

DOES THE DISCOURSE OF THE PRE-WEDDING MEETING DEFINE THE STATUS OF THE WOMEN? A CDA PERSPECTIVE

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Abstract

The study aims at providing a comprehensive analysis of the discourse of the pre-wedding meeting through the Critical Discourse Analysis (CDA) framework. This spoken communication is a discourse of compromise where the bride and groom's family members come to a common conclusion through agreement regarding some familial demands. In a patriarchal society, there is always the chance for the groom's party to exploit the other one controlling the discourse in a pre-wedding meeting. In this regard, 'language' can play a very crucial and dynamic role since language has the power to do and undo things. This study tends to find out the power dominance through hidden ideologies (in discourse) by the groom's party in a pre-wedding meeting. Analyzing the discourse of pre-wedding meetings, the researchers have brought to light how and why members from the bride's side agree to the discourse of the groom's side. Finally, the study inclines to expose the status of women in society, through the ideology-based discourse in the pre-wedding meeting.

Keywords: Critical Discourse Analysis, Power, Ideology, Language, Dominance, Patriarchy

Introduction

Wedlock gets two people on a common platform for a lifelong journey. But, since the nuptial bode is based on law and emotional attachment, this relationship is likely to be delicate. In pre-wedding meetings or bargaining, some conditions are placed before the members of both the bride and the groom's parties for common consent. The discourse of the pre-marriage meetings is likely to be determined and dominated by social constructs and cultural practices. In a patriarchal setting, male dominance is explicitly prevalent in the use of the language of the groom's party. As a matter of fact, both parties see the pre-wedding meeting discourse as an opportunity to negotiate and create a mutual stand for the couple to start a balanced life. Nevertheless, language plays an important role here since, through the communication of discourse, power is exercised against the background of a particular social structure with the help of the social construct. In other words, since language is a

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social phenomenon, communication and negotiation are likely to be influenced by the socio-cultural setting, which upholds the idea of women's subordination in a patriarchal society. Fowler, Hodge, Kress & Trew (1979) hold the point that both 'linguistic structure' and 'social structure' are strongly connected (p.189). "In the last two decades, discrimination against women has emerged as one of the most visible and articulated social issues in Bangladesh, which generates women's subordination. Male domination and women's subordination are the basic tenets of Bangladeshi social structure" (Sultana, 2011, p.11). Walby (1990) says that patriarchy is a structure in which women are dominated, oppressed and exploited by the male members of the society. In the Bangladesh context, to a large extent, men (as active members of a patriarchal society) are found to enjoy power as decision-makers and as influential members of the family. Hence, the brides' parties have the chance to be exploited by the pre-wedding discourse through power hegemony. The present study finds this pitfall of the social construct to be revealed by critically analyzing the not-so-apparent issue of language's hidden power.

In Critical Discourse Analysis (CDA), 'Discourse' or 'D' in CDA refers to any written or spoken communication (Fairclough, 2010). Acharya (2024) says, "Critical Discourse Analysis (CDA) deconstructs how language interacts with social structures and power dynamics. It delves deeper than the surface meaning of words, exploring how communication reflects and reinforces social inequalities" (p. 1). Behind the overt factors of any discourse, there are always some covert factors that cannot be understood until and unless the discourse is analyzed critically. Akter (2011) opines, "If people in the society cannot read or understand the hidden issues of discourse, then they get the chance of being manipulated" (p.80). The uninformed or common people may not be aware of the fact that the language of any discourse has some ideologies and as a result, they may be convinced and agree with the apparent persuasive aspects of the communication (Haque, 2008). In this regard, CDA can help to be aware of the implicit issues of the discourse so that people can identify and grasp the uncovered ideology and thereby come up with their own choices or make their own decisions being informed.

2. Purpose of the study

The study aims to find out how power is exercised by the bridegroom party using persuasive language and utilizing the social construct through pre-wedding meeting discourse. Through CDA analysis, this study endeavors to find out the different ideologies conveyed in the concerned discourse to manipulate the bride party. Finally, through the revelation of the query this study attempts to find out how women's status is reflected in the discourse of pre-wedding meetings.

