

The Role Of Jokes In Social Stereotyping: Analysis Of Web-Based Jokes In Pakistan

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ABSTRACT

Social stereotyping is a common phenomenon with which people belonging to different races and ethnicity are identified in a particular society, and are considered as the characteristics of a social groups or of the individual member of that group (Boden hausen, 2009). It is based on different social variables like race, religion, occupation, societal beliefs, language and gender. The current study has identified the role of jokes in social stereotyping. By employing qualitative research method, a data sample of 60 Pakistani jokes, collected via Simple Random Sampling from different websites; is textually analyzed with the framework of 'rhetorical criticism' (Foss, 2017). The study is significant in identifying the linguistic structures of jokes and illustrating their role in social stereotyping.

Keywords: Social Stereotyping, Jokes, Textual Analysis, and Rhetorical Criticism

INTRODUCTION

Stereotyping is a representation practice that is aimed at describing the other in a different manner (Hall, 1997). It is a type of social representation that is practiced by the dominant group and directed at subordinate groups (Talbot, 2003). It is also defined as 'the social practice of interpreting the behavior and personality of others according to a set of common-sense attributions which are applied to whole groups' (Cameron, 2014). Stereotyping, as Hall puts, is a 'part of the maintenance of social and symbolic order' (1997: p 258). It involves processes of 'splitting' and 'exclusion' that divide the normal from the abnormal, the acceptable from the unacceptable, excluding the latter in each case (Dyer, 1999), and a mean to represent the subordinate group as 'what we are not'. These stereotyping practices serve to further establish the sediment social beliefs

about 'the others' – beliefs which produced these practices – as well as the hegemony and superiority of one group on the one hand (the ruling group – us, the normal) and the submissiveness of another group on the other (the subordinate group – them, the deviant).

Social stereotyping is a common phenomenon with which people belonging to different races and ethnicity are identified in a particular society. It is based on different social variables like race, religion, occupation, societal beliefs, language and gender. Racism is a stereotypical belief that reflect one race or nation as superior to the other. Religion, as a source of stereotypical beliefs system, propagate judgmental beliefs that declares one religion as true and others as false. Occupation stereotypically describe people in terms of their duties, responsibilities and profession. Societal beliefs stereotype people on the basis of living, dresses, customs and traditions. Language also plays a role in stereotyping by describing the traits of the people as per their language. Whereas, gender, yet another social variable, also stereotypes men and women in a society differently. (Bowden et.al, 2011). Stereotyping can be observed in various types of social representational practices i.e. in media, folk literature, social media, etc. One of the most common paradigms of social discourse are jokes or cartoons that are often built on fixed stereotypes leading to social categorization. Jokes are used for the purpose of entertainment. Jokes are coined in such a way which produce laughter. The joker make fun of some people by using such statements and sentences which rouse the feelings of laughter and fun. People like to listen about the follies and shortcomings of others and especially of those people who are not from their lot. People like to share such jokes with each other, and in this way a specific group is stereotyped either positively or negatively. In Pakistan, as a country of multicultural, multi-races and ethnicity, there is a certain level of stereotypical representation of people in terms of occupation, economical status, marital status, ethnicity and races. Most of the famous stereotypes among all in Pakistan are specifically related to husband and wife, Politicians and Pathans. The current study has manifested the role of jokes in social stereotyping. It has identified the linguistic structure with which jokes are documented and analyzed the impact of these structures in shaping a stereotypical image of the politicians, pathans, and husband and wives in Pakistan. The study is significant in developing understanding about the use of language in jokes and its role in social stereotyping.

LITERATURE REVIEW

Stereotypes represent the traits that are considered as the characteristics of a social groups or of the individual member of that group, and such traits come to mind when one thinks about the group or the individual (Boden hausen, 2009). Stereotyping someone or a group is a form of miss relationship to them- a failure to concord them proper respect or acknowledgment (Blum, 2004). Stereotypes are the illusive and improper associations among groups and an attribute that are held by their subjects in a rigid way, resistance to counter evidence (Blum, 2004). These are generally based on the behaviors and attitudes reflected in a particular environment. (Boden hausen, 2009). In stereotypes, different races and cultures are assigned different traits, characteristics and attributes, for instance, racial groups (Asian are good at Mathematics), political groups

(Republicans are affluent), genders (Woman are bad at Mathematics), and demographic groups (Florida residents are old) etc., (Bordalo et. al, 2016). For Blum (2004) in United States of America, there is a cultural stereotype of 'African Americans as less intelligent than whites and other groups'. Stereotypes are a part of every cultural, can probabilistically be true and possibly employ prejudice, as well as reverse (Schneider, 2005).

Stereotypes are transferred through parents, fellows and the media (Kite & Whitley, 2012). Language plays a vital role in social stereotyping. People from different cultures are assigned different traits through the use of language. The use of words and phrases by the people are also the source of transmittal and maintenance of stereotypes. The phrase 'Dutch treat' means a meal or entertainment for which each person pays his or her own expenses; stereotypes Dutch people for not offering meals or entertainment in free. 'Get your Irish up' means to become angry or outraged; stereotypes Irish as hard tempered and quarrelsome. 'Indian giver' means a person who gives a gift and then takes it back; stereotypes Indian as not social and friendly (Bowden et.al, 2011). Humor delights the language learners and makes the work of language learning easy for them. Understanding basic universal humor depend upon the proficiency level of the learners (Caldwell & Harris, 2015). Mostly jokes consist of culturally specific humor forms and the use of refined language. One must also be an expert language user for proper understanding of jokes (Caldwell & Harris, 2015). Humor emerges as a result of linguistic interaction, and improves the communication between people and making a group of people of the same mind set (Caparoso & Collins, 2015).

Humor and jokes have vital role in society. It affects the social, political and economic factors. Humor is used for the purpose of entertainment, criticism, fortification and objection. Not only we can laugh with people but also laugh at them, and gives greater personal satisfaction and peer entertainment (Milner, 2013). According to Crawford (p.57.1994) jokes or humor is a communication that produces positive cognitive or effective feedback from the listeners. It communicates a meanings of secret approval or tolerance of discrimination against members of different group (Ford & Ferguson, 2004). Romero and Cruthirds (2006) define jokes or humor as amusing communications that produce positive feelings, emotions and acknowledgment in individual group or organization. Whereas, for Freud (1960) humor reveals their suppressed hostile impulsive desires in a socially acceptable way. The superiority theory of Berger (1987) and Cooper (2008) express that humor or jokes are to reveal feelings of superiority over the outer group or over one's own former situation. For Bergson (1913) humor is used as a tool to correct the society. It can be used sometimes to neutralize the most dangerous situation or reducing the aggression. Research shows that humor / jokes are the means of social stereotyping (Nayef & El- Nashar, 2014). There are also various types of humor theories, for instance, Superiority Theory, Relief theory, Incongruity theory, Violation theory, Minsky's Theory, Sociology Theories, Maintenance Theories, Negotiation Theories and Frame Theories (Mulder & Nijholt 2002).

