

WOMEN EMPOWERMENT AND DISCURSIVE STRATEGIES: FEMINIST POSTSTRUCTURALIST DISCOURSE ANALYSIS OF BBC 100 WOMEN

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Abstract

Language and gender has always been an area of interest for the researchers and the students of language studies. 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 present study 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 of women representing different category, like, Teenagers 'good girls' film makers, Entrepreneurs, Nurses, Vintage Ladies, and Other inspirations, are selected through random sampling. 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 working in different fields 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.

Introduction

It is usually said that women language is weak, but at that same time we see that it is the position, like financial, societal or official status, which may make the language of a woman, weak or strong. At the same time women may make the use of certain discursive strategies to defy the stereotypes in the world. Language and gender is a subject which has always been clicking to researchers and the students of language studies. This subject gained more importance after Lackoff's work 'Language and women's place'

(1975). Lackoff 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. 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 (1830's – early 1900's):** 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.

- **The second wave (1960's- 1980's):** Women's demand for the civil rights against racism. 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 (1990's – 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.

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 idea 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 which analyzed the women's role in the 21st century and it included a hundred women from around the world. These women were asked to convey their opinions related to various problems faced by them especially 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.

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.

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: Women from different walks of life.

Name	Date	Time	Duration	Evaluation
Naomi Bya'Ombe	November 30, 2015	09:19 GMT	02:05minutes.	School student and choir singer.
Smirthi Nagpal	November 16, 2015	14:55 GMT	30 seconds	Running a social enterprise in India.
Tina Lavender	November 21, 2015	12:08 GMT	2:55 minutes	Specialized in the use of the partograph
Louise Schwartz	November 30, 2015	13:31 GMT	3:45 minutes	A bar owner in Jamaica
Muniba Mazari	November 27, 2015	16:00 GMT	02:32 minutes	Pakistani artist breaking disability taboo

Discussion and Analysis

BBC 100 women 2015 series includes 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 profession 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.

Naomi Bya'Ombe: Age:15 A secondary school student and a church choir singer in Kinshasa.

Discussion:

Naomi Bya'Ombe's residence is at capital of DR Congo, Kinshasa. She loves to sing and dance in her spare time. Among seven siblings, she is on number five. She is completing her education currently and aspires to take a diploma. She sings choir in church every Sunday and her life is not confined to dish washing or laundry. She talks about the equal rights of education for both girls and boys.

In the film she starts with saying that *"To be a good girl you have to be respectful. Respectful of values. But you also need to be brilliant in school and be hardworking."*

The infinitive at the start 'to' manifests the very purpose for being a good girl and that is to be respectful. A girl who follows the institutionalized practices of the society is a good girl as well as a girl who show brilliancy in educational domain. During that she is shown enjoying in her photos and the subtitle in the film tells *"Going to church is important for her."* The participle noun 'going' complementing the object 'church' which is an

importance practice for Naomi. She tells to the team of BBC that *"Girls go to school more now but their education is focused on their preparation for marriage."* She talks about the common practice of girls' education in her locality. More girls are sent to school but the purpose is only to prepare them for marriage. Discourse of feministic education is being manipulated in societal hands. *"A girl's future seems to be about marriage but for boy it's about making a living"* she says. She tells the dichotomy of gender in her society where boys are prepared for earning and girls for marriage. *"We should educate boys and girls in the same way so they can both have better future"* she says. The modal 'should' implies the certainty of action to be taken. In fact she talks about the gender equality with equal right to study. This way, she wants to change this ideology of taking girls for granted. She wants to eradicate those stereotypes and says *"life is not only about doing the dishes and laundry for a husband."* She wants women to get better prospects in the society as men do. 'laundry', and 'doing dishes' connote the common practices on the part of girl in that society. She asserts *"A woman must make her own living."* Again the modal verb 'must' denotes the necessity of changing the practice of women in common. *"She must look for an activity that she thinks she can do which would allow her not to depend on her husband"* she emphasizes again. According to her, women have to utilize their self-capabilities to mark their position in society and get independency. In spite of remaining confined to home, women should earn the living for better future. In her society this new practice will bring a change she thinks.

