Gender Discrimination in Pakistan: A Critical Analysis of Uzma Aslam Khan's Trespassing

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Abstract
The current study aims at the critical analysis of Uzma Aslam Khan's Trespassing from feminist critical discourse studies perspective, and it pinpoints and highlights gender discrimination in Pakistan. It reveals the emerging issues occurring to women, especially in the rigid patriarchal Pakistani society. It concludes that women rights are forcefully snatched and their voices are intentionally silenced. Moreover, this study focuses on the image of a woman in men's mind, and how men generally think about women. The study of the selected novel reveals that different dominant cultures have deeply influenced the culture of Pakistan, which severely effect women from different prospective. The researcher uses supporting theories to provide firm foundation to his ideas and arguments. To analyze all these issues, the researcher takes Norman Fairclough's Critical Discourse Analysis (CDA) as a research method (three dimensional model). This framework describes, interprets and explains a chosen text at different levels.
Keywords: Gender Discrimination, Critical Discourse Analysis, and Three Dimensional Model.

1 Introduction
1.1 Gender-Based Discrimination
Gender is not the classification of men and women on their biological differences but with reference to their social and cultural differences. Gender is about the socially constructed and associated characteristics and roles of being men and women, while sex is about biological characteristics associated with male and female. Sex remains the same throughout the world, while the dimensions of gender vary from society to society, and culture to culture. Gender is a social subject, but the biological differences also influence it. Anderson (1988, p. 23) states "Gender refers to the social roles and status differences between women and men in a society. These roles are determined by social, cultural and economic organizations of a society and the prevailing religious, moral and legal norms. 'Sex' is a biological term while "gender" is psychological and socio-cultural one".

A struggle for power exists between both of the male and female genders. Afzal (2014, p. 1) argues that "gender disparity, in general, refers to the gap indicated by differential preferences between males and females in any field of life". The two mainstream genders gender inequality is not exclusively the varying access and control over material resources but it is gender identity which contains gender norms and stereotypes that frame one's gender expression which further leads to inequalities. According to Humanity Divided: Confronting Inequality in Developing Countries (2015), gender is sophisticated social stratification regardless of one's socioeconomic class, its differences systematically vary across cultures and over time. In most of the societies, gender differences result in promoting males to better socioeconomic and political positions than female. For years, promoting gender equality is the prominent objective of approximately all international organizations and national strategies.

Prevalence of gender-based disparities in Pakistan is seconded by Gender Gap Index (2015), which ranked Pakistan second from the last in 145 countries list. This index is published by the World Economic Forum. The Index considers national gender gaps in health, economy, education and politics. Pakistan's position in the list gives the miserable conditions in the country in which women are living. Gender-based violence is pervasive human rights violation in the country. The ministry of human rights official figures states that, 8,648 incidents of human rights violations were registered in the country between January 2012 and September 15, 2015. They have 860 "honor" killing, 268 sexual assaults/harassments, 90 incidents of acid burning, 481 of domestic violence, 344 rapes/gang rapes, and 535 cases of violence against women. In Pakistan religion and culture are the two main factors which regulate and steer the social life of its citizens. For Baden (1992), it is really tough to measure the degree of the effect of religion and cultural norms; religion is used for political purposes in this area because Islam is not being prevalent fully in Pakistan still. The intent of this paper is to draw a causal relationship between Islamic concept of women status and the traditional role of women in Pakistan, which is defined by influence of cultural norms and traditions by centuries.

1.2 The Role of Language in Gender Discrimination
In 1970s a nexus was built between language and gender, and later the insight systematically got more depth

when the relation was explored from feminist perspectives. The existence and subsequent development of language and gender studies ensure the strong relation between the two because academic studies do not exist in vacuum, but they need social, political and economic issues prevailing within a particular society. According to Lazar (2005, p. 14), "A critical perspective on unequal social arrangements sustained through language use, with the goals of social transformation and emancipation, constitutes the cornerstone of critical discourse analysis (CDA) and many feminist language studies". The linguistic disciplines, where language and gender studies now currently thrive, (sociolinguistics, discourse analysis, conversation analysis, pragmatics and linguistic anthropology) were established as legitimate linguistic sub-disciplinary areas to contemporary issues in language, gender and feminism in their own right during the 1960s and 1970s. The medium for the conflicts between men and women is language. It is possible only by looking across the much broader political landscape that we will be able to form a more comprehensive picture of the complex interplay between language, gender and feminism in contemporary societies. According to Mills (2011), language and gender researchers frequently draw upon a range of spoken and written texts from the mass media and popular culture, and the recent theoretical critiques of post-feminism by academics working in other disciplinary fields that can bring a great deal of contemporary theoretical insight to the linguistic study of gender.

