. S.A. Rehman has beautifully provided an insight that how the society is biased towards one gender that is woman and how this bias attitude is used to stigmatize women in different ways. This stigmatization is not only confined to the individual gender but also malign the cultural professions related to them.

Dr. Saeed also shared her experience while doing a research. She said that people think that '*I have written this book about the people of red light area but as you read into the book, you realize that this is all about us. I have asked a few questions in this book where they have divided us into two categories as good people and bad people*'. Here the author shares her experiences that 'ow patriarchy created hurdles when she tried to reveal the hidden realities of the two communities. The realities, which provide a deep and illegitimate connection between them. Patriarchy intentionally hides this connection in order to maintain the distance between the females of standard and non-standard communities'. Salahuddin (2011) said, "*It will be placed in the class like Truman Capote,*

who wrote a book, *In Cold Blood*. It was said that it was Journalism but of the standard of literature of non-fictional novel, or creative novel. He extended his statement by adding that at this time in Pakistan all the talks of women's status, the issue of honour killing and Haddood Ordinance are linked with this book. While speaking about the book, he has also quoted the statement from the book, which he quoted in his speech by saying that I think this quoted statement is the basic point 'I don't think we need to do anything for them, but I think we need to do something for us'. Similarly he quoted another statement, While sharing opinion, Munoo Bhi (2011) shares his view and said that *this is the major task that Dr.Saeed undertook and the spirit that it was done, the technique she used and the creativity, she used is much appreciated. I think it is after Sadat Hassan Manto that someone has taken this issue. It was Shorash Kashmiri who wrote the book 'Us Bazar Mein', but that didn't have any clear objective like this one had. He shares his reading experience by saying that when I was reading this book it seems to me that I am reading novel. It has all the attribute of a novel. Many foreign universities adopt this book as textbook.* Munoo Bhi compares Dr. Saeed's writing style with legendary writers like Manto, Shorish Kashmiri: especially the narrative mode of expression which engages reader. The style of description used by an author is very influencing and objective. She portrays the realistic picture of society. He also believes that this book should be opted as textbook for the awareness of the topic.

Besides the views of contemporary writers, Taboo (2002) refutes certain ideologies, which have ruled 'gender and language' scholarship so long. The women of Mohalla refutes the Deficient Model presented by Lakoff in 1975; a theory which claims that language of females is less authoritative and females use grammatically correct language. She further added that the language of females is refiner as compared to males. Naikas of Mohalla are as authoritative as men of standard society are. This proves that men or women use language according to the context and the power relation really matter. Just like the current study, O' Barr and Atkins (1980) looked into courtroom cases and witnesses' speech. Their findings challenge Lakoff's view of women's language. Doing some research in what they describe as "powerless language", they show that language differences are based on situation-specific authority or power and not gender. Social contexts where women are (for other reasons) more or less the same as those who

lack power. Moreover, the findings of current study strengthen theory of performativity presented by Judith Butler (2004) which claims that gender is constructed through your own repetitive performance of gender. It is the role of individual, which authorize the individual to behave in a certain way. Naikas are powerful in their society so they use powerful language but at the same time, other females in the same society who have submissive role; they use less authoritative language. The interesting part is the role of men in the substandard society who are living as suppressed individuals in Shahi Mohalla, they have submissive and less authoritative language.

4.9. Findings of the Study

While investigating *Taboo* (2002) through feministic stylistic analysis, the text reveals the hidden ideologies, identities, marginalization and socio-cultural perspective towards genders and linguistic variations. In the selected book, double marginalization is observed in red light area. It shows the gender discrimination, marginalization of both the genders (men and women) in non-standard community and their shifting roles, which make them different from genders of standard community.

On interpreting the text of the book *Taboo* (2002), the researcher comes up with the following findings:

1. In this book, the non-standard society is presented where women are facing challenges and number of issues. They are considered as objects and their challenges include the identity crisis, women marginalization, gender discrimination, and socio-economic exploitation by the government officials and sophisticated people of standard community.
2. It also unmasks the real face of men who make them prostitute and they are never held accountable for their bad deeds. But people of standard society spread fallacies about women of non-standard community and propagate certain ideologies in the standard society through the discourse which maintain the distance between the women of the two societies.
3. Another grey area is highlighted where these men enjoy a respectable status in standard community, whereas women of standard and non-standard communities are marginalized and victimized in the patriarchal society. The social discourses

play a crucial role in victimizing and stigmatizing the women of non-standard community, which results in marginalization of these women.

