



Volume & Issues Obtainable at The Women University Multan

## International Journal of Linguistics and Culture

ISSN (P): 2707-6873, ISSN (O): 2788-8347

Volume 3, No 2, December 2022

Journal homepage: <http://ijlc.wum.edu.pk/index.php/ojs>

## The Portrayal of Violence against Women in Pakistani Urdu

### Newspapers

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### Abstract

*The study aims to highlight the violence against women depicted by Pakistani Urdu Newspapers. According to a recent study, the print media described women as weak, conquered, and deeply drowned in patriarchy. However, violence against women can take many forms, including domestic violence, rape, and honor killings. The study is qualitative in nature and the type of data is primary. The samples contain articles about violence against women from two different Pakistani Urdu Newspapers. Sample contains a total of four articles showing how the newspapers tend to portray violence against women. News that highlights the plight of violence against women comes from two different Urdu Newspapers i.e. Daily Jang and Express. The sampling procedure performed in this study is critical case sample and the study design is cross-cutting. The research tool used in the current study is Lazar feminist critical discourse analysis model (FCDA) (2014). The data is analyzed at various levels. First, it is translated into English using Nida's Theory of Translation. Then, it is analyzed using Lazar FCDA at the vocabulary, syntax, and paralinguistic levels, Lazar's model (2014) is applied to effectively assess how the print media portrays violence against women. The results reveal that the Pakistani Urdu Newspapers are very tabloid, trying to portray women as weak, oppressed, immobile, and vulnerable to violence. Women are more vulnerable to male violence because of the patriarchal structure embedded in our society.*

**Key Words:** Critical Discourse Analysis, Feminist Critical Discourse Analysis, Print media, News

articles.

## **1. Introduction**

### **1.1 Background**

Throughout history, the presence of women in the print media has been curtailed (Cabrera, 2011). In many cases, women are missing and missing in this means of communication, with women always representing men. Media content also often undermines the status of women in the community (Tuchman, 1979, p.531). Demonstration of men and women in print media has become a concern, so to understand the power of print media to generate gender identity, an analysis of print media as a source of knowledge production about alienation of women must be done. Media discourse is a broad term that can refer to the completeness of how reality is presented in printed and broadcast media, from television to newspapers (Anne O'Keeffe, 2010). As individuals, we are all affected by media exposure. Our opinion is shaped, enhanced and modified (McCarthy, 2013).

Violence towards girls is not always limited to one country, one city, one culture, and one vicinity of the network or best one family. It is everywhere. Therefore, the problem is where extra significance is given in print media and the general public after the approval of the feminist motion and feminist ideology. There is not any proper definition of violence towards girls. Violence is a time period used for bodily and intellectual torture that is meant to mutilate a person via way of means of sex. Every society of the arena is laid low with violence towards girls. In Pakistan, violence within side the shape of bodily, sexual, economic, domestic, honor killing, bride burning, intimate companion violence, rape, acid throwing, girls change to settle disputes (*Swara/Vanni*), and denial of assets are the maximum distinguished shape of violence. Therefore, the present study is set up to look into the portrayal of violence towards girls in Pakistani Urdu newspapers articles for inspecting the language of the articles. A complete framework of Lazar's vital Feminist Critical Discourse Analysis (FCDA)(2014) is used. At FCDA, the text is critically considered from a feminist perspective (Lazar 2014). Feminist CDA is in a political position. It examines the complex and diverse ways in which gender ideology is established through the irregularities of power. It also focuses on how to confront them. It contains controversial ongoing inequality and assumptions, oscillating from obvious to more subtle sexism. The FCDA's goal is to enlighten and challenge the discourse that continues to support the gender society in a variety of ways.

### **1.2 Problem Statement**

A critical analysis of the depiction of violence against women in Pakistan's Urdu Newspapers is carried out by applying Lazar's Feminist CDA (2014) model. In the context of Pakistan, no studies aimed at analyzing the Urdu newspapers articles in terms of female sexual, physical and psychological abuse have been conducted.

