GENDER STEREOTYPES IN THE PAKISTANI NOVELS

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ABSTRACT: Males and females have been assigned different roles in the society. They have to play the roles while representing their gender in their age limits. The novelists and writers like Bapsi Sidhwa and Qaisra Shahraz tried their best to highlight the issue of gender stereotypes in their writings. They gave the portrayal of real gender stereotype in their novels. The purpose of this research was to explore the explore gender stereotypes in the novels: "The Holy Woman" and "The Pakistani Bride". We took these two novels as a sample of study and selected some paragraphs from them to identify gender stereotypes words, which represent the male and female gender. We also explored nouns and pronouns relating to gender stereotypes. The final thing was to explore the types gender like cultural discrimination in these novels. We found that there are a lot of gender stereotypes words on the basis of nouns and pronouns. The type of gender stereotype in the novel is cultural.

Key words: gender, stereotypes, feminism, masculine, cultural discrimination.

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1.INTRODUCTION:

Society assigns different roles to men and women in the perspective gender representation. Such roles of males and females which have been assigned to them are according to their age limits. From three points of view like tradition, history and society women possess weak and sensitive status in society. From one generation to another generation, the gender stereotypes are transformed. In this era of technology, women have been deprived of their roles and rights.

1.1 Background of study:

In this study we have analyzed two novels: the holy Woman written by Qaisra Shahraz and the Pakistani Bride written by Bapsi Sidhwa. Both of these novels have sufficient elements of Gender Stereotypes. Feministic approach is present in both novels. If we study the background of the Holy Woman and its writer then we come to know that the novel, The Holy Woman give the answers of the gender questions in the perfectives of the society. The second novel also indicates the gender representation of stereotypes. Bapsi Sidhwa is also among the feminist writer like Qaisra Shahraz wrote on the feminism and the atrocities or the gender discrimination in the perspective of the society. Both of these writers have highlighted the gender problems faced by woman in the society. These two novels are the masterpiece of gender representation in the domain of novels. These writers tried to show the daily routine of the women in the society and their status which they are facing in the horrible picture of male dominancy in the society. Women have been highlighted in the form of heroes in these two novels.

1.2 Objectives of study:

The objectives of the study are given below:

► To investigate the representation of gender stereotypes in the novels, The Holy Woman and the Pakistani Bride,

► To investigate the total words which represent the gender stereotypes in the paragraphs of these novels,

► To investigate the words which represent the male and female gender
in these novels,

► To know the total masculine and feminine pronouns used in these two novels,

► To investigate the types of feminism in these novels.

1.3 RESEARCH QUESTIONS:

The research questions of this study are given below:

● What is the ratio of gender representation in these two novels?

● Which type of feminism has been used in the both novels?

● What is the ratio of masculine and feminine nouns and pronouns in these two
novels?

1.4 Significance of study:

The study in relation to the critical discourse analysis of the literary piece of work particularly the novels is the need of the hour. Such type of study is the central attention of the new researchers not only in the field of critical discourse analysis but also in the perspective of gender stereotypes. Researchers try to find the unexplored areas concerning critical discourse analysis. This research will highlight the representation of gender in relation to the percentage of both types of gender in the novel.

2. LITERATURE REVIEW:

According to Hilary M. Lips (1990), "We are from time to time mindful of how our own sexual orientation and the very idea of sex shape our lives. It is hard to disagree with Bem and Bem's (1970) contention that sex is from numerous points of view a 'unconscious philosophy'" (p. 197). Women's activist investigation of sci-fi has extended enormously and has at the same time turned out to be progressively intricate and cloudy because of its mind blowing notoriety with the majority. This investigation and others demonstrate a solid association between sci-fi and the possibility that a female can break out of cliché female parts and attracts consideration regarding what Lips (1990) calls "the inescapability with which sexual orientation is utilized as a part of our general public to outline assumptions about people and their

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conduct" (p. 197) and how the family structure influences the social life and connections amongst men and ladies. To make this thought a stride assist by dissecting what these portrayals of females in tragic science fictions intend to sexual orientation parts and demonstrate that these parts can be investigated and are cognizant difficulties to generally held female parts. The universe of sci-fi is ready with new parts for ladies since it presents incredible chance to reconsider the parts of ladies. The investigation looks at the parts of females inside these books and how these women's activist journalists make a world in which females can break generalizations and customary parts of females in writing.

