

Representation Of Gender Identities In Pakistani Socio-Cultural Context: A Critical Discourse Analysis Of Concordances For The Node Word Women On Pakistani Blogosphere

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Article Info	Abstract
<p>Article History</p> <p>Received: May 07, 2021</p> <p>Accepted: August 18, 2021</p> <p>Keywords : Patriarchal Society, Blogging, Pakistani Blogosphere, Corpus Linguistics, Critical Discourse Analysis</p> <p>DOI: 10.5281/zenodo.5218310</p>	<p><i>Pakistan is a patriarchal society where both women and men occupy sharply different roles and identities. Media, both print and electronic, has always played a significant role in portraying a particular and distinct image of the two genders. Now with social media being accessible to a large number of users, it has become essential to analyze the portrayal of gender identities on Pakistani cyberspace also. For the research here, blogs are selected for studying representation of female gender identity in Pakistani socio-cultural context. Blogging has emerged as a medium for expressing and sharing opinions, observations, experiences and reflections. The main aim of this research is to examine the discursive practices of female and male bloggers for interpreting the role of Pakistani Blogosphere in representing gender identities on social media. Text from 340 blogs on gender-related issues appearing between 2004 and 2017 on Pakistani cyberspace is compiled into a corpus using the software of AntConc Corpus Analysis Tool. The research study is a combination of both quantitative and qualitative approaches where corpus linguistics is used for extracting and interpreting wordlists; and critical discourse analysis becomes instrumental in examining concordance lines. The analysis showed that the bloggers consider that being women in Pakistan is not easy as they are demeaned, insulted, condescended, and physically and mentally traumatized on regular basis.</i></p>

Introduction

Patriarchal culture is the main reason for inequalities that befall between male and female gender in any society where men are explicitly esteemed more than women. Pakistan has a deeply-embedded gender structure which determines the subservient position of women in the society (Hadi, 2017). The research here sets out to study the socio-cultural practices prevalent in Pakistan by analyzing the language of blogs for determining female gender identity. Language plays a significant role in interpreting identity as it reflects background, social standing and mental inclinations of individuals (Trudgill, 2000). This role of language has been applied to blogs and the content included in them, which reflect, project and reinforce the social culture and the gendered identities prevalent in that culture.

Blogs are dynamic online spaces offering individuals personal forums for self-expression and social interaction (Kaplan & Haenlein, 2010). Blogosphere refers to the entire world of blogs, bloggers and blog readers or commentators (Schmidt, 2007). Web blogs, are frequently modified form of personal, accessible websites with content presented as dated entries in reverse chronological sequence (Schiano et al., 2004; Herring et al., 2005; Schmidt, 2007). Blogs, which are used by writers for posting, reflecting and commenting on various topics (Herring et al., 2005) have been taken up by language researchers as a new medium of study and exploration. Crystal (2001) finds that language used on internet has marked an evolution of discourse. The study of discursive practices of bloggers in the research here is significant as the analysis of the discourse helps in reflecting the ideological perceptions of the society (Fairclough, 1992a). Discourse generated in the blogs is regularized by the norms and practices of the social structure existing in Pakistan and also constructs, propagates and transforms the dimensions of Pakistani social structure (Amjad & Rasul, 2017).

Recent approaches to language and gender focus on how women and men are established through language, rather than examine differences in their usage of language (Litosseliti, 2006). Hence, research on language and gender is now more oriented towards inquiring and interpreting the role of discourse in constructing identity (Coates, 2004; Litosseliti, 2006). Identity, for the research here, is considered to be a social product subject to social influences and social pressures (Slater, 1997). With the advancement in technology, a change in the social representation of genders is expected in Pakistan as more people now have access to social media, and they have more awareness of the efforts made by human rights activists to eliminate gender disparity from the world. The main aim of this research is to examine the discursive practices of female and male bloggers for

interpreting the role of Pakistani Blogosphere in representing female gender identity on social media. The objectives pursued for achieving this aim are:

- To analyze the gender-specific specific noun *women* as a node word/lemma for depicting female gender identity in the discourse of female and male bloggers.
- To examine the discursive practices of the bloggers for interpreting the ideological and power structure of gender in Pakistani society.

