An Exploration of Various Ideologies in Pakistani Social Media: A Critical Discourse Analysis

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ARTICLE DETAILS

ABSTRACT

The aim of this study is to analyze how language is manipulated in the construction of ideologies and how these ideologies represent or challenge the sociocultural norms of a society. Moreover, it also investigates the role of social media in propagation and circulation of specific beliefs and perspectives. Ideologies are the representations of social practices resulted from particular perspectives of the members of a society. Social media has been credited with playing a major part in the projection of some hidden ideologies. CDA is a particular study which attempts to analyze and highlight the ideologies proposed both implicitly and explicitly. CDA is primarily concerned with the issues of racism, gender stereotypes and sociocultural norms of a society. The data consists of nine posts selected from different pages of Instagram and drawn through purposive sampling. Qualitative approach is used to analyze the data. The study draws its theoretical framework from Van Dijk’s socio-cognitive model. The findings reveal that social media plays a pivotal role in the representation of some sociocultural ideologies as well as the construction of anti-sociocultural ideologies.

1. Introduction

Social media has a multifaceted impact on all the spheres of life of human beings including culture, politics, society, lifestyle and the way of thinking. Social media is an online tool of communication and consists of different apps like Facebook, Twitter, and Instagram etc. It has a deep influence on the sociocultural norms and values. With the rapid progress, it has opened new horizons for mankind to discover, understand, interpret and share knowledge. Social media is a new forum that connects people with each other. They can share their ideas, likes and dislikes with their fellow.
Moreover, social media plays an important role in constructing and deconstructing the ideologies of people. According to (Amedie 2015) Social media is such a powerful source that it has removed the ‘communication barriers’ and everyone is free to raise his voice and to justify his own point of view. As it is an easily accessible and unique platform for open and democratic exchange of contradictory ideas so what is shared through social media has a greater impact on the minds of its users. Many people use it to communicate with others but some use it to manipulate their own ideologies. (Sharma, Saha et al. 2017)suggested that social media enables people to share discourse around ‘cross cutting’ ideologies. If social media shapes the ideologies and social beliefs of people it also sheds light on the prevailing sociocultural ideologies of a particular society. People use manipulative language which suits to their own perspectives. 

As social media is playing its major role in the projection of different views and ideologies, so through discourse, this study tries to explore some sociocultural and anti- sociocultural ideologies propagating and circulating in Pakistani social media.

2. Literature Review

Discourse is derived from a Latin word ‘discursus’ which is used in the meanings of conversation. It covers a variety of disciplines (Nawaz, Bilal et al. 2013) Discourse can be of different types e.g. classroom discussion, formal or informal conversations, addresses, lectures etc. Mainly discourses consist of ‘spoken discourse’ and ‘written discourse’ whereas context is the integral part in both types. Scholars have defined discourse in different ways. Discourse is a form of human interaction it can be verbal or non-verbal. According to (Fairclough 1992) discourse is “language in use”. Fairclough’s concept of discourse is manifold. He considers discourse as a form of social practices. “The totality of all the effective sentences (whether spoken or written) in their dispersion as events” (Foucaultian 1969).

The social life of any society is depicted through the language they use as language is a social phenomenon. People manipulate language for different purposes. They can express their own point of view as well as change other’s views through discourse. Discourse is used to build narratives. Discourse brings forth the true meaning implicit under the layers of surface meaning. Discourse analysts have different approaches towards the analysis of discourse. Some analysts talk about the complex structure and mechanism of language in a society while some are more concerned to analyze how people talk and how they project their views and beliefs through discourse.

Critical discourse analysis is an interdisciplinary approach to analyze the text and talk. CDA plays an important role to analyze how specific ideologies, culture and identities gain dominance in a society. The prime aim of CDA is to explore the dominant culture of any society and to highlight the mechanisms that are responsible for this dominance (Rahimi and Riasati 2011). It highlights the opaque relationship of societal structure and discourse by means of interpretation and explanation. According to (Fairclough 1989) the aim of CDA is to demystify the text shaped ideologies.

