

GENDER, POWER, AND THE MIC: ANALYZING TURN-TAKING PRACTICES IN PAKISTANI AND AMERICAN TV TALK SHOWS

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Received: June 21, 2024

Revised: July 31, 2024

Accepted: August 10, 2024

Published: August 21, 2024

ABSTRACT

The paper at hand analyzes turn-takings in talk shows in order to explore how gender influences communication across different cultural contexts in general and specifically in America and Pakistan. The analysis shows that, contrary to traditional expectations, Pakistani females took more conversational turns (i.e., 54.7%) compared to Pakistani males (i.e., 45.2%). In the same way, American females also had more frequent turn-takings (53.6%) than their male speakers (i.e., 46.4%). Through the perspective of Deborah Tannen's Genderlect Theory, these results suggest that women in both Pakistan and America, despite their cultural differences, exhibit comparable communication tendencies that prioritize relationship-building and connection. It critiques traditional gender expectations, notably in Pakistan, where discussions have predominantly been steered by males. This shows a change towards more women being involved. In America, the manner in which men and women communicate with one another indicates a shift towards greater equality in their interactions. The consistent patterns observed in both cultures point to the possibility that men and women may communicate in fundamentally similar ways, even if the specific styles of communication differ from one culture to another. This study highlights how gender affects communication in different situations. It shows that communication styles related to gender are quite similar across various cultures. This aligns with Genderlect Theory, underscoring its relevance in modern conversations surrounding gender and linguistic styles.

Key words: Cultures, genderlect, norms, talk shows, turn taking, power

1. INTRODUCTION

1.1. Background of the study

Talk shows play a vital role in broadcasting, providing a venue for discussions and debates surrounding diverse social, political, and cultural themes. However, the way these talks go often shows deeper problems in society, especially related to gender. Taking turns while speaking is a vital aspect of effective communication. It demonstrates the influence of gender on interpersonal relationships and communication styles. Studies show that men and women speak in different ways. Often, men have a pattern of interrupting others more and engaging in lengthier dialogues in conversations (Tannen,

1990). The different ways men and women communicate are called Genderlect. It shows that men and women communicate differently because of society's expectations and cultural influences (Lakoff, 1975). The study analyzes the distinct ways in which men and women engage in conversation on talk shows. Talk shows are programs where people talk about different topics, and many people watch them. These shows can really affect how viewers think about gender roles. This study examines the distinct ways in which men and women engage in conversation and alternate speaking roles. It will check if these conversations support traditional

gender roles or if they help change and explore those roles. Knowing how these aspects operate is vital for recognizing the ways in which media shapes gender-related opinions. This contributes significantly to the broader discussion surrounding gender equality within our society (Holmes, 2006; Wood, 2015).

1.2. Statement of the Research Problem

The study investigates the influence of being male or female on the way individuals take turns speaking in talk show discussions. It focuses on the different ways men and women communicate. The problem is to discern whether these disparities between genders uphold or contradict traditional roles and how they influence interactions in media discourse.

1.3. Objectives of the study

The study at hand aims to achieve the following research objectives:

- To examine the impact of gender on turn-taking in Pakistani and American TV talk shows.
- To explore how men and women communicate differently by observing how they take turns while talking on talk shows.

1.4. Research questions

Following are research questions:

1. How does gender influence turn-taking behavior in Pakistani and American TV talk shows?
2. In what ways do men and women differ in their turn-taking communication styles on talk shows?

1.5. Significance of the study

This research is significant as it explores the interplay between gender and power in media, particularly by analyzing speaking turns in television talk shows in both Pakistan and the United States. This research looks at how conversations happen in different cultures. It illustrates the impact of societal norms on the way men and women engage in public conversations. It is essential to grasp the way people exchange speaking turns, as these nuances highlight meaningful links regarding power and

gender roles commonly present in our routine discussions. In Pakistan, where traditional views about men and women are common, this study could help us understand how these beliefs affect women's involvement in media talks. It shows how society feels about gender roles. By analyzing American talk shows that prioritize personal opinions and openness, one can uncover various approaches men and women take in their communication and power dynamics. This might enhance our comprehension of gender dynamics within the media landscape. The findings of this research are beneficial for individuals engaged in language studies, media professionals, gender advocates, and policymakers. They can help develop ways to create fairer representation and involvement in the media, challenge current power structures, and support a more inclusive public space. In the end, by connecting these two cultures, the study helps us understand how gender and power are dealt with in media, which can apply to different cultures.

