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**Abstract:** *This study attempts to analyze gender positioning in different social settings. For this purpose, Muted Group Theory plus Van Dijk's Model (2007) from Critical Discourse Analysis (CDA) have been employed to inspect gender positioning in the academic setting in Khyber Pakhtunkhwa province. These models help in identifying the relation between various individuals and promoting person to person interaction. The gender critical discourse analysis helps in dissecting the irregularities in gender positioning and imbalances found between the males and females especially using language and the power relations which are built through various discourses. The different discourses gathered in this research study are qualitative in nature and are gathered from three famous universities of Khyber Pakhtunkhwa. The investigation uncovered that desultory techniques are used by male and female to support or resist each other.*

**Key Words:**

Us Vs Them, Gender Positioning, Academic setting, Discursive Practices, Gendered Language

## Us vs Them Positioning in Academic Setting: A Critical Discourse Perspective



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### Introduction

Gender positioning depends on the positioning premise as proposed by Harre (1980). It helps in unfurling and developing connections between various individuals and elevates individual to individual collaborations by fundamentally examining and understanding the discourses created. It has a far-reaching application in the field of instruction, work environment organization and so on. The gender positioning can in this way be portrayed as; the standard in which each individual related with a social scene has way to deal with rights and commitments to perform explicit sorts of vital exercises in the spot and with various people. The obligations relegated to individuals depend on shared presumptions which impact one individual over the other. The rights and obligations doled out to various individuals can choose who can use a particular talk mode (Valsiner, 2012, as cited in Harré, 2012). Gender situating

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distinguishes the methods for people using words in a wide range of conversation to position themselves and other individuals. As situating theory is conversely with the system of role theory, hence, it is utilizing words which relegate distinctive jobs and obligations. The word positioning has an immediate good derivation, for instance, “a few people or a gathering of individuals being arranged as trusted or questioned, with us or against us, to be saved or expelled from a specific talk style”. Psychoanalyst, Hollway (2009), demonstrates that mostly individuals talk about their masculinity or femininity locating related places for the most part through the assistance of discussions (Slocum & Langenhove, 2003, cited in Harré, 2012). Davies and Harré, Wetherell and Potter, and Langenhove are the creators of “positioning theory” (Langenhove & Slocum, 2003, as cited in Harré, 2012). Bradley values that on the off chance that anybody “among us knows or sees that how we create social reality”, we may possibly construct the realities rather more purposely “to help the measures that can advance the conclusions we confess to want” (Bradley, 2017, as cited in Harré, 2012).

Positions convey appropriate right to express a specific activity, for example, the privilege to be heard, considered important, helped, or the privilege to be cared for. The ceaseless moving arrangement of rights to play out specific activities, obligations and impulses of the people in any social collaboration establish what Harré (2012) calls the neighborhood moral request. Notwithstanding it, situating is perceived as a classification of self-arranging and arranging others. One may establish oneself and the others in certain ways. Subsequently, any situating of oneself construes or involves a situating of others to be progressively essential plus significant. Besides, people position themselves in the discussions that allow the presentation of a particular personality, or certain parts of a person or character in a particular circumstance in a setting. Nevertheless, the way that helplessness may clutch “some degree” by situating “each other” somewhat, it can offer importance to their conduct by creating it clever in the “storyline” (Zelle, 2009). Barnes (2004) showed gender situating dependent on understudies' cooperation in a classroom. He investigated through his conversations from the students. He contends that understudies were situated at an alternate dimension while collaborating with each other.

This investigation concentrated on how understudies position themselves as well as other people. The real point of this examination was to advance compelling collaboration among the understudies at a scholastic dimension. Along these lines, gender positioning can be characterized as a logical instrument that can be utilized adaptably to depict the moving various relations in a network of training (McCarthy and Linehan, 2000, as cited in Barnes, 2004). Complexities are helpful to manage while associating in the learning environment of classroom through different settings such as the work environment or “any social setting.” Principles in the “classroom” can profit in keeping the situating “of being an outsider” by worrying on the idea of equivalent commitment and “being given an equivalent

hearing by the gathering of individuals.” Instructors have the ability to energize students through clarifying the indistinct or unrecognized theme which is a critical advance of well learning and seeing, thus being situated to learn is not something to be embarrassed about, but a respect to be valued (Barnes, 2004).

