



FROM DISCOURSE TO MARRIAGE: A COMPARATIVE CRITICAL DISCOURSE ANALYSIS OF PAKISTANI MATRIMONIAL PROFILES

Noor ul Ain Fatima

MPhil Scholar, Department of Applied Linguistics, Government
College University Faisalabad, Pakistan.

Rukhsar Anwar

MPhil Scholar, Department of English Language and Literature, The
University of Faisalabad, Pakistan.

Ifrah Fatima

ifrahfatima.ENG@tuf.edu.pk

Lecturer, Department of English Language and Literature, The
University of Faisalabad, Pakistan.

Abstract

The present study aims to identify underlying ideologies that are manifested in Pakistani male and female matrimonial profiles. To achieve this aim, qualitative research methodology has been adopted by applying Fairclough's Three-dimensional Model of CDA with its three levels i.e., textual analysis, discursive practice analysis and social practice analysis. Through convenient random sampling, the data has been collected in the form of 15 male and 15 female profiles from two websites i.e. Muzz.com and Shadi.com. These digital websites represent contemporary instantiations of a historical practice, reproducing societal expectations through language and marital discourse. From the analysis, it is found that male profiles project religiosity, stable career, and self-authorship, while female profiles emphasize modesty, family values and tend to be written by guardians, indicative of restricted female agency and traditional gender norms. Moreover, the significance of this study is to show the transformation of traditional approach towards matchmaking to digital selection approach that emphasize the selection of a spouse on the basis of one's own priorities. Therefore, the results of this study make significant contributions to gender studies, cultural sociology and media analysis of digital media by yielding information regarding impact of digital discourse on evolving social perceptions of marriage, gender roles and identity within changing cultural contexts around worldwide.

Keywords: *Critical Discourse Analysis, Fairclough's 3D Model, Ideology, Matchmaking, Matrimonial Discourse, Muzz.com, Shadi.com*

Corresponding Author: Ifrah Fatima (Lecturer, Department of English Language and Literature, The University of Faisalabad, Pakistan.)

Email: ifrahfatima.ENG@tuf.edu.pk

1. Introduction

Language is not simply a communication medium; it is a powerful social force that articulates and constitutes reality. It is a vehicle of expression of thought, identity construction, maintenance of power relations, and construction of ideologies in human societies. According to Hall (2003), it's a device through which people build social realities and convey cultural meaning.

In modern linguistics and social sciences, the relationship between language and discourse has become a major focus of scholarly works. Fairclough (1992) defined discourse as a representation of the world which both reflects and constructs social practice, ideologies, and power structures. Discourse is more than pieces of written or spoken language and it includes the social practices, institutional norms, and ideological arrangements that underlie the production and interpretation of language. It involves how meanings are created and conveyed within a specific socio-cultural environment.

Among the robust approaches to discourse analysis, the lens of Critical Discourse Analysis (CDA) has a great significance. CDA is an inter-disciplinary study of text and talk with the goal of uncovering the ideological and power-knowledge aspects of language. CDA assumes that language is socially constructed and constructing i.e., built by social practice and in turn, constructing those practices. Therefore, it transcends the descriptive role of language, striving not just to uncover hidden ideologies, but also subverts power imbalances, and enable social justice. Moreover, this methodology is based on the presupposition that discourse is implicated in the production of social structures, which is an explicit step towards social transformation. In this way, Fairclough's three-dimensional model implies that discourse analysis must incorporate investigating the textual level (words, grammar, cohesion), the discursive practice (text production, distribution, and consumption), and the social practice (societal and ideological contexts).

In the recent past, web pages like matrimonial websites have been a treasured trove of naturally occurring text. Among them, matrimonial profiles are concised but intricate texts that reflect individuals', cultural, and societal values. Language used in the profiles is guided by dominant ideologies of ideal marital partners, beauty, caste, religion, profession, and family background. As highlighted by Tufekci (2014), matrimonial sites are not only used as matchmaking resources but as cultural spaces in which the users negotiate identity, tradition, and modernity in their individual profiles. Analyzing matrimonial discourse through CDA has allowed the scholars to reveal how individuals strategically use language to negotiate social pressure and how language materializes gender stereotyping and hegemonic values.

Consequently, this study has aimed to critically examine male and female matrimonial profiles in terms of Fairclough's CDA model with a critical perspective on

how men and women are positioned discursively and what social meaning is inscribed into their self-presentation.

1.1. Research Objectives

The research objectives are:

1. To investigate the linguistic and discursive strategies employed in male and female matrimonial profiles in Pakistan to reproduce gender expectations and norms
2. To reveal implicit ideologies embedded to both male and female matrimonial profiles.
3. To compare and contrast linguistic patterns and hidden ideologies embedded in male and female matrimonial profiles

1.2. Research Questions

This research has answered following questions:

1. What are the linguistic and discursive strategies employed in male and female matrimonial profiles in Pakistan to reproduce gender expectations and norms?
2. What implicit ideologies are embedded to both male and female matrimonial profiles?
3. What are the similarities and dissimilarities between linguistic patterns and hidden ideologies embedded in both male and female matrimonial profiles?

1.3. Significance of the Research

The significance of this research lies in its capability to uncover the complex ways matrimonial websites shape and reflect societal norms, cultural identities and gender roles in Pakistan. The research provides critical perceptions into the power dynamics and ideologies fixed within these platforms by employing Fairclough's Critical Discourse Analysis (CDA) model. These are increasingly influencing insights of marriage and societal expectations. This study contributes to the fields of gender studies, cultural sociology and digital media analysis by representing how digital platforms reinforce or challenge traditional narratives. Ultimately, this research bridges the gap between technology and social structures that emphasizes the need for crucial examination of digital practices in evolving cultural landscapes.

1.4. Problem Statement

In Pakistani matrimonial websites, marriage is portrayed as a crucial component of social identity construction; nevertheless, these narratives frequently mirror and uphold deeply ingrained societal norms and power systems. Even while language plays a big part in influencing how people view marriage both publicly and privately, there are not in-depth studies on how matrimonial discourses in Pakistan shape gender roles, ideology, and power dynamics. The present study has attempted to address this problem by examining how matrimonial narratives in Pakistan reinforce traditional gender roles, expectations, and the larger socio-political landscape in addition to reflecting societal values using Fairclough's Critical Discourse Analysis framework.

1.5. Delimitations

This study is delimited to just two Pakistani matrimonial websites by collecting only a few profiles. There is only focus on notable and prominent linguistic features by the exclusive use of Fairclough's three-dimensional model of Critical Discourse Analysis in the analysis. In addition, user comments or personal experiences, are not included in this research. While neglecting other factors such as geographic, economic, or religious differences within marriage traditions, gender roles, social narratives, and cultural identities have been the concern. Without addressing broader aspects of the subject matter, the study has sought to present a specific and complete understanding of the discourse and its consequences.

