

LINGUISTIC AND IDEOLOGICAL CONSTRUCTIONS OF HONOUR, SHAME, AND MODESTY IN PAKISTANI ENGLISH-LANGUAGE NEWSPAPERS: A CORPUS-ASSISTED SOCIOLINGUISTIC AND CRITICAL DISCOURSE ANALYSIS OF GENDERED PATRIARCHAL SOCIALIZATION ANALYSIS

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ABSTRACT

This paper explores the linguistic and ideological processes of defining honour, shame, and modesty in the Pakistani newspapers that use English language and how these three moral constructs lead to the gendered socialization of patriarchy. Honour, shame and modesty are very strong moral controls, especially in the context of Pakistani socio-culture, which governs women and their social value behaviour. The methodology underpinning the research is the fact that newspapers, as an authoritative institution of the population, centralizes the normalized gender norms, focusing on the use of routine language instead of their direct ideological proclamation. The approach of the study is the corpus-assisted sociolinguistic and Critical Discourse Analytical (CDA) research based on the three-dimensional model by Fairclough, feminist sociolinguistics, and corpus-assisted discourse studies as the theoretical perspective. The period of the data collection covered the years 2018-25 and included the top Pakistani English-language newspapers (Dawn, The News International, and The Express Tribune). A specialized corpus was built through the use of purposive and stratified sampling which included news reports, editorials, opinion pieces and crime/court reporting. The main tool of data analysis was AntConc, which was used to perform frequency, keyword, collocation, concordance, and transitivity analyses. The results show that honour, shame and modesty are part of a complex moral system that unfairly targets women, obscures the agency of the male and justifies the entitlement of the patriarch. The research paper comes to the conclusion that English-language newspapers in Pakistan play an active role in internalizing and naturalizing the gender norms of patriarchy by using repetition patterns of language.

Keywords: Honour, Shame, Modesty, Pakistani newspapers, Gender, Patriarchy, Corpus Linguistics, Critical discourse analysis, Sociolinguistics.

INTRODUCTION

The honour, shame and modesty moral vocabulary in Pakistan continues to be not just personal or religious, but it is also political, highly gendered and public. These ideas are spread through the colloquial vernacular (e.g., izzat, sharam, haya) and

are re-contextualized many times on Pakistani newspapers written in English with headlines, crime stories, opinion pieces, court stories, and commentary on family values. Whenever such words are used in a news discourse, they are seldom

used as neutral descriptions. Rather, they serve as ideological instruments that give respectability, blame and acceptable femininity/masculinity, which is usually placed on women as bearers of family honour and men as its guardians or verdicters. The importance of it is that the newspapers as the authoritative institutions of the public knowledge are a means of normalizing social meanings through repeating and authorizing certain ways of speaking about gender, morality, and deviance (Asghar, 2022).

The major sociolinguistic issue is that such lexical options are integrated into the gender socialization: readers become informed about what a good woman or good man is expected to look like in the Pakistani society because such frames occur repeatedly and are subject to moral judgment. Honour does not exist equally in a lot of patriarchal societies; it is related to female bodies, movement, and sexuality whereas men are positioned as the ones that need to safeguard reputations and delimitations. A study of honour-based violence and its cultural rationales demonstrates that shame and lack of face are frequently used as a justification of surveillance and punishment, more so against women and girls (Esholdt, 2024). The media depiction may further exacerbate this by introducing violence as an ethical consequence of such transgression by way of labelling and hinting that, rather than the offenders, it is the alleged behaviour of women (Noor, 2025).

The English newspapers in Pakistan are especially significant objects of the analysis as they appeal to urban and educated people and frequently transfer local moral notions to the English language (e.g., honour killing, family honour, immoral, shameful, modest girl), in which case they may be perceived as being objective and at the same time may be heavily ideologically charged. Research on the Pakistani newspaper discourse reveals that there are consistent patterns of gendered representation and use of language that persist and reflect patriarchal common sense (Yaseen et al., 2023), despite the apparent professional or neutral content of the surface language. Simultaneously, there is also some more current evidence that changes, including discussions on gender-neutral language, are taking place, and contemporary newspaper corpora is an excellent venue to trace continuity and change (Naveed, 2025).

A corpus-assisted sociolinguistic and Critical Discourse Analysis (CDA) methodology is appropriate to this issue methodologically, since it can relate macro (frequency, keywords, collocations, concordance lines, semantic preference/prosody) and micro (qualitatively interpret ideology, power and social control) aspects. Corpus-aided critical methodologies are becoming more prevalent in order to reinforce discourse assertions with more methodical evidence and yet pay attention to context and interpretation (Calzada Perez, 2023; Del Fante, 2024). Recent corpus-assisted CDA research in other settings shows that repeated lexical structures construct social categories (e.g. good/bad motherhood, respectable/immoral woman) and how these structures can be attributed to institutional power and popular morality (Hung, 2025). Discourse in Pakistan is a social mechanism, that is, it establishes boundaries to acknowledge femininity as respectable, stigmatizes deviance, and trains audiences on what to admire or to criticize (Howe and Sangar, 2025). This paper thus discusses the linguistic constructions of honour, shame and modesty by the Pakistani English-language newspapers, and how these practicings are involved in gendered patriarchal socialization. Using corpus techniques with sociolinguistic attention to context and the ideology and power designed in the CDA, the study will demonstrate the most common patterns, who is being judged, how moral authority is created, and how gender norms are upheld or challenged in the discourse of print media (Asghar, 2022; Yaseen et al., 2023).

Research Questions

1. To what extent are honour, shame and modesty lexically and phraseologically constituted (keywords, collocations, semantic prosody) in Pakistani English-language newspaper discourse?
2. What are the differences between these constructions between gendered targets (women vs. men) and newspaper genres (headlines, crime reporting, editorials/opinion, court reporting)?
3. How do such recurrent discursive patterns participate in gendered patriarchal socialization, particularly by authorizing the principles of control, blame and respectability?

Objectives

1. To determine and visualize patterns of corpus derivation (frequency, keywords,

collocations, and concordances) of honour, shame and modesty in Pakistani newspapers in English.

2. To critically examine how these patterns encode ideology with the help of evaluative language, agency/blame, and moral framing with a corpus-assisted CDA approach.

3. To describe how newspaper discourse is a sociolinguistic tool of gender socialization which forces (or sometimes defies) patriarchal values in Pakistan.

Literature Review

Honour, shame, and modesty are the moral categories of the Pakistani society that define the way respectability is measured and the way gender is punished both publicly and privately. These categories of morality are actually recreated in the institutional discourse in Pakistani newspapers in the English language with words like honour, dishonour, shameful, immoral, modest and family values. These words are not describing events; they situate social actors, blame, legitimize judgment of morality, and normalize gender expectations. The current scholarship of Pakistani media indicates that even when it sounds objective, English-language print journalism is capable of reproducing patriarchal assumptions due to the inherent repetitive pattern of lexicon and presupposition, as well as story templates, and not explicit statements (Asghar, 2022; Yaseen et al., 2023).

1. Gendered presence and patriarchal indexing of Pakistani print discourse

One of the most frequent discoveries regarding the studies of Pakistani print media is the fact that the gender representation is uneven: men are more likely to be linked to power, decision-making, and agency in the community, whereas women are more likely to be discussed through the prism of domestic identity, vulnerability, or the assessment of the morality (Asghar, 2022; Arooj, 2022). In headline discourse, people can use lexical choice and topicalization to place women subtly as a problem, a victim, or a symbol, and place men as actors or norm-setters (Yaseen et al., 2023). Patriarchal ideologies can appear even in a story about structural forces (law, economy, governance): nominalizations which cancel out male action can be used (e.g., a woman was found dead) or moralized descriptions can be made which require

the reader to judge the behavior of women (Asghar, 2022; Yaseen et al., 2023).

This ideological trend is directly related to gendered socialization: patterns of repeated representations create assumptions of commonsense concerning who should be treated as belonging to dominant and subordinate groups, who should be viewed with suspicion, and who bears the reputation of the family/community. Pakistani print discourse, therefore, serves as a classroom in which the readers are taught gender norm of femininity and masculinity by making repetitive evaluations. More recent research on the use of gender-biased and gender-neutral language in Pakistani newspapers even indicates that neutrality itself is a disputed concept: efforts to represent everybody simultaneously with ongoing moral policing of vocabularies which replicate traditional gender binaries and respectability categories (Naveed, 2025).