In like manner, gender positioning issue has been examined by Sherani and Shahab (2015) by exploring the same study. They argued that gender positioning divergence is transcendent in each part of an individual's life beginning at a young age of a female life till the end of her life. The gender positioning uniqueness begins from planning of sustenance to access of comfort and confirmation in a school. Subsequently, males' advancement is critical especially when there is a low wage which primary thought in basic leadership process. Young females at youthful age are deprived from school for the reason that any preparation she gets would not benefit the family since they are not considered as enduring people for the entire family to help it later. Because of budgetary emergency when the cash related position of an ancestor is not sound, young females are advised to stay at home instead of young males (Khan and Racket, 2008, as cited to in Sherani and Shahab, 2015). “Gender positioning” begins at “an early stage” of their life. The social structure of Pakistani society cripples young females from gaining instruction. Females are attempting to beat the issue of gender dissimilarity in educational setting. Females are socially seen as frail and subordinate individuals who are confined from settling on close to home decisions. Daraz, Khan and Sheik (2013, as cited in Shahab and Sherani, 2015) opine that exercising of educations by females has been one of the basic segments of progress for improvement and enhancement.

It is a general concept that positioning of males and females working in a similar working environment in Khyber Pakhtunkhwa are not equivalent; females end up at an edge due to lack of power. However, there is no research study to prove this point of view. The present study aims to investigate gender positioning in academic setting in Pashtun society. It also investigates the concept of “Us and Them” used by males and females through their discourses in academic setting. It endeavors to research the different Pashto word choice used at an academic level in Khyber Pakhtunkhwa. This research also inspects the polarization between males and females at the workplace in Khyber Pakhtunkhwa.

### **Research Questions**

1. What distinctive techniques are utilized by males and females to polarize one another?
2. How do male and female genders describe the concept of “Us and Them” through their discourses in academic setting?
3. How far is academic discourse homogeneous/heterogeneous in terms of language and discourse employed by males and females?

## **Previous Studies**

There are some studies which underpin marginalization of females in a Pashtun society. Khan, Sultana and Naz (2015), while investigating the verbal/ linguistic portrayal of gender characters in the proverbs or maxims of Pashto dialect, express that females in Pashtun society are relied upon to pursue the choices as created by men. Also, they opine that all the negative words are related with females like shortcoming, absence of certainty and weakness, and a man is named womanish in the event if he has such attributes. As indicated by Edwards and Tair (2006) who argues that “men who stay supportive and unfaltering to their females are despised as obliging” and “hen-pecked” (Sultana, Naz and Khan, 2015, p.80). These researchers uncover that females are given an extremely optional and aloof job in a “Pashtun society” when contrasted with “men.” Whereas, males are described as “mountains and rulers,” females are called their “columns and viziers independently” (Lashkari, 2005, as cited in Khan, Sultana & Naz, 2015).

The analyst’s reason is that females in Pashtun society are depicted contrarily and in a disdainful way in “Pushto proverbs” or maxims. The proverbs demonstrate that females are confined, smothered, detained and disconnected. They argued that these females are segregated through various anticipations to isolate men from the category of women which is the fundamental piece of Pakhtunwali culture. In this way, the destinies of females are exceedingly represented in the Pashto rules and proverbs, for example, "for a woman either the home or the grave" (p.78), implies that “a lady either needs to acknowledge her home” or passes on the off chance that she needs to go out. Also, these females are seen as weak, powerless and having little personality as “opposed to men” (Katozai 2005, as cited to in Sultana, Khan and Naz, 2015). Hence, they are considered as though if “females had no noses, they would had benefited from foulness” (Tair 1980, and Lashkari, 2009, as cited to in Sultana, Naz and Khan, 2015). The use of gender conviction and clarification has been one of the subjects in discussions. Gender positioning ought not to be underestimated and utilized as a parameter yet treated as one openly created. The possibility of gender transaction, standard of gender positioning and gender creation features the way that gender is really a composed framework which contains societal individuals from a network and is implanted with the digressive practices.

## **Research Methodology**

The study is qualitative in nature as non-numerical data is collected and analyzed in it. The main tool for getting data is interviews. The questions of interviews are based on Muted Group Theory presented by Cheri Kramarae (1981). His study upholds the idea that communication was first used by men and thus there is an exploitation of women. This psychological theory can be used to explain why

females are viewed as less ground-breaking than men. Semi-structured interviews were conducted from males and females in the mentioned universities. The interviews were recorded with the help of a recorder and each had a duration from about 15 minutes to half an hour. The recorded interviews were then transcribed manually into written form and later on analyzed “through Van Dijk’s Model of Self and Others.” For participants, “male and female members” of “three famous universities of Khyber Pakhtunkhwa” were selected i.e., the University of Malakand, University of Peshawar and Abdul Wali Khan University Mardan. The total number of participants included in the research study was 12 having equal representation of males and females. Furthermore, the research study was limited only to the Departments of English of three universities. The participants were permanent lecturers in their respective departments having minimum experience of three years and were from the faculty of English.

