

A CRITICAL DISCOURSE ANALYSIS OF KHALIL UR REHMAN'S SPEECH IN A LIVE TV SOCIAL TALK SHOW ON THE TOPIC "FEMINISM AND AURAT MARCH"Rida Rehman¹, Nadia Abdul Ghani*²**Original Article**

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Abstract

The research aimed to carry out the critical discourse analysis of Khalil-Ur-Rehman's speech in a discussion going on a live TV social talk show. The topic of the discussion was "Feminism and Aurat March". The discussion took place between the famous playwright Khalil-Ur-Rehman, a religious person, and the former journalist Marvi Sarmid. It was controlled by a female anchor. The study was based on qualitative research. The data for the study was Khalil-Ur-Rehman's speech which was collected from an online source. The three-dimensional model presented by Norman Fairclough's model (2013) from Critical Discourse Analysis (CDA) was used as a theoretical framework to carry out the analysis of this qualitative study. The results revealed that Khalil-Ur-Rehman used certain linguistic features in his speech performing some purposes of communication such as synonyms, reiteration, rhetorical questions, propositional meaning, mood, cohesion, polarity, litotes, and references. It was found that his selection of words and behavior depicted his low social and cultural identity and background. The incident influenced society as it disagreed and rejected Khalil-Ur-Rehman's views. The study will help in understanding the textual and social aspects of any discourse and explain how identities can be constructed through discourse.

Keywords: Critical Discourse Analysis, TV talk shows, linguistic features, construction of identities, pillars of society.

1. INTRODUCTION

Critical Discourse Analysis examines the use of language in a particular society or a community. It highlights the social forms of society such as social power abuse, inequality, marginalization, dominance, marriage, political-related issues, and insecurity. Van Dijk (1993) highlighted that it also focuses on how these social forms work, imitated and resisted by the text in both the political circumstances and social context. Norman Fairclough is of the view that CDA deals with the use of power through language. Fairclough and Wodak (1997) explained that CDA helps in the establishment of society and the constitution of culture. They classified language management into two categories; micro level and macro level. At the micro level of analysis one deals with the interpretation of discourse in verbal interaction whereas, the macro level of interpretation deals with inequality, power, and dominance between the social groups. CDA works to understand the most demanding and pressing issues with the help of the discourse analysis of the text. The media plays an important role in the construction of any ideology in society. Van Dijk (1993) asserted that "Media discourse is the main source of people's knowledge, attitudes, and ideologies, both of elites as well as of ordinary citizens" (p.36). Media discourse like other discourses includes news reports demonstrating the point of view and opinions of the reporters

and participants of the discourse as a result of social practice. It also facilitates improving peoples' awareness of language and their critical thinking as well.

The present study is based on a live TV social talk show discussion going on between a famous playwright, Khalil-Ur-Rehman, a writer, and Marvi Sarmid, a former journalist on the topic of feminism and "Aurat March". "Aurat March" is a political demonstration that is organized every year in the big cities of Pakistan including Lahore, Hyderabad, Sukkur, Karachi, and Islamabad to celebrate International Women's Day. The sole purpose of the march was the demand women's equal rights and freedom. Women held placards and raised slogans in the favor of women's equality. In the live TV social talk show, Khalil-Ur-Rehman was expressing his views about "Aurat March" improper slogans and Marvi Sarmid, a former journalist who was leading the "Aurat March" was continuously raising the slogan by saying "mera jism, meri mrzi". This slogan outraged Khalil-Ur-Rehman and he began to use abusive words for Marvi and the discussion turned into an unresolvable issue. It was impossible to cover all those programs. Only this talk show was selected because he only talked about feminism and "Aurat March" in response to Marvi's statements supporting "Aurat March".

1.1 Research objectives

1. To explore what linguistic features have been used by Khalil-Ur-Rehman in his speech.
2. To describe how Khalil-Ur-Rehman constructed the identities in his speech through his diction to represent the anti-feminist thought of men in Pakistani context.

1.2 Research questions

1. What linguistic features have been used by Khalil-Ur-Rehman in his speech?
2. How does Khalil-Ur-Rehman constructed the identities in his speech through his diction to represent the anti-feminist thought of men in Pakistani context.