2.1 The social nature of gender construction:

There are contrasts amongst sexual orientation and sex; sex is a socially developed approach to characterize being male and female while sex is organic. Sexual orientation parts are to a great extent made by society: dress, appearance, and discourse designs. Females are required to satisfy certain social desires and behavioral examples as are guys. The possibility that science decides the contrasts amongst men and ladies is regularly acknowledged by society. Being female or male "reflects a naturalistic conceptualization of sex that is common in numerous characteristic sciences," that empowers or makes disparity and, when "left unchallenged… may legitimize sex imbalance" (Odhiambo, 2012, p. 25).

These thoughts of social sexual orientation development are not restricted to society but rather show themselves in the public eye by means of the different mediums, for example, books, funnies, and TV. Components of sexual orientation part creation are not restricted to writing but rather are subjective to society's foci, and this is a piece of the social development of sex parts in the public eye (Blackman, Cromby, Hook, Papadopoulos, and Walkerdine, 2008).

The individual is always subject to sexual orientation talk verifiable and unequivocal. Development of sexual orientation is so common in the public arena, and "sex is always made and re-made out of human connection, out of social life, and is the surface and request of that social life" (Lorber, 1994, p. 54).

Sexual orientation nearly goes unnoticed to a dominant part of the people until the point when somebody upsets it (Lorber, 1994). Society keeps on building and expects certain practices that have turned out to be standard. In the US, ladies are seen as will probably express feelings (Skolnick, Bascom, and Wilson, 2013, p. 72). Ladies are advised the proper behavior, not simply by other ladies and family foundations but rather by "guardians, peers, social establishments, and the broad communications that encourage participation and enthusiastic help among young ladies, while young men are directed to be more focused, autonomous, and forceful" (Felmlee, Sweet, and Sinclair, 2012, p. 520).

These desires in the public eye fill in as the desire and all the while are the reason that "these cliché convictions about sexual orientation frame a social edge through which individuals come to comprehend themselves as well as other people, which at that point shapes how individuals act specifically social settings" (Felmlee, Sweet, and Sinclair, 2012, p. 520).

Studies demonstrate that "the impact of social stereotyping and the social development of sexual orientation holds on all through life, and messages that support warmth and nurturance with respect to ladies don't end with adolescence" (Felmlee, Sweet, and Sinclair, 2012, p. 520).

In an article "Considering Gender", Kay Deaux and Mary E. Kite, advised that in spite of the fact that the term generalization was utilized as a part of the printing exchange the early piece of the nineteenth century, however, this thought did not turn out to be a piece of the standard social logical idea until Walter Lippmann's treatise on popular supposition in 1922; and the underlying endeavors of social researchers concentrated just on ethnic generalizations and inside two or three decades the consideration was likewise paid to recognize the substance of sexual orientation generalizations .

In Hans Bertan's view, women's activist commentators demonstrate that how regularly the artistic portrayals of ladies rehash the commonplace social generalizations of a lady as an improper and perilous temptress, unceasingly

disappointed, charming yet basically vulnerable, unworldly, generous holy messenger et cetera. D. Jill Savitt has portrayed the actualities about female stereotyping in writing; that is from the 'Dick and Jane' perusing arrangement to the works of art, ladies have been held firmly to a few good examples as their aides while male characters have been allowed to play any role they like and ladies' characters have been composed to play and re-play a similar constrained topic. Savitt additionally tells that in the event of deviation of a female character from the standard - the steady generalizations, more consideration is given to the immaculateness of what the female character should be.

In V. Geetha's perspective, society is in charge of appointing parts to men and ladies consequently generalizations can be tested by changing the substance of media messages, by indicating ladies in all the more empowering and engaging parts, by re-composing course readings on the premise of sexual orientation uniformity, by turning around male and female parts and capacities, by telling men about the constraint of manly standards and by convincing government to allocate a specific number of posts for ladies in every one of its specializations including authoritative bodies. Manly and ladylike standards are socially developed and not controlled by nature. Men dependably appreciate advantaged positions and open decisions so their vision is expansive while ladies are kept unprivileged and encompassed without any decisions of their own so the propagation of this training pushes back ladies from the administration and legitimate positions. Tina Chanter attests that ladies were just viewed as unsuited to the parts held for men in light of ailing in training to end up plainly politically educated and capable residents and once they are given this open door, they were tantamount to men. These references taken from crafted by women's activists and sexual orientation scholars: Beauvoir, Savitt, Geetha and Chanter; make it clear that sex generalizations are negligible social developments and not dictated by God so they can be tested.