### **Theoretical Framework**

Muted Group Theory has been utilized as a frame of reference for building up the inquiries for conducting interviews. Van Dijk's (2007) model has been utilized for the investigation of the information accumulated from the answers gotten by the experts from the members of the study. The model depends on "Us (self) and Them (others)" parallels to investigate the talk of an overwhelming gathering and opposition caused by a minimized gathering in discourse. Van Dijk (2007, p.44) allocates a portion of the markers for breaking down fundamentally any content/talk. These pointers are as under:

- 1.Actor Description
- 2.Authority
- 3.Rhetoric
- 4.Polarization
- 5.Victimization

The aforementioned markers of the model have been employed by the researchers to search for the information gathered from the members of the study using “semi-structured interviews” and which were highlighted through “Muted Group Theory.”

### **Delimitation**

The issue of gender positioning is a broad concern present in all parts of the general public, yet because of the existence imperatives, the experts delimited this examination to concentrate on the gender positioning objective at work environments in a scholastic setting in Pashtun society. Moreover, the academic

setting was also delimited to the departments of English at three universities of Khyber Pakhtunkhwa.

## **Data Analysis**

### **Actor Description**

A speaker or an author classifies things by partner beneficial things with him/her and the unpleasant things are fixed with other individuals. As indicated by Van Dijk (2007), the dimension of portrayal or level of detail is the performer's depiction which implies how the in-group character has been portrayed. To discover how the performer has been portrayed, we have to concentrate on the negative and positive descriptive words utilized in a content/talk.

Talks delivered by the members speak to various social gatherings are sorted based on their convictions and social practices. While breaking down the discussions, a portion of the male members depicted themselves and the females as indicated by the perspective of religious views for contemplating their views. They opined the religious views that in Islam females are more fragile than men. It demonstrates what a portion of the males think about females as equivalent to them. At the point when cautiously considered, plainly Islam has given them break even with circumstances. However, some of the time females in specific districts are limited because of family commitments which is why they are flimsier than men physically, and so males take benefit and exploit them by confining females to remain inside their homes.

The idea of performing aesthetic depiction was ordinarily utilized by one of the male participants who talked with respect to the clothing standard such that it has little effect about "what a lady is wearing; it may be a hijab or without it, or conventional dress or any other dress." Interestingly, the community in which they are living is prominent and therefore "even a male cannot follow the western traditions as he might feel bound as well." Discourses delivered by the members really proved that how they are is impacted by their way of life and religion and the place they live in on the grounds that their perspectives are upheld by the social and religious foundation. However, another member was of the view that whether it is a gentleman or a lady, they can have the opportunity to wear anything as indicated by their decision and they can exercise their decisions. It is argued that this showed how some of them are affected due to Western culture, online life and that how they are getting an open view with respect to clothing standard.

Thus, a few pertinent logical gatherings also existed who contrarily introduced the "Other Group." They depicted males with a rundown of words, for example, they have "healthy look", and living in a "male-commanded society". They possess "Khatarnak-look" (unsafe look) and "such terms" like "they are the

chiefs." The majority of them contended that males believe that "they are on a high platform," plus "they are providers."

In any case, the assortment of the on-screen character portrayal and portrayal of the other group of gender by different members are regularly obscure by virtue of the connections among different proportions and classifications found in their talk. It has made different random systems. Females included the word decision like males take "wrong advances", they think of females to be an "alien woman." Females are contrasted "naqis ul aqal" ("individual with little mind limit"). Then again, some of them remarked that gender ought not to be stereotyped and there ought to be gender equity. In like manner, another member included, "I do not need to wind up a substitute regardless." a similar issue has been dealt with by Naz, Sultana and Khan (2015) while investigating the etymological portrayal of gender positioning personalities in Pashto proverbs which express that females in Pashtun society are relied upon to pursue the choices ordered by men. What is more, they state that "all the negative words" are related with females such as shortcoming, absence of certainty and weakness and a man is named "womanish" in the event if he has such characteristics. So also, as per the present investigation it was found amongst the interviews that the greater part of the words in Pashto dialect whenever utilized for men instead of females would bring about negative emotions.

