A CRITICAL DISCOURSE ANALYSIS OF DIVERSE SOCIOCULTURAL IDEOLOGIES IN PAKISTANI SOCIAL MEDIA POSTS

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ABSTRACT

The goal of this study is to better understand how language shapes beliefs and how those ideologies evolve to either support or challenge long- standing sociocultural norms in a community. It goes on to discuss the role social media plays in the spread and circulation of particular viewpoints and perspectives. Social practices arise from the stances or perspectives that people adopt within a certain society, which are influenced by certain ideologies. This leads to social media being one of the sources to express these hidden ideologies. A particular type of research called critical discourse analysis (CDA) looks into shared and expressed ideologies. The first issue is that CDA primarily concentrates on racism, gender stereotyping, and societal standards. Purposive sampling is used to gather nine posts from different social media platforms. Following the qualitative research paradigm the study follows the theoretical framework of Van Dijik known as socio- cognitive model. The findings demonstrate that the development of anti-sociocultural ideology and the representation of various sociocultural ideologies both heavily rely on social media.

***Keywords:** Critical Discourse Analysis (CDA), Stereotypes, Van Dijk's socio-cognitive model (1995), Qualitative Theory*

INTRODUCTION

Technology has revolutionized the way people interact and share ideas in the digital era (Akram et al., 2021; 2022; Ma et al., 2024). Particularly social media, has become a powerful tool for communication, allowing diverse ideologies to coexist and engage in dialogue, shaping public opinion and influencing societal narratives (Ramzan et al., 2023). This technological advancement has significantly impacted how information is disseminated (Abdelrady & Akram, 2022), fostering a more interconnected and engaged global community (Akram et al., 2021; Akram & Abdelrady, 2023). Social media has emerged in the present digital era as powerful forums where diverse ideologies coexist and interact, shaping the narratives that shape global communities (Ramzan et al., 2023). Pakistan is not an exception to the widespread belief that every country has a diverse range of social, religious, and cultural traditions. As a result, social media's

rapid growth in Pakistan transformed into a dynamic environment where a wide range of views are discussed and debated in addition to Serving as a platform for communication and connectivity.

In an attempt to reveal the richness of concepts found in Pakistani social media, this study proposes a CDA. From a methodological standpoint, CDA highlights the linguistic and semiotic aspects of discourse that provide light on social roles, power dynamics, and ideological foundations (Ramzan et al., 2023). Through the application of this lens, our goal is to explore the ways in which various ideologies manifest, evolve, and collide inside the virtual spaces of Social networking sites include Twitter, Facebook, and Instagram (Chen & Ramzan, 2024).

This is because social media has a revolutionary effect on political discourse, identity formation, and public opinion (Ramzan et al., 2021). Users

express a wide range of opinions that reflect Pakistan's diverse society as they engage with and contribute to the digital debate (Ramzan et al., 2023). Political allegiances, religious convictions, cultural norms, gender roles, or socioeconomic considerations do not limit these perspectives.

We will look into some of the main objectives of this research in the chapters that follow, including analyzing linguistic strategies for reflecting different ideologies, spotting discourse dissemination trends, and assessing the impact of these trends on different facets of social, cultural, and political life in Pakistan (Ramzan et al., 2019). We will also talk about how social media influences our discourse by either validating or refuting established narratives, contributing to the continuing discussion of how technology affects communication (Ramzan & Alahmadi, 2024).

Social media also aids in the construction and destruction of people's ideologies. He is correct in himself; there are impediments to communication and everyone has the right to shout. It's an accessible, unique space for open and democratic debate of wildly opposing points of view. Therefore, content shared on Users on social media feel more emotionally affected by it. While many utilize Face book some use it to attain their own objectives, and others use it to communicate with others political agendas. A recent study (Sharma, Saha, et al. 2017), the dissemination of discourse about "cross cutting" ideas is made possible by social media. In addition to forming people's ideas and opinions, social media also makes apparent what is trending right now. Concepts from a specific culture, language manipulation, and socio linguistics. They use what makes sense from their own viewpoints. Social media is playing a big part in exposing various viewpoints and beliefs. Through the creation and dissemination of discourse on Pakistani social media, this study aims to investigate various sociocultural and anti- sociocultural beliefs.