2. Literature Review

This section is comprised of some previous scholarly works relevant to matrimonial sites:

Khan (2008) employed Critical Discourse Analysis (CDA) in analyzing matrimonial sites in Pakistan and the ways in which the sites socially constructed marriage in their use of language. The research concluded that matrimonial sites reproduced and represented the traditional social construction of marriage by depicting women mainly as wives and mothers and men as protectors and providers. It also criticized the manner in which these sites, in the name of providing choice and freedom, quietly limited users' choices within the confines of traditional marital norms. The study showed that matrimonial sites used language that perpetuated marriage as the pinnacle of a person's life, especially for women, who were supposed to follow social norms of family, obedience, and modesty.

Jafar's (2017) study drew a direct allusion to the employment of matrimonial websites in Pakistan as gendered discourse sites. In accordance with it, matrimonial websites were not only sites for matchmaking but also discursive spaces where gender roles were constantly negotiated and reinforced. Drawing on Critical Discourse Analysis (CDA), it analyzed the profiles and text content on matrimonial websites and the way they constructed gender identities. The study determined that the majority of these sites reinforced traditional gender roles in that women's profiles focused on beauty, modesty, and homemaker skills, while men's profiles highlighted economic security, leadership skills, and assertiveness. The article pointed out how matrimonial websites, in seemingly providing users with more freedom in selecting their mate, tended in fact to reinforce social expectations and norms.

Another study examined gendered language shapes self-expression and marital choices using a corpus-based analysis with techniques such as Ant Conc and Wordsmith. Women mainly emphasized the emotional attributes such as care, respect and understanding in men. Men highlighted qualities of beauty, simplicity and good character

in their wife. Broader cultural norms and social expectations regarding gender roles in Pakistan were represented by these linguistic expressions. The present study brought about awareness regarding matrimonial trends. It also indicated avenues for further investigation into analytical impacts on linguistic expressions (Shaukat, Qadeer & Tahir, 2020).

Sarwar, Naveed and Irshad (2024) studied how use of language in matrimonial ads upholds traditional gender roles for Pakistani women. The study examined 43 ads using Systemic Functional Linguistics and Assessment Theory, and it reflected the focus on women's personality, education, and appearance. The study added to the controversy surrounding gender representation in marriage scenarios through the presentation of how assessment language was used to uphold societal norms.

Transition from ancient matchmaking to online marriage forums (OMFs) like “Skip the Rishta Auntie” (STRA) and “Two Rings” are analyzed in this research. It investigated user experiences, screening criteria, and the dynamic relationship between gender relations, cultural expectations, and personal agency in modern arranged marriages using digital ethnography. It emphasized how OMFs challenge received wisdom, fostered inclusiveness and got to fit into Pakistan's shifting sociocultural landscape (Akhtar, 2024).

Zwick and Cristobal (2006) have offered significant insights into the ways Islamic identity has been negotiated on digital matchmaking platforms by examining the intersection of religious authenticity, modern self-representation, and consumer culture. Through qualitative analysis, they have explored the hijab as a symbolic marker and have analyzed user profiles to illustrate how individuals have navigated tensions between tradition and modernity. Their research has emphasized the role of digital spaces in shaping identity within cultural and religious contexts. However, the study has primarily addressed Western settings, leaving a gap in understanding how these processes have unfolded in non-Western contexts like Pakistan, where class, caste, and gender have deeply influenced identity formation.

Ahmed (2013) has examined the influence of Muslim matrimonial websites on traditional Islamic courting practices, exploring how digital platforms have both preserved and transformed arranged marriage customs within Muslim communities. Through qualitative research, different ways were analyzed in which online matrimonial services have mediated religious and cultural expectations surrounding marriage. However, the study's focus was primarily on Western contexts, not on non-Western regions, such as South Asia, where local cultural, caste, and familial dynamics that can significantly shaped marriage practices.

Another study urged the individuals regarding using the matrimonial websites to exercise care when disclosing personal information and to thoroughly verify profiles, underscoring the increase of fraud on these sites (Kumar, 2018, p. 5). It utilized counterfeit profiles to obtain money or personal data from unsuspecting users, stressing the

importance of strong verification methods and security protocols to avert scams (Saini, 2014, p. 92). Users should remain alert and prioritize their safety and security while engaging with matrimonial websites.

Kharde et al. (2020) conducted a study that explored the use of advanced technologies like Artificial Intelligence (AI) and Machine Learning (ML) to upgrade matchmaking policies on matrimonial websites. It highlighted the Gale-Shapley Algorithm as a key procedure for achieving accurate matches in two-sided markets. The study highlighted the limitations of traditional systems like their incapability to include behavioral factors and suggests a new application that influenced AI to analyze user behavior and priorities for personalized and real-time match suggestions.

2.1. Research Gap

By reviewing previous scholarly works, some gaps have been found that there are limited studies that have utilized CDA as a methodology to elicit inherent power relations, ideological structures, and gendered discourse permeating online matrimonial profiles. Furthermore, previous studies on the subject are just concerned with underscoring the issues of gender representation, identity construction, and linguistic aspect within such profiles. This inconsistency highlights the requirement for a more in-depth, discourse-oriented investigation that critically examines the manner in which men and women construct different self-presentations, as well as the manner in which discourses on these matrimonial sites reflect and reproduce societal expectations and norms.

3. Research Methodology

The current study has used qualitative research methodology by adopting Fairclough's three-dimensional model of Critical Discourse Analysis (CDA) through convenient random sampling. The aim is to analyze how Pakistani matrimonial profiles have depicted and constructed ideas of culture, gender, and society. Applying CDA, the study has scrutinized the language and cultural references in the profiles to unveil how they have constructed identities, relations of power, and social expectations. Data for this research has been collected from two popular Pakistani matrimonial websites, Muzz.com and Shadi.com, as they have been most popular among Pakistanis. Thirty profiles have been sampled randomly, of which fifteen are male profiles from Muzz.com and fifteen are female profiles from Shadi.com, to ensure that both gender groups are represented in a balanced manner. These selected profiles have been downloaded and saved as PDFs for the purpose of analysis. In the essence, this perspective has enabled to analyze not only how Pakistani matrimonial profiles are constructed but also how they have reflected broad ideologies of Pakistani society.

4. Theoretical Framework

This study draws on Fairclough's Critical Discourse Analysis (CDA) model, which describes the relationship between language, society, power and ideology. Fairclough's

model has three broad dimensions: textual analysis, discursive practice, and social practice.