Socio-Historical Context of Gender Roles in Pakistan

Gender is one of the organizing principles of Pakistani society where patriarchal values predetermine the social values of gender. The discrimination among women and men has remained fairly obvious and well established in the patriarchal social set up of Pakistan (Ali & Jiang, 2016). Patriarchal values are deep-rooted in the society fostering subordination of women (Hadi, 2017). Women are found inferior enough to be 'reined in' who cannot dare to raise their voice against men be it their father, brother or husband (Ibrahim, 2005: 2). Pakistani women are viewed as personal property with which to barter and trade (Parveen, 2016). The inferior status of women is generally caused by their low educational status and limited participation in economic activities outside the house (Akhter & Akber, 2016).

In Pakistan, gender roles are an outcome of traditional roots and social attitudes which places individuals into masculine and feminine stereotypical identities (Ali & Gravino, 2008). Gender roles can be described as social norms, rules and standards that dictate different interests, responsibilities, opportunities, limitations, and behaviors for men and women (Johnson & Repta, 2012). In Pakistan, men are traditionally assigned with the responsibility of providing for the family and women have to take almost total responsibility for childcare and household activities (Jalaluddin & Khan, 2008). Gender inequality is a global condition, however, the socio-cultural conditions of Pakistan make gender discrimination an inexplicable phenomenon.

Portrayal of Female Gender on Pakistani Media

Prior to the emergence of social media, the stereotypical gendered identities prevalent in Pakistan were portrayed through textbooks, print and electronic media. Representation of women in print and electronic media have been the topic of research for more than twenty-five years (Meyers, 1999). Both print and electronic media in Pakistan project men for their intellect and personality and women for their general attractiveness and figure (Ali & Batool, 2015). Language and visual images are used for objectifying and placing women in a position of subordination, passivity and sexual availability (Khan & Moin, 2013). Newspapers, television dramas, films and advertisements all portray women in stereotypical images of housewives and sexual objects: carrying babies, performing domestic work and improving their physical beauty for acquiring a suitable match in marriage (Ullah et al., 2016). In advertisements, female youthful looks and blooming beauty are used for tempting and attracting clients and sponsors (Huda & Ali, 2015). Female magazines focus on domestic side of women highlighting their physical beauty and their abilities as a perfect cook, tailor and housekeeper while keeping silent about their intellectual capabilities (Mahsud, Mirza & Riaz, 2009).

Social media is quite frequently used by young women and men in Pakistan, nevertheless, online spaces in Pakistan continue to remain under male domination (Aksar et al., 2020). Figures quoted from Digital Rights Foundation in 2017 indicate that 45 percent of women in Pakistan face online harassment with several cases not even reported due to the culturally domineering compliance to gender roles (Aksar et al., 2020). Social media sites, like Facebook have become platforms for abusers to increase the already prevailing insecurity of women where female gender is blackmailed, bullied, exploited and approached in the most degrading manner (Aksar et al., 2020).

Method

This section explains the methodological procedure adopted and operationalized for carrying out the research.

Research Designs

The research here draws on methodological synergy of two approaches, Corpus Linguistics (CL) and Critical Discourse Analysis (CDA) introduced by Baker et al. (2008) which involves a combination of quantitative and qualitative analysis of data. CL is basically a quantitative approach which adopts statistical tools to give generalizable descriptions of the investigated data. CDA as a qualitative research approach sets out on making a close reading for some fragments, related to the topic under investigation. For the critical discourse analysis of the linguistic features in the corpus, Reisigl's and Wodak's discourse historical approach (2009) is used which specifically takes into account historical and socio-cultural context. For the present study the historical and contextual dimension is the prevalence of patriarchy as a social system in Pakistan which has made men dominate and exploit women.