For many researchers and crittical thinkers language plays a vital role in the construction of social structures, social practices and indiviculs identities. As Mills (2011) states that the poststructuralist idea of discursive and textual nature of society does not keep language as a sub-disciplinary area, but a focal point for researchers across disciplines. From feminist point of view, discourse is not only observed for the construction and contestation of gender relations, but it is a highly organized and worthy linguistic phenomenon. (Oishi, 2006) explains speech act theory that our words perform actions, and it is highly contemplated to analyze gender through the use of language. For Ali (2012), society constructs gender through different individuals, groups and social institutions. Different social institutions, like religion, family, culture and media, combine together to construct gender identities with the help of language. Moreover, in this modern era media plays a vital role in the propagation, circulation and promotion of gender (identity). We see, perceive, understand and construct gender through media tools, like magazines, TV and newspaper, etc.

1.3 Research Questions
The current study aims at answering the following research questions:
- How and why does the discourse-producer discursively represent gender discrimination in the novel under study?
- What language issues emerge from this study of gender identity and discrimination?

1.4 Research Methodology
The selected data taken from *Trespassing* by Uzma Aslam Khan (2003) is analyzed through Critical Discourse Analysis. Critical discourse analysis (CDA) is the emerging research tool for the analysis of linguistic data. Text, discursive practice, social practice and context of language are all crucial for the discursive and social analysis. According to Fairclough's (1989), CDA deals discourse as a text, as a discursive practice and as a social practice, and takes context of language use to be crucial to discourse studies.

CDA should be considered as an approach based on various perspectives and methods to study the relationship between language and social context. Within CDA, the researcher has selected Fairclough three-dimensional model as a paradigm to examine the primary data. Fairclough (1989) highlights three perspectives to critically analyze a selected data. Prior to all is text, which is taken as an object for analysis, this may be visual or verbal or both. The researcher does cross examination of Fairclough's 10 questions and the selected text. These questions are referenced in the description section and then answered in the interpretation and explanation ones. The 10 questions are of different kinds; some inquire about words' experiential, relational and expressive values, while other about grammar experiential, relational and expressive values. At the interpretation stage the selected data is analysed from both the discourse producer and discourse interpreter's point of views. At the explanation stage the reseaecher links both micro and macro levels of the selected discourses, that how social structures and orders place the discourse under study.

This work selects discourses from a literary work which discuss different gender issues. The selected data is discussed from both producer and interpreter point of views. Mills (2001) argues that literary critics often give more attention to the notion of the author about the order of social structures, but for both Barth and Foucault, there is the death of the author and the concern is shifted away from her. Barth argues that reader produces an interpretation of text and Foucault thinks that the function of the author is to give statements about other texts.

2 Literature Review
2.1 Theoretical and Analytical Framework: Feminist Critical Discourse Studies
The research methodology is based on critical Discourse Analysis (CDA). It is an interdisciplinary approach to

the study of discourse that views language as a form of social practice. Critical discourse analysis emerged from 'critical linguistics' developed at the University of East Anglia in 1970s, and the terms are now often interchangeable. Sociolinguistics was paying little attention to social hierarchy and power. CDA was first developed by the Lancaster school of linguists of which Norman Fairclough was the most prominent figure. Insights could be relevantly produced in the domains of social and political abuses and domination. That is, CDA is not limited to the analysis of text but extended to different structures of sociopolitical contexts.

