



## ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL

Available Online: <https://assajournal.com>

Vol. 5 No. 02 Apr-Jun 2026. Page#. 799-809

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)

Platform &amp; Workflow by: Open Journal Systems



## PROFILING WOMEN'S EMPOWERMENT ROLE: FEMINIST POSTSTRUCTURALIST DISCOURSE ANALYSIS OF BBC 100 WOMEN 2015

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### ABSTRACT

The present study focuses on selected interviews of one hundred of the most inspirational women across the world in 2015 named by the BBC which seeks to better represent women in the BBC's international news output. The BBC 100 Women brings out the stories of those women who are often overlooked but determined to mark their identities in the world. In this paper only five interviews-based video footages are selected through random sampling, and that also from the category of nurses. The study aims at finding out the identical representation of such women through their language performativity in respective discourse. By applying the methodology of Feminist Poststructuralist Discourse Analysis, the study aims at throwing light on issues faced by women more necessarily variant practices to solve these issues. The study further seeks to find the women's issues being nursing women by analyzing the spoken interviews in qualitative way. The present study also oversees as to how these women are defying stereotypes in the world. The analysis leads to observe the women's strategy of using emphatic language which results in making their position strong. The result also indicates discursive ideologies of feminist discourse across the world and how by speaking women are finding their ways through competing discourses for empowerment.

**Key Words:** Feminism, Feminist Discourse, FPDA, language performativity, empowerment

### Introduction

Language and Gender is a subject which has always been clicking to researchers and it gained more importance after Lakoff's work '*Language and women's place*' (1973). Lakoff was of the view that language was a fundamental triggering the gender inequality. The present study is based on Feminist Poststructuralist Discourse Analysis.

The BBC News 100 Women 2015 season was played online, on BBC World News TV, on BBC World Service as well as on 28 global languages services from November 18, 2015 to December 2, 2015. The list of 2015 year included 30 entrepreneurs under the age of 30, nurses on the front line and young female film-makers who documented the pressures in their community and as for other inspirations, leaders came into the category of science, politics, education and the arts. Since the research is conducted to preview the women's empowerment role, it proves better to judge their reforming actions through the lens of new emerging approach 'Feminist Poststructuralist Discourse Analysis' which addresses multiple gender issues because of its dynamic nature.

According to Holgrave in the online journal "Hipster conservative" (February, 2012) on '*Three waves of modernity—and feminism*' views Martha Rampton's ideas who divides the development of feminist movement into three waves.

• **The First Wave (1830s – early 1900s):** In late nineteenth to early twentieth century women realized that they should ask for political dominancy including right for vote also resulting from urban industrialism. This era is replete with women's struggle for education, employment, marriage laws and equal contract and property rights in the consequences of termination movements of political background. Some claimed that women were morally on higher rank to men and they could bring improvement in public sphere. Two world wars and an economic misery delayed social change for some decades. Yet second wave took place

• **The Second Wave (1960s- 1980s):** Women's demand for the civil rights against racism. Rampton writes, "The second wave being theoretical has impact of neo-Marxism and Psychoanalytical theory and it started to relate itself to the subject of women exploitation in larger context of capitalism, patriarchy, and woman's role as mother and wife". Many women were basically part of Asian American Civil Rights Movement, Black Civil Rights Movement, Gay lesbian movement and many others striving for the rights and equality.

• **The Third Wave (1990s – present):** This wave tends to be a poststructuralist interpretation of gender and sexuality and challenges the views of second wave involving issues of universal womanhood, body, gender and sex etc. Rampton puts forward her views by saying that reality is not created in terms of established structures and power relations, but in terms of performance within possible situations.

She regards fourth wave to be on the way and working in public sphere as well as on international level. It is gaining importance for reacting against sexual abuse, domestic violence and other societal discriminations. This aspect was hampered in the third wave for third wave focused more on equality of both genders and its strive was more individual.

The concept of performativity was actually given by Judith Butler in her book '*Gender trouble*' (1990) and feminist linguists derive most of the work on third wave ideas from her notion of performativity i.e. gender can be assessed as a verb doing on the base of interaction and is not owned.

The current study is an impact of the third wave of Feminism and Post-structuralism. Post-structuralism recognizes the power of discourse to shape reality. It doesn't believe in the rigidity of meaning and decline the prospect of absolute truth and meaning and it can be different from person to person or culture to culture.

