

RECOGNIZED IN "Y"
CATEGORY BY



Research Consortium Archive

P(ISSN) : 3007-0031

E(ISSN) : 3007-004X

<https://rc-archive.com/index.php/Journal/about>



CRITICAL DISCOURSE ANALYSIS OF REHAM KHAN'S REPRESENTATION IN DIGITAL DISCOURSE: A FEMINIST PERSPECTIVE USING TRANSITIVITY FRAMEWORK

Dr. Aneela Gill

Assistant Professor, Department of English (Graduate Studies) National University of Modern Languages (NUML), Islamabad. email: agill@numl.edu.pk

Muhammad Ishtiaq

Assistant Professor, Department of English, Government Degree College Takhte Nasrati, Karak. email: ishtiaqm48@yahoo.com

Imran Khan*

Senior Lecturer, College of Education, Majmaah University Kingdom of Saudi Arabia.
Corresponding Author Email: i.khan@mu.edu.sa

Publisher : EDUCATION GENIUS SOLUTIONS

Review Type: Double Blind Peer Review

ABSTRACT

The present study attempts to examine the representation of Reham Khan by means of different linguistic choices and structures on the part of social media users in digital discourse. The study employs Critical Discourse Analysis (CDA) with a feminist perspective using transitivity framework anchored in Systemic Functional Linguistics (SFL). The research is primarily interested in the investigation of how social media users construct different narratives that are instrumental in hindering Reham Khan's political growth and thus amplify exclusionary practices. By employing Halliday's (1994) transitivity model of Systemic Functional Grammar (SFG) as an analytical framework, the study identifies various strategies including patterns of negative framing and passive positioning in the discourse surrounding Reham Khan. The findings of the study stress the role of language in perpetuating gender bias especially in narratives constructed in digital space such as Twitter (rebranded as X in July 2023) as well as highlight the exclusionary impact of digital media discourse. The present research study contributes to feminist discourse analysis especially in the context of digital feminism and offers insights into the intersection of digital media, language, and societal attitudes towards women in public life.

Introduction

The present era can rightly be called as a digital age on account of numerous and multiplex digital phenomena including the dramatic and unprecedented rise of digital media. The rapid rise of digital media has also resulted in various digital social media networks such as Facebook, Whatsapp, Instagram, Twitter, and several others, which, in turn, have naturally led to a dramatic increase in the number of digital media users/consumers. It is a fact universally acknowledged that every new revolution brings in changes in perspective and modalities related to the emergent and new situations and digital spaces, such as Twitter and Facebook, are no exception to this general trend and rule. For instance, important public figures and their lives and actions were not exposed to discussion, comments and critiques of general public before digital social media but presently on account of the new digital social media platforms anyone can be part of the larger digital social media discourse regarding any event in global, regional or even the most localized context.

In fact, the rapid rise and expansion of digital social media platforms and the respective digital social media discourse has not only transformed the modalities regarding participation in a public discourse regarding an event or a person but has also repercussions for the ways public figures, especially women in politics or in any other high position, are perceived and discussed. These digital platforms such as Twitter and Facebook make available a dynamic space for narratives construction and their subsequent sharing for open discussion and contest about

influential individuals. However, the environment in digital social media platforms nurtures traditional social biases of individuals against each others. Not only this, it also often amplifies the existing societal biases of different sorts in general but this tendency of bias has been particularly observed against women in non-traditional roles. Reham Khan, a former newscaster of BBC, a prominent media anchor, a charity and welfare organiser and the ex-wife of former primeminister, Imran Khan, became a subject of intense scrutiny and criticism on digital platforms soon after her divorce announcement on Twitter on October 30, 2015. Both Reham and Imran posted separate tweets confirming the end of their 10-month short span of marriage, stating it was a mutual decision. This unfortunate event triggered a widespread chain of critical discourse on Twitter that revealed deep-rooted gender biases of digital media users.

Reham Khan's case is emblematic of gendered bias in digital discourse due to her dual identity as a media figure and political actor in a patriarchal society. Her high-profile divorce and subsequent media scrutiny provide fertile ground to explore societal reactions toward women in public roles. For example many instances where hashtags like #Reham Exposed trended on Twitter emphasizing the role of digital platforms in amplifying misogynistic narratives. Further justification is provided by reflecting and comparing her experience within the broader context of Pakistani politics, where women in politics and high position such as Benazir Bhutto have historically faced similar treatment and public humiliation but it was in print media as it was the prevalent media form before the electronic and digital platforms.

Critical Discourse Analysis (CDA) is employed in the present study as a methodological framework to seek the linguistic representation of Reham Khan in digital discourse after her formal separation with Imran Khan. CDA, being a multidisciplinary approach, is appropriate enough for the exploration of different aspects such as the reflection and perpetuation of power dynamics, ideologies, and societal norms through language and language use. The present research specifically adopts Halliday's (1994) transitivity model in order to analyze how various *processes* (verb types), *participants* (actors/agents), and *circumstances* (different situations such as time, place and manner) are linguistically represented in the digital discourse about Reham Khan. This specific focus provides deep insights about how language constructs narratives that marginalize women and hinder their participation in public life.

The study seeks answers to the following research questions:

1. How is Reham Khan linguistically represented in digital discourse?
2. How does language construct narratives of "othering" and exclusion?
3. What are the broader societal implications of these

representations for women in public life?

The present research holds significance for several reasons. First, it contributes to the growing body of literature on the intersection of digital media, language, and gender. Second, by focusing on Reham Khan, it provides a case study that illustrates the pervasive nature of exclusionary practices in digital discourse. Third, it highlights the utility of CDA, coupled with a feminist perspective, in uncovering the subtle ways in which language perpetuates inequality.

The paper is structured as follows: The next section presents an overview of the prior literature on CDA, media representation and feminism in discourse analysis. This is followed by a discussion and an overview of the theoretical framework and the method/methodology used in the present study. The findings and analysis section gives an account of the key patterns and trends identified and observed in the sample discourse while the discussion section interprets the findings in the light of societal expectations and in the context of broader societal norms. In the final section of the paper, the author presents the main findings, evaluation of the limitations of the present study, directions and recommendations for future research.

Literature Review

Critical Discourse Analysis (CDA) is now a central approach in the study of language, power and ideology in social relations, i.e. It has become a pivotal tool for understanding the interplay between language, power, and ideology. Fairclough (1995) defines CDA as a method that not only examines textual features but also situates them within broader social and cultural contexts. According to him, it is a method that analyses both text and context though it focuses mainly on textual features. CDA is a useful tool of analyzing the media as it studies both the detailed textual features, and the large structural patterns at the societal level. This dual focus on micro-level textual details and macro-level societal structures makes CDA a powerful approach for media studies.