1.3 Significance of the study

Talk shows have become the most commonly viewed program in the last few years in Pakistan. People feel at ease watching them due to their ready availability and content of interest. Viewers are eager to know about the current situations and the happenings going on in society. The study helped in illustrating the textual and social aspects of the discourse on the topic. The critical discourse analysis of Khalil-Ur-Rehman's speech tried to explain how male members of the society reflect their views and ideologies through their discourse and negate the idea supporting feminism. It will also help to give an idea of communicating one's thoughts to the whole society through expressing one's self in a talk show.

2. Literature Review

There are various notions regarding the beginning point of television talk show history. Timberg and Eler (2010) and Zambrano et al. (2018) discussed that television talk shows were introduced by famous personalities of radio programs like Edward R. Murrow, Arthur Godfrey, Dave Garroway, Arlene Francis, Steve Allen, Jack Paar, and Mike Wallace. Islam (2017) and Tabassum and Al-Kareem (2020) discussed that Joe Franklin's talk show of 1951 was the first talk show in the world. Sarkar and Bosri (2017) and Dalal and Sharma (2016) have found that talk shows have a great influence on the audience in creating public discourse. Islam (2017) asserted

that these talk shows are unable to answer the public's questions regarding the purposes and issues of the social and political problems.

Marjan (2015, as cited in Tabassum and Al-Kareem, 2020) was of the view that strong speaker guests in talk shows are selected by the producers of their own choice that matches their ideology and weak guests are selected from some antagonist ideology. The moderators are there to regulate the talk shows the way they want to. Quail et al (2005) studied that television talk shows are organized as they are very much wanted by the audience as "marketable commodities". Sarkar and Bosri (2017) examined that 93% of Bangladesh people watch talk shows and 86% of them exist between the age of 20-30 years. Bilal (2012) selected two talk shows on GEO TV and examined how the anchors of the talk show tried to regulate and control their shows by their own choice according to the already set agendas. Yousaf (2012) conducted a survey study that showed 96% people confirmed that in Pakistan talk shows are the source of the creation of political awareness among the citizens. Kwak et al (2004) asserted that talk shows organized late at night in Canada provide political knowledge and understanding. Baumgartner and Morris (2006) conducted a study explained that the viewers of the show have a negative perception of the presidential candidates upon criticism of the show. Ahmed (2010) from the University of Punjab asserted that talk shows are the source of enhancing viewers' political knowledge and socialization. Dalal and Sharma (2016) explored that some teachers and journalists made a practice of presenting themselves as intellectuals on talk shows who were the actual followers of various political parties. They were unable to deliver the right knowledge, had less experience, and failed to perform properly in their fields. Tabassum and Al-Kareem (2020) asserted that the theme of talk shows in Bangladesh revolved around the latest social and political situations mostly but they also discuss other issues such as cultural, educational, economic, entertainment, health, international, and environmental problems.

3. Methodology

The study was based on a descriptive qualitative approach. Qualitative approach helps to understand the deep nature of the study problem that is impossible to measure in numbers (Saeed, Ghani & Afshan, 2020). This study explained the features of language used in the speech of Khalil-Ur-Rehman in a discussion between him and Marvi Sarmid in a live TV social talk show, "Aaj Ayesha Ehtisham kaysaath" telecasted on NEO TV on 3rd March 2020. The critical analysis of the speech following Fairclough's model explained the impact of his speech on society and to determine the ideologies, motives and power relations between the speaker and audience in any social, political and non political context (Ghani & Sabboor, 2021) with the help of micro and macro analysis.

3.1 Data collection

The data for the analysis was gathered from the talk show through YouTube and the talk show was watched carefully and twice so that no point would be missed.

3.2 Data analysis

The data for the study was collected from a live TV social talk show. The theoretical framework that was followed to carry out the study was the three-dimensional model of CDA presented by Fairclough (1989).