#### **Feminist Poststructuralist Discourse Analysis**

FPDA is an approach to analyze intertextual discourses in spoken interaction and other types of text. It draws upon the poststructuralist principles of complexity, plurality, ambiguity, connection, recognition, diversity, textual playfulness, functionality and transformation. Baxter, (2003) defines FPDA as a feminist concept to analyze the identities, relationships and positions in the societies regarding the ways in which speakers are located by interlinked discourses.

There are three segments i.e. Feminism, Post structuralism, and Discourse analysis which being interrelated present a new emerging field in linguistics.

The theory actually focuses on the discourse power further investigates who is powerful or power less in the feminist discourse. It brings before the concept that power is a shifting element. Such as Baxter (2003) in her book '*Positioning Gender in Discourse*' explains one of the key ideas of FPDA that it exposes variant subject positions taken up by women and it opts to dissect the multiple working force existed inside those positions.

#### **FPDA of BBC 100 women 2015**

BBC 100 women 2015 was a month-long BBC series that was first held in October 2013 after the Delhi gang rape in 2012 and the decision was taken by the editor Fiona Crack and other journalists to work for bringing women ahead. It was a series which analyzed the women's role in the 21st century, in an event at BBC Broadcasting House in London, United Kingdom on 25 October 2013 including a hundred women from around the world. These women were asked to

convey their opinions related to many problems faced by them. It better deals with the issues of women's place in their societal context.

By using the theoretical background of FPDA for these women's speeches, it is explained that in what domains women are underrated and how they become the cause to bring a transformative change in relation to their societies. Their language analysis is the core subject of this study which relates the leadership identities found in these women. The study claims that language is a valuable source in presenting women empowered position in their specific domain. The study also indicates the discursive ideologies prescribed in different cultures regarding women's subject positions today.

### Research Questions

- In what ways feminists' discourse is propagating power as a shifting element across the world?
- How language is communicating upcoming discursive ideologies in gendered discourse?
- What linguistic choices are employed by women to assert power during speech?

### Literature Review

Talking about the history of Feminism, Martha Rampton (October 25, 2015) provides a good deal of historical events in her essay '*Four Waves of Feminism*'. (Originally published in the Fall 2008, issue of Pacific magazine) She says that many scholars believe that foundation of feminism lies in Greece with Sappho (d. c. 570 BCE), or the medieval world with Hildegard of Bingen (d. 1179) or Christine de Pisan (d. 1434). Certainly Olympe de Gouge (d. 1791), Mary Wollstonecraft (d. 1797) and Jane Austen (d. 1817) are foremothers of the modern women's movement. (Chris Beasley, 1999) summarized in different types of feminism such as

- Liberal Feminism. • Marxist Feminism. • Socialist Feminism. • Radical Feminism.

The study seeks to identify feminist post structuralist view of power based on Foucault's ideas of power. (1978, 1981). The crux of his model is that power is practiced not possessed. It can be seen as emerging from the bottom up in spite of the top down. Foucault imminently denies the Marxist interpretations of power relations and holds the view that power is not the possession of institutions to exploit a certain group. Foucault puts forward an alternate stand point of power which works in routine wise interactions. It works as a positive strategy to build up individuals being social characters where it is fought and gained. Power is considered to be impartial where people have no responsibility for it.

Butler presents the valuable adaptation of Foucault's concepts. In her book *Gender in Trouble* (1990), she addresses problems of sex, gender and sexuality to develop the understanding of Foucault's ideas on discourse, subject and power. The idea of performativity opens new prospects in the epistemology of feminism. To her, gender roles are 'performative' rather performed because individuals create an impression for being male or female which is not biological asset. Identity is the creation of our performances which is not the matter of individual's choices but an unconscious attempt.

The study previews the critical concept of discourse from poststructuralist aspect.

Along with Conversational Analysis –CA and Critical Discourse Analysis -CDA, there are many other ideas which are considered to be part of FPDA. Thus, there is no fixed attachment of FPDA with CDA or CA. In fact, Baxter in her book *Positioning Gender in Discourse* (2003), sorts out this complexity by describing FPDA as complementary and supplementary.