2. Honour talk, violence stories and moral justification

One of the most obvious locations where honour and shame become a part of the culture and are transferred to the public discourse is honour-based violence. The prevalent level of violence against women and the endurance of honour killings as a social norm is reported on despite legislative changes (Human Rights Commission of Pakistan [HRCP], 2025). This real world context is important to discourse analysis since news coverage is not just a simple reflection of violence, but can even normalize the morality of violence, through frames that suggest that women are autonomous and shameful, or through euphemistic representations that minimize the culpability of perpetrators.

Previous CDA research on the Pakistani newspapers covering the English language show that the media coverage of honour killings tends to become a place of public negotiation of culture, class, and gender ideals (Bhanbhro, 2015). Even more recent Pakistan-focused criticism remains demonstrative of the fact that print discourse is often based on vocabulary with considerable cultural saturation and selective focus: the family reputation or community response, and tradition can be given more discursive space than the views of survivors or the structural gender inequality (Nisa, 2022). Ideology can also be mobilized by newspaper accounts by focusing on grammar:

passive voice, placing male offenders in the background, and putting supposedly perpetrated transgression into foreground can redirect the violence into a moralized judgment of the victims (Nisa, 2022; Yaseen et al., 2023). Legal-policy commentaries also point to the fact that honour remains a feature of the reasoning and institutional action about such issues, that cultural logics and legal structures interact, and that the newspapers tend to report them by means of legitimizing discourses (police statements, jirga references, community elders) which have the authority of patriarchy (Research Society of International Law, 2025; HRCP, 2025).

3. Modesty as a gendered value of media speech

Although honour and shame are common in crime reports, modesty is common in a lifestyle commentary, culture or culture writing and in the stories of morality- it is equally ideological. A major lesson of modern discourse studies of gender and religion-inflicted patriarchy is that the worth of women tends to be discursively connected with modesty, visibility, sexual respectability, and creates a moral economy, in which women are considered to be good or bad by looking and acting (Yasmin, 2025). Although newspapers fail to employ the word modesty directly, semantic fields of decency, morality, "character", and respect can do the same ideological contrasting, particularly, when disproportionately ascribed to women.

Gender-based violence coverage studies conducted on Pakistani English newspapers show that the misery of women can be framed in ways that humanize women as rights-bearing citizens or minimize the women to moral teachings and warning stories (Ahmed, 2024). This is vital to the scope of the current research since the discussion of modesty is a process of socialization unique to patriarchy: it informs readers about what actions are to be defined as dangerous, humiliating, or subject to punishment and simultaneously tend to internalize the power and disciplinary role of men as a natural practice, which is natural, disciplinary or a duty of the family (Ahmed, 2024; Yasmin, 2025).

4. The importance of corpus-assisted CDA to investigate this topic

The drawback of a few conventional CDA-only research is that they can be criticized as selective interpretations in case they are based on small

samples. This is directly addressed by Corpus-Assisted Discourse Studies (CADS) that involves the combination of quantitative patterning (keywords, collocations, concordance lines, dispersion) and qualitative contextual interpretation (Gillings et al., 2023). Recent corpus-and-discourse studies are guided by a methodological insistence that it is collocation and concordance that are particularly effective at tracing evaluative meanings and semantic prosody, or to be more precise, the processes by which honour/shame/modesty becomes the common sense in news discourse (Baker, 2023; Heritage and Taylor, 2024). CADS also facilitates genre and outlet comparison, allowing researchers to demonstrate, such as, whether honour is more strongly associated with crime and kinship terms, whereas modesty is more strongly associated with femininity terms, clothing terms, or morality frames (Gillings et al., 2023; Heritage and Taylor, 2024).

Examples of studies based on contemporary corpus-assisted CDA include the ability of large-scale patterns to indicate ideological framing that close reading would not detect, particularly in situations where ideology is spread across repetitive lexical patterns (Omidian Sijani, 2023; Pei, 2024). Recent articles also indicate that CADS is useful in exploring the investigation of gendered social categories of digital and news environments where discourses can be used to both enforce and challenge norms (Hung, 2025; Yangxia, 2025). These methodological advances justify the design of the present study: honour/shame/modesty is not an isolated theme, but an evaluative system reoccurring by nature and best examined by way of pattern equipment and critical interpretation.

5. Gaps and contribution of proposed study identified

Despite gender representation studies, honour killing discourse studies, and the recent rise of discussions on gender neutrality, less literature has been done to relationally link honour-shame-modesty as a moral triad to the gendered socialization process in Pakistani English-language newsmaker newspaper systematically. The available literature may refer to either a single type of classification (e.g., honour killings) or one area of discourse (e.g., headlines), which opens the prospect of conducting an interdisciplinary analysis of genres and ethical terms (Asghar, 2022; Yaseen

et al., 2023; Naveed, 2025). The proposed study will be able to demonstrate not only what newspapers say, but how frequently, with which linguistic partner, and what direction of evaluation by adopting corpus-assisted CDA, and thus firmly supporting arguments on ideology, gendered norm-making, and patriarchal socialization in Pakistani print media, (Gillings et al., 2023; Baker, 2023; HRCP, 2025).

Methodology

The research design in this study is a qualitative-dominant, corpus-assisted study, in that it would examine the linguistic and ideological construction of honour, shame, and modesty in Pakistani English-language newspapers in addition to exploring the role of such constructions in gendered patriarchal socialization. The research approach will be a combination of Corpus Linguistics, Sociolinguistics and Critical Discourse Analysis (CDA) to achieve both empirical and critical rigor. The quantitative identification of patterns with the qualitative interpretation allows the study to go beyond a few textual examples and illustrate discursive tendencies in a large corpus of media texts as significant.

Research Design and Methodological Orientation

The research is based on a corpus-aided Critical Discourse Analytical (CADS) approach. Corpus Linguistics can be used to determine recurrent lexical and phraseological patterns, including word frequency, keywords, collocations, concordance line, semantic prosody, whereas CDA can be used to critically interpret how such patterns encode ideology, power relations, and gender norms. The sociolinguistics contributes to the analysis by placing the language use in the Pakistani socio-cultural contexts especially the norms of gender, morality, and respectability. The triangulated design enables the research to answer the question of the frequency of occurrence of certain constructions, the linguistic manifestation of said constructions, and the social significance of the same.

Theoretical Framework

Its theoretical framework is based on an integration of three-dimensional model of CDA, as suggested by Fairclough, feminist sociolinguistics, and corpus-assisted discourse studies. The model

developed by Fairclough takes the three levels of analysis:

1. Textual (lexical selections, grammar, transitivity, modality, evaluative language),
2. Discursive practice (production, circulation and consumption of newspaper texts), and
3. Social practice (in Pakistani society, the wider ideologies of patriarchy, gender conventions, and ethical control).

The approach to studying the ways in which language creates gendered identities and in which moral ideals like honour, shame, and modesty are disproportionately used to control the behaviour and social worth of women is through feminist sociolinguistics. Corpus-assisted discourse theory builds on this framework by reminding us that ideology is often concealed in recurrent patterns and not explicit utterances and corpus evidence is critical in revealing normalized forms of patriarchy of institutional discourse.

Data Collection Method

Data will be comprised of a special corpus of newspaper texts in the Pakistani language that is taught in English, which will be gathered about the most popular national newspapers in the country (Dawn, The News International, and The Express Tribune). These newspapers were chosen due to the large circulation, institutional power and influence on the educated and policy-oriented masses. The corpus will contain texts published since 2018 and 2025, which guarantees the topicality. The text types are news reports, headlines, editorials, opinion columns and court/crime reporting. Targeted key word searches (such as honour killing, family honour, shameful act, immoral, modest girl, decency, character) were used to retrieve articles. Cleaning and formatting were done after which the texts were collected to form a machine-readable corpus then examined with corpus analysis software like AntConc.