The methodological synergy of CL and CDA makes the qualitative interpretation more precise, and the quantitative results more reliable and generalizable. Employing corpus-based approach to discourse analysis reduces researcher's bias as with CDA alone objectivity is difficult (Baker, 2006). The combined effect of the interaction between the two approaches is greater than the sum of their individual effect (Baker et al., 2008), hence, the use of CL methods in conducting CDA research is coming up as a new approach or movement

(Krishnamurthy, 1996). The use of corpus helps in achieving the incremental effect of discourse and the discourse analysis in very subtle way reveals the underlying discourses which help in an in-depth interpretation of language (Baker, 2006).

Building up a Corpus

The main corpus created for this research is named DAPB(Discourse Analysis of Pakistani Blogosphere) which included blogs by female and male bloggers from the selected blogsites written between 2004 and 2017. The main corpus is further bifurcated into two sub-corpus DAPB(F) and DAPB(M) for compiling the blogs written by female and male bloggers separately. The blogs are saved as text files (*.txt) and uploaded into the software of AntConc Corpus Tool 3.5.8. The corpus DAPB is specialized in nature as it is built in accordance with the objectives of the research study and included blogs only on gender-related topics. The total word count of the main corpus is 175,874 and that of the sub-corpus DAPB(F) and DAPB(M) is 87,777 and 88,097 respectively. The two sub-corpus are approximately equal sized which helps in confidently making claims about representativeness (Baker, 2014).

Sample

Personal blogs or journals with open access, discussing gender-related issues, written by bloggers with Pakistani origin and appearing on blog aggregators or blog hosting sites between 2004 and 2017 are selected as the sample for the research study. Blog aggregators are blog hosting sites which provide bloggers a platform to build up their individual websites and to post blogs freely on the topics of their own choice. Personal blogs or journals provide bloggers a chance to share their personal experiences and viewpoints on various issues (Herring et al., 2005). The blogsites selected for gathering blogs are: *Pakistani Bloggers*(<https://www.pakpositive.com/pakistanibloggers/>), *Chowrangi*(<http://www.chowrangi.pk>), *Pak Tea House* (<https://pakteahouse.wordpress.com>), *All Things Pakistan*(<https://pakistaniat.com/>), *Changing Up Pakistan*(<https://changinguppakistan.wordpress.com/>), *Teeth Maestro*(<https://teeth.com.pk/blog/>), *Feministani* (<https://thefeministani.com/>)&*Watandost* (<http://watandost.blogspot.com>). A total of 340 blogs, 155 posted by female bloggers and 185 by male bloggers are selected for constructing a corpus.

Procedure of Analysis

The procedure involved in the analysis of linguistic features for interpreting female gender identity consisted of three major steps. First, with the help of AntConc Corpus Tool, frequency wordlists of the sub-corpus DAPB(F) and DAPB(M) are generated; secondly, gender-specific noun *women* is selected as 'node word' and its collocates are retrieved; and lastly concordance lines of lexeme *women* are elicited and analyzed using the approach of CDA.

Results and Discussion

This section presents the results of analysis for a detailed discussion.

Frequency Wordlists of the sub-corpus DAPB(F) and DAPB(M)

Frequency wordlists of both the sub-corpus are generated using AntConc Coprus Tool. Functional words appeared on top of the wordlists but since the analysis of grammatical categories is not the major objective here, the list is probed for content words. Table 1 enlist the first five content words from the sub-corpus.