### Research Methodology

In the present research the spoken texts of the interviews of five nurses are analyzed by using Feminist Poststructuralist Discourse analysis as a theoretical framework. So, the research is qualitative in nature as whole. For the data collection purpose, five randomly collected filmed documentaries have been taken for analysis. These interviews are transcribed in written form for the sake of analysis.

**Table: Nurses on Frontline.**

Name	Date	Time	Duration	Evaluation
Azza Jadalla	November 20, 2015	07:01 GMT	8:16 minutes	Nurse in Gaza's Hospital.
Misraa Jimaa	November 20, 2015	07:54 GMT	3:15 minutes	Health worker in Ethiopia.
Marie-Ange Koutou	November 20, 2015	06:58 GMT	7:35 minutes	Pediatric nurse's assistant in the Sans Frontiers Hospital in Kabo.
Tina Lavender	November 21, 2015	12:08 GMT	2:55 minutes	Specialized in the use of the partograph.
Aissa Edon	November 24, 2015	Transcribed interview	-----	Midwife specialized in FGM.

### Discussion and Analysis

BBC 100 women 2015 series include Nurses and mid wives in conflicted sectors and shares their exemplary stories to inspire women from all corners of the world. In every disputed situation there are heroes working at the back of headlines. They work to save lives, fix the sufferings and even help people to die with nobility. Such kind of heroes are nurses behind the battles (mostly female nurses). According to BBC report updated on November 20, 2015 at 0:33 GMT '*Out of more than 20 million nurses worldwide, nearly three-quarters are women - and in some cases, more than 90%*'. World nursing is one of the highly skilled professions where women are working not only independently but also as economic providers. BBC platform provides them a chance to speak their majestic works to which world is avoiding. Here, five of those brave women's documentaries have been selected to search out the queries of this study.

#### 1. Azza Jadala, Age: 27

**Occupation:** Cancer nurse in Gaza's hospital 'Al-Shifa'.

### Discussion:

Keeping in view Azza Jadala's life, it is described that she has seen six wars already in her life. She is dealing with the clash between Israel and Gaza's ruling party patiently. She lives in a place with failed economy and at her work, she faces electricity shortage also. Her description is in native language which is subtitled in the documentary.

In her documentary, she is seen starting up with her daily routine life as a nurse. "*I wake up every day at 5:30 am, wash my face, brush my teeth and get a cup of coffee or tea*". Being a female, this hectic routine adds to the burdens and high responsibility in her life. Therefore, she gives her own introduction as '*I am a head nurse at the hematology department at Shifa hospital in Gaza, I've been there for three years. During the war I went to work every day, even though it was really dangerous and scary. It was a terrifying time. I had to walk for 40 minutes under bombardment with the sound of planes and drones overhead*'. All that she is facing being a woman undoubtedly reflects her fears such as the language she uses '*dangerous and scary; terrifying time; sounds of drones and planes*' and the use of modality '*had to*' shows how much she is concerned about her obligations. Personal pronouns reflect her identity as a strong woman. She carries on telling her situation as '*over the past 7 years Gaza has seen three wars with Israel. The situation was beyond belief here in hospital. Every minute there were injuries coming in. the ambulance did not stop. All the time there were injured people, and dead people coming in. they left their houses and took shelter here*'. Within this disturbing environment she was going to work and says '*There was so much work, so much pressure*'. Here the repeated adverbs '*so much*' reveal her abundant work to which she has to do at that alarming situation.