4. The book looks into different issues faced by women of standard and non-standard community. The author, Dr. Saeed, herself faced challenges when she chose this topic for research and book writing, which is considered as *Taboo* (2002) for writing. She lost her job and faced political and social pressures from the standard society.
5. Although, she lives in standard community and she is well-educated yet still she faced the resistance while attempting this topic for her writing. It uncovers the attitude of people especially men of standard community towards this subject.
6. In this research, the author, Dr. Saeed raised her voice for change and that is also embedded in the text of the book. The other female characters demand the social change and also gender equality. It also raised their concern against marginalization.
7. The discriminatory attitude of the patriarchy from one generation to the other generation through social, religious, media, literal discourses etc.
8. The women are judged on morality where this rule is not applicable on men. It reveals the hypocrisy and double standards of standard society.
9. The author has presented the implicit ideologies of social discourses in an effective way using simple language, nativized vocabulary with an objective approach. Her narrative technique is very influential that engages the reader. She also tries to reveal the major identity issues of both the genders in two different societies.
10. The lexical choices for standard and non-standard community are used in an intelligent way by an author. She uses positive adjectives for standard community and negative adjectives for non-standard community. Similarly, she uses collective noun for standard community patriarchy i.e. people, officials, bureaucracy, etc. and she uses proper noun for non-standard community. Here the author highlights the issues of marginalized community and deals them on an individual basis as there are different categories of the people who live in that area i.e. Naika, pimps, Utad, etc. to address the identity issues. When she talks about

standard community she use collective noun in order to show the bias attitude of standard community.

- 11.** The author uses figure of speech for instance Metaphor and simile in order to provide an insight of the issues faced by marginalized community.
- 12.** At discourse level, the author shows the attitude of different people by using religious examples where religion is used to marginalized people. For instance, Inna da Islam autan de mukdta, buri aurat etc. The discourses are used to propagate the certain identities and ideologies in the standard society to marginalize the people of non-standard community.
- 13.** The language used by Dr. Saeed in the selected book, *Taboo*, is discriminatory. She aimed to uncover the discriminatory practices faced by oppressed or marginalized people but her style of writing reflects that she is agentive and she was not realized.

CHAPTER 05

CONCLUSION AND RECOMMENDATION

This chapter concludes research and provides answers of research questions proposed by the researcher in the first chapter. While doing feminist stylistic analysis of the book *Taboo* (2002), following themes emerged i.e. gender marginalization (men and women), double marginalization, identity crisis, power dynamic, linguistic variations and patriarchy. In this chapter, the research questions are answered and recommendations are made for future researchers.

5.1. Conclusion

Language is considered to be an important tool in making ideologies and identity. It tells us about the society's cultural and social values. The social and cultural values make the people behave in a certain way. It is the language, which shapes the thoughts. Similarly, the language of male and female is also very important, as both are members of society. The language of males and females should be equal but the reality is different. In male dominated society, females are marginalized and they have different language from males which uncovers their unequal socio-cultural values embedded in language which separate them, by making one gender superior over the other. In this book, using feminist stylistic framework to present the discriminatory socio-cultural values towards both genders i.e. males and females highlights the linguistic variations. It is the language, which makes the identity good or bad. The choice of words creates an image and unveils the unfair attitude towards different genders.

Feminists have made efforts to minimize this gap and created a sense of equality. It also makes efforts to eradicate those words, which make one gender powerful and the other as submissive. There should be equal rights given to all, irrespective of their genders in performing their roles in society. No one should discriminate individuals on the basis of ethnicity, gender, social status, race and profession etc. The inequalities are the hurdles in the way of social, economic, political, religious and cultural development and progress.

The first focus of the research is to see that how the text hides the identity of women as oppressor and oppressed in book *Taboo* (2002). Having analyzed the data, the

women role changes in two different societies; the text reveals the change in the pattern of their linguistic choices. The oppressed woman is observed as sympathy seeker and low profile and when she is oppressor, she follows footprints of patriarchy, she uses abusive, declarative and authoritative language.

Having analyzed the data, the second research question focuses on double marginalization through linguistic variations in both the genders in marginalized community as explained in book *Taboo* (2002). Overall, the people of *Shahi Mohallah* are labeled as bad people. But it is also observed that the marginalized community also abuses the women, when one prostitute uses the word '*mitti khaniyan*' (Abusive word) to the other prostitute. It refers to the same group facing marginalization. They face double marginalization by the standard community as well as they face marginalization within their own community. The double marginalization is also seen in relation to the gender. The male gender oppresses the female of standard community and non-standard community. In contrast to this, the female of non-standard community also acts as oppressor and marginalizes the males because they are dependent on them for their survival. The Naikas are using the abusive language by female character in non-standard community. On the contrary, males in standard community use such type of language. This shows the roles are switched and linguistic patterns of characters also change because of power dynamics.