2. Literature Review

Women's underrepresentation in media has long been a concern for feminist media researchers who sought to tackle this issue, understand what was going on, and address what they had learned (Stamp, 2015). Gender studies, as previously noted, are based on the measurement of the on-screen presence of male and female agents and the production of comparative data between the two.

In a postfeminist context, consider the movement as an analytic category while researching media materials. A lot of elements of the new third-wave feminist language would be apparent as a sensibility in postfeminist media writings. For instance, one component is the recognition that femininity can be identified as a physical trait (Gill, 2007). According to several authors who call it "postfeminist irony," the media text and recurring themes of feminist theory like maternity, singleness, or domestic life are explicitly addressed, all of this is to recreate the discourse from the standpoint of individuality, as opposed to something that is forced or chosen (Rivers, 2017; McRobbie, 2014; Adriaens & Bauwel, 2014). Ironically, postfeminist irony sees feminism as a need that has been integrated into everyday life, leading to feminism being

overlooked. In this environment, feminist representation and discourse shifts from a sexist or conventional perspective to a personal, free decision, like Bridget Jones' goal to find a mate (McRobbie, 2009).

The fourth wave of the feminist movement, according to some scholars, is the most recent manifestation of this irony. Men's genitalia and violent actions are commonplace in daily life, but exhibiting a woman's breasts is a taboo, as shown by the #FreeTheNipple internet campaign, which criticises the over-sexualization of women and existing inequities in the discussion of male and female sexuality (Grashin, 2017). Opponents of the campaign to #FreeTheNipple believe that the circulation of photos of female breasts to pornographic websites served to feed the patriarchy rather than serve an activist purpose (Rdólfsdóttir & Jóhannsdóttir, 2018).

Model Claudia Schiffer removing her clothes in a car commercial to descend some steps is another example of postfeminist irony. Undressing and probable objectification of the female, which feminism vehemently opposes, are considered, only to be rejected and defended as the model's personal and free choice (McRobbie, 2014). These topics may be found in academic literature, where the study of media texts incorporating gender perspective is exposed to a variety of viewpoints and even contradicting or sarcastic attitudes. When analysing gender portrayal in media texts, these themes must be taken into account.

Sacks et al. (1974) were the first to describe conversational turn-taking as a system of social interaction with specified traits, thereby kicking off the contemporary literature on the topic. Instead of pre-planning the sequence of speech or pre-determined units to be spoken, this method is extremely adaptable, allowing for mutually agreed-upon lengthier units of speech and accommodating an indefinite number of participants. "Overwhelmingly, one speaker speaks at a time," the authors write. A typical occurrence is the presence of many speakers. Most transitions have no gaps or overlaps between them, however there are certain transitions that do include gaps and overlaps, and these transitions make up the bulk of the transitions (Sacks et al., 197). Clearly, the

absence of turn-taking in cheering, bugging, chuckling, and so on appears differently in relation to this turn-taking way of behaving. For instance, differentiating discourse trade frameworks, for example, a public interview where questions come from many gatherings yet are replied by a solitary individual and a study hall where questions can emerge out of the instructor and be replied by quite a few workers demonstrate the way that things could be different in the discourse space. Conversational frameworks are significant on the grounds that they appear to be the default type of language use, as shown by their working with regards to language securing and among loved ones. For present, it is the main voice trade framework that appears to work all around (Stivers et al., 2009).

One of the most fundamental mechanics of communication is the passing of the mic back and forth between participants. A single speaker is given turns, according to Maite Taboada (2006), and these turns are based on how other participants in the conversation act (a turn ends when somebody else claims the floor). There is no such thing as an "end of the speaker's turn," according to the work of Sacks, Schegloff, and Jefferson (published in Taylor, 1990). To hold the floor, a turn is not always what one says while doing so, according to Goffman (1981).