Next to this, she comes to define her job and she speaks as *'Over the past three years we've seen an increase in cancers of all types'*. She is shown with a male patient there in hospital where she describes *'This patient has severe Leukaemia. We've been treating him with chemotherapy. Now, he needs a bone marrow transplant. The doctor will write the report that he needs an operation abroad. He has to go abroad. And will have to wait for the permission to travel'*. Here the language is prescribing the discursive practices to deal with the patient in Gaza when the patient is in critical condition. Words like *'has to'*, *'will have to'* again showing affirmation and high responsibility in Azza's job. The true concern is visible when she contends *'When we have to tell the patient that he must have chemo, it's sad for us. Because now it's official that he has cancer, of course we can't show that to patient'*. Here, these affirmative sentences with *'have to'*, *'must have to'* are elaborating the certainty of situation. Although she is sad but what her duty is *'we try to put smile on our faces. We feel sadness if there is no treatment for the patient'*. Such argumentation here gives mere an idea about the limited sources in Gaza's hospitals and maximum troubles to which a female nurse is handling with strong nerves. So, coming to this issue she explains as *'In Gaza, it's very rare for a woman to be in charge of male nurses'*. Here, the scene changes and Azza is shown with a male nurse chatting in a light mood and she asks him *'what did you think when you joined this department and realized your boss was a woman?'* and he replies with laugh *'it was fine'*. And then carries on *'ok it was a bit difficult, some of the men didn't like that you were a woman and so young. But you showed us that you deserve it'*. Gaza is an Islamic country where religious discourse has strong impact and the women are not as free to involve in external matters of the society but Azza took a step ahead to serve her people. She is doing such job to which men were unable to perform. Her empowered role can be reckoned from the opinion of her subordinate male nurse who appreciates her labor. Her hard work as the matter of fact has proved her strong position. And she gives all this credit to God while she says *'well...thank God for that'*. She further clears her strong position by telling her worrisome circumstances *'Here in Gaza all kinds of supplies, cannulas, syringes, are very rare and the electricity keeps going on and off. We have to restart the monitors and the batteries die all the time as a result of being turned on and off'*. Such un-peaceful environment is ruling Gaza where Azza resides. But she is ambitious to mark a place which can be judged through her emotive words *'But I love my job, that's why I keep at it'*. Strong passion is evident from her words and she never gets weakened by negative vibes such as she says *"Sometime we go for two or three months without pay," she says. "But this doesn't make me want to do my job any less, because it's not the patient's fault."* Her past makes her story more insightful and she describes as *'My father wanted me to study to become a doctor or pharmacist but it was very expensive in Gaza. So, I became a nurse instead'* the situation get worse when she recalls her painful memory related to her father *'one day my father had chest pain. I brought him here where I was working at that time, the doctor said that he was having heart attack. After five or six days he died. Since then, I can't work in this department. I don't even want to come near it, I refused to leave. I wanted to be with him. I stayed all night with him'* Use of personal pronoun *'I'* just giving a powerful narrative impact to her story and her identity. Referring to her father's life she gave a glimpse of her father's farm where he worked after the retirement from being a teacher. After this again scene changes in the footage and that subtitles as *'In July last year, a rocket exploded next to Azza's home. Her mother and sister were injured by shrapnel'* this is told in the context of her miserable condition in past. Then she is shown conversing with her sister and she asks her *'Remember Sabreen, when the shelling happened? You called & said "Azza there's been a bombing!" when I got home there was blood everywhere'* to this her sister replies in assertive way *'yes, I remember, I was asleep I woke up to find blood everywhere. The next thing I know I'm in hospital. I was in a lot of pain'*. The whole narration is made in the context of trials and tribulations Gaza is facing during war time and what a girl thinks and can do about it. She presumes as *'I think All of us, including me, are really affected because since the war we haven't had a chance to take some time off, to think about how we really feel and try to calm down'*. She tries

to maximize the certainty of misery by using hedge *'I think'* to which she affirms by emphasizing her point of view through the words like *'really'*. She is depressed just like normal human being. The melancholic tone is visible in the last of a few words with pauses *'Gaza is not a place to be.... ambitious. I think...it's not a place where I want to be all my life. I think it's a miserable situation'*. Pauses for reluctance are showing less enthusiasm of Azza. However, she soon overcomes that hopelessness when she says *'Going to beach is very important for me whenever I am feeling angry or depressed. I go out for a walk on the beach. And I release all the negative energy that I have inside me and I get a new positive energy. I think sea gives us hope'*. So far she is determined all over to work more by taking life positively.

The whole narration is replete with conspicuous examples of subjectivity attained by a woman in a society where it is not liked by men for a woman to take the place of man. However, Azza is performing undeniably exceptional workings to serve her people. She negates that old and rigid ideology of submissive woman restricted to mere home. She aims at changing that ideological construct. She uses emphatic language to inspire her strong position. Furthermore, it can be seen in the work of Susan Halford *Gender Performance and Organizational Change: A Narrative Analysis of Nursing Identities* (2007) where she maps out performative constructions of gendered organizations identities. And how these discursive identities bring change in organizations after generating subjectivities. It concludes as the reality being constructed by the very system of power negotiation.