Jokes have a variety of sources personal or individual and cultural, and can also be based on different social variables like cast, ethnicity, gender and occupation etc. People of young age may have different taste of humor than the aged people. It also changes from gender to gender, for instance, male have comparatively different nature of humor than female. Politicians too, are mostly ridiculed and criticized humorously throughout the world. Political cartoonists visually summarize the current events and situations by using humor. Hietalahti (2019) with reference to the funny videos and pictures of Nawaz Sharif, Imran Khan and Trump, has referred it as an escape mechanism to survive in a horrible situation. Ethnic jokes or racist jokes accomplish ethnic stereotypes. They are thought to be detestable, though they remain always popular (Ajtony, 2011). Ethnic jokes are the embodiment of social stereotypes. Ethnic jokes are often focused at minorities in a certain place, or people living in neighborhood (Ajtony, 2011). The current has linguistically analyzed jokes related to the ethnic group 'Pathans', gender 'husband/wife', and Politicians in Pakistan, thus, illustrated the role of language in social stereotyping.

RESEARCH DESIGN

This research has used the qualitative research method. By using Simple Random Sampling (Olken & Rotem, 1986), as one of the techniques of Random Sampling, the data, i.e. jokes related to Pathans, husband & wife and politicians, was collected from different websites. The data sample included a total of sixty jokes, that were analyzed by employing the analytical framework of 'rhetorical criticism' (Foss, 2017), as one of the methods for textual analysis.

ANALYSIS AND DISCUSSION

The text of the jokes, related to husband and wife, Pathans, and politicians are analyzed by the method of textual analysis. Each joke is interpreted with the analytical framework of 'rhetorical criticism', the specific meanings are illustrated, and the stereo-typicality of the use of language is identified.

a. Analysis of Husband & Wife Jokes

(1) Wife: if I had known you were this poor, I would not have married you!

Husband: When I was telling you that you are the only thing I have in this world, what were you thinking?

The joke reveals some hidden truth about the life before and after marriage. Before marriage the couple didn't care about partner's poverty and status in society. They just think that love is each and every thing for them to lead their life with happiness. They live in an ideal world that has nothing to do with real life. After their marriage they realize that love is not only a crucial stimulus to lead your life happily. In order to be happy and prosperous, one must have enough resources to fulfill their basic needs. The part of the joke "when I was telling that you are the only thing I have in this world" is very funny and at the same time very much meaningful. In reality the husband had told her the truth about his poverty but the wife was considering this reply of the husband as a romantic one. The joke also shows the false intuitions on which both partners believe before their

marriage. The joke gives a clue to the belief of the common people that husband and wife are probably never satisfied with their partner. They feel or think about an ideal partner according to their mind and thinking. The stereotypical representation of husband and wife is strengthened by the jokes related to them.

(2) Wife: Had your lunch? Husband: Had your lunch?

Wife: I am asking you... Husband: I am asking you...

Wife: You copying me Husband: You copying me

Wife: Let's go shopping...! Husband: I had my lunch.

The above mentioned joke refers to the idea that usually most of the husbands dislike shopping with their partners. Almost half of all spousal shopping trips ends in frustration and arguments. Usually the men are straightforward and simple in the selection of shoes, garments and perfumes. On the other hand, the wives are looking and talking too long to make a decision. The sentence "let's go shopping" is funny. The wife considers the husband as an ATM for her. She all the time likes that her husband buys her new dresses, jewelry and cosmetics. The husband gets bored with the shopping of his wife. So it is commonly believed that women like the idea of shopping. Mostly they do window shopping.

(3) Wife: Get a milk packet from the market. If you see eggs, then get six.

Husband returns home with six milk packets.

Wife: Bloody hell, why did you bring six milk packets? Are you mad?

Husband: I saw eggs in the store. (I knew you will read the message again)

The joke shows how the problems start after marriage. This also illustrates that the partner starts more like roommates than romantic partners. This also hints the idea that usually the husbands think that marriage has prevented them from accomplishing certain life goals. They are just confined to fulfill wives and children certain basic needs. The sentences "Get a milk packet from the market. If you see eggs, then get six" are very much interesting and create double meanings. The wife thought if there were eggs available in the shop then also bring six eggs. But the husband was confused that after just looking to the eggs he has to bring six milk packets. This joke also shows that the husbands obey their wives and do not think over their wishes or needs whether they are right or wrong, the husbands just obey them.

(4) Wife: I am not talking to you.

Husband: Ok.

Wife: Don't you want to know the reason? Husband: No, I respect and trust your decision!

Arguing in a respectful way is a positive sign, because it means that both the spouse still cares for one another. But too much arguing leads to problematic and disturbing spousal life. Most of the wives just willing to communicate their frustrations to husbands, instead of understanding that their husbands need love, affections and compassion more than to listen their frustrations. In the joke the husband prefers that it is better for him that she no more communicate and argue with him. The sentence "No, I respect and trust your decision!" is very funny and meaningful. Husbands

like that their wives should not talk. It is because the women especially the married one talk too much. They just want reason for talking. They like that their husbands must listen to their talking even if it is useless.

- (5) A husband goes out on the town Friday night and has far too much to drink. When he eventually comes around, he discovers it's Sunday afternoon. He struggles to come up with a good explanation to give to his wife, and finally has a stroke of genius. He calls home and when she answers, he shouts into the phone, "Darling! Don't pay the ransom! I've escaped!"

The joke illustrates the idea that most of the time too much arguing leads to frustrations. The husband knew that he has spent night without proper permission and it will create many problems for him. In order to avoid disturbance and arguing he thinks a best explanation for her.

The sentence "Darling! Don't pay the ransom! I've escaped!" makes the joke interesting. The joke shows that the married men are considering themselves as the obedient servants of the wives. They cannot go out freely anywhere without the prior permission of the wives. If sometime they commit this mistake, then they are very much afraid of the consequences. That's why the husbands try to find some serious excuse in order to save themselves from the anger of their wives.

- (6) A man and his wife were having some problems at home and were giving each other the silent treatment. The next week the man realized that he would need his wife to wake him at 5.00 am for an early morning business flight to Chicago. Not wanting to be the first to break the silence, he finally wrote on a piece of paper, "Please wake me at 5.00 am." The next morning the man woke up, only to discover it was 9.00am, and that he had missed his flight. Furious, he was about to go and see why his wife hadn't woken him when he noticed a piece of paper by the bed ... it said... "It is 5.00am; wake up."

The above mentioned joke about husband and wife illustrated that both husband and wife depend upon each other for a happy and prosperous life. If some problems exist between them, it can damage their mutual relationship and dependency. "Not wanting to be the first to break the silence", line in the joke shows that being a man, the person doesn't want to lose his dominancy by being the first to speak and break the silence. It also shows his superior position in family sphere. The joke shows the obstinacy of the couple towards each other. The man likes to maintain supremacy over the woman but on the other hand a woman also does not behave meekly. She also wants to dominate and control her husband.