CDA and Media Representation

Media discourse is one of the key areas where people develop and spread ideologies. It is a significant site for constructing and disseminating power relation and ideologies. According to Fowler (1991), language in media is never neutral. By asserting that language in media is never neutral, he emphasizes the biased and ideology-laden use of language in general and its use in media in particular. Furthermore, the use of language in social media platforms also reflects and reinforces power dynamics, i.e. it is an embodiment of power relations. Studies by Bell and Garrett (1998) further highlight and support the observations how news narratives influence audiences and shape public perceptions through linguistic choices by looking at how language users on social media platforms linguistically frame events, choose lexical items, and reference other texts i.e. by the employment of strategies such as

framing, lexical selection, and intertextuality respectively.

Gender and Digital Media

With the introduction of the digital media, in the digital age, discourses based on gender are more expressed and has amplified the visibility of gender-biased discourses. Many works by different researchers such as van Dijk (2001) point to the continued stereotyping of women in the online environment, with sites tending to present women in limited ways. He underscores how online platforms perpetuate stereotypes, often portraying women in reductive and exclusionary ways. In the same way, Lazar (2007) points out that feminist CDA is essential for explaining and uncovering the complex processes and subtle mechanisms employed in gender marginalization and exclusion in digital spaces. Significantly, the study by Banet-Weiser (2018) surveys the paradox of digital feminism, where online activism coexists with heightened misogyny. Similarly, different works by various authors in line with that of Banet-Weiser discuss the panoramic landscape of digital feminism by critically looking at how activism and hate can exist simultaneously in online space.

The role of linguistic frameworks in shaping discourse has been extensively examined in various studies. Research on gender representation within linguistic analysis highlights its impact on discourse dynamics and identity formation (Ishtiaq et al., 2021), while disagreement strategies in intercultural communication highlight the intersections of power and identity in discourse (Ishtiaq et al., 2022).

Oral Pashto literature reveals the distortion of Islamic figures, relevant to counter-Islamophobia discourse (Ali, 2013). The use of humor in teaching demonstrates linguistic adaptability to enhance discourse (Ali et al., 2015), while belief-practice gaps in teaching reveal challenges in aligning pedagogy with effective communication (Rahman et al., 2015). Ethical linguistics underscores the importance of morality-oriented language skills in educational discourse (Khattak et al., 2017). Literary narratives such as class struggles (Ali et al., 2016) and exploitation themes (Ullah et al., 2017) illustrate parallels between literature and socio-political discourse.

Nonverbal communication principles, particularly from prophetic communication, provide models for effective leadership discourse (Ali et al., 2019). Writing errors among university students emphasize the importance of structural accuracy in discourse and perceptions of English standards shape intercultural interactions (Ali et al., 2020a 2020b). Multilingual education fosters inclusivity and socio-cultural understanding through enriched discourse (Khattak et al., 2020).

Analyzing lexical categorization in Quranic translations enriches understanding of spiritual discourse (Haq et al., 2021), while genre analysis of advertisements uncovers persuasive strategies (Ali et al., 2022). Ethical dilemmas in advertisements highlight societal

tensions within discourse (Ali et al., 2022). Motivational techniques in educational leadership enhance discourse adaptability (Munawar et al., 2020), and orthographic influence shapes literacy skills (Farukh et al., 2020). The use of language games fosters engagement in grammar learning (Ali et al., 2020).

Gender identity in media advertisements reveals socio-cultural discourse tensions (Ali et al., 2022), and Qur'anic pedagogy aligns with modern language teaching frameworks (Ali & Ali, 2022). Binding Theory and structural parallels in language uncover pragmatic dynamics in discourse (Ali et al., 2021; Ishtiaq et al., 2022).

The complexity of linguistic and communicative frameworks in discourse is further highlighted by various studies. The relationship between dehumanizing metaphors in political speeches and their influence on public discourse is a critical area of exploration (Ali & Khan, 2021). Similarly, the challenges in interpreting nonverbal communication reveal the nuances of effective discourse, especially in diverse cultural contexts (Ali et al., 2021).

Studies on genre analysis, such as those examining university admission advertisements and newspaper editorials, highlight the persuasive strategies embedded in institutional discourse (Ali et al., 2022). Similarly, public discourses around the COVID-19 pandemic reveal sociolinguistic trends and the role of collective narratives in shaping societal perceptions (Alam et al., 2020).

The role of multilingual education in fostering socio-cultural understanding has been emphasized through studies on class struggle and morality-oriented pedagogy (Khattak et al., 2020; Khattak et al., 2017). Pashto-English language attitudes reflect multilingual discourse strategies and their impact on identity formation (Ali & Rahman, 2020). The pedagogical potential of Qur'anic teachings offers valuable insights into the integration of spiritual principles within language education (Ali & Ali, 2022).

Additionally, the integration of lexical and mathematical skills demonstrates the interconnectedness of cognitive frameworks in discourse (Farukh et al., 2020). E-books and their role in vocabulary development illustrate how technological tools transform educational discourse (Ali et al., 2021). Refugee students' attitudes toward English language learning underscore the socio-linguistic challenges that discourse must navigate in diverse settings (Ali et al., 2020). Furthermore, discussions on gender bias in job titles reveal systemic inequalities perpetuated through discourse frameworks (Ali et al., 2021).

Collectively, these studies demonstrate the transformative potential of discourse in fostering inclusivity, addressing socio-cultural tensions, and enhancing communication strategies.

In addition to the above-mentioned scholars, there are scores of other researchers who have explored the paradox of digital feminism, by exploring how phenomena such as activism and

misogyny go hand in hand on digital platforms. For example, Gill (2016) talks about post-feminist sensibilities on digital media, thereby stressing the fact that how empowerment discourses often overlap with practices that reinforce sexism. In the same way, Jane (2014) talks about misogyny in digital space, thus, establishing the concept of “e-bile” to describe the obnoxious and unpleasant abuse women tend to face on an online forum. Similarly, Keller and Ryan (2018) explore the junction of social media platforms and feminist movements, and try to illustrate the phenomenon of how these on-line platforms work as breeding grounds for nurturing both activism and gendered hate speech. Yet another significant aspect, the commodification of feminism in digital spaces, has been examined by Sobande (2020), that highlights the way feminist rhetoric is appropriated in ways that undermine authentic activism. In a similar vein, Sobande, Banet-Weiser and Portwood-Stacer (2017) explore the commercialization of feminist discourse as they emphasize how digital spaces foster both progressive movements and backlash and thus try to reflect the complexities of the online feminist landscape.