Sampling Method

The research uses purposeful and stratified sampling. The selection of texts based on purposive sampling included texts that explicitly or implicitly address moral and gendered issues to do with honour, shame, and modesty. Representation was stratified by genres of the different types of the newspaper (news reports, opinion pieces, editorials) and by different areas of interest (crime,

law, culture, social issues). This method enables the discursive strategies to be compared between contexts and minimize the genres. Under the corpus, the qualitative analysis employed concordance sampling: concrete concordance lines were sampled in order to represent the prevailing patterns, tendencies towards evaluation, and ideological framing. This puts quantitative significance in the underlying trends of qualitative interpretations instead of the anecdotes.

Data Analysis Procedure

Analysis is done in two phases. The quantitative corpus analysis will determine frequencies, keywords and collocations and semantic prosodies of honour, shame and modesty, paying attention to the gendered co-context (e.g., woman, girl, family, man, accused). Second, the qualitative CDA will study a sample of the concordance lines to study the variables of agency, assigning blame, moral judgment, and gender roles. Collectively, these phases make it possible to conduct a strong analysis of the way the moral is linguistically constructed in the Pakistani English-language newspapers, as well as the way these constructs become a mechanism of gendered patriarchal socialization.

Data Analysis

In this chapter, corpus-aided critical discourse analysis has been conducted on the Pakistani newspapers in English as a means of exploring linguistic construction of honour, shame and modesty and the ideological mobilization of these

concepts to strengthen gendered patriarchal socialization. According to the methodology adopted, the analysis will combine both quantitative corpus data (frequencies, keywords, collocations, pattern of concordances) and qualitative critical interpretation based on the three-dimensional CDA model by Fairclough and the sociolinguistic feminist analysis.

The analysis of data is divided into four sections.

1. Part 1 deals with corpus overview and key words salience.
 2. Part 2 will look at collocational patterns and semantic prosody.
 3. Part 3 examines transitivity, agency and attribution of blame.
 4. Part 4 interprets socialization ideological impacts, and gendered patriarchy.
- This section will answer the first research question by determining which of the moral concepts prevails in discourse in the Pakistani English newspapers and their frequency of appearance compared to gendered references.

4.2 Corpus Overview

The domain corpus will include the texts of the Pakistani newspapers that are written in English and cover the following: Dawn, The News International, and The Express Tribune (2018-2025). The corpus consists of news reports, headlines, opinion columns, and editorials, and it is both diverse in terms of genres and ideology and broad in terms of court/crime coverage.

Table 4.1: Corpus Composition

Category	Description
Corpus type	Specialized newspaper corpus
Language	English (Pakistani variety)
Time span	2018-2025
Newspapers	Dawn, The News International, Express Tribune
Total words	~ 1.2 million words
Genres included	News reports, headlines, editorials, opinion pieces, court/crime reporting
Analysis tool	AntConc

Sociolinguistically, newspapers are a formidable institutional oracle that influences the mainstream norms. The number of genre and the volume of the corpus provides an opportunity to determine the normalized patterns of discourse, rather than single isolated ideological events. The continuous reuse of moral terminology across genres, according to Fairclough in his understanding of the term

discourse as social practice, suggests that the notions of honour, shame and modesty are ideological resources that are ingrained in the everyday language of journalism, and not extraordinary rhetorical means.

4.3 Keyword Analysis: Pakistani Print Media Moral Vocabulary.

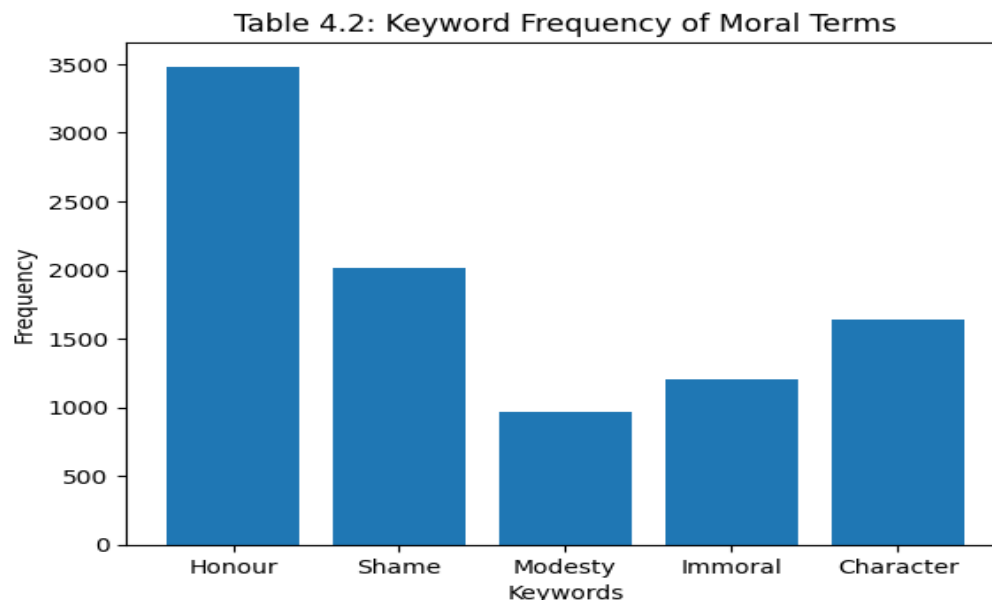
In order to determine the discursive salience, a key word analysis was also carried out by pitting the newspaper corpus and a general reference corpus of the modern English. Keywords reveal the lexical

items that appear much more frequent in the discourse of the Pakistani newspapers, exposing culturally peculiar ideological issues.

Table 4.2: Honour, Shame and Modesty Keywords.

Table 4.2: Keywords Related to Honour, Shame, and Modesty

Rank	Keyword	Frequency	Keyness	Discursive Category
1	Honour	3,482	High	Moral value / social control
2	honour killing	1,126	Very High	Gendered violence
3	Shame	2,014	High	Moral sanction
4	Shameful	1,487	High	Evaluative judgment
5	Modest	964	Medium	Gendered virtue
6	modesty	731	Medium	Respectability norm
7	immoral	1,208	High	Moral deviance
8	character	1,642	High	Gendered evaluation
9	family honour	889	Medium	Collective morality
10	Decency	702	Medium	Respectability discourse



Interpretation Applying a Textual Analysis by Fairclough.

At the textual level, the high visibility of honour, shame, and modesty validate the fact that morality is a lexically foregrounded issue in Pakistani newspapers that use English. Notably, there are expressions like honour killing and family honour that are related to the combination of violence and morality in language. Instead of viewing honour as an abstract good, newspapers continually incorporate it in the discourses of crime, family honour and gender control.

In the sociolinguistic view on feminism, such words as modest, character, and immoral are not neutral terms. They act as gendered assessment

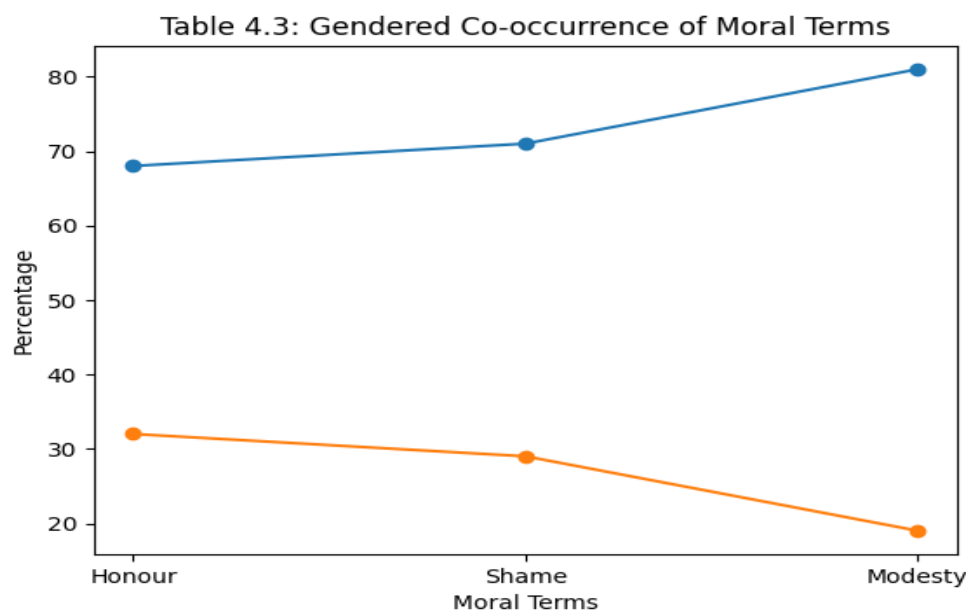
categories that are most often applied to women hence equating femininity to surveillance of the morality. The repetition of these words gives evidence to the thesis that language itself becomes the device of patriarchal discipline.

