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**LET'S UNITE TO MAKE IT RIGHT CRITICAL DISCOURSE
ANALYSIS OF MOVIE "THAPPAD"**



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Abstract

Critical discourse analysis is a prominent concept that tries to find out facts and expose reality. The current study deals with the investigation of linguistic features used by the writer to present male chauvinism in the movie "Thappad". It examined the naturalization and internalization of an ideology of male dominance represented in the movie "Thappad". It also highlighted the effects of RSA on ISA with representing the movie "Thappad". To proceed, 105 dialogues have been taken from the movie "Thappad". For analysis, Fairclough (1989) 3D model and Althusser's (1969) theory of ideology has been used. Results revealed that the writer depicts the distressed condition of patriarchal society, which promotes male chauvinism and gender inequality. On the contrary, the writer also implicitly changed the ideology by giving messages to suppressed women to take steps for their rights. Therefore, do not wait for the perfect time, take a moment and make it perfect.

Keywords: CDA, Movie "Thappad", Ideology, Male chauvinism.

Introduction

Males and females are the main entities in the world. Both are considered the body of the society through which the generations or races move/shift. Both sexes are interconnected with each other. Without one, the other is nothing they are called the "two wheels of one vehicle" both are necessary to balance the buggy of life. If both entities will separate, it is like a "fish without water". Eckert and McConnell-Ginet (2003) define the binaries of gender that it is not from birth. Entities are formed when we take a step into society then our ideology, way of living, styles, actions are controlled, develop, move or construct according to the social institutions such as beliefs, norms, traditions unconsciously which are unquestionable. When the ideology of the majority appears to be the same and acceptable about one concept like the representation of women in stereotypical society because of her physique, (reality is those characters' lifestyles that are attached to her physique) then it has appeared as a norm, custom, etc. Otherwise, a woman is not born for home chores. These duties are assigned by society.

Pakistani society prefers to follow the concept of "patriarchy" which means males are superior to females. They are the dominant ones and the family head. Women have to follow orders only and have no right to give a personal opinion about any type of matter. This is the main cause of women's development and directs women's oppression. Aristotle refers to females as a "mutilated male". A female positioned in society, in front of a male is as "someone who has no soul" (Sultana, 2015).

Language and ideology

Language is like water for the plant that helps to build/run the thoughts and helps to grow. It acts as a stem of communication. Communication is effective when language is perfectly used and the speaker successfully conveys his/her thoughts or ideas to the listener/audience in a comprehensive manner. Because whatever we speak, it represents a certain ideology/perception or we may say bend of mind. Ideology refers to the thoughts of a person related to the culture, about the happenings of life while living in society. Our use of language and selection of words

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while speak tells the listener about what we think and what is our lens to view the world.

Women through male chauvinistic language

When we get success in transferring our personal thought/ideology to the other person, it helps to build a kind of social relationship between both. It is possible only when we have the chance to communicate but we see in our Pakistani society male has many opportunities to secure his societal position. It also helps to involve in social groups for more socialization as well as maintain repute to gain power because it is said that, “the more you become socially active, the more powerfull you become”. Unfortunately, women have fewer or sometimes no chances to socialize because her boundaries are the kitchen, home chores, children, etc that is a true example of degrading self-esteem. Language and its arrogant users also divided language based on gender where women are marginalized through male-centered language and try to repress the women.

If we see the representation of “men” and “women” then we come to know that men always refer to women like; King-Queen, Adam-Eve, Son-Daughter, etc. Women are also referred to as the possession of men like Ali's wife, Akbar's daughter, etc. Even if we see the word "female" then it also includes male itself; (fe+male= female). Hence, it is proved that language and its users promote male chauvinism by giving lesser importance to women.

Relationship of Feminism with CDA

The phenomenon of gender discrimination is not a new concept. It was first to come in front of the society in the 1970s when the movement of "feminism" started in which women raised their voices for their rights. Feminism is the most powerful social and political movement, which believe that male is not superior to female and female are not naturally inferior creature. By nature, the relationship of CDA with feminism is considered mandatory. According to (Amir & Mehmood, 2018) CDA helps us in bringing change and revolution in society, which is beneficial for males and females who are living in different communities on a physical and phenomenological basis. The purpose of the feminist CDA to expose the bitter reality, implicit agendas, and ways in which taken-for-granted assumptions related to gender and relations of power are produced, constant, conveyed and challenged in different circumstances” (Holmes, 2005).