## 2. Misraa Jimaa, Age: 27

**Occupation:** Health extension worker in Ethiopia

### Discussion:

Misraa is a health extension worker in Ethiopia's village Hanto. She helps in providing advices and care to people who cannot access to doctors. Her story is being narrated by Anne Soy who tells about the location where Misraa works. Anne Soy is seen with Misraa at Hanto health post which is at five hours drive Southwest of Addis ababa (Ethiopian capital). Anne tells *'It is not a typical clinic, they run out of doctors here'* further talking about the miserable situation of Hanto she says *'that's because, they run enough of them around to the country to be sent to every village. But the people who have been trained to fill that gap are called 'health extension workers' and then Misraa is shown working and dealing with her clients and subtitle says as 'Misraa Jimaa- 27 Jimaa- 27 years old, health extension worker'*. Misraa tells while talking about her client that *'She is here for NCO, antenatal care. She is expecting baby soon. So, she's here to have a checkup'*. She also explains her duties to Anne by telling *'We see patients that we are able to treat because we work on prevention but if women came for example pregnant women with difficult complications, we send them to bigger hospital'*. Here, the usage of *'we'* again and again are following the detailed description of her identity at work place. Words like *'prevention'* and *'care'* elaborate the positive concerns of her duty. Such as that time the footage gives a subtitle *'Misraa cares for over 5000 people. Misraa is only health worker for 30 km'*. This throws light on the hard job and true passion of Misraa. She gives more details about her services *'The main services we give here are family planning, following our pregnant women antenatal and postnatal care and following our children that are on five months and two months old'*. Again, the subtitle provides information as *'Misraa helps entire families but only has 1 year's training'*. Anne adds to that by saying *'Misraa's work isn't confined to the health post. Most of the time she goes out to the community door to door talking to people about healthy habits, prevention of diseases and identifying those who are ill and need attention'*. It definitely judges Misraa's true concern and high level of passion at the place which is lack of all facilities. For this Anne herself accompany her on her daily visit and tells *'well, we're walking here Misraa was just telling me sometimes they psycho especially when they're going far but today it was just near and here we are'*. Anne reaches some home with Misraa and greets a mother with a child. She tells the name of the baby girl and tells *'Misraa is here on her routine visit to check on her progress'*. Anne asks Misraa what

she is going look for that day. Misraa replies as *'I am here today to check her weight and measure her temperature also her respiratory system'*. On the behalf of only one year's training Misraa is doing an exceptional job with devotion. To judge this devotion Anne questions her again *'When you see good reports like this children who are doing well and had been in your hands...How do you feel?'* She answers *'I feel very happy when I see the changes in the babies and mothers especially because they do what I tell them to do. Because until they are two years old that's very critical time for the babies and I feel very happy and proud that I see the babies healthy'*. Such emotive words are proof for her dedication to her job that make her role strong. For the subtitle appears again in footage to inform that *'Across Ethiopia there are 38,000 women like Misraa. Across Ethiopia they are unsung health heroes'*. So, the BBC is going to acknowledge such empowered ladies who have long been unpraised despite of their tough labor. This is what to which Anne explains at the end of the footage *'Because of health extension workers like Misraa, virtually every village in Ethiopia is now covered and that's having many parts since the program was introduced there has been significant drop in the number of children who died before their first birthday. In fact, more on more of them are living to celebrate their fifth birthdays and beyond'*. Such practices adopted by women like Misraa are constructing the identities of strong women within particular discursive context. FPDA explores the discourse of conflicting environment and empowered strategies to be interwoven in the accommodated talk producing advanced ideologies in the nursing community. This is how nurses are making their position strong with in their discursive context and hence, spoken incantations in media discourse are playing the significant role to appreciate their performances at broader level.

