Foucauldian Analysis of the Influence of Gendered Clichés on Young Learners: A Case Study

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ARTICLE INFO	ABSTRACT
	This research work is aimed at studying how frequently gendered language is used; how far its usage is recognized, and how far the speakers perceive their ideologies to be influenced by the usage of such language in the sampled population in Chiniot and Faisalabad. This research work extracts its theoretical framework from Michele Foucault's concept of regulatory power exercised through language (Michel Foucault, 1972), and applies it to gendered language used in Pakistani society. It tries to investigate how gender biased clichés commonly used in Urdu promote and perpetuate women presence as greedy, silly, sentimental and emotional beings. A thirty item questionnaire has been administered to sampled population of 40 students. The data has been analyzed with the help of SPSS (Version 17) by using descriptive statistics. To find how common the statements are, how far are they understood by the users to be gender biased, or can the users find out or quantify the influence of such statements on their minds; frequencies, mean values and sums of responses have been calculated. The results reveal that usage of such statements is quite frequent, and the users also realize that the statements are gendered. However, the results for the third question: how far they think that their ideology is being influenced by such gendered statements, are surprising. A great number of students believe that they are not influenced by such statements, then the question arises how such statements can be so prevalent in any society, if they are not well accepted. The research implies that this area of discourse analysis needs to be properly explored, such statements should be pointed out, and their compromising impacts on thinking process of masses, particularly of young learners, must be studied. *© 2023 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License*

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1.   Introduction

Discourse is a very effective tool to shape, manipulate and normalize certain ideologies among its speakers. For (Michel Foucault, 1977), it is through discourse (through knowledge) that we are created; and that discourse joins power and knowledge, and its power follows from our casual acceptance of the "reality with which we are presented". In each and every society, the production and presentation of discourse is significantly controlled, organized, selected, and redistributed. Discourse is managed and directed with the purpose of checking its transformative potential; in order to control the happening of the unpredicted and unexpected things, and to monitor the content of discourse as an independent event in itself. Since every discourse has a particular sort of socio-political ideology, it defines and redefines thought paradigms of its speakers according to that particular ideology. We expect and accept social and interactional power and its effects. As a social construct, power is frequently studied, and the interest in this phenomenon is justified; power appears to be a primary organizing principle in society (Michel

Foucault, 1972). Through influencing ideology, discourse affects human bodies in a way that their bodies act differently. According to (Lynch, 2014), the objective of Foucault's work relating to power is to increase peoples' knowledge and awareness of how power has defined their way of being, thinking and acting; and with increasing awareness, they can amend and improve their way of being, thinking and acting.

Since language is a very effective tool for defining one's way of being, thinking and acting, it used to create and promote certain gendered perceptions in its users. In Pakistani society, we find that many gendered quotations or clichés have become part of our day to day language. These sayings take their toll on women perception as wise, intellectual, brave and equal beings in the society. Propagation and acceptability of such statements, through unconscious and subliminal use of power through language, needs to be curbed. No legislation or regulation for women empowerment can bear fruit unless this thought paradigm is changed.

1.1.   Statement of the Problem
This research work aims to explore psychological effects of selected gendered statements of Urdu language, on the thinking process and attitude of young learners of Faisalabad Division, Punjab, Pakistan towards the women. The selected statements are quite common in both rural and urban areas of Punjab. This work also tries to measure how frequently these statements are used, and how far the listeners have awareness of the statements being misogynic.

1.2.   Objectives of the Study
This study has following objectives:

- To find the frequency of the gendered language used in day to day conversation in Urdu
- To gauge how far does the use of gendered language influence the minds of young learners.
- To measure the extent to which the gender biased clichés promote or reinforce patriarchal ideology.

1.3.   Research Questions
This research paper explores discourse as an instrument of power; so with perspective to language as a tool to promote gender biased or patriarchal ideology in order to maintain as well as promote status quo, it is aimed at finding answers to following questions:

- How often is gender biased statements used in day to day conversation in Urdu language in Pakistani society?
- To what extent the users and listeners of these clichés, the students of various classes from intermediate to degree level students, can perceive that these statements are gendered?
- How far the listeners and speakers of such clichés can realize that they are being influenced by such statements?