Significance of the study

The significance of the study is that this research will help to present the true picture of male chauvinism and shed light on the role of the society who pleased on men's wrong deeds and execrate women when she stands for her rights. It will also depict the dreadful conditions in which a woman suffers. More, it brings a change in the thinking of society as well as gives way, motivation, and confidence to those females who are still suffering.

Objectives

- To evaluate the linguistics features used by the writer to present male chauvinism in the movie “Thappad”.
- To examine the naturalization and internalization of an ideology of male dominance represented in the movie “Thappad”.
- To check the effects of RSA on ISA with representing the movie "Thappad”.

Problem statement

Male chauvinism is increasing day by day in our society. Females are not only spoiled physically but also mentally because they are misbehaved as they are slaves. Cases of sexual harassment are

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increasing day by day and women do not feel secure and safe in society whether they are at home or outside. Females are harassed. Condition is severe in such a way that a large number of females commit suicides because of blackmailing, mental torcher, domestic violence, and sexual harassment. It is time to take step for rights.

Research Questions

- What are the linguistics features used by the writer to present male chauvinism in the movie “Thappad”?
- How the ideology of male dominance is naturalized and internalized represented in the movie “Thappad”?
- How RSA affect ISA concerning the movie "Thappad"?

Literature Review

Past studies

Taking into account the importance of critical discourse analysis, several types of research have been done to focus on male chauvinism/dominance, gender inequalities, and gender discrimination in various ways.

(Henderson, 2005) investigated the objectives of CDA and which are to construct the social ideological structures and demonstrate how they are connected with the wide-ranging social order and links power to ideology too. They explain power and ideology are interconnected with each other and multifaceted with the chain of relations. Positions of ideology are express through text, Ideologies are transferred from one social group to another bigger social group, and it becomes naturalized and internalized because of their social power. Therefore, they are capable to reconstruct social associations of power.

(Ali et al., 2011), researched the influence and role of gender on life visions for women in an urban area of the city of Pakistan named Karachi. Researches did CDA to find out the role of genders in an urban area of the city Karachi Pakistan and find out maintenance, reproduction, and influence of roles in the situations of both genders. For qualitative research, they took five groups based on different strata like educated, employed, unemployed, uneducated comprised of 28 women for discussion. Two themes 'Reiteration of gender roles' and 'Agents of change' were examined based on Implicit and explicit content analyses. Results revealed that there are significant gender inequalities and desecrations of women's rights in Pakistani society. In which women are made for the kitchen only and forced to live under strict restrictions as well as not allowed for high levels of education.

(El-Falaky & Ahmed, 2015), investigated the representation of males and females in Egyptian street songs. They aimed to expose the structure as well as the setting where songs are produced. Two songs were analyzed; "O Men, Beware of the Feminine Sexuality" and "Who Wins: Flirting Women or Strong Men". After doing CDA, results discovered that these songs present and reinforce wrong/vulgar ideology for women. They present her as a sex object and treated her like a toy. The woman is a thing to which men seduce and coquette whereas males are presented like a hero and eye-catching personality for the audience. More, the narrator of the songs used the third person to maintain distance from her shows less importance and degrading in the sense that the status of a male is high and a poor woman is not capable to come to that position.

(Shaikh, Bughio, & Kadri, 2015), did a paper on the representation of gender in Advertisement. T.V channels, media, the internet is the best source for construction of ideology. By using Fairclough's 3D model, semiotic approach, and "propaganda model" by Herman and Chomsky, the researcher examined 12 Pakistani advertisements. Results confirmed that gender inequality and unequal social power relations are constructed, shaped, and reinforced through

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advertisements. Females are presented, as she has to do makeup, prepare meals, washing clothes, serving, taking care of family/children, pleasing men, decorating in different ads like; "The chef does everything but cook that's what wives are for!" etc. Orthodox roles are also seen such as male as a meal ticket whereas female as a less intellectual, ornamental piece, ignorant and family-oriented.

Another research on the same topic was conducted by (Khanfar, 2017). The researcher did a critical discourse analysis on 7 American advertisements in which he exposed that women are objectified like a body, body, and nothing more that is easily controllable and dominant able for men. It also shows that women must take care of physique to attract men whether she is internally mentally good or not. Advertisements also degrading females as well as giving less importance by using different phrases such as " for gentlemen only" in a perfume ad. It implicitly eliminates the female gender. Women are presented as a source of sexual attraction, to seduce the public or customers especially men.