Media Representation of Women in Politics

Media representation/portrayal of women in politics or women of repute has been an area of interest in several media analyses as well as a famous motif (a recurring pattern and focus) in a range of media studies and tradition. For instance, in this regard, the remarks of Jamieson (1995) are significant who argues that women leaders are often framed through bigot and sexist tropes, that is, they are depicted sexually to undermine their trustworthiness, which ultimately result in their being neglected and humiliated in public discourse. In the same vein, Banwart (2013) investigates differences related to gender in media coverage, and call attention to the fact that media portrayal and representation generally tend to focus on appearance and personal lives compared to the professional achievements in respect of women politicians. In short, media is prone to bringing to limelight the dark aspects of their lives and in a constant search for finding and magnifying any Achilles heel on the part of fair sex leading to the fact that the very Achilles heel turn to become as a means for their notorious publicity. Likewise, Sobieraj and Berry (2011) focus to explore the important role of media sensationalism responsible for fostering the sexist portrayals of female leaders in public sphere, which ultimately result in the amplification of activation, gender hate and misogyny. More recent work by Ross et al. (2013) and other related studies examine and analyse how social media intensifies this bias, by creating echo chambers that not only that perpetuate but also reinforce negative stereotyping. In the Pakistani context, studies by scholars such as Haider and Akbar (2021) reveal that women politicians often face and bear as they are subjected to gendered hate speech, especially on platforms like Twitter. They review how culture and narratives perpetuate women's

victimization. Their analysis highlights how cultural norms intersect with digital narratives to marginalize women. These studies not only provide a foundation but also offer the background to analyze and approach the discourse surrounding Reham Khan, a figure who embodies the challenges faced by women navigating public and political spaces in patriarchal societies.

It is worth noting that there also studies in digital media based on positive narratives. For instance, digital media has also enabled women to counter patriarchal norms through campaigns like #GirlsAtDhabas in Pakistan, which challenge traditional gender roles. Similarly, the study by Keller and Ryan (2018) documented the success of #YesAllWomen in fostering global solidarity against gender-based violence. Likewise, Banet-Weiser (2018) analyzed how feminist rhetoric is commodified yet also raises awareness about gender inequality. Studies such as these and many others, in fact, acknowledge the empowering aspects of digital media and serves to balance the critique, providing a holistic view of its dual role instead of being specifically serving as providing a fertile ground to the vilification of the fair sex.

Twitter and Political Discourse

Globally, Twitter is an important platform for political discourse which offers both opportunities and challenges. Research studies by Ausserhofer and Maireder (2013) show that though twitter creates a platform for direct communication between politicians and the public, it is also a platform that serves as a breeding ground for the reinforcement of polarized and misogynistic discourses and narratives. In Pakistan, Ali and Zia (2020) explored how digital platforms like Twitter are used to frame women leaders, and note the prevalence of derogatory hashtags and targeted campaigns aimed at discrediting them. They explored and argued that, women leaders in particular, are framed through social media platforms such as Twitter through the use of abusive hashtags and smear campaigns.

Despite the abundance of research on both gender and media, the literature lacks research that applies both feminist CDA and Halliday's transitivity model in an analysis of digital discourse. Furthermore, there is limited scholarship and literature on the representation of South Asian women characters, especially with reference to Pakistani sociopolitical culture and norms. These gaps are addressed in this study by centring on how Reham Khan is linguistically represented, with the aim of offering insights into the intersection of digital media, gender and power relations and dynamics.

While CDA can be useful in analyzing power relations, as it provides valuable tools for understanding power dynamics, its application in analyzing Twitter content requires consideration of the platform's, especially with reference to its properties and unique features, such as brevity in character limit and its

interactive nature. Both prior and current research seems to have either failed or overlooked to adequately address the effect of these features in shaping the digital social media discourse. Moreover, while global studies and literature tend to emphasize and focus on misogyny within digital spaces, the present research study attempts to incorporate global perspectives with a critical focus on Pakistan's digital media landscape.

Theoretical Framework

Critical Discourse Analysis (CDA), serving as the foundation of the present study, offer a framework for the analysis of language use in different larger contexts. It offers a lens to explore the intersection of language, power, and ideology. Not only this, CDA also facilitates an understanding of interaction between linguistic features, on the one hand, and societal norms and power structures, on the other. In addition to CDA as a theoretical framework, the present study employs Halliday's (1994) *Systemic Functional Linguistics (SFL)* as analytical tool focusing on the transitivity model. According to transitivity model, different predicators can be categorized as *processes* (verbs) into six different types such as *material, mental, verbal, relational, behavioral, and existential processes*, to show how *actors, actions, and circumstances* are linguistically represented and semantically encoded. By applying this model, the present research analyses the construction and representation of Reham Khan within digital media. It examines how Reham Khan's identity is constructed and framed within digital discourse.

Keeping the objectives of this study in mind, CDA is supported and complemented by a feminist perspective as it focuses on the gender bias by highlighting the prejudiced gender representations and how language sustains and reinforces the patriarchal norms in a patriarchal society. This integration reflects the modality and systemic nature of the gender bias and its increasing prevalence in digital media specifically in the Pakistani sociocultural context. Using both CDA and feminist theory, this research reveals the subtle mechanisms and the processes of exclusion and marginalization that likely play a role in Reham Khan's representation.

Research Methodology

This study employs a qualitative research design to analyze the linguistic representation of Reham Khan on Twitter. The methodology is rooted in CDA, with a focus on transitivity analysis as outlined by Halliday (1994).

Data Collection

The dataset for the present study comprises a small corpus of tweets whose selection is based on relevance to Reham Khan's political and personal narrative soon after she posted the news of her divorce with Imran Khan on her Twitter account. The corpus of Tweets was sourced by means of the use of specific hashtags and keywords. This ensured a diverse representation of Reham Khan by different digital media users. Ethical considerations are prioritized

with user identities anonymized to protect privacy.