2. Literature Review

The word discourse derived from the Latin discourse, which means dialogue. It encompasses a variety of fields. According to Nawzaz, Bilal, et al. (2013), there are various ways that discourse can occur in a classroom, including discussions, official or casual interactions, lectures, etc. The latter the two main categories of context are spoken and written discourse. Scholars describe discourse in a variety of ways. The process of human relation is called discourse. It may or may not be nonverbal.

Discourse, in the words of Fairclough (1992), is "language in use." Discourse, according to Fairclough, has many facets. He sees conversation as a type of social behavior. In the context of their distribution as occurrences, "the entirety of all the effective sentences written or spoken" (1969, Foucaultian). Any occurrence in society is represented by its language. Individuals manipulate others using language in a variety of ways. It also entails using speech to observe and alter the opinions of others. Discourse is used to construct narratives. The true sense that lies underneath apparent surface meaning is revealed through discourse. Different discourse methods for analysis are used by discourse analysts. Some analysts highlight the complex arrangement. While some people are interested in learning why others speak a certain way, this study reveals the motivations behind language use in society.

An interdisciplinary technique for analyzing text and speech is critical discourse analysis. CDA aids in the understanding of how particular identities, cultures, and ideas come to dominate a society. An important objective the objective of CDA is to look into and identify the culture that is dominant in any particular society reasons for this hegemony (Rahimi and Riasati, 2011). It draws attention to the ambiguous interpretation and justification of the connection between discourse and society structure (Li and Akram, 2023, 2024). Analysis done in accordance with this is useful. It is decided how Culture, language, ideology, and power are connected "" Critical discourse analysis (CDA) ""According to the opinion that CDA seeks to achieve, its primary objective is to identify false language and show a hidden truth. Based on this goal, the method also aims to assist in utilizing a text's linguistic characteristics to identify underlying ideas, a tool to "unveil specific biases," and "ideological presupposition" that is mystically inherent in the text. "It pertains to social injustices from the stance of their discursive dimensions and possibilities for rectifying or alleviating them," according to Fairclough, is how CDA is defined. The goal of CDA is to expose the hierarchies of power and ideology. Society's prevailing dominance (De Cillia, Reisigl, et al. 1999).By

employing CDA, readers can go beyond a text's or discourse's surface meaning and instead look for underlying ideas.

Ideology and language are inextricably linked (Ahmad et al., 2022); there is always a deeper significance. Ideologies, as defined by the Social Cognitive Theory, are the ideas that members of a social group hold in their minds. From the discovered, "practiced critical and modern ideas used in the social sciences or humanities," are ideology and discourse according to certain descriptions. (Van Dijk 1993) observes that nonverbal semiotic messages and "linguistic" components are essential to discourse since they convey and reproduce ideologies.

The relationship between a social member's interior and outside is known as their ideology. It makes a society's social mores and priorities clear. It is not always the case that ideologies are disclosed and communicated through spoken speech, but also through non-verbal communication, which consists mostly of semiotic messages conveyed subconsciously. "Ideologies and discourse map onto each other," as Van Dijk has written. The authors contend that discourse can be used to develop, misrepresent, and traffic in ideologies. The researchers have made several attempts.

(Nawaz, Bilal, et al. (2013) On "Media discourse and their implicit ideologies," studied the subject. attempting to find out how readers' construction of ideology is influenced by the lexical items they choose to use (Amjad et al., 2021). Five widely read newspapers' headlines were sampled. Pakistani daily newspapers, January 18, 2013. They limited their selection to news on politics.