- (7) A couple had been married for 45 years and had raised a brood of 11 children and was blessed with 22 grandchildren. When asked the secret for staying together all that time, the wife replies, "Many years ago we made a promise to each other: the first one to pack up and leave has to take all the kids".

The joke is too funny but it also reveals some secret facts and norms of a society. Generally, in our society men work and earn money while the wives and children depend on them. If a woman is

not happy at her married life, she can't break that relationship because of economic dependency. Mostly women are restricted within four walls. So when a mother takes responsibility as a caretaker of her children, then she suffers a number of difficulties. The part of sentence "the first one to pack up and leave has to take all the kids" is funny as well as meaningful. This shows that the wife and husband will live peacefully for longer period of time when they have kids. For bringing up of the kids and for the kids' proper education the couple bear a lot of problems.

- (8) A guy receives a text from his neighbor Faraz, which reads: "Iqbal, I'm sorry; I've been feeling guilty and must make a confession to you. I've been helping myself to your wife when you're not around, probably more than you. I know it's no excuse, but I don't get it at home. I can't live with this guilt any longer. I hope you'll accept my sincerest apology. It won't happen again." Iqbal, feeling a wave of outrage at the betrayal, grabs his gun, goes into the bedroom, and without a word shoots his wife. Moments later, Iqbal gets another text from Faraz that says: "Hope my text didn't cause you any problems. I mistyped 'WIFE.' It should have been 'WIFI.' I promise I'll use Spell Check before sending any more texts."

The joke illustrates harsh treatment of a husband towards his wife. Although his wife has not betrayed him, still he kills her without attending her explanation. The wife is considered to be a husband's possession. The husband cannot accept her betrayal and disloyalty. In Pashtun society women are stereotyped. If they do something wrong which are not acceptable to the norms of society, they will face harsh punishment. The sentence "I mistyped 'WIFE.' It should have been 'WIFI'" is funny. It shows that the SMS language is not trustable. People do not give serious attention to it. The joke shows that some of the husbands are very much sensitive and doubtful about their wives. They believe that women are not trustworthy. For most of the time the men do not listen to the explanation which their wives give them. It is a common mistake and should be avoided by all the men.

- (9) The child was a typical four-year-old girl cute, inquisitive, and bright as a new penny. When she expressed difficulty in grasping the concept of marriage, her father decided to pull out his wedding photo album, thinking visual images would help. One page after another, he pointed out the bride arriving at the church, the entrance, the wedding ceremony, the recessional, the reception, etc. "Now do you understand?" he asked. "I think so," she said. "That was when mommy came to work for us?"

The joke vividly illustrates the concept that being a housewife it means to serve her husband and children. Women are like maids. They are entangled in the shackle of marriage just for the purpose to serve them like maids free of cost. The sentence "That was when mommy came to work for us?" is very much funny but at the same time it discloses a reality that women especially the house wives are thought to be working and serving her husband and children. A house wife is no more than a working woman. She neglects her own pleasures and life, and is all the time thinking about

her family. She is praised only, when she fulfills her domestic responsibility with great care and loyalty.

- (10) After placing some flowers on the grave of his departed mother, a man's attention was diverted to an older man kneeling at another grave in the cemetery. The older man seemed to be praying with profound intensity, repeating over and over, "Why did you die? Why did you die?" The first man approached him and said, "Sir, I don't want to interfere with your private grief, but this demonstration of hurt and pain is more than I've ever seen before. For whom do you mourn so deeply? Your wife? A child? A grandchild? Who may I ask, lies in that grave?" The mourner answered, "My wife's first husband . . . Why did you die? Why did you die?"

The joke shows the perception that marriage means restriction and bondage. One partner blames another partner for restrictions and unhappiness. Usually women are considered as tension giver and nagging creatures. The husbands thoroughly want rid of them. The sentence "My wife's first husband . . . Why did you die? Why did you die?" is very much interesting and funny. Through this joke it is shown that marriage is a bond of slavery. When once a person is tied in it, never get released. Then one has to perform all the activities related to married life. Before marriage a man is free. He can do whatever he likes. But after the marriage he laments.

- (11) A wife tells her husband while watching a Sama TV channel: "Look, how much he loves her..." "Yes. But do you know how much he is being paid for that".

In this joke we are told that a wife was watching a drama on Samaa TV channel. In drama love of a husband for his wife is shown. The wife outside tells her husband that the husband in the drama loves his wife so much. The husband replied that the husband loves her in drama because he is paid for it. The sentence "Yes. But do you know how much he is being paid for that" is an actual reply from a real husband. It shows that husband gets fed up of his wife very soon and hardly enjoy the company of the wife.

- (12) Wife- Do you feel any difference between me and your mum?

Husband- Definitely darling! Mum is the provider of my life and you are the divisor of my life! Understood?

This is a serious dialogue between a wife and her husband. It reflects the mentality of the whole patriarchy society where men consider women just a divisor between his parents. The word "divisor" shows the ideology of the whole society that after marriage they consider the wife not a life partner but a divisor of their life. The sentence "Mum is the provider of my life and you are the divisor of my life!" shows a bitter reality. It is a fact that after getting married there come children and a new family is started. The man then focuses more upon his own children and wife. And so the man is divided just because of the wife.

(13) A wife asked her husband: “what do you like most in me, my pretty face or my sexy body?” He looked at her from head to toe and replied: “I like your sense of humor!”

This is very humorous dialogue between wife and her husband. A wife always in our society expects from her husband the admiration of her beauty and as well as her body but in fact after marriage the husband do not like her very much. In this dialogue the phrase “from her head to toe” shows the ideology of men toward their wives that after marriage they (men) do not like or love their wives in every aspect, body, beauty, character etc. The sentence “I like your sense of humor!” is the funny part of the joke. A wife expects that her beauty may be praised by her husband. She wants that her husband must show all his love to her only. The husband on the other hand gets bored and sick of his wife. A traditional husband never praises his wife’s beauty.

(14) Wife to her husband: “Dear this computer is not working as per my command.....

Husband: Darling... It is a computer not a husband...

This is an excellent dialogue between a wife and her husband. In this discourse the wife asks her husband that this computer is not working according to her command; ironically the husband replies her that this is computer not the husband to obey her. The sentence “Darling... It is a computer not a husband...” shows that majority of the husband never say No to their wives. They do what their wives want them to. This quality of the wives is very much known. Jokes like these promote such types of thought among the people.

(15) Husband asks: Do you know the meaning of WIFE? It means “Without information, fighting every time!” Wife replied: No darling, it means “with idiot forever!”

This dialogue shows the intricate relationship between a wife and husband. A wife always fights with her husband on the basis of her doubts and the husband consider his wife the source of disturbing his life. The whole jokes show funny feelings. Naturally the husbands are fed of the fighting of their wives. They complain that their wives are doubtful about them. The wives fear lest their husbands start loving someone else.