According to Fairclough and Wodak (1997), as a research tool CDA acts as a paradigm for socially committed scientific researches. It tries to mould communicative and socio-political practices according to desired structures. In this Fairclough analysis all sorts of communications, such as verbal, semiotic and other discursive interactions are analyzed. For Fairclough (1993) understanding of text (the written or spoken language produced in a discursive event) is very crucial. Fairclough stresses the multi-semiotic character of texts, advertisements and visual images, and sounds, for instance television language. Fairclough's analysis is based on description, interpretation and explanation. Texts are linguistically described (text analysis), texts are interpreted from both producer and interpreter point of view, and discursive practices are socially examined in the explanation. According to Fairclough (1992a, b, c, 1995b), intertexuality- the relation among texts, points out how texts can transform prior texts and restructure existing ideologies and conventions (genres, discourses) within them to generate new ones. It is concerned with how texts are produced in relation to prior texts and to investigate about how texts help to construct the existing conventions in producing new texts. There is close relationship between elements of discourse and Fairclough three dimensional model. Fairclough's model gives autonomy to interpretor points of view and build connection between text and interpretor. As Mills (2001) states that text, interaction, and social context are the three elements of a discourse, and Fairclough's three analytical stages draw distinction among them. Interaction between text and the interpreter generates the interpretations, this interaction is on the basis of what is in the text and what is in the interpreter's mind known as MR. Formal features of the text are 'cues' which activate elements of interpreters' MR, and that interpretations are generated through the dialectical interplay of cues and MR.

2.2 Gender and Language
In hierarchical societies, one gender often operates power over other, and kept the oppressed deprived of its due rights, which is known as discrimination. Mostly, feminine gender remains victimized of masculine power, and kept silenced in its social world. There are many ways that how gender is discriminated and marginalized to keep its voice as low as possible as stated by Sunderland (2003, p. 176) "An examination of the annals of literary history critically observes the glaring absence of women's voice. If we examine a society's most cherished linguistic register we find women for the most part silent and in many cases oppressively silenced".

Rights (2011) argues that no place in the world is free of gender based discrimination, and that people face discrimination and violence because of their sexual orientation. Violence includes – but are not limited to – physical attacks, denial of right to assembly and expressing herself, rape, discrimination in health and education, and scarce availability of employment opportunities; these discrimination further leads to torture and killing her.

An overview of the tales of literary history exposes the dazzling absence of women's voice. Cameron (1998) argues "if we examine a society's most rated linguistic registers, we find in many cases a silence or silenced women" (p. 3). Such sort of gender based discrimination cannot be eliminated through an individual's efforts, but it needs whole social reform and state sponsored campaigns. For Bucholtz (2014) gender inequality leads to socila inequality, which keeps women systematically and structurally subordinate. Patriarchy is the oppressive male benefited system, from which every man intentionally or unintentionally getting perks and privileges.

Life threats, security and dignity of victims, along with other wide range of women's human rights violations are enclosed. Some of its overt manifestations include intimate partner violence, honor related crimes, rape, and much more. As Qureshi (2014) mentions the World Bank's figures that rape and domestic violence against women go to 5 % of the healthy years of the life lost to women aged 15-44 years in the developing countries. Moreover, the states do not take notice of the other practices through which women are killed or maimed, and which are equally harmful and lethal. According to Erturk (2004), we have some legal issues regarding the availability of space for gender discrimination, and the violation of human rights. A clear example of this state sponsored discrimination against women exists in Pakistani Citizenship Act 1951. Under this Act, a non-citizen woman can acquire Pakistani citizenship who marries a Pakistani man, but Pakistani woman is deprived of such privilege. Pakistani woman does not only live with discriminatory and hegemonic attitude from her opposite gender at her home but also face threatening environment at her workplace. Klasen and Wink (2003), Coleman (2004) and Human Right Commission of Pakistan (2008) highlight that Pakistani woman feel immense anxiety in their workplace, because the concern state does not provide security and legal protection that is why an alarming rate of 15% woman labor force occur in Pakistan. According to Talbot (2009), "all these marginal discrimination exists in Pakistan because its society is fragmented and polarized along social, economic, religious, and ethnic lines" (p. 11).

There are some investigated factors which trigger such sort of gender discrimination. Delavande (2013) comes up with the idea of the close relationship between social status and discrimination beyond the one found within the household in south Asia, and importantly magnifies the role of both men and women social identity in the intensity of discrimination. Elite groups and higher status women in Pakistan are less discriminated against, and lower socio-economic and more religious men do more discrimination.