The first dimension, the textual analysis, or the description stage, looks at the language in the text in close detail. It analyzes vocabulary, grammar, metaphors, sentence structure, and style to determine how meaning is being constructed. This stage provides initial evidence for interpretation. The second dimension, the discursive practice, looks at the construction, circulation, and interpretation of texts in society. It stresses the power of writers, readers, and institutions to make meaning of texts. In this case, it illustrates the way matrimonial profiles are constructed, circulated, and consumed under cultural and social norms. The social practice is the third dimension that examines how texts are located in broader social and cultural contexts. Fairclough argues that language is utilized for communication purposes as well as for building society, reinforcing values, and supporting or undermining power relations. At this stage, matrimonial discourse becomes linked with general ideologies such as patriarchy, family honor, or religious values. All three stages explain how matrimonial texts are not the kind of neutral texts but are involved in the building and maintenance of cultural norms and social identities.

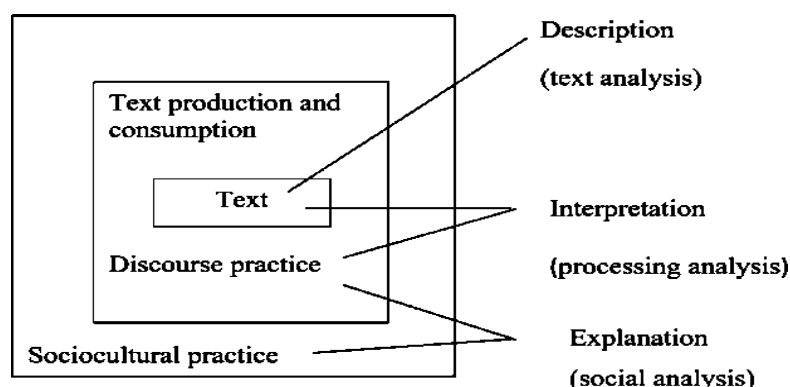


Figure 1: Fairclough's Three-Dimensional Model of CDA

5. Data Analysis

This section is divided into three main parts. In the first part, the male matrimonial profiles from Muzz.com have been explored through Fairclough's three-dimensional model of CDA. In the second part, the female matrimonial profiles from Shadi.com have been explored through Fairclough's three-dimensional model of CDA. In the third part, the comparative study of both male and female matrimonial profiles has been conducted in a tabular form which is based on the interpretations and key differences that are found within males' matrimonial discourse from Muzz.com and females' matrimonial discourse from Shadi.com.

5.1. CDA of Male Matrimonial Profiles in Pakistan

5.1.1. Textual Analysis

Textual analysis has aimed to study the description of textual properties and patterns that shaped the meaning of discourse. It is based on a deep analysis of the linguistic features of a text. So, in Pakistani matrimonial profiles, the textual structure is highly patterned and formulaic, indicating a traditional genre conditioned by cultural norms. The style is formal, matter-of-fact, and detail-oriented, usually constituting discrete categories like age, height, education, job, and religious affiliation. Most begin with demographic information (name, age, and height), moving on to qualifications and background information about the family, and ending with expectations of the spouse. Lexical choices vary by gender: male profiles often include forceful and advertising terms such as "well-settled," "highly educated," or "earning Rs. X," which indicate power and prosperity.

Mostly, Male profiles on Muzz normally imply partner preferences rather than state them clearly. Biographies that outline themselves as "romantic," "audacious," or "family-acquainted," still point a preference for spouses who partake or appreciate these rates. Rather than querying for specific characteristics, the tone- descriptions act as assignments to like- inclined matches. Many profiles cite characteristics like "sensible listener," "down-to-earth," or "regardful," which could play as both a nature- criterion and a spouse anticipation. This implicitness runs against prevailing marriage commercials, which oftentimes basically ask for characteristics similar skin tone or family status.

Meanwhile, lifestyle greatly impacts manly biographies on Muzz. Like "spa, hiking, vlogging" "traveling, exploring societies" point to energetic, health-conscious, and socially apprehensive personalities. Some profiles shown a range of life by mixing interests like "content creation" and "football." The range of life descriptions from athletic to creative conveys rigidity, youngness, and individual agency. Muzz biographies, in discrepancy to traditional bones which are dominated by diurnal conditioning like fasting or prayer, strike a balance between religious devotion and rest conditioning, representing a more comprehensive view of life. Utmost Muzz manly biographies skip elaborate family descriptions and sometimes leave the information out entirely or circumscribe it to one line. Matrimonial profiles, for case, highlight particular rates rather than relate to siblings, estate, or family places. Some vaguely refers to a "supportive family," implying small but positive alignment. This absence reveals a cultural shift in internet marriage customs whereby males are judged more on their individual attributes than on their family history. It means that in the Muzz context, men give other priorities than family regarding how they portray themselves.

On the other side, learning especially in professional and technical fields, education is often emphasized. One male, for example, discusses his experience in the technology

sector; other male mentions his engineering credentials. These phrases like “well-educated,”; MBA qualified; or engineer by trade, are used to represent credentials as well as to confirm status, intellect, and professional path, all of which are socially valued characteristics in a Pakistani male applicant.

While some exclude institutions, others include them. Indicators of self-authorship abound in Muzz profiles. While one male state reads, “I believe in empathy and adventure,” users like one male write, “I’m a romantic and driven person who loves deep conversations.” The profiles are manifestly written by the people themselves rather than their families; this is shown by the very first-person and emotionally expressive vocabulary. This runs counter to more traditional matching sites, where a formal tone and third-person narratives imply parental authorship. On Muzz, this agency presents men as active participants in their search for marriage.

Therefore, Male profiles emphasize English proficiency or international exposure. Use of language indicates cosmopolitanism in men. Class and education stratification — male fluency is professional. Language and fluency also mirror class and cultural expectations. Male profiles frequently highlight global fluency, English proficiency, or overseas experience, presenting cosmopolitanism and flexibility. Word and tone in men’s profiles reflect casual, optimistic, and self-confident language. First-person statements like “I love photography,” “I’m learning Spanish,” and “I believe in honesty” set a simple and honest tone. This tone suggests confidence and a sense of individual ownership, therefore implying that the user is actively engaged in the matchmaking process. Even profiles that discuss culture or religion do so in a flexible, open-minded manner, such as “practicing Sunni, but open-minded”. Older matrimonial formats sometimes employ passive descriptions and euphemisms, which here are expressly avoided.

Furthermore, to assess eligibility, the Muzz male profiles of four males all use specific words, such as “never married”. The single profile using “separated” (without further explanation) implies a reluctance to reveal complex personal histories, probably owing to societal prejudice. Regular usage of action-oriented verbs like “enjoy,” “believe,” and “explore” as well as adjectives that represent character and values, such as “kind,” “loyal,” and “ambitious,” help to create an active, ethical, and emotionally intelligent image. The profiles use an organized design combined with conversational language. Terms like “foodie, spontaneous, loyal” in a comma-separated or bullet-pointed list define one male profile. This is consistent with digital literacy and emulates social media biographies. Well-organized portions designated “Hobbies,” “Religious Views,” and “Personality” help one to quickly and visually pleasing peruse of another male profile. The phrases “empathetic,” “cosmopolitan,” and “introvert/extrovert balance” refer to a sophisticated self-presentation strategy consistent with educational and economic background.