(16)

Wife is angry as husband stands too close to a beautiful girl in the bus,. A few minutes later the girl slaps him for pinching....Husband to wife: I swear I didn’t.. Wife: I know, I did it.

This joke tells us that a wife never likes that her husband has soft corner in his heart for another woman. A wife is all the time sensing some fear not to lose her husband. The part of the joke “I know, I did it” is very funny. In the joke the man is swearing that he has not pinched the woman. He is right. He has not pinched the woman. It was his wife who could not tolerate that her husband may go close to some other woman than her. This is the nature of wives. This is nearly found in the wives of majority of the cultures. In Pakistan in particular, the wives behave very much narrow-mindedly.

(17) Married life is full of excitement and frustration. In the 1st year of marriage, the man speaks and the woman listens. In the 2nd year, the woman speaks and the man listens. In the 3rd year, they both speak and the neighbors listen.

It is said that the married life is full of happiness and excitement. But on the other hand married life is also full of frustration. It is calculated that in the first year of marriage the man is full of zeal and love. The woman shows more obedience, love and politeness. But in the second year of married life the woman starts to dominate over her husband. Now the husband listens to what the wife says. She becomes less obedient and automatically shows little love and politeness to her husband. Then in the third year the wife starts fighting with her husband. The man is not totally accepting her authority and they both start fighting. Their fighting is heard by all the neighbors. In the joke “the woman speaks and the man listens” and “they both speak and the neighbors listen” are very funny sentences. These lines show the actual wife and husband life situation.

(18)Husband: You will never succeed in making that dog obey you!
Wife: Nonsense it’s only a matter of patience, I had a lot of trouble with you at first.

In this joke the husband points out to his wife that she will not be able to tame that dog. May be the dog is a little wild. The husband is not sure of the best qualities of his wife. The wife outdid him in speech and said that it is only a matter of patience. She can make the dog obey her as she had made her husband to obey her with the passage of time. The part of the joke “Nonsense it’s only a matter of patience, I had a lot of trouble with you at first” is very meaningful and funny. It shows that a wife has every time a ready and fit answer for her husband and can make her husband speechless.

(19) Husband: I found Aladin lamp today. Wife: wow, what did u ask for darling?
Husband: I asked him to increase your brain ten times
Wife: oh darling love u so much. Did he do that?
Husband: He laughed and said multiplication does not apply on zero!!

The joke describes that a husband told that he has found the magic lamp of Aladin. The wife got happy and asked her husband that what did he ask for? The husband said that he wished that his wife brain may increase ten times. But the problem occurs when it is found that the wife is not having brain at all. This is a concept developed that the wives are very much foolish and have no wisdom at all. They do not think positively. The wives think that their husbands are not loyal to them and fear every second lest their husband get involved with some other women. The part of the joke “He laughed and said multiplication does not apply on zero!!” is very interesting and meaningful. This part of the joke stress upon the fact that the wives behave in such a way that it seems that they do not have the brains at all.

(20) A famous inspirational speaker said: "Best years of my life were spent in the arms of a woman, who wasn't my wife" Audience was in shock and silence..

He added: "she was my mother" A big round of applause & laughter! A very daring husband tried to crack this at home After a dinner, he said loudly to his wife in the kitchen: "Best years of my life were spent in the arms of a woman, who wasn't my wife" standing for a moment, trying to recall the second line of that speaker by the time he gained his senses, he was on a hospital bed, recovering from burns of boiling water!
Moral: don't copy if u can't paste!

This joke is very much interesting and meaningful. It says that a husband once attended an inspirational speech from a speaker. The speaker said the best time he spent was in the arms of a woman who was not his wife. The audience shocked. After a pause the speaker regained his speech and said that she was his mother. All the audience applauded. The husband came home and want to repeat the speech to his wife in the kitchen. He repeated that "Best years of my life were spent in the arms of a woman, who wasn't my wife" then he forgot the second line. The next moment he found himself in the hospital recovering from burns. This joke reminds that a wife cannot share her husband with another woman. They fight and go to any extent for their husband's whole dominancy.

Stereo-typicality in the Jokes about Husband & Wife in Pakistan

Jokes about husband and wife stereotypes that husband and wife have an everlasting grudge with one another. Husbands and wives are never found to be happy and satisfied of each other. Both the partners are thinking that they have not found an ideal one. In the jokes it is reflected that the wives feel that the husbands of the other women are more obedient and helpful as compared to their own. They all the time suspect their husbands, and want to control and tame their husbands as per their own wish. They will never tolerate if their husbands have a simple look to someone else. The husband with the passage of time gets weary of his wife and likes to have friendship with other women. Most of the husbands consider the marriages a useless thing. They want to get rid of their wives. Before their marriage they were free to go anywhere but after their marriage they have been made captives. In the same way the wives also feel that their husbands do not have any sense or taste to buy something good and beautiful. They feel that their husbands are not fit for purchasing anything. In the jokes, it is also depicted that wives do not have any common sense and wisdom. Men consider that their wives have very low IQ. In reality all husbands and wives may not be the same as they are described in jokes. However, jokes have negatively stereotyped this relationship by only describing their bad feelings for each other. Each of them try to dominate the other.

b. Analysis of Jokes about Pathans

(01) A pathan got admission in a new school. Teacher asked him who is Allama Iqbal?
He said: How could we know we came today.

Pathans have been stereotypically represented in this joke as uneducated people. They are represented in such way that they don't know about history and historical figures. It shows that pathan is an uneducated nation because they don't know even about their national poet. The whole

community of pathans are targeted because if their elders were educated so their youngsters would have known about history. The sentence “How could we know we came today” is very interesting and meaningful. It shows that pathans are very simple and straightforward. They are not cunning and so much clever. Here in the jokes of pathan, they are negatively stereotyped.

(2) A pathan to doctor: I have gained too much weight. Doctor: khan, you have to walk for ten kilometers daily. A year after pathan called to the doctor: doctor sahib, I have lost enough weight but have reached to Afghanistan, should I stop here or move towards Russia?

Pathans are represented as straight forward and stupid people. They don't use their common sense but they do what they have been asked to do. They are shown as simple-minded people who don't understand the common things which can be easily understood by their contemporaries. The sentence “I have lost enough weight but have reached to Afghanistan, should I stop here or move towards Russia?” is very funny, interesting and meaningful. The joke shows that the pathans are slow to understand. They respect others and believe them. It is negatively represented that the pathans are not having the sense of thinking or reason. They blindly follow and believe their friends.

(3) Lala: oye! Where is the thigh of the goat? Butcher: The goat was crippled

Lala: and heart? Butcher: taken by she-goat

Lala: o yar(dude) there must be brain? Butcher: Sorry lala the goat was a pathan..

Pathans have been shown as emotional people who don't use their brain. They are represented as the people who always listen to their heart and not to the mind. They don't use their brain which represents reason. So, they are considered by other as brainless and stupid people who always go after their hearts and don't use their minds. The joke is full of humor. It also shows that pathans are simple people. They believe that the other people are sincere and true to them. The knaves of the society try to deceive pathans by using the same simple nature of pathans. The whole joke is full of humor.