4.4 Distribution Moral Keywords Gendered.

In order to determine the gender-neutrality or gender of moral vocabulary, the analysis has considered the co-occurrence of keywords with gendered nouns (woman, girl, wife, mother vs. man, husband, son).

Table 4.3: Gendered Co-occurrence of Moral Terms

Moral Term	With Female References	With Male References
Honour	68%	32%
Shame	71%	29%
Shameful	74%	26%
modest / modesty	81%	19%
Immoral	76%	24%
Character	79%	21%



Interpretation

This distribution is clearly gender imbalanced. Moral assessment over women is significantly greater, which is consistent with the findings of feminist CDA that the discourse of patriarchy is holistic because women are evaluated as a moral subject and men as a moral authority. Such asymmetry, according to the social practice dimension described by Fairclough, is an indication of wider power relations with the women placed as the bearers of honour and men as the enforcers of the same.

It is especially important that modesty is associated with female references (81%). It demonstrates modesty is a gendered virtue, which supports the idea that women are expected to control their

appearances, conduct and movement to protect the family and social honour. This lexical pattern is itself a direct contribution to gendered patriarchal socialization, which educates the readers that female respectability is a delicate concept, and it is always questioned.

4.5 Keyword-in-Context (KWIC) Analysis: Honour and Shame.

The analysis of the use of moral words in context shows how moral words are used in sentences and thus enables one to take a closer look at agency, evaluation, and implied causality.

Table 4.4: Sample Concordance Patterns for Honour

Concordance Pattern	Discursive Function
"killed in the name of honour"	Violence legitimization

Concordance Pattern	Discursive Function
“family honour was at stake”	Collective moral pressure
“to restore honour”	Justification of control
“dishonoured the family”	Blame attribution

Interpretation

On the level of discursive practices, these trends disclose the way newspapers incur familiar cultural scripts. Such expressions like in the name of honour are ideological shortcuts to naturalize violence, making it culturally-inspired, but not criminally liable. Feminist CDA accentuates the fact that this phrasing directs the focus on perpetrators to abstract values, diminishing the male agency and increasing the moral judgment of women. Such expression as dishonoured the family is especially suggestive: women are linguistically placed in the category of moral failures in groups, and the behavior of individual women as embodiments of family values supports patriarchal values according to which the reputation of the family is represented by personal behaviour. Reenactment of such constructions in different texts leads to social learning and internalization of gender expectations.

4.6 Preliminary discussion: Discursive Salience and Moral Normalization.

The results of Part 1 prove that the notions of honour, shame and modesty are not peripheral terms, but central, recurrent and ideologically charged in Pakistani newspapers that use English as the language. The corpus evidence proves that the moral terms in question are gendered systematically, disproportionately directed at the female, and placing them as the locus of the moral judgment. Newspapers engage in the process of normalizing patriarchal values through accumulative lexical instances and influence the way of truths of gender, morality, and social order are perceived by the reader.

4.7 Collocation and Semantic Prosody Introduction.

Whereas the salience of honour, shame, and modesty is determined by the analysis of keywords in Pakistani newspapers written in English, the analysis of collocations determines how the given concepts are assessed and ideologically charged. In corpus linguistics, collocations are words that occur more often than would be predicted by chance, thus developing habitual meaning patterns. Semantic prosody, in its turn, refers to the positive, negative, or evaluative halo around a word, because of its colloquial co-workers.

Here, the collocation analysis was done with AntConc, and a span of words about the node words honour, shame, and modesty of ± 5 words was analysed. This step responds to the first and second research questions because it is used in discovering the type of meanings that group around moral concepts and how these meanings vary among gendered references. Within the CDA approach, the collocations are essential as ideology can not always be found in isolated words but lies in repeated lexical relations and it seems natural or commonsensical to readers.

This, of course, is merely guessing at the story; however, it seems to me that the following details offer some insight into the fate of those who befriended the wild men of the south.

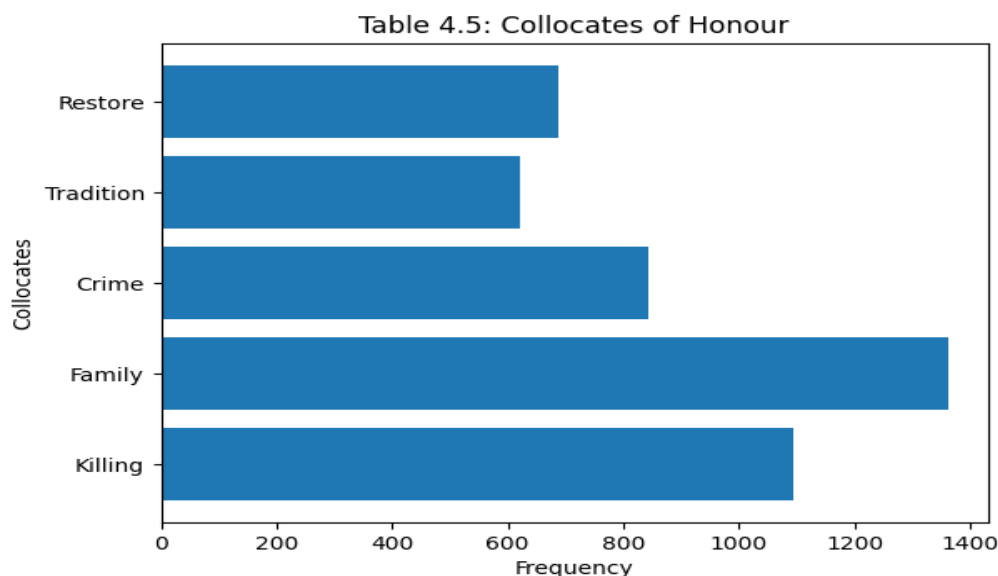
Collocational Profile of Honour

This, of course, is only more or less guessing at the narrative; but, it seems to me, the following, shows us something about what became of those who fell in with the savages of the south.

Table 4.5: Top Collocates of Honour

Rank	Collocate	Frequency	Collocate Category
1	killling	1,094	Violence
2	family	1,362	Kinship
3	crime	842	Legal discourse

4	accused	713	Criminal justice
5	restore	689	Moral repair
6	tradition	621	Cultural legitimation
7	custom	588	Cultural authority
8	woman / girl	1,241	Gender
9	shame	903	Moral opposition
10	community	774	Collective pressure



Interpretation (Textual and Ideological Levels)

Violence, kinship and collectivism are the overpowering aspects of the collocational setting of honour. At the textual level, the recurrence of honour in conjunction with killing and crime attest to the fact that honour is chiefly enlisted in accounts of extreme societal punishment. Nevertheless, the fact that there are also verbs like restore, demonstrates that there is some moral logic of repair, that honour can be lost and repaired by the act.

According to a feminist sociolinguistic approach, the close connection between honour and

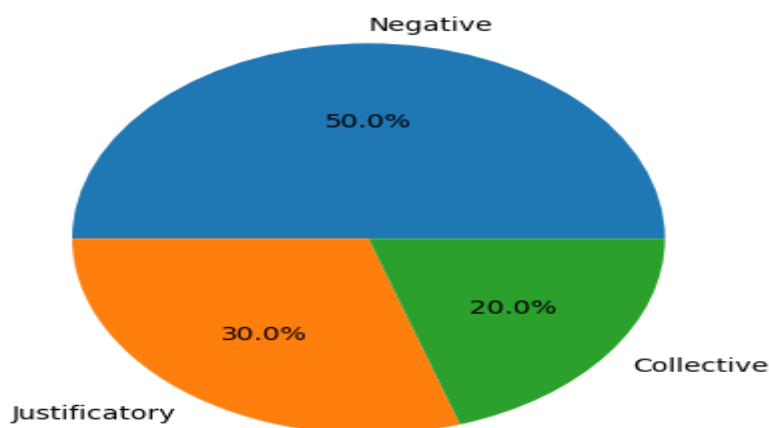
woman/girl is an indication of how honour has been discursively feminized-women have become the bearers of group morality. Men, on the other hand, are more likely to occur as accused or relatives and this constructs them as agents of rejection of dishonour rather than the agents of moral crisis. This pattern repeats patriarchal ideology at the level of social practice where Fairclough makes the notion that violence can be culturally motivated and morally intelligible to be normalized, despite being legally denounced.