Another factor is that age is specified objectively without emotional phrasing. For instance, as shown in the profiles of many males, it means that age is a real factor instead of a question of disagreement or opinion. Contrary to female profiles where youth is often emphasized or glorified. The neutral treatment of age suggests that men preserve social capital into their thirties and later, hence reinforcing age-related gender norms in the marital market. Many Muzz male profiles include exact height specifications, such "5'11", "6'0", and "5'10", sometimes accompanied by descriptive terms like "tall" or "good height." This shows how society views taller guys as more appealing and in charge, therefore denoting masculinity and physical attractiveness. Although male profiles use height as a symbolic element, female profiles shun certain statistics for weight and height. Muzz male profiles center on employment possibilities. Profiles emphasize "owning a digital marketing firm," "working in tech," and some males describes himself as a "content creator and freelancer." These job indicators, which convey financial independence, ambition, and leadership, are presented with pride and specificity.

So, the prominence of professional identity shows that men's success in the public arena is valued as a significant marriage requirement. Revenue Less often openly shared, income is inferred from occupational prestige and indirect signals. Terms like "working abroad," "running my own business," and "well-settled" constitute income proxies. Some profiles, further support the male provider stereotype by stating that they are "financially stable" or "earning well." Along with enhancing the profile's appeal, these references also convey stability and readiness for marriage. Most Muzz men's profiles plainly declare their religious convictions. Typical phrases include "eats halal," "always prays," and "Practicing Sunni." This means that a person's moral alignment and religious behavior mostly define their suitability. But caste is either minimized or completely absent, indicating a likely change in urban digital environments to religious rather than caste-based endogamy. Under ideals some users simply write "Sunni Muslim" without delving into their sectarian affiliation. Strong presence on both but stronger on female profiles with expectation of matching. Both male and female profiles refer to religion and caste men's profiles demonstrate a little flexibility. This imposes endogamous marriage expectations more stringently upon women, capturing how women's mobility across castes is policed more than men's.

Typically, subtle, physical appearance is occasionally hinted by words linked to fitness. Unlike female profiles, which stress physical beauty, there is a tolerated diversity in male appearances reflected in profiles, which use terms like "regular gym-goer," "fit," or "active lifestyle" instead of terms like "handsome" or "attractive." Men, on the other hand, show their health and self-care by way of activity, stressing their value by effort instead of looks. Male profiles are neutral or fitness-oriented. Male profiles could have "handsome" or "fit," but the descriptors are mostly deemphasized. Hence, this

demonstrates a gendered double standard by which women are objectified and judged on their looks, yet men are assessed more on education and income levels.

5.2. Discursive Practice Analysis

Discursive practice is based on the interpretation of the original text. So, Muzz site has encouraged male users to foreground their individuality, subtly reflecting their dominant role in marital negotiations where their family status is assumed but not scrutinized. Muzz profiles reflect a culture of self-representation. Men present their personality, interests, and preferences directly, suggesting that they are not only seeking matches but also branding themselves.

It has been observed that the profiles are produced within specific cultural contexts that shape how individuals present their marital status. The prevalence of "never married" suggests a collective understanding of this status as favorable in the matrimonial market. Muzz users craft their own narratives, using personalized expressions like the mention of "sweets and colognes are close to my heart" reflects an emotional and direct tone. Shadi.com entries typically follow a more formulaic, checkbox-style structure. Interests such as "reading" and "cooking" are listed without elaboration, indicating a standardized approach possibly influenced by platform format and cultural expectations. The use of "separated" by one male may indicate a more complex narrative that could require further explanation, potentially affecting how he is perceived by others. Profiles construct identity through self-description, showcasing desired qualities and characteristics. The language used can reflect power dynamics, such as "seeking someone who can appreciate my independence." Profiles may emphasize the importance of relationships, such as "seeking someone to share life's adventures with."

Meanwhile, the platforms (Muzz.com and Shaadi.com) cater to different demographics, which may influence how individuals choose to present their marital status. Muzz.com may attract a more diverse audience, while Shaadi.com may focus on traditional matrimonial expectations. The uniformity in the use of "never married" across female profiles may reflect a strategic alignment with societal norms that favor this status. Matrimonial profiles in Pakistan are typically compiled by the family seniors or the candidate, then placed on marriage-bureau websites or newspapers. whereas groom profiles are authored by either the man himself or his parents. This implies the language may be formal and familial (e.g. "Belongs to a respectful family in Lahore). Research indicates men's advertisements promise economic security for a wife's youth and good looks, that is, men market earning ability and status, Stereotypical words and nouns about themselves and a desired spouse are used by men and women: men apply to themselves "career-oriented, ambitious" and to spouses "beauty, homeliness," and women use about themselves "educated, soft-spoken" and look for as spouses "well-educated, devout".

The audience consuming these profiles may interpret "never married" as a positive attribute, enhancing the desirability of the individuals. In contrast, the mention of "separated" may lead to questions about the individual's past and readiness for a new relationship. Language use can reflect and reinforce power relationships. For example, using jargon or technical terms can create a sense of expertise or authority. Language use can shape and reflect social relationships. For example, using Language use can reflect and reinforce cultural norms and values. For example, using polite language can signal respect for social norms.

5.3. Social Practice Analysis

Social practice stage is concerned with the explanation of the text. Therefore, men are typically encouraged to exhibit ambition and adaptability in Pakistani culture. Muzz makes this possible by giving males the opportunity to present themselves as self-reliant and modern. Pakistani social norms, which maintain that a woman's marriage prospects are greatly influenced by her family background and reputation, are reflected in women's profiles that place a strong emphasis on family. Given their desirable social standing when choosing a mate, men are granted discursive freedom from such identification as independent actors; self-presentation guides the profile. In a marital arrangement, male agency is more readily accepted; platforms like as Muzz facilitate this by offering a platform that promotes independence and self-expression, while exposing broader gender power dynamics in Pakistani society.

From the profiles, it has been shown that the stress on "no way marital" reflects wide societal morals that valorize unmarried status, specifically for females, as it aligns with classical outlooks of matrimony and family. The spot enwinding" parted" personalities may point an authority dynamic where those with prior matrimonial emprises look inspection, influencing their haps in the marital query. Through lexical application style can deliver and replica social identity. Expressions bothering common worth or emprises, for case, may forward neighborhood passion. Its detail both marks and depends on cultural field. Language exercise, for case, can image cultural conventions for message like honesty or indirectness. Language reflects and reinforces social councils; people use it to drop and negotiate their mate preferences. A person's lookouts and social rules can be impacted by mate preference discussion as the media and popular culture constantly promote particular ideals or features.