### 3. Marie-Ange Koutou, Age: 42

**Occupation:** Nurse's assistant of pediatrics in a Medecins Sans Frontieres Hospital in Kobo.

#### Discussion:

Kobo is a remote and backward village in the north of the Central African Republic. And it is one of the worst places in the world for child deaths by malnutrition and malaria. The reasons for this disastrous situation are conflict due to civil war raged in to Central African Republic. The BBC footage takes the viewers to Marie's actual working zone where she introduces herself in the native language and BBC explain that with English subtitles for the message can inspire women in the whole world. *'My name is Marie-Ange Koutou. I'm a nurse's aide in paediatrics department here in Kobo'*. She narrates her story further by explaining about her past *'I started working here in 2009. My big brother was a doctor; I am a nurse's aide and my little sister too. She is a midwife. It is our family that suffer that's why I chose this job to help those families who are dealing with illness'*. The subtitle reports about the circumstances of war which have been the most violent since the past three years. The text interprets sympathetic nature of Marie which urged her to go for this job. She knows her personal sufferings and wants to save others from these sufferings. She describes about her job in this way *'In pediatrics we receive children from 1 month to 18 years old'*. The scene in the documentary turns towards the Marie's communication with a patient to which Marie explains in these words *'she is telling me that her little boy is crying a lot. I said I'm coming'*. Marie tells while preparing milk *'This milk is for treating malnutrition. We give it to those who can't eat. That's why we prepare this milk'*. BBC reporter interrogates her about the recent condition of children as *'Are there a lot of malnourished?'* Marie affirms the situation as *'yes, there are a lot of malnourished here. The problem for children here is that their parents do not farm the fields anymore. Now, they can't afford to clothe themselves, to go to school or even to eat'*. Thus, she contends the long-term practices of miserable situation in Kobo which was not the part of discursive dimensions of their society before. She tells *'before, when they went to the fields, they had plenty of food at home, they had money...They could look after their kids. But it's not like that anymore. Now, if they go out into fields like that, they could be killed'*. This is how

the war terror practices are paralyzing the Kabo economically and putting the lives of children in danger. Marie describes the agonizing situation further *'they (armed forces) killed the cattle in the bush and shot at people. These people ran away from them. Now, they don't want to go back to the fields.* Along with describing the whole situation she is seen carrying on her tasks. She consoles a crying baby for milk. Then a chance is also given to a woman there with feeding her baby to speak out. That woman speaks out as *'People are always afraid of going out into the town because armed groups attack them on the road. The UN peacekeepers here know about the situation but haven't been able to fight the gangs and keep us safe'*. Such cruel practices are shown as the part that African community in the recent times. Soldiers are shown perambulating in the footage while people protecting themselves behind fences. Marie tells with sad expressions on the face *'On 24<sup>th</sup> of March I lost my older brother. The army killed him. The conflict started at 11am and at 1pm my brother was shot. When he was hit, they searched everywhere for doctor. He was a doctor. So, he told us to bring him to the house of his colleague. They operated on him but he had lost too much blood. There was no blood to give him. So, he died on the 24<sup>th</sup> of the March 2015'*. But such circumstances did not make her to lose heart. She did not stop serving her community too and faced the situations bravely. She says that she is a mother of four children while showing their photos. Talking about her children, she informs the names of three of them in the photo. *'This is Octavie-Louise and here's Obette and Yakim. He's eight here in special church ceremony'* All this is actually preparing ground to voice about more troubles related to her life because she told as *'It's difficult because my children should be with me. But because of insecurity I can't bring them here. If they're here and something happens while I'm at work, what will they do? Also, I had to leave them in Bangui so they can continue their education there'*. Such words *'difficulties* and *'insecurity'* arise sympathetic feelings here. During this narration she is seen cutting woods and turning on fire in her small cottage and she speaks then *'I'm almost like a stranger here because I don't have anyone close to me but I have to work so that my family can get better. That's why I stay here'*. All this elaborates the changing ideologies of women. Taking care of the family is no more a man's duty mere. Women can find their ways anyhow to prosper their families. This doesn't mean they are less caring about the households. As Maries says *'But in the future I hope to be beside my children. Because without their mother by their side... it's not normal. That's what worries me'* and she is shown dialing number on her mobile phone to call her children and getting worried because of no response on the other side. While sweeping in her little cottage she says, *'In the future I hope that God will make things better because nothing is possible without God. I hope He will take care of my children. So that they can live in peace in this country'*. This true optimism is demanding for brave heroes which can be found in the words of Marie. At the end, Marie is shown in some religious gathering where a kind of sermon is preached by her. And people pray for the peace and prosperity of the country. She tells *'I am a leader in the church and a member of the group women's evangelical action. My greatest prayer is that God will do something good for this country. So, everybody can walk about as they wish'*. Here the optative nature of these statements reflects her strong dedication to her community. Words like *'prayer'*, *'God'*, *'church'*, and *'evangelical'* account for the strong religious beliefs of women in Kabo which reinforce their courage and determination. Somehow, these practices on the part of Marie is constructing her identity being a nurse in Kabo. Her paly of strong emotive words are working in accord with the discourse of war and terror which result in the empowered character of Marie. Motherhood spirit is although alive in Marie but she is serving her community far from her children. In a way, she is fulfilling the responsibility of her family and her society as well where it can be argued that women in such areas are equally working as men do. Being a leader of the church is point to be taken for the proof of it.