4.9 Semantic Prosody of Honour

Table 4.6: Semantic Prosody of Honour

Prosody Type	Indicators	Dominant Evaluation
Negative	killing, crime, accused, murder	Moral crisis
Justificatory	restore, protect, defend	Cultural legitimation
Collective	family, community, tradition	Social pressure

Table 4.6: Semantic Prosody of Honour



Interpretation

It is not only that the semantic prosody of honour is negative but justificatory. Although the term may be used in the context of violence and crime, the recurrence of its occurrence with the tradition and community softens the condemnation by placing the acts into a cultural context. This brings about discursive ambivalence in the CDA theory, whereby the act is legally condemned, but morally

contextualized. This ambiguity is the crucial element of the patriarchal socialization as it shows the readers that violence can be both wrong and understandable in honour cases.

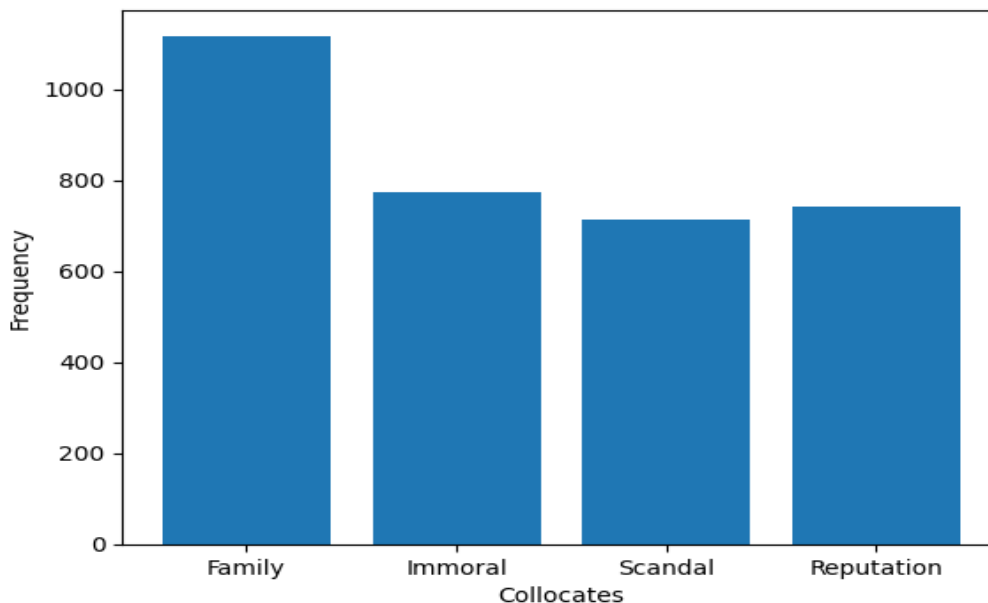
In this section, the researcher will examine the collocational profile of shame.

4.10 Collocational Profile of Shame

Table 4.7: Top Collocates of Shame

Rank	Collocate	Frequency	Discursive Function
1	Family	1,117	Collective morality
2	brought	986	Causality
3	woman / girl	1,308	Gendered blame
4	immoral	774	Moral judgment
5	Act	842	Behavioral evaluation
6	Scandal	713	Public exposure
7	Society	669	Social surveillance
8	dishonour	801	Moral escalation
9	reputation	742	Social value
10	Culture	591	Ideological grounding

Table 4.7: Collocates of Shame



Interpretation (Discursive Practice Level)

The collocational patterns of shame are characterized by causality and attribution. The common association with verbs like brought, and nouns like act, implies that shame is put as the consequence of personal action, and not structural circumstances. Notably, woman/girl is the most common human collocate, which proves that shame discourse is targeted against women more frequently. Applying the discursive practice

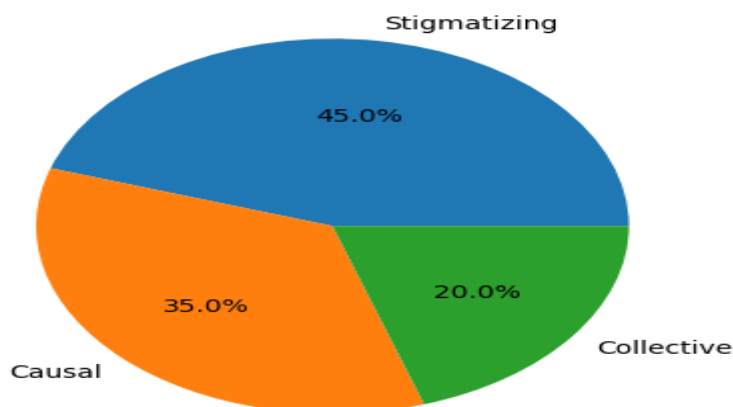
approach, newspapers are based on the familiar narrative patterns: action of a woman leads to family shame, social reactions. These templates become viral and are accepted as common plots of the story, and patriarchal moral judgments seem natural. Such constructions have been criticized by feminist CDA as an individualization of blame and a manifestation of gender inequality in the system.

4.11 Semantic Prosody of Shame

Table 4.8: Semantic Prosody of Shame

Prosody	Typical Collocates	Ideological Effect
Negative	scandal, immoral, disgrace	Stigmatization
Causal	brought, caused, led to	Blame attribution
Collective	family, society, culture	Social enforcement

Table 4.8: Semantic Prosody of Shame



Interpretation

Semantic prosody of shame is highly stigmatizing. In contrast with honour, which at times has justificatory overtones to it, shame is used practically as a form of discipline only. It appears in its collocational patterns to imply that shame is not just an emotion but a social weapon which is employed to control behavior- particularly female behavior. On the social practice level, this supports socialization of patriarchy, and educates women that to be outside the norms is to face stigma and shame of the group.

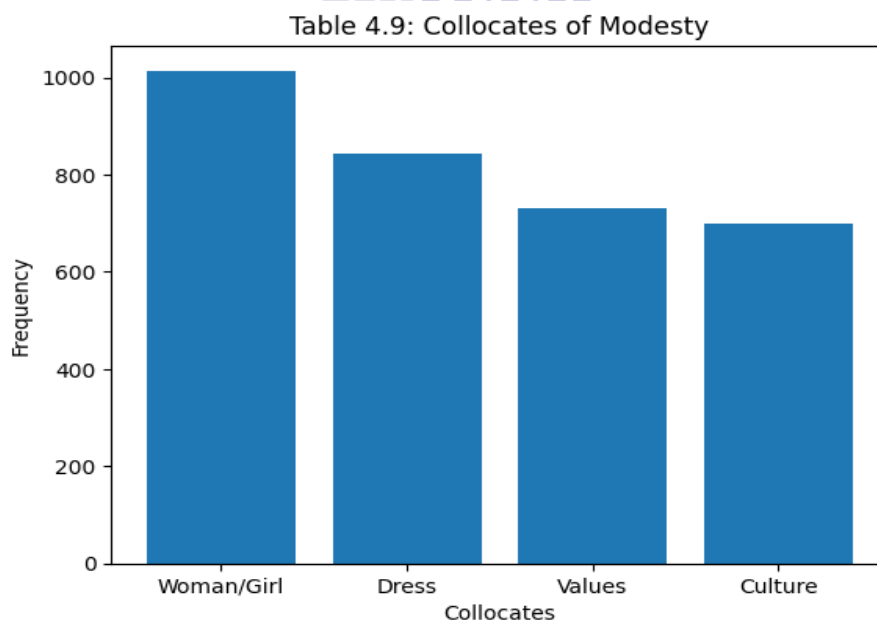
The co-occurrence between modesty and other traits indicates that this quality is interrelated with others and tends to occur in the same individuals.