At its core is the ideology of the construct of "Patriarchal Masculinity", a gentle but powerful social control. This construct idealizes traits such as individual freedom, personal choice and the belief that people need to be free to make choices for themselves that are in their best interests and which mirror their needs and wants. This perspective erodes traditional norms and institutions, proposing a society where personal tastes and market forces play a central role in social relations, including marriage. In this regard,

marriage is increasingly seen as a union between two willing and compatible people, and not just as a social norm set by family or society. Hence, the analysis implemented how these new liberal values are articulated in the marriage practices of contemporary Pakistani society. Through a review of matrimonial profiles, the research recorded a shift in the direction of personal goals and aspirations when selecting partners. The Muzz app itself mirrored this new liberal ideology by allowing individuals to craft profiles centered on their own interests, wishes, and factors of compatibility. This website empowered individuals to decide what their needs are that should be prioritized while searching for a spouse, thereby transforming the social practice of marriage in Pakistan and the manner in which relationships are sought.

Therefore, the expressions recruited to depict one's wedded status reveal basic presumptions about marriage, associations, and the worth of the person. The self-discipline for "no wedded" honors youth and capability. It could also imply transferring outlooks on match, with people more and more appreciating individual self-reliance and selection. Profiles often captured community expectations on marriage, relationships, and families. Profiles can also be regarded as an identity-building process wherein people portray themselves consistent with their social and cultural surroundings. Partner choice is influenced by social interactions, language, and cultural customs. People often hunt for companions with appealing qualities including social status, education, or physical beauty, therefore influencing partner choices. Cultural norms and expectations shape partner preferences; usually people give importance to qualities that are valued in their social surrounds.

Overall, these profiles examined Pakistan's patriarchal, family-based culture. Families are extended and patriarchal, with older people (particularly the father or oldest brother) deciding on marriage. Men should be the sole breadwinners, and women should be homemakers. In this context, men's profiles highlight earnings and stability (repeating the expectation that a man "supports his wife and family" and emphasize on being from a "religious, practicing Muslim family." Social significance of "baradari" (clan) and caste also emerges from most of the profiles by mentioning the "baradari" that marrying from the same community is a powerful norm. Education is more and more prized, particularly in middle classes in cities.

Table 1: CDA of Male Matrimonial Profiles on Muzz.com

Profiles' Examples	Textual Analysis	Discursive Practice	Social Practice
"Only eats halal, non-smoker, doesn't drink"	Moral alignment and adherence to	Potential partners with similar religious values.	The continuing role of Islamic norms in digital spaces.

	cultural expectations.		
“Gym, cycling, calisthenics”	Physically active lifestyle, self-discipline and personal fitness.	Health consciousness and encourages lifestyle.	Modern urban masculinity and physical wellness.
“Adventurous, confident, romantic”	Personality traits that reflect emotional openness and individuality	One's personality through attention-grabbing descriptors.	Emotional expression and male matchmaking representations.
“Acting, content creation, live streaming”	Language is informal and media-driven self-expression	Self-display without formal restrictions	Pakistani men framing their identity in a culturally appropriate way.
“Good with kids, respectful, generous”	The tone is soft, nurturing, and morally affirming.	Partner looking for responsible and family-oriented men	Men present stability, care and compassion in potential marriage roles.
“Be seen first”	Language is ambiguous, aligned with app-specific functions	Profile construction's algorithmic tools and profile promotion.	Men use the platform to gain prominence, self-marketing in matchmaking culture.
“Acting, content creation, live streaming”	Creativity and comfort with public presentation	Alignment with influencer culture and modern storytelling	Men increasingly borrow from global trends like digital branding.

5.4. CDA of Female Matrimonial Profiles in Pakistan

5.4.1. Textual Analysis

Fairclough's textual dimension focuses on linguistic characteristics, lexical selection, and syntactic structures. In women's matrimonial profiles, textual information

reveals overt indications of the ways in which femininity, appropriateness, and credibility are constructed linguistically.

It is observed from the profiles that age and height section are given in a correct and formulaic way, usually explaining a close age bracket like "22–28" or "23–26," which indicates the "prime" marriageable years. These descriptions are not just declaring age but affirming a value system in which youthfulness is openly associated with beauty, fertility, and social value. The specific limited age range indirectly renders women over 30 less attractive, defining the criteria of urgency and limitation. Height, too, even as it is irrelevant to compatibility, is stated with care usually in feet and inches designating it as a symbolic depiction of beauty, poise, and even acceptability. These are features that serve as visual and cultural signs that are defined by assumed standards usually borrowed from Eurocentric ideals of beauty.

The matrimonial profiles under discussion here reveal a dynamic interplay between new markers of identity and traditional cultural expectations. Career and education, for instance, as primary indicators of a woman's value, are discreetly placed within culturally permissible boundaries. Even as the top-shelf credentials such as "MBA," "MPhil," or "Doctor" are forcefully asserted lexical terms loaded with dignity and conveying educational capital they are often prefaced with adjectives such as "homely," "family-oriented," and "simple." This lexical duplicity dampens the brashness of professional achievements and reinscribes women into the old-fashioned roles of domestic types. The phrase "working lady who can balance work and home" is particularly revealing syntactically formed to represent capability in both domains, but semantically laden with the implication that the home will be prioritized. The use of compound noun phrases such as "working lady" and "symmetrical syntactic constructs" such as "who can balance X and Y" reflects the tension between empowerment and adherence to patriarchal femininity.

Adding to this contradiction is also the visible graphological lack of income information in the majority of women's profiles. Where employment is cited, the exclusion of earnings data or financial independence signifies a cultural unease over women as economic actors. In their place, virtues like "humility," "simplicity," or "down-to-earth nature" predominate, pointing to a lexical space of submission and modesty. This is consistent with the traditional gender roles in which men are depicted as lone providers. The regular syntactic ellipsis of economic vocabulary, and the customary collocation of professional jobs with humble qualities, conceals a discursive strategy for erasing the enfranchising power of education and labor. Religious and caste identity, by convention formulaically marked by capitalized lexical words like "Sunni," "Syed," or "Sheikh," have a graphological function of emphasis, both marking them as regulatory within partner selection.

These signifiers operate beyond religious belief they write class, caste, and membership in communal groups, and are instruments of social control. The graphological capitalization of such descriptors not only makes them apparent but invests them with enhanced ideological power, defining boundaries of cultural legitimacy. Lexical choice here operates ideologically, enhancing the syntactic simplicity of categorical sentences that allow few uncertainties e.g., "Syed family only," thereby exercising social gatekeeping without mediation. The application of euphemism in marital biography offers further evidence of the lexico-syntactic strategies involved.

The use of "never married," "divorced by mutual consent," and "widowed but comfortably settled" draws on euphemistic lexis to deflect what would otherwise represent "deviations" from ideal matrimonial narrative. These words use nominalization and prepositional phrase to lose agency or conflict e.g., "by mutual consent" avoids attention from personal volition or trauma. The syntactic passiveness here is deliberate, a practice in discursively safeguarding the "value" and social propriety of women outside the normative marital framework. English language abilities are another leitmotif used as a class marker.