(4) A large number of people were going with a funeral A pathan also participated with the people A person said “kalma-e-shahdat” Pathan said “zindabaad”

The joke demonstrates that pathans don't know about the situation. They are not aware of their surroundings. They are highly politically involved people. These people have been used by the state, politicians and other non-state actors for their own purpose that much that they have forgotten the difference between a funeral prayer and procession. The sentence “A person said “kalma-e-shahdat” Pathan said “zindabaad” is very funny. It also shows the lack of wisdom and knowledge of the pathans. The people who are not pathan use negative stereotyping for the pathans.

(5) Man:” what`s the difference between a radio and a newspaper?”

Pathan: “yara (dude), the major difference I can think of is that one can wrap chapattis in a newspaper but not in a radio.”

This joke displays that pathans are uneducated and need-based people. They analyze the things on their basis of needs. As an educated people they don't know the value of a radio and newspaper. Because they can't understand so that's why they don't have value for these things. It directly shows to us that pathans are poor, stupid and unable to read. The sentence "one can wrap chapattis in a newspaper but not in a radio." is on one hand very much funny but on the other hand it is one of the difference between these two things. This is also the negative use of the stereotyping.

(6) "A man was drowning in the sea. Tourists stood on the ship, helplessly watching the man frantically gasp for air. Suddenly a pathan, standing on the deck, jumped into the raging sea. The crowd was shocked. Soon, he returned to the ship having saved the drowning man. People on board clapped and cheered for his act of valour and the pathan replied,

"Thank you very much but first tell me, who pushed me in?"

Pathans stupidity has been targeted in above joke. Although they have been recognized as courageous people who takes part in the fighting against invasion and save people in war zones. But their stupidity can't be ignored as their valor should not be undermined. But on the other side it also shows that pathans are simple and straight forward who don't rely on hypocrisy. The sentence "Thank you very much but first tell me, who pushed me in?" is very much funny. This also shows that pathans are brave and sacrifice for others. The jokes show that at last pathan remains a pathan.

(7) Teacher: from where the electricity comes? Pathan: from my maternal uncle's home

Teacher: how? Pathan: when electricity power fails so my father says that in-laws failed the power again.

Pathans are demonstrated in this joke as the people who hate their in-laws. When something unpleasant happens to them they directly and unconsciously blame their in-laws. It also shows that pathans gives false socialization to their children by talking like this in front of their children.

(8) A pathan was giving a speech on the suicide that suicide is forbidden, cowardice, and a foolish act. It would be better to kill a self with bullet than do suicide.

The pathans are the people who give importance to honor than wealth. They are brave, simple and friendly. The pathans are very firm and true in their sayings. They never perform the actions which are based on cowardice. In the same way they are the strong believers of their faith. Their faith forbids them to commit suicide. They can sacrifice for the noble cause. They can die for honor. The sentence "It would be better to kill a self with bullet than do suicide" is very funny but at the same time it also shows that the pathans revere honor more than their lives.

(9) A pathan girl got married..... But there's a difference of 10 days between two occasion. Barat and valima..... Bride's friend asked her mother: why there was such a big gap.....?

Bride's mother innocently replied: that how they can gave valima because the groom was not find the hole.... Hole=hall

The joke stereotypically represents pathans that these are the people who can't speak English correctly. They can't pronounce correctly the words of English as second language (L2) for them. The mistake did happen mostly in homophones which have a slight difference in pronunciation but contrast in meaning.

(10) A pathan after performing hajj went straight to the shopkeeper near his house.

Pathan: Open my records of bills. The shopkeeper was excited to hear this. He was thinking that the man is going to pay him all the bills, so he opened his records.

Pathan: Add the word haji (one who has performed hajj) to my original name.

The shopkeeper did so. Pathan left the shop and went away.

This joke is containing a lot of humor. The joke pinpoints the simple nature of pathans. It is shown that most of the pathans do worship for the sake of show. It is shown that the pathan perform hajj so that the people may call them haji. In the joke the shopkeeper gets happy that the customer is going to pay him money but instead of money he wanted to modify his name with the word of haji. The sentence "Add the word haji (one who has performed hajj) to my original name." shows greater fun in the joke.

(11) A pathan went to the dentist along with his smartphone.

Doctor: How can I help you?? Pathan: There is nothing wrong with my teeth but in my smartphone. Tell me please where is its Bluetooth?

This joke also targets the pathans that they don't have knowledge and knowhow of the daily life things. The joke shows that a pathan was unable to use the Bluetooth of the mobile and thought that it may be an instrument functioning like the tooth of a man. That's why he took it to the dentist. So that the dentist may find out the solution for it like human teeth. The joke makes and labels the pathans as ignorant and unskilled people. This is also a native type of stereotype. The sentence "There is nothing wrong with my teeth but in my smartphone." is very humorous and makes the people laugh.

(12) Sardar: Who Is Better, Wife or her Brother.?? Pathan replied "Wife's Brother..." :-D

This joke represents pathan as the people who take greater interest in the friendship of male than a female. They like male especially the one who is handsome and fear. This joke hints towards the homosexuality as well. Some areas of the pathans like that of Banno (a name of place in KPK) are made notorious for such quality.

(13) A phatan joined Army & was given a Gun. Phatan: Sir, where to keep its barrel, to my own side or to the enemy? Major: Whatever side you like. In any case the country will benefit.

This joke criticizes the pathan tribe that they are not wise and educated. Some people from other province like that of Punjab and Sindh are trying to spread the notion that pathans are not patriotic and may be not so much productive for the country. In a way it can be because of the jealousy that

the other tribe feel with the pathans because of some of the good qualities found in pathans. In reality the pathans have given comparatively more sacrifices for the country.

(14) Intelligent Pathan Apathan used to carry a sack full of sand on his bicycle across the border every day. The police used to check his sack every time but found nothing. One day the police asked the pathan that what type of smuggling does he do. Pathan replied: Of CYCLE.

This joke shows the clever nature of pathans. It is said that a pathan used to do smuggling by a clever method. He was deceiving the police by filling a sack of sand and carry it on a bicycle. The police were unable to find his smuggling item. At last they were told by the pathan at the end that he was doing smuggling of the cycle and the sack was filled with sand to divert their attention to a useless thing. The sentence “: Of CYCLE” is an interesting one and closes the joke with funny feelings.

(15) Teacher to pathan: Tell me, where did the Pakistani flag hoist first? Pathan after too much thinking replied in the air.... :-

The joke shows the clever nature of the pathan. It is said that when the pathan was asked by the teacher a question to which the pathan was unable to answer. He devised a clever answer. The answer was not the correct one but at the same time it was also not wrong at all. The question was, where did the Pakistani flag hoisted first? The pathan answered that it was hoisted in the air.