The last research question of the study is the textual evidences such as words, phrases and sentences, etc. in the selected text *Taboo* (2002) which are used by the women and hold them responsible for promoting male supremacy and for their own sufferings. It is observed that the women accept the patriarchal norms; as a result, it promotes the male supremacy. With reference to the book *Taboo* (2002), in last chapter, the women of non-standard society, chanda and cousin (Faiza) of an author, both belong to standard community discuss about patriarchy, discrimination and women marginalization. Here Dr. Saeed, the author of the book, performs the role of a mediator. Both chanda and Faiza express their views about male supremacy and the linguistic choices of both women confirm that they consider it as discrimination but at the same time, the linguistic expressions reflect that women know the reality but when it comes to raise their voice, they find themselves influenced and restricted. As far as the author is

concerned, she conveys the views of both female characters (Faiza and Chanda) directly without any narration or interpretation. The interesting part of the book is the last chapter where the sentence structures and lexical choices of both females of non-standard and standard community are the same in terms of expressing the marginalization, discrimination. The linguistic choices also reveal the identity crisis of female gender in male dominated society.

THEMATIC ANALYSIS:

5.1.1. Women Marginalization

Women marginalization is main theme of the book *Taboo* (2002). Women (Prostitutes) of non-standard community are facing issues of marginalization in the standard society. They are living lives under the poverty line in Pakistan. They have to sell their bodies against their will. The prostitution is the only profession through which they can earn for their survival and livelihood. In reality, the women of non-standard community are marginalized, face sexual abuse and discrimination. Those who do not want to be part of that community and if makes struggle to settle in the mainstream standard community, that community does not allow them and do not accept them to be part of their community. It compels them to live in non-standard community where so-called respectable men of standard community abuse them sexually for small amount of money. It also presents the horrific pictures of the gender discrimination. The women characters in the book, Chanda, Shakira etc. are facing women marginalization and prey of men sexual satisfaction and exploitation.

5.1.2. Women as Oppressor and Oppressed & Power Dynamics

In this study, the characters of prostitutes are presented as an oppressor and oppressed. The shifting of power from one prostitute to another, makes them an oppressor and responsible for their own suffering and also power is used for oppression. The dual identity in this research expresses the power dynamics in the text. The suffering of prostitutes is highlighted in the text and also shows the historical and socio-cultural injustice prevailed in society. The woman is against oppression in patriarchal society but at the same time but she also becomes an oppressor; when power comes to her. It shows the exploitation of women by other women.

5.1.3. Double Marginalization

It is a voice against double marginalization. The women (prostitutes) faced marginalization at gender level as well as social-class level. The standard community considers the non-standard community bad and on the basis of which this community faced hatred, discrimination and exploitation at community level. Within this marginalization, both the genders are marginalized. Although, women run the Kothas and their role from standard women is changed in terms of power but at the same time, these prostitutes are oppressed by males of standard community and from Mirasi's. It expressed the woes of the women in a society. In this study, women are not considered as human and treated badly on the notion of patriarchy. The prostitutes, sexual abuse, marriages of prostitutes are the symbolic meaning; they are suffering and unmask the hidden discriminatory cultural ideologies of the sub-standard society.

The result of this study may help the concerned authorities to take better step for eradication of such evils from the society as well as bad treatment towards women. As far as double marginalization is concerned, it is not social and political alienation but also psychological and isolation. As it is myth attached about prostitutes as bad women but later in this book, it is explored that they never wanted to do this, they only want respect and prestige. They also want their social, political, economic and religious rights to perform their positive role in society but the dilemma is that society does not permit them. The immoral and corrupt man uses its power to make them so, which is clear exploitation of human rights. In this study, men are also marginalized in non-standard community. They rely on females economically, likewise the females of standard community who are dependent on males. It shows the similarity in terms of the power given to different genders in different communities, depending on their roles.

5.1.4. Identity Crisis

As mentioned in this book, prostitute struggle to maintain their identity as good women from outsides and face hardships for their income. Initially, when Dr. Saeed went to red light area for research, the old prostitutes tried to hide their identities and presented themselves different from their real personalities. Through their religious talks, they tried to present themselves as pious women. This study also argues that women themselves are responsible for promoting patriarchy. It also presents the complexity of culture and

patriarchy, which is deep-rooted in the societies. In this patriarchal order, the females are oppressed and considered as an object by the males. It shows women in general are oppressed and prostitutes in specific are oppressed. It also throws light on the working of police, who are appointed for security and welfare of society but they are providing the protection to sophisticated males who visit brothels. It also represents the patriarchy where females are alleged for prostitution but no one questions males who made them prostitutes.

