

GENDER IDENTITY IN ADVERTISEMENTS: A COMPARATIVE CRITICAL DISCOURSE ANALYSIS OF PAKISTANI TV COMMERCIALS OF LATE 20TH AND EARLY 21ST CENTURY

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Abstract *Current study is conducted to identify transition in gender roles in the Pakistani society by applying Critical Discourse Analysis on the Pakistan Television Commercials. To conduct the current research, various television commercials are taken out of two consecutive centuries. One sample of commercials is related to late 20th century named as Group A while second sample of commercials is related to early 21st century. Six TV commercials are taken from late 20th century Govt. Pakistan Television channel which is PTV & Private Pakistan television channel which is NTN. On other hand, same numbers of TV commercials are taken from later age (early 21st century) from various Pakistan Govt. and Private TV channels which are PTV, DUNIYA TV & HUM TV. These TV commercials are then examined by the use of three dimensional Model proposed by Fairclough (1995) named as Critical Discourse Analysis. After analyzing these commercials, comparison and contrast is drawn in the discourse of both of these groups of TV commercials related to gender identity. Findings of this research reveals that a big deal of conversion into the gender role associated to the males and the females in late 20th & early 21st century TV commercial advertisements. It can be inferred that the roles found in the conclusion are reflections of male & female identity within the Pakistani society linked to these two consecutive times.*

Keywords *Gender role, advertisements, CDA, TV Commercials, Comparative Analysis*

INTRODUCTION

Men are considered as dogs while women are considered as cats. Women are supposed to be from Venus & Men are supposed to be from Mars. Writers, film-makers, psychologists & advertisers; all of them have utilized the notion that men & women are contrary to each other to develop the stories, to create the conflict and to provide the persuasive imagery. There are not only advertisers' view as men and women act differently, rather men & women also encounter with different perspectives in advertising. Hence we can accept that both the men & women bring various meanings by the advertisement which they see. Roles of genders in society are changed intensely since the start of 21st century, portrayal of men & women in advertisement of TV commercials are researched before & after the selected time. Researchers are consistently eager to evaluate the roles associated to various genders to observe whether advertisement has an impact on social changes. Current research work examines the various ways in which men & women view advertisement & messages, and some ways that advertisement portrays gender roles of today. Men & Women are leading much complex lives now days with various social roles. Men & Women are parents, businesspeople, and corporate members of board. They are friends, relatives, volunteers and much more.

OBJECTIVES OF THE STUDY

Following are the objectives for the current study;

1. To find underlying themes concerned with Gender roles in the selected Television commercials
2. To discover the ideologies which are exploited in the selected Television commercials

3. To trace out gender roles depicted in the selected Television commercials
4. To compare & contrast the features found out in television commercials of 20th century & 21st century.

RESEARCH QUESTION

1. How is the gender roles depicted in Pakistan Television commercials?
2. Is there any transition in gender roles defined in Pakistani commercials of late 20th century and early 21st century?

SIGNIFICANCE OF THE STUDY

Researchers are supposed to conduct this research on TV commercials of Pakistani media channels and they are concerned to study the gender roles which are depicted in Pakistan TV commercials. Current study is important for the provision of a lens for the cultural researcher as well as to the ones willing for the study of or for the analysis of ideology of the ad makers in these Pakistan TV commercials. It also deals with the questions as how Pakistan TV commercials portray the position of various genders in real society. Present study can also be significant in a sense that the little previous work is found about media discourse of Pakistan with special reference of gender identity. There are a few studies which are conducted in the same scenario but none out of them is done as a comparative analysis for the gender roles of advertisements in two different but consecutive times. Besides making such important impact to knowledge of the discourse analysts, linguists and socio-linguist, this study is also helpful to the researchers in the field of social sciences.

LITERATURE REVIEW

The definition of the *Discourse* may not be connected to just texts written without an aim of its writer. Relatively, as defined by Van Dijk (1997a), it is supposed as a practical, social & cultural phenomenon. Van Dijk describes the broad language as composed of more than a series of words/clauses & sentences. It is a "...arrangement of mutually connected acts" (p.3), where language users are not only speakers, writers or listeners, they are also supporters of social institutions & societal categories, careers, organizations, or communities. Being such members they have the capability to construct & display their societal roles & identities by the language they use.