3. Research Question

- i. How is power exercised by the bridegroom's members over the bride's family using the power of language in the pre-wedding meeting?
- ii. How are ideologies conveyed by the bridegroom's members to the bride's family through the discourse of pre-wedding meetings?
- iii. How women's status is demonstrated through the use of ideology-based language in pre-wedding meetings?

4. Literature Review

Through CDA study, from time to time researchers bring out the hidden issues of different social and political discourses to inform common people about the power of language. The following are just a few examples of CDA studies where power domination is reflected in one way or the other.

Al Amery (2023) investigates how the power of language is used to convey purposive ideology behind the apparent ideology of the discourse of a pre-war interview broadcast on BBC with British Prime Minister Tony Blair. The researcher intends to sensitize awareness among the people regarding the connection between 'language' and 'ideologies'. Amery finds out, "the existence of a dynamic, powerful interaction as both sides use whatever power resources they have to dominate the interaction, exercising power and perpetuating their political ideologies" (p.1). This study has brought to light how both the interviewer and interviewee try to uphold their ideologies with the manipulation of language.

Bekhedda (2018) scrutinizes the women's representation in the Algerian family code of 2005 and discovers the discursive demonstration of female persons. Through CDA analysis, the study finds out the fact that the Algerian family code upholds and preserves women's substandard status. These revelations imply the reality that gender discrimination and irregular power relations are ordained in the Algerian Family code about weddings and separation or divorce.

Turhan & Okan (2017) with the CDA framework investigate the effectiveness of using advertisements in the Teacher Training Program for acquiring command over analysis of discursive aspects in discourse with the guidance of their educator. They demonstrate how the knowledge of relationships in language can be of use in teaching-learning situations. While analyzing any discourse the teachers have to identify the ideologies considering the cultural and social setting. The study mentions that in this way, the teachers can make the learners aware and ask them to be critical and not to take anything at its face value so that they may not be taken advantage of.

Akter (2011) shows how without being aware of the manipulative aspects of discourse the users become convinced by the ideologies of Mobile Phone operators' persuasion. In a conversational way through the discourse of the bulk of short messages, the mobile phone companies promote different offers and some other times just to create a good image for them. When people cannot read the hidden ideologies or the covert message, they agree to the overt ideology and they start being manipulated as the exercise of power through language starts working on them.

Sultana (2011) sheds light on the concept of patriarchy and women's subordination taking into account theoretical perspective. Sultana exposes the fact that in the constitution, overall women's rights are reserved but the interpretation of those political narratives is recorded in theory and not applied in the practical life of the women in their day-to-day lives. The exercise of power with the help of patriarchy is very much a transparent issue here. She shares that women's condition in Bangladesh is much better in document than in real life.

The purpose of the study of Nahrkhalaj (2011) is to alert people to be aware of the hidden ideology of language used in a particular socio-cultural context. The researcher explores a total of thirty types of discourse in three different levels in Persian, English and English Interlanguage. The data collected brings to light that people of different languages use similar types of concepts and in all the discourse, it has been found that the users of the language try their best to emphasize the moral values, they think to be sound and discard the bad things and while they assert their proclamation as, "they make this prejudice naturalized, they try to be more dominant. The implications of this study draw our attention to the importance of acquiring critical awareness of power and ideology relationship in discourse" (p. 1).

So, critical analysis of discourse aims at showing the power of language by which people can be manipulated. The present study digs into the gap of pre-wedding meeting discourses in the social context of Bangladesh to bring out the not-so-apparent issues to make the people aware, portraying women's status as represented through ideologies.