A small sample size, used in the current study, allows for detailed linguistic analysis, which focuses on the depth rather than breadth of data. This aligns with qualitative research principles, where emphasis is placed on understanding patterns in context. However, larger datasets could be analyzed using computational tools like NVivo for thematic coding or sentiment analysis software to identify trends across diverse demographics. For example, one of the studies using larger datasets, e.g. Ausserhofer and Maireder's (2013) work on Twitter networks, demonstrate how combining quantitative and qualitative methods enhances generalizability.

Analytical Framework

The different Tweets were analysed using transitivity analysis in order to identify patterns and choices in linguistic representation and portrayal of Reham by different digital media consumers. The analysis primarily focused on the identification of various process types and the corresponding actors/agents as well as on the specific lexical choices made in any of these three larger categories. For example, the Tweets were analysed by identifying the various processes i.e. process types. According to Transitivity model, processes verbs/ actions can be categorized into any one of the six different types e.g., verbal, material, relational, mental, behavioral and existential) to determine how Reham Khan is framed. Similarly, the participants involved in the action are assigned different roles (e.g., actor, goal, theme) and in this case the role assigned to Reham Khan were identified. In addition to these two essential and main elements another aspect to be identified is circumstances (temporal, special and manner adverbials) which contextualize the discourse within its social and cultural framework.

The findings of the study were interpreted through the theoretical approach, CDA coupled with feminist perspective, which helped connected linguistic features to broader societal implications. The dual approach in conjunction with the analytical framework of Transitivity from SFL guaranteed a comprehensive understanding of the data, linking micro-level analysis to macro-level insights on gender and media. The integration of these methodologies helped provide a robust framework for analyzing the complex dynamics of digital discourse that targeted Reham Khan in digital social media space.

Findings and Analysis

The analysis of textual data collected for this study demonstrates obvious linguistic features and patterns that represent her in a specific way and portray Reham Khan in a particular in a particular mould in digital social media discourse. The analysis identifies several key features and patterns such as the dominance of relational processes, marginalization through verbal and existential process types and limited representation via material processes, each of which is discussed in detail in the following section.

Dominance of Relational Processes

One noteworthy pattern that is quite noticeable and well marked is Reham's predominant framing through the obvious use of relational processes. The relational processes through which Reham is identified and framed, in fact, underscore her identity in terms of societal expectations and stereotypes. The fact that Reham is largely constructed via relational structures call attention to her role as they focus on her identity in accordance with the social roles and norms. Linguistic structures such as "Reham is manipulative", "Reham is only interested in fame" and "She is unfit" - all exemplifies relational framing. Furthermore, her framing by means of relational process types highlight a focus on defining her chiefly through external judgments rather than her own actions and statements or achievements which are out rightly neglected. All the above relational statements and structures point to relational framing on the part of Reham Khan, and paint the picture of her being framed through negative judgments.

For instance, the description, "Reham is manipulative" underscores a focus on moral character judgments instead of substantive actions or achievements on the part of her. This type of framing reinforces gender stereotypes that question women's integrity and motives. Besides, it often reduces them to figures of distrust and doubt. The framing through relational processes also perpetuates patriarchal norms that undermine women's credibility and cast aspersions on their character and render them solely as untrustworthy entities. Such portrayals serve as barriers to women's credibility in both professional and public domains. Instead, it perpetuates the prevailing societal attitudes that value compliance over agency. It also functions as obstacles to women's authority at workplace and in public space which reinforce social norms of obedience over choice.

It is worth noting that the instance "Reham is only interested in fame" employs a relational process that reduces Reham's identity to superficial desires and to her external vices. Furthermore, it utterly ignores her professional achievements and contributions that render the description as visibly biased and *malafide*. By framing her motivations in this manner, the discourse aligns with traditional narratives that trivialize women's ambitions, particularly in male-dominated fields. This type of commentary undermines efforts to present women as multidimensional individuals with complex goals and serves as a blow to attempts that have been made to paint women as more than one dimensional beings with single foci.

Similar biased language is often used against women in leadership roles as is evident from the different tweets, such as "she is seeking attention" or "she craves the spotlight". It is noteworthy that when a woman is in a leadership position she is said to be looking for attention, or a spotlight. Such phrases devalue women's legitimate pursuits by framing ambition as

narcissism. Descriptions as can be noted in the above phrases undermine women's perfectly legal rights and interests by reducing ambition into self-obsession. This linguistic bias not only affects individual reputations but also perpetuates systemic barriers that discourage women from pursuing high-visibility roles. The visible language prejudice harms women's reputations and also sustains factors that already discourage women from vying for highly public positions.

Another statement, "she tries to manipulate public opinion" employs a relational process that attributes unethical behavior to Reham. The statement that she attempts to give a particular slant to what is happening places unethical behaviour at Reham's door. The use of the word "manipulate" is particularly significant, as it invokes connotations of dishonesty and deceitfulness as it is emotionally loaded with the suggestion of dishonesty and deceit. This aligns with societal biases that scrutinize women's intentions more harshly than men's, perpetuating a double standard in public life. This is in concordance with social prejudice that requires women, compared to men, to explain themselves in many cases for things they cannot be made responsible for in public domain. The same kind of framing can be identified within such sentences as "she plays the victim" that is 'she acts like a victim' or "she twists the truth" that is 'she lies and that she is a liar', which put into question women's stories and unduly delegitimize their narratives; instead, it construct and frame their stories as simply manipulative tactics and strategic tricks. These language choices discourage and prevent women from advocating or standing for themselves or other people, because they fear that their intentions will be misrepresented and they are likely to be misunderstood.

Another relational statement "Reham is controversial" ascribes an identity of controversy to her, independent of specific actions or context. It is worth noting that in the statements exemplifying relational processes that assign the attribute of controversy or any other negative attribute and evaluation to Reham, most of the time, it does not matter what she has done but that she is considered controversial or described and evaluated as negatively. This abstract labeling shifts focus from objective discussions of her work or opinions to subjective judgments of her persona. Through such construction and framing of her identity, the discourse contributes to an understanding that any woman's appearance in the public space will lead to conflict and such women should not be assertive, authoritative and visible.

Another similar instance with a relational process that attributes negative motives to her ambitions can be noticed in the statement "Reham is an opportunist". The relational process imputes ill-intention to her aspiration. This kind of characterization belittles her professional endeavors and casts suspicion on her achievements and accomplishments, thereby, reinforcing patriarchal norms that view ambitious women as threats rather

than contributors. Such narratives perpetuate a culture and continue to foster an environment that allows man to scrutinize women for seeking opportunities that are deemed acceptable for men.