In the context of Pakistan, it is government responsibilities to bring such laws and trends in people's social life to stop gender discrimination and wrong use of power by men over women. According to United Nation (2002), Pakistan is revamping its situation regarding gender issues and analyzing social, political, economical and national situations in this context. Pakistani woman constitute a diverse group, but they are the members of the same marginalized discriminated society. The conditions in Pakistan are worst because in each and every survey and figures Pakistan is placed at the bottom. According to UNDP (1998), "Pakistan's gender-related development index (GDI) is 120 out of 146 and the gender empowerment measurement (GEM) is 92 out of 94" (p. 11).

The topic of "sexist language" is illuminated by, and overlapped with, "discourse" perspective. The criticism discourse analysts would make of many institutional reforms would infuse that meaning is not fixed, but it is socially constructed, and continually negotiated and modified in everyday interaction. Therefore, discursive processes often frustrate feminists' attempts to cleanse sexist language from what remains a sexist society. Discourse is continuously maneuvered for the social construction of meaning. Understanding the complexity of that process is the basic goal of many varieties of discourse analysis, including feminist varieties, which regard themselves in particular with the construction and reproduction of gendered (and sexist) meanings.Cameron (1985) observes that "in the mouths of the sexists the language can always be sexist. It is our attitude and ideology that make our language sexist" (p. 125).

Language is rich area for exploring specific social issues. (George W. Stocking, 1966) explains Boas ideas that language is a cultural system, and secondary rationalization hardly influences its primary structures. It is also an exemplary target of analysis to explore some specific issues. Both the linguistically and socially oriented issues might pursue the question of the propensity of language for misrecognition. Directly hitting the defective area of a society does not bear fruits, but should be treated indirectly through other ways. Lakoff (1973) argues as language is the mirror of a society, so linguistic imbalances worthy for analysis sharply focuses on real-world imbalances and inequities. They are clues to the issues of external situations, which need changing, rather than treating them directly.

The language used by woman puts them at the low and subordinate position. Woolard (1994) gives the idea that how women are expected to speak and the way they speak, both portray there's marginality and powerlessness. In appropriate women's speech, expression of uncertainty is favored, and means of expression in regard to subject-matter are trivial to the real world. Speech about women implies an object, and women's social roles are derivative and dependent on relation to men. Linguistically submerged personal identity of women allows the language to work against them, without treating them as serious persons with individual views.

3 Data Analysis
3.1 Discourse on Gender Discrimination
This dialogue highlights gender discrimination especially in the matter of matrimony. Feminine gender is often deprived of its choice to select its life partner. Below is the dialogue between the two main characters Dia and Nini, regarding this particular matter. The analysis of the passage under study will answer the research question: Q. 1 How and why does the discourse-producer discursively represent gender identity in the novel under study? And Q. 3 What language issues emerge from this study of gender identity and discrimination?
The whimpering subsided into stifled chokes. Finally, Nini cleared her throat and said in a cool, deceive tone: 'that boy's mother sent a proposal for me.'
There was silence. Then: 'God.'
'Don't have a heart attack for me.'
Dia shook her head. Then for who else?
My mother asked me. I thought about it. I decided, well, why not?'
Dia spat the prink fruity mass out and screamed, 'Why not? Why not? Is that all you can say? Nini who are you?'
Nini clicked her tongue. I knew I would get a lecture from you. That's why I kept it to myself. 'She sighed and her voice softened. 'I want more from life. Dia, I'm being sick in this house of doing what I have always done. I want something different'.
3.1.1 Description
The selected passage signifies the application/usage of Q: 2, Q: 3, Q: 5, Q: 6, Q: 7, and Q: 8 of the framework.
Informal words: Spat, sigh, clicked (Q: 2)
Positively expressed word: "more" (Q:3)

Predomination of a participant: 'Why not? Is that all you can say? Nini who are you? (Q: 5)
Use of interrogative sentence: Is that all you can say?
Expressive values of grammatical features: "Is that all you can say?" (Q: 7)
Logical connectors: "That's why, then, and" (Q: 8)