5. Conceptual framework or concept formation

Weiss & Wadak (2003) proclaim that CDA studies take an interest in the use of language in diverse situations for manipulation. CDA analysis is done at two levels: macro level and micro level. While at the micro-level text analysis is done, at the macro-level embedded ideologies are sought and at the end, a connection is made between the two-level analysis to show how power is exercised through discourse (Acharya, 2024; Nahrkhalaj, 2011). Since language is conceptual always, it

is imperative to develop the power to critically interpret any discourse to be informed about the hidden ideology. In this regard, it is relevant to refer to Fairclough (1995) who proclaims in favour of developing critical insight about language use in different social contexts since without this expertise real communication cannot be possible. Likewise, Bekhedda (2018) strongly believes that sensitizing people's consciousness regarding rooted issues in the codes of conversation is an important issue since this very awareness can help people acquire language skills. Moreover, this knowledge can facilitate people to enjoy the power of language in applied form in everyday social contexts.

Regarding language and ideology, Fairclough (2010) opines that for concept formation while analyzing any discourse, the socio-cultural context should be taken into account (p. 27). Therefore, it is crucial to understand the social context in which any discourse is to be interpreted before understanding any facts. Regarding this fact, Fairclough (2010) asserts, "Each discursive event has three dimensions or facets: it is a spoken or written language text, it is an event of discourse practice involving the production and interpretation of text, and it is a piece of social practice dimension" (p.94).

Galbin (2014) says, "Social Constructionism or the social construction of reality is a theory of knowledge of sociology and communication that examines the development jointly constructed understanding of the world" (p. 82). Any set of beliefs, ideas, perspectives or opinions held on by the people of a society collectively in a particular society may be defined as social contracts that are changeable and have important roles to play in society since "These constructs shape our everyday lives, influencing our behavior, relationships, and institutions" (Mr Edwards, 2024). So, social constructs are community perspectives held for the community people to view and value the world using a collectively adjusted lens.

The social structure of Bangladesh is termed as patriarchy and here the patriarchal system undermines women's position. Walby defines patriarchy "as a system of social structures and practices in which men dominate, oppress and exploit women" (Walby 1990, p. 20). In Bangladesh context, women are considered as the weaker sex and therefore, the discourse in a communicative situation has the chance to be dominated by patriarchal construct. Theories of patriarchy by Walby (1990) show "two distinct forms of patriarchy -private and public patriarchy" (p. 24). Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public sites such as employment and the state. In the present study the private patriarchy has been selected to find out the hegemony of power over the women in the discourse in the conversation between the bride and groom parties before the wedding.

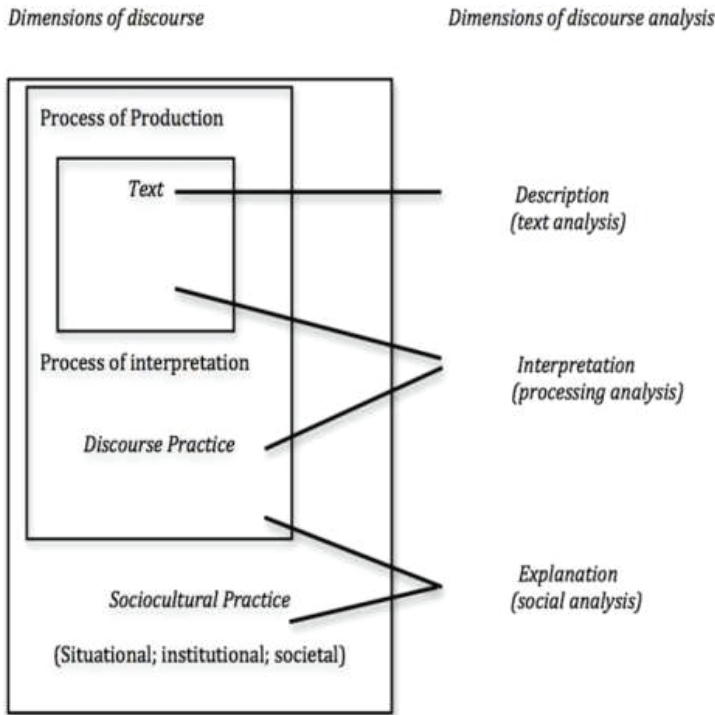


Figure 1: CDA framework (Fairclough, 2010, p. 133)

Here goes the CDA’s conceptual framework that has been adopted to analyze the discourse of pre-wedding meetings in Bangladesh to identify the hegemony of language power in the patriarchal social construct.