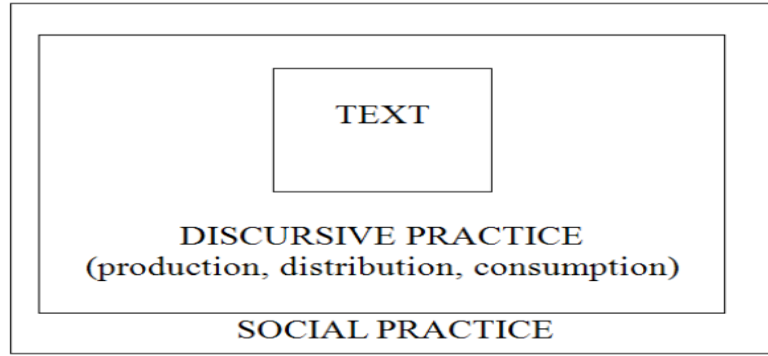


Figure 1. Fairclough's 3D model (2013)

Fairclough's model consists of three stages of the analysis of discourse that are explained as:

1. Discourse as Text: At this stage, a text is analyzed under four main headings that are vocabulary, grammar, cohesion, and sentence structure.

2. Discourse as Discursive Practice: This stage involves three processes that are text production, text consumption, and text distribution.

3. Discourse as Social Practice: This stage is related to the discourse as a social activity.

4. Data Analysis

The text for the analysis is given as original in Urdu with English translation:

English	Urdu
<p>What is in your body? What is in your body? Who rules on it? Yes? Who the hell are you? Go look at your body. Don't talk between the lines. What is your body madam? Nobody spits on it. Nobody spits on the body of a shameless woman. Disrespectful woman! Don't talk bloody nonsense you know. You bloody shut up. You shut up. Bitch.</p>	<p>تیرے جسم میں ہے کیا؟ تیرے جسم میں ہے کیا؟ Who the hell are you? اُس پہ مرضی چلاتا کون ہے؟ Don't talk in between the lines. اپنا جسم دیکھو جا کے تیرا جسم ہے کیا بی بی؟ تھوکتا نہیں ہے کوئی آپکے جسم پہ بے حیا عورت کے جسم پہ کوئی تھوکتا نہیں ہے گھٹیا عورت Don't talk between the lines you bloody nonsense you know. You bloody shut up. You shut up. اَلُو کی پٹھی</p>

4.1 Discourse as text

Language analysis is a complicated phenomenon and it includes multiple techniques and ways to analyze a text. Text analysis can be carried out under four main pillars; vocabulary, grammar, cohesion, and text structure.

4.1.1 Vocabulary

The vocabulary used in the text has a covert prestige. The words used for example, "behaya aurat", ghatiya aurat" and "uluki patthi" highlighted that they are used by the group of people whose norms are negatively rated. The use of incomplete sentences also reflected that the language used has a covert prestige.

Halliday (2004) presented six types of processes of ideational meta function and only material processes, verbal processes, and behavioral processes were found to appear in the text. The following tables explain the processes with the help of examples.

Table 1: Examples of material processes

Number	Material Processes
1	کون ہے اُس پہ مرضی چلاتا (Who rules on it?)
2	نہیں ہے کوئی آپکے جسم پہ تھوکتا (Nobody spits on it.)
3	بے حیا عورت کے جسم پہ کوئی تھوکتا نہیں ہے (Nobody spits on the body of a shameless woman.)
4	You <u>shut up</u> !
5	You bloody <u>shut up</u> ...

Table 2: Examples of verbal and behavioral processes

Number	Verbal Processes	Behavioral Processes
1	Don't <u>talk</u> between the lines.	Go look at your body.
2	Don't <u>talk</u> bloody nonsense you know.	

4.1.2 Grammar

The discourse was analyzed on certain grammatical features that are tense, implied subject, mood, rhetorical questions, propositional meaning, polarity, the voice of the text, and how the language is used along with the procedure of conveying the meaning of the text. The discourse was presented in the present tense that reflected the authoritative nature of the speaker.

4.1.3 Mood and Rhetorical questions

Declarative, interrogative, and imperative moods are used in this speech. The declarative mood is used for the declaration of something. Since the text is in the Urdu language so according to the structure of the Urdu language subject comes before the verb in questioning statements. In imperative clauses the mood functions to make the receiver take some action. The following table describes the use of interrogative and imperative mood in the text.