Discourse Analysis has obviously emerged consequently of the lack of examination of nationalist philosophies, social actions & the political construction of societal identities (Howarth and Stavrakakis, 2000). It is the requirement to study gender in addition to the socioeconomic contexts that creates the emergence of discourse analysis an urgent requirement. Howarth and Stavrakakis (2000) claim that "problems of identity formation, the production of novel ideologies, the logics of societal activities & the structuring of societies by a majority of social imaginaries are dominant objects of investigation for discourse theory" (p.1-2).

Van Dijk (1997a) demonstrates the significance of discourse analysis as being studied "not only as a form, meaning & mental procedure, but also as difficult structures of interaction & societal practice & their functions in context, society & culture" (p.7). This kind of collaboration, as planned by van Dijk, is intentional, controlled and purposeful that aim at collaborating acts.

Liu (2008) adds that this form of societal training is tied to specific historical and socio-cultural contexts. He also declares that discourse is considered as the means by which existing societal relations & identities are created, contested & challenged. Besides, Fairclough reveals the dual character of Discourse Analysis claiming that Discourse analysis respectively has a doubly relational character: it analyses relations between discourse & other elements of the social, & it

analyses relations between linguistic/semiotic elements of societal events & linguistic/semiotic facets of social structures and social practices, including 'discourses' (2005, p.916).

Based on van Dijk's technique to discourse analysis, Butler (2003) views some of the values that discourse study must adopt. He claims that the study of discourse must deal with authentic, obviously occurring data. It must also know the dynamic nature of discourse. Partakers, as Butler argues, act like members of specific societal & cultural groupings & not only components of the discourse. More prominently, the study of discourse must describe the functional & semantic relations between its units.

According to Fairclough (1995) this technique of discourse analysis contains linguistic description of the language text, clarification of the association between the productive & interpretive discursive procedures & the text &, finally, explanation of the association between the discursive processes & the social practices.

There are different methodologies for doing CDA reflecting the theoretical & logical orientations of the investigators (Mayr, 2008, p. 9). One of these methodologies is Fairclough's. Fairclough (1995) works from a Marxist viewpoint about neo-capitalism arguing that the task of CDA is to identify associations of domination & inequalities & how they are produced & reproduced in discourse. Van Dijk (1997a), on the other hand, defines his socio-cognitive structure focusing on the association between social systems & social cognition. The discourse-historical method adopted by Wodak (2002) traces the history of phrases & arguments focusing on political problems such as racial discrimination.

DISCOURSE AS A SOCIAL PRACTICE

The work of Chouliaraki and Fairclough (2001) describes the idea 'practices' as "habitualized ways, tied to specific times & places, in which people apply resources... to act together in the world" (p. 21). That is, practices are procedures accomplished by people who are living their lives in this society. These practices, as appealed by Chouliaraki and Fairclough, take place through the societal life in every phase of life such as politics, economy \ any other domain. Fairclough and Wodak (1997) describe CDA as analyzing actual social interactions which take a linguistic form. It views the deep association between language & society. In other words, "It is a form of intervention in social exercise & social associations". (Fairclough and Wodak, 1997, p. 258). This, in order, as van Dijk (1997a) claims, attracts the attention to its interdisciplinary nature, like combining different perspectives in its own analysis, therefore enabling to address a vast number of societal issues.

Kress (1996) goes farther than this describing CDA as having a 'political project' of the "inequitable spreading of economic, culture & political things in up-to-date societies" (p.15). That is, critical language studies texts & social performances inferred by those texts uncovering inequalities with all its methods. Supporting this, Van Leeuwen (2009) confirms that CDA plays a significant role in maintaining & legitimizing inequality, injustice & oppression in society by using suitable discursive approaches. Summing it all up, Meyer and Wodak (2000) state that CDA is definitely interested in institutional, political, gender & media discourse in which explicit forms of struggle & conflict are embedded.

Van Dijk (2002) limits the field of CDA to what he calls 'theoretical triangle'. His triangle defines three levels of analysis, namely, discourse, cognition, & society. For him, discourse shields all communicative events whether written \ spoken. Secondly, cognition, includes personal in addition to social cognition, beliefs and aims & some other mental representation complicated in discourse. Finally, society in the theoretical triangular contains the local microstructures, social and political structures, groups, institutions, systems, social relations & processes.

GENDER, DISCOURSE AND POWER

The idea 'powerful' here is related with rank & status, like hierarchies are built around the comparative positions of societal, professional & political power (Wang, 2006). For Wang, "...power may be considered as the capability to control & constrain others; as the capability to attain one's aim; as the freedom to achieve one's goals & like the competence to impose one's will on others" (p.531).