(16) A Man Jumped into Water & Did not Come out Another Man Jumped into Water & Did not Come out A Pathan Scientist Was Watching & Concluded Humans are Soluble in water

The joke shows that a pathan will be foolish and ignorant even if he is a scientist. The pathan scientist is shown to be ignorant and knowing nothing. The foolish nature of the pathan is exaggerated. This joke on one hand is showing fun but on the other hand it also shows the envious nature of the outer group. In a way they want to degrade pathans tribe. The sentence “Humans are Soluble in water” is very funny and makes the joke full of laughter.

(17) A pathan was decorating his cycle with 10 rupee notes A man standing by asked why is he sticking notes on his bicycle? Pathan: I was told by a motorcycle repairer to spend money on your motorcycle to repair.

The joke once again stresses upon the foolish nature of the pathan. It is said that a pathan was sticking 10 rupees notes on his bicycle because the repairer had told him to spend money on his cycle if he wants to repair it. The joke is funny and focuses more on the negative side of stereotyping. This shows that a pathan does not have a common sense.

(18) Pathan to Doctor: How much the plastic surgery will cost?

Doctor: Nearly, one hundred thousands Pathan: And if we bring our own plastic then?

The joke highlights that pathan along with other foolishness have the lack of knowledge about the modern methods of treatment. They just guess the meanings of the things by their own suppositions. After listening to the word plastic surgery from the doctor, the pathan considered that there will be the use of plastic in this treatment. The sentence “And if we bring our own plastic then?” is very funny. The whole joke depends upon this line for fun.

(19) Murderer: Try your best to get me life imprisonment and be saved from death.

Pathan lawyer: Don't worry After the case Murderer: Khan what happened of the case?

Pathan lawyer: The court was releasing you but I tried very hard for the life imprisonment. Congratulations, you got the life imprisonment.

This joke is once again showing the foolish nature of the pathans. Again it is shown that high qualifications and best jobs cannot make a pathan clever and wise. This jokes shows the foolish nature of a pathan lawyer. Lawyers are considered to be the wisest people but if he is a pathan then he cannot be wise and intelligent. Here also the foolish nature of the pathans is exaggerated. In reality the pathans are not foolish at all. They have some best qualities in them which are necessary for every human being. The pathan help the needy people and shelter the weak against the stronger. They are hospitable and comparatively brave. There are some best qualities in the nature of the pathans which may not be found in other tribes. Pathans have been on high posts in the country and have proved to be the successful as compared to others. Colonel sher khan was a pathan who sacrificed his life and destroyed many of the enemy's camps. General Ayub khan was a pathan who was able to run the Pakistani government in the best way. Pakistan was flourishing in his reign. There was tremendous development in all branches and sectors. There was prosperity in the country. Pakistan was able to help the neighboring countries.

(20) A pathan was offering his prayers, His friend was telling to someone else that the pathan (his friend) was a pious and good person. The pathan left praying and told his friend Tell him that I have also performed hajj.

This is a very humorous joke. The joke tells us about the innocent nature of the pathans. They are not cunning and clever. They consider everyone as friend and are sincere to them. The pathans also like to be praised. When someone praise them, they feel proud and elegant. The last part of the joke “Tell him that I have also performed hajj” is very much funny and meaningful.

Stereo-typicality in the Jokes about Pathans in Pakistan

Jokes about Pathans are very famous in Pakistan, and contain a lot of humor. In these jokes, Pathans are stereotyped as people having no knowledge, wisdom and intelligence. These jokes negatively stereotype Pathans as a notorious tribe. The golden principles of pakhtunwali and hospitality of the pathans are not properly honored by the outer group. They are shown to be foolish and illiterate people. They are ridiculed for their open heartedness and innocence.

c. Analysis of the Jokes about the Politicians

(1) Satan's School: Satan takes attendance, Ajooj Majooj Yes Sir Present, Zakoota Yes Sir, Darkoola Yes Sir, Iblees Yes Sir! Here, Zardari "No sir, he is absent" says Iblees.

Satan!!! Why? He is absent? Sir! He has gone to Pakistan, replies Iblees. Satan questions, why? Iblees answers. He wants to plunder Pakistan.

This joke is quite funny due to the conversation among the evil forces present in nature. Besides it, this joke counts Zardari one among evil forces. As an evil force perishes the good deeds of human beings. Similarly, Zardari also always strives hard to plunder Pakistan's treasure. This joke labels Zardari as a plunderer who will never lose a chance when it comes to plunder people's money. The part of the joke when Satan calls roll of his subordinates and reaches to the name of Zardari and calls, Zardari "No sir, he is absent" says Iblees Satan!!! Why? He is absent?

Sir! He has gone to Pakistan, replies Iblees. Satan questions, why? Iblees answers. He wants to plunder Pakistan This is very funny. From the joke it is made clear that Zardari has looted Pakistan. He has transferred Pakistani wealth. He is addressed as a Satan's subordinates or fellow. As it is well known that Satan is the enemy of human beings, in the same way Zardari is also the enemy of Pakistan and its people.

(2) Zardari addresses people in a gathering "I know when large number of people (men) are unable to find a work, unemployment results. It is not our fault the whole nation faces this problem. I just need more power, money and less shit from you people" Happy Happy Pakistan (for me).

This joke is extremely serious. It clearly labels Zardari as a hungry and greedy man. It shows that he doesn't think to work out Pakistan's problems. The only thing, he thinks, is to gain more and more power and money from Pakistan. (He damn cares about Pakistan). In the joke it is said that Zardari explains to the people the meanings of unemployment. He further says that he is not responsible for unemployment. Although it is his government and he is ruling. He could do a lot for this problem. The sentence "It is not our fault the whole nation faces this problem" aptly describes the fun that being in government it is the duty of the Zardari to cater for the employment opportunities of his nation.

(03) "Some men change their party for the sake of their principles. Others change their principles for the sake of their party. And some kill their principles for the sake of Zardari. Well done Mr. Aitzaz the whole Pakistani nation is mourning the social, political and ethical principles which you killed for Zardari".

This joke stresses on the magnetic force of Zardari. It shows that how evil power of Zardari easily attracts great and educated people like Mr. Aitzaz, the bureaucrat. It also shows that he not only attracts them but he can compel the people to change their principles for him as Mr. Aitzaz did. It labels Zardari as a Satan. As Satan ruins the purity of human's soul. Similarly, Zardari destroys the principles of great people. The joke also describes about the attitudes of today's politicians. Most of the politicians in Pakistan are having no sincerity to the party. They just stick themselves

to the ruling party. In a way they break their own principles and join parties after parties for their material gains.

(04) “Two years ago we met at PTIs gathering. Today we are husband and wife. Nowadays marriages are not solemnized in Heaven but in Imran Khan’s gathering, thank you Imran Khan”. This is a very serious joke. It clearly violates the proverb “Marriages are solemnized in Heaven but are celebrated on Earth”. This joke censures PTI’s gathering. It clearly shows that PTI’s gatherings are joined by large number of youth, not for political purposes but to find out a life partner. This joke labels PTI’s gathering not a political gathering but a platform to the youth in order to get a life partner. The joke also gives a hint to the vulgarity and unlawful gathering of the male and female in the PTI gathering in D-Chowk Islamabad. Most of the bad boys and girls pretended to participate in gathering but actually they were following their own vulgar designs. PTI gatherings are as a whole criticized for the unlawful freedom of males and females. They come to these gatherings for merry making.