1.4.   Significance of the Study
The study on "Foucauldian Analysis of the Influence of Gendered Clichés on Young Learners: A Case Study" holds significant importance in shedding light on the complex relationship between gendered clichés and their impact on young learners. By applying a Foucauldian analytical framework, the study aims to explore the ways in which societal norms and stereotypes surrounding gender are internalized and reproduced in educational settings. One of the key significances of this study lies in its examination of the power dynamics at play in the construction of gender identity. Michel Foucault's theories provide a unique lens through which to analyze the mechanisms of power, knowledge, and discourse that shape individuals' understanding and performance of gender roles. By employing this framework, the study reveals how gendered clichés are not merely innocuous cultural expressions but rather tools of power that influence young learners' perceptions of themselves and others.

Furthermore, the study contributes to the field of education by emphasizing the importance of critically examining the pedagogical practices and curricula employed in schools. It highlights the potential harm that can arise from the uncritical reproduction of gendered clichés within educational contexts. By uncovering the subtle ways in which gender stereotypes are reinforced through language, interactions, and classroom materials, the study calls for a

reevaluation of teaching strategies to create more inclusive and equitable learning environments. Another significant aspect of this study is its focus on young learners. Children are particularly susceptible to internalizing societal norms and expectations, and the perpetuation of gendered clichés during their formative years can have long-lasting effects on their self-perception, aspirations, and opportunities. By investigating the influence of gendered clichés on young learners, the study addresses a critical period in human development and highlights the need for early intervention and education to counteract the negative effects of gender stereotypes.

2. Literature Review

Our use of language embodies attitudes as well as referential meanings (Lakoff, 1973). Discourse can heavily influence ideas and beliefs of its speakers in a very subtle and efficient way, because it carries power. Michele Foucault initially expressed his views in an inaugural lecture at the Collège de France, where he got appointed in 1970. As a post-modernist philosopher and writer, Foucault was very intrigued by this reality, so he conducted very thorough research in the process of hidden power exercised through language (discourse) with the consent of its users. His concept revolutionized the discipline of Discourse Analysis: its function as well as its role in society. Discourse is produced with power, knowledge and institution (Pitsoe & Letseka, 2013).

Discourse is not just a statement, hypothesis or a single sentence rather it is combination of all these elements. Discourse, as a social construct, is created and perpetuated by those who have power and means of communication (Pitsoe & Letseka, 2013). Discourse necessitates certain social conditions that are regarded as *social conditions of production* and social *conditions of interpretation.* These social conditions involve: instantaneous social environment in which discourse takes place, social institutions which create wider mould for discourse, and the general society as whole. The following diagram illustrates the process of production of discourse in a society. It also sheds light on the reality that discourse is created and approved and accepted according to social norms. Like literature, discourse also mirrors the society and in return frames social ideologies and identities of its speakers because of being discursive in nature.

Figure 1: Discourse as text, interaction and context
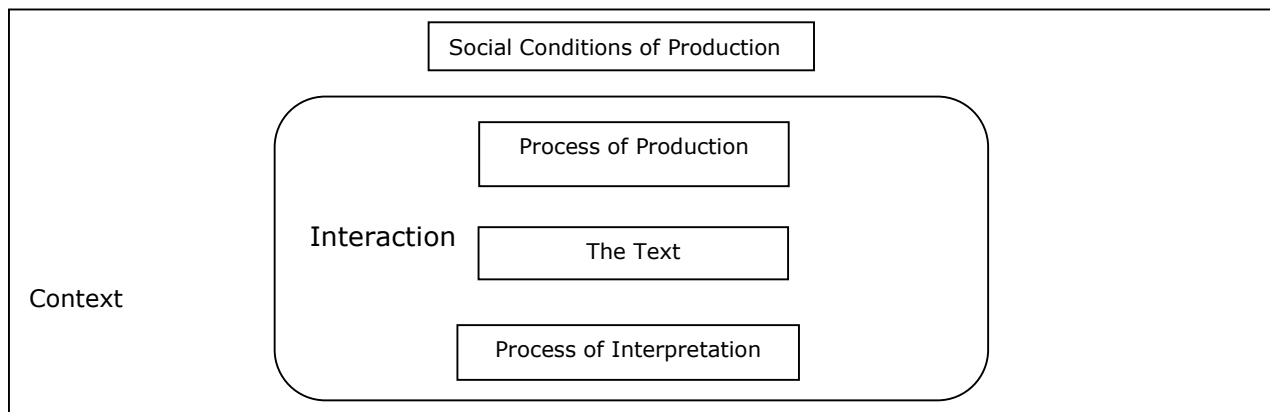
Foucault holds that truth, morality and meaning are also created through discourse. Discourse exists both in written and oral form and it is a social practice of everyday life (Weedon, 1996), and is deep-rooted in the very physical framework of our social institutions like homes, schools, mosques and law courts. It carries a body of scientific or authentic knowledge, and it is always connected to some prestigious institution. It has objective of exercising power or promoting certain ideology. For example, religious discourse makes its followers think and act according to its traditions. So the people belonging to a certain religion behave in the ways as required by their holy books and pronounced desirable and moral by their religious leaders. Discourse is diffused in society like capillaries in human body. It works at grass root level in the society through the people who are its subject as well as object: the ones on whom it is exercised. Discourse is rambling from a topic to another with meaning only to be understood within the context.