Mayr (2008) names three strands of research that have been recognized in the study of the association between discourse in a confident institution & power:(1) the study of how followers of oppressed clusters can 'discursively penetrate the institutionalized system of their oppression'; (2) how subordinate individuals 'discursively frame their own subordination' thereby preserving it; and (3) analysis of how main groups 'discursively construct & reproduce their personal positions of dominance'. (p. 3) Wodak and Clarke (2009) claim that this supremacy is exercised by three related modes, (i) the supremacy in discourse; (ii) power over discourse; and (iii) the power of discourses. They claim that the first mode refers to the struggle of dissimilar actors over diverse interpretations of meaning through practices connected to the selection of precise linguistic codes & rules for access to meaning-making forums (i.e. meetings) & interaction (i.e. turn-taking, decision-making, etc.). The second mode, according to them, denotes to means by which different groups of actors are denied or granted 'access to the stage' through procedures of inclusion & exclusion. The third & final mode is interconnected with ideological construction& their interpretations (Wodak and Clarke, 2009, p.278).

GENDER AND DISCOURSE

Hellinger et.al, like other researchers (Nuyts, 1990; Lakoff, 2004; Eckert and McConnell-Ginet, 2013), assures the significance of understanding how gender is characterized in a language. "Since an individual's intelligence of self contains an awareness of being female\male, it is significant to develop an understanding of ways in which gender is assigned in a language" (p.3). It is the scope of critical discourse analysis that is mostly apprehensive with the use of language in the procedure of inequality & oppression between societal members. Gender difference is not an exception. The role of males & females is recognized to be constructed the moment they were born & is, then, enclosed according to the discursive & social practices during time. Wodak (1997) stresses the point that the socialization procedure plays an important role of how men & women see themselves. They are considered in their childhood. Such attributions, according to Wodak, are directly associated to the societal estimation of the female & her status in the society. Nevertheless such definitions of gender & its attributes can alter from one generation to another. Wodak says "In the context of this viewpoint, it is more intelligible to talk of gender as the understanding of how what it means to be a woman\to be a man changes from one generation to the next & how this view varies between different societal classes"(p.4).

Most of the studies carried out reveal that gender studies are intimate from discourse analysis. Rather, gender studies are extremely integrated into discourse analyses. Meyer and Wodak (2000) state that CDA capitalizes most of it study on gender in addition to media discourse about which explicit forms of effort & conflict are embedded. Also, Talbot (2010) stresses the significance of the study of discourse that emphasizes on gender identities. According to Talbot, such discursive examination exposes "the way language donates to societal reproduction & societal change." (p.117). Critical discourse analysis is, thus, mostly apprehensive with how language is used in a non-obvious way in representing self and other's image, thus defining societal associations between males & females assign in who is assumed to be powerful & who is observed to be oppressed.

Talbot says "a single individual is placed in an extensive range of positions as a social subject.

These are known as *subject positions*. They are set in discourse. A person does not exist individually of them; she [a woman] is established like a person in the act of working with different discourses” (p.124). That is, gender roles are acted in society according to the context of condition that is already illustrated in the frame of the context of its culture.

Stereotypically depicted “... in the construction of gendered identities, femininity & masculinity operate as two poles of a gender contradiction where the masculine (man) is located as active and the feminine (woman) as passive” (p.93).

RESEARCH METHODOLOGY

The current study is descriptive & exploratory research that targets to search the evolution in Gender identities of 20th century & 21st century through Pakistan television commercials. Owing to the nature of the study, qualitative approaches were used for data collection.

RESEARCH POPULATION

Investigators have selected different Pakistani Government and Private television channels as their population for research

RESEARCH SAMPLE

Six TV commercials were taken from the PTV and NTN from the late 20th century & Six TV commercials were taken from HUM TV and PTV from the early 21st century.

RESEARCH TOOLS

The investigators are going to examine the discourse of advertisements by relating the three dimensional model of CDA given by Fair-clough.