During Dr. Tahir-ul-Qadri's Long March, they examined how these media attempt to sway public opinion by using language to advance their preconceived notions, using Van Dijk and Kress as models. They came to the conclusion that these newspapers are rife with arbitrary beliefs.

Research was done in the field of digital (According to Baig, Yousaf et al. (2019), "power ideology and identity in digital literacy." This study's goal was to emphasize how crucial digital media is for exposing certain societal views. The study also examined how identities are constructed through power dynamics in digital media. It also looks into how language is used as a symbol for social beliefs. They made the decision to do an exploratory study in order to make it productive. The qualitative approach was also applied.

Three Facebook photo sites provided the information that they gathered. Nine Facebook randomized sample techniques were employed to gather photo posts for this investigation. The information was gathered from August 15–30, 2017. 1. During the data analysis procedure, they discovered three major themes: adulthood, family, and marriage. Social ideas are represented by these themes. They arrive at the point where some ideologies are viewed as superior forces after evaluating their facts. It also demonstrates how important digital media is in promoting these social views. You can also utilize literary characters.

The social media portrayal of societal ideals in "Aurat March" 2020 Baig, Aslam et al.'s researchers looked on how social media and print media contribute to the formation of social, political, and cultural ideologies. Moreover, an investigation into the potential applications of media was made.

They use language's ability to influence perception and play both positive and negative roles in the creation and destruction of different views. Researchers selected three articles from a variety of Pakistani journals to study the topic. When assessing the data on the subject of "Aurat March," researchers employed a qualitative approach and an exploratory methodology. A probability sampling technique was employed.

The work has critical relevance since it aims to expose the unusual and bizarre while also offering a fresh analysis of certain social beliefs like marriage. The majority of researchers have gender is portrayed in stereotypical ways, with men playing a significant role and women being seen as domestic creatures who are constantly the victims of social injustice and discrimination. Seen as an authoritative individual whose primary duty it is to give women commands; however, this study aims to highlight certain unusual features. Language is a very powerful tool for perverting people's ideologies. The ideological framework is produced by the employment of certain words. There may be ideological differences in the selection of lexical words and grammatical traits. This study also aims to investigate how people use

language to fit their beliefs through the usage of social media.

Problem Statement: -

Social media platforms play a great role in shaping the societal perceptions regarding various viewpoints. It goes on to discuss the role social media plays in the spread and circulation of particular viewpoints and perspectives. Social practices arise from the stances or perspectives that people adopt within a certain society, which are influenced by certain ideologies

Research Questions: -

1. In what ways does the language used in Pakistani social media posts, shape societal perceptions of marriage and gender roles?
2. How does the language of social media contribute to power and identity ideologies in terms of digital literacy?

Research Objectives: -

1. To identify the language used in Pakistani social media posts, shaping the societal perceptions of marriage and gender roles
2. To identify the language of social media contributing to power and identity ideologies in terms of digital literacy

3. Methodology

Socio cognitive theory of Van Dijk paradigm is employed to accentuate the fundamental concepts. With a few minor modifications, Van Dijk's sociocognitive discourse framework is nearly identical to Fairclough dimensions.

3.1 Theoretical Framework: -

Van Dijk's model framework consists of three stages: society, cognition, and discussion. Consider the connection between discourse and society is primarily cognitive, these three take this junction point to be the behaviors and mentalities of social actors. Discourse, in the words of Van Dijk, is the fundamental way that structures reveal themselves in a variety of media, including written text, speech, and facial expressions. According to him, cognition is the knowledge and perceptions that people share and transmit verbally in social or intimate contexts.