Marginalization through Verbal and Existential Processes

Reham is silent for the most part with verbal processes mainly serving to provide negative comments from other people. Her voice is notably absent. The verbal processes are primarily used to amplify negative commentary from others. Statements like “She was criticized” or “They accused her” and “People criticized her actions”, illustrate verbal processes dominated by external voices as these verbal processes are owned by outside agency and reflect a lack of agency in the discourse which presents her as a receiver of criticism. For instance, the statement “she was criticized” diminishes her agency by emphasizing external judgments rather than her own narrative or perspective. For example, instead of saying “she criticized him” or “he criticized her” or even “she criticized him”, it becomes “she was criticized” and which takes away her agency by focusing on the criticism as the action as against stating what she wants to say. This pattern reflects a broader societal tendency to silence women or present them as passive recipients of criticism, thereby excluding them from active participation in shaping public discourse. It seems to correlate with a cultural norm of marginalising women or portraying them as simply willing to absorb criticism rather than to engage in publicly meaningful debate.

The verbal process, “people criticized her actions” emphasizes external voices rather than Reham’s own perspective. Additionally, it subtly delegitimizes her ability to influence or shape her narrative. The narratives of others about Reham, e.g. ‘they (people) said things like she did this and that’ using various verbal processes actually solidify external voices and opinions over Reham’s and her story. Such patterns contribute to a broader culture of dismissiveness toward women’s agency, where their voices are overshadowed by public scrutiny. It, at the same time, erases her capacity to work on changing this position. Such patterns add to the total disregard of women’s decision-making rights for their own.

Passive structures, where someone, in the present case, a woman was criticized, are employed; removes accountability from critics and shifts the burden of legitimacy onto women. The same pattern can also be traced and observed in statements such as “her actions were condemned”. Such structures and expressions isolate women as the focus of judgment while obscuring the motivations or biases of those passing judgment. All such type of structures and expressions put women alone in the limelight to endure censure while the actions and biases of the condemnatory entities remain hidden.

The statement with existential process, “Reham’s statements

are baseless”, in fact, frames her contributions as “baseless”. It also delegitimizes her voice and authority. This reflects a broader trend in digital media where women’s statements are subject to higher scrutiny and often dismissed outright, reinforcing their marginalization. Thus, the above existential process enshrines the delegitimization of her contributions as “baseless”. This can also be captured as an ongoing tendency in most virtual platforms where men’s statements are believed and sometimes heeded in full, the same cannot be said for women.

Similar dismissive language, such as “her claims lack evidence” or “her arguments are unfounded” is disproportionately applied to women in public discourse. This pattern enforces a double standard where women must meet higher thresholds of credibility to be taken seriously, thereby, limiting their participation in debates and decision-making processes. This suggests that women shall only be considered credible when they meet higher standards of proof, and thereby, restricted in exercising their rights to full and active participation in deliberative forums. The tweet with verbal process, “critics said she was seeking attention” shifts agency to the critics while reducing Reham to a passive subject. The change of agency from Reham looking for attention to critics saying that, actually, demeans the status of Reham as a passive subject. This linguistic choice prioritizes external opinions over her intentions or explanations, and reinforces a culture of public scrutiny that disproportionately targets women. In a sense, the linguistic choices on the part of public in digital media platform subjugate Reham’s plans or explanations to the view of the public, in a culture that has been upheld to humiliate women.

The use of verbal process in the statement “she was accused of manipulating facts” highlights accusations against her while omitting any counter-narrative. That is, the above verbal process asserts accusations against Reham without offering any response narrative. Such framing normalizes the notion that women’s actions are open to suspicion and judgment without providing equal weight to their responses or justifications. It is such framing that seeks to construct as given that women’s behaviour is somehow fit for scrutiny and condemnation and yet their replies or excuses are not given equal regard.

Limited Representation in Material Processes

Interestingly, Reham is never portrayed as engaging in material processes most of the time. She has been rarely depicted as an active participant in material processes. This aligns with broader societal tendencies to diminish the agency of women in public narratives. It accords with many other ongoing cultural trends, which erode women’s power in discursive domains. Statements like “she orchestrated the entire scenario” position her actions within a negative framework and portray her as manipulative and deceitful. The comments such as ‘she was the one who planned everything

from the start' give a negative perception of her actions as being of a deceptive nature. This is in accordance with the traditional patriarchal norms that scrutinize women's agency, often equating assertiveness with dishonesty or malicious intent. This is in line with the conventional yet willful misinterpretation of women's self-assertiveness since it brands it as deceitfulness or more so as being malevolent. Such representations discourage women from asserting themselves in public or professional spaces, reinforcing gender hierarchies.

Similarly, the statement "she launched a campaign to gain sympathy" exemplifies a material process where her actions are framed through a lens of self-serving motives, i.e. her actions are portrayed as being motivated by selfish gain. The focus on "gaining sympathy" detracts from the potential legitimacy or value of her campaign; instead, it perpetuates a narrative that dismisses women's efforts as opportunistic. Its central tenet, the search for sympathy, itself detracts from the possibility of considering her campaign either legitimate or worthwhile; and thus, it contributes to the narrative which denies women's work and initiative.

Another significant statement with a material process "Reham orchestrated media attention" positions her as a manipulator rather than a strategist. It also reflects a bias that undermines women's professional capabilities by casting their successes as contrived or deceptive. The statement 'Reham orchestrated media attention' makes it look as if she was pulling the strings which obviously is not true but being a woman her skills are being demeaned as if they were strategic rather than professional. This framing discourages women from leveraging media to amplify their voices, fearing backlash rooted in such narratives. In fact, such framing makes women shy away from using media to air their opinions, concerns and issues, because of backlash that originates from such narratives.

These patterns depict and reflect entrenched societal norms and traditional real world societal roles and expectations of a patriarchal society that marginalize and subordinate women, particularly in the Pakistani sociopolitical structure and context. The analyses show how language is employed to create and construct stories that marginalize women and limit their participation in public sphere.

The above examples of linguistic practices show how women are constructed as subordinate and their agency diminished, in digital discourse, through the careful and willful use of particular linguistic choices and structures. By focusing on relational and verbal processes, the representations prioritize external judgments and moral character over women's substantive contributions or perspectives. This not only perpetuates existing gender inequalities but also limits opportunities for women to assert their identities in public spaces. In this sense, the representations merely accentuate via the relational and verbal processes the exclusion of women's

own agency or opinion, and, rely on external judgments of moral character. As such, these biases entail the analysis of the language used in the media and encouraging the discourse that accepts and honors the input of all people. In short, addressing these biases requires a critical examination of language use in media and fostering a discourse that values diverse perspectives and contributions.