Table 1: Frequency Count of first 5 Content Words from the sub-corpus DAPB(F) and DAPB(M)

S. No	Nouns in DAPB(F)	Freq. in DAPB(F)	Nouns in DAPB(M)	Freq. in DAPB(M)
1.	women	1282	women	1251
2.	woman	404	men	497
3.	men	370	woman	309
4.	Pakistan	287	Pakistan	307
5.	society	191	man	195

Wordlists from both the sub-corpus showed that the plural lexeme *women* occurred with higher frequency which helped in inferring that bloggers while discussing gender-related topics primarily focused on issues and problems concerning women in the society, though the queries made on Google search engine for finding blogs was not restricted to female gender only. The frequency of occurrence of lexeme *women* helped in deciding that a detailed and an in depth study of this gender-specific noun is necessary for interpreting female gender identity in Pakistani socio-cultural context. The next step involves finding collocates of lexeme *women*.

Collocates of *women* from the sub-corpus DAPB(F) and DAPB(M)

The rationale for using gender-specific noun *women* for interpreting gender-identities is drawn from the works of Baker, 2014; Jaworska & Krishnamurthy, 2012; and Pearce, 2008 who classified words like WOMAN, MAN, MALE, FEMALE, SEX, MACHO, MOTHER, FEMININ and SEXISM as belonging to the thematic group of sex and gender roles and consequently focused on the analysis of collocational patterns associated with the lemmas MAN and WOMAN.

Women is selected as a ‘node word’ which is simply the word form or lemma being investigated and grasps the interest of the researcher (Salama, 2012; Baker, 2006). For retrieving collocates with the help of AntConc Corpus Tool, the collocation window is set to minimum collocate frequency range of 10 and two collocational statistics of MI and t-score which are in built features of the software of AntConc Corpus Tool are used for finding collocates of *women*. Only those collocates which have both an MI value of ≥ 3 and a t-score value of ≥ 2 , are considered for analysis. Table 2 presents collocates of *women* from both the sub-corpus.

Table 2: First 10 Collocates of *women* from the sub-corpus DAPB(F) and DAPB(M)

Collocates of <i>women</i> from DAPB(F)		Collocates of <i>women</i> from DAPB(M)	
Collocates	Frequency of Occurrence	Collocates	Frequency of Occurrence
men	103	men	151
Pakistan	84	Pakistan	81
Pakistani	66	violence	47
Muslim	51	working	34
rights	45	rights	33
violence	44	Pakistani	29
society	44	Muslim	28
world	27	world	25
public	27	work	24
country	21	society	23

Collocates of *women* enlisted in Table 2, are helpful in interpreting female gender identity as the study of collocates is related to portrayal of ideologies and social representations (van Dijk, 1998). For the research here, the first two collocates ‘men’ and ‘Pakistan’ mutually occurring in both the sub-corpus and having high frequency occurrences are selected for concordance analysis.

Concordance Analysis of *women* for interpreting female gender identity

For interpreting gender identities, concordance lines for the node word *women* with the selected collocates **men** and **Pakistan** are retrieved with the help of AntConc Corpus Tool. A span of ± 6 words is selected (that is, six words on either side of the node word) for generating concordance lines. However, in order to understand the discourse sometimes the context needs to be interpreted in depth which may extend over a sentence, a paragraph or entire blog.

Women in the Discourse of Female Bloggers

Women collocated most with its opposite gender-specific noun **men** emphasizing the binary oppositional relationship between the two nouns and next with **Pakistan** describing the status of women in the society. Tables 3 and 4 give few examples of concordance lines for the node word *women* with collocates **men** and **Pakistan**.