3.2 Research Paradigm: -

Anita Youssefi et al. (2013) used Critical discourse analysis via Van Dijk paradigm to study the text from both a macro and micro perspective. Maintaining the perspectives of a specific group will aid in the analysis of power dynamics, conflicts between identities and ideologies, and—above all—the assumption of presumed sociocultural beliefs. Since Instagram serves as the data source, this application may be briefly explained. Among the most widely used social networking platforms is Instagram. It is an application for sharing photos and videos that is free to use. It allows users to post their own images, annotate them, apply filters, and more. Posting options include sharing the posts with friends exclusively, posting them publicly, and selecting certain members of the group to share with. Instagram also gives users the option to like, comment on, and read posts that other people have published. Mike Krieger and Kevin Systrom are the creators of this app. In October 2010, they made it available.

3.3 Population and Sample: -

The exploratory research design is used in this study. Van Dijk's critical discourse analysis socio-cognitive framework is applied in conjunction with the qualitative method of data gathering and analysis. The population of all Instagram pages is comprised of the seven samples Instagram pages used in this study. Purposive sampling is used to choose pertinent data for the sample based on the research theme. Instagram is the data collection instrument. Nine vacancies have been chosen for examination. The research team chose posts from seven separate Instagram pages to perform this study, and it used data from seven unique Instagram users gathered on May 28.

3.4 Research Methods: -

These pages are emiology-pak 1, khala.da.munda maskhariyaan com fasadi-phupho, jaune liasyed, graphic wala designer, and Mazakiyaat. Since the majority of the chosen posts were written in Urdu, these are subsequently translated into English. The researchers attempted to translate these materials as closely as they could, even though it is recognized that a true translation was not possible. In addition to providing translation assistance, a friend attested to the fact that this

translation accurately captures the original work's meaning. Next, several hidden beliefs in these works will be examined using Van Dijk's technique. The posts are categorized into four key themes as part of the data analysis process: disloyalty, anti-domestication, lack of marriage, and representation that deviates from traditional gender roles.

4. Data Analysis
4.1 Marriage Table 1.1:

Original text	Translation
Jinhen bahu chahiye thi unhon ne laakdawn me saadgi se nikah kr liya lakin Jin ko jaheez chahiye tha unhon ne shaadi multavi kr di.	People who desired a daughter-in-law arranged a straightforward, lockdown marriage, whereas those who desired a dowry put off getting married.

Figure: 1.1
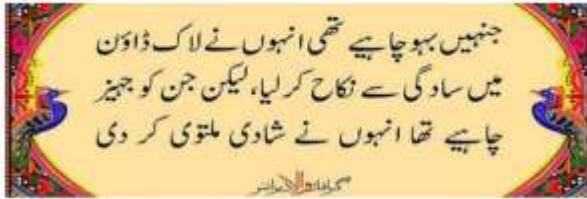
Analysis:

The article represents Pakistani society's views on marriage as a concept. The statement is divided into two sections, each of which uses speech to reveal a societal ideology. The first section exposes the ideals of individuals who value relationships and people over material possessions. Their "bahu," or daughter-in-law, is more valuable to them. For them, marriage is a holy rite. Here, the verb "chahiye" is used to express the intensity of desire and optimistic thought. Here, the word "saadgi" (simplicity), which alludes to Islamic marital doctrine, represents another worldview. It sends the message to the readers that they should learn to be simple in all situations, including marriage, to prevent marriage from becoming a hardship for the underprivileged. "Laakdawn" depicts the global conditions that prevailed during the COVID- 19 epidemic. When the conjunction "lakin" applies, it not only connects the two sentences together but also suggests that there is more to the story. Individuals who think that a "jaheez" (dowry) is more significant than marriage put off getting married. The ironic use of the word "multavi," which means "postponement," refers to the act of delaying something even when it is not urgent or something else takes precedence. For them, "shaadi" is a means of obtaining "jaheez" rather than a holy rite. "Jinko" illustrates that it is a social group's method of thought. inside society rather than the ideology of a single person or small number of people. The article also challenges Pakistani culture's long-standing dowry curse. The terms chosen are suitable for revealing the genuine nature of societal belief.

4.2 Anti-domestic
Table 1.2

Original text	Translation
Bar bar chaiey banwana band karo.	Stop up constantly asking for tea.