3.1.2 Interpretation and Explanation

The consent of Nini shows that hardly free well operates from woman's point of view in the matters of matrimony, while man's has the authority to do according to his own whishes. Sunderland (2003) argues that the ideology of girls in this matter is that they have to go according to the wishes of their parents (see, ch. 2, p. 20 for more details). And if one does not do so would be considered as lack in upbringing and harmful for her family's reputations. Another statement from Nini "I want something different", showing the trespassing nature that she wants to break the existing discriminatory order of the society and challenge the whole social institutions. Dia says, "Is that you can say? Nini who are you?" It shows the lack of gender identity from Nini point of view, and she has to accept the will of the opposite gender without any complaint. But Nini is adamant to pursue her whishes so she said, "I want more from life. Dia, I'm being sick in this house of doing what I have always done. I want something different". The imperative mode shows her determination to fulfill her wishes. In the search of her identity she wants to do something different and people should know her by herself, and not as a sister, daughter or wife of someone. The author intends to break the shackles and give liberty and freedom to the already ignored, bypassed, and suppressed feminine gender. It is heinous for a girl to choose her life partner for herself. The interpreters also endorses the idea of the author and thinks that this ill constructed norms should be reconstructed according to civilized and Islamized rituals and doctrines. According to Hennessy (1993), Liberty and free will should be given to the submissive gender whether to accept a proposal from anyone or reject (see ch. 2, p. 17 for more details). As the Quran says "and they (women) have rights similar to those (of men) over them" (2:228). Early age marriage is the most prominent and glaring hurdle in way of feminine gender to go ahead and to do something different, as desired by Nini. It is also worthy to mention here, that this different thing should be inside the circle the Islamic doctrines because other circles does not any security to woman as Islam does. (Mills 1997) endorses that the social institutions keep the feminine gender deprived from its due rights and impose their will upon it, though Islamic and political and legal ones give it enough rights and liberty to act according to its wishes (see ch.2, p. 17 for more datails). The silenced gender is deprived from constructing its identity, and married her as soon as possible, mostly without its wishes and consent. So these particular cultural and social structures need amendments and should be framed according to the desired form of Islamic principles.

3.2 Discourse on Honor Killing

Honor killing, which prevails Pakistan's society is highlighted here in the passage below. The mentioned vehement society strongly reacts against any cultural and religious trespasser, especially against woman. The analysis of the passage under study will answer the research question: Q. 2 How and why does the discourse-producer discursively represent gender discrimination in the novel under study?

Dia's mind swarm with the newspaper accounts of women being killed by their uncles and brothers for doing less than she had already had. She looked around with trepidation, she, the product of a country where self-conscious was the basic survival. Where a woman's reputation was the currency that measured her worth.

3.2.1 Description

The selected passage signifies the application/usage of Q: 1, Q: 2, Q: 3, Q: 5, Q: 6, Q: 7, Q: 8 and Q: 9 of the framework.
Ideologically loaded words: "women being killed", "uncles and brothers", "woman's reputation." (Q: 1)
Informal word: "product". (Q: 2)
Negatively and positively expressed words: "killed", "woman's reputation", "uncles and brothers". (Q: 3)
Metaphors: "She, the product". (Q: 4)
Real process: "Dia's mind swarm with the newspaper accounts of women being killed by their uncles and brothers for doing less than she had already had". (Q: 5)
The use of declarative sentence: "She looked around with trepidation, she, the product of a country where self-conscious was the basic survival". (Q: 6)
Expressive modality: "Where a woman's reputation was the currency that measured her worth". (Q: 7)
Logical connectors: "and", "than". (Q: 8)
One character dominates other: uncles and brothers dominate women. (Q: 9)