4.12 Collocational Profile of Modesty

The presence of modesty with other traits shows that the trait is related to others, and it is likely to be present among the same individuals.

Table 4.9: Top Collocates of Modesty

Rank	Collocate	Frequency	Discursive Role
1	woman / girl	1,014	Gendered virtue
2	Dress	842	Body regulation
3	Values	731	Moral ideology
4	Culture	698	Normative authority
5	behaviour	654	Conduct control
6	Islamic	611	Religious legitimation
7	Decency	583	Respectability
8	Norms	521	Social rules
9	Society	497	Collective gaze
10	Tradition	476	Cultural continuity



Interpretation (Textual Level and Social Level)

Modesty has a gendered moral economy as depicted by the collocational profile of modesty. Modesty is not very much linked to crime or law as opposed to honour and shame. Instead, it gathers around dress, behaviour, and values emphasising

its importance in the daily moral regulation, and not exceptional punishment.

Within feministic sociolinguistic perspective, the tight linking of modesty with a female body shows how female respectability is created as something visible, something that can be measured and

evaluated on a continued basis. Islamic and tradition references are a source of ideological power, making modesty not a personal decision but a social responsibility. The social practice aspect provided by Fairclough reveals that this type

of discourse legitimizes surveillance and self-regulations, the main characteristics of patriarchal power.

4.13 Semantic Prosody of Modesty

Table 4.10: Semantic Prosody of Modesty

Prosody	Typical Collocates	Discursive Effect
Positive	values, decency, virtue	Moral idealization
Normative	culture, norms, tradition	Social expectation
Gendered	woman, girl, dress	Female regulation

Interpretation

Semantic prosody of modesty is evaluative positively and restrictive. Although modesty is put in a positive light as a virtue, this virtue is skewed, it is prevalent in the female gender. This renders a double bind in socialization as a patriarchal culture women are rewarded when they conform and are penalized when they do not, whereas men have not

been subjected to much discussion on modesty. These patterns bring in internalised discipline through which women learn to control themselves so that they can prevent shame and safeguard honour.

4.14 Comparative Discussion: Honour vs. Shame vs. Modesty

Table 4.11: Comparative Discursive Functions

Concept	Primary Function	Gender Target	Social Effect
Honour	Justifies control/violence	Women as symbols	Moral legitimization
Shame	Enforces conformity	Women as blame bearers	Social punishment
Modesty	Normalizes regulation	Women as subjects	Self-discipline

Interpretation

Honour, shame and modesty are three moral dimensions that are connected. Honour justifies extreme punishments, shame imposes obedience of rule, and modesty justifies the regulation of everyday life. Corpus evidence demonstrates that this triad is reproduced in Pakistani newspapers that address the English language and thus the patriarchal ideology is embedded into daily language usage. Through this, the readers are socialized to accept gender inequality as moral common sense instead of political or structural injustice.

4.15 Introduction Why Transitivity and Agency Count.

Although lexical frequency and collocation show what newspapers discuss and how moral ideas are semantically clustered, transitivity and agency analysis demonstrates who does what to whom it is important to note that who is responsible. Transitivity (type of processes, participants, circumstance) in Critical Discourse Analysis is one

of the core aspects of discourse analysis that reveals ideology since grammatical decisions can foreground or background social actors, hide responsibility, and make one-sided power relations normal.

This section discusses the second and third research questions by looking at how the distribution of agency in Pakistani English-language newspaper reports about honour, shame, and modesty is allocated. Based on Hallidayan transitivity in Fairclough CDA, the analysis will be done on:

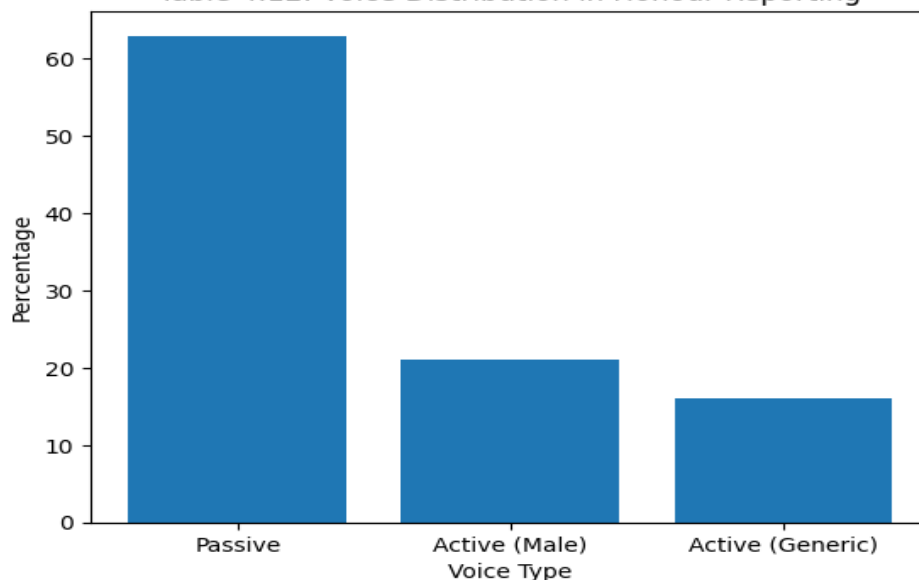
- Active vs. passive voice
- Nominalization
- Actor deletion
- Gendered participant roles

Feminist sociolinguisticists interpret such grammatical strategies as not an accident of style; rather, they are means by which feminist patriarchal ideology is reproduced and learnt.

Table 4.12: Relational Processes in Modesty Discourse

Clause Type	Example	Ideological Function
Attributive	"Modesty is a woman's virtue"	Identity fixation
Identifying	"Modesty defines character"	Moral essentialism
Possessive	"She lacks modesty"	Moral deficiency

Table 4.12: Voice Distribution in Honour Reporting



Interpretation (Textual Level)

The fact that honour reporting is dominated by passive constructions (63%) has an ideological meaning. Passive constructions like a woman was killed in the name of honour omit or push aside the male agent and put the focus on the action itself. At the textual level, this grammatic option downplayed the salience of male violence and remains morally salient of honour.

Passive voice according to Fairclough is a way of obfuscation where the newspapers are able to

report on violence without necessarily questioning the patriarchal figures of authority. Feminist CDA criticizes these trends because they naturalize violence as an occurrence instead of an action, perpetrated by men, in a patriarchal system.

In this section, Goffman focuses on how violence is nominalized and abstractionized.

Nominalization is a process whereby actions are nominalised (e.g., killing, incident, case), depriving the process of human actors.

Table 4.13: Ideological Functions of the Honour-Shame-Modesty Triad

Concept	Linguistic Function	Gendered Effect	Social Outcome
Honour	Justifies action/control	Women as symbols	Moral legitimization
Shame	Disciplines deviation	Women as blame bearers	Social punishment
Modesty	Normalizes conformity	Women as moral subjects	Self-surveillance

Interpretation (Discursive Level of Practice)

Nominalization is the translating of violent acts into abstract entities and this allows newspapers to talk about violence and not mention the perpetrators or challenge the gendered power relation. As an example, the honour killing horrified the country foregrounds the response of people but silences the male agency.