(05) “Once a Dengue came before a poor Pakistani. The poor addressed the Dengue by saying when you like to suck the blood, why you don’t become Pakistan Treasure Minister”. This joke is a very harsh satire over Pakistan political parties especially the party which comes into power. This joke clearly shows that all the ministers of the ruling parties try to suck poor’s blood. This joke is quite broad in nature. It labels all political leaders either they belong to PPP, PTI or PML-N, all of them are blood sucker parasites, who suck the blood of poor people by stealing their money and let the poor to die in starvation. None of the ruling party is sincere to the public. They only make good slogans in order to snatch vote from the public. After taking vote they don’t care about public. They charge high taxes upon the subjects and in return give nothing to them. The poor subjects are suffering in poverty. They cannot buy the things having high prices and so live in a bad condition.

(06) Once a little puppy came under Zardari’s car and she died. Zardari told the driver to go and figure out puppy’s owner. The driver went and came back with roses and flowers hanging on his neck. Zardari was surprised to see and asked the driver. The driver replied. “Sir I just told them I am Zardari’s driver and the son of the dog has died”. When they heard all of them started danced and hung flowers on my neck.

It is a very harsh joke over Zardari. It uses dog as a symbol for Zardari. It shows that every Pakistani is sick of Zardari’s so called politics. People want to get rid of his politics. They are eager to listen to the news of his death. This joke labels Zardari as a dog. As a dog can defile things by touching them. Similarly, Zardari can also defile Pakistani politics. The sentence “Sir I just told them I am Zardari’s driver and the son of the dog has died” is very funny and meaningful. It shows that no one has any respect for zardari. Probably most of the people like to call him dog. The driver was talking about that a puppy has been killed by the car of zardari but the people considered that zardari has been killed and they rejoiced.

(07) “As a diamond cuts diamond similarly one day a dog will bite Zardari”. A poor Pakistani’s hope.

This joke shows the pathetic condition of poor Pakistani people. The people of Pakistan have become sick. They want immediate rid of Zardari politics. They also believe that hope sustains universe. They hope one day a great political leader will drag Zardari and put him behind the bars. They hope one day Zardari will be punished for his political game. In short, this joke labels Zardari as an evil, from whom everyone seeks shelter. The joke gives hint to the downfall of zardari. As it is said that there will not be the rule of bad person for all time. A day will come when the bad ruler will face defeat.

(08) “I want to become a politician but tell me how many U-turns I have to take”. Once a common man asked.

This joke is a pistol on the mouth of PTI’s supporters. It criticizes the U-turn nature of PTI’s members. It labels the whole PTI community as men of no words. What they say today they deny tomorrow as if they have never said. PTI chairman believes that taking U-Turn is the quality of a great leader. It means that politicians (according to him) will never fulfill their promises done with the public. Murad Saeed, one of the PTI prominent leader is also well known for his U-Turns. Before coming into rule he said that on the first day of the government Imran khan will bring back the money to Pakistan. Will throw the money on the face of IMF. The remaining money will be spent upon the public. But it is crystal clear now that this was just a joke. The government has taken more loan from IMF. The people are highly taxed and prices of the things are very much increased. Inflation is at its peak.

(09) Youth, Mom! “I am hungry”. Mom, it is too late, there is nothing to eat and “Haa” you can open the fridge. “There is Khan’s speech. You can take the speech instead of meal”.

This joke is a harsh criticism over the PTI, particularly on PM Imran Khan. Imran khan is a man of speech but not of action. He is very much expert how to deliver a good speech. He also likes oratory. But he is always unable to act upon what he has promised with public. He has promised that PM house will be turned into a university and will give millions of jobs to the people. But all these promises are forgotten and never acted upon. It is also observed that the expenses of PM house have increased many times. Millions of people are made jobless. People are suffering under his rule. There is lawlessness in the country. Police and army are out of the government control. They do whatever they like caring nothing about law and constitution.

(10) “For God sake someone please go after Ali Ameen Gandapur. Where he has gone? He is a man of norms and values. May be he wants to fight Kashmir’s battle alone”.

This joke carries a hidden lesson and bring out the selfish nature of all the political leaders. PTI leaders and supporters were criticizing Fazlur Rahman who was Kashmir committee chairman. That he has done nothing for the freedom of Kashmir. Now, as Kashmir has been totally occupied

by Indian Army and had maintained curfew for limitless period and is doing genocide of Kashmiris, the PTI government has done nothing for their freedom other than speeches only. Ali Ameen Gandapur who is now Kashmir Committee chairman does nothing for Kashmir. He even does not know about the Kashmir issue. They were criticizing Fazlur Rahman but now they are having government and are doing nothing practical for Kashmiris. The sentence “May be he wants to fight Kashmir’s battle alone” is funny and meaningful. They are doing nothing for Kashmiris through Army, so it is possible that they themselves want to go and fight for Kashmiris. The public criticize their promises they have done and are now finding them more corrupt and useless.

(11) “An immediate/emergency meeting was held by PTI government in Islamabad to overcome Dengue crisis. The meeting ended with solemn song”.

“JaJa Pakistan Si Dengue” “JaJa Pakistan Si Dengue” “DilDil Pakistan Si Dengue”

This joke is harsh criticism over the present ruling party PTI. Since it came into power nothing has been done practically. Earlier on they were blaming and harshly criticizing PMLN and their Punjab government that they are even unable to eradicate Dengue, although much had been done by the then government and up to greater extent it was under control. But now in their own government they have no plan to face the situation. So this joke labels PTI as a party of plans and not actions. The sentence “JaJa Pakistan Si Dengue” is very funny and it shows that the present government is helpless and unsuccessful in doing anything positively.

(12) “There should be two prime ministers of Pakistan: one for speech and other for deed”.

This joke attacks on the nature of Pakistan PM Imran Khan. Since he has come into power he has delivered many speeches but not a single speech is acted upon. Therefore, it labels Imran Khan a Man of words not actions. It is seen that Imran Khan is very good at delivering of speech. He does his speech for the sake of speech. He does not mean what he says. He just wants to betray the public by telling that he has only spent a year in government. Recently he delivered a speech in UNO but it had not proved fruitful because Kashmiris are still under Indian Army occupation and curfew. The situation is getting worse in Pakistan. There is no stability in prices and there is police brutality in Pakistan. After one year of ruling, there is not a single successful plan by the government for country. So it is now the demand of the majority of the public that they must have two Prime Ministers. One only for speeches and the other for running the government affairs in a sensible way.

(13) Obama and Nawaz Sharif in aeroplane: Obama says “if I drop one dollar over here so the people will pray me”. Nawaz says: “if I resign from the office, 18 crore people will pray me”.