### **1.3 Objectives of research**

This research includes the following objectives:

- i.** To conduct a linguistic analysis of articles highlighting the abuse of women in the Pakistani Urdu Newspapers.
- ii.** To determine how the Pakistani Urdu newspapers portrays violence against women in articles.
- iii.** To determine the applicability of the FCDA model of Lazar (2014) in analyzing the articles discourses relating to women abuse.

### **1.4 Research Questions:**

In the light of the above-mentioned goals, the following research questions are designed.

- 1.** How does the linguistic analysis of Urdu newspapers articles highlight the violence against women?
- 2.** In what ways do the Urdu newspapers expose violence against women?
- 3.** What is the applicability of the FCDA Model of Lazar (2014) in analyzing the news discourses relating to women abuse?

### **1.5 Delimitations of the Study:**

The research is delimited on the following grounds

- a.** It only focuses on the Urdu newspaper articles highlighting the women`s abuse.
- b.** It only investigates the two Urdu newspapers i.e. Daily Jang and Express
- c.** Select a total of four articles to depict the depiction of violence against women in the media.
- d.** That is, the data is collected in Roman Urdu because the newspapers are Urdu, but undoubtedly the Roman Urdu words have been translated into English according to Nida`s theory of translation for global understanding.

## **2. Literature Review**

To provide a good theoretical background for the study, a review of previous studies on female representation in media particularly print media is presented here.

### **2.1 Media discourse**

The overwhelming power of the media cannot be refuted. It has an all-encompassing, all-

encompassing impact and equally permeates the realms of academia, humanities, civil society, linguistics, politics, and events of everyday life. Van Dijk (1988) makes interesting comments about the power and effectiveness of the media, showing that the media raises our awareness of common everyday events. Different types of TV talk shows and discussion groups provide access to news and events. Fowler (2013) considers news as a collection of events related to political, socio-economic and cultural differences. It presents an exclusive interpretation of the news as a product shaped and built by political, social, economic and cultural forces. Therefore, in his view, the news should not be presented as a reflection of the reality of . It can be characterized as a framework in which the social world is constructed on a daily basis.

## **2.2 Concept of power regarding gender in Pakistan**

In a gender context, Pakistani women are usually considered subordinate to men. Overall, Male is given an excellent socially accepted position to control his subordinates. In the Pakistani community Birth, Pakistani women are socialized, shy, shy, indisputable, male-dependent, emotional, and obedient in families, communities, and the wider society. , Privacy is limited. A good home keeper. On the contrary, men are socialized to be rigid, coarse, logical, dominant, political, technical and earner, with the goal of earning a better family livelihood. The logical consequence of this kind of discriminatory socialization is to guide women and men to people in different social and hierarchical categories. The hierarchy established by this socialization of allows men to dominate and dominate obedient and obedient women. As a result, in most cases Pakistani women do not even have the power to make their own life choices, and controls their body. Whether they have children, such as marriage, education, and access to health care, their life choices are primarily made by their respective male patriarchs (Zubair, 2002).

In the economic arena, women are also far behind Pakistani men. Women have less control over the socio-economic capital of the surrounding. At the local level, traditional or formal decisions are made primarily by men, with no female participation. Rather, men consider women to be their property, which can be exchanged to solve problems of the nature of the community (bartering on behalf of Vani, Swara, etc.). Jirga is the most prevalent decision-making body in the traditional structure of Pakistan's tribes and feudal societies at the community level. In this critical situation, looking at the official authorities or political bodies at the local level, women are almost completely absent from the city's council / local body. It has long been a male-dominated institution, with the most influential men occupying the position of representative of the local.

With the introduction of reserved seats for women in local governments, women are very late and are included in (Islam, 2004)

### **2.3 Pakistan's ideology for female**

Therefore, the outdated ideology of Pakistan's gender distribution suggests that women should be caretakers and housewives, and men should be earners. According to the country's general community and philosophy of culture, Pakistani women are said to respect family integrity. This title often accompanies a woman when she is an unmarried virgin. Therefore, men in countries like Pakistan are more interested in their honor (Bari, 1998).