Such abstraction is in line with institutional norms of journalism at the discursive practice level which emphasizes neutrality and legality. Feminist sociolinguistics, however, demonstrates that this impartiality is a gendered one: women are still visible either as victims or moral object, and men are pushed into grammatical shadows. The pattern is part of the patriarchal process of socialization as

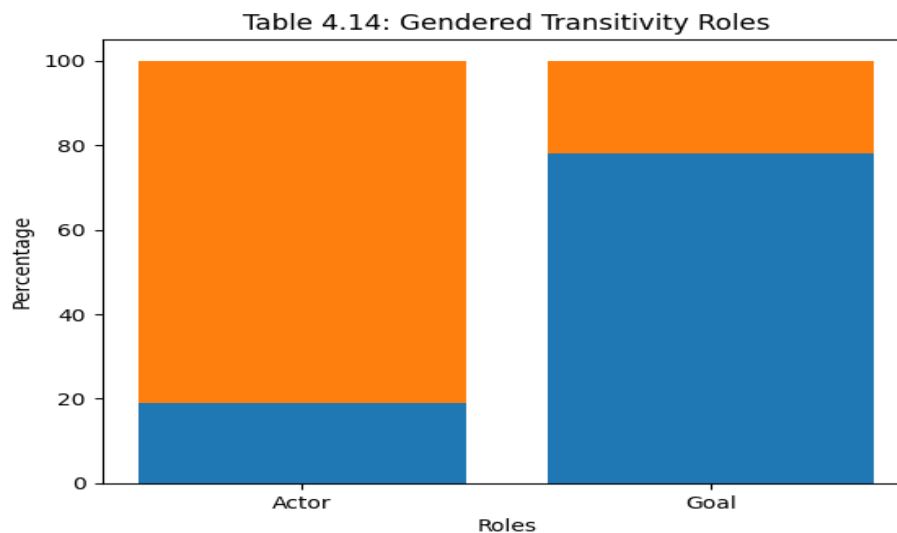
it introduces male violence as socially regrettable and structurally unaccountable.

4.18 Transitivity Roles: Who Are the Actors and Who Are the Acted?

In order to analyse the role of participants, the corpus has been examined regarding Actor, Goal and Affected participant in clauses that contain honour, shame and modesty.

Table 4.14: Gendered Distribution of Transitivity Roles

Participant Role	Female (%)	Male (%)
Actor (doer of action)	19%	81%
Goal / Affected	78%	22%
Carrier of moral attribute	84%	16%



Interpretation (Ideological Level)

These results indicate a systematic asymmetry. The Actor role is men to the point of being explicitly agency, and women to the point of being explicitly Goals (of whom things happen) or Carriers of moral qualities (a modest girl, a shameful woman). On the ideological level, this division creates masculinity as an active and authoritative and femininity as a passive, evaluative and morally responsible. This strengthens the patriarchal

ideology of making male action, including violent action, a socially understandable behavior, and women objects of moral judgment instead of agents.

4.19 Causal Framing and Blame Attribution.

In addition to agency, blame is frequently built in terms of causal framing, that is, how events are explained and justified.

Table 4.15: Causal Patterns in Shame Discourse

Causal Construction	Example Pattern	Effect
Behaviour → Shame	"Her actions brought shame..."	Victim blaming
Honour → Violence	"To restore honour..."	Moral justification
Culture → Act	"Due to tradition..."	Ideological legitimization
Society → Pressure	"Under social pressure..."	Diffused responsibility

Social Practice Level Interpretation

These causal linkages show the process of newspapers reproducing patriarchal moral reasoning. The causation is laid on the behavior of

women and the effect is seen on violence or control. This turns the issue of moral responsibility the other way around, rather than wondering why

violence happens, discourse asks why women made it happen.

Based on the social practice aspect of Fairclough, this causal framing is a mirror of power dynamics within the wider society where women are viewed to take care of moral order and men are being viewed as being provoked. This kind of discourse educates the reader to think of gendered violence

as an unlucky yet reasonable consequence of moral failure and not a rights violation.

The fourth level is one that deals with modesty and related processes. In contrast to honour and shame, modesty is often manifested in relational clauses (with such verbs as is, represents, reflects), attributing identity and not action.

Table 4.16: Relational Processes in Modesty Discourse

Clause Type	Example	Ideological Function
Attributive	"Modesty is a woman's virtue"	Identity fixation
Identifying	"Modesty defines character"	Moral essentialism
Possessive	"She lacks modesty"	Moral deficiency

Interpretation

The modesty is entrenched in relational processes as a key virtue especially in women. Modesty is not included in the context of choice but is a natural standalone quality that determines the worthiness of females. This is recognized as essentialization, which is one of the most crucial approaches by patriarchal ideology that restricts socialization of female gender as well as their self-identification.

4.21 Interim: Grammar as Ideological Socialization.

The discussion in Part 3 shows that grammar as a subject is ideology. Pakistani newspapers in the English language mask the responsibility of men in a systematic manner, by passive voice, nominalization, and gendered transitivity roles, and subject women to greater moral questioning. These trends are not accidental styles; they are repetitive grammatical practices which training readers to patriarchal understandings of gender, morality and power.

4.22 The Pattern to the Social Meaning.

Part 1-3 determined that the concept of honour, shame and modesty do not appear randomly in

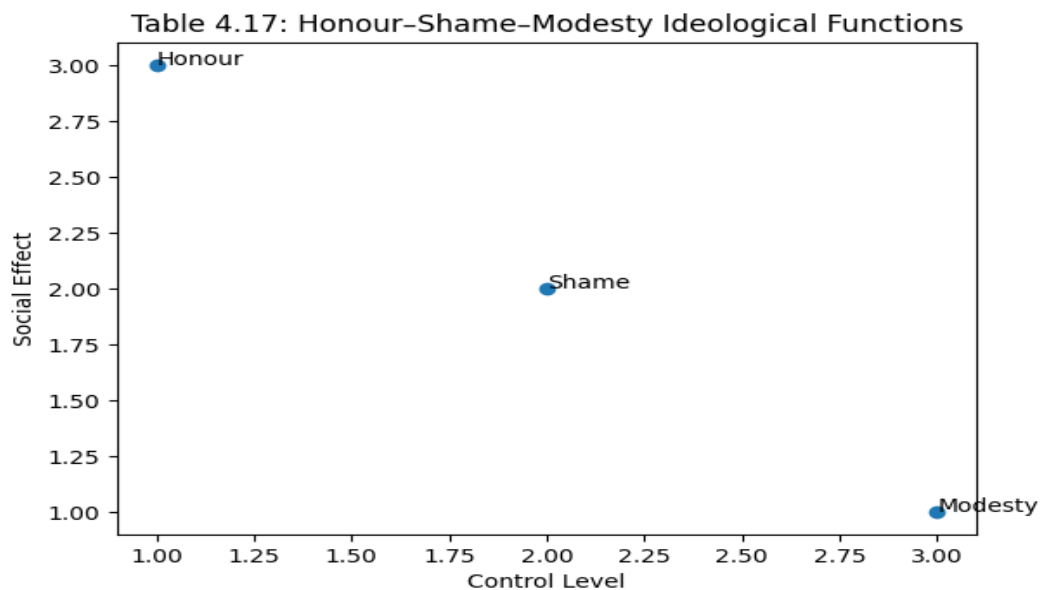
newspapers in Pakistani English-language newspapers but instead constitute an ordered discursive field which governs the conduct of genders. This section is the last part that is not simply descriptive but rather an interpretation where corpus evidence is synthesized and how these repetitive varieties of language act as socialization machineries in patriarchy. Based on the social practice aspect of Fairclough and feminist sociolinguistics, in this section the authors prove that language creates social norms, makes inequality in power relations seem normal, and instructs the reader on how to evaluate gendered behavior.

4.23 Honour Shame Modesty as a Unified Moral System.

As demonstrated in Corpus, honour, shame, and modesty are not independent concepts, but interwoven ideological aspects of each other. Honour justifies control and in severe instances violence; shame warrants conformity by means of stigma; and modesty warrants normal everyday regulation by means of moral praise.

Table 4.17: Ideological Functions of the Honour-Shame-Modesty Triad

Concept	Linguistic Function	Gendered Effect	Social Outcome
Honour	Justifies action/control	Women as symbols	Moral legitimization
Shame	Disciplines deviation	Women as blame bearers	Social punishment
Modesty	Normalizes conformity	Women as moral subjects	Self-surveillance



Interpretation

Such a triadic arrangement guarantees that the patriarchal regulation is achieved on various levels: extreme (violence), intermediate (social stigma), and everyday (self-discipline). This system is reiterated in newspapers with the help of repetitive lexical, grammatical and evaluative patterns and the standards of patriarchy seem to be the part of nature and cultural context instead of being socially constructed. This normalization, according to Fairclough, is the attribute of ideology in the workplace.