Table 3: Examples of declarative and Imperative Mood

Number	Declarative Mood	Imperative Mood
1	<u>Go</u> look at your body. know.	Don't talk bloody nonsense you
2	You shut up!	Don't talk between the lines.
3	You bloody nonsense you <u>know</u> .	
4	Nobody <u>spits</u> on the body of a shameless woman.	

Table 4: Examples of rhetorical and interrogative mood

Number	Interrogative Mood Questions	Rhetorical
1	تیرے جسم میں ہے کیا (What is in your body?)	What is in your body?
2	تیرے جسم میں ہے کیا (What is in your body?)	What is in your body?
3	Who the hell are you?	Who rules on it?
4	تیرا جسم ہے کیا بی بی (What is in your body? Lady!)	
5	اُس پہ مرضی چلاتا کون ہے؟	

Rhetorical questions are the type of questions that are asked not to be answered but to highlight or pay attention to a particular point or some phenomena. In this case, Khalil-Ur-Rehman used all rhetorical questions just to highlight the fact that Marvi was talking about something illogical and pointless.

4.1.4 Propositional meaning

Propositions mean that they can be said as either true or false and only declarative clauses can be constructed as true or false. The table is given below to illustrate the clauses that can be made true or false.

Table 5: Examples of propositional meaning

Number	Propositional Meaning
1	(Go look at your body)
2	(Nobody spits on the body of a shameless woman).
3	You shut up!

4.1.5 Polarity

Polarity is related to the verb whether it is positive or negative. The following table gives a clear distinction between the positive and negative polarity.

Table 6: Examples of positive and negative polarity

Number	Positive Polarity	Negative Polarity
1	تیرے جسم میں ہے کیا (What is in your body?)	Don't talk in between the lines.
2	تیرے جسم میں ہے کیا (What is in your body?)	Don't talk bloody nonsense you know.
3	اُس پہ مرضی چلاتا کون ہے (Who rules on it?)	تھوکتا نہیں ہے کوئی آپکے جسم پہ (Nobody even wants to spit on it.)
4	تیرا جسم ہے کیا بی بی (What is in your body? Lady!)	بے حیا عورت کے جسم پہ کوئی تھوکتا نہیں ہے (Nobody spits on the body of a shameless woman.)
5	Who the hell are you?	
6	You shut up!	
7	اپنا جسم دیکھو جا کے look at your body)	

4.1.6 The language used in the text

The language was used informally. The use of contractions highlighted the fact that it was an informal conversation for example, "Don't talk in between the lines" and "Don't talk bloody nonsense you know". The speaker used the informal discourse markers "ہیں؟ (what)" and "you know" in his speech. It was also observed that the speaker used litotes in his speech for calling the woman "not good", he used harsh terms such as بے حیا عورت (shameless woman) and گھٹیا عورت (disrespectful woman).

4.1.7 The means of conveying meaning in the text

The meaning was conveyed directly in the text. The speaker used all three styles of speech that are declarative, interrogative, and imperative. It was an informal discourse based on certain features of informality. The mood of the speaker was aggressive showing his anger against Marvi's speech and his authoritative nature.

4.1.8 Cohesion

Cohesion refers to the techniques that create links between different parts of the sentence. In the text, cohesion was created by the use of anaphoric reference, personal reference, demonstrative reference, substitution, reiteration, synonyms, and the use of function and content words.

4.1.9 Anaphoric reference

It refers to the process of looking back through the printed words of written text or looking back in time through the words of a spoken text. In the text, anaphoric reference was used as: 'What is in your body? Who rules on it'.

To see what is "اُس" (it) we need to look back at "جسم"(body).

4.1.10 Personal reference

It refers to the use of words used for the people including subjects, objects, possessive modifiers, and possessive heads. In the text, possessive modifiers and objects were used and are explained in the table given below:

Table 7: Examples of personal reference

Personal Reference	
Possessive Modifiers	Objects
تیرے (your)	You
اُس (it)	
اپنا (my)	
اپکے (your)	
تیرا (your)	

The demonstrative pronoun is used to refer to things in terms of their proximity to the text's producer. In the text, "اُس پہ" (on it) was used to reflect the use of the demonstrative pronoun.