For the analysis of relationship between discourse, society, power and ideology critical discourse analysis is helpful. The relationship between language, power, ideology and culture is determined through critical discourse analysis (Rahimi and Riasati 2011) The prime aim of CDA is to detect manipulative language and reveal the hidden truth. (Paltridge 2006) is of the view that CDA aims at tracing underlying ideologies with the help of linguistics features used in a text and it is also a helping tool to “unpack particular biases” and “ideological presupposition” which are implicitly used in the text. Fairclough describes CDA as “it addresses social wrongs in their discursive aspects and possible ways of
righting or mitigating them”. CDA aims to unmask the ideologies and the structures of power and dominance prevailing in society (De Cillia, Reisigl et al. 1999). CDA helps the reader to go beyond the superficial meaning of a text or discourse and tries to unveil the hidden ideologies embedded in it. It also brings forth the interests and ideologies of a particular class by means of discourse. We also come to know how people wrapped their ideologies in linguistic choices.

Language does not exist in isolation; it always carries an ideological significance. According to social cognitive theory ideologies are the mental representation of an idea which are shared by the members of a social group. (Fatima and Uzair 2017) described as “ideology and discourse are the two practiced critical and scholarly concepts applied in the field of social sciences or humanities”. (Van Dijk 1993) explains that ‘linguistics’ elements’ and non-verbal semiotic messages which are a part of discourse express and reproduce ideologies.

Ideology is the relationship between inside and outside of the social members. It reveals the social practices and social interests of a society. “Ideologies are typically, though not exclusively exposed and reproduced in discourse and communication, including non-verbal semiotic messages, such as pictures photographs and movies” (Van Dijk 1993) ideologies and discourse correspond each other. According to the researchers, ideologies can be developed, manipulated, circulated and propagated through discourse. The researchers have tried to find out the relationship of ideologies and society in various ways.

(Nawaz, Bilal et al. 2013) conducted a research on ‘Media discourse and their implicit ideologies’ in which they tried to investigate that how the choice of lexical items has an impact on the construction of ideology of readers. In order to conduct their study, they took different headlines of five popular newspapers of Pakistan, published on 18th January 2013. They only selected the political news about the ‘Long March’ held by Dr. Tahir-ul-Qadri. They applied the models of Van Dijk and Kress to analyze that how these newspapers represent their implied ideologies through lexical choices and how they try to manipulate the public opinion. After analyzing the five different newspapers, they concluded that these newspapers are loaded with subjective ideologies. Media is not as neutral as it pretends to be. They also pointed out that headlines manipulate the lexical choices in order to make up the reader’s mind.

(Baig, Yousaf et al. 2019) conducted a study on the topic of ‘power ideology and identity in digital literacy’. This study was an attempt to highlight the significance of digital media in order to expose some social ideologies. The study also examined how power is operated in digital media to construct identities. Moreover, it explores the role of language to represent social ideologies. In order to make their study fruitful they adopted an exploratory design. Qualitative method was also used. They collected the data from three Facebook pages having pictorial postings. For this study nine Facebook pictorial postings were collected through randomized sampling technique. The data was collected from 15th August 2017 to 30th August 2017. They analyzed three major themes in data analysis process i.e. marriage, family and adulthood. These themes represent social ideologies. After analyzing their data, they come to the point that certain ideologies are exercised as dominant entities. It also reveals that digital media has an imperative role to represent these social ideologies. The use of literary figures also highlighted the underlying ideologies and the power behind them.