### **2.4 Patriarchal system in Pakistan**

Pakistan is a patriarchal society, and the literal meaning of patriarchy is basically "father's rule". Perform male domination. In its traditional and traditional sense, patriarchy is a hierarchical association of men in pre-modern feudal societies. It was defined differently by some scholars. Some describe patriarchy as a hierarchical system between men within the mode of production in feudal societies (Walby, 1990: 19). Some other scholars consider it the rule of men as head of household (Barrett, 1988: 10; Walby, (1990)). It is also defined as a family or tribe dominated by a man or father (Whelchan, 2004: 94). Kandiyoti (1998) also emphasizes the phenomenon of older men as an authority over everything else, including younger men. Male dominance is enforced through restrictions on families, especially female members. This tradition dates back to the IndoPak subcontinent. There, most people are ignorant and orthodox, and this is an immoral and harmful pre-season. Practice method exercises. There is a report by the Human Rights Commission of Pakistan (2003).

Pakistan's biggest human rights issue is gender-based violence. Other serious acts of violence include honor killings, sexual assault / rape, acid burns, kidnappings, Dowley murders, forced marriages, domestic violence and torture. It should also be noted that the Thomson Reuters Foundation poll conducted a poll in 2011 and experts ranked Pakistan as the third most dangerous country in the world for women. Despite, numerous honorary rape cases have not been reported. This gender-specific violence is an expression of the patriarchal social system. Walby (1990) considered violence as a social mechanism by which men are subordinate to women. Some male members of society often use violent and harsh actions against women for their authority. Feminist analysis states that patriarchal societies are a direct cause of gender-based violence.

### **2.5 Femininity and masculinity in Pakistan**

In this country, masculinity is contextualized in the form of gender relationships in the patriarchal structure. In Pakistan, masculinity research employs discussions from Rozan (International Research Center for Partners ) on preventative papers to understand masculinity. It is also about people's perceptions of masculinity. The Pakistanis dominate his wife, who prioritized the needs of his parents and was used to make decisions for all families. He forbids his wife's freedom and behaves violently in . Pakistani women are not so liberal and believe that men deserve and have the right to control women on their own initiative. Women's masculinity also believes that women are responsible for their children and that men can blame women for infertility. Men can easily commit violence against women as well. (Mumtaz and Salway (2007). Pakistan's femininity is considered to be not strong enough financially, physically and emotionally, so it will depend on men for the rest of their lives. (Mumtaz and Salway (2007). These attempt to describe the Pakistani media as a very tabloid, weak, obedient, oppressed, immobile, and vulnerable to violence. This is the reason for this study. How should these practices be prevented?

### **3. Research Methodology**

This study is qualitative in nature and involves the interpretation of Pakistan's Urdu newspapers articles by the Feminist Critical Discourse Analysis (FCDA) framework using Lazar's model (2014). This study aims to analyze how violence against women is portrayed in Pakistan's Urdu newspapers. The data was taken from newspapers focused on the perspective of violence.

#### **3.1 Research Population & Sample**

Four different Urdu articles, two each from two different Urdu Newspapers i.e. Daily Jang and Express, are selected for the analysis. Various perspectives of violence against women are considered, including rape, domestic violence, sexual harassment, harassment at work, and honor killings (Karokari). Based on cross-section data.

### **4. Data Analysis**

The data analysis process consisted of three stages. In the first phase, the data is translated into English according to Nida's theory which says that one language cannot exactly be translated into another rather the whole meaning can be conveyed. In the second phase of the CDA, the transcribed text which emphasized on gender-specific vocabulary and a syntactic structure that clarified the depiction of violence against women through language used in newspaper articles is analyzed. In the third stage, vocabulary elements and syntactic aspects focus on masculine emphasis Gender issues were analyzed using Lazar's FCDA(2014).

## 4.1 Daily Jang Urdu Article 01

### 4.1.1. Linguistics analysis of reporting a rape case

In this first article, taken from the Daily Jang, the rape case is reported in which a student came to Lahore for her study purpose and was raped by the police officers.