Terms like "well-spoken," "fluent in English and Urdu," or "good communication skills" identify a lexical field of communicative competence and refinement. These words aren't merely meant to indicate education, but elite social status and cultural capital. The word "well-spoken," apparently harmless, is highly connotative, and it brings to mind imagery of refinement, manners, and urbane-ness. The syntactic thrift of these types of phrases makes them particularly potent as evaluation, conventionally offered as standalone descriptive phrases to be emphasized e.g., "Smart, English-speaking, well-settled." They work to elevate the perceived stature of the profile and graphologically position the subject as upwardly mobile and modern, even when other traditional values are being advertised simultaneously. Visual and descriptive representation of physical appearance also reveals contained aesthetic ideologies. Words like "fair," "slim," "beautiful," and "decent looking" form a limited lexico-semantic field of beauty in terms of colonial, patriarchal, and capitalist beauty standards.

These words not just describe but also prescribe, and utter such normative syntactic forms like "looking for a fair and slim girl" that link beauty with attractiveness. The routine use of these terms, additionally highlighted through listing and parataxis (e.g., "beautiful, fair, slim, homely"), is one of textual cohesion idealizing certain physical features over others. The emphasis on "fairness" is particularly objectionable; an indication of the continued presence of racialized beauty, and "slimness" is linked with both beauty and moral self-control. Social identity is similarly tied to familial origin. Phrases such as "belonging to a family of noble birth" or "father is a retired government official" are

pointed towards a syntactic orientation towards relational clauses locating the woman's value in her father or family of origin.

This deployment of relational lexis and titles underpins a male-dominant social order where women's identity is inherited rather than acquired. The graphological organization of these sayings usually positioned earlier or in the middle of the profile signals their significance in the attainment of social legitimacy. These constructions capture an underlying ideology of acquired respectability, in which the self is incorporated into the social capital of the family. In conclusion, the language construction of matrimonial profiles is strongly ideological. The lexical options are not random but function to reproduce gender roles, caste hierarchies, aesthetic ideals, and class divides.

The syntactical forms generally serve to suppress or mute undesirable traits while drawing attention to qualities that are pleasing to a patriarchal readership. Graphological features like capitalization, listing, and placement lend gravity to the value system spread through the profiles. Taken individually, these features constitute a discursive space in which modernity is tolerated only within the limits of patriarchal tradition, making empowerment always subservient.

Even when articulating partner preferences, women are reserved and obliging. "Seeking a well-settled, family-minded groom" kind of phrase carries shyness, refraining from any phrasing that might be taken as presumptuous. This is a learned act of modesty and obedience, deeply ingrained through decades of gendered socialization. Linguistic formulation becomes a tool to negotiate power subtly asserting needs while upholding female submissiveness.

Finally, the overall language use is formal, euphemistic, and neutral. The profiles tend to deploy indirect speech, 3rd person constructions such as "match sought for decent, homely girl," essentially silencing the subject's voice. The discursive strategy mirrors the wider societal trend whereby women are not the initiators of seeking but the objects of choice. The consistent employment of honorific and complimentary adjectives "cultured," "well-mannered," "respectable" produces a sanctified vision of ideal femininity, one that is consonant with patriarchal demands and reveals individual identity.

5.5. Discursive Practice Analysis

Fairclough's second dimension 'discursive practice' is concerned with the production, distribution, and consumption of texts. It reveals the ideological structures and social relations organizing the circulation of meaning and language. For Shadi.com matrimonial profiles, these discursive practices are not self-presentational acts in themselves; they are located in a broader matrix of cultural norms, institutional rules, and media conventions.

Matrimonial profiles are rarely authored by the women themselves but were constructed, collated, or assembled by kin, particularly parents. This communal authorship

has a fundamental effect on the tone and language of the profiles. Third-person constructions such as "match sought for our daughter" or "girl belongs to good family" suggest that women's subjectivity is constructed through kinship points of view. Such communal authorship is in keeping with South Asian cultural norms where marriage is envisioned as a kin and not individual contract. The female subject is thus a representational object whose portrait is constructed to conform to communal ideals and not personal expression.

Genre conventions are also especially relevant to how these profiles are built. The matrimonial profile is a genre in its own right, with formulaic language, stock clichés, and familiar tropes such as age, appearance, caste, education, and religious practice. Conventions constrain the description of identity, privileging some attributes (fairness, family values, modesty) over others (sexual agency, ambition, non-conformity). The discourse thus contains a normalized image of the "ideal bride," which suppresses individuality and reaffirms traditional role expectations.

This formulaic repetition is not an accident it is the result of intertextuality and interdiscursivity. Borrowing from known profiles, shared tropes, and member advice is what users do in creating their own. This results in the repetition of known linguistic codes such as "decent girl from a respectable family," "modern but traditional," or "well-settled." The repetition of these phrases does not just illustrate social expectations but also reinforces them. In use, the language is self-sustaining, reinforcing normative ideas of gender, marriageability, and respectability generation and platform after generation.

These profiles are equally instructive to read, while the profiles are technically public, they are read with deeply focused intentions by prospective grooms and their families, who act as gatekeepers along the marriage choice process. Women, on the other hand, are relegated primarily to the status of objects of scrutiny rather than active consumers of profiles. This asymmetrical reading has the effect of reaffirming male agency and female passivity in the process of matchmaking. The female profile is constructed for men's eyes evaluative, comparative, and commodified reflected in the commercialization of women in the marriage market.

Furthermore, matrimonial sites such as Shadi.com are not isolated sites; they are part of a commodified match-making industry. The discourse enabled and made normal by such sites is not ideologically neutral. The paid packages, profile enhancers, and appearance optimization services ask users to present themselves in terms of the most marketable qualities. These business models lead to a homogenized discursive field in which cultural ideals of beauty, virtue, and class are commodified. The site, in its design and search filters, reifies some qualities like fair skin, urban upbringing, and religious background by making them searchable, institutionalizing societal prejudices into algorithmic reasoning.

Lastly, the social function of language in these profiles is characterized by restraint, formality, and politeness. Self-assertion or declarations of desire are eschewed in an overt fashion. Women are socialized to talk modestly and hesitantly even in virtual self-presentation. The register is deferential, an extension of wider gendered discursive norms of women having to negotiate agency through indirection and coded speech. This results in what can be termed a "muted voice" where the woman herself is there but speaks in the voice of culture, family, and decorum.

Overall, discursive practice within women's matrimonial profiles is regulated through an intimate relationship of family authorship, generic control, platform politics, and cultural intertextuality. These operations converge in establishing what women are able to present themselves as, who gains the authority to interpret what they utter, and how language is used in reiterating normative femininity in the guise of personal freedom and online autonomy.