Pilot say: “if I crash the aeroplane the whole world will pray me”

This joke brings about the face of world politics. It shows us that people all over the world hate the word “politics”. As the pilot says that “if I crashes the airplane, the whole world will pray me”. It shows that people don’t have personal conflict with Obama or Nawaz Sharif, but they hate their politics. It labels politics as a foul play which can ruin a person’s image. The joke also points to a

fact that America is spending dollars in the world to buy the high ups politicians and army of the developing countries for their personal benefits.

(14) Zardari delivered his last message to public: “If you are making NEW PAKISTAN, let me to sell the old one”.

This joke is a harsh satire over PPP particularly on Zardari’s selfish plundering and looting nature. It labels Zardari as a looter. It shows Zardari can sell the country when it comes to earn dollar. The sentence “If you are making NEW PAKISTAN, let me to sell the old one” is very funny. It is meaningful and interesting. The joke also hints towards the criticism over the PTI slogan of NEW PAKISTAN (Naya Pakistan). In their slogans and promises (which they made before they came into power) they promised the public about a corruption free Pakistan, where there will be job opportunities, economic stability and low prices. But when the PTI government came into power they forgot their promises they have made with the public. The term (Naya Pakistan) is no more used by PTI leaders.

(15) “As some people read on cigarette packet “smoking is injurious to health”, and they still smoke. Similarly, some educated people of Pakistan know the reality about PPP. But they still support it.

This joke discusses the dark side of some educated Pakistanis. This joke labels PPP (Pakistan People’s Party) as a magical party which has blinded some educated Pakistani. They know the reality about PPP but still support it. PPP is a powerful party in Sindh province of Pakistan. This party is strongly rooted in Sindh but it has done nothing for this province. No quality education, health facilities are given by the government to its inhabitants. Infrastructure is very bad. Road and streets condition is worse. There is scarcity of drinking and washing water.

(16) One friend asked another: Friend! “From which university you are doing M. Phil?”.

Other replied! “From the University of Prime Minster House”

This joke is a serious criticism over PTI. It labels PTI as a party of words and no actions. It shows us that during elections campaign PTI has made some promises with the people. Now those promises have become the part of history. Nothing has been practically done by them yet. The sentence “From the University of Prime Minster House” is very funny. Prime Minister Imran Khan has promised the public that he will not be living in PM house and will turn it into university. He was of the opinion that PM house and its expenses is an extra burden on the public. But just like the other promises PTI Government has also turned a deaf ear to this as well.

(17) I am ready to sacrifice for the country but I need security (Tahirul Qadri).

This is a very funny joke. This joke tells us about the politics of Tahir ul Qadri. Many times in his speeches he is found to speak against the corrupt people of Pakistan. He wants to bring a revolution in the country and to bring the rule of sharia in the country. He has followers from the religious institutions in Pakistan. He says that if the land is in need of his sacrifice, so he is ready. He opens

his chest widely to show he is ready for sacrifice. Meanwhile it happens that a tyre of an automobile get bursted with an explosion. Tahir ulqadri then seems to run away in the next moment. This joke is a harsh criticism over the cowardly nature of politicians. They often say what they do not mean.

(18) First we will block (shut down) Lahore then Karachi and then the whole Pakistan. Imran Khan says to the gathering at the time of Nawaz Government.

Anti-government gatherings of Fazlur Rahman will have a bad effect on the economy of the country.

This joke highly criticizes the dual nature of PTI leaders especially Imran Khan. When they were having their gathering (Dharna) 126 days in Islamabad against the then government, it was their right and they were true and loyal to the country. Although the businesses were very much disturbed. They were so much against the government that they ordered their workers and followers not to pay utility bills and taxes. Now, as PTI is in power and had not delivered any of their promises and the taxes are increased. The country is going to be bankrupt. Fazl ur Rahman, leader of JUI (jamiatul uluma Islam) has started his gathering against the government. Now the government is of the opinion that antigovernment gatherings is a great loss to the country's economy.

(19) We have changed police culture in Khyber Pakhtunkhwa (Pervez Khattak)

And we will change its uniform in Punjab (Shahbaz Sharif)

The joke harshly criticizes the police reforms in the country. PTI government in KPK (Khyber Pakhtunkhwa) in 2014 claimed that they have brought positive changes in the departments of the province. They were bragging that they have changed the police department and has made them free of corruption. They also called the police of KPK as Misale (model) police. In a way the joke is a type of irony. The police department is not changed. One can still see the brutality of police. They have been given freedom which is negatively used by them. The public are suffering from the police brutality and corruption. The second part of the joke shows that Punjab government at the then time was unable to bring any change in police department. They were only able to change their uniform. As a whole no proper improvement is brought in the said department by both the governments. The sentence "And we will change its uniform in Punjab" is funny and shows the real situation of the change that can be possible to bring in the police department.

(20) If Google cannot give me the answer of "why am I kicked out of the politics" (Mujay qew Nikala) then it's useless (Nawaz Sharif).

This joke is very interesting joke upon Nawaz Sharif. He has been dismissed from politics on behalf of Panama leaks. He has been charged of corruption by the PTI government. He has been arrested before the Elections of 2018. Nawaz Sharif is not the only person found corrupted by the Panama. There are a great number of corrupt people shown in Panama, but only one case (that of Nawaz) is followed and he is arrested and at the sametime dismissed of politics. In a way PTI feared him before the elections lest he gets success. That is why he has been seriously charged.

His charge is still not proved. Nawaz Sharif has been arguing that he is innocent and he does not know why he is dismissed.

Stereo-typicality in the about Jokes about Politicians in Pakistan

Pakistani politicians are criticized through the Pakistani jokes. None of the Pakistani politician is considered to be sincere to the nation. They never fulfill their promise, are liars, incompetent, involved in all types of corruption, take “U-Turn”, and have no plans for the betterment of the country and the nation.

CONCLUSION

The present study has shown that language plays a vital role in social stereotyping. People from different cultures are assigned different traits through the use of language. The use of words and phrases by the people are also the source of transmittal and maintenance of stereotypes. It has illustrated that the textual patterns of jokes have different structures i.e. in micro-narrative text structure, dialogue / question – answer structure, and one sentence verbal structure. Through these patterns, jokes present fictitious situation, that in comical nature stereotype characters, circumstances and actions, targeted at actual context and occurrence. By textually analyzing and interpreting the Pakistani jokes, the study has illustrated that how with the comic use of language, politicians are stereotyped as hypocrites, self-centered and materialistic; Pathans are stereotyped as foolish and over-friendly; whereas, wives are stereotyped as authoritative and husbands being the victim of it. The negative stereotyping is mostly done through jokes by the superior group while the positive stereotyping is done through jokes within the same group to laugh at fellow being for the purpose of correction. These mostly consist cultural specific humor in the form comical language, that can be understood by the people belonging to the same culture, custom and traditions. These are not only for the sake of humor rather also are a source and mean of representing social stereotypes.

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