(Amir & Mehmood, 2018), examined the elements of male dominance from the novel, "The Stone Women". By doing a combination of corpus and critical discourse analysis, the researcher used Gee's (2011) model was used to examine the ideology of working behind the writer. For analysis of how ideologies are naturalized and internalized, the theory of Althusser's (1969) was used. After evaluating different linguistics features through the corpus, such as nouns, pronouns, verbs, adverbs, adjectives researchers find the results that show male chauvinism in the novel. Results exposed that ideology of dominance of male is naturalized and internalized by society and different associations like marriage, norms, customs, and traditions that strengthen the supremacy of men that allows men to behave like a slave.

(Qazalbash, Islam, Ullah, & Khaleel, 2019), examined structures of patriarchal in the society of Pakistan. For critical discourse analysis, the researcher took the documentary A Girl in The River: The Price of Forgiveness. Wodak's referential strategies (2001) and Walby's theory of patriarchy (1990) were used for in-depth analysis. With the help of the strategy of metaphor (Fairclough, 2003), researchers tried to find out gender roles as well as a system of patriarchy. Findings revealed that the theme of the documentary is revolved around patriarchy and the language of men is more powerful than women not only dominant on his family but neighbors. She has no right to give suggestions or raise her voice like Saba's father Maqsood, has to give order and all females of the family must obey.

(Saifuddin), also worked on gender representation but by doing critical discourse analysis of English Text Book used for teaching SFL. Examples given in the text for understanding SFL were analyzed based on nouns, names, adjectives, and pronouns of both gender male and female. Results displayed that there is a gigantic difference between the representations of both genders. Males seemed prominent in terms of names, nouns, pronouns whereas women were distinguished and invisible.

(Yasmin, Masso, Bukhari, & Aboubakar, 2019), wrote an article on the depiction of women in English print media of Pakistan. Data of 1 month were collected comprised of Dawn, The Nation, Daily Times, and The News. Multimodal Corpus Linguistics and Content Analysis were used for analysis. For CDA, feminist stylistics approach methods were chosen Outcomes showed an unequal representation of women in entertainment news.

(Abbas, 2018), performed a portrayal of females in Pakistani TV Dramas. Two dramas Mirat-ul-Uroos and Waris were analyzed critically as purposive sampling. After analyzing the roles of women, dialogues, and the way to present the women images, researchers determined that the ideology of Pakistani people for women is extremely conservative. Male has the right to show the power by asking questions, ordering, by giving final decisions. On the other hand, females are supposed to be obedient and submissive.

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(Fragalla & Tiron-Tudor, 2019), carried out research related to gender discrimination in the accounting association. With the help of (SLR) of accounting and management journals during 1994–2017, researchers find different forces at work that construct gender inequality. The purpose was to highlight the policies of organizations that influence women badly as far as social and cultural practices are concerned. Results revealed that the discourse of the glass ceiling establishes association and social blockades that create a boundary in the career and progress of women. Researchers discovered that policies of the 90s are followed that's why they need to take serious action in changing HR strategies that will helpful for women's progression.

Methodology

Theoretical framework

Researcher used Althusser's (1969) theory of ideology to discover the impact of the Ideological State Apparatus (ISA) on Repressive State Apparatus (RSA) to naturalize and internalize certain ideologies. French Marxist philosopher Louis Althusser gave a theory of ideology. Marx discussed different levels of the society in which two are main; economic base and superstructure ideology. The relationship of the superstructure with the economic base is independent but after main variations in the economic base, it remains stuck with it. Althusser divided the system divided, into two parts; ISA and RSA.

Ideological state of Apparatus (ISA)

The ideological state of apparatus refers to those ideas in which we run into our whole lives and direct us towards believing that these bents of mind, ideas, philosophies, and approaches are probable. ISA involves large social foundations like family, culture, traditions, norms, customs, education, religion, and media that unconsciously strictly compel us to obey and follow ideology naturally.

Advertising is one of the most influential ideological state apparatus. Thus, it is invariably necessary to examine what power and social control are underpinned into our thinking mode in a form of subtle truth.

Repressive state of Apparatus (RSA)

The repressive state of apparatus refers to those forces that are assigned for protecting compliance for established capitalist civilizations. It contains the army, the police, the judiciary, and the prison system. It controls a kind of power that functions by resources of violence, mental and physical oppression.