Another study conducted on the theme of representation of ideologies through print media and social media is ‘The role of media in representation of sociocultural ideologies in ‘Aurat March’ (2019-2020)’ by (Baig, Aslam et al. 2020). The researchers explored the role of print media and social media to construct the social, political, and cultural ideologies. It also tried to investigate that media can play
negative and positive role by using language and power to construct or deconstruct different ideologies. To analysis the topic researchers selected three articles from three different Pakistani newspapers about the topic of ‘Aurat March’. Researchers adopted exploratory design and qualitative method to analyze the data. They employed a probability sampling technique. In order to critically analyze the data Fairclough’s three-dimensional model was used. They concluded that media has a pivotal role in constructing different sociocultural ideologies. Media uses the power through language to create different ideologies. Their study also revealed that media mostly portrayed women in negative sense.

The significance of the study lies in the fact that it not only critically evaluates some sociocultural ideologies like marriage in a novel way but also tries to expose those unusual and odd ideologies which portray the anti-sociocultural side of the society. Most of the researchers have presented the gender in stereotypical role i.e. women are projected as a domestic creature and a less important part of society, who is always a victim of social injustice and inequality, whereas men are represented as an authoritative figure whose main role is to give commands to women, but this study tries to highlight some non-stereotypical features. Language is such a powerful weapon that it can distort the ideology of people. Use of specific vocabulary shapes the ideological framework. The very selection of lexical choices and grammatical features can be ideological. This study is also an effort to expose how people manipulate language for their specific perspectives through social media. Moreover, it will also help the members of a society to comprehend the relationship between discourse and ideologies and they will be aware that how ideologies are inculcated in the minds of social actors in the guise of entertainment.

3. Research Questions
Q1: Which hidden ideologies are represented in Pakistani Social media?
Q2: Which lexical choices are used to manipulate ideologies through discourse in Pakistani social context?
Q2: How does the implicit ideologies are manipulated with the help of discourse?

4. Methodology
Van Dijk’s socio-cognitive model is used to highlight the underlying ideologies. Van Dijk’s socio-cognitive framework for discourse has a close resemblance with that of Fairclough’s three-dimensional model but with a little variation. The framework of Van Dijk’s model has three levels i.e. discourse, cognition and society. These three components explore how discourse structures are related with societal structures through the representation of social actors and their minds, as cognition is the central point between discourse and society. According to Van Dijk discourse is the simple manifestation of discourse structures in different forms such as written text, speech, facial expressions etc. By cognition he means the personal or social beliefs and understanding that is expressed through discourse. Van Dijk’s model for critical discourse analysis is helpful to analyze the text on micro and macro level(Youssefi, Baghban Kanani et al. 2013). It will help to emphasize the particular group opinions to analyze the power, identities ideologies conflict and most importantly to make explicit the presupposed sociocultural ideologies. As data is collected from Instagram, so a brief introduction of this application will be appropriate.

Instagram is one of the most liked social networking services. It is a free photo and video sharing application. It allows its users to upload their photos, add caption, edit filters etc. The users can share their posts with their friends or members of a selected group. Instagram also allows to give views, comments and likes on the posts uploaded by people. Kevin Systrom and Mike Krieger created this app. They launched it in October, 2010. An exploratory research design is adopted for this study.
The qualitative method is applied to collect and analyze data, whereas Van Dijk’s socio-cognitive framework for critical discourse analysis is also used. The population of the study is all the pages of Instagram, whereas sample for this study consists of seven different pages of Instagram. Sample is drawn through purposive sampling technique in order to select the relevant data according to the theme of the study. Instagram is the data collection tool. Nine posts are selected as data for analysis. The data is collected within the time frame of 28th May 2020 to 14th June 2020 from seven different pages of Instagram. In order to conduct this study, the researchers selected posts from seven different pages of Instagram. These pages are mazakiyaat, jauneliasyed, graphic waladesigner, fasadi-phupho, khala.da.munda, maskhariyaancom and emiology-pak. As the selected posts are mostly in Urdu language, so first of all these are translated into English. It is acknowledged that word to word translation was not possible but the researchers tried to translated these posts to the closest possible translation. A friend also helped in the process of translation and verified that it is the best possible representation of the actual text. After that these posts are elaborated according to Van Dijk’s model to explore some hidden ideologies. In order to analyze the data, the posts are divided into four major themes which are marriage, anti- domestic, disloyalty and non-stereotypical representation of gender. These themes are analyzed under the consideration of the social ideologies.