6. Methodology

This study is a qualitative endeavor as both data collection and analysis have followed qualitative approaches.

6.1 Participants

The query of the study requires in-depth information regarding the setting and negotiation done through spoken communication in pre-wedding meetings between the members of the bride and bridegroom. Therefore, sharing the experience of the concerned occasion in detail is required indispensably. So, following the convenience sampling technique, the researchers have selected a total of five participants who have had the experience of joining pre-wedding meetings (within one year). Among the participants, two have shared experience of rural areas’ pre-wed

ding meetings whereas the rest three have had tales to tell of the urban context. All the participants have had experience of attending pre-wedding meetings of arranged marriage. The researchers have a particular purpose to pursue and that is, eliciting as much information as it is possible for portraying the greater picture to analyze them critically to find out the hidden issues of discourse. Hence, the researchers have followed both purposive and convenience approaches for selecting participants. The participants have been ensured that the information conveyed by them will be safeguarded and their identity will also be kept anonymous with utmost importance and sincerity.

To keep the data in a manageable state the researchers have selected just five participants for the collection of data. All the data sources have shared their experience in greater detail and the researchers have had to transcribe, codify, typify and analyze them to present the findings in tabular forms accompanied by discussion. So, to conduct the research in an organized way it has been important to keep the sample size small. If the study incorporated more samples, the results might be more dynamic.

6.2 Data Collection Tool

The participants have been requested to share their experiences of attending pre-wedding meetings. Mobile recorders have been used to keep a record of the voice. An interview schedule consisting of both open-ended and close-ended questions has been used to get details of the facts regarding participants' experience of attending pre-wedding meetings.

6.3 Data Collection, Analysis and Interpretation

The voices of the participants have been recorded, then transcribed, coded for idea generation and presented in the table format. Findings from the interview have been categorized according to the themes and separately tabulated. Theme-wise quotations have been incorporated for critical analysis. Finding out the discourse in coded form, they have been critically analyzed to expose the hidden issues and show how language controls social behaviour and portrays the status of women on the occasion of the wedding through manipulation using the power of language in a particular social context.

7. Findings and CDA analysis of the Discourse with Discussion

All the participants agree with the fact that a pre-wedding meeting, considered here as a bargaining meeting, is really important. All the participants come to a common platform mentioning that to avoid many complications in the conjugal life; this meeting has an inevitable role to play. Through this gathering, both sides

can place their demands and expectations and as a result, everybody gets some idea about the upcoming start of a new life. In the long run, none has the option to feel out of place. All the participants ensure that this meeting can be termed as ‘a verbal communication for negotiation’ as both parties place their demands and anticipation, and coming to a common conclusion the nuptial bonding takes place. The rest of the findings from the elaboration of the pre-wedding meeting experience from the participants have been placed below.

As has already been mentioned that the researchers have recorded, and transcribed different persuasive outlines conveyed through oral communication in the pre-marriage meetings and maintaining categories, direct transcription has been placed in the tables. Overall, there is not much difference in discourses used in urban and rural contexts in the concerned meetings. In verbal communication, the rural brides are asked ‘to walk’ and ‘to recite from the Quran’ and questions regarding prayers. These are performance based activities which are asked to do by the grooms’ members to the brides. Apart from these, beauty, education, responsibilities, job, ‘Dower’ (denmohor) and gifts-related issues are discussed in different pre-wedding meetings. The themes just have been mentioned are tabulated with critical observation in the following tables.