The main difference between ISA and RSA is "ideology" is that RSA is operated by "violence" while ISA is operated by "ideology". RSA is primarily concerned with repression and secondary concern with ideology. On the other hand, ISA is primarily concerned with ideology and secondary concern with repression or punishment. For example, institutions like schools are also applied ways of punishment but that is not their primary concern is to maintain discipline for not only their marshals but for their herds too. The same is the case with family etc. In short, ISA denotes 'soft power' and RSA denotes 'hard power'

Nature of the study

A qualitative approach has been taken as a research design for critical discourse analysis of the movie "Thappad".

Population

The population is comprised of all members of the universe who are divided into two sexual

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roles; males and females. The population also includes all those Pakistani women who are living in patriarchal and stereotypical. Moreover, those women are also involved who are feeling low self-esteem and less recognition in the society who are living in the shackles of social norms, customs, traditions, and social or family pressure.

Sample

The sample for the current research was selected through purposive sampling under its sub-type critical case sampling technique because it is critically concerned with the specific issue that is male chauvinism or male dominance. For the sample, 105 dialogues were selected from the movie "Thappad". These dialogues were selected after keen observation of movies specifically concerned with domestic violence to show male chauvinism/male dominance.

About the movie "Thappad"

The film is about domestic violence with several projections on the problem. The whole movie is around the question of whether the main character Amrita should live a happy married life that is full of domestic abuse. Point of Amrita is fine agreed that not only point out one man but every man who is running patriarchal society and brutalize women and used her like a tissue paper. Both genders, male and female have equal rights in every field of life but what is happening in our society is women are harassed, abused physically, and tortured physically and mentally. For women who are living in these types of conditions, Taapsee Pannu plays a role model for them by taking such a big step against domestic violence with full strength and confidence instead of suffering in these dreadful situations. The writer has made a significant movie by showing men's behaviour towards women that are running over a period and through a woman who wants self-respect and she decides to say no, "Not one slap".

Instrument

For the analysis, this study used the approach of Fairclough three-dimension (1989) for analysis of the dialogues that are the representations of male chauvinistic society in the movie "Thappad".

Fairclough's 3D Approach

The 3D method designed by Fairclough (1989) is very helpful in almost all types of discourses. The first dimension is "**description**" of the text based on vocabulary (experiential, relational, expressive values of words as well as metaphors), grammar (experiential, relational, expressive values of grammatical features as well as sub-ordination and co-ordination), and textual structure (interactional conventions, large scale structures).

The second dimension is "**interpretation**" between text and interaction are made where the process of production (how it is produced) and cognitive process (how it is received in the society) are analyzed.

The third dimension is the "**explanation**" of the relationship between interaction and social context. It explains the element of power in social practices or behind discourse because we need to analyze the power of men over women in our society. That's why we need 1st dimension to evaluate the linguistic features, 2nd dimension is needed for representation of male and female in the "Thappad" movie and 3rd dimension is needed for the explanation of how it is produced, how it is interpreted, and how it leaves an effect on society. More, what are the underlying ideologies that are reinforcing in the society and present power are examined too.

How ideologies are naturalized and internalized?

Fairclough (1995) gave the concept of 'Naturalization' by referring it to "common sense" that is

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invisible until power will emerge in it. Ideologies are developed with the help of our social institutions like norms, customs, traditions, culture, society, etc. Ideologies are powerful and considered operative when it is visible. When someone comes to know that this common sense has power through which we control others, they transfer this common sense from one group to another. The naturalization of ideology instigates because it is the ideology of a powerful social group or institution. After the process of production, reinforcement, and interpretation, it dominates all society and becomes visible in the shape of the norm, custom, tradition, etc. Ideologies are naturalized and internalized in this way.

Limitations

There are different kinds of genres/discourses like movies, novels, poetry, songs, news, media, and ads, T.V dramas, etc. which revolve around the themes of male dominance, gender discrimination, gender inequality, male chauvinism, and feminism. Out of all, we took only one particular movie for our research named "Thappad" which is the limitation of our study.

Data procurement

For sample, the movie "Thappad" is taken from;

<http://www.watchonlinemovies.com/>

Subtitles/transcript of the movie "Thappad" is taken from;

http://www.elsubtitle.com/tmp_searcher/Thappad_English-ELSUBTITLE.COM-52613001.srt

Analysis and Discussion of the Movie "Thappad"

What are the linguistics features used by the writer to present male chauvinism in the movie "Thappad"?