THREE DIMENSIONAL MODEL OF CDA BY FAIR-CLOUGH

Fair-clough has three analytical focuses in examining any communicative event or interaction

1. Text
2. Discourse Practice
3. Socio-cultural Practice

Fairclough's framework for analyzing a communicative event

TEXT ANALYSIS

The first analytical emphasis of Fairclough's three-part model is text. Analysis of text includes linguistic analysis in terms of vocabulary, grammar, semantics, the sound system, and cohesion-organization above the sentence level. Linguistic analysis is applied to text's lexical-grammatical & semantic properties, two phases that have mutual effect on each other. Following SFL, Fairclough also opinions text from a multifunctional viewpoint. According to Fairclough some sentence in a text is analysable in terms of articulation of these functions, that he has relabelled representations, relations, & identities:

1. Particular representations & recontextualizations of societal practice (ideational function) -- perhaps carrying specific ideologies.
2. Particular structures of writer & reader identities (for example, in terms of what is highlighted -- whether rank & role aspects of identity \ individual & personality aspects of identity)
3. A specific construction of the association between writer & reader (as, for instance, formal or informal, close or distant).

According to Fairclough (1995), linguistic examination is concerned with presences as well as absences in texts that could contain "representations, groups of participant, & construction of participant identity\ participant relationships" (Sheyholislami, 2007).

DISCOURSE PRACTICE

According to Fairclough (1995, p. 58-59), this dimension has two facets, institutional procedure (e.g. editorial procedures), & discourse procedures (changes the text go through in production and consumption). For Fairclough, "discourse practice straddles the division between society and culture on the one hand, and discourse, language and text on the other" (p. 60).

Institutional procedure, in terms of media discourse, will be outlined additional below when I discuss Fairclough's structure for examining media discourse. Discourse procedures, still, can be best described through discussing a basic concept in his approach: intertextuality.

a) Intertextuality and intertextual analysis: In this analytical framework, while there is linguistic analysis at the text level, there is also linguistic analysis at discourse practice level that Fairclough calls "intertextual analysis" (1995b, p. 61). According to Fairclough (1995b), Intertextual analysis emphasizes on the borderline between text & discourse practice in the analytical framework. Intertextual analysis is looking at text from the viewpoint of discourse practice, looking at the traces of the discourse practice in the text. (p. 16)

According to Fairclough linguistic analysis is descriptive in nature, while intertextual analysis is more explanatory (p. 16). Fairclough (1992, p. 84) defines intertextuality as, "basically the property texts have of being full of snatches of other texts, that can be explicitly demarcated\merged in, & which the text can integrate, contradict, paradoxically echo, and so forth."

Fairclough (1992, p. 85) identifies two types of intertextuality: "manifest intertextuality," & "constitutive intertextuality." The former denotes to the heterogeneous constitution of texts through which "particular other texts are overtly drawn on within a text." This kind of intertextuality is noticeable by explicit signs such as quotation marks, indicating the presence of other texts. Constitutive intertextuality, on the other side, denotes to the "heterogeneous constitution of texts out of elements (types of convention) of orders of discourse (interdiscursivity)" (p. 104). This kind of intertextuality refers to the construction of discourse conventions that go into the new text's production.

Fairclough (1992) provides numerous examples of these procedures of intertextuality. He analyses an article published in a British national paper, The Sun, which is a report about an official document about drug trafficking created by a committee of the British House of Commons. What he finds are two main points: (1) there are linguistic forms that do not explicitly represent the official document. They are sub-reports apparently about the issue that are not present in the official document at all; (p. 2) there are linguistic & semantic signs that indicate the merging of the voice of The Sun with the voice of the official document. This is evident in the fact that The Sun supports the recommendations that the official document makes to the House of Commons, as if they are The Sun's recommendations. But at the same time, The Sun does not only repeat the official document but relatively rephrases things & expresses them in its own words & language.

The paper accomplishes to do this in two ways: (I) by shifting away after the formal language & legal jargon towards a conversational vocabulary & spoken language (e.g. "traffickers" becomes "peddlers"), (II) by changing the written monologue of the official document to a conversational dialogue. That is, the newspaper turns an official document into a general speech that is attractive to its particular & loyal audiences.

This example of intertextuality displays that while The Sun report is based upon earlier text, it responds to the upcoming utterances, prospects of its readers, by configuring the original text into its personal discourse type.

Fairclough (1995, p. 189) claims that intertextual properties of a text are understood “in its linguistic features” since it is supposed that texts “can be linguistically heterogeneous.” However, Fairclough (1995b) declares that, linguistic analysis is descriptive in nature, while interpretative analysis is more interpretative. Linguistic structures of texts provide evidence that can be used in intertextual analysis, & intertextual analysis is a specific kind of interpretation of that evidence . . . (p. 61)

SOCIOCULTURAL PRACTICE

For Fairclough (1995b, p. 62), analysis in this dimension relates to three aspects of the sociocultural context of a communicative event: economic (i.e. economy of the media), political (i.e. power and ideology of the media), & cultural (i.e. issues of values).