In addition, a portion of the members discussed Pushto dialect whose attention was more on the manly dialect. They ascribed the words identified with courage utilized for males and that if such words are utilized for a female she would be viewed as unprecedented, however, in the event that a few words are picked from the female setting and are utilized for males it is esteemed an affront. Some included in their talk that on the off chance that if somebody adulates a lady if she accomplishes something great and unique, she is typically tended to that "Sama nara jenay e". "Such utilization of words is ascribed to females as a respect, regard, and self-confidence as they are equivalent to men." "Some of them included terms that were unessential and not right, but rather males attempt to utilize it as a support that in the English dialect we have an idea" of "Hero", yet they have no understanding of "she-ro". Correspondingly, English has "history" however, there is not any word as "her-story." Males argued that females have never been found as a researcher, a solid chief, and a tough person. A portion of the male members contended "by portraying and crediting the females with negative descriptive words" as "Them", and utilizing terms like "protective issues", they are "apathetic females" and are "physically weak". Also, in Pushto sayings too Pashtun females are depicted contrarily and in a derisive way. These sayings demonstrate that females are confined, smothered, detained and disconnected. Consequently, the destinies of females are very outlined in the Pashto proverbs, for example, "for a lady either the home or the grave" (p.78), implies that "a lady either needs to acknowledge her home" or passing in the event that she needs to

go out. What is more, these females are seen as weak, “slight and having little personality as opposed to men” (Katozai 2005, as cited to in Sultana, Naz and Khan, 2015) “and are thought as though females had no noses, they would had benefited from crudeness” (Lashkari, 2009 and Tair 1980, as cited to in Sultana, Naz and Khan, 2015).

Another point in the talks delivered by both the participants are interdiscursive as it uncovers diverse talks by the speakers they have drawn upon. Therefore, the social settings can modify it in whatever condition it is. The possibility of interdiscursivity insinuates a hybrid mix of different talks and kind in a given constituent and it can vary starting with a single social setting then onto the next. “Interdiscursivity can be set up through lexical tracks”. As examined by “the usage of words and expressions associated with explicit talks in the brain of exchange producers, there is order of genders which advance disparities by situating gender positioning in two unique classifications.” A delineation is the religious talk; males state that females are more fragile than men as is said in the religion Islam. It is to be seen that all thus often of eccentric social change; writings created are surprisingly cross breed, uniting a religion with culture in such a dynamic way. Occasionally conversation creators talk in such a way to the point that they attempt to legitimize their talk delivered.

### **Authority**

The speakers more often than not give a definitive dialect at whatever point they need to discuss something. They give references and state the thoughts of different speakers or scholars, especially of incredible experts in their discourse so as to offer validity to their perspectives. In the information gathered by the expertise for this investigation think about numerous members who gave reference by citing different experts in their discourse.

A portion of both the members supposed that lady “should live and dress” according to the standards and estimations of the Pashtun culture. So, as to help the thought, they referenced different authorities. A portion of the males cited the exceptionally well-known English saying as “in Rome, do as the Romans do”. “They said that covering the face is not humility in any way,” yet females ought to pursue patterns “as per the society they live in”. They likewise “talked in the light of a culture that regardless of how much training a lady gets,” still the way of life impacts the psyches of individuals through socially administrated standards which are instructed to us from adolescence. Culture assumes an essential job in the conduct of an individual’s comprehension of the world yet “since we are in a Pashtun culture” a large portion of the choices is by males. In the educational setting too social impact makes a woman quiet. Males and females supported their convictions that the way of life discloses to us that the females ought to be extremely calm, she should bring down her voice, ought



to stay in breaking points, should conduct herself unobtrusively and must not talk or giggle noisily.

A portion of the females included that the present talks instruct us that females ought to stay quiet, she ought to stay smothered and she does not have the cerebrum to get a higher position. In this manner, if any lady achieves a “higher position,” she is hardly viewed as a lady. Some of the females shared “Islamic perspective as an expert,” it says that “man is for the work and female is for the home”, consequently, similarly, “they cannot do similar things in a similar office or in a similar place”. “Much the same as the physical work; a worker can cut a stone, yet a female cannot do likewise”. A few females expressed that Islam entirely arranges us to cover ourselves from go to toe. “It restricts us to reveal our countenances before different males”. “They” utilized terms like “Naa-Mahram.” Some others were of the sentiment that “a lady should dress as per the public and place, as our over-all public depends on an Islamic belief system”, in this way a woman should dress as per the Islamic code.