3. RESEARCH METODOLGY:

In this section there is description regarding methodology of the gender stereotypes in the perspective of novels: The Holy Woman and The Pakistani Bride. In this study the qualitative approach has been adopted to justify the research. The library method has been discussed here and, besides this, textual analysis has been used for analysis.

3.1 Research Design:

In this study, the textual analysis techniques have been used to analyze data. According to Holiday (2002) "the social world is not questionable, its real nature can be established with sufficient description. Descriptive study is the study where we can get the valuable data (Gay, 2004). The study relied on a close textual reading of the selected novels texts.

3.2. Type of Data:

We have used secondary data in this research study. The data was extracted from selected two novels: "The Holy Woman" and "The Pakistani Bride"

3.4 Sample of study:

We selected two novels: "The Holy Woman" and "The Pakistani Bride" as a sample of study. Certain important paragraphs have been selected from the text of these two novel. The paragraphs have taken from different pages and different chapters. Each novel has about 40 chapters so balancing the text of these novels the sample has been taken in equal ratios.

3.4. Analytical technique:

In this research, the representation of gender stereotypes has been investigated. Firstly, the chapters of the novels were observed; secondly the pages were counted with the passage given for the data analysis. The kinds of feminism were observed in these paragraphs. The total words were counted in relation to the representation of gender stereotypes. Total nouns and pronouns are counted. The pronouns used in these paragraphs have been divided into male and female pronouns.

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4.THEORETICAL FRAMEWORK:

In this research the theoretical framework of the two novels "The Holy Woman" and "The Pakistani Bride" have been taken from the theories of Mellette (1969) and Mitchell (1974). The theory of Mellette (1969) indicates the Patriarchy where the use of word to refer to male domination and power over women.

The other theorist, Mitchell (1974) highlights that patriarchy in such words that it is a kinship or system of relation where men exchange women. In the society females have been under the dominance of males. Females have been treated like inferior thing in the society.

4. TEXTUAL ANALYSIS:

4.1 ANALYSIS OF THE NOVEL, PAKISTANI BRIDE

4.1.1. ANALYSIS OF TEXT 1:

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". The paragraph of the text has been taken from the 1st chapter of page 1 of the novel. Total gender words which have been used in the paragraphs are 19 words. While the nouns are 3 and the pronouns are 7 which indicate the gender types. The words which express feminism in this paragraph are 6 and in contrast to that the words which represent the male gender are 3. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are not present and the feminine pronouns are 7, found in the paragraph.

4.1.2. ANALYSIS OF TEXT 2:

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". The paragraph of the text has been taken from the 1st chapter of page no.2 of the novel. The total gender words which have been used in the paragraphs are 19 words. While the nouns are 3 and the pronouns are 7 which indicate the gender types. The words which express feminism in this paragraph are 6 and in contrast to that the words which represent the male gender are 3. And in the paragraph there is cultural type of feminism.

Furthermore, the masculine pronouns are not present and the feminine pronouns are 7 which have been found in the paragraph.

4.1.3 ANALYSIS OF TEXT 3:

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". It is the 2nd paragraph of the text has been taken from the 1st chapter of page no.3 of the novel. The total gender words which have been used in the paragraphs are 11 words. While the nouns are not found in the paragraph and the pronouns are 5 which indicate the gender types. The words which express feminism in this paragraph are 4 and in contrast to that the words which represent the male gender are 2. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are 5 and the feminine pronouns are 9 which have been found in the paragraph.

4.1.4 ANALYSIS OF TEXT 4:

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". The paragraph of the text has been taken from the 1st chapter of page no.4 of the novel. The total gender words which have been used in the paragraphs are 16 words. While the nouns are 2 and the pronouns are 5 which indicate the gender types. The words which express feminism in this paragraph are 7 and in contrast to that the words which represent the male gender are 2. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are 3 and the feminine pronouns are 6 which have been found in the paragraph.

4.1.5 ANALYSIS OF TEXT 5:

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". The paragraph of the text has been taken from the 1st chapter of page .4 of the novel. The total gender words which have been used in the paragraphs are 19 words. While the nouns are 3 and the pronouns are 7 which indicate the gender types. The words which express feminism in this paragraph are 6 and in contrast to that the words which represent the

male gender are 3. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are not present and the feminine pronouns are 4   which have been found in the paragraph.