4.1.11 Substitution

It refers to the process in which the part of a clause or whole clause is substituted by some other words. For example, in the text it is given as:
(What is in your body? Who rules on it?)

In the example given above "تیرے جسم" (your body) is replaced or substituted by "اُس" (it)

4.1.12 Reiteration and synonyms

It refers to the process of mentioning the same thing more than once in a text. For example, it was observed that the words "جسم", (spit) "تھوکتا" (body) and "عورت" (woman) appeared more than once in the text. Synonyms are words that have similar meanings. In the text, it was found that two synonyms occurred and they are;
بے حیا عورت (shameless woman) and گھٹیا عورت (disrespectful woman.)

4.1.13 Content words

The content words used in the text are mentioned below in the table.

Table 8: List of Content words

Number	Content Words	Number	Content Words
1	جسم (body)	15	کون(who)
2	ہے(is)	16	اَلو
3	دیکھو(look)	17	پٹھی
4	جا(go)	18	Hell
5	بی بی(lady)	19	Are
6	تھوکتا(spit)	20	You
7	نہیں(no)	21	Don't
8	بے حیا(shameles s)	22	Talk
9	عورت(woman)	23	Lines
10	گھٹیا(disrespectf ul)	24	Bloody
11	کوئی(any)	25	Nonsense
12	اُس(it)	26	Know
13	مرضی(rule/choi ce)	27	Shut
14	چلاتا(run)	28	Shut up

4.1.14 Function words

The function words used in the text are given in the table below.

Table 9: List of function words

Number	Function Words	Number	Function Words
1	تیرے/تیرا (your)	6	Who
2	میں (in)	7	The
3	کیا (what)	8	In
4	پنا (i/your)	9	Between
5	کے/کی (of)	10	پہ ((it

4.1.15 Text structure

The discourse was interpreted at the next level in which the structure of a text was analyzed keeping in mind the large-scale organizational properties of the text, for example, genre, theme, and register. The genre of the text was “expressing genre” in which the speaker expressed his views and dislikes regarding the idea of “Aurat March”. The following table explains the theme is the declarative clauses in the text. Register involves three main elements; field, tenor, and mode. In this case, the field is “your body”. Tenor is the informal social relationship shared by the producer and the receiver, such as تیرے, تیرا (your). The mode of the speech was found to be spoken.

Table 10: Examples of declarative clause

Number	Declarative Clauses	Theme
1	(Go look at your body)	جسم (body)
2	(Nobody spits on the body of a (shameless woman)	بے حیا عورت (shameless woman)
3	You shut up!	You
4	You bloody nonsense you know.	You

4.2 Discourse as a discursive practice

Discursive practice includes three processes that are text production, consumption, and distribution and their nature varies between different kinds of discourse depending on certain social factors.

4.2.1 Text production

It is related to the production of a text that who produced text and the idea behind its production. It was analyzed that the text was produced on the individual level. Khalil-Ur-Rehman, the famous playwright expressed his views on feminism and “Aurat March”.

4.2.2 Text consumption

The process of text consumption is related to how people consume text depending on different social contexts. The text mentioned above for the analysis was consumed by three different sections of society that are politicians, celebrities, and social users. Politicians highly disagreed with Khalil-Ur-Rehman’s views. A group of celebrities rejected his opinion by saying that this man has already abused women in his dramas on TV and he must not be allowed to do so any further. Social users did not support Khalil-Ur-Rehman, at any cost. They remained aggressive and were of the view that Khalil-Ur-Rehman must be punished for his abusive attitude and channels commissioning his generally misogynistic, woman-hating scripts must be stopped. The purpose of

the consumption of text was to reject the concept of “Aurat March” and disagree with feministic ideas.

4.2.3 Text distribution

The process of text distribution is related to communicating the same consumed text from your perspective. Some people supported him while others did not. Some people reacted accordingly and some overreacted. Many people made funny memes regarding Khalil-Ur-Rehman’s behavior and speech. Some of them include “meri gallian meri marzi” and many playcards were made on which Khalil-Ur-Rehman’s picture with his sentences for Marvi such as “tere jism am ha kia”, “ulluki pathi” and “yahan thookna bilkul mana hai”.