#### 4. Tina Lavender, Age: 49

**Occupation:** Expert midwife with specialization in the use of partograph.

#### Discussion:

Tina is one of the top experts in midwifery profession. She has specialized in the management of labor and partograph usage. She is also working as the advisor of World Health Organization. She has extended her work to help the African midwives by detecting the obstructing labor which brings death during childbirth. Her research unit at Liverpool has encouraged midwifery profession as knowledge based and along with that she speaks conferences on regular base and has written over fifty papers. She is passionate to share her skill with African midwives. In the coverage of BBC she speaks *'what we're doing is working with African partners to improve the education and thus, improve the care of moms and babies'*. These kinds of declarations are made on the part of Nurses in this part of chapter which serve the works done as well as the identities construction. In this coverage another mid wife from Africa 'Eveles Chimala' is shown who is also included in the list of BBC 100 women 2015 and working in partnership with Tina. The opening of the coverage shows a crying baby where the setting is of Malawi hospital. It is said by the reporter on the outset *'Just a few days old and doing well. But this little boy who has not yet been named has just been born into the part of world where childbirth is most dangerous'*. Eveles is shown dealing with newly born baby boy and the report informs *'despite the work of midwives like Eveles Chimala, Malawi like much of Sub Sahara in Africa suffers from infant and maternal death rate almost two hundred times higher than parts of Europe. Changing that is the single goal that unites these two very different midwives (Eveles Chimala's and Tina lavender's photos are shared) both named as part of BBC's 100 women 2015'*. Higher maternal mortality rate is a main trouble in Malawi to be tackled where Tina is of great help to decrease such practices. Tina's collaborative acts compete with such practices to overcome the maternal death rate. Tina in her documentary declares *'What we are doing is working with African partners to improve the education and thus improve the care for moms and babies'*. The BBC report narrates here that *'one of the main tools in their fight to make child birth safer is this (graphical paper is shown) It is called partograph and monitors labor; telling midwives when they should take action. But in far too many cases it isn't used properly. Working with partners in Africa, Tina lavender is one of the world's leading midwives came up with novel solution a board game'*. The whole narrate prepares the ground for Tina's services and the scene shifts to the board game and she describes the benefits of this game. She claims *'The object of the game is to improve midwives' ability to fill in the labor chart and to make decisions about labor. Ultimately what we want to do is to make sure that appropriate if errors are made because we know to make errors has an impact on the number of women who are dying with child birth and also knew that the disability can be caused of prolonged labor'*. However, this is something Eveles considers invaluable because she thinks lack of sources is more serious problem than educating midwives. But for Tina the card game can allow midwives to make mistakes without endangering the lives and consequently provides knowledge to prevent maternal death rate. Tina's services denote her passionate temperament and humane personality. On the broader level it connotes the advance practices being applied in the field of midwifery. Midwives like Tina lavender are practicing hard to minimize the problems related to maternity and making researches to make the field advantageous. Thus, they are constructing new ideologies in midwifery by giving advance solutions through their discursive practices across the world.

**5. Aissa Edon, Age: 33**

**Occupation:** Midwife with specialization in dealing with female genital mutilation (FGM).

**Discussion:**

The report starts with the past of Aissa who was given a present at the age of only six by her step mother. That present was nothing more than female genital mutilation (FGM). BBC reports *'At least that's how Aissa thinks her stepmother saw it'*.