Findings of the Study

Dominance of Relational Processes

Reham Khan is predominantly framed through relational processes that emphasize societal expectations and stereotypes. In fact, Reham's frequent representation through relational processes stresses the social norms and roles. Statements like "Reham is manipulative" and "Reham is controversial" reveal a focus on moral character rather than substantive contributions. It also reinforces the prevailing gender stereotypes and societal attitudes that value compliance over agency on behalf of women by default. The above statements demonstrate to subject Reham as another typical untrustworthy manipulative woman figure rather than based on what she has actually said or done, that cements the regressive gender bias and societal expectations as to what women should or should not be.

Such portrayals diminish the credibility of women in professional and public domains by trivializing their ambitions and framing their identities through negativity or controversy. Aggressive and negative depictions of women in mass media reduce the 'voice' that women have in professional and public life through negating women's career interests and aspirations and framing their personality, identity or character in negativity or controversy.

Marginalization through Verbal Processes

The patterns of verbal processes observed actually amplify, rely on and value all external judgments and opinions whereas it attempts to silence, erase and suppress Reham's own narrative. For instance, in statements like "she was criticized", the main concern is the voices of critics, reflecting a broader cultural tendency to present women as passive recipients of scrutiny rather than active agents of their own narratives. The constructions such as 'she was criticised', push the speakers of criticism to the foreground, and represent an overall shift in culture that portrays women as subjects being looked at by critical men rather than as tellers of their own stories.

These patterns are to continue depressing the status of women and confining them to their traditional roles of voiceless beings who are locked out of the public space. They perpetuate a culture where women's voices are diminished, discouraging their participation in public discourse.

Limited Representation in Material Processes

Reham is rarely depicted as an active participant in material

processes. In fact, Reham is only seen as a passive figure who does not engage in material processes very often. Statements such as “she orchestrated the entire scenario” frame her actions in a negative light, aligning with traditional norms that scrutinize women’s agency. Such statements like ‘she planned the situation all through,’ put her in the wrong side, as far as traditional feministic perspectives that deny as far as women’s agency are concerned.

One finds such portrayals unhelpful to women in their careers because women are made to believe that any assertiveness in workplace means that the woman is out to deceive, or harm other people. Such representations discourage women from asserting themselves in professional spaces by equating assertiveness with dishonesty or malicious intent.

In short, linguistic choices like “manipulative” reflect societal biases linking women’s agency with deceit, particularly in male-dominated spaces. For example, it can be visibly noted when contrasted with how male politicians using similar tactics are framed positively, e.g., “strategic” or “visionary”. This double standard is widely observed in global political discourse also. Also worth noting is the fact that one can analyze reactions to male politicians in Pakistan, such as how male leaders like Imran Khan are often portrayed as resilient despite controversies.

Discussion

The analysis highlights the systematic marginalization of women through specific linguistic choices that reflect and reinforce societal biases. The study shows how women are excluded systematically using certain language features that directly mirror the existing social prejudices.

By attributing negative identities to Reham, and defining her such as “controversial” or “manipulative”, the discourse on the part of digital social media platform users attempts to undermine her professional and personal autonomy and agency. These patterns mirror traditional patriarchal norms that trivialize women’s ambitions and contributions, and reduce them to objects of distrust or superficial desires. Rather, these patterns resemble classic sexist trends which undermine women’s goals and efficacies, turning them into objects of suspicion or shallow fascination.

This kind of framing not only reinforces prejudice of society but also prevents other women from coming forward for leadership positions, they too, do not wish to be treated like her. In fact, such framing not only perpetuates societal biases but also discourages other women from pursuing leadership roles, fearing similar scrutiny.

Verbal processes, exemplified in structures such as “she was accused” or “critics said she was seeking attention”, prioritize largely biased and misjudged external judgments and rash and baseless opinions over Reham’s own more authentic voice. So, the above verbal processes like ‘she was accused’ or ‘some said she was attention-seeking’ represent the external world’s perspective

leaving out the voice of women. This trend reflects a broader cultural issue where women's narratives are overshadowed by public scrutiny. This phenomenon can be explained by a more global cultural problem in which women's stories are supplanted by a focus on how they are viewed. The kinds of discourses that fail to consider women's voices perpetuate disdain and marginalization of women, thus, continue to maintain gender disparities in most spheres of public and working life. In other words, by failing to represent women's perspectives, such discourse fosters a culture of dismissiveness and exclusion, further entrenching gender inequalities in public and professional domains. Material processes that depict Reham as manipulative or self-serving reflect a double standard in evaluating women's agency. The representations of Reham in these processes portray her as manipulative or selfish when it comes to judging women's agency. For example, the statement "she launched a campaign to gain sympathy" detracts from the legitimacy of her actions by attributing ulterior motives. It reduces the credibility of her actions by suggesting a sinister motive.

The given representations prevent women from being proactive since voices they submit are either dismissed or questioned. Such representations discourage women from asserting themselves, as their efforts are often scrutinized or delegitimized. Social media platforms can adopt AI-driven moderation tools to flag misogynistic content proactively. Transparency in these algorithms is crucial to prevent misuse or bias". For example, in this regard, successful initiatives have already been by Facebook and Instagram's AI tools for detecting hate speech. In the same way, UNESCO's (2019) media literacy programs have also empowered users to recognize and challenge harmful narratives. Furthermore, media literacy in this connection needs to be propagated such as the workshops in schools and universities to teach young users to critically engage with digital content, in order to reduce the impact of biased narratives.

Implications of the Study

The language used to frame Reham Khan reflects wider systemic issues on digital media representations where women's statements and actions are disproportionately scrutinized. The way she is discussed by digital social media users goes hand in hand with other structural problems in digital media in which women's statements and actions are unduly scrutinized and considered as stereotypical. This leads to a public discourse that undervalues women's opinions and perspectives and reinforces and perpetuates societal hierarchies and stratification.