Girls like Naomi are bold enough to speak against the conservative practices of her society. Naomi wants equal rights for women so that they can get independency for the bright future. She is constructing her identity by doing singing, dancing, and choir practicing and giving the message to other women to do whatever they want. By speaking against the stereotypes, she is up to inspire other girls.

Smirithi Nagpal: Age: 25 Running a social enterprise named 'Atulyakala' in India.

Discussion:

Smirthi has been chosen by BBC's 100 women list for her successful enterprise i.e. for deaf artists in India. The social enterprise 'Atulyakala' provides opportunities to deaf artists to utilize their creative abilities by making and selling different products. This organization is also spreading awareness about sign language with the learning ambition. With the higher rate of hearing disability, rehabilitation is a challenging job in India. Smirthi took up this challenge as she had been in the environment to use the sign language. Two of her brothers were hearing impaired and that inspired her to work on this. At the age of sixteen she started doing work as sign language interpreter with in collaboration of 'National Association of the Deaf'.

In the special report of 30 seconds by BBC News, she says:

"Surprisingly selling product was not too difficult. But the whole question was that if I'll be able to establish the brand I want to be. Not just the brand which is selling the product but it has a story behind it. So, I think it was a moment when I was financially stable and also I was able to portray the brand the way I wanted to, was the point when I thought ok...we are doing well now."

My name is Smirthi Nagpal and I'm 25 years old. My business is a social enterprise and the name is Atulyakala where we work with the deaf artists in India".

Smirthi's whole discussion previews the practices she adopted for her business set up. She was nervous at the beginning because of her actual aim when she said 'if I'll be able to...' She wanted to rescue the disable persons. That discourse of disability became the cause of her competency. She gathered the courage to bring new ideological set up for disables. To sale their products of lifestyles e.g. bags, mugs, and artistic frames etc. was a new thing in her society and selling product was not difficult 'surprisingly'. Here this adverb at the very start denotes her confidence in selling objects by deaf people but her actual aim was to introduce this new ideology of bringing disabled individuals ahead. She competed the situation by bringing finance to her enterprise and portraying

her brand. And at the end her laborious efforts proved successful and she thought that she was doing well. This is how she reserved an empowered position by constructing her identity as a successful entrepreneur.

BBC publishes her advice for the ones who want to follow this line because she is of the view *"See few dreams and follow them with all your heart, and then the world will be right there, all yours!"*

These words visibly come up to the standard of imperative imposition i.e. to see few dreams, and follow them. These words like 'dreams', 'heart', and 'world' are showing a positive attitude in the discourse of business. So, BBC targets such practices with the aim to inspire other women across the world.

Tina Lavender: Age: 49

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, Milawi 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 Milawi 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.

Louise Schwartz: Age: 87 Jamaica's former showgirl.

Discussion:

Louise Shwartz is a former bar owner in Jamaica. She is enjoying her old age in youthful manner. BBC puts question before her and i.e. "Is marriage a good thing for a woman?" she replies so. "If you have married to a cheerful time, so what? Get married. More security for a woman." She gives a compulsion for a marriage i.e. a 'cheerful time'. However, the idea of marriage is different for her such as she thinks marriage a 'security' for a woman. She adds adverb 'more' with security which connotes the practice of giving women security before marriage but marriage provides them with extra protection later on.

BBC News questions "Do you have any regrets?" meanwhile she is looking at her picture album and say "No...not that actually because I had a good time ..." She enjoyed her life the way she wanted so, she has no regrets in the old age. This is how she favors the freedom of a girl at young age. And this question made it clear when BBC asked her about her favorite age and she said so: "When I was twenty, twenty one, twenty four... my youthful days. I used to swing those days." So for her a youthful practice for a woman is a good day to enjoy. Happiness is attached to twenties of a woman not in old age, this is what she wants to convey. Her young age has a different identity and old age the other.