According to Fairclough, one does not have to accomplish analysis at all levels but any level that might “be related to understanding the specific event” (p. 62). These key ideas of the sociocultural practice will be discussed in the following section as a part of outlining a structure for media analysis.

PRINCIPLES OF CDA

By way of concluding this section, principles of CDA, bordered by CDA practitioners (Fairclough, 1995a; Kress, 1991; Hodge & Kress, 1993; Van Dijk, 1998a; Wodak, 1996) can be summarized as follows:

1. Language is a societal practice by which the world is represented.
2. Discourse or language use as a form of societal practice in itself not merely represents & signifies other societal practices but it also establishes other social practices such as the exercise of power, domination, prejudice, resistance & so forth.
3. Texts attain their meanings by the dialectical association between texts & the social subjects: writers & the readers, who always activate with numerous degrees of choice & access to texts & means of interpretation.
4. Linguistic features & structures are not random. They are purposeful whether or not the choices are conscious or unconscious.
5. Power relationships are produced, exercised, & reproduced through discourse.
6. All speakers & writers operate from particular discursive practices originating in special interests & objectives which include inclusions & exclusions.
7. Discourse is historical in the logic that texts obtain their meanings by being situated in particular societal, cultural & ideological contexts, & time & space.
8. CDA does not exclusively interpret texts, but also describes them. (Sheyholislami, 2007, p. 8)

DATA ANALYSIS

Researchers selected six Pakistan TV Commercials from both centuries as the late 20th & early 21st century. The Commercials selected for the purpose of the study are different at all in nature i.e. some belong to beauty products, and some belong to the dressing and few are from the category of food ingredients. Both researchers transcribed the commercials individually and analyzed the commercials utilizing three dimensional (3D) model for critical discourse analyses by Van Dijk at the diverse levels i.e. text level, discourse level & social level.

Pakistan TV Commercials of Late 20th Century

SITARA CHICKEN LAWN

There was one female who seemed to be main character of the commercial. She wore shalwar kamiz dress. In the beginning, she was shown dwelling in a park and then she was shown in a cafe. She was continuously singing a song. Her mood was quite fresh & she was presenting herself as a piece of beauty to attract audience.

Sitara chicken was a brand related to female dress. Commercial makers selected a female of pretty figure & fair colour for commercial. Hence the dress suited fit to woman & can attract audience. Their major target is womanly audience so that they started with a polite & loving contextual scene. She was publicized in the beginning at green place where are some meadows or garden can be seen. The words uttered by that woman were also polite & attractive to the women who were listening. Halki Phulki, Narm o Mulaim are such words which are suitable to the character of the women. These words tempt the women in other sense that females are always wishing to be more soft & lighter to their male partners as they consider themselves to be. So they attracted the audience toward such commercial.

KIWI SHOES POLISH

A lady teacher was engaging class & asking the students questions in very polite manner by singing a song. She had worn shalwar & kamiz, there were kids in that classroom. Girl students were seated in central row and the boys were seated in the rows outside the central row.

As it is a major concept prevailing in our society that girls are considered as polite & soft in their behaviour so they are taken as the great care takers for very young students & children. In the very beginning, at primary level while studying in the schools, girl teachers were appointed for deal with young students because children may never get scare for going to school at very early age. Secondly. The boys were considered as the guards for the girls so the boys were naturally stronger than the girls in both senses as physically & emotionally. Males are much convincing than that of the girls. They can tackle the hurdles & hardships in life manly hence they can be supposed to be guards of girls just like the wall to protect them.

NORUS SHARBAT

A fresh girl was singing the song. She was happy, fresh & polite. She was demanding from her father. Her brother was shown while he was stealing her Sharbat (drink).

Women are considered soft, polite & sacrificing in this society. Sisters make compromises for the sake of happiness of brothers. Mothers make compromises for the children. Wives bear or tolerate to compromise to their husbands. Women are considered to be sacrificed again and again while on other hand, men are supposed to be solid, earners of their family & the major element for the personality of men is the authoritative behaviour of all the males. Each decision is delivered by the permission of the male member in family

Pakistan TV Commercials of Early 21st Century

SATIVA BEAUTY CREAM

There were five young girls who were standing with others in happy & fresh mood for taking selfie and they were holding the books in their hands. One more girl other than the said girls keen to give some gift related to their profession. After that there were three air hostesses who were standing with others in a row. All scenes were ended but dialogues were continued in female voice.