To have a good discussion, Clark and Clark (1977) recommend that participants agree implicitly on an organised manner of speech. These are their names:

- Everyone should be able to speak at some point throughout the meeting.
- In order to be heard, only one person should speak at a time.
- There should be no long pauses between turns (for efficiency).
- There should be no predetermined order or amount of time for speakers.
- As a rule of thumb, there must be a way to determine who should speak and when.

Only one person speaks at a time during a speaking turn, and the silence between speaking turns is usually avoided (Yule, 1985). As a result, when more than one person attempts to speak at the same moment, the other speaker normally ends their speaking automatically.

Conversations may be perilous since one's input may be disregarded or dismissed by one or all of the other participants. As a result, many individuals avoid participating in big group talks because they don't want to risk seeming foolish or being rejected by a huge crowd. Turn-taking signals must be shown in order to avoid talking at the same time. It is possible for a speaker to signal her or his finished talking by using the signaling completion point, according to Yule (1985). That's not the only way to indicate when a speaker has finished their turn, according to the speaker.

A transition-relevant site, as defined by Sacks et al. (in Taylor, 1990), is a possible location for trading a speaking turn, in the form of a finished phrase, accompanied by falling and rising intonation, with drawn-out last stressed syllable, and a quiet pause.

3. Methodology

3.1. Population and sampling procedure

Twenty (20) complete talk shows were purposively selected from YouTube which are broadcast by different American and Pakistani channels which were in English language where various types of programs are telecast in which Talk shows were downloaded on YouTube. The hosts and guests in the talk shows were selected purposively to represent both the genders; male and female, in order to find the gender differences of the host and the guests' linguistic features used in the talk shows. All the data were taken from American and Pakistani talk shows in English language official websites and channels.

The study is quantitative in nature that is, it used statistics to examine the data and hopes that the numbers produced an unbiased outcome that can be applied to a bigger population.

The conversation analysis approach of Sacks, Jefferson, and Schegloff (1974) was used in this study. The conversation analysis approach investigates the various functional devices employed in conversational exchanges and analyses talk in actions and interactions (Wilkinson & Kitzinger, 2017).The researcher used inductive data-driven analysis after transcription to look for reoccurring patterns of interaction. Researcher identified regularities, rules, or models to describe these patterns based on the analysis according to the conversational analysis approach.

While ascertaining genderlect, the data was analyzed according to Tannen's (1990) Genderlect Theory and Difference Approach, applying the model of turn-taking (Sacks et al., 1974), in order to analyze the differences in the use of turn-taking strategies by both the genders in Pakistani and American talk shows.

3.2. Data collection

It is hoped that the results of the suggested quantitative research may be extrapolated to a broader population by using statistics to examine the data. Data was acquired from talk shows programmes on Pakistani and American television networks as a sample for the research. Further, the study analyzed and discussed the usage of various turn-taking strategies affected by gender of interlocutors in Pakistani and American talk shows.

Table 3.1 List of the Selected Talk shows

Country	Talk Shows
U.S	Twitch Calls Out Wife Allison For Not Watching Him On 'SYTYCD'
	Firefighter And Teacher Get An Unexpected Surprise
	Can Ellen Get Steph & Ayesha Curry To Reveal Their Baby's Gender?
	Biologist Nan Hauser's Life Was Saved By A Humpback Whale
	Garth Brooks Gets Emotional When Being Presented Something Of His Mothers @ Library Of Congress
	Bill Gates Chats With Ellen For The First Time
	Ellen Makes 'Friends' With BTS!
	Ellen's First Ever Quarantony Awards!
	James Corden's Wife Was In A Bathroom When She Got A Call From Stevie Wonder
	Kristen Bell Opens Up About Couples Therapy With Dax Shepard

	Ellen Meets Kid Genius Graduating High School & College At The Same Time
PAK	Working Women in different fields
	Sky Is Limit
	Annural Khalid Singer/App to Deliver Fresh Fruits & Vegetables
	Women Hygiene Management/Innovations in Rehabilitation technology & research
	WTM Student Education & Singing
	Dialogue 8 May 2020
	Learning dynamics at workplace after COVID-19 & Painting as a passion
	Perspective 05 06 2021
	World Ocean Day/Singing
	Blood Donation Awareness & twin sisters blogger