Figure: 1.2

Analysis:
This is where the feminist ideology is projected. In Pakistan, a patriarchal nation, women's roles and status are mostly determined by their involvement in the home. The primary goal of the feminist movement is stated here in the form of anti-domestic and anti-sociocultural ideology. The feminist movement asserts that societal injustice and inequality are faced by women.

They are the target of interpersonal aggression. The term "bar bar" is regularly used to illustrate how women are obligated to perform these unimportant home tasks repeatedly. They never get to relax in their lives. They have little choice but to comply with their family members' demands, particularly those of their husbands. Their timetable is set by other people's moods, and they lack any sense of identity. "Chai banwana" means that although women are compelled to carry out that responsibility, they do not want to.

They receive no compensation and must labor like servants. "Band karo" emphasizes the modern woman's belief that she is no longer a creature of submission. They are also entitled to certain rights. They are not in charge of handling domestic matters. There's a subliminal message for women here: don't squander your skills on pointless housework. They ought to cease behaving like animals whose sole purpose in life is to serve their owners. The role of women should not be limited to making tea and other such tasks. They ought to go on and establish their worth throughout the entire globe.

4.3 Disloyalty
Table 1.3

Original text	Translation
Main ne haseen auraton ko aam tor per bezameer aur laalchi paya he. JaunElia	I usually found pretty women unconsciousness and greedy. JaunElia

Figure: 1.3

Analysis:
JaunElia, a renowned Pakistani poet known for his avant-garde and nonconformist approach to poetry, makes a descriptive comment. The article exposes men's unfavorable perceptions about women. The terms "laalchi," "bezameer," and "haseen" are used to emphasize how unfaithful women can be. The term "haseen" divides women into two categories: attractive and unattractive. The term "haseen" denotes the idea that the majority of attractive women are unfaithful and dishonest. Men shouldn't trust attractive women because they take use of their appearance to deceive them. "Aam tor per" suggests that it happened constantly and that women tend to be being disloyal. The derogatory terms "laalchi" and "bezameer" are used to characterize women as being unfaithful and dishonest.

The language is utilized in a way that supports the worldview and tells men that women are untrustworthy and the epitome of disloyalty. They are not sincere to anyone, so beware of them. The idea that men are always sincere to them and women only cheat in their affairs presents another underlying worldview. Furthermore, there is no reason to object if they do so.

4.4 Non-Stereotypical Gender Representation
Table 1.4

Original text	Translation
Jis ne moonchoon se muhalley ko dara rakha he Ghr me begum ne us ko jharoo thama rakha he	Who has scared the neighborhood with his moustache his wife has handed over a broom to him at home

Figure: 1.4
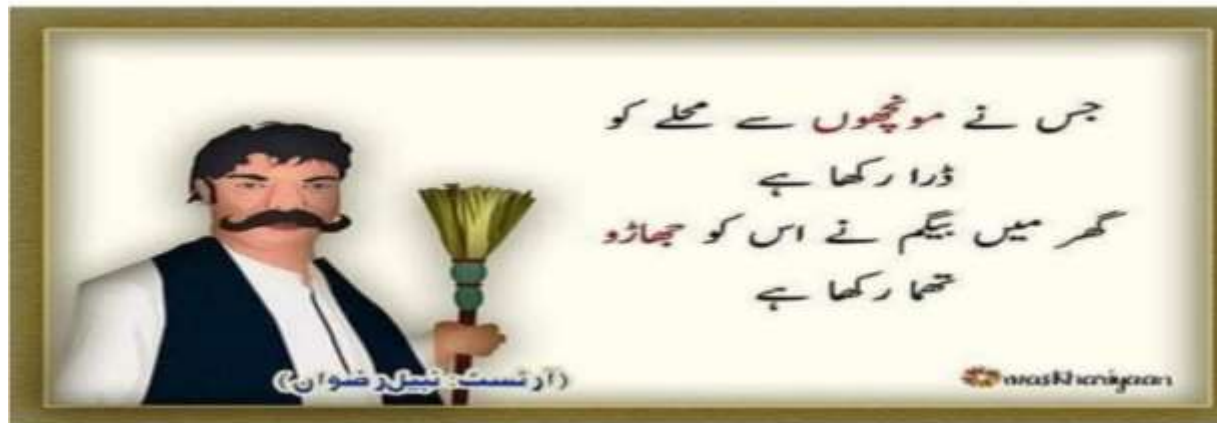
Analysis:

The article shows how the conventional portrayal of gender has changed. A male feature such as a moustache is the verb "dararha" describes a man's position of authority and dominance in a social setting. Brooms, or "jharoos," are specifically used by women to allude to household duties. However, this attempt is made to demonstrate that men's roles are no longer as authoritative as they once were, and that men's dominant and controlling attitudes are waning. However, women are gaining authority and are no longer docile or subservient.

The feminist movement and western society have had a major impact on the ongoing changes in men's and women's position.

5. Findings and Discussion

The assessment of the topic the word "disloyalty" conveys the unfaourable opinion of a specific group of men towards women. Their attitude becomes stable through the discourse energy. The posts, in particular, underline the false and unfaithful nature of women, underscoring the idea that there are unique standards for loyalty for both sexes. The bad treatment of women sends a subliminal message to males in society, telling them that women are deceitful and willfully deceive men for private gain. It was actually this which was pasteurised in Pakistani dramas such "meray pass tum ho." These beliefs have a profound effect on social participants' brains because they are encapsulated in such appealing language.

The study's conclusions indicate a shift in the ideological view of the gender roles which are defined during the current period, women are perceived to be trading in their subordinate roles, and men's authoritative roles may be declining. This is mostly because to the impact of western subculture and the rise of the feminist movement in community. The status quo regarding gender is evolving. This study's feature is identically connected to Maryam Rafatjah's (2012) results of a study, which showed that women are participating in outdoor activities and that the strength of the gender stereotype is eroding over time. Additionally, it manipulates "jeseychahojiyo" mentality. Another location of the well-known observation is that, as the topic of the "anti- domestic method" makes clear, social media is crucial to the creation of some aberrant and anti- sociocultural ideas. Even if these beliefs, which include "liberalism," can clash with Pakistani society's social norms and values,

they nonetheless have an unconscious or conscious impact on women's thoughts.

It has also brought about a significant shift in how girls behave and move in relation to their stereotyped identities. Discourse is used to illustrate each of these beliefs. The ideal medium for spreading these false beliefs is social media. Through conversation, society's members reveal and enforce their secret motivations. This does not provide a complete view of Pakistani society's ideological landscape, ignoring knowing that specific sociocultural and anti-sociocultural norms, values, and beliefs that are common in society are expressed in these ideologies. Numerous philosophies remain to be investigated.

6. Conclusion and Implications

The study's main goal is to identify how language, as a social practice, is employed in discourse to manipulate ideas. As CDA tries to address social concerns, it is the most suitable parameter in such an ideological spider web to find and expose the hidden messages and views. The investigation makes it clear that a variety of views are actively promoted by social media, including western or anti sociocultural ideologies as societal norms, values, and ideals.

To find out the way ideologies have been used in discourse and the reality that lexical patterns are not random for specific concerns are examined in this research study. The use of Van Dijk's socio cognitive framework ensures that social ideologies accurately reflect society. This model also aids in the analysis of the motivations and point of views that make the foundation of perspectives. Social media is its most efficient tool available for constructing and representing beliefs in new technology. Recent studies including "An analysis of political discourse perspective and social media and youth: A critical analysis of discourse on Facebook, demonstrate how Dijik theory of critical discourse analysis examines diverse ideologies in Pakistani social media posts providing insights into the construction, contestation and negotiation of ideologies and discourses in digital spaces.

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