3.2.2 Interpretation and Explanation

It is routine of Pakistan's newspapers that woman is killed for her illegitimate relation with man, commonly known as honor killing. Such act is often done by near relative like her father, uncle/s, or brother/s. They do so because such act make a woman ignominious for their family, and keeping her in house also make the family more opprobrium. In this conversation one participant dominates over the other. The term "product" is negatively contested for female, because products are normally used and overthrown, not human. It is

understood that woman life is very fragile; a little scratch can destroy it. It is hard written in Pakistan's social rules that woman reputation is more sacred than anything else. It is analyzed that this atrocity of killing someone should be stopped. It is our social responsibilities that we should stop such happenings, which causes many other heinous things to occur. Furthermore we should find out that what are the causes of creating such situations? Our society does not need to put all of the stress on woman alone but it should stop the occurrence of that phenomenon which causes this sort of relationships. Furthermore, discrimination is observed that only woman who is killed for her wrong doings and man normally gets exemption from the social wrath. This is also seconded by Riffat in her statement, "You've no idea how hostile society gets if you/woman challenge it". And Dia also told to Danish, "they were blaming me not you." The media works freely in the society which gives her so much confidence that she can even go to the extent that she openly says that "my parents' image is my headache" (see ch. 2, p. 21 for further details).

3.4 Discourse on Woman's Harassment
Woman is harassed when she goes out of her house. Men affront woman and use abusive language for her. in the passage mentioned below, Dia is harassed in the bazaar when she stands for her independency. The analysis of the passage under study will answer the research question: Q. 1 How and why does the discourse-producer discursively represent gender identity in the novel under study?
I'll be back soon,' she/Dia told him/her driver. 'You needn't to follow me.'
As she threaded her way through traffic, every pair of eyes followed her . . . Now she had no protection, no shell, and she felt too naked to look around. The more she was watched, the more she watched only herself . . . there was no other woman walking down the street. That much was registered. Also a kissing sound. Grins. Eyes that gorged. Shoulders pushing into hers. A finger lingered on her buttocks . . . then she got in line to buy a kilo of yogurt for Inam Gul.
3.4.1 Description
The selected passage denotes the application/usage of Q: 1, Q: 2, Q: 3, Q: 5, Q: 6, Q: 7, Q: 8 and Q: 9 of the framework.
Ideologically loaded words: "protection", "follow." (Q: 1)
Informal words: "kissing", "buttocks". (Q: 2)
Negatively expressed words: "woman", "finger". (Q: 3)
Dominant participants "Also a kissing sound. Grins. Eyes that gorged. Shoulders pushing into hers." (Q: 5)
The use of negative sentence and pronouns: "You needn't to follow me." The use of "I" and "You". (Q: 6)
The use of expressive modality: :I'll be back soon." (Q: 7)
Logical connectors: "as", "now", "that", "also", "then". (Q: 8)
Does one participant dominate other? "Local men dominate over Dia". (Q: 9).
3.4.2 Interpretation and Explanation
Dia is sick of from her protocol and restrictions to walk on freely and enjoys freedom. At last she starts trotting down the street and says to her guards, "you needn't to follow me." It is such an abnormal act that every man starts looking her in a strange way with "a kissing sound. Grins. Eyes that gorged. Shoulders pushing into hers. A finger lingered on her buttocks" because she had now no protection no shell. It is so because woman is not allowed to walk lonely without a covering cloth or shaal on roads. Lazar (2005) argues that such events build the ideology that no such civilize relationship is built between man and woman. Man does not consider her a human but a strange creature or a sexual tool as described above. It is her lifestyle which has presented her so; she needs to change it and then break the shackles from which she does not dare to step out. Then it would be feasible to trespass for the betterment of herself and for whole society. The author expresses the existing relationship in contemptuous manner that feminine gender is not supposed to be treated in such a mean and barbarian way. She urged the revamping of the existing relationship between both of the genders. She is bias in ignoring Dia's presentation of herself to men, and giving her trespassing in such a wrong direction (see ch. 2, p. 17 for more details). Quran states" O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted. God is Forgiver, Most Merciful". (Al-Ahzab: 33:59) The author wants that the society should accept Dia Westernize identity without harming her. It is the interpreter way of thinking, that our society is morally degrading because of ignoring its religious and cultural values, and trying to adopt someone else life style, which puts woman's identity at stake. A fully covered woman walks on a road in the Pakistani society will be considered honorable for every man. But if unveils herself then she will be treated harshly. Naseer (2014) states that getting respect and honor from society is in woman's own hands by not presenting herself as decoration piece but as an essential factor of society (see ch. 2, p. 22 for more details).