3.3. Data Analysis Procedure

The current study involves a careful analysis of turn-taking patterns in the selected talk shows from Pakistan and America to explore gender differences in communication styles. Utilising a conversation analysis approach, as developed by Sacks, Jefferson, and Schegloff (1974), the study transcribes and analyse conversations in the talk shows to find out recurring patterns and functional devices employed by male and female speakers. The study is guided by Genderlect Theory of Deborah Tannen, which theorizes that males and females have different communication styles influenced by their social and cultural norms. The study quantitatively examines the frequency and nature of turn-taking strategies, comparing female-to-female, male-to-male and

mixed-gender conversations. By studying these dynamics, the research seeks to find whether these communication patterns emphasize or challenge stereotypical gender roles, contributing to a deeper understanding of how media discourse forms and shapes public perceptions of gender and power.

4. Data Analysis and Discussion

4.1. The gender differences in the use of turn-taking in Pakistani Talk shows
 Men and women tend to use language both the same and differently, especially when taking turns and may seem to be stereotypes. Similarly, men and women tend to take conversational turns as given in table.4.1.

Table.4.1. Conversational Turns taken in Pakistani Talk shows by male and female

Conversational Turns taken in Pakistani Talk shows by male and female						
Talk shows	Percentage (MM)		Percentage (FF)		Percentage (MF)	
	Male	Male	Female	Female	Male	Female
1	47.8	52.21	50.29	49.71	40.5	59.5
2	51.4	48.6	53.32	46.68	47.43	52.57
3	54.39	45.61	49.41	50.59	39.1	60.9
4	49.75	50.25	51.92	48.08	41.3	58.7
5	44.59	55.41	53.6	46.4	42.5	57.5
6	49.89	50.11	49.17	50.83	47.12	52.88
7	53.21	46.79	55.2	44.8	52.7	47.3
8	49.5	50.5	54.64	45.36	45.22	54.78
9	53.93	46.07	53.7	46.3	36.45	63.55
10	48.45	51.55	48.61	51.39	40.93	59.07
11	48.09	51.9	47.4	52.6	53.97	46.03
12	48.6	51.4	51.63	48.37	45.77	54.23
13	49.34	50.66	49.5	50.5	47.64	52.36

14	50.67	49.33	45.89	54.11	51.56	48.44
15	52.64	47.36	55.18	44.82	43.59	56.41
16	45.24	54.76	48.51	51.49	49.9	50.1
17	55.44	44.56	46.47	53.53	48.71	51.29
18	51.32	48.68	52.1	47.9	45.6	54.4
19	52.99	47.01	54	46	40.22	59.78
20	47.3	52.7	51.7	48.3	44.7	55.3
Average Percentage	50.227%	49.773%	51.112%	48.888%	45.2455%	54.7545%