Table 1: Beauty Related Discourse:

	Discourse	Overt ideology	Covert Ideology
Beauty as the parameter for women’s status	“Why is your hair shorter?”	Women’s hair should be long according to men’s gaze in patriarchal society.	Inferiority of the bride
	“Oh, you are not even 5 feet, and then the next generation is supposed to be of same height.”	Women should be taller. They are responsible for the height of their biological children.	Inferiority of the bride
	“Your daughter is dark and therefore, the next generation also will be dark as the girl is dark.”	The women should be fair. The mother is responsible for the complexion of her biological children.	Inferiority of the bride

7.1CDA Analysis on Social Expectation Regarding Beauty Related Discourse

Brides are asked questions regarding their hair cut and they are commented on their height and complexion connecting with the future children’s physic. When asked the question, “Why is your hair shorter?” apparently the bride is given the ideology that as a woman her hair should be long. On the other hand, comment on the dark skin and short height reflects the ideology that the brides have some inferior qualities and as a result, the bridegrooms are favoring them. Moreover, prediction regarding the future biological children’s dark skin and short height indicate the fact that mothers are solely responsible for the inferiority of the next generation. The hidden ideologies in all these discourses present the fact that women are expected to possess some beauty according to the expectation of patriarchal society and at the same time, it is because of them the future generation has the chance to be inferior physically. So, in all respects, women are in a disadvantageous situation.

When brides’ members agree with this discourse of the inferior status of the brides, the power exercise starts working on them. Next, whatever demands come from the groom’s side, the brides will consider them as inferior members of society.

Table 2: Indirect Demands for Gifts in Discourse

	Discourse	Overt Ideology	Covert Ideology
Indirect demands for gifts	“We don’t have any demand. But we sent everything to the in-laws of our own daughter. In fact, this was the question of comfort of my daughter.”	They have no demands. Compromise can be done for the comfort of the brides, giving different gifts is acceptable.	Dowry in the form of gifts being acceptable
	“No demands from us but if you want to organize and arrange the accommodation of the newly wedded couple, we don’t have any problem.”	They have no demands but furniture as gifts are accepted.	Dowry in the form of gifts being acceptable
	“If you give your sister gold as an ornament, it will remain as her attests for whole life.”	Gold as a gift can ensure security for the brides.	Dowry in the form of gifts being acceptable

7.2 CDA Analysis on Social Expectation Regarding Demands for Gifts

With regards to overt ideology, at first, through the discourse, the grooms make it clear that they do not have dowry demands. Eventually, they let the brides

know that they can accept gifts for the comfort of the brides and the newly wedded couples. At a point it is said, “But we sent everything to the in-laws of our daughter. In fact, this was the question of the comfort of my daughter.” So, here they mention that they practice sending gifts for the luxury of their daughter. Therefore, there is nothing wrong with sending gifts to the groom’s family. Even gold can be appreciated as gifts since it will be a matter of financial security for the brides.

The covert ideology is that they don’t support dowry practice directly but in some way or other, they place their demands. Through a very persuasive tone in the discourse, they prove that they even give things to their daughter’s in-laws but it is just for the comfort of their daughter. Apparently, the discourse reflects that the bridegroom’s parties are worried about the comfort and security of the bride. But, covertly the expectation of dowry is there in an indirect way.

Table 3: Brides’ Educational Status-Related Discourse

	Discourse	Overt Ideology	Covert Ideology
Feasibility of women’s education	“It’s good that you are a BA. We hope our grandson and daughter will also be educated.”	They appreciated brides’ educational status which ensures next generation’s education.	Brides being educated is important for the future generation but not for the brides’ individual self.
	“Why do you want to study further? What is the use of it? You are already educated (HSC /graduate) enough to run the family matter?”	The bride is competent enough to manage the household things with her current educational status. So, she does not need further education.	Brides should be educated only to serve the in-laws’ house. So, further education is not needed.
	“Your daughter has not even completed Secondary level education!”	The bride is not qualified enough as far as her education is concerned.	The inferiority of the bride is proven.

7.3 CDA Analysis on Social Expectation Regarding Brides’ Educational Status

Through overt ideology brides’ educational status is appreciated because of its multifaceted use. For example, a mother’s education can ensure the educational qualification of the future generation. Moreover, being educated up to a certain level can help her do domestic calculations and as a result, family matters can be solved by the brides.

Analyzing the covert ideologies, it is found that women are expected to be educated to that extent only which will help them render their domestic service and

child-rearing. In addition, they are not expected to be educated for their economic independence or individuality or to establish their own identity. So, when the bride’s side agrees with the hidden ideology of the groom’s family, they will be taken advantage of.