Society is reforming itself for new change in one more scenario about feminism. The change seemed to be related to explicit roles of genders. The change was growing out in the society of the Pakistan's major urban areas & majority of areas of cities. Girls were taking over that condition and presenting the situation of their country & they were now getting the revolution at last trying for getting their rights in male governing society. It was not a big issue whether they were getting supremacy or not receiving domination like the rest of the male members in their society in patriarchal society. They were still working beside their male members in this society in most professions. Females were playing their parts in the offices as office workers, presenters, pilots and airhostesses in present age.

WARDA LAWN

In the Pakistani TV commercial which is shown in the picture above, there is a female who is young and much beautiful. She is performing an act of modeling on the ramp while few males are capturing her photos in their cameras in various poses. In the beginning of the commercial, in the first scene, there are plants everywhere. In the second part of the commercial there is beautiful house which is made up of wood. In the third scene, there exists a lake along the back of the lake. The dress of the female is changed in the every scene and almost 4 times in the 60 to 70 second's ad: first scene is changes almost after 25 seconds, 2nd after 35 seconds, 3rd after 35 seconds. In the present age, the age which is also called the age of women, females are working with men in all of the offices, all of the schools and all of the colleges currently rather there are the women who have been also working to develop models along with TV stars etc. Girls are just for the sake of the attraction of males, this has been also a visible from the current scene of the TV commercial.

DAIRY MILK CHOCOLATE

The selected TV commercial is about the chocolate and its benefits which are socially seen. In the commercial the door opens and then some other young boys and young girls entering the house along with gifts by their hands. For speaking together. There have been a lot of sweets and candies filled with the chocolate. In a dish. One boy takes a chocolate and start eating. A girl interrupt him and says, one boy says, another boy speaks, one more add, one girl speaks now, All started laughing. Ali enters and Receives gift from Ali and all started dancing roughly at same place. After departure the guy started open gifts. Ali brought female dress as a gift (again forget the guy who has birthday). Guy smiles emotionally.

Male and female are two major identities in the society. In the current age, both have acquired the equal rights in study, in business, in jobs and even in the get together parties. Females have been given the rights of equality in all the fields by the male members. One more aspect is to keep in mind that mostly it happens in the educated families. Wherever we see such independence and equality, we see the educated and elite class people there same time.

CONCLUSION

After the analysis of TV commercials of the decade of 1980, the roles which we found in society for males were role of family head, independence, dominance, professional and only employee in family while on other hand, if we discuss the roles associated to females of society were roles of house-wife, school teachers, mothers, young attractive girls as source of fascination for male, shopping girls, dependence and way of refreshing the males. While after the analysis of commercials of early 21st century, we had the roles of male in society as friends, loving husbands, equality providers to females at various levels, also working under females & on other hand, females' role had also changed in the new century as female were seen as university

student in coeducation systems, equally participating into business, medical fields and air-force etc. The researchers discussed the findings on gender identities from TV commercials at three major levels which are:

1. Domestic life
2. Educational life
3. Professional life

In domestic life females are greatly changed in their identity in current age. In the 20th century, Pakistan TV commercials exposed that girls were good and obeying wives, good mothers and the way of pleasure for male members and they were also caretakers of family & family's need. And male members were dominated in that era. They had a single responsibility towards their family and that was just to earn bread for their family. On contrary, female members got equal rights in this era. They got equal importance as the male members enjoyed previously in all domestic functions. Male and female members are supposed to be equally participants in every field of life. Male members play friendly role now. They started giving rank to their female members.

In educational life, there is great change in gender role. Previously female members were permitted for studying at elementary level, while male members were allowed for studying well for getting a good job. Female members had a single profession to choose as teaching. On contrary, in present age, education got popularity. Both male members & female members started their education in the competition at various levels, like in colleges & universities etc. Female members got success above than the male members in education departments.

At professional level, 20th century females were away from profession. A single female was shown and she was a teacher by profession. It is true that girls were allowed to be teachers only in that era while male members were enjoying dominant position in majority of the disciplines. On contrary, in the current age, there are still a lot of fields which provides equal opportunities to male members of the society and female members. Both of them are working together equally. For example, in medical fields, in air force and in office works etc.

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