Lexical Analysis

Description involves linguistics property or lexical analysis of the text especially vocabulary because the representation of the framework or ideology of a text is probable through the use/choice of vocabulary that is why formal structures of the text are identified on the micro-level. Vocabulary is coded words in which an idea is implicit and we decode it with the help of MR for its understanding and interpretation.

The writer denotes the real-life happenings and behavior of male over female and representation of women by using vocabulary such as in the following dialogues;

1) Savita (talking with her husband): Why did you marry me? You never talk to me lovingly or even sit near me. I take care of your home; tolerate your mother's tantrums. I cook for other people and then cook for you. You beat me and then I sleep.

2) Savita's husband: Get off! Now walk home! Sitting on my head and barking. I will give you some love tonight. "You don't love me." I will show you what love is. Fool!

If we analyze the **experiential value** of this conversation then we get to know about the pity situation of a woman in our society in which she suffers. In the 1st part, a woman is demanding about her inner feelings, desires, and wishes to her husband. Underline words represent that the woman is only for cooking, taking care of her home, and bearing in-laws torcher. She has to work in other people's homes to get money. It is her responsibility; it is her tension to take care of inner and outer tasks. After doing all these efforts, what she wants? Only his time, his loving talk. What he gives her in return, nothing. He beats her, which shows that women have no respect in our society and she is being treated like a slave as it was at the time of the uncivilized era. Moreover, it shows that writers use expressive values to relate it with reality so that people feel "realism".

The second part shows the male chauvinism and behaviour of males with females. Instead of appreciating and giving time to her, he insulted her and treats her roughly by saying ironically

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that I will show love by beating you badly. Underline words like “barking”, “fool” “get off” shows female is a bitch, for a male, drudge who works hard as well as an entity to whom he beat and rampage.

Relational value

We use the words according to the relationship with other people in the discourse. It involves social relations like student/teacher, boss/employee, and personal relations like husband/wife, brother/sister, etc. These are called relational values. These are shown in the following dialogues;

1) Vikram (with his boss): Hello? Hi, Yes, sir. I will be there. They have asked me to come early. He owns the company. OK. I am off. Bye.

2) Vikram (with mom): Why are you making the tea? Isn't it your prayer time?

Mother: Let me make the tea.

Vikram: No, you go! Let me. I will do it.

3) Vikram (with wife Amuu) By the way, what's this drama you've created? You want to prove to everyone how sweet and responsible you are. But you're not that sweet. You've been fooling the world. You want a divorce; I'll give you a divorce. Amrita, you've turned my life upside down. I'll give you a divorce.

If we analyze the relational value then we see that the underlined words in Vikram's conversation with the boss; yes sir! shows that he suppresses, have to follow the instructions and obey his orders because he owns the company. He left his breakfast unfinished because of the boss's order.

More, conversation with his mother shows that he is very caring person therefore he told her to go for prayer. It also shows the helping nature by saying no, you go! Let me. I will do it, which presents that he has respect for everyone, especially his mother.

On the other hand, if we relate the above-mentioned conversations with his discussion with his wife then we come to know that he represents male dominance and crucial behavior. Underline words depict an aggressive tone, his point of view regarding his wife. Word "drama" demonstrates that if a female takes a step for her right she will be treated like this because man is a powerful creature and he has the right to give divorce that's why women have to bear him in every condition to save herself from the tag of "divorcee" that is considered to be dishonourable in our society.

Expressive value

Our words express our social identities, our personalities, about subject matter or theme. It also informs us about the sense of usage of words; negative, positive, criticize, etc. Expressive value has been shown in the following dialogues:

1) “My husband kept me awake. He kept fighting with me. He took me to the doctor and asked him: "What's wrong with her? Why can't she have a child?" There may be something wrong with him. But would he ever check?"

If we analyze the expressive value then we see that underline words show male possession and power. It is said that children are in the fate of husbands and wealth is in the fate of females. But here, words show that man is powerful in such a way that he hides his fault that is in actuality and imposes his fault on her by blaming her that you have some problem.

2) “Amuu: Can I learn to drive too?”

Vikram: First make parathas without burning your fingers”.

It shows that man is criticizing her and making fun of her. Implicitly it shows male possession and the stereotypical view that he gave by refusing her wish. Indirectly it gives a message to females that they are only made for kitchen and home chores she has no right to come out of four walls and do socialization or learn to drive.