According to post-modernist concept, Power is not something that is acquired, seized, shared, or something one holds on to or allows to slip away (Michel Foucault, 1972), rather it disseminated everywhere to be exercised without realization of ordinary folks. Foucault came up with the revolutionary idea that power is disseminated from top to bottom level. It is exercised at three levels. These levels are: sovereign power, disciplinary power and regulatory power. Foucault repeatedly challenged the concept that language could ever be a lucid tool for representation of various things; rather he believed that language that is replete with artfulness that obscures the truth and reality, and mists up the window. Foucault propounds that language – or discourse – is in reality an object like all other significant objects.

According to Foucault, power is exercised everywhere in society at various levels from very crude reflection of power in the form of sovereign power to the most refined and sophisticated form of regulatory power exercised through rules and regulation in the name of education and training. At this level, tool for the exercise of power is language or discourse. The propounded ideas are presented through language. Literary text, written rules and regulations and socially popular clichés are just a few to cite examples. Thus discourse ultimately serves to control not just *what* but *how* subjects are constructed. Language, thought and desire are also regulated, policed and managed through discourse (Pitsoe & Letseka, 2013).

In 1974, in his book "*Discipline and Punishment: the Birth of Prison*", Foucault presented the concept that power in modern societies is creative rather than repressive (Michel Foucault, 1972, 1977). Modern regimes of power produce us as subjects who are both object and vehicle of power. According to Foucault, power is exercised through discourse and it has capillary effects on the system it operates on. It is ubiquitous and exercised over the subjects without their conscious awareness. The existence of social hierarchies, social classes, and variables such as social status and group identity, gender identity all are influenced by the concept of power. As observed by Foucault, language plays a powerful role in reproducing and transforming power relations along many different dimensions. A language contains an ideological baggage (Whorf, 1956).

Philosopher (Butler, 1990) asserts that language discursively creates, enacts and reproduces what it claims to describe. The power struggle is for the construction of meaning in the minds of the people (Castells, 2015). The institutions and norms, which organize society, cannot retain control or dominance by force alone; but rather by influencing the way people think about their social world (Castells, 2015). The most effective form of exercise of power is regulatory power exercised through language, discourse and education.

Hutcheon (1991) observes that discourse is not merely a tool of domination; rather it is an instrument of power. It shapes, monitors and regulates the attitudes of masses. Day to day conversation is the domain where the use of discourse is made to regulate the ideologies of people according to the defined standards. Ideologies are closely linked to power, because of the nature of ideological assumptions embedded in particular conventions. Certain socio-political or religious ideologies are ingrained in the minds of speakers through the use of discourse. For (Ball, 2007), at one level, power can readily be understood as coercive force or restraint; but what is much more difficult to comprehend, is the idea of power being exercised through consent, through what Antonio Gramsci called "ideological hegemony". Ideological hegemony is the most sophisticated way to exercise power even without realization to its subjects. A language recapitulates the society and its beliefs. Every language or discourse carries certain purposes with it. Through its usage, the purpose of disseminating intended ideologies is carried out.