5. Data Analysis

5.1 Marriage

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jinhen bahu chahiye thi unhon ne laakdawn me saadgi se nikah kr liya lakin jinko jaheez chahiye tha unhon ne shaadi multavi kr di.</td>
<td>Those who wanted a daughter-in-law arranged marriage in lockdown with simplicity but those who wanted dowry postponed the marriage.</td>
</tr>
</tbody>
</table>

Figure: 1.1

Analysis:

The post signifies the social belief of Pakistani people regarding the concept of marriage. The statement has two parts and both parts disclose social ideologies through discourse. The first part reveals the ideologies of those people who consider relations and human beings more important than material things. For them ‘bahu’ (daughter-in-law) is more precious. Marriage is a sacred ritual for them. ‘Chahiye’ is used here as a verb which depicts the intensity of desire and positive thinking. Another ideology is depicted here through the word ‘saadgi’ (simplicity) which refers to the Islamic ideology about marriage. It conveys the message to the readers that they should acquire simplicity on all occasions like marriage, so that marriage would not become a burden for the poor. ‘Laakdawn’ is picturizing the prevailing situation of the whole world during COVID-19 pandemic. The word ‘lakin’ used as a conjunction not only relates the two parts of a sentence but also depicts that there is another
side of the picture. People who consider ‘jaheez’ (dowry) more important than marriage they postponed the marriage. The word ‘multavi’ (postponement) is used in an ironical way because a person postpones a thing whether it is not the priority or something else is more important than it. For them ‘shaadi’ is not a sacred ritual rather a source to get ‘jaheez’.

‘Jinko’ reflects that it is not the ideology of an individual or few people rather it is the mentality of a social group of the society. The post also criticizes the curse of dowry which is deeply rooted in Pakistani culture. The selection of words is appropriate to bring forth the true reality of social ideologies.

**Table 1.2**

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acha damaad wo he jo beti ko khush rakhey</td>
<td>Good son-in-law is the one who keeps the</td>
</tr>
<tr>
<td>aur bura beta wo he jo bahu ko khush rakhey.</td>
<td>daughter happy and bad son is the one who</td>
</tr>
<tr>
<td></td>
<td>keeps the daughter-in-law happy.</td>
</tr>
</tbody>
</table>

**Figure 1.2**

**Analysis:**

This post is an effort to expose the bitter reality of society. It tries to highlight the ideology of the majority of social class and their social practices regarding the married life of ‘beti’ and ‘bahu’. Two phrases ‘acha damaad’ and ‘bura beta’ are used to depict the sociocultural ideologies. Everyone wants a happy and prosperous married life for their daughter but at the same time has a different parameter for daughter-in-law. ‘Acha damaad wo jo beti ko khush rakhey’ points out the general perception of society that if daughter is happy and her husband takes care of her and fulfills all her demands then he is a good son-in-law but in contrast if the son tries to keep his wife happy he is a bad one.

‘Bahu’ is never considered as a part of the family, she is an outsider whose only duty is to make the in-laws happy. This post highlights that how this ideology has penetrated in our social and cultural system that it has become a common practice of the social members of the society even the educated families do have this perspective.

**Table 1.3**

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almia ye he k hamarey mulk main larkon ko taleem sirf achi nokri aur larkiyon ko achay rishtoon key liye dilwai jati he.</td>
<td>It’s the dilemma of our country that boys are to be educated only to get good job and girls to find good matches.</td>
</tr>
</tbody>
</table>
Analysis:

Another post is also related with the ideology of social class regarding marriage. It is the dilemma of the society that the main purpose of education is not to become a good human being and to bring betterment in life rather it is a source to get good job and suitable proposal. The ideologies and the intentions behind the education of ‘larka’ and ‘larki’ are different. If a boy is highly educated, he will definitely get a good job and will be able to support his family. ‘Taleem sirf achi nokri’ exposes the ideology that the one and only purpose of education for boys is to get good job and nothing else.