Table 3 Concordance of *women* with collocate **men**

1.	to convince us that men are men and it is	<i>women</i>	who have to learn how to deal with
2.	if she goes astray. Men are in charge of	<i>women</i>	by [right of] what Allah has given
3.	triarchal societies when men start policing	<i>women</i>	. Patriarchy institutionalized male dominance
4.	ow has reminded me of that. Men rule and	<i>women</i>	submit and that is how it is supposed to be
5.	of antediluvian myths that teach us how	<i>women</i>	are property of men who must keep a watch on the
6.	rol them. When it is stated or implied that	<i>women</i>	are property of men and that the latter have an
7.	rom the same patriarchal mind-set that sees	<i>women</i>	as inferior to men , justifying itself by invoking
8.	lines drawn between the roles of men and	<i>women</i>	is something I can never imagine myself defending
9.	double standards of modesty for men and	<i>women</i>	is a rape accomplice. Everyone who teaches
10.	tural norms and traditions that help to keep	<i>women</i>	under the control of men .
11.	is it that the Pakistani men cannot think of	<i>women</i>	as anything other than as sexual objects.
12.	dominating society, men do not like those	<i>women</i>	who raise voice against the violence they face or
13.	or against patriarchy? What men do to	<i>women</i>	on a daily basis demeaning, insulting, patronizing
14.	values and relationships between men and	<i>women</i>	as these values are not conducive to rights of

Female bloggers used referential strategies of discourse (Reisigl & Wodak, 2009), to construct identities of women and men in Pakistani society. The dominance and authority of male gender is enforced when female bloggers pointed out that ‘men are men’ (Saeed, 2010), ‘men are in charge of women’ (Wahaj, 2010), ‘men start policing women’ (Sobia, 2011) and ‘men rule women submit’ (Hussain, 2010). In the same vein, the subservience and passivity of female gender is built up by referring to women as ‘property of men’ (Nadeem, 2013), ‘inferior to men’ (Sarwar, 2014) and ‘sexual objects’ for men (Nisa, 2010). Female bloggers used topoi of culture and history (Reisigl & Wodak, 2001) to argue that it is the ‘patriarchal mind-set that sees women as being inferior to men’ (Sarwar, 2014), draws line ‘between the roles of men and women’ (Nisa, 2010), set ‘double standards of modesty for men and women’ (Hussain, 2013) and ‘keep women under the control of men’

(Bari & Bari, 2008). They used topos of abuse (Reisigl & Wodak, 2001) to prove superiority of male gender against inferiority of female gender by arguing that ‘Pakistani men cannot think of women as anything other than sexual objects’ (Saeed, 2006) and also ‘do not like women who raise voice’ (Adil, 2016) against injustices in the society. They find that men are ‘demeaning, insulting, patronizing, and physically and mentally hurting’ women on daily basis (Shah, 2012).

Table 4 Concordance of *women* with collocate **Pakistan**

15.	chal society! From a teenager girl to mature	<i>women</i>	; every female in Pakistan faces the problem of
16.	of our own country Pakistan. In Pakistan	<i>women</i>	are always stressed, frazzled and drained by the
17.	noted that in a country like Pakistan where	<i>women</i>	are constitutionally and legally considered of less
18.	Pakistan. In a patriarchal culture such as	<i>women</i>	of Pakistan are viewed to be subordinate to men.
19.	is exactly how the majority of men treat	<i>women</i>	in Pakistan . And then they expect to be
20.	ses of women and low societal standing of	<i>women</i>	in Pakistan . For instance, the maternal mortality
21.	right to the SOCIAL INJUSTICES done to	<i>women</i>	in Pakistan . He married out of his family,
22.	report, it is estimated that up to 90% of	<i>women</i>	in Pakistan are victims of domestic abuse. The
23.	to their beliefs. In countries like Pakistan	<i>women</i>	do not enjoy equal legal rights, and religion is used
24.	ality for men and women. It is time for the	<i>women</i>	of Pakistan to know their rights, and to stand up
25.	the overarching obstacles facing rights of	<i>women</i>	in Pakistan , how often do we forget the
26.	soon the sun will dawn on Pakistan where	<i>women</i>	will no longer be oppressed. There will be no