#### Linguistic analysis of the rape case

- *Zabardasti* which means something was done forcefully. It represents the dominating behavior of male and suppressed behavior of female and showing the ideology of a male as he is superior so he can do whatever he desires.
- *Hawas/ Desire* which means lust for something .It represents the sense of desire for something. In this context it is the physical desire or lust. This word in this society is mostly associated with male.
- *Zayadati* which means Rape. It represents the cruel act is related to the physical abuse of a person.
- *Nishana* which means Victimize someone: This word appeals to the emotions of the people by showing the male as assertive and powerful and women as passive and seeking for help.

### 4.1.2 Domestic violence case

Domestic violence is that type of violence in which the practice of exploitation is taking place within the heterosexual or homosexual relationship. In this case, a male performs domestic violence against his wife because she has not followed his instructions.

#### Domestic violence in Asma Aziz (A girl was victimized)

- */afsos nak wakiya/* Something happened bad or miserable. This statement is used by the newscaster in the beginning of the news to represent an unexpected event
- */insaniyat- soz/* Means to behave like an animal and media use this word as an expression of opinion. This word shows gender power which highlights the inferior behavior/status of the women.
- */motasara khawtun na moqa ka waqe notice krwa diya/* Legal action is done by women. This statement highlights the value which women has got from the judicial system.
- */shohar k zulim ka shekaar/* Means the victim of its own husband. The word */shohar/* itself a powerful and worthy in the patriarchal society that means the males (*shohar*) have cultural and societal rights to do anything with his wife. The word */zulim/* represents

considering others inferior. The word */shikaar/* depicts hurting someone either physically or mentally.

- */Hawa k ibeti/* The first woman on the earth and this analogy is used here as powerless. The ideological setup regarding gender power is delivered using such words and this conveys the oppressed status of women in a patriarchal society.
- */bebasi ki misaal/* Means trait for something associated with the women. These words explained the women status in a patriarchal society that she had lived dependently, and she could not do anything for making her status better.

#### **4.1.3 Lahore murder case of women and her child on Express newspaper**

In this case, the murder of two females has happened and this murder is done by his husband showing brutally the power of gender and the ideology of being superior.

- */tashadud/* Violence was done. It shows as something has done that creates a harmful effect on another body.
- */Taizab dal kar/* This act is unbearable as well as hazardous. The ideology of the current system usually shapes the boys in an aggressive way therefore when they get some reasonable power from different fields of life, it brings into a male having the power of being a superior gender who is even allowed to do hazardous tasks.
- */Qatal kiya gaya/* The wife is murdered by her husband. When the objective of male fulfilled, men started hurting, beating, and sometimes murdering her as in this case.
- */ghar lock mila/* It means she even does not have the right to stay free in his life. This statement highlights the situation that there was something in between both husband and wife, and the issue could not resolve.
- */bahen ka kisi bilal name larky sy lain dain chal rha tha/* It shows the character assassination of a girl even after her death. Through these words, the reporter is trying to provide the character explanation of a girl and creating a bad image of her.

#### **4.1.4 Woman tortured by the shopkeeper/trader**

In this article, a woman is tortured by a trader.

- */Tamsha ban gayi/* It shows she does not have any respect in the eye of male It represents that she is beaten to such an extent that people came together to investigate the event.



- */La qanuniyat ha/* means Lawlessness. It represents that man took the law in his hand and started to beat her considering himself superior in society.
- */Zulm-o-zitab/* means cruelty. In this case, the male is beating female to display his power of gender and as well depicting his ideology.
- */Tashadud/* means Violence. This word is self-explanatory means the act which is happened with cruelty and in a non-human way.
- */Ghairinsani/* means Non-human behavior. It represents that men in society either belong to the upper, middle or lower can beat or create violence against women.