Islam assumes a critical job in setting up and practicing these ideas and observations in our community. “Females shared their perspectives that Islam gives men a touch of prevalence and this is being utilized by the public obviously as favorable position.” Now and again, Islam eludes females and offers prevalence over males. In the light of Islam, it is viewed as that the two people are equivalent, yet they are not similarly treated at their homes, but rather at the work environment they are dealt similarly. A portion of the males by implication approved their assessments that females have no freedom to wear dresses as per their will. Their dress ought to be as per the remedies of Islam and Pashtun culture. Additionally, this investigation is interestingly with the tappas in Pashtun culture in which gender positioning control is isolated, where females are considered of no significance and less incredible in different circles of life. They are reliant on their men and agreeable. In like manner, Enevoldsen (2004) likewise discovered that females are to this degree subordinate that they may state that “the neck is mine, however the rope is yours, so on the off chance that you offer me in the bazaar, I may keep running with you” (as cited to in Naz, Hussain, and Khan, 2011). “This reliance of females over men demonstrates their reality to the standard on one hand and their shortcoming then again.” Because of this, men are all the more dominant and legitimate in their dialect while females thoroughly rely upon their respect, regard, sustenance, safe house and garments and so on. In every one of these conditions tappa demonstrates that a female apparently is loyal, nice and idle in action, while men grow all the more strongly to pick their fate (Khan, Hussain, & Naz, 2011). Therefore, in different tappas the torments of females are mirrored, their vital circumstance and their frail intensity of basic leadership. Essentially, a significant number of the talks in the present investigation were additionally identified with the intensity of females in contrast with that of men. The vast majority of the males gave religious references to help their positions.

They expressed that females are flimsier than men and it tends to be ascribed to Islam as per which lady is not equivalent to man.

Despite what might be expected, a few males contradicted the possibility of male-strength regarding power. They legitimized their assessments about the balance of male and female as far as power that a public is certifiably not a completely astute society in the event that it does not utilize the scholarly intensity of its female populace since females have high keenness as men, therefore they also merit a chance to take an interest similarly like males. A portion of the males cited artistic people as an expert like George Bernard Shaw and talked about of females' strengthening and their "equivalent rights and space in an educational setting." For instance, "a universal public which does not deliver a proportionate number of items that it considers, it really takes, it is really a burglary, it is a robbery from nature that you create, and you imagine more than you really create". They additionally included another "scholarly figure" like "Gayatri Chakravorty Spivak" as a specialist queries, "would subaltern be able to talk?". She calls the individuals who do not talk as a "Subaltern". "Males legitimized that if men or other individual or other females represent the mistreated females, they make a learning that they are very far from similar encounters since they have not encountered those issues themselves." They do not have any information that they make about mistreated and defrauded females is a sort of epistemic brutality that is submitted based on learning about somebody that we make a learning, and they have no clue. They likewise cited "artistic figure" like "Oscar Wilde" as an expert that "in an image of Dorian Gray 'all females are slaves'". "Males" tended to be of the sentiment that "they have made themselves more fragile by telling the females that they ought to be applauded, and they ought to be given the wonderful house, and lovely kitchen apparatuses and machines so they can generally feel content with the articles around them rather accomplish something surprisingly unique in the outer world." Different males likewise were of the conclusion and "gave instances of females from history and contended that females can likewise make great utilization of intensity by alluding to various specialists," for example, "Eshrat-ul-Ibad, State Bank Senator, Executive Benazir Bhutto, and Angela Dorothea Merkel, Chancellor of Germany" and so on.

## **Rhetoric**

"Rhetoric is the selection of words utilized by the authors or speakers so as to utilize a specific style as opposed to the next, the ideological idea of talk appears to be farfetched: the left and the right, racists and enemies of racists, women's activists just as male chauvinists, they presumably all utilization all types of dialogues" (Dijk, 2007). A few members, especially male members utilized a few equivalent words and representations like this: "Such considerations can be extremely noxious and toxic and that truly executes the soul of

instruction". Conversation was created like "Social orders have 'nurseries' and 'hatcheries' of 'retrogressive reasoning' where such conviction exists that males are rulers." Different statements like "They 'bring such attitude' with them" and "they made a 'joke' of them". As opposed to this, "conflicting thoughts are set by the male members," similar to a male member stated, "Hijab is freedom from hostile stares'. In the event that a lady is working with male associates she should pursue hijab" and afterward he stated, "Typically an individual should dress in what she or he feels good to work in".