5.1.5. Men Marginalization in Non-Standard Society

In this study, the women roles are different in different communities. The prostitutes of brothel are powerful. Women who perform in the Kotha are independent and powerful as compared to the males of this sub-standard community. The males of this community are marginalized and have no identity because they rely on prostitutes for their bread and butter. In this book, male characters are presented as weak when they have to rely on prostitutes for their survival. But they also act as an exploiter (those Mirasi who arrange variety shows for prostitutes), when they get chance in case when they have to arrange variety shows, this is the time when prostitutes are relying on them for arrangement of shows which they openly cannot arrange due to the fear of police.

5.1.6. Power Dynamics

It is noted that power plays an important role in making identity of any gender in communities and promoting different ideologies in standard and marginalized societies. The shift of power changes the roles of males and female's characters in this book. Males and females, both are an oppressor in non-standard community, when they are given powers. Power is exercised negatively. In this research, the female characters are performing dual roles. As Oppressor, they face discrimination and oppression whereas on the other hand, they become an oppressor when they run Kothas. There is sense of an oppression, discrimination and exploitation towards women. The view about prostitutes is created on the basis of morality and males are set free from this notion. The oppressive forces compelled them to be prostitutes.

There are complex psychological conflicts shown in mind of characters. All the characters are victims of wrong societal practices. In this book, author vision is also projected which demands equality of both genders and raised her concern over

patriarchy. It also investigated to reveal the identity of women and men in sub-standard society. Dr. Saeed tries to educate the readers to understand the social and cultural injustice in making gender-ideologies. While investigating this study, researcher believes that it answers the questions related to gender marginalization, oppression of women and patriarchy.

5.1.7. Linguistic Variation among Different Genders

It also provides the linguistic variations towards genders, which are responsible for creating unequal ideological messages towards them. The result of study shows the women language and male language is different. The women language is powerless and it keeps changing when it performs different roles. They do not enjoy power like males. The language has significant role in creating such discriminatory ideology it shows that male dominated society has socio-cultural defects in it which makes the women's language deficient. The patriarchy is deep rooted and makes the women suppressed. Even feminism has raised their concerns but still the practices at ground level are the same in dealing women. Females are disempowered and males perform all important and intelligent moves and roles. Females are bound to perform certain roles identified and set by males. The stigma is attached to prostitutes to create negative association with them, so that women of standard community make efforts in perform certain role of women which is also set by males. It is also dire need to end this gender discrimination and linguistic difference to end the patriarchy, socio-cultural barriers and stigmas, which are attached to them. The findings of this research also provide insight to gender marginalization, patriarchy, linguistic difference, power dynamics, double marginalization and identity crisis.

5.1.8. Linguistics variation of lexical, syntactic and discourse level

As the role of patriarchy changes from one community to another community. At lexical level, the males of standard community use powerful words, certain vocabulary items, abuses, etc. which show the dominance of gender. In non-standard community, the language of females is harsh and abusive whereas the females of standard community use polite terms, non-abusive language, etc. the interesting linguistic changes observed in this book by both genders catches the attention where females of non-standard use powerful and abusive language because they are active members as compared to males of non-

standard community. The syntactic patterns of females of standard community use indirect sentences and short to express the obedience. The males of standard society use direct and powerful sentence structure i.e. imperative, declarative etc. The discourse patterns in both communities are different in related to both genders and their roles as member of society.

5.1.9. Style of an author

In the selected book, *Taboo*, an author has used agentive style and she herself not realized that she used the discriminatory language for the oppressed community as well as gender while writing. It is also observed in style of an author, who have taken up this sensitive topic in order to address the feministic and linguistic issues but it is noted that her writing style has promoted the gender related ideologies. The linguistic choices made by the writer in the selected book, also points out the discriminatory writing practices.

5.2. Suggestion and Recommendations for Future Research

1. This research is limited to only one book *Taboo* by Dr. Saeed, so it is recommended that the other writers, who have written about the similar topic, should be taken for future research.
2. This study is conducted by using feminist stylistic standpoint. Other approaches could be considered for exploration of hidden ideologies irrespective of gender roles.
3. Future researcher should select the work of different writers on the taboo topics of different societies or communities to uncover the ideologies and behaviors of the people towards these topics.
4. This study could be analyzed from chronological perspective by considering work in past and present to see the linguistic differences in attitude and behavior towards taboo topics.
5. The research could be also useful for the researchers of other disciplines i.e. sociology, gender studies, anthropology, etc. to better understand the role of language in shaping society and this element of language can help researchers explore gender related issues from different lens.

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