Addressing these linguistic biases is crucial for fostering equitable representation and encouraging diverse voices in public and professional spheres. These linguistic prejudices are important to correct in order to enhance justice between different people and to raise the level of minorities' participation in social and

professional life. Therefore, the results of this research emphasize the importance of language in constructing gender perceptions of women in digital space, Twitter in particular. By positioning Reham Khan mainly through relational and verbal processes of communication, the discourse perpetuates patriarchal attitudes and ideologies that deny her voice and truth and which undermine her agency and credibility. Relational processes dominate the representations, which is consistent with global gendered trends, but exacerbated by cultural norms and expectations in Pakistan. The findings of the study show how these biases are exacerbated by digital media and how it creates a space where exclusionary narratives thrive for the exclusion of minority groups.

The portrayal of Reham Khan reflects broader societal attitudes toward women in politics, where traditional roles are valorized, and deviation is met with resistance. This study contributes to understanding how digital discourse perpetuates these norms, limiting opportunities for women's empowerment. This aspect of the study presents several features of Pakistani society in particular— and of societies in general - regarding women in politics, where traditional role is obeyed, and any change is opposed. The current research thus helps fill this literature gap by exploring how such norms are reproduced in digital discourse and hinder women's advancement.

While digital platforms offer spaces for diverse voices, they also facilitate and nurture hate speech including the spread of misogynistic narratives as well. The findings call for greater accountability in digital media to foster inclusive and equitable representation. The study calls for the need to demand responsibility in digital social media language users, in general, and of twitter, in particular, to include everyone in equal measure.

Conclusion

The analysis, findings and subsequent critical discussion and evaluations suggest how language use and choices in digital discourse consistently yet systematically attempt at women's marginalization, their power reduction and their belittling via their diminished agency. These representations continue to reinforce gendered stereotypes and societal prejudice by glorifying relational and verbal processes that accord legitimacy to external assessments of individuals and their moral standing than their ability to make tangible contributions. By emphasizing relational and verbal processes that prioritize external judgments and moral character over substantive contributions, these representations perpetuate gendered stereotypes and societal biases. Women's marginalisation in material processes also highlights a culture of suspicion around their actions and denying their authority. The limited representation of women in material processes further reflects a cultural tendency to scrutinize their agency and undermine their credibility.

To counter such biases, it is essential to critically examine

language use in media and advocate for a discourse that values diverse perspectives and contributions. In addition, language use in media must be studied more in order to put forward a progressive language policy. By fostering equitable representation, one can create a more inclusive narrative that challenges traditional hierarchies and empowers women to assert their identities in public and professional spaces. Thus, people can work to constructively promote changes in existing power relations in society, in the media, and in gender representation in the context of equal representation. This will help women to actively claim the power to impose their subjectivity in the public and working sphere.

The present research discusses the analysis of gender representation in the context of the digital social media discourse, particularly with reference to the linguistic portrayal of Reham Khan. The analysis and findings show that relational and verbal processes prevail which limit her agency while perpetuate exclusionary narratives. This reflects other conditions that are socially and culturally rooted in terms of gender bias, especially within the context of the Pakistan society.

This is why the present research highlights the importance of critically analyzing contemporary digital discourse in order to challenge patriarchal discourses and practices which perpetuate gender inequalities. This study, therefore, by integrating Critical Discourse Analysis with a feminist perspective provide a complex view of how language builds relations of power and social perceptions.

Recommendations

The study recommends media literacy initiatives in order to educate social media users to identify and resist biased narratives and promote critical thinking about the impact of language in digital spaces. Similarly, the present study also advocates for policy interventions in digital spaces such as facebook, twitter etc. with explicit and formal regulations for digital social media users for strict compliance. It especially advocates for stricter regulations against misogynistic and hate speech online and encourage transparency in content moderation processes on social media platforms. Finally, the study calls for gender-inclusive practices in order to foster a balanced representation of women in media and digital content and to support initiatives that amplify women's voice in public discourse.

References

- Alam, J., Rahman, G., & Ali, S. S. (2020). A Critical Discourse Analysis of Pakistani Masses' Talks about Corona Covid-19 Pandemic. *Dialogue* (1819-6462), 15(3), 85-94.
- Ali, R., & Zia, A. (2020). Digital hate speech: An analysis of Twitter discourse against women politicians in Pakistan. *Pakistan Journal of Media Studies*, 15(2), 45-63.
- Ali, A., Ali, S. S., & Ali, I. (2021). Semantic and Pragmatic Structures

- in Chomsky's Binding Theory. *University of Chitral Journal of Linguistics & Literature*, 5(2), 16-33.
- Ali, A., Ali, S. S., & Ali, I. (2022). Ethical Dilemma in TV Ads: A Case Study of Selected Pakistani TV Ads within Rhetorical Traditions. *University of Chitral Journal of Linguistics & Literature*, 6(I), 212-222.
- Ali, S. S. (2013). Distortion of Information regarding Islam and High Profile Religious Muslim Personalities inside Oral Pashto Literature. *Journal of Asian Civilizations*, 36(2), 175-197.
- Ali, S. S., Ali, M. W., & Amin, T. (2020). Enhancing Adult Learners' Motivation for Learning English Grammar through Language Games. *Research Journal of Social Sciences and Economics Review (RJSSER)*, 1(3), 143-150.
- Ali, S. S., Amin, T., & Khalid, S., Ali, I., Hussain, M. (2020). Analysis of the Afghan Refugee Students' Attitudes towards English language and English Language Learning: a Case Study of KPK, Pakistan. *Elementary Education Online*, 19(4), 5546-5553.
- Ali, S. S., Amin, T., Khan, Q. (2021). Investigating Gender Discrimination in Job Titles: A Corpus-Based Critical Analysis. *Corporum: Journal of Corpus Linguistics*. 3 (2), 73-91.
- Ali, S. S., Ali, A., Uddin, R., & Rahman, G. (2015). Appropriate use of humour in English language teaching: A case study of KUST (Kohat University of Science and Technology), Kohat. *Abasyn University Journal of Social Sciences*, 8(1), 127-142.
- Ali, S. S., Anwar, S. W., Samin, B., Khalil, A., Shah, S., Shahid, S., Kainat, S. (2022). Genre Analysis of University Admission Advertisements and Newspaper Editorials: A Comparative Study. *Psychology and Education Journal*, 59(1), 487-493.
- Ali, S. S., Ishtiaq, M., & Khan, M. (2019). Conversation Analysis of Muhammad (PBUH) for exploring his Effective Use of Nonverbal Communication including Paralinguistic Features. *rahatulquloob*, 3(2 (2)), 75-86.
- Ali, S. S., Ishtiaq, M., & Shahid, M. (2020). Perceptions of Pakistani Learners of English about Standard British and American English: An Exploratory Approach. *sjesr*, 3(2), 99-106.
- Ali, S. S., Khan, S. (2021). Dehumanizing to Demonizing: Critical Discourse Analysis of George Bush's Speeches for Exploring the Influence of Dehumanizing Metaphor in Political Discourse. *FWU Journal of Social Sciences*. 15 (1), 154-168
- Ali, S. S., Muhammad, A. K., Ali, I., Hussain, M., Shahid, M. (2021). The Challenge of Accurate Interpretation of Non-verbal Language in Pakistan while Doing Country-Wide Research via National or Official Language. *Pakistan Journal of Society Education and Language* (2022) 8(1): 268-282.
- Ali, S. S., Rahman, G. (2020). Language Attitude of Pashto Speakers towards English. *sjesr*, 3(3), 192-197.
- Ali, S. S., Ullah, A., & Khalid, S. (2017). Exploitation as the Real Implied Theme of Franz Kafka's Novella, 'The Metamorphosis'. *Al-Qalam*, 22(2), 150-169.