Gender is constituted by the ways we enact and describe it through the use of language (Butler, 1990). Perceptions about gender roles and identities are acquired through social learning mainly with the help of discourse. So, while learning gender roles and identities; individuals develop some preconceived notions too, particularly about women in biased and gendered way. These stereotypical notions are transferred from one generation to another through the use of discourse usually without conscious and obvious realization of both generations. Since gender discrimination is carried out in almost all societies in one way or another, almost all languages have gender biased rather patriarchal discourse. Gender discrimination is deeply embedded in our everyday language. Women go through linguistic discrimination on two levels: in the way they are instructed to use language; secondly, the manner language presents them. Both make women perform subservient functions. The marginality and powerlessness of women is reflected

in both the ways women are expected to speak, and the ways in which women are spoken of (Lakoff, 1973).

Just to cite an example of this linguistic exploitation, we see that though Shakespeare was a very wise and intellectual writer, yet he also carried such beliefs about women: O frailty thy name is woman. Literature is replete with meek, submissive, silly, greedy and dishonest female characters. Such illustrations, coupled with gendered language, maintain and promote patriarchal traditions. The use of gendered language perpetuates what, according to an academician Allyson Jule, is 'the historical patriarchal hierarchy that has existed between men and women, where one (man) is considered the norm, and the other (woman) is marked as other.To normalize such impacts, we apply discourse of femininity which inadvertently informs, influences, and shapes women's identity to the point where women act out and behave according to what has been labeled as acceptable and true about females (Pitsoe & Letseka, 2013).

According to Rita Mae Brown, "Language is the road map of a culture. It tells you where its people come from and where they are going". The very initial concerns regarding language and gender can be found relating to feminism, linguistic theory and politics. Knowledge of connection between language and women's lower social standing can be seen in women publications in the beginning of 19th century. Although the concerns about language and gender carry a long history, its elevation as distinctive field of research was acknowledged during second wave of feminism spanning from 1960 to 1970. After being simply introduced, ultimately gendered discourse gets all-pervasive, and influences the thought paradigms of both males and females in a society. Language has been intimately related to ideology and power in Pakistan (Rehman & Baart, 2002). Patriarchy, like other social institutions, has also been introduced and further merged into society through language – the most fundamental element of human functioning. Patriarchy preserves and perpetuates power through shaping family ideology, policing biological sex and assumed gender identities via discourses. Male power over language allows men to shape not just thought, but also reality, as Spender claims that men "created language, thought, and reality" (1985: 143).

Among almost 5000 languages spoken across the globe, three fourth of them are gender biased languages. MacKinnon (1989) argues that male power over language has allowed them to create reality. This is partly due to the fact that our categorizations of reality inevitably depend on our social perspective. Gendered discourse deeply influences and determines psycho-social identities of both men and women. In Urdu language, there are many slangs and clichés that are widely used by everyone regardless of gender. Such statements are deeply entrenched in social setting. They reflect society's general perception about women, and the way in which certain moral codes, moral depravity, fragility and cowardice is associated with women. Since this research work has been conducted in Pakistani context, the language to be analyzed is Urdu. Here, individuality of women is linguistically compromised; the language discourages treatment of women, as intellectual persons with independent ideology. The questionnaire carries a few examples of such discourse in the form of clichés that have taken roots into Urdu language and Pakistani society, and such discourse shatters women's confidence and makes the whole society believe that women are always supposed to play second fiddle in relationships.

According to Foucauldian concept of power, the highest and the most refined form of exercise of power is regulatory domain of power that works through the medium of language. A close observation reveals that the phrases under study act according to Foucauldian concept of power. They promote, ingrain and normalize certain biased ideologies and shape people's attitudes accordingly. Here, the basic concern is how the morality and decency discourse, regarding women, is limited to superficial factors instead of relating to the attitudes and mentality. For example, the simple and very decent term like حیا عورت کا زیور ہے (modesty is the jewel of the woman) has very strong connotative meanings which can be described by close study of statement: modesty is the most important quality for women. Here intellect and wisdom are not even talked about. Besides, why is it so that modesty is essential only for women? Why is it not equally significant for both genders? Ideologies created by such terms ultimately lead to the opinion that it is only women's moral responsibility to act in appropriate and modest way. In the case of any mishap, woman is supposed to be blamed because of being immodest. Discourse of either divine or traditional male supremacy has been (mis)used for years in controlling the minds (Lubna, 2016).