Strikingly, males create such kind of words as an in-bunch part so as to speak to the out-gathering. One of the male members included words from "English and Pushto" dialect that how dialects have their capacity when they are utilized in a manly setting. They included, "I trust that 'History' is a greater amount of 'His-Story' or 'Man's Story'", and different words like "HERO, yet not SHE-RO". Moreover, included "words from the Pushto dialect" that "It is additionally a social build" when one changes from "English to Pashto dialect" for tending to a man like "Ta ki saritob neshta" ("You have no manners"), subsequently, "Saritob" is really a manly term that we generally connect a man with it, therefore in the Pashto dialect, a man may be tended with such word since it is pertinent to his specific situation. Be that as it may, "if a man is called with some female words" like "sama khaza ye" (You are much the same as a lady), so it would be in causing savagery. The equivalent goes for word "Khazonay" ("Womanish") in "Pushto" which implies that "you are an independent individual", yet "a contemplative individual" is synonymous with a feminine word which implies something odd, and having a stifled job.

A portion of the comparisons were there in the talks of members like "he is as occupied as a honey bee". A portion of the females named males to be possessing "Khatarnak (risky) look". "They" included a portion of the adages from "Urdu" that some way or another, "it is not generally important to take all the analysis on yourself since it is" somewhat "Aa Bail Mujhay Maar" (Interpretation: "Truly, come (goodness) bull, assault/murder me! Informally utilized for somebody as a welcome, requesting to make an inconvenience"). Though, another female included intensification (rehashing a word or articulation for giving accentuation) in her talk that "mental viciousness is sufficient to break her certainty, break her faith in herself and in her very own knowledge and that is the most exceedingly awful sort of brutality". Some of them utilized such articulations like "females are not considered that important and that thing squashes you all through your profession". It is additionally included, "a lady is continually juggling between two universes in the meantime; she is juggling among home and working environment".

## **Polarization**

Dijk (2007) is of the view that individuals typically captivate numerous things

while expanding their perspectives and it tends to be found especially in writings to create two extraordinary limits and distinguish "self" from the "others" or "us" from "them" or "it is a division into two differentiating gatherings or sets of assessment or conviction." "Both, male as well as female, in an academic setting enthralled such a significant number of various effects through their talks with respect to "themselves and the others".

Males discussed the female clothing types and their own capacity for basic leadership. Some of them argued that "females are required to be in customary dressing and are typically required to wear Abayah", "yet there is no impulse on men". "Academic and housing settings" were additionally captivated as far as basic leadership. Males said that they do not meddle in the choices of the female acquaintances. Be that as it may, in a household setting, in Pashtun society, females cannot state while making decisions.

A portion of the suppositions were shared by males in regard to their In-group that how a portion of the males still believe themselves to be better, and females are supposed to be consigned to their homes and that they do not possess enough stake at universities. Two extraordinary boundaries were created by "one of the males from UOM" for isolating "females from males" because of social unthinkable. He included, "Females are lesser in number because of various social and societal taboos they are not permitted to go to colleges". It is opined that a similar mind and frame of mind are found in the two substitutes and educationalists, however, "teachers who have introduction to the external world and truly know the soul of Islam;" "they do not act that way." Unique thoughts were additionally spellbound to create two incredible limits i.e., physical and scholarly. For example, "indeed if a lady is mentally more grounded than a man, she should succeed, however, physically they are more fragile than men". While examining gender positioning, they gave instances of "a female wrestler and a male wrestler" so as to legitimize their position that "females will remain physically more fragile than males" regardless of how much endeavors they apply. Some of the members emphatically enraptured the "Out-group" instead of the "In-gathering." "They" opined that a lady can adequately assume the two jobs i.e., as a mother just as an expert, though a male cannot perform such jobs in the meantime. Some of them stated, "a lady can do wonders".

It is opined that gender positioning ought not be a boundary to workplace environment execution in light of the fact that organically gender is really a social develop. Naturally male and female have parallel potential. In any case, Khan, Hussain, and Naz (2011) gave a sketch dependent on Pashtun tappas originated that the social world, the jobs and truth of genders are altogether isolated. In the present research it also contemplates that a portion of the members said that we are socially energized in light of the fact that as children, "our folks would give us toys which had something to do with fortitude, with outside world condition, the outer settings", for example, "autos and weapons" and other "masculine toys which had

some 'Machismo' and "coordinated affiliations", while young females would dependably get "dolls." Subsequently, "those toys" made limitation in the local condition that brought forth such sort of generalizations, and now such generalizations likewise "exist in our talk."