- Ali, S. S., Ullah, H., Amin, T., Hayat, Q., Hussain, M. (2021). Analyzing the Role of E-Books in Vocabulary Development and Language Learning and Students' Perspectives about it: A Case Study at NUML, Pakistan. *Psychology and Education Journal*, 58(3), 4451-4459.
- Ausserhofer, J., & Maireder, A. (2013). National politics on Twitter: Structures and topics of a networked public sphere. *Information, Communication & Society*, 16(3), 291-314.
- Banet-Weiser, S. (2018). *Empowered: Popular feminism and popular misogyny*. Duke University Press.
- Banet-Weiser, S., & Portwood-Stacer, L. (2017). Popular feminism and the commercial terrain of social media. *Feminist Media Studies*, 17(1), 1-16.
- Banwart, M. C. (2013). Gender and candidate communication: Effects of stereotypes in the 2008 election. *American Behavioral Scientist*, 56(3), 286-307.
- Bell, A., & Garrett, P. (1998). *Approaches to media discourse*. Blackwell.
- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.
- Farukh, A., Ali, S. S., & Ahmad, M. (2020). A test-based confirmatory study of the existence of an underlying relationship between linguistic and mathematical skills. *sjesr*, 3(4), 77-83.
- Farukh, A., Ali, S. S., & Gilani, N. (2020). Impact of L2 Orthography on Reading Accuracy of L1: An Evidence from the Children of Grade 3. *sjesr*, 3(3), 148-153.
- Fowler, R. (1991). *Language in the news: Discourse and ideology in the press*. Routledge.
- Gill, R. (2016). Postfeminist sensibilities: The cultural politics of gender in media. *European Journal of Cultural Studies*, 10(2), 147-166.
- Haider, S., & Akbar, S. (2021). Gendered hate speech and women's participation in politics: A case study of Pakistan's digital media. *Journal of Gender Studies*, 30(4), 565-579.
- Halliday, M. A. K. (1994). *An introduction to functional grammar*. Edward Arnold.
- Haq, I. U., Ali, S. S., Rahman, A. G. (2021). Lexical Categorization of English Words by Undergraduate Students in Khyber Pakhtunkhwa. *Psychology and Education Journal*, 58(3), 4460-4461.
- Ishtiaq, M., Gul, N., & Hayat, Q. (2021). Linguistic analysis of the gender representation in Jane Austen's novel, *Persuasion*, using systemic functional grammar. *Global sociological Review*, VI (II), 104-112.
- Ishtiaq, M., Gul, N., & Iqbal, S. W. (2022). An analysis of the participants' disagreement strategies in computer mediated intercultural communication. *Global Sociological Review*, 07(II), 149-158.
- Jamieson, K. H. (1995). *Beyond the double bind: Women and*

- leadership*. Oxford University Press.
- Jane, E. A. (2014). 'Back to the kitchen, cunt': Speaking the unspeakable about online misogyny. *Continuum*, 28(4), 558-570.
- Keller, J., & Ryan, M. (2018). Social media and feminist activism: #YesAllWomen and the paradoxes of online engagement. *Feminist Media Studies*, 18(4), 1-19.
- Khattak, M. K., Ali, S. S., & Farukh, A. (2020). Boons of Multilingualism: Socio-cultural Implications of Multilingual Education System at Elementary Level in Pakistan. *Al-Qalam*, 25(1), 519-535.
- Khattak, M. K., Ali, S. S., Ranjha, A. N., & Ullah, M. A. (2017). Ethical Linguistics: Male Teachers' Motivational Role in Morality Oriented Language Skills Inculcation among Students. *Al-Qalam*, 22(1), 468-485.
- Lazar, M. M. (2007). Feminist critical discourse analysis: Articulating a feminist discourse praxis. *Critical Discourse Studies*, 4(2), 141-164.
- Munawar, S., Alvi, G. F., Sittar, K., Safder, M., Ali, S. S., Hayat M., Jamshid N., Jamshid, I. (2020). Elementary School Teachers' Perception about Motivational Techniques used by Heads of the institutions to enhance their Performance. *Elementary Education Online*, 19 (4), 3113-3118
- Rahman, G., Ali, S. S., & Iqbal, M. (2015). The Gap between English Language Teachers' Beliefs and Practices. *Dialogue (Pakistan)*, 10(3), 296-311.
- Ross, K., Evans, E., Harrison, L., Shears, M., & Wadia, K. (2013). The gender of news and news of gender: A study of sex, politics, and press coverage in the 2010 British General Election. *The International Journal of Press/Politics*, 18(1), 3-20.
- Sobande, F. (2020). Femvertising and fast fashion: Feminist advertising in a digital age. *Consumption Markets & Culture*, 23(1), 13-27.
- Sobieraj, S., & Berry, J. M. (2011). From incivility to outrage: Political discourse in blogs, talk radio, and cable news. *Political Communication*, 28(1), 19-41.
- Ullah, A., Ali, S. S., & Khalid, S. (2017). Exploitation as the Real Implied Theme of Franz Kafka's Novella, 'The Metamorphosis'. *Al-Qalam*, 22(2), 150-169.
- UNESCO. (2019). *Media and information literacy: Policy and strategy guidelines*. UNESCO Publishing.
- van Dijk, T. A. (2001). Critical discourse analysis. In D. Schiffrin, D. Tannen, & H. E. Hamilton (Eds.), *The handbook of discourse analysis* (pp. 352-371). Blackwell.