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Grammatical value

Experiential value

It deals with what types of happenings are happening in discourse like performing of events/actions, a form of code language, manner of occurrence, etc. powerful people always work as agent/subjective whereas suppressing people always work as recipient/object. Three main structures are examined for analyzing experiential value; SV, SVO, SVC which are shown in the following dialogues

1) Vikram: Amu, your internet is not working.

Amu, your printer is not working again. Why don't you get it fixed?

Amu: Yes, sir.

Amu, could you get me the pink file? It's upstairs.

Amu, switch the water heater on.

Here writer used SVO, SV structure to portray the role of women, to tell us the suppressed position of women in our society. Questioning, ordering, and giving commands shows that male acts an agent and it is the responsibility of women to fix all the damage things. "Yes sir" shows the suppressed role of the female as the recipient that she has no right to express her condition or wish that she is not well or she has to sleep etc but she has to act like a puppet in the hands of men.

2) Netra's husband: With only five years' experience, you have the top cases. Why? It is a privilege. Because you are Justice Jaisingh's daughter-in-law. And you're Rohit Jaisingh's wife. My wife. Use this privilege and you will be successful like me.

These dialogues express the structure of SVC where underline words show the possessive attributes. The writer tries to show the audience that a woman is nothing without men. Male is the only reason for her success, not her efforts or struggle. By saying "my wife", he is eliminating her identity. In this way males rule over females and show possession, which is mentioned in these dialogues by saying that this privilege is because you are Justice Jaisingh's daughter-in-law, you are Rohit Jaisingh's wife, use this and be successful. Male shows a degrading attitude of hard working and successful female and wants to take credit of her achievement.

Expressive value

1) Savita: My husband hit me again last night. But I didn't run away. I thought to myself.....if he locks me out someday, where will I go?

The use of "will" shows the helpless and pathetic condition of a female which is dependent on the male. The writer tells us implicitly that males must be the whole universe for the female because if he will not support her, nobody will give shelter to her that's why women have to bear, sacrifice, and live with him even he will beat her.

Relational value

It deals with the use of different modes to convey the message to the audience/ writers. There are three modes commonly examined declarative (in which speaker/ writer pass the information), declarative (in which command, instructions are given), and grammatical questions(are of 2 types Wh and tag questions). As the writer shown in the following dialogues;

1) Ammu: I'm going to Papa's for a few days.

Vikram: Why?

For how long?

Ammu: I'll be back.

Vikram: You'll be back?

Meaning? Really, wow! You know how bad I feel. You know what I'm going through.

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Ammu: I understand, Vikram. But I need this.

Vikram: Fine! If you want to make this into a big deal then go!

The questioning mode of the male shows that the male is in power and he has the right to ask' to force to stop, to bound her to follow the instructions. Like in this situation where she is upset and he instead of giving a calm environment or understand her situation, he expresses his issues about his needs which show the selfish attitude of male. He asks questions rapidly to show dominance as well as give the order to stay. The last line showed that if a female fight for her rights, it will not be appreciated and considered like "a storm in a teacup".

2) Amu, could you get me the pink file? It's upstairs.

Amu, switch the water heater on.

Amu, Two cups of coffee, please.

The writer illustrates the imperative mode of male. His instructions, commands, ordering attitude like a waiter is a true example of male dominance. His imperative mode expresses in underlined sentences in which the writer tells us that woman is only to obey orders and follow the instructions of men, works day and night as a servant.

How the ideology of male dominance is naturalized and internalized represented in the movie "Thappad"?

Interpretation

The movie becomes meaningful in a particular context. Meanings of the theme or the movie are produced through the process of interpretation. When we are in social activity, we produce a text in which we can order/talk or build a social relationship. We can produce text and interpret the situation/relation//context and theme through which we can talk. All these happen through a very complex procedure that is happening in our mind called MR to which call background/prior knowledge. The writer also depicts such type of things in front of society that is acceptable without questioning because these happenings are already in the MR of people of the society and experienced by them and explicitly that naturalized and internalized their ideologies who are unaware of these. If we see the process of interpretation in our real-life then we see that male is dominant over female.

1) Amu: How come you're such a good cook?

Mother-In-law: I had to endure years of nagging first. Sometimes it was my husband. Or my mother-in-law.

2) Savita: You're not the only man who hits his wife.

Husband: You cursed me?