A portion of the "males" legitimized their thoughts that "males" are somewhat intense in making "a move against something or somebody." They are prepared for any sort of results, and females are not granted such jobs on the grounds that occasionally "they are pressurized in a negative way". A portion of the "males" said that "females" in our area of expertise "outnumber us" since "they are less in number than them". The "female members" energized their thoughts by creating two incredible boundaries i.e., battling for "gender positioning" correspondence and "power." They trusted that everybody here is battling for "gender positioning fairness," however, everybody is battling moreover for "power." While some of them said that in authority gatherings they are equivalent and can similarly take part in the gathering and basic leadership, however, now and then because of the way of life and society they in general talk less in gatherings and in extremely complex way which is the reason they are sidelined. Different investigations likewise uncover a similar idea about Pashtun culture where an alternate strategy has been utilized through Khan's (2012) who examines that males assume a functioning job in performing activities and basic leadership "both inside and outside the home", while "females are limited to their homes and urged to stay detached and far from such subjects which include male gender positioning."

In the same manner, the idea of "Us and Them" was talked about. For example, "Similar to these are the jobs and statues given to 'us' and 'them' by the community which makes such contrasts in our dialect". A portion of the females captivated dressing that in the event if "we dress like them in a Pashtun society, males will never acknowledge us." So also, "one of the female members" through her talk enraptured her thought by expressing a model from her college that once "The Senior member of Sciences" was certainly smothered on account of her perspectives.

Some females discussed two incredible boundaries that how the choices of males are favored as opposed to the females. They said that in the work environment with regards to basic leadership, "males are asked" and afterward "in the last females are requested to show their view," however, the vast majority of the females stay quiet since they realize their valuation is just favored near the finish of the meeting. It is accepted that occasionally "males raise their voices to stifle females by always helping them to remember their activities" that "since they are females, they do not have the privilege to enjoy basic leadership". They likewise isolated "Self" from "Others" by "polarizing" how men consider females in "an academic setting" with respect to the leave of absence from their duty. They said females have various issues and there are usually household

issues where it is fundamental for them to disappear. For instance, “maternity leave”, thus, men, obviously, believe that it is a benefit that they get “a multi month leave with pay”, however “they do not consider it” as a “natural factor.” “Some of them” said that occasionally “they get vibes that men are normally not extremely content with females requesting equity.”

In like manner, another female member enraptured her supposition about "Us and Them" as, that it is genuine particularly in Pashtun culture "we" have been socially acclimated along these lines that "we" do not talk at whatever point a male is talking, particularly on the off chance that "they" are seniors, or regardless of whether the two genders are of a similar age, yet in the event that a man is talking so "we" abstain from talking before "them." Comparatively, one of them captivated her ideas by expressing a case of "reliant and free females Versus Men's Inner self and Men's idea". She stated, when females are “at home” and they approach men for cash, then "men's inner self becomes greater" yet when females are autonomous and can procure for themselves then men feel that what are they there for. Some of them set their very own convictions in regard to a “man that they are” on that “high platform” in our general public and that is the reason they find out about the external world since they are the providers. Some of the females said that "saying and real treatment" are distinctive things in the event of males in light of the fact that they for all intents and purposes that they do not do what they state. Besides, different females said that occasionally it is not important to take all the analysis on themselves on the grounds that it is somewhat "Aa Bail Mujhay Maar" (Interpretation: Actually, come (gracious) bull, assault/execute me! Informally utilized for somebody as a welcome, requesting to make an inconvenience).

## **Victimization**

As per Dijk (2007), journalists mostly, through their discussions, present “themselves as unfortunate victims and others as exploiters.” “Speakers” typically look into based on “negative and positive things” to speak of themselves as exploited people specifically through different discourses. As per Dijk (2007), comparably in hostile to supremacist talk, “our” own nation might be analyzed adversely (e.g., as to their cordiality for refuge searchers) with different nations (Dijk, 2007, p.65). At the time of gathering information, the analysts came to know that female and male members through their talk attempted to show “themselves” as unfortunate casualties and alternate as “exploiters”. For example, males deceived that "they" can have “more days off” than "us". "They" are not managed unkindly rather men are managed with greater violence. A portion of the males participants argued that the Pashtuns people have continued wars and different issues from decades that is the reason they are very little “prosperous and liberal” disapproved and not presented to the external world. A portion of the males also shared their perspectives that specific establishments “end up one-sided towards

men” and “pay females more.” While a portion of the males focused on the “females as the incapacitated individual in the housing settings” and the “males as exploiters themselves”. In an equivalent way, the investigation of Khan, Hussain and Naz (2012) demonstrates that in Pashtun culture tappas are utilized to isolate genders. Additionally, the investigation on gender positioning likewise uncovered that occasionally the females are not conceded the advantage like male partners to go to a few capacities outside their areas of expertise since they are underestimated that they would not be keen on taking an interest in it because of their family issues.