Graph 4.1

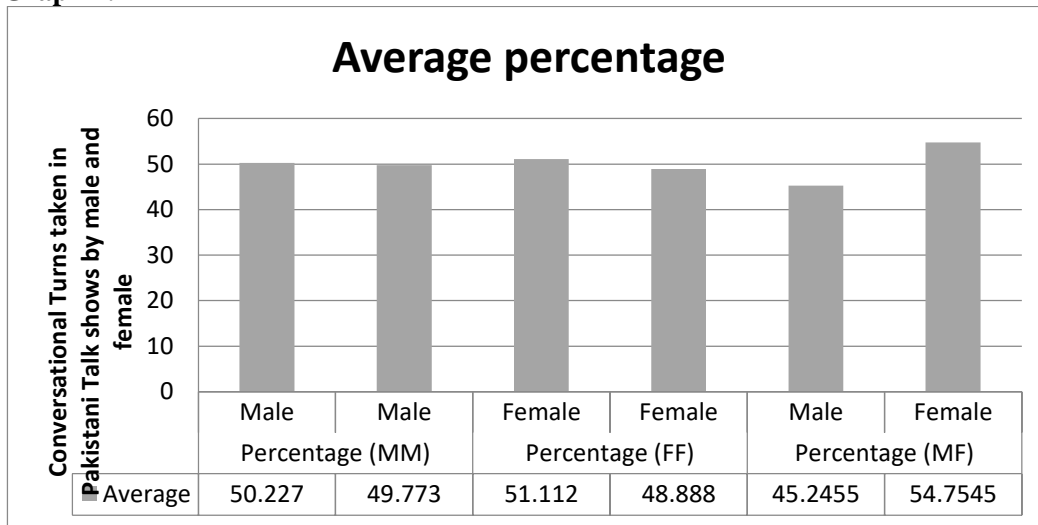


Table.4.1 shows the average percentage (percentile) of conversational turns by analyzing twenty episodes of Pakistani channel PTV WORLD Talk Shows (20 to 40 minutes each), which were the male to male, female to female and male to female conversation program.

4.1.1. Gender Dynamics in Turn-Taking Behavior of Pakistanis on Talk Shows

Analyzing the patterns of dialogue in Pakistani talk shows uncovers notable gender differences in communication that are consistent with Deborah Tannen's theoretical framework regarding how men and women interact. According to Tannen's theory, men and women develop distinct communication styles, referred to as "genderlects," which are influenced by their societal and cultural experiences. The styles of communication impact both the messages conveyed and the dynamics of conversations, such as the timing and manner of speech. In the talk shows studied, the data shows that women often speak more than men, especially

when both genders are present. As per Deborah Tannen's perspective is concerned, women frequently involve in conversations that signifies the significance of relationships and collaboration. Women aim to raise relationships and keep a peaceful atmosphere during social interactions. Studies reveal that women for the most part dominate discussions, talking more as often as possible than men, independent of the gender involved. This design of behavior reinforces Tannen's statement that women emphasize social elements and emotional understanding in their discourses, frequently pointing to cultivate bonds with those around them.

Tannen states that men usually take an interest in discussions that emphasize their concern for social chain of command and competition with others. By emphasizing their focuses in talks, men might contribute to a more pleasant sharing of speaking time among members. It uncovers that their primary concern lies in achieving their wants rather than sustaining a solid connection.

According to Tannen, men's interactions are more likely to center about illustrating their autonomy and authority than they are about shaping connections or working together. According to the findings, women participate in conversation a little more frequently than men. This may demonstrate that discussions between women are characterized by less interruptions. Instead of staying to their normal communication strategies, they might investigate different approaches, such as effectively listening to one another or engaging in simultaneous discourses. Tannen recognizes different strategies that women regularly utilize to express themselves. This research highlights that men and women have distinctive ways of communicating, which impacts their turn-taking behavior on talk shows based on their gender. The findings appear that a person's gender influences how much they talk and how they communicate in conversations. In mixed-gender groups, women frequently alternate speaking to guarantee their viewpoints are recognized and to create a more adjusted discourse that usually tends male perspectives. According to Tannen's Genderlect Theory, social standards shape the way that men and women interact and communicate.

4.1.2. Gendered Differences in Turn-Taking Styles of Pakistanis on Talk Shows

The differences in turn-taking communication styles between men and women within the analyzed talk shows offer further evidence of the particular genderlects recognized by Deborah Tannen. Women's tendency to take more turns, especially in male-female discussions, can be deciphered as a depiction of their communication style, which Tannen characterizes as agreeable and relationship-oriented. This style is often marked by a more essential focus on sympathy, understanding, and the maintenance of interpersonal connections. Women's more frequent turn-taking in talk shows could be an endeavor for them to express their presence and make beyond any question that their conclusions are listened and taken into consideration, which would progress a more comprehensive and adjusted conversation in an environment where the audience is observing the elements unfold in real-time.

Tannen characterizes men's conversation styles as more competitive and status-conscious, which is in restriction to this behavior. One conceivable clarification for men's less frequent turn-taking in male-female experiences can be their deliberate use of discourse as a device to control the debate or build up dominance. Men may be attempting to hold onto their position of control by taking less turns, which would empower them to coordinate the talk in a course that serves their goals. This is often particularly recognizable within the exchanges between men, where there is a more equal distribution of turns. This proposes that men are taking part in a covert control struggle, with each individual attempting to gain control over the discussion without being overtly prevailing.