‘Acha Rishta’ is associated with the qualification of a girl. An ideology regarding the marriage of girls is depicted here that whatever they achieve or earn in their lives the ultimate end is to get a suitable match for them. This post points out another ideology that if a girl will not get good education, she will not be able to find ‘acha rishta’. It also points out the ideology of those people who demand an educated girl for the marriage of their son. Education has become the parameter for girls to get married.

A deep analysis of this post reveals another hidden ideology that education is not as important for boys as for girls to get married. In most of the cases qualification of boys is neglected in marriage proposal, they should only be economically well established. It also discloses that girl’s happy married life is associated with her husband’s economical condition not his education.

### Table 2.1

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bar bar chaiey banwana band karo.</td>
<td>Stop asking to make tea again and again.</td>
</tr>
</tbody>
</table>
Figure: 2.1

Analysis:

The feministic ideology is projected here. In a patriarchal country like Pakistan the role and position of women are mainly defined by their association with their domestic life. Here anti-domestic and anti-sociocultural ideology is presented which is the main agenda of the feministic movement. According to the feministic movement women face social injustice and social inequality. They are the victim of social violence.

‘Bar bar’ (again and again) word is used here to show that women are bound to do these trivial household chores again and again. They have no relaxation in their life. They are forced to fulfil the demands of their family members especially their husbands. Their life is scheduled according to the moods of others and they have no individuality of their own. ‘Chai banwana’ signifies that women do not want to perform that duty but they are forced to do. They have to work like servants but get no reward.

‘Band karo’ is used to emphasis the ideology of the modern women that they are no more a submissive creature. They have their rights too. It is not their responsibility to manage the domestic affairs. There is a hidden message for women that they should not waste their abilities in trivial household chores. They should be stopped treating like animals whose whole life surrounds to serve their masters. Women’s role should not be restricted to make tea and things like that. They should move on and prove themselves in the whole world.

Table 2.2

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khud khana garam karo</td>
<td>Heat the food yourself</td>
</tr>
</tbody>
</table>
Analysis:

Here is another post which is a reflection of feministic approach. According to this movement women are exploited due to their social status. In a patriarchal country like Pakistan the duty of preparing food and serving it is mainly assigned to women and most of the women perform their duty responsibly without considering it a burden. But here an anti-sociocultural ideology is being inculcated in the mind of the women through discourse that serving food is not the responsibility of women. Women are not subordinate to men.

‘khana khud garam karo’ is actually a declaration that modern women are aware of their rights. They are equal to men. They will not be exploited any more in the name of social norms and values, it mainly depicts the ideology of elite class. Here is another implicit ideology about the authoritative role of men in society. They want women to serve them because it’s their right. But actually, they are too much dependent on women that they cannot do their works like ‘khana garam karna’.

5.3 Disloyalty

Table 3.1

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main ne haseen auraton ko aam tor per bezameer aur laalchi paya he.</td>
<td>I usually found pretty women unconsciousness and greedy.</td>
</tr>
<tr>
<td>Jaun Elia</td>
<td>Jaun Elia</td>
</tr>
</tbody>
</table>

Analysis:

It is descriptive statement made by Jaun Elia, a Pakistani poet who is famous for his revolutionary and unconventional approach in his poetry. The post discloses the negative perspective of men about women. The adjectives ‘haseen’, ‘bezameer’, and ‘laalchi’ are used to highlight the disloyal nature of women.