4.3. Discourse as social practice

Apart from conveying the message of the speaker the analysis of the text revealed the speaker’s social, religious, cultural, and educational identity. The selection of words and the use of vocabulary explained that the speaker Khalil-Ur-Rehman is, not a religious man. He was neither supporting the notion of equality of woman’s rights nor was he respecting that woman. His accent, style and abusive speech highlighted his background that he belongs to some low-standard class and less developed culture in which females are not given much importance. The way he spoke to the woman, Marvi, and interrupted continuously illustrated his authoritative and aggressive nature.

5. DISCUSSIONS

The study focused on the CDA investigation of a statement by Khalil-Ur-Rehman, a famous Pakistani playwright in a discussion going on with Marvi Sarmid, a former journalist in a live TV social talk show, “Aaj Ayesha Ehtisham kaysaath” broadcasted on NEO TV on 3rd March 2020. The analysis of the speech revealed that Khalil-Ur-Rehman made use of certain linguistic features in his speech illustrating the way and purpose of the speech. The use of language with covert prestige reflected his weak cultural and educational background. This was due to either he was not much familiar with the cultural values of Pakistan or he did want to follow the cultural ethics of Pakistan. The speeches are deliberately made in the present tense to show stress, command, and order. He was talking in a way as if he was ordering or imposing something on other people. The use of declarative and interrogative moods in his speech explained his authoritative nature. His commanding behavior was reflected by the selection of words and style of communicating.

The informal and direct way of communication in his speech was depicting his rude and aggressive reaction toward Marvi’s views. The talk show was a formal setup where people from all around the world were watching him, the style of the participants must be formal but his informal way of communication was highlighting his lack of control over his aggressive and true nature. Five rhetorical questions were asked to criticize Marvi’s opinions regarding the slogans continuously raised by her as “mera jism, meri mrzi”. He made direct criticism of Marvi without any hesitation which depicted his clarity and confidence in his point of view. The cohesive devices used by Khalil-Ur-Rehman in his speech such as references (anaphoric and cataphoric), synonyms, reiteration, and substitution explained that he was very fluent and clear in his speech without any hurdle or pause. The clarity in his speech was portraying the clarity of his ideas and opinions about the discussion going on in the talk show. The textual analysis of the speech explained that he used “expressing genre” where he freely expressed his views and opinions regarding the discussion going on. He was not confused or reluctant on talking about such a sensitive issue in media rather he was very confident and determined to fully share his viewpoints.

The process of text as discursive practice exposed that Khalil-Ur-Rehman made such speech as his ideology and beliefs were very different and against the discussion triggered by fellow participant Marvi. Society has three important pillars that are politicians, celebrities, and social users and they consumed the text differently. They all disagreed with his ideas and views but had different opinions and reasons. The critical discourse analysis of his speech depicted how identities whether social, cultural, educational, or religious are constructed through discourse and educational identity. The choice of his vocabulary depicted that he was not a religious person. The use of foul language highlighted that he belonged to an uncivilized social and poor educational setup. The style of speaking and communicating was depicting his undeveloped cultural background. His way of addressing his fellow participant, Marvi was revealing his commanding and aggressive nature.

6. CONCLUSIONS

The study was conducted to check the ideology constructed by the choice of diction of the speaker in the talk show. The three-dimensional model of CDA presented by Fairclough was used as a theoretical framework to carry out the research. The finding demonstrates common thinking pattern and behavior of majority people of Pakistan not only from middle but also from upper class. The speaker in the talk show talks at individual level but in reality he represents the specific class of a society that has anti-feminist view about the females. They are commanding and authoritative in their behaviors and expressions. People do not show tolerance and at once shift their formal style of communication to informal style. In this study the ideology is constructed through the vocabulary as the result shows that vocabulary is giving negative tone and negative choice of diction. It represents that men have negative thoughts about anti-feminism in Pakistani society. Words, verbs and grammatical constructions all confirm the ideological patterns of patriarchal ideology and thought and Pakistani men do this in an explicit manner and diction choices without hiding it. This work focused on ideology from linguistic point of view. It will be helpful in future as it can be studied from gender point of view as well and can be carried out quantitatively as well.

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