The somewhat greater turn-taking rate among women in female-to-female conversation focuses to a more adaptable and cooperative style of discussion. Tannen (1990) states that women often have an inclination towards "rapport talk," which is implied to build connections and nurture a feeling of community. The constant switching of roles in these conversations could be interpreted as a way of developing understanding and friendship rather than as a way of competing for control of the conversation. This is in contrast to "report talk," which Tannen distinguishes essentially with men and which centers more on data sharing and status or ability statement.

The findings of the analysis of these talk shows provide a compelling example of gender influencing turn-taking and perhaps by exercising more turn-taking, women are actually subverting the authority of gender norms and gendered discourses in the public sphere. It seems that there is a threat to the patriarchal ways of gender interplay that has characterized the flow of communication between males and females in which men are interrupted by women. This is in relation to Tannen's claim that female communication patterns are often ignored in settings where male communication prevails and that, by speaking more during the conversations may enable women to reclaim the lost power and space. Taking every factor into consideration, the analysis of turn-taking behaviors in these talk shows not only underlines gendered patterns of communication but also provides valuable

information regarding expression of these patterns in a public context.

In light of these findings, it is much easier to relate them to Tannen’s Genderlect Theory to find out how gender impacts on conversational practices, and how it impacts on the power relations and interactions in media contexts. The study looks at the reasons why it is important to recognize and address such gendered factors with a view of promoting gender sensitive and equal discourse to the public. Deborah Tannen claims that the genderlect theory explains why men receive more radio time and women talk more than men. Women turned and overlapped more in conversations than men did. Observing the analysis of females, the researcher noticed that female took a great number of turns and overlaps in conversations with males which proved the very first point of the theory that female tries to discuss more than male and male tries to take time for taking turns.

Therefore, it is inaccurate and misleading to suggest that women speak less at meetings or they are given the floor less frequently and are interrupted more frequently when they talk.

4.2. Overview of Gender Differences in Turn-Taking

The data presented on turn-taking behavior in American talk shows reveals insightful patterns that can be interpreted through the lens of Deborah Tannen's Genderlect Theory. This theory posits that men and women are socialized into different communicative styles, or "genderlects," which manifest in distinct ways of speaking and interacting in conversations. Tannen's framework helps to explain the observed differences in turn-taking between men and women in the talk shows analyzed, providing a deeper understanding of how gender influences conversational dynamics in public discourse.

Table.4.2 Conversational Turns taken in American Talk shows by male and female

Conversational Turns taken in American Talk shows by male and female						
Talk shows	Percentage (MM)		Percentage (FF)		Percentage (MF)	
	Male	Male	Female	Female	Male	Female
1	45.8	54.21	55.29	44.71	45.5	54.5
2	55.4	44.6	57.32	42.68	45.43	54.57
3	57.39	42.61	44.41	55.59	37.1	62.9
4	47.75	52.25	54.92	46.08	44.3	55.7
5	47.59	52.41	51.6	48.4	46.5	53.5
6	47.89	52.11	47.17	52.83	42.12	59.88
7	55.21	44.79	57.2	42.8	50.7	49.3
8	44.5	55.5	52.64	47.36	41.22	58.78
9	57.93	42.07	51.7	42.3	38.45	61.55
10	44.45	55.55	43.61	56.39	44.93	55.07
11	42.09	57.9	49.4	50.6	57.97	42.03
12	44.6	55.4	54.63	45.37	47.77	52.23
13	47.34	52.66	43.5	56.5	45.64	54.36
14	55.67	44.33	44.89	55.11	56.56	43.44
15	57.64	42.36	53.18	46.82	41.59	58.41
16	48.24	51.76	46.51	53.49	44.9	55.1
17	50.44	49.56	43.47	56.53	43.71	56.29
18	55.32	44.68	50.1	49.9	43.6	56.4
19	53.99	46.01	57	43	42.22	57.78
20	44.3	55.7	54.7	45.3	46.7	52.3
Average Percentage	49.117%	50.883%	53.772%	46.228%	46.4455%	53.6645%

4.2.1. Turn-Taking in Male-to-Male Interactions

In the male-to-male (MM) interactions analyzed, the data shows that the turn-taking between men is relatively balanced, with only slight variations across the different talk show episodes. For instance, in some episodes, one male participant (M1) dominates the conversation slightly, taking a higher percentage of turns (e.g., 57.39% in episode 3), while in others, the second male participant (M2) takes more turns (e.g., 55.5% in episode 8). The overall average turn-taking rate for male-to-male interactions is approximately 49.117% for M1 and 50.883% for M2, indicating a near-equal distribution of turns.