5.6. Social Practice Analysis

At the level of social practice, the discursive and textual practices evident in female matrimonial profiles are part of larger socio-cultural formations and ideological structures that organize gender relations in South Asian societies. The profiles are not abstract; they are written and read in a cultural setting in which patriarchal norms codify the limits of proper femininity. The intense listing of beauty, youth, submissiveness, and domesticity is a reflection of an ideological commitment to preserving traditional gender hierarchies. Women are always presented in matrimonial profiles as keepers of honor, family values, and tradition, and their personal desires, ambitions, and selves often come second to cultural and community ideals. Although these profiles may seem personalized or individualized in a cursory glance, they are actually effective social texts deeply embedded in and re-creating dominant patriarchal ideologies. By strategic representation, they construct and mainstream a particular image of ideal womanhood that adheres to broader cultural scripts instead of unique narratives.

At its core is the ideology of the construct of "Patriarchal Femininity", a subtle yet deep influence of social norms. This construct idealizes traits such as docility, modesty, nurturance, and physical beauty, while simultaneously devaluing assertiveness, independence, and ambition. Rather than employing overt coercion, the system acts through cultural conditioning offering women a system of rewards based on conformity to a narrowly defined ideal. Matrimonial discourse plays a crucial role in so doing, as it represents the "ideal bride" not merely as educated and lovely but, above all, non-threatening to patriarchal power. Phrases like "professionally qualified but homely" or "independent but family-minded" capture the high-wire act women must walk understanding present qualities together with old-fashioned submissiveness. Such

portmanteau words explain how the use of language manages to reconcile contradictory social requirements in one, respectable feminine self.

This ideological tightrope is not fabricated in isolation but is systematically maintained through an interdependent chain of institutions that reinforce its logic. In reference to Althusser's Ideological State Apparatuses theory, we can see how the family, religion, media, and marriage websites like Shadi.com cooperate often unconsciously to naturalize patriarchal femininity. These institutions present traditional gender roles as "common sense," without showing they are socially constructed and politically motivated. Here, Foucault's concept of disciplinary power is applicable: women's bodies, behavior, speech, dress, and even ambitions are controlled by a discourse of respectability and desirability. The matrimonial profile is thus a tool of internal surveillance, with women quietly socialized to discipline and correct themselves to ideal standards, making them internal agents of control.

Within the specific socio-economic setup of Pakistan where marriage is the ultimate symbol of a woman's social validity and a special site of kinship honor these profiles gain an even stronger role. They are not just virtual impressions or practical matchmaker's tools, but conveyors of the continuous reproduction of gender roles and cultural imperatives. By making conformity desirable and deviance risky, matrimonial profiles function to reproduce existing power relations. They are cultural artifacts upon which the ideology of patriarchal femininity is reinscribed on a daily basis and through which it affects not only the manner in which women are viewed but the manner in which they view themselves. Women's exclusion from earnings and career aspiration in their profiles, as well as the sanctification of beauty, family background, and religious orthodoxy, guarantees that women are relegated to the private sphere, reliant on male provisioning. Although work and education are recognized, they are rhetorically neutered to be contained in patriarchal paradigms, demonstrating how progress is acceptable only if it does not subvert hegemonic gender ideologies. This illustrates what Fairclough calls the dialectic between discourse and social structure: discourse does not simply reflect but actually constructs and stabilizes society. Therefore, reading Shadi.com matrimonial profiles illustrate how discourse is complicit in the construction of asymmetrical relations of power. It illustrates how language, ideology, and social institutions combine to reproduce patriarchal femininity as a regulative norm. This model of ideology does not simply inform us about what a woman ought to be; it tells us what she can be, prescriptively defining roles in terms of male authority and social convention. In so doing, the matrimonial profile is an elite location for the study of how patriarchal control is exercised, naturalized, and internalized in everyday cultural practice.

Table 2: CDA of Female Matrimonial Profiles on Shadi.com

Example	Textual Feature	Discursive Practice	Social Practice
“Age: 23,” “Height: 5'3”	Factual, formulaic information	Normalization of measurements	Youth and specific height idealized as markers of beauty and marriageability
“MBA, yet homely and family-oriented”	Juxtaposed qualification and domesticity	Balancing modernity and tradition	Academic achievement allowed only if it doesn't threaten gender roles
“Slim, fair, attractive, decent looking”	Beauty-related adjectives	Aesthetic standardization	Reinforces colorism and thinness as cultural ideals of femininity
“Divorced due to mutual understanding”	Euphemistic terms for marriage	Cautious self-disclosure	Sanitizes the past for acceptability; maintains female “value” in marriage market
“Daughter of a retired government officer”	Family-based social capital	Inherited identity	Transfers value from personal achievement to family status
“Fluent in English & Urdu”	Language as a marker of class	Display of cultural capital	English proficiency = modern, elite, desirable for upward mobility
“Match sought for a decent, cultured girl”	Third-person, formal tone	Familial authorship	Objectification of women; passive role in partner choice process
“From a religious Sunni family”	Religious identity as background	Signaling cultural fit	Use of religion to enforce inmarriage and maintain cultural boundaries
“Looking for a well-settled, family-oriented groom”	Implicit expectations of partners	Polite tone, self-effacing request	Socialized to modest and non-demanding in articulating needs

“Modern yet traditional”	Contradictory adjectives	Interdiscursive language	Reflects conflict between female advancement and patriarchal acceptance
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5.7. Comparative Analysis of Male and Female Matrimonial Profiles

Following is a comparative analysis of male and female matrimonial profiles based on Fairclough's three-dimensional model of Critical Discourse Analysis (CDA). By examining the male profiles (from Muzz.com) and female profiles (from Shadi.com) individually, this section now brings together both datasets in discussion to uncover deeper gendered structures that underpin digital matchmaking practice in Pakistan. The aim is to highlight the manner in which language depicts, enforces, or subverts mainstream social positions of masculinity and femininity. Comparing salient aspects such as tone, self-presentation, markers of identity, and power dynamics, this study has analyzed how matrimonial discourse is a site of conformity and negotiation within patriarchal ideologies. The comparison has been presented in tabular form for a visual representation.