2.1. Research Gap

While the study on "Foucauldian Analysis of the Influence of Gendered Clichés on Young Learners: A Case Study" is undoubtedly valuable, there are a few potential research gaps that could be explored in future studies. These research gaps include: The study focuses on a specific case study, which might limit the generalizability of its findings. Further research could be conducted to examine how gendered clichés influence young learners in different cultural, socio-economic, and educational contexts. Exploring a broader range of case studies would provide a more comprehensive understanding of the issue and its nuances. The study primarily examines the immediate impact of gendered clichés on young learners. However, it would be beneficial to investigate the long-term effects of these clichés on children's attitudes, beliefs, and behaviors as they grow older. Longitudinal studies could help trace the trajectories of individuals exposed to gendered clichés in their early years and assess the lasting implications on their lives and identities.

The study focuses primarily on the influence of gendered clichés, but it could be expanded to consider intersectionality and its role in shaping young learners' experiences. Investigating how other social categories such as race, ethnicity, class, and ability intersect with gendered clichés would provide a more nuanced understanding of how multiple forms of oppression and privilege intersect in educational settings. The study primarily highlights the negative influence of gendered clichés on young learners. However, future research could focus on the development and effectiveness of intervention strategies that counteract these clichés. Exploring innovative teaching practices, curriculum design, and teacher training programs that challenge gender stereotypes would contribute to practical solutions in fostering more inclusive and equitable learning environments.

3. Research Methodology and Conceptual Framework

This is a quantitative research work based on Michele Foucault concept of power that it soft, ubiquitous and exercised through very soft tools like education and the language. This usage of power is too subtle and unconscious to be understood and pointed out by its subjects.

To find the answers to the questions, a 30 item questionnaire has been administered to the students both from rural and urban areas. The questionnaire consists of two parts. The first part relates to the personal information of the participants, whereas the second part inquires about the students' responses about the highlighted topic. Before administering the questionnaire, it has been evaluated by the experts, and rectified and revised to make it clear and comprehensible for the sampled population.

3.1. Conceptual Framework

The conceptual framework of this study has been extracted from Michele Foucault's concept of power (M Foucault, 1978). Foucault described three types of power in his empirical analyses: *sovereign* power, *disciplinary* power, and *biopower* What (Michel Foucault, 1972) calls "disciplinary power" aims to use bodies' skills as effectively as possible. The purpose of this is not only to use the bodies' skills, but also prevent these skills from being used to revolt against the power. For the exercise of power over masses; educational and social institutions are applied. These institutions act through the use of discourse to construct and consolidate certain ideals and ideologies in the mind of masses. On the same pattern, misogynic statements in Urdu are used as a tool to exercise power over the users of the statements by promoting and reinforcing negative views about women.

3.2. Research Participants

A fully structured thirty-item questionnaire has been administered to forty students of various classes, both males and females from rural and urban back grounds. It has been tried to sample the students with maximum variation in the term of their education and their parents' education because such factors play vital role in shaping one's identity and ideology.

Table 1: (Personal Information about the participants)

Background Information	Frequency	Percentage
Education		
Intermediate	12	30
B.A/B.Sc	18	45
B.S Honor	10	25

Gender		
Male	20	50
Female	20	50
Background		
Rural	25	62.5
Urban	15	37.5
Mother.Edu		
Below Matric	20	50
Above Matric	13	32.5
Degree Holder	7	17.5
Father.Edu		
Below Matric	10	25
Above Matric	17	42.5
Degree Holder	13	32.5

Among the sampled population, gender representation has been made on equal basis, however highest number of students hail from B.A/B.Sc program. The students from Intermediate level and BS Honor classes constitute 30% and 25% of the population respectively. Majority of the participants belong to rural area and constitute 62.5% of the population, and the representation of urban population is 37.5 percent. Among the sampled population, fathers are relatively more educated than the mothers. Mothers of half of the population are below matric, where father, with education less than matric, constitute only 25% of population. In the category of holding a degree, almost double number of fathers holds a degree as compared to those of mothers: 17.5% of the mothers and 32.5% of fathers are degree holders.