This balance in turn-taking can be understood through Tannen's concept of "report talk," which she associates with male communication styles. Men often use conversation as a means to exchange information, assert knowledge, and negotiate status. In male-to-male interactions, the balanced turn-taking may reflect an underlying competition for dominance, where each participant seeks to maintain or assert their status within the conversation. However, the relatively small differences in turn-taking percentages suggest that men may also be careful to avoid overtly dominating the conversation, as this could be perceived as a challenge to the other participant's status.

Tannen's theory would predict that in such interactions, men might engage in what she calls "one-upmanship," where each participant attempts to subtly outdo the other without disrupting the conversational balance. The data supports this idea, as the turn-taking rates do not show significant disparities, indicating that both participants are equally invested in maintaining their position within the dialogue.

4.2.2. Turn-Taking in Female-to-Female Interactions

The analysis of female-to-female (FF) interactions in the talk shows reveals a slightly different pattern. On average, the first female participant (F1) takes 53.772% of the turns, while the second female participant (F2) takes 46.228%. While this difference is by no means very significant, it might have a tendency to indicate that in female to female interactions one of the ladies may be more likely to take charge or,

at the very least, be more of an active participant in the conversation.

According to Tannen, Genderlect Theory which claims that women use 'rapport talk' more of which is to establish rapport. In female to female interactions higher turn taking rate (TTR) for F1 may suggest more helpful or instructive attitude towards the interlocutor and thereby one participant took it upon himself to ensure that the communication was occurring in a non-confrontational and totally reciprocated manner. This aligns with Tannen's observation that women tend to prioritize connection over competition in their conversations, which could explain why the differences in turn-taking are not as pronounced as in male-to-male interactions. Moreover, the fact that F2 takes a significant portion of the turns (46.228%) suggests that even in these interactions, there is a level of reciprocity and shared control over the conversation. This reciprocity is a hallmark of the female genderlect, which values equality and cooperation in communication. The data supports the idea that in female-to-female interactions, both participants are likely engaging in a collaborative effort to maintain a balanced and inclusive dialogue.

4.2.3. Turn-Taking in Male-to-Female Interactions

Turn-taking differences are particularly noticeable in male-to-female (MF) interactions. Male participants normally take 46.4455% of the turns, compared to 53.6645% for female participants as shown in the table.4.2. This pattern suggests that females tend to dominate conversations in mixed-gender settings by taking more turns than males. Tannen states that women frequently engage in greater verbal activities in mixed-gender contexts to establish their presence and ensure their views are heard, can be utilized to interpret these findings.

In situations where male voices have conventionally dominated public debate, women may feel bound to take more turns to counterbalance the dynamic and show their authority in the conversation. This behavior denotes the female genderlect's relational focus, which aims to foster more inclusive and participatory conversation.

On the other hand, men's decreased turn-taking rate in these discussions may be deciphered as an

intentional choice to grant women more room within the discussion. Tannen watches that men regularly engage in a 'report talk' to confer information and declare their knowledge, but in mixed-gender contexts, they may select to take less rounds to dodge looking excessive prevailing or to suit their female counterparts' relationship styles.

The data denote that in various talk shows, women took much more turns than men, sometimes by a large margin (62.9% for women in episode 3 against 37.1% for men). This suggests that in mixed-gender interactions on American talk shows, women actively seek to assert their presence and influence in the conversation, which is consistent with Tannen's theory that women's communication styles are frequently geared toward ensuring that everyone's voice is heard and valued.

4.3. Discussion

4.3.1. Turn taking by American and Pakistani gender

According to an analysis of talk show interactions, Pakistani females take more turns than Pakistani males. Pakistani ladies took 54.7% of the turns, compared to 45.2% of Pakistani males. Likewise, American females took more spins than American guys. American ladies took 46.4% of the conversational rounds, while American males took 53.6%.