Table 4: Job-Related Discourse

	Discourse	Overt Ideology	Covert Ideology
Married women’s rights to do jobs	“My son earns a lot and so, you don’t need to work outside.”	We are financially solvent and so, the bride doesn’t need to do any job.	Women are not capable of making decisions about their jobs.
	“I think, after marriage, the bride must maintain all the chores of her in-laws.”	Married women have to take care of their in-laws.	Job cannot be married women’s priority.
	“Will you be able to maintain your family being a job-holder?”	It is tough to maintain in-laws being a job holder.	Job cannot be married women’s priority.
	“If you want to work outside, we don’t have any problem. Mind you, you have to render your service as a homemaker first.”	Women can enjoy working outside but first and foremost they have moral responsibilities to the in-laws.	Women are compelled to work doubly if they want to work outside.
	“Who will rear up my grandchildren if you work outside the home?”	Child rearing is only women’s responsibility.	Women cannot avoid rearing children in any situation.
	“Female members of our family do not go out for work.”	It’s a matter of in-law's prestige for women to get outside the home for work.	Women have to conform to the in-law’s family rules and regulations and uphold their honour.

7.4 CDA Analysis on Social Expectation Regarding the Job Status of the Bride

Explicit ideologies explain that women are not encouraged to do the job for many different reasons; for example, having economic solvency of the in-laws, childbearing and rearing, responsibilities to the family members and upholding family prestige. In all the cases, through apparent ideologies, it is set that since women have some moral responsibilities to perform and the groom’s family has financial support, women need not go outside to do their jobs.

The implicit ideology is that patriarchal society has set certain fixed roles for the women and because of that the society does not want the women to get involved in outward activities for earning. Women should be homemakers and this is the typical patriarchal mindset. On the other hand, in some families, women are allowed to do jobs but not without performing household activities.

Table 5: Responsibilities Related Discourse

	Discourse	Overt Ideology	Covert Ideology
Duties of the married women	"After your marriage, I will retire and you will take the responsibilities of the whole family."	Women are blessed and honored with the responsibilities of their families.	Women have to maintain their in-laws' family and render domestic service.
	"You are from a good family and our status is already known to you, so you have to uplift the family name through your good manners."	Both the bride and the groom are of high family status and so, the bride is expected to be aware of the status.	Women have to be always conscious about family reputation and there is less chance to think independently.
	"Do you know how to cook? What are the different things that you can cook? How many guests you can entertain at a time during a meal? We are a big family actually."	The bride is expected to be a cook who can entertain with her cooking skills in-law's members.	As a bride, a woman should know how to cook to serve her in-laws.

7.5 CDA Analysis with Social Expectations Regarding Expected Responsibilities of the Bride

Through overt ideologies, it becomes clear that patriarchal society has certain expectations from the brides. For example, brides are honored since the mothers-in-law want to retire after the wedding trusting the family responsibilities with them (brides) and on the other hand, both families have high reputations and the women must uphold that family name. Even brides will enjoy the privilege of entertaining family members in their in-laws' house as a good cook.

Covert ideologies reveal the fact that women are again expected to play some gender-biased roles. For example, maintaining household things and cooking for family members. They are also expected to be always conscious about family status, which also indicates that women are not to think independently rather, they

always have to do according to the family's expectations.

Table 6: Dower-Related Discourse

	Discourse	Overt Ideology	Covert Ideology
Treatment of women's rights on dower	"Dower (<i>denmohor</i>) should not be more than one lac, hey, if the couple cannot lead a happy conjugal life, what will be the use of this money?"	Nuptial bonding is the most important factor and if wedlock didn't work, the dower would be useless.	Women will not be given their rights secured by religion.
	"The Dower (<i>denmohor</i>) should be fixed according to the financial status of the groom."	Without having a handsome financial ability, the groom cannot give more dower.	While there is the question of getting money from the groom, the bride has to consider the financial status of the groom.