3.3. Data Collection

This research work is quantitative in nature. A fully structured thirty-item questionnaire has been administered to forty male and female students both from rural and urban back grounds. The participants recorded their responses on a five degree lickert scale, varying from very often to very rarely for the question relating to frequency of the statements, and from strongly agree to strongly disagree for the both questions relating to participants' perception of statements and their psychological impact. For rural representation, data has been gathered from Govt. Graduate College (W) Chiniot, and Govt Islamia College Chiniot. For urban representation, the data has been gathered from Govt Graduate Islamia College, Faisalabad, and Government College University, Faisalabad.

3.4. Data Collection Tool

A fully structured questionnaire consisting of two parts: first part seeks data relating to personal information regarding gender, education, background and parents' education; whereas the second part consists of thirty items seeking response about ten statements. For every statement, three questions have been asked: how frequently have you heard the given statement, how far do you think that the statement is gender biased, and how far does this statement effect your ideology. The statements to be analyzed are taken from Urdu language and these statements are culmination of socio-cultural attitudes of society towards woman. Translation of the statements is as following:

1.   عورت ناقص عقل ہوتی ہے   (the woman has poor cognitive abilities)
2.   زر' زن اور زمین فساد کی جڑ ہیں   (Woman, property and land are the root cause of all issues)
3.   حیا عورت کا زیور ہے   (Modesty is the jewel of the woman)
4.   عورت کے لئے چادر اور چار دیواری یا تحفظ بہت ضروری ہے   (The woman is protected only in veil and four walls of house)
5.   عورت کا وجود سفید چادر کی طرح ہے   (Existence of the woman is like white sheet: with everything questionable about her character)
6.   بیٹیاں پرایا دھن ہوتی ہیں   (Daughters are others' property: to be married off)
7.   عورتوں کی طرح رونا دھونا   (To cry like women: to be very sentimental and emotional)
8.   چوڑیاں پہنے ہونا   (Wearing the bangles: to be unable to do something valuable)
9.   عورت کی زبان   (The women's tongue: to be barking and bickering all the time)
عورت پاؤں کی جوتی ہے
10.   (The woman is like a foot-shoe: to be something useless and valueless)

4. Data Analysis
4.1. Data Analysis Tool
The data has been analyzed with the help of SPSS (version 7). To find the Reliability of the questionnaire, Cronbach's Alpha has been calculated. Its value is 0.764, which is fairly enough for a questionnaire to be reliable.

Table 2: (Reliability of Questionnaire)

Case Valid	40	100.0
Total	40	100.0

4.2. List-wise deletion based on all variables in the procedure

Table 3:

Cronbach's Alpha	Number of Items
0.764	30

The overall frequencies for the responses have been calculated; mean values and sums of the responses have also been found. The details of the responses to the questions have been presented in table 4.

Table 4: Presentation of Response (how often do you listen to such statements?)

Sr. No.	Statement	Very Often	Often	Do Not Remember	Rarely	Very Rarely	Sum	Mean
1	عورت ناقص عقل ہوتی ہے	18	12	3	2	5	84	2.1
4	زر' زن اور زمین فساد کی جڑ ہیں	29	11	0	0	0	51	1.275
7	حیا عورت کا زیور ہے	32	4	0	1	3	59	1.475
10	عورت کے لئے چادر اور چار دیواری یا تحفظ بہت ضروری ہے	33	4	0	3	0	53	1.325
13	عورت کا وجود سفید چادر کی طرح ہے	22	11	2	2	3	73	1.825
16	بیٹیاں پرایا دھن ہوتی ہیں	33	1	0	3	3	62	1.55
19	عورتوں کی طرح رونا دھونا	18	13	2	6	1	79	1.975
22	چوڑیاں پہنے ہونا	19	15	0	4	2	75	1.875
25	عورت کی زبان	25	11	2	2	0	61	1.525
28	عورت پاؤں کی جوتی ہے	15	6	3	2	14	114	2.85

4.3. Frequency of listening to the Statements
The responses to the given statements have been presented in table 5. The data suggests that students come across such statements quite frequently. Data for the second statement shows that all of the respondents come across the statement quite frequently, nobody negated or showed doubt. For the Statements no. 3, 4 and 5; 36, 37 and 33 participants respectively responded with very often or often. Data for the first statement reveals that 30 students either agreed or strongly agreed that they come across such statement quite frequently, whereas only 7 participants said that they listen to it rarely or quite rarely.

Table 5: Presentation of Responses (How far do you agree that the given statements are gender-biased?)