Female bloggers while discussing women in Pakistan focused particularly on their social identity. They used topos of abuse, history and culture (Reisigl & Wodak, 2001) in their discourse to discuss exploitation and degradation of female gender which is an outcome of patriarchal social structure in Pakistan. They claim that ‘from a teenage girl to mature women’ (Saeed, 2010), every female in Pakistan face harassment and are ‘stressed, frazzled and drained by the opposite sex’ (Saeed, 2010). They notice that ‘women are constitutionally and legally considered of lesser worth’ (Javed, 2012) and the patriarchal culture prevalent in Pakistan has always viewed women ‘to be subordinate to men’ (Lari, 2014). The mistreatment of women gain intensification with female bloggers’ claim that ‘majority of men’ (Shah, 2017) abuse women like domestic animals. Female bloggers for presenting ideological portrayal of Pakistani women focused on ‘low societal standing of women’ (Kazmi, 2008), ‘social injustices done to women’ (Ahmed, 2012) and as ‘victims of domestic abuse’ (Tariq, 2010). Female bloggers are aware that in Pakistan ‘women do not enjoy equal rights’ (Taji, 2010), hence, they are using their blogs for creating awareness among female gender that ‘it is time for the women of Pakistan to know their rights, and to stand up for them’ (Sarwari, 2010). They hope that soon in Pakistan ‘women will no longer be oppressed’ and ‘striving for their honor’ (Nayab, 2011).

Women in the Discourse of Male Bloggers

In the discourse of male bloggers also, *women* as a node word collocated most frequently with **men** and **Pakistan** establishing female gender identity in relation to male gender in Pakistani socio-cultural context. Table 5 and 6 gives few examples of concordance lines for the node word *women* with collocates **men** and **Pakistan**.

Table 5 Concordance of *women* with collocate **men**

27.	, coolies, and servants, all in one. Men and	<i>women</i>	are different beings emotionally, physically and
28.	similar rights, not same rights! Both men and	<i>women</i>	are equal in their humanity, in their accountability
29.	Both Muslim men and our culture oppress	<i>women</i>	but that has nothing to do with Islam. People keep
30.	given separate responsibilities to men and	<i>women</i>	because they are two separate beings.
31.	our country where generally men work and	<i>women</i>	take care of the household. While he would carry
32.	lity is a fantasy which caters to the needs of	<i>women</i>	at the expense of men. Women want the same thin
33.	and without taking the same responsibilities.	<i>women</i>	cannot work as well as men anyway. When the
34.	g side by side with men , and now we have	<i>women</i>	in the police force, women working as firefighters,
35.	hey themselves feel they are inferior to men	<i>women</i>	should stop comparing themselves to men and con
36.	ems, generally our society has accepted that	<i>women</i>	are the property of men. Pakistan to me just like
37.	a pet. In essence, men are meant to possess	<i>women</i>	control her, own her, occasionally beat her and shr

The analysis of the discourse showed that male bloggers largely focused on differences between men and women for establishing inequalities between the two genders. Male bloggers through the use of argumentation strategies (Reisigl & Wodak, 2009: 110) set out to claim that ‘women have a tough time adjusting to different surroundings’ because ‘men and women are different beings emotionally, physically and psychologically’ (Yusha, 2014). They used religious references to assert their argumentations that men and women have been given ‘similar rights, not same rights!’ (Yusha, 2008) because both are considered ‘equal in their humanity, in their accountability’ (Yusha, 2008) but not in their capability. The argumentation strategy helped male bloggers establish the two genders as ‘two separate beings’ creating their stereotypical identities in the society where ‘men work and women take care of the household’ (Hameed, 2010). Another argument which male bloggers

used to highlight inequality between the two genders is the inability of women to ‘work as well as men’ (Yusha, 2015). Their claim that ‘women want the same things as men, but without working as hard as men’ (Yusha, 2015) presents incompetence of female gender as against superiority of male gender. Male bloggers expressed their disapproval of women working side by side with men as in police force or in army as they believe it causes ‘decadence of the society’ (Yusha, 2014). They think that women struggle to be in male professions because ‘they themselves feel they are inferior to men’ (Yusha, 2008). Hence, they want that ‘women should stop comparing themselves to men and start concentrating on their own duties’ (Yusha, 2008) which is to look after the house. Male bloggers in their discourse proclaimed that ‘our society has accepted that ‘women are the property of men’ (Baloch, 2008), hence men feel that they have the right ‘to possess women, control her, own her, occasionally beat her and shrunk her away when not needed’ (Saleem, 2007).