4.2 ANALYSIS OF THE NOVEL, THE HOLY WOMAN

4.2.1 ANALYSIS OF DATA 1

For the representation of gender stereotypes of the novel, the data has been taken from the novel "Pakistani Bride" written by "Bapsi Sidhwa". The paragraph of the text has been taken from the 3rd chapter of page .21 of the novel. Total gender words which have been used in the paragraphs are 13. While the nouns are 3 and the pronouns are 5 which indicate the gender types. The words which express feminism in this paragraph are 4 and in contrast to that the words which represent male gender are 1. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are 2 and the feminine pronouns are 3 which have been found in the paragraph.

4.2.2. ANALYSIS OF DATA 2

For the representation of gender stereotypes of the novel, the data has been taken from the novel "The Holy Women" written by "Qaisra Shahbaz". The paragraph of the text has been taken from the 3rd chapter of page 22 of the novel. The total gender words which have been used in the paragraphs are 19 words. While the nouns are 3 and the pronouns are 7 which indicate the gender types. The words which express feminism in this paragraph are 6 and in contrast to that the words which represent the male gender are 3. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are not present and the feminine pronouns are 7   which have been found in the paragraph.

4.2.3 ANALYSIS OF DATA 3

For the explanation of gender stereotypes of the novel, the data has been taken from the novel "The Holy Women" written by "Qaisra Shahbaz". The paragraph of the text has been taken from the 3rd chapter of page .23 of the novel. The total gender words which have been used in the paragraphs are 11 words. While the nouns are 1

and the pronouns are 4 which indicate the gender types. The words which express feminism in this paragraph are 4 and in contrast to that the words which represent the male gender are 2. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are 1 and the feminine pronouns are 3 which have been found in the paragraph.

4.2.4. ANALYSIS OF DATA 4

For the representation of gender stereotypes of the novel, the data has been taken from the novel "The Holy Women" written by "Qaisra Shahbaz". The paragraph of the text has been taken from the 3rd chapter of page .24 of the novel. The total gender words which have been used in the paragraphs are 18 words. While the nouns are 2 and the pronouns are 8 which indicate the gender types. The words which express feminism in this paragraph are 7 and in contrast to that the words which represent the male gender are 1. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are 2 and the feminine pronouns are 6 which have been found in the paragraph.

4.2.5 ANALYSIS OF DATA 5

For the representation of gender stereotypes of the novel, the data has been taken from the novel "The Holy Women" written by "Qaisra Shahbaz". The paragraph of the text has been taken from the 4th chapter of page.24 of the novel. The total gender words which have been used in the paragraphs are 19 words. While the nouns are 3 and the pronouns are 7 which indicate the gender types. The words which express feminism in this paragraph are 6 and in contrast to that the words which represent the male gender are 3. And in the paragraph there is cultural type of feminism. Furthermore, the masculine pronouns are not present and the feminine pronouns are 7   which have been found in the paragraph.

5. CONCLUSION

The objectives of the study were to investigate the representation of gender stereotypes in the two novels: "The Holy Woman" and "The Pakistani Bride". The first objective was to investigate the findings of gender stereotypes in these novels.

The second objective was to measure the total words which indicate the gender stereotypes in the samples of the paragraphs present in these novels. The third objective was to probe the words which represent the male gender and female gender in these novels. The fourth objective was to see the total masculine and feminine pronouns used in the samples of paragraphs present in these two novels. The final objective was to explore the types of gender stereotypes in these two novels.

Our results show that there are sufficient number of gender stereotypes in these novels. Total gender words within the paragraph which has been used were from 6 to 20 words. From the analysis of paragraphs, we found that there are sufficient number of gender nouns and pronouns in these two novels. These words represent the feminity and masculinity in the novels. There are cultural types of gender stereotypes in the novels. Thus, we come to conclusion that these words show the dominating role of male subordinating role of women in the society. Both novelists raised voices against atrocities being committed in societies against women. Both writers also condemn gender discrimination in different walks of life and now availability of level playing field for women and men.

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CONTRIBUTION OF AUTHORS AND CONFLICT OF INTEREST

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Both authors read the manuscript carefully and declared no conflict of interest with any person or institution.