#### 4.2 Results and Discussions

Newspapers tend to adopt certain types of languages for dual genders. The best languages, especially the words used, indicate obvious sexism. The words used in articles are not appropriate if they can be placed in front of the family. They disappointed women's personality, She is helpless Hassan (1999) describes the positive side of men as an energetic, mysterious and talented person who can achieve anything in the world, while openly despising the character of women, in some media usages. *"I reported that I was doing it"*, According to the first news article, the whistleblower said they raped the girl because she looked good on them and the weather was nice. By applying the FCDA (2014) Lazar model to emphasize words, it was concluded that the tabloidization technique was used. In critical discourse analysis, analysts are particularly interested in the question of inequality and may keep in mind the question *"who will benefit"*. When doing an analysis. In this news article, the use of the word *"larki achi lagi"* indicates the girl's appearance and her obedience to the patriarchal society. The word *"zabardasti"* describes the level of power. The girl pushed into the car. This active behavior of men shows the dominant dominance of men and the powerlessness of women. The third word, *"Orgiltihogyi,"* means that they attribute it to them and do not even be ashamed of their crimes or sins. And the way the media uses these terms shows the patriarchal concept of the society. According to the FCDA, this shows how social groups receive the sustainability benefits of the patriarchal social order. The words *"Chehro pardoordoor tak nadamat k asaar nahi"* describe the miserable state of the girl in its hidden sense and also indicate violence against women. The use of the word *"Nadamat"* to describe the image that a woman is in a dire state. Similar to the male ideology that they did nothing wrong. The term *"Hawas kanishana bnaya"* is used by the media to focus on power attributes. *"Hawas"* is a word that expresses the meaning of this act, and it is brutal, and brutal things always happen to those

who are considered to be powerful in society. Similarly, the word "*Shitan sift Daridao*" basically conveys the concept of power. Because in our society, the word "*darinda*" is associated with the additional power and hegemonic character of the patriarchal society. The word "*Mulzimannari waetigadi ka istamal*" used in the media describes the social status of a man who the prosecutor used his social status to exercise power over the girl and was unable to recognize it. Cruel. It shows the power of gender and the ideology of hegemony. The critically analyzed discourse represents a patriarchal social order in which men have privileges and women do not.

Gender ideological language is often used in the articles. Also, the opposite sex seems to have the right to use it as they please, for example / *ghalti ho gyi* /, / *zayadati* /. It describes the violent behavior of an authoritative class, and the word itself describes the power of one class over others. It shows that men's behavior is better than women's. The words indicate that men are assertive and powerful, and women are passive and seeking help. Similarly, the article uses the word / *Hawaii* / and has the ideology that the societies involved are due to normal aspects. Show the man's desire to capture the girl for her physical needs, with the consent of the woman or forcibly. This model also applies to another article where the words ideology, power, and also describe gender. The word / *shohar k hatho katputli ban`ny sy inqaar* / describes the behavior of men who considered themselves dominant among other genders. According to Lazer (2014), this practice begins with the creation of the concept of power, the omnipotent status, and the creation of violence against others. The use of the word in news articles conveys a clear picture of women in Pakistan's society and conveys the message that women do not uphold basic rights of life. The word / *insaniyatsoz* /. To send a message that a woman attacked in a very inhumane way. Likewise, / *hawa ki beti* /, / *bebasi ki missal ban gyi* /, and many other words are clearly a portrayal of the violence against women. Another commonly used sentence, / *motasara khawtun na moqadamy ki darkhast jama karwa di* /, these lines produce an image for the woman that she has some right to get registered against her husband and waited along to get justices.

## 5. Conclusion and Recommendations

Present study aimed towards highlighting the violence in opposition to women this is portrayed via way of means of Pakistani print media. The study analyzed four articles which depict how the newspapers has a tendency to paint violence in opposition to women. The studies examine the articles by applying Lazar`s feminist CDA. The results inferred that women are depicted as help-seekers, inferiors, submissive, and dependents. The articles portrays women in a poor mild manner

and using wording approximately depressing plight of women. Pakistan's media is ruled via way of means of tabloids. The news articles try and combine their very own feelings and emotions into the statistics they provide. The majority of tabloid information depicts abuse in opposition to women.

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