Despite what might be expected, there were various females when contrasted with the male members who through their talk introduced themselves as an unfortunate casualty and “males as an exploiter”. They utilized “we” for them-in-bunch individuals that “We” need to get “our rights.” They included that “when it is about the high position”, “they attempt to command us”. Additionally, a portion of the “females” said that because of “the mentality of Pashtun males in a Pashtun society,” “when ‘we’ wear any beautiful, and splendid dress, at that point ‘they’ may gaze at us”. “Females” are not acknowledged whether “they spruce up like them.” “They” additionally opined that “males have more prominent chances to win additional cash” than “us”. In comparable manner, they referenced that there are “a few males in an academic setting” who make jokes verifiably utilizing “certain words” which hurt females rationally and mentally. The females likewise set that within the sight of men “we” females feel mentally stifled. “They” were of the valuation that it is exceptionally normal that “females are not permitted to talk, or their suppositions are stifled within the sight of men.”

“Males” are “paid for their mid-year classes”, yet “females” are deprived of this opportunity. It is argued that “females” are very little empowered by males on the off chance that they need to partake in some additional work energetically. The member stated, “If females are given an opportunity they can work similarly like men, yet they are not energized in such exercises and jobs”. A female participant said that “men do not give females a chance to continue and they do not allow them to succeed,” at whatever point a woman is pouring, “men endeavor to place leaps in her direction”. A lady needs to confront numerous fights particularly in a scholastic setting, over and over she needs to strengthen her status, “tell the other individual that she is imperative”, she is advantageous and that “she is an individual and not only a lady.” A portion of the “females” urged that in work environment men utilize distinctive systems as your acquaintances they cannot alone do this all over, so they utilize unobtrusive procedures. They would not give you a chance to complete your words and they would attempt to get more intense on the grounds that females have delicate tones and they cannot talk that much rowdy. They additionally displayed a portion of the general models from residential and scholarly setting that they endure because of “those men who are in power.”

Moreover, another “female member” opined that with regards to different chances, for instance, if there is an undertaking, or if there is a preparation coming, in light of the elements of our culture "we" are somewhat “push behind” for some reason, or some way or another our male partners get more introduction than “females”, and in the event that "they" i.e., “females constrain themselves in that presentation”, it generally has a few results and "we" generally need to pay cost for it. “It is opined that occasionally females are not conceded this advantage and are not by any means inquired as to whether they are intrigued to take an interest in it or not.” They included that they ought to be asked, and afterward it is dependent upon them whether to profit that chance or not.

Previously mentioned are a portion of the markers which the analyst has endeavored to search for in the information gathered from the members of this research through consultations. These pointers aided the researchers to find out that how the “female gender” positioning is seen in the talks of the male members, and furthermore that how do the female individuals from the “Pashtun society” see the male individual from their general public. This likewise aided the researchers to perceive “how genders are” situated at work environments, particularly in the educational “setting” in a “Pashtun society”.

## **Conclusion**

This study uncovers that gender situating in the academic setting and the diverse desultory techniques established by males and females to depict the other gathering were totally founded on the self-encountering, traditions and conventions techniques. To legitimize their own cases, the members of each gathering used “distinctive ideological talk structure” which could possibly be characterized into the classes of "Self" and "Others" i.e., the constructive “self-portrayal” of “one's own self” and contrary “portrayal of the other.” It was nearly analyzed through “Dijk's (2007) Model” of "Self " and “Others” that the female members in general show polarization as a method to legitimize their points of view of being enslaved, though the male members demonstrated the contrary propensity. A portion of the female members thought about themselves as a subject of enslavement and named it gender exploitation. The male members for the most part utilized diverse verbose systems, for example, performing actor depiction and authority. In both cases, logical procedure was utilized by both the male and female members as a rambling system.

Likewise, the study shows that it is not a university or academic environment which can create a standardized environment and bring gender equality in a workplace; however, it is the blending of various societies and individuals from various territories that can change the overarching effects in a scholarly setting. Similarly, the academic setting is also not homogenous across Khyber Pakhtunkhwa, which generally corresponds with non-homogenous Pashtun society as it differs starting with one area then onto the next relying on the current ideas inculcated in their minds through continuous reoccurring discourses.



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