The word ‘haseen’ categorizes women into two groups i.e. beautiful and ugly. The word ‘haseen’ symbolizes that most of the beautiful women are disloyal and unfaithful. They use their beauty to cheat men, so men should not trust the beautiful women. ‘Aam tor per’ signifies that it is a common phenomenon and in most of the cases women are disloyal. ‘Bezameer’ and ‘laalchi’ are negative words to portray the unfaithful and disloyal nature of women.
The diction is used in accordance to the ideology and it conveys a message to men that women are embodiment of disloyalty and they are not trustworthy. Beware of them, they are not sincere to anyone. Another hidden ideology is presented through the discourse that only women cheat in their affairs whereas men are always sincere to them. And if they do so it’s not a matter of objection.

### Table 3.2

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuta paal lo, billi paal lo “wo sirf tum se baat karti he” lakin ye weham kabi mat paalana.</td>
<td>Nurture a dog, nurture a cat but never nurture this illusion that she only talks to you.</td>
</tr>
</tbody>
</table>

### Figure 3.2

**Analysis:**

This post also picturizes the image of women in negative sense. The main ideology presented here is that women are not faithful and trustworthy and to justify this notion they are compared and even considered inferior to animals.

The nouns ‘kuta’ and ‘billi’ are used for animals but here they are considered better than women. The post has an implied meaning that ‘kuta’ and ‘billi’ are more faithful and trustworthy than women. They never cheat their master. ‘Illusion’ is a symbolic word used here to depict that it is only your illusion that women are sincere to you. ‘Sirf’ refers to the fact that you are not the only one in her life she has other choices too. It implicates that you can talk to her but never trust her. The post specifically refers to the disloyal nature of women which implies that cheating in relations is a trait of women they are characterless. It also propagates a hidden ideology that men are fair in their relations.

The basic underlying ideology presented here is ‘us’ vs ‘them’. So, there are different parameters for men and women.

### 5.4 Non-Stereotype Representation f Gender

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now I can say Iqbal teri chiryaan.</td>
<td>Now I can say Iqbal your sparrows.</td>
</tr>
<tr>
<td>Iqbal tery shaheen.</td>
<td>Iqbal your falcons.</td>
</tr>
</tbody>
</table>
Analysis:

This post highlights the shift in the ideological perspective of Pakistani youth. The metaphors ‘shaheen’ and ‘chiryaan’ are symbolic and are used in an ironical way refer to the point that modern ‘shaheen’ is totally different to the concept of ‘shaheen’ presented by Dr. Allama Muhammed Iqbal, the national poet of Pakistan. The ‘shaheen’ of Iqbal symbolizes courage, self-respect and high vision, but the boys of modern era lack these qualities whereas girls are behaving like ‘shaheen’. The word ‘chiryaan’ is specifically associated with girls in Pakistani context but here the attribution of ‘shaheen’ for girls reveals that girls are no more submissive and competing the boys in every field of life. It also refers to the change in the stereotypical role of associated with gender. The post also indicates towards the ideological perspective of specific group of young generation who violate the social norms. They wanted to spend their life independent of the social restrictions.

Table 4.2:

<table>
<thead>
<tr>
<th>Original text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jis ne moonchoon se muhalley ko dara rakha he</td>
<td>Who has scared the neighborhood with his</td>
</tr>
<tr>
<td>Ghr me begum ne us ko jharoo thama rakha he</td>
<td>moustache his wife has handed over a broom to</td>
</tr>
<tr>
<td></td>
<td>him at home</td>
</tr>
</tbody>
</table>

Figure 4.2
Analysis:

The post presents a transformation in the stereotypical representation of gender. ‘Moonch’ (moustache) is a symbol of masculinity and the verb ‘dara rha’ refers to the authoritative and dominant role of men in social set up. ‘Jharoo’ (broom) is specifically used by women refers to the domestic responsibility. But here it tries to prove that the role of men is not as authoritative as it was and there is decline in the dominating and commanding attitude of men. On the other hand, women are getting power and they are no more subordinate and submissive. The status of men and women is undergoing a continuous change and this is mainly the influence of western culture and the feministic movement.