BBC asked about the advice she can give to her younger self and she says "Twenty! Get a good education and work! Yes'... you can make it then as you work." Again she remembers her twenties and said it to be her favorite age. She wanted herself to get a good education and work. 'Yes' with stress denotes here the positive concerns for 'education', and 'work'. Thus, these two practices can work better for the construction of an empowered woman.

When she is interrogated by BBC about the benefits of ageing process she asserts *"A lot of people don't like old people. They don't respect them. They think that they should dead. You live long enough and all that. But somebody can't live my age."* This speech on the whole provides negative ideologies prescribed for old people. The quantifier 'a lot' denotes the excessive practice of disliking for old people. People want old people to be dead. The modal 'should' denotes intense applicability of this practice is. Women like Louise Schwartz are spending old age with charm of their youth. Discourse of young age help old women to construct a strong identity in old age. So, ageing discourse can be modification of young age discourse which is the result of shifting ideologies in old age.

Muniba Mazari: Age: 28 Work: An artist and anchor woman from Pakistan.

Discussion:

Muniba Mazari lost her legs in a car accident but still living a normal life. While in hospital she started painting to release her pent up emotions and spread the message of hope in her society. She is the first Pakistani wheel-chair bound model and anchor. She has been working as UN ambassador for the good will of women in Pakistan and determined to break the disability taboo in her society.

At the start of the video she introduces her identity by saying *"I am Muniba Mazari. I am an artist. I am motivational speaker. I am mother of four and half year old son. Seven and half years back I had a car accident. Because of that accident I had a lot of injuries. I always say this blessing in disguise. Because it may be realized the potential that I had in me. So, this injury really helped me in proving myself that you what know you just cannot judge a person on a wheel chair."* She narrates her story by using optimistic language i.e. 'blessing in disguise', and 'potential'. This connotes the idea that a paralyzed person cannot be judged on the wheel chair and gives insight to the idea that even a paraplegia has potential to move in the society. Unlike the people with some excuses, she is satisfied and happy with her affliction. She consoles herself as

well as give a ray of hope other handicaps such as she declares *"We are strong, we are broken physically but we are strong emotionally."* She throws light on further stereotypes existed in her society *"I was wife, who wasn't a lot to do many things. Now, I'm free to do everything. I did modelling, I'm into music."* Her aims, which were being obstructed by society are on the way to be completed when she is on the wheel chair. She is busy in the practices to which a usual society regards impossible for a handicapped. She adds *"Now when they say I am inspirational, I think that you know, these wheels are my wings!"*

This conjunctive sentence reports being inspirational is something taking as reward to which she elaborates by using hedge 'I think'. The probability of being inspirational is being associated with wings like wheel chair. Here, she has used metaphor of 'wings' for wheel chair that means to accomplish the idea that wheel chair helped her to fly in the air just like the freedom of wings. She is free to do everything she wants.

She further elaborates her society's rigid practices by telling *"And people were telling me you know that you won't be able to a mother, you won't be able to walk again, you won't be able to...live a happy life because you're on wheel chair."* These were the discursive assumptions put before her by society just like the repeated word 'won't' denotes.

"All those moments, those sad, dull moments, I really needed to add some colors to in. Deep inside something was killing me and I just needed to vent it out" the quantifier 'all' denotes the wholesome despair in her life after accident. Here, the words like 'sad', 'dull', and 'killing' denote the melancholic aspects of her life to which she wanted to remove. And she released them through the discourse of art. She found a way in painting colors *"So, I just started painting, and I just realized that to use probably bright colors I can hide that...that grief and that... you know sorrow in the work. In art I think this is the only way I can vent it out and I just be myself and I paint."* And she starts singing on the piano. Words like 'painting', and 'bright colors' denote the ray of hope in her life. And to her, bright colors can conceal the 'grief', and 'sorrow' in life and can release oppressed feelings. She says this by using

the hedge 'think' which implies her personal point of view. She further says:

"Today, I feel complete with Nyle, because I adopted him in two days old. And now, he is four and a half. And I have learnt so much from this little boy. One day we were playing together and he said mom let's play football and he just kept that football in my feet and said mom let's kick the ball and I just looked at him and said Nyle my legs don't work, I cannot kick the ball. And he said it's ok... Be strong... let's play catch the ball because your arms are working and your hands are working. So, that's how he actually gathers me, when I am about to lose hope." Nyle, her son gave her courage to overcome the sad impressions and she narrated the incident in that context also when her son asked to play football with the help of arm. He said her in assertive manner 'Be strong' which is a performative nature of expression representing strong support of her child. Thus, she is changing her adversity into opportunity. "I knew that I had voice, and I knew that I can sing, but yes this...this feel is attitude really pushed me to sing as well. And I just want to revive all these great poets of Pakistan and their poetry is the message for youth that how you don't have to give up." Apart from discourse of painting, she found help in spreading her voice through singing domain. She uses to practice vintage songs to convey the message of hope to youth. By utilizing her capabilities, she has brought her life on the normal track. She says:

"My life is completely normal right now, completely because it's been.., it's been almost eight years. I don't want to lose hope because if I will lose hope many people around me will lose hope."

The personal pronouns 'my', 'I', and 'me' accentuate her identity here as a strong woman. The adverb 'completely' adds the meaning of competency in her life on the wheel chair too. Hope of people around is conditioned with her hope and that's the reason she doesn't lose it which makes her subject position strong. Her coherent speech is enough to fascinate other people with some excuses. She is impotent to lose hope because she is on the mission to break the conservative norms about disability. Her speech can work to inspire the women across the world

not only the women who are facing disability but also to those who face difficulties of any type in any domain.

Findings and Conclusions

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 fields of life maintain power relation either working as artists or politician, nurses or models, entrepreneurs or working women. Now women get more chances to speak than ever before. Societies and cultures are more challenging that provides them with more opportunities now. It can be said the conflict between women's subject position and environment has given birth to tensions. To resolve these tensions women are up to utilize their potential. 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. It is observable also how entrepreneurs are breaking the rigid norms in business domain. Even the vintage ladies are bold enough to exert their empowerment through masculine use of language. Thus, it proves that 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. They use emotive and highly optimistic language to inspire. Words like 'hope', 'happy' 'proud', and 'love' make their stories appealing. They take help from modality like 'must', and 'should' etc. and sometimes from adverbs e.g. 'very', and 'always' that enhances the emphasis to their narration. Furthermore, assertive statements of imperative nature on some places play a significant role just like 'Be strong!', 'Always seek assistance', 'See few dreams and follow them.', and 'Stand up' etc. So, the hypothesis made at the beginning is proved that women select more emphatic choices of words to be more effective in their personal domain but this not the only choice they make. As the matter of fact further strategies are described being part of BBC 100 women's speech.

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. Baxter in her book '*The Language of Female Leadership*' (2010) used the term DVD for Double Voiced Discourse. It meant to be used by women at work place to promote their agendas as well as to accommodate the view-points of low-ranking colleagues. BBC 100 women also used this technique to spread their voice and to refer to the problems of rigid norms affecting women's life. So, it is reasonable to say that competing discourses are influential way to affect discursive ideologies of feminist discourse.

It is observed 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. There are teenager women who already know what it is to be a woman. 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. Polarized concept of gender is no more convincing. Women are practicing discursively equal to males by changing established ideologies.

BBC selected women according to their personal criteria. Although it included nurses in war zones, teenagers, entrepreneurs, politicians, models, athletes, and octogenarians; yet there is still need to fill the gap. For it could not cover many of the women who are fighting certain battles but have not spoken for themselves. BBC 100 women stories reflect upon the actual world to tell what must be done to keep things right and up to date. However; the transformation of the world demands new set of stories of the commoners too. Media is an ideal factor in conveying their empowerment to audiences. Nevertheless; there are thousands of other women who have no accessibility to media. But this study can be a strong intimation for upcoming researchers from the domains of Anthropology and Linguistics to delve in more detailed subject.

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