It can be said on the basis of reoccurring patterns of turn taking in the conversation of Pakistani and American males and females that gender, even under the influence of different cultures, use very similar patterns and structures of language as the turn taking strategies were used very similar across two different cultures.

In the context of Genderlect Theory, which states that males and females communicate in different ways guided by their gendered experiences and social roles, the current study of turn-taking practices in Pakistani and American talk shows indicate intriguing cross-cultural similarities and differences. According to Deborah Tannen, men and women have distinct communication styles, with males having focus on status and independence and women on connection and intimacy. According to genderlect theory, men and women's underlying communicative

objectives may be reflected in their frequently taking turns in conversation.

In Pakistani talk show, women were observed to have taken more turns (54.7%) than men (45.2%), which is somewhat challenging conventional gender role in a nation where male dominance in public speech is generally expected. This could reflect a shift in how Pakistani females direct public debates, with stating themselves more forcefully in traditionally male-dominated contexts. This conduct could be understood as a depiction of a developing social situation in which women are increasingly asserting their voice in the public realm, possibly as a strategy to build connection and presence.

Similarly, in the American context, females took more turns (46.4%) than males (53.6%), suggesting that American females, while actively engaged in dialogues, may be navigating a more balanced conversational dynamic with men. Given the America's more individualistic and democratic cultural background, this could reflect a less prominent or dominant gender split in communication patterns, with women and men engaging in conversations that place a stronger focus on equality and shared involvement. Interestingly, despite these cultural disparities, in both Pakistani and American contexts, women take slightly more turns in discussion than males. This shows that women across cultures may use comparable communicative methods that are consistent with Genderlect Theory's emphasis on connection.

It moreover challenges the concept that social setting definitely changes gendered communication styles; instead, it focuses to a few widespread tendencies in how gender impacts turn-taking behavior. This convergence over societies might suggest that whereas the content and context of discussions may vary due to social influences, the basic structures of how men and women engage in discussion could be more comparable than already thought.

Thus, in both cultural settings, the findings align with the essence of Genderlect Theory—indicating that while cultural nuances exist, the patterns of language use and turn-taking strategies exhibit remarkable similarities across these two different cultural contexts, underscoring the nuanced ways in which gender continues to shape communication universally.

5. Conclusion

In the analysis of the conversations in talk shows, Pakistani females were found to be taking more turns than Pakistani males. Pakistani females' taken turns were 54.7% while Pakistani males' taken turns were 45.2%.

Likewise, American females' taken turns were more frequent than American males. Taken turns in the conversation by American females were 46.4% and by American males were 53.6%.

It can be said on the basis of reoccurring patterns of turn taking in the conversation of Pakistani and American males and females that gender, even under the influence of different cultures, use very similar patterns and structures of language as the turn taking strategies were used very similar across two different cultures.

Finally, the analysis of turn-taking patterns in Pakistani and American talk shows, read through the lens of Genderlect Theory, provides interesting cross-cultural insights into how gender influences communication.

Despite the cultural differences between Pakistan and the United States, the findings show that women in both contexts take more turns in conversation than men, with Pakistani females accounting for 54.7% of turns compared to 45.2% for males and American females taking 46.4% of turns compared to 53.6% for males. These trends indicate that, despite cultural differences, women may use similar communicative techniques that stress connection and relationship dynamics, as proposed by Genderlect Theory. This calls into question established gender norms, notably in Pakistan, where male dominance in public discourse has long been entrenched, implying a potential change toward increased female participation and assertion in public discourses. In the American environment, where gender roles are more egalitarian, the minor variation in turn-taking reflects a balanced interaction between men and women, emphasizing equality in conversational dynamics. The convergence of these tendencies across both cultures implies that the underlying architecture of how men and women interact may share universal characteristics, even if cultural conditions affect the specifics of discourse. This study emphasizes the nuanced ways in which gender continues to shape communication universally, demonstrating

that, while cultural factors influence the content and context of conversations, the fundamental patterns of gendered communication exhibit remarkable similarities across different cultural settings, reaffirming Genderlect Theory's relevance in understanding the complexities of gender and language use.

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