3.5 Discourse on Domestic Violence
Domestic violence and Harassment are shown in the conversation. It is explicitly highlighted that how woman is

treated in their houses. Men do not even bother to talk to her. Such sort of behavior is very even in the patriarchal society of Pakistan. The analysis of the passage under study will answer the research question: Q. 2 How and why does the discourse-producer discursively represent gender discrimination in the novel under study? Q. 3 What language issues emerge from this study of gender identity and discrimination?

She was peeling him/Daanish an apple when at last the doctor appeared. Without a word, he sniffed the chicken karhai, eggplant and daal. He took one bite.

'Is it cold?' she asked.

He pushed the plate away. She reaped her question. He slammed the table with his fist. 'That is all you ever have to say: Is it cold? Do you want more? Are you well? Is it good enough? Woman, why can't you ever make conversation?

She stared at him. Daanish, feeling he chewed too loudly, tried to swallow an apple quarter whole.

3.5.1 Description

The selected passage bespeaks the application/usage of Q: 1, Q: 2, Q: 3, Q: 5, Q: 6, Q: 7, Q: 8 and Q: 9 of the framework.

Ideologically contested words: "slammed", "woman", "you", "cold" (Q: 1)

Expressive value of word: "pushed" (Q: 3)

Dominant participant: "Do you want more?", "Woman, why can't you ever make conversation?" (Q: 5)

The use of declarative and interrogative sentences: 'That is all you ever have to say. Is it cold?" The use of "you" (Q: 6)

The use of modality: "Woman, why can't you ever make conversation?"   (Q: 7)

One participant dominates other: "The doctor dominates Daanish's mother." (Q: 9)

3.5.2 Interpretation and Explanation

Questions like 'is it cold?' and 'is it good enough?' from Daanish's mother shows the subordinate position of woman to man. Woman, why can't you ever make conversation? "Can't" deprive woman from doing something. It is not so but only from man's perspectives. Man's rude and authoritarian behavior is shown here that it is often feminine gender who often suffers from domestic duels and scuffles. "He pushed the plate away. She reaped her question. He slammed the table with his fist". Domestically, man often snubs and scolds woman; and if anything minutely goes wrong in her duty and serving, so power will come into practice there. From such domestic violence family children are affected much more than others. The statement, "Daanish, feeling he chewed too loudly, tried to swallow an apple quarter whole", has backed the children effeteness from domestic uneasiness. The prevailing author's analysis of domestic violence is commonly observed from in the entire top to bottom classes of the Pakistan's society (see ch. 2, p. 18 Fairclough (1989) for more details). Son often scolds his mother and husband often scolds his wife for her minor wrong doing/s. Man does not show any content and happiness over woman doings and services. The entire house environment is affected from such restlessness but particularly children of the house. The interpreter equally considers the hazardous effects of domestic violence on a society, and thinks that it is often man who keeps the ill use of power which harms woman both physically and mentally. Islam does not allow anyone of such treatment of others and the wrong use of power and authority over the others. Such structures are framed due to man's mindset that he is the only breed-winner of the family, woman has to be under his ill use of power. The above conversation confirms the patriarchal nature of the society. Dijk (1995) endorses that the society is structured so that woman has to bear such kind of rude behavior without any question and complaint. Such sort of minor accidents leads to sever consequences like unhappy spousal life, bad effects on family children, and in case of more severity permanent breach in is spousal relationship. The existing structure such man with more manliness and appreciated for his control over his wife. On the other hand a man who helps his wife in daily domestic activities is considered cowered and with more feminine qualities (see ch. 2, p. 23 for more details). But Islam does not allow any man to behave with such a rude way with his life partner. Our holy prophet Muhammad (PBUH) had developed cordial relationship with his wives, because he knew the importance of his wives and the relationship he had with them. Rasulullah [Sallallahu Alayhi Wasallam) said: "Amongst the most perfect of mumins in Imaan is he who is best Character and amongst the best of them is he who kindest towards his wife".