7.6 CDA Analysis on Social Expectations Regarding Dower

The discourse reflects the fact that nuptial bondage should always remain secured and therefore, the amount of dower should not be given much importance. Contrarily, through another discourse it gets exposed that for giving money or anything valuable to the brides the grooms have to have high financial status.

The covert ideology discloses the fact that the groom's side does not consent to give a dower or increased dower (*Denmohor*). So, there is a tendency to promote the idea that dower (*Denmohor*) should be less. Though it can ensure security (in some way or other) for the brides, the groom's party does not agree since if they agree to pay more money, there will be a chance for the women to be in an economically advantageous position which will help women exercise power.

7.8 Discussion with Critical Analysis Focusing on Ideology in the Discourse

Here at first, the women are convinced by persuasive and manipulative languages referring to the patriarchal expectation and practice that they are in a disadvantageous position. As a matter of fact, language is an ideology-based phenomenon (Haberman, 1971) and different ideologies have their roots in the traditions of the society (Nahrkhalaj, 2011). Here, the impact of discourse through ideologies in the private patriarchy is analyzed. "Private patriarchy is based upon household production" (Walby, 1990, p. 24). To make it clear, initially, the groom's side clarifies women's gender role, expected behavior from them by the society, social status, economic condition, and physical beauty and then lets them know that they

are inferior and not in any advantageous or favorable condition. So, the brides with their entire family may start seeing through the lens of the patriarchy and become convinced that they are being favored if the wedding takes place. Consequently, they agree and the exercise of power from the groom's side starts working on them.

The patriarchal social construct sets certain roles for the women and different expectations get exposure in the pre-wedding meeting discourse. Women are not expected to be financially independent and here brides are not encouraged to get employed and women's financial solvency is not considered mandatory. The women are convinced that to be educated would be useless on the part of them. Here, it needs to be thought critically that when women are educated, they may feel self-confident and later they may go beyond the boundaries breaking the traditional norms and avoiding the patriarchal expectation from them. Hence, women's role as homemakers is motivated again and again. For the same reason, women are not encouraged to be highly educated and it is observed that they are appreciated for their education because women are expected to play certain gender-biased roles in the in-laws. Women's identity concept based on educational status is ignored here. Not even, brides are given dower raising the issue of men's financial insolvency. "There is a lot of evidence that the rights which are grunted in the religious laws are often not enforced in a male-dominated patriarchal society," says Sultana (2011, p. 14). So, women are not given their rights secured by religion. While there is the question of getting a dower the bride has to consider the financial status of the groom and at the same time sensitive phenomena like the breakup of marital bonding, which can be considered as a threat to women's security in society.

Patriarchal domination is also observed in the expected beauty construct for the women and in the declaration of her responsibilities and behavior. Given the ideology or mindset of the social construct that women are to be subordinate and dependent, patriarchy ensures the idea of instinctive supremacy and authority of men over women (Sultana, 2011). Also, it openly proclaims, "women's dependence on and subordination to man in all spheres of life (Sultana, 2011, p. 6-7). All these demands are set to let the women know that they are inferior or in a disadvantageous position because of their inevitable responsibilities as female persons, and later they (women) are convinced to follow the patriarchal norm. In this way, in the long run, the women play the roles of subordinates as expected by the patriarchal society. Being uninformed to read or understand the covert ideologies of the discourse the bride's party start behaving like a patient of myopia. As they cannot read the hidden issue, they become convinced by the manipulative and sugarcoated words and ultimately, are exploited and taken advantage of. In short, through an artistic use of language, the groom's members exercise their power over the bride's members in the patriarchal society.

Conclusion

CDA-based studies do not recommend anything rather; their function is to uncover the not-so-apparent issue by removing the curtain so that people can be informed. In other words, it helps people understand the ideologies (which are implicitly woven) and critically analyze the manipulative aspects of the communication done through spoken or written communication. So, being informed it is the responsibility of the bride's side to make the proper decision otherwise, if they conform to the overt ideology of pre-wedding conversation without getting the exploitive angles of discourse, the power exercise will start working on them. In short, social constructs can be employed to exploit women through the use of the power of language but being informed, they can establish their identity through counter discourses and thus, can control the power domination.

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