Table 6 Concordance of *women* with collocate **Pakistan**

38.	gender gap in South Asia remains wide, and	<i>women</i>	in Pakistan still face significant obstacles. But ther
39.	erty or something close to decoration pieces.	<i>women</i>	in Pakistan, by and large, tend to be in a very perip
40.	all there was anything to celebrate? Are	<i>women</i>	in Pakistan any better than before? No morning ev
41.	ook place on domestic and sexual slavery of	<i>women</i>	in Pakistan. All anti women laws remain, no debat
42.	of extremism and terrorism. I recalled how	<i>women</i>	in Pakistan are just not Equally Treated Like Men;
43.		<i>Women</i>	in Pakistan, are generally perceived to be confined
44.	add to the injury, we will find the image of	<i>women</i>	in Pakistan being put at stake every day Different
45.	l harassment. The fact of matter is that most	<i>women</i>	in Pakistan brave into men-dominated workplaces
46.	are women faring in Pakistan? The status of	<i>women</i>	in Pakistan continues to vary considerably across d
47.	as in Muslim societies. Just take the case of	<i>women</i>	status of women is in general merely a child produ

Male bloggers used topi of history and culture (Reisigl & Wodak, 2001) to point outthat ‘gender gap in South Asia’ (Haq, 2011)has influenced the lives of women in Pakistanwho are considered ‘private property or something close to decoration pieces’ in Pakistan (Najam, 2007).A marginalized identity of female gender is created by showing that women in Pakistan ‘tend to be in a very peripheral position vis-vis men’ (Haq, 2011).The rhetorical question, ‘Are women in Pakistan any better than before?’ (Junaid, 2008) affirms degradation of female gender as a result of‘domestic and sexual slavery’ (Ali, 2009). Male bloggers focused on three aspects of female gender identity: women being ‘confined to their houses in a tightly controlled society’ (Hameed, 2010), women being seen as a ‘child producing machine’ (Baloch, 2009) and women entering into ‘men-dominated workplaces’ for initiating gender equality propaganda(Jay, 2007).Male bloggers, however, find that ‘the status of women in Pakistan vary considerably’(Haq, 2007) across different classes, regions, and the rural and urban divide. They used topos of reality to highlight differences between the lives of women from rural and urban background. Women from rural areas due to uneven socioeconomic development and impact of tribal, feudal and urban social customs remain more subjugated in the society. Hence, from the perspective of male bloggers not every female is marginalized in the society.

Conclusion

The analysis of linguistic features of gender-related blogs comprised into corpus helped in interpreting gender identities with respect to ideological and power structure of the society. The analysis of discourse of female bloggers showed that patriarchal social set up in Pakistan continue to place women in a subordinate and subservient position. The use of interdiscursive elements in the discourse of female bloggers proved that patriarchy is a culturally cultivated concept in Pakistan which has authorized men with power and dominance. Female bloggers apart from emphasizingthe vulnerabilities of women in the society, also used their blogs for motivating female gender to stand up for their rights. Male bloggers while representing ideological portrayal of genders focused on weaknesses, inferiorities and negativities of female gender as against dominance, superiority and positivity of male gender as they see women to be much lower in status than their male counterparts.

From the research here it could be inferred that the emergence of social media as a modernized and updated means of communication has not altered the stereotypical identities prevalent in patriarchal social set up of Pakistan. The advancement in technology has neither altered the role of genders in Pakistani society nor has it eliminated gender disparity from the society. The analysis of language in the research helped in identifying Pakistani Blogosphere as a significant forum of social media for portraying gender identities.

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