Savita: Why did you hit me?

Husband: Why? Do I need a license to hit you?

If we see the underlined words of the first dialogue, then we come to interpret that the writer tells us about the brutal behavior of the society with the female. Female is bound to listen and bear the husband and in-laws' ironical and painful conversation. More, second dialogues depict that men have the right to hit, to beat, to abuse and she has to suffer in a dreadful situation without any arguments.

Sometimes the writer presents the picture in such a way that will create "fear" in the cognition of people by presenting the so-called upcoming. Through this way, the writers control the viewer's mind that naturalized and internalized people's ideology in such a way that if we will take this step/to violate norms, it will ruin our life. Like;

3) Savita: Then he dumped me in the middle of the road. As soon as I got home, he started hitting me.

Ammu: Then?

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Savita: I ran out of the house and I locked him inside.

Ammu: Do you lock him in every day?

Savita I cannot. He is a man, he grabs me. And when he does, he hits me hard.

Moreover, in the third dialogue writer wants to tell us that man is the name of an authoritative and controlling entity and the female is unable to move away from his web/swoops. It creates a fear in the female's mind that if she will try to make a fight he will grab her and beat her badly. It's a hidden message that is naturalized and internalized ideology to say ok sir in every condition instead of taking steps for right. If we see the parallel side of the movie, then the writer tries to promote a new behavior/framework in our MR by directing a new message of bravery in the discourse/ theme of the movie. The writer implicitly naturalized and internalized a new ideology by promoting a new schema that is to awake with passion and courage to take daring steps and fight for rights. As in the following dialogues;

1) He hit me. For the first time. But he can't. He can't hit me even once.

"Just a slap?" He cannot slap me. That's what my petition is about

2) If you have to mend it, it means it's broken.

3) You were so emotionally invested in your company, you could not move on. I invested my whole life in you. How can I move on? I can't do it.

4) Everyone says, "It's just a slap". Know what that slap did? Suddenly I became aware of all the unfair things...

5) It's not about them. It is about me.

By presenting such type of rhetoric statements in the discourse, the writer naturalized and internalized the ideology of suppressed females. He directs them that a man has no right to renet and slap and if he will do, you will not be silent because it is not your responsibility to sacrifice and move on for the continuity of the relationship. So, if he does not respect you leave him instead of cursing fate and tolerate pain.

Explanation

It is a relationship between interaction and social context. We see how discourse is produced, interpreted, how it leaves effect and becomes socially acceptable.

Dawn News also delineates the dreadful story of a girl. Parents forced her to get married at the age of 16 on the grounds of what "society" will say if you get married late. After marriage, her husband drubbed her. She suffered a lot and requested her mother, father, and brother to help her in taking divorce but they forced her to bear to compromise because a divorced girl is considered a curse for a respectable family. She tried to sort out that issue with the help of the village's committee but they also forced her to go back to her husband's house. She was bound to go back as per rules, norms of the society. Within a few days, she faced an acid attack from him and she took her case to the police station to get rid of this case but unfortunately, the police did not help her. Whenever a woman take a step, fight for her rights then why society discourages her voice of getting rights, and encourage male's evil deeds?

Another case seems in Quora in which a girl is harassed badly by a college class fellow. She was hospitalized and fighting for her life but the saddest and shocking thing here is that her father is a senior lawyer but he did not sue against the guilty person because he thought that court cases and legal procedures would become messy. It is a shameful act that her father himself does not support her.



Even if we see in our kindergarten textbooks, we see binaries of ugly that seems bad face and beautiful that seems attractive.

The dominance of Male on Pakistani Females

It is our misunderstanding that we are moderating day by day and over time modern era, technologies make innovations in our lives as well as in our thinking or we are going forward and moving gradually with the society. However, the reality is the opposite of it. Everything is changing except our thinking. To satisfy society or make a good image and for peaceful survival, we are stuck in the boundaries of society. We are bound to follow the rules, customs, or patterns set by society to live a respectful life.