Aisaa is working as midwife in London now and she has specialized to help the women who are suffering with the process of FGM. Smitha Mundasad for the World Service radio program *'Global Midwives'* tells that Aissa invited her at home. Smith further claims that Aissa is warm and self-assured woman who wants to eradicate FGM till her last breath. *"Unfortunately I remember everything"*. About the moment she was cut. The word *'Unfortunately'* at the beginning accounts for her low spirited expressions. Her sad statements elaborate her painful past. *'I can remember the place, I can remember the smells. I can remember the shouting. And I remember the pain'*. Here *'can'* presents the possibility of her recalling the troublesome experiences to which these words manifest *'pain'*, *'smells'*, and *'shouting'*. She narrates her dismal experience as *'When you hear the shouting you think it is someone else but then you realize it was your own shouting.'* She didn't give more details about her childhood except she informed that she left Mali for France. She was adopted later. For the time being she had to face the consequences of being cut. BBC reports that she has gained urine infections frequently as well as constant pain, the pain of being stabbed every day until the age of 23. Even though she met a French surgeon who presented the offer of reconstructive surgery in her twenty's. But the psychological impacts were stronger than the physical. BBC gives further details about her job. She is working to educate FGM to other countries to prevent its consequences. Her main job is to help pregnant women effected by FGM. BBC delineates the whole process by telling that midwives are very important in the case that pregnant women confide in. They know the vital information regarding patient because it is very difficult to deliver a baby due to stitches on vaginal opening. Aissa claims *'It's not about me now. It is about helping them. When they come to see me it's about their story, not mine'*. These words express her considerate practices in job. She wants to help mothers before months the baby is born. The other concern behind the campaign is that she feels she *'owes it'* for her little sister to whom she wanted to be saved but now she adds *'But from what I am doing now I know that I will save other little sisters'*. Here *'But'* shows a little regret with strong determination. She is up to save other girls from this pain and agony. Defying against this unmindful stereotype is the main goal of Aissa. She wants to root out this reckless practice from this world. She never raised this subject before her sister in fact but during the study of midwifery she took up a stand to broach the subject with biological father. She told that she was not there to judge his father but to tell him the obnoxious results of FGM. He cried after listening and promised not go for FGM in their family next time although she asked for nothing to him. And this is where the closure of interview came; Aissa said *'Stand up and say no'*. This assertive statement reveals her robust goal to terminate the practice of FGM in the world. This is how she is working to eliminate unreasoned stereotype. She is constructing her identity as a strong and empowered midwife through speaking out to people about it. She is being deviant to strict ideologies of her society spreading awareness for the sake of victimized women of FGM.

### **Conclusion**

The study sought to find the ways through which gendered discourse is being modified by women with multiple identities. This was originated to know the significance of women's perspectives and activities throughout the world. It aimed at reflecting the complex experiences of women within given space. It is observed that women in different genres of life maintain power relation either working as artists or politician, nurses or models, entrepreneurs or working women. Women get more chances to speak than ever before. Masculine stereotype practices are there still. However, women put remarkable effort to be recognized. Talking about the nurses, it is judged how they are struggling to bring up their families. Freedom of speech has led women to negotiate power in their cultural domains. They have media as successful means to raise their voice. Electronic and social media are working more responsibly for their cause than any other. Along

with that the challenging disposition of cultural norms have urged women to speak for themselves. So, power is not only entitled to men in the world today. It is being shifted to women also to resolve their problems.

Back to the question of linguistic strategies used by women, it is observed that women within their empowered circle use rather supportive and cooperative kind of language than men with blunt and bold language. It is analyzed that women choose more cautious and reserved wording most of the time for instances use of common female features like hedges and vice versa. To make their stories more appealing and accessible they use coherent language skillfully and at the same to be more confident and empowered.

The argument made in this study was to find out 'how language effects the representation of women and their discursive ideologies in certain discourses'. And 'how they manipulate language to assert empowerment role'. Referring to their own selves by using possessive cases of pronouns was obvious strategy used by women during the narration and because of that they were able to set their position strong. This resulted in reflecting their professional identities and the discourse to which they were connected. So, it is reasonable to say that competing discourses are influential way to affect discursive ideologies of feminist discourse.

Returning to the subsidiary questions it is known that women face different issues according to their domain and they are universally common to a large extent. However, talking about the nurses who are in war zone and fighting to liberate people from difficulties, they have rather different problem regarding situation. Women are not facing problem that much now. They are facing problems in business domain being underestimated but they know how to get over. In a nutshell, women today are more aware of their rights and duties and they know how to tackle the difficult situations and make their position strong. In addition to that they have better idea of raising their voice for their equality and rights.

Finally, it is concluded in the light of study's objectives that women idealize language to gain power status in their respective domains. They demonstrate their identities and social realities through competing discourses within the domain of media and that actually tends to challenge dominant discourse of gender.

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