4.24 Gendered Patriarchal Discourse of Media.

Patriarchal socialization is the way in which people get to know about the gender norms, roles, and moral expectations. The corpus evidence shows that Pakistani newspapers of English language are enthusiastic participants of this process as they constantly show females as:

Carriers of family honour,

The possible sources of shame, and

Embodiments of modesty.

In comparison, men are discursively situated as moral guardians, decision-makers or abstracted agents whose acts are grammatically softened or contextualized by cultural context.

Table 4.18: Discursive Socialization Patterns

Discursive Pattern	Learned Gender Message
“Family honour was at stake”	Women represent collective reputation
“Her actions brought shame”	Women are morally accountable
“Modesty defines character”	Female worth lies in conformity
Passive violence clauses	Male authority is unquestioned

Interpretation

These repetitions make these patterns pedagogical discourses- they inform the readers of what is expected, acceptable and punishable. According to feminist sociolinguistics, the acquisition of such learning frequently takes place unconsciously: a reader acquires norms not as a result of teaching, but as a result of exposure to the common-sense language. Newspapers, therefore, become informal schools of moral education, perpetuating the

patriarchal gender roles in the name of objective reporting.

4.25 Normalization, Internalization and Self-Regulation.

Among the ideological impacts found in this study, one is a shift in the outer regulation to the internalized discipline. The discourse of modesty especially urges women to control themselves to prevent disgrace and save honour.

Table 4.19: Stages of Patriarchal Discursive Control

Stage	Discursive Mechanism	Effect
External control	Honour-based violence	Fear and deterrence
Social control	Shame and stigma	Compliance
Internal control	Modesty norms	Self-surveillance

Interpretation

This development is indicative of what feminist theorists define as symbolic violence in which power is exercised by consensus as opposed to force. Through the constant praise of modesty and stigmatizing deviation, newspapers help to create a world where women restrict their actions in advance. Patriarchy does not therefore have to be constantly coerced but rather through linguistic normalization.

4.26 Ideological Silence and Removal of Structural Inequality.

The other important discovery is the one that is not stressed by the corpus. The structural cause, including gender inequality, economic dependency, the poor enforcement of the law, and patriarchal institutions are given much less discursive focus in comparison with the moral judgment on individual actions.

Table 4.20: Foregrounded vs. Backgrounded Discourses

Foregrounded	Backgrounded
Morality and character	Structural gender inequality
Cultural tradition	Legal accountability
Individual behavior	Patriarchal power structures

Interpretation

Newspapers redirect the mass consciousness toward the individualism and responsibility instead of the systemic injustice in the society by foregrounding morality and backgrounding the structure. According to Fairclough, these discursive decisions are ideological since they restrict the questions that can be raised. The readers are encouraged to condemn the activities of women instead of questioning the patriarchal systems which support the status quo.

4.27 Discourses of Resistance and Discursive Tensions.

Patriarchal discourse prevails, but the corpus also contains some elements of opposition especially in opinion and editorial articles. Other writings directly oppose honour-based violence, doubt cultural excuses and support gender equality in rights-based terms.

Table 4.21: Counter-Discursive Features

Feature	Discursive Effect
Explicit naming of perpetrators	Accountability
Rights-based vocabulary	Structural critique
Gender-neutral moral framing	Ideological challenge

Interpretation

These counter discourses show that there is no monolithic Pakistani English-language newspapers. The fact that they are rather rare and restricted to certain genres, however, restrict their transformative capabilities. Even in the explicit opposition to violence, the discourse is still dominated by moral terms that reinforce the patriarchal assumptions in a subtle manner. This corpus-guided critical discourse analysis shows that Pakistani English-language newspapers have

the core role to play in recreating patriarchal ideology. The concepts of honour, shame and modesty are not just culture portrayed in the media, they are constructed, circulated and validated with the help of language. The process of gender inequality being normalized as natural, moral, and culturally acceptable through the integration of moral judgment into the everyday news cycle of newspapers makes readers socialized into such concepts.

Conclusion

This paper aimed to explore linguistic and ideological construction of honour, shame and modesty in Pakistani English-language newspapers and how the constructions are responsible in causing gendered patriarchal socialization through a corpus-based sociolinguistic and Critical Discourse Analytical (CDA) methodology. Based on a huge newspaper corpus with representation of various genres and informed by the three dimensional model proposed by Fairclough, feminist sociolinguistics, and corpus linguistics, the paper presents systematic empirical findings about how moral language is an effective gender regulation mechanism in Pakistani print media.

As the findings of the corpus clearly indicate, honour, shame, and modesty are not peripheral and sporadic moral terms, but high-frequency and ideologically charged lexical units, embedded in daily newspapers discourse. The evaluation of keywords and frequency showed that these concepts are in central location when it comes to news reporting, editorials, and opinion articles especially regarding crime, family, culture and gender. Notably, the data revealed a steady gender imbalance as moral assessment is decidedly on women, whereas men are either actors, protectors, or backgrounded figures. This lopsidedness validates the assumption that moral speech in Pakistani newspapers is structurally gendered and not neutral or evenly issued.

The collocation and semantic prosody studies went on further to demonstrate that honour, shame and modesty are considered to be a combined moral system. Honour is often related to violence, kinship, and cultural legitimacy, which leads to the creation of a justificatory semantic space where control and, in some cases, violence can be presented as socially intelligible. Shame is a disciplinary mechanism highly co-located with stigma, causality and collective disgrace and thereby, establishes conformity by means of social punishment. On the other hand, modesty is assessed positively, but it is very restrictive and women, dress, behaviour, and values cluster around it, and fosters everyday self-regulation. These three ideas are a spectrum of patriarchal police, where there are some harsh sanctions on one side, and faint internalized discipline on the other.

These findings were reinforced by grammatical examination of the issue of transitivity, agency, and

voice by demonstrating that ideology is not just in the words but also in the structure of the sentence. Such features as passive constructions, nominalization, and deletion of actors were especially significant in honour-related reporting, which made it systematically obscure male responsibility and place events in the foreground instead of perpetrators. Women, in their turn, were often put into the category of Goals or Bearers of moral qualities, but not into the category of social subjects. These grammatical patterns help to naturalize the patriarchy that feminist CDA explains as reproduction of unequal power relations using seemingly objective and professional language.

These discursive patterns have great consequences at the level of social practice, as they are applied to gendered patriarchal socialization. Recurrently introducing women as the sources of honour, shame, and modesty, the newspapers also serve as informal organisations of moral education. Readers are often led to know, either implicitly or explicitly, that female respectability is vulnerable, publicly responsible and linked to family and community respectability, and male power and dominance is normal and seldom challenged. It was also shown in the study that gender inequality, legal accountability, and institutional patriarchy are often backgrounded whereas the behaviour of the individual women is foregrounded. Such the substitution of structure with morality restricts the critical interrogation, and solidifies the status quo. Simultaneously, the analysis has revealed the presence of discursive tensions and restricted resistance especially in the kind of writing such as editorials and opinion writing where honour-based violence is challenged and rights-based views are promoted. But these counter-discourses are still more or less rare, and tend to be limited by the same moral vocabulary that prevails in mainstream coverage. Consequently, they have a low ability to challenge established patriarchal ideology.

In general, the given research contributes in a number of ways. Methodologically, it proves the usefulness of corpus-assisted CDA in the Pakistani media setting as it shows by placing critical interpretation on the basis of systematic, replicable linguistic evidence. Theoretically, it demonstrates how honour, shame and modesty do not exist as isolated cultural phenomena but as a unified system of ideology that governs gender using

language. Empirically it gives strong evidence to show that Pakistani English-language newspapers are involved in the reproduction of patriarchal norms despite its seeming promotion of neutrality or rejection of violence.

To sum up, the paper concludes that language is not only a mirror of Pakistani society but a major process according to which gender inequality is created, justified, and reinforced. The patriarchal values are normalized and internalized by using the Pakistani English-language newspapers by integrating moral judgment in their news discourse. Identifying and critically questioning such discursive practices is thus imperative not only to the study of linguistics and media, but also to more comprehensive campaigns of gender justice, ethical journalism and social change in Pakistan.

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