6. Findings and Discussion

A deep analysis of the data reveals that social media plays a vital role in the representation and construction of different ideologies. It not only represents the already existing ideologies but also constructs some odd and conflicting ideologies. The study has explored that ideologies do not exist outside the realm of discourse and communication. As social media is an open forum for the democratic exchange for the controversial ideas, so the findings reveal that whatever people upload on social media, they definitely have hidden perspectives and motives behind it. A group of social members whose dominant ideology is love and consider love as an integral part of life they share the posts having the element of love. Those who have critical approach towards some so-called norms and values of society, they use the power of social media to unveil the social evils of society and hence contribute in the reformation of society, as it is evident through the theme of ‘marriage’ that how some unnecessary practices function in society. People raise their voice against these social evils like ‘dowry’ and ‘prejudiced behavior of in-laws through discourse. These social practices are embedded in Pakistani society and sometimes they surpass the religious ideologies.

The analysis of the theme of ‘disloyalty’ represents the negative perspective of a specific group of men about women. Through the power of discourse, they make their perspective solid. The posts are specifically about the disloyal and unfaithful nature of women which highlights the notion that parameters for loyalty for both genders are different. Women are presented in a negative sense and it conveys a hidden message to the male members of the society that women are not trustworthy and they cheat men for their personal motives. This is what picturized in Pakistani dramas such as ‘meray pass tum ho’. These kinds of ideologies are wrapped in such appealing words that they have a deep impact on the minds of the social members.

Findings of the study signify that there is a transformation in the ideological perspective about the stereotypical role of gender. In this modern era there is a decline in the authoritative role of men and a visible change in the submissive role of women. This is mainly due to the influence of western culture and the feministic approach prevailing in society. There is a continuous transformation in the status of gender. This aspect of the study also relates to the findings of the study conducted by Maryam Rafatjah (2012) that intensity in the gender stereotype is experiencing decline with the passage of time and women are taking part in outdoor activities. It also manipulates the ideology of ‘jesey chaho jiyo’.

Another finding of the study reveals that social media plays a pivotal role in the construction of some odd and anti-sociocultural ideologies as it is evident through the theme of ‘anti-domestic approach’. Though these ideologies such as ‘liberalism’ sometimes collide with the social norms and values of Pakistani society, however consciously or unconsciously they influence the minds of women. It has brought a radical change in the behavior and action of women regarding their stereotypical identities. This reflects the influence of western culture and slogan presented in ‘Aurat March’ in
Pakistan which symbolizes the feministic approach of society.

All these ideologies are depicted through discourse. Social media is an appropriate platform for the manipulation of these ideologies. The members of society expose and impose their hidden motives through discourse. Though these ideologies are a reflection of some sociocultural and anti-sociocultural norms, values and beliefs prevailing in society, however this is not a complete picture of the ideological perspective of Pakistani society. There are a number of ideologies yet to be explored. This study is restricted to limited range of ideologies depicted through Pakistani social media. It was not possible to cover all the ideological perspectives in one study.

7. Conclusion and Implication

The main objective of the study is to investigate that how language as a social practice is used in the manipulation of ideologies through discourse. In such an ideological spider web CDA is the best suitable parameter to uncover and unveil the hidden beliefs and messages because CDA aims to address the social problems. Based on the analysis it is evident that social media plays a vital role in the projection of multiple ideologies including social norms, values and beliefs as well as some anti-sociocultural and western ideologies. In the study four different themes are analyzed to explore how ideologies are exercised through discourse and the lexical structures are not arbitrary. To make it certain that the social ideologies are the reflection of society, Van Dijk’s socio cognitive model is used which also helped to analyze the motives and perspectives behind the ideologies. In short social media is the best tool to represent and construct ideologies in modern era.

References