Table 3: Comparative Overview of Male and Female Matrimonial Profiles

Category	Male Profiles (Muzz)	Female Profiles (Shadi.com)
Age and Height	Age said plainly (e.g. "29 years old"), with no feeling of urgency. Height said objectively	Restricted age groups (e.g. 22–28) to signify youth; height used to convey grace or beauty.
Education and Occupation	Assertively stressed: "MBA qualified," "Engineer," "Runs business" – status symbol	Focused but tempered with adjectives like "simple," "homely" to maintain traditional image.
Income and Financial Status	Highlighted indirectly by words like "financially stable," "working abroad"	Hidden or unnoticed most of the time; economic dependence implied or desirable
Religion and Caste	Religion said succinctly ("Practicing Sunni"), caste generally avoided	Religion and caste foregrounded; act as gatekeepers for cultural boundaries
Language and Tone	First person, informal, expressive ("I like honesty"), social media style use.	Third-person, formal, euphemistic ("match sought for."), Often written by families

Physical Appearance	Downplayed; health and fitness focus	Preferred; adjectives such as "fair," "slim," "attractive" used
Marital Status	"Split apart" used sometimes with minimal explanation to show stigma management	Euphemisms such as "divorced for mutual understanding" in order to maintain "purity"
Family Background	Stated succinctly; focus on individual achievement and independence	Strong language: "from respectable family," suggests inherited as opposed to personal value
Partner Preferences	Implicit self-description	Spoken modestly; not excessively demanding ("seeking well-established groom").
Authorship Voice	Headline of their own work; demonstrates personal drive and branding	Family tends to write it most; women are depicted as passive agents.

The above table 3 presents a comparative analysis of male and female matrimonial profiles in Pakistani matchmaking context which reveals profoundly embedded gender ideologies reflected through specific discursive practices. Male profiles on platforms like Muzz are often self-written, informal, and personalized. They begin with demographic statistics and proceed confidently into education, work, and personality, using the first-person voice ("I am") in an attempt to radiate independence and individuality. These men cite economic security, occupational achievement, and physical fitness as indicators of fitness, quietly reinforcing traditional masculine roles as providers and achievers.

In contrast, women's profiles on such websites as Shadi.com are nearly always controlled by families, through a third-party account that positions women as objects of choice and not seekers in an active manner. Youth and beauty are the determinants in this case, with profiles emphasizing youthfulness, fairness, and thinness as positive features. Even if women are highly educated or employed, their achievements are qualified by adjectives like "homely" or "family-oriented," so that their competence does not threaten patriarchal conceptions of submissiveness and domesticity. While men's earnings and independence are foregrounded, for women these are neutralized, with religion and caste remaining strong indicators of social acceptability.

Male profiles have prompted the ideology of "Patriarchal masculinity". Men are constructed as independent, modern, and emotionally competent individual who still occupy the classical position of the provider and decision-maker. Whereas the profiles can contain softer traits such as empathy and interests such as travel or vlogging, these are

presented with the intention of making the male more marketable rather than subverting existing norms. This fits with the neoliberal concept of the "optimized self" one who reconciles tradition with modernity in order to stay ahead in the marriage market. Thus, men preserve privilege by presenting themselves as both emotionally mature and economically prosperous, tacitly reasserting class and gender relations.

Women's profiles, by contrast, are guided by an ideology of "patriarchal femininity". Women are discursively constructed as objects of exchange and family reputation instead of autonomous actors. Their value is highly intertwined with beauty, youthfulness, modesty, family origin, and class. Even if educated or employed, these achievements are downplayed in order not to intrude into the woman's natural role as a submissive marriageable caretaker. The achievements of caste, linguistic culture, and body beauty herald a gendered and classed world where women's own voices do not exist since many profiles are written on behalf of the women by their relatives. This maintains patriarch control over women's life choices and self-presentation.

In general, the comparison shows the manner in which patriarchy is reproduced rather than deconstructed in online matrimonial discourse. Both men and women are to present idealized versions of themselves, but the former present as empowered subjects, whereas the latter remain intricately constructed objects.

Despite of dissimilarities, female matrimonial profiles and male matrimonial profiles often share some similarities. Both male and female matrimonial profiles demonstrate a prevalent emphasis on religious and cultural values as a central element of identity and compatibility. In both cases, people are described as religious by background, often citing following Sunni Islam, practicing religion, or coming from a "religious but moderate" family. This repeated emphasis means religious affiliation is seen as a requirement for conjugal harmony, both as an individual and family virtue. Another similarity between the male and female profiles is that the theme of respectability and background in family terms is more emphasized. Profiles generally highlight the fact that the individual hails from a noble, educated, or well-bred family, with listing parents' and siblings' professions e.g., "father is a government officer" or "from a family of professionals." These highlight the fact that marriage is not viewed to be merely a union of two individuals, but a union of two families, with social status, education, and respectability being a crucial factor in assessing one's worthiness. Collectively, these sites demonstrate that in the matchmaking landscape, women and men alike need to uphold and represent religious devotion and family honor, implying shared social obligations in pursuit of marriage.

6. Conclusion

It is concluded that all the questions have been addressed by employing Fairclough's three-dimensional CDA model to critically examine the way Pakistani

matrimonial profiles on the websites reflect and construct cultural and societal norms of marriage. The findings of the research reflect that marriage is not considered a personal decision but a social responsibility following cultural, religious, and family obligations. Online matchmaking websites, while offering generative forms of connection, are inclined to reproduce deeper ideologies and traditional norms. Muzz's male profiles have emphasized independence, education, work success, and cosmopolitanism, often framed in the first person to offer independence, ambition, and confidence. In contrast, women's profiles on Shadi.com have mainly focused on family background, religion, modesty, and feminine stereotypes, written in the third person by relatives, witnessing women's limited agency in the practice.

At the level of social practice, these trends have reinforced common power relations, i.e., patriarchy, class hierarchies, and religious values. Men are frequently characterized as decision-makers and providers, while women are reconstructed as family-oriented and custodians of social respectability. Linguistic choices have also revealed gendered norms: male profiles stressed autonomy and self-expression, whereas female profiles focused on humility, respectfulness, and compromise. Though varying in platform layout and audience engagement, Muzz.com is more individual-focused and Shadi.com is more family-focused, although both demonstrated consistency of social ideologies. Ultimately, the research has found that Pakistani matrimonial websites are virtual spaces in which traditional values get reimaged under the guise of modern-day self-expression and indicative of a lingering struggle between tradition and modernity in the construction of marriage and identity.

6.1. Recommendations

Future researches on Pakistani matrimonial discourse can be benefitted from expanding the scope beyond online matrimonial websites to other areas such as print advertisements, matchmaking functions, or social media accounts. Inter-regional, ethnic, or religious versatility in Pakistan-based comparative studies can also disentangle how culture in society affects expectations differentially. Additionally, researchers can explore gendered patterns of language over time to contrast how modernization, education, or media influences have changed earlier discourses. Alternatively, applying other Critical Discourse Analysis models or interweaving intersectional approaches—e.g., feminist CDA—could highlight power relations and identity constructions more effectively.

6.2. Ethical Considerations

This study has been conducted by following some ethical concerns as all the marriage profiles used for the research were publicly available online, and no contact details, personal names, or identifying details have been utilized to preserve privacy and anonymity. The data has been used only for academic purposes, in a respectful and sensitive way towards individuals and cultural traditions. The aim has been to analyze

language usage, not to criticize or condemn anyone. All attempts were made to maintain confidentiality and prevent any harm to participants or represented communities.

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