4 Conclusion

4.1 The Discursive Representation of Gender Discrimination

The existing Pakistani society has discrimination among the opposite gender in every field of life. The researcher has mainly focused on the two main stream genders, so it was found that much discrimination existed between feminine and masculine genders in Pakistan's society. Woman faces discrimination in different fields of life. She is restricted to secondary education, and she has to abandon getting higher education due to early age marriage. She struggles hard to break the shackles and the existing rigid structures of the society, but yet in vain (ch. 4, p. 70). She is discriminated in a sense that she does not get her due rights and part in the heredity. Moreover, this study pleads for equity and not for equality. Uzma Aslam discursively represented them in a way that they would

get much liberty and independence through getting their hereditary rights as Riffat runs her business through investing on her hereditary part of land, she receives from her father. The author depicts woman of the society as much restricted to her domestic duties and victim of domestic violence: "He/ the doctor pushed the plate away. She/Anu reaped her question. He slammed the table with his fist. 'That is all you ever have to say: Is it cold? Do you want more? Are you well? Is it good enough? Woman, why can't you ever make conversation?" (2003, p. 175).

It is also conveyed in the novel that man is allowed to his choice regarding choosing his life partner, while woman has to obey as she is instructed by her family, and violation would give her accusation, defamation and harsh criticism, as referenced from the novel here, "my mother asked me. I thought about it. I decided, well, why not?' Dia spat the prink fruity mass out and screamed, 'Why not? Why not? Is that all you can say? Nini who are you?" (2003, p. 92)

The author raises honor killing, a much glaring issue of the society, which portraits the discriminative and barbaric nature of the society. The novel reads, "Dia's mind swarm with the newspaper accounts of women being killed by their uncles and brothers for doing less than she had already had" (2003, p. 289). It targets the feminine gender in its lethal killing of humans. But Quran states; "Whoever kills an innocent life, it is as if he has killed all of humanity" (Surah-Almaida, 5:32). The patriarchal mindset of the society has set woman as a slave in her house, and men's treatment with her does not represent the true Islamic spirit in our social life, because our holy prophet Muhammad (PBUH) says, "Do good to your wives, fear from Allah in the matters of women, his faith is accomplished, whose character is good, and he is better among you who is better for his wives" (Al-Tirmidi, 628). The author highlights the issues because it is need of the time to work against discriminatory social practices and other social abuses. The author inculcates her readers regarding gender discrimination because a society or system does not go ahead if there is injustice and oppression. The researcher comes to know that the existing discrimination between male and female is due to our vicious customs and traditions, but it is good to see that much attention is given to eliminate discrimination, and much is needed to get perfection.

4.2 Emerging Language Issues

The third research question to be answered is the role of language in developing gender discriminating and constructing gender identity. In data analysis chapter, words and phrases have been highlighted in the interpretation and explanation level, which are closely related to the research themes that are gender identity and discrimination. All of the discourses are to some extent saturated by the discourses under study, which highlights the linguistic importance of the area to investigate. It is much elaborated in the initial chapters that how discourse affects and changes our social practices and individual's identity. (ch.4, p. 74) People of Pakistan keep different ideologies and mindsets, because Pakistan's society is constituted of different ethnic groups and cultures. Every culture faces different issues regarding gender discrimination and constructing gender identity. Discourse in the form of the novel depicts more or less true picture of Pakistani social structures and ways of living. This is language in context (discourse), and other social discursive practices which structure people's minds and also shape social structures. They set the ideology of people, and the exercise of power among their relations. Dia and Riffat along with other characters showcase their ideologies in conversations, and through other social practices. It is much easy for the powerful to impose his/her ideology on the subordinate, as Danish on Salamaat, Dia on Rifaat, men on women, and the West on the East. In the analyzed conversations words and grammatical structure are loaded with different experiential, relational and expressive values. The emerging linguistic issue is how to eliminate the existing gender discrimination correlates, and those which give oblique and suppressed identity to women. Another emerging language issue is the changing phenomenon of gender discrimination and identity's already established structures. The researcher points out some correlates regarding gender identity which try to establish the feminine identity contrary to our cultural and religious values. The West does its work to change our society into more liberal and secular one, and propagates its own man made principles regarding gender discrimination and identity. (ch. 4, p. 91) We ought to do our best to establish a society, which should be truly based on Islamic principles and teachings.

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