In the society of Pakistan, the concept of "patriarchy" is followed where a male is superior/dominant whereas a female is called the inferior and submissive creature. Women have the right to contribute to society equally. If we see the population of Pakistan, then 50% population is based on women but still, men are enjoying all the rights, power, and hold on society. On the other hand, women are dispossessed and struggling to assess the power and desire post. (Chaudhry, Nosheen, & Lodhi, 2012)

The relation between husband and wife is a very sensitive one. Women sacrifices everything and leaves her home, family and friends only because of one person (her husband) to whom she gets married. If he does not give positive response, love, care, attention especially respect or consider her like a useless creature, servant and inferior, so such type of relationship turn towards divorce which ends the life of two families especially woman because in our society women who get divorce spoil the reputation of the family and herself too. On the other hand, after divorce, a male has the option to get married to another girl and society respects him in this sense that he supports one more woman. People forget about what he did with his first wife. How he spoiled a woman's life.

One of the major cause to stay in an abusive relationship is social norms, customs, traditions, social or family pressure, a pressure of respect of both families especially father and brother because they have to go outside the home to earn and if his daughter will come back by taking

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divorce, people will disrespect him. Because of disrespect, the father's whole family takes pressure on society and curses the divorced daughter without thinking in which condition she is divorced? what she is suffering? That is why instead of giving pain to her family she prefers to live in pain, bear the pain, give pain to herself and sacrifice her whole life.

There is no opportunity or sometimes fewer chances for education for women in Pakistan. On the other hand, men must get education because he is the one who will take responsibility after father that is why the whole family keeps its expectations with him. This act leads women towards low self-esteem and less recognition. The concept of patriarchy not only spoils the physical health of women as well as ruins their mental health too. A study shows that women use more xanaxonlinebuy. It is a drug used to treat anxiety and panic disorders. It helps women to support brain calmness and a relaxed feeling. Female faced problems like early pregnancy, sexual harassment, tuberculosis, dowry deaths, and domestic violence. Because of these issues, she needs this drug to prepare herself mentally to bear and handle the new torcher of society/family.

How ISA affect RSA concerning the movie "Thappad"?

Following are the dialogues of the movie show the effect of ISA over RSA;

- 1) Women must learn tolerance to keep the family together.
- 2) Doing the right thing doesn't always end in happiness.
- 3) Things happen between couples.
- 4) A little physical aggression is an expression of love.

All the above-mentioned statements show that society works with RSA who forced her to not take action against his inhuman act whereas Amu acts as an ISA. The first dialogue proposed that society imposes a mind-set that a woman has to sacrifice her life to save relations. Modality "must" indicates that women must learn tolerance because man is a powerful entity, which has the power to change your tag from married to a divorcee.

More, the second dialogue also represents society as RSA and Amu as ISA in which his father told him about the consequences of getting a divorce and indirectly guides her to leave this matter. In dialogue three, the mother also tries to sort out the matter by saying that it is a very common thing between couples that a man will show his aggression toward a wife. Therefore, you have to endure it to safe relation. Furthermore, in the last dialogue, again, Amu acts as an ISA and society as an RSA, which shows that it is a norm, and common for the society that a man commits a brutal act of slapping a woman and society, unfortunately, considers it as an expression of love.

In short, both are equal as Allah says in the Quran (Al-Alaq 96:1-5) "Read! In the name of the Lord who has created (all that exists), Has created man from a clot. Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not". There is only one difference, which is in our thinking/bent of mind /mentality.

Before the advent of Islam, women were treated badly. People buried them alive as well as a female was killed before birth in the womb. Even in India, the custom of "Satti" is still being followed in which when the husband dies, the wife is also burnt alive with her husband. Prophet Muhammad (SAW) said, "Heaven is under the feet of your mothers". Islam called female "Rehmat". It also spreads that, a female is not such an entity to which you feel defiled, instead males should respect them, as they want for themselves.

Conclusion

In the debate of gender inequality, stereotypes or gender convention plays a significant role. To present that the opinion is true, they allocate definite characteristics to the whole sectors of society. If we talk about gender, then stereotype form the perspective or believes of society, based on how males and females should act according to the social viewpoint. With the view to measure

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which stereotypes of gender influence society, Epstein gives a scale. He argues that; “no aspect of social life is free from the dichotomous thinking that world is divided into two categories of “male” and “female” whether these aspects are custom, tradition, virtual of religion, formal/informal party of business/family/friends, or the government organization, Gender stereotypes seem to be politically inherent; they are used as tools to manipulate the relations of power for both males and females. They are internalized and naturalized in society through reproduction, repetition, and maintenance. In short, we may say that gender stereotypes become "self-exploration". It means that if we want any change in behaviors, we will have to simply create ways and reinforce until it becomes part of society. Therefore, it's a time for revolution so, let's unite to make it right.

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