Sr. No.	Statement	Strongly Agree	Agree	Do not Remember	Disagree	Strongly Disagree	Sum	Mean
2	عورت ناقص عقل ہوتی ہے	2	26	3	6	3	102	2.55
5	زر' زن اور زمین فساد کی جڑ ہیں	15	16	3	5	1	81	2.025
8	حیا عورت کا زیور ہے	15	19	0	2	4	81	2.025
11	عورت کے لئے چادر اور چار دیواری یا تحفظ بہت ضروری ہے	13	22	0	3	2	79	1.975
14	عورت کا وجود سفید چادر کی طرح ہے	12	14	1	13	0	95	2.375
17	بیٹیاں پرایا دھن ہوتی ہیں	11	22	2	5	0	81	2.025
20	عورتوں کی طرح رونا دھونا	6	24	5	4	1	90	2.25
23	چوڑیاں پہنے ہونا	4	21	9	7	0	97	2.425
26	عورت کی زبان	7	21	4	7	1	94	2.35
29	عورت پاؤں کی جوتی ہے	27	11	0	1	1	52	1.3

For the statements # 8 and 9; 34 and 36 respondents came with either strongly very often or often. However, for the last statement, responses are quite striking because here only 21 of the participants responded with very often or often. Though, still majority responded positively, yet not like the previous ones. The mean values and the sums of the responses, that are 2.1 and 84 at maximum, except for the last one, also strongly suggest that such statement is quite prevalent and have penetrated into the socio-linguistic foundation of society.

4.4.   Realization of Gender Biased Statements

In response to the question asking if the participant believed that the given statements are gender-biased, majority of the students responded in positive. In response to the statement no. 4, 35 of the participants either strongly agreed or agreed. For the statement no. 2,3, and 7; 31,34 and 30 students respectively responded strongly agreed/agreed. For the statement no.6; 33 of the participants either agreed or strongly agreed. For the statements no. 5 and 8; 26 and 25 respondents respectively responded to agree with the statement. For the statement no.10, as many as 28 respondents agreed or strongly agreed that this is a gender biased statement, and only two of them believed it not to be so. All the statements have mean value of less than 2, and the sum of responses is also less than 100; it reflects that at collective level, majority of students at least realize and believe that the given statements are gendered ones. However, the response to the first statement is little bit different.

Table 6: Table of Responses (How far do you agree that the given statements influence your thoughts or ideology?)

Sr. No.	Statement	Strongly Agree	Agree	Do Not Remember	Disagree	Strongly Disagree	Sum	Mean
3	عورت ناقص عقل ہوتی ہے	3	8	17	10	2	120	3.0
6	زر' زن اور زمین فساد کی جڑ ہیں	6	13	15	2	4	105	2.625
9	حیا عورت کا زیور ہے	11	25	1	3	0	76	1.9
12	عورت کے لئے چادر اور چار دیواری یا تحفظ بہت ضروری ہے	12	23	3	1	1	76	1.9
15	عورت کا وجود سفید چادر کی طرح ہے	15	18	6	0	1	74	1.85
18	بیٹیاں پرایا دھن ہوتی ہیں	7	27	2	2	2	85	2.125
21	عورتوں کی طرح رونا دھونا	2	16	10	9	3	115	2.875
24	چوڑیاں پہنے ہونا	11	7	7	10	5	111	2.775
27	عورت کی زبان	8	3	3	14	2	109	2.725
30	عورت پاؤں کی جوتی ہے	7	13	4	9	13	134	3.35

4.5.   Understanding the psychological Impact of Statements

The table 6 shows participants' responses regarding the question if the given statements influence their thoughts or ideology. For the statement no. 3,4,5 and 6; 35,36,34 and 33 students respectively responded with being either strongly agreed or agreed only. For the statements no. 2; 19 of the participants came up with agreed. For the statements no. 7 and 8,18 respondents responded agreed or strongly agreed for each. The most striking responses are about the statement no. 3; as many as 17 respondents came up with the response "Do not know". It is very interesting to find out that they could not exactly quantify psychological impact of the statement on their ideology. For the statement no.10; only 14 students agreed/strongly agreed to be mentally influenced by such statements. It is again very surprising that as many as 22 respondents disagreed or strongly disagreed with the statement that it influences their ideology and way of thinking about women. Mean values and the sum of responses also suggest that majority of the participants do not feel or cannot consciously realize the impact of such gender biased statements on their thoughts.

5.   Discussion

For the first type of question, relating to the frequency of coming across such statements in daily conversation, the data shows that such gender biased clichés are quite common and very well-accepted by both genders in Pakistani society. The mean values and the sum of responses also suggest that the given statements have become a constituent of our day to day language. For the second type of question, regarding how far the students think such statements to be gender-biased, majority of respondents agreed that such statements are gendered ones. Positive response by the majority of participants, for second question, proves that educated sect of society totally understands that such statements are biased and carry certain connotative

meanings regarding women position and role in the society. Positive response by majority of participants, for the first two questions, proves the hypothesis that through the use of gender biased language, prejudiced concepts are floated into society; and gradually they are accepted, and well received, and ultimately they are taken as truth or reality.

With reference to the responses about the third question; though majority of the participants agreed that they are influenced by the statements; yet, still a great no of students disagreed with the statements. Such responses are ambiguous because it seems very unrealistic that they are not influenced by such notions even if they come across so frequently. Such responses reflect to two possibilities: either the respondents are too wise and intellectual to be influenced by such statements, or the influence is so unconscious and subtle that it cannot be gauged by self-evaluation or introspection. In current scenario, second option is supposed to be more dominant because such statements have become part and parcel of our daily conversation and their acceptability establishes their profound influence on thought paradigms.

6.   Conclusion

The data shows that for the given ten statements; as much as for nine statements thirty-one or more participants either agreed or strongly agreed that they listen to such statements very frequently. The users have accepted such as facts due to their deep down psychological effect and acceptance. The results of the research indicate that gendered statements are very frequent in the society, even to the extent that they are not considered to be biased one. This claim is also supported by data because relatively lesser no. of participants agreed that the statements are gendered. For five statements out of the given ten statements, thirty-one or more participants agreed or strongly agreed that they are biased. If the realization of such terms, among participants, to be gendered is discussed; the data also shows that the individuals cannot find out that they have been influenced. For only four out of ten statements, thirty-one or more participants agreed/strongly agreed with statements. The data also supports that the effect is so unconscious that despite being the promoter and propagator of such views users still believe that they are not psychologically influenced by the statements. It all happens through the tool of language that women are projected and presented, and ultimately accepted as dishonest, silly and sentimental beings. This research work is a stepping stone in an effort to analyze the impact of language, as a powerful tool to maintain and perpetuate patriarchy in Pakistani society. As hypothesized by Michele Foucault, language is a very effective tool to create and maintain power and authority.

6.1.   Suggestions for Future Research

Here are the recommendations for the future researchers on the basis of current research.

- Further research needs to be conducted to point out gendered statements or cliché that are prevalent in Pakistani society, so that proper measures could be taken to change them or make their use limited in daily conversation. No government policy or legislation can bear fruit, unless the people change their thinking and attitudes.
- This kind of research also needs to be conducted in other languages spoken in Pakistan: both local and provincial ones. Language is a very effective tool for manipulating the psychology of its speakers. It is high time that we realize that ultimate change always comes from inside, and then it is supported by legal legislations.
- Though there is a positive response, by the participants, in recognizing that that the given statements are gendered one; but still further awareness needs to be created. Both men and women, particularly uneducated ones, should awake to situation by properly understanding and evaluating such statements; so that they do not fall victims to propaganda causing women develop low level of confidence about their skills and abilities.
- The third question regarding self-evaluation of the psychological impact of such statements needs to be further searched. It needs to be found out which of the above mentioned possibilities is true: are the participants too wise to be influenced, or are they unable to introspect themselves? It is hardly possible for the first statement to be true because language is a very strong tool for shaping and reshaping thought paradigms. In the case of second possibility, this area needs to be further researched and worked on.

Unfortunately, this area of studies is quite neglected across the world, particularly in Pakistan. The future researchers need to work on this topic because this is a very important area of research influencing the whole society. Linguistic imbalances need to be studied, because they

shed a flood of light on real-world inequalities and inequities. No society can march forward on the road to progress and prosperity unless its women walk side by side their men. To ensure women contribution, all the prejudices and discriminatory concepts need to be curbed.

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