



REPRESENTATION OF VIOLENCE AGAINST WOMEN IN PAKISTANI NGO BLOGPOSTS: A FEMINIST CRITICAL DISCOURSE ANALYSIS

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Abstract

This study examines how Pakistani NGOs discuss violence against women in the official blogposts published on their dedicated spaces. I examined four blog entries published in 2025 by two organizations: Digital Rights Foundation and Aware Pakistan. Femicide, workplace harassment, online abuse, and threats against female journalists are all covered in these posts. There are three primary patterns in the analysis. First, these groups support their claims with data and legal citations. Secondly, they show women as active combatants instead of as helpless victims. Third, they hold patriarchal structures accountable for the violence rather than specific women. I looked at these authors' linguistic choices. Modal verbs provide the impression that something needs to be done. Male offenders are either hidden or emphasized by active and passive voice. Metaphors describe violence as a human rights violation, an epidemic, and a structural issue. A conflict is revealed by the findings. Women must be portrayed as victims in order to demonstrate harm. However, it must also present women as agents of empowerment. Pakistani feminist authors seek legitimacy by using legalese. At the same time they challenge institutional silence by sharing personal stories. We can better comprehend how advocacy functions in postcolonial Islamic contexts thanks to this research. It illustrates the interplay between regional patriarchal systems, global human rights frameworks, and indigenous feminist concepts.

Keywords: *Advocacy Language, Feminist Discourse Analysis, Gendered Violence, Online Harassment, Pakistani Digital Activism, Victim Agency*

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1. Introduction

Over the past 50 years, language and gender studies have grown in significance. Gender is no longer biological, according to researchers. Rather, gender is created and maintained through everyday language usage (Butler, 1990; Cameron, 2005; Eckert & McConnell-Ginet, 2013). Language actively produces gender rather than merely reflecting it. Our understanding of gender roles is influenced by the way we communicate (Lazar, 2005, 2007). The study of how language perpetuates gender inequality is known as feminist critical discourse analysis, or FCDA. Additionally, it examines how feminists oppose injustice through language (Lazar, 2005, 2014).

According to researchers, patriarchy is reinforced through subtle language patterns. Such variation in language makes male domination appear normal and women's subjugation seem unavoidable (Wodak, 1997; Van Dijk, 2008). Gender politics now have new forums because of digital technologies. Feminist action now heavily relies on blogs, social media, and online news sources (Herring & Stoerger, 2014; Vickery & Everbach, 2018). Such spaces are used by women to organize action and document oppression. They create groups and subvert patriarchal narratives (Rentschler & Thrift, 2015; Mendes et al., 2018).

Digital platforms provide essential options for women who are restricted in physical public settings. Traditional organizing may be limited due to cultural values, safety concerns, or state suppression (Sutton, 2020). Virtual spaces, however, can perpetuate violence. Stalking and harassment through online platforms and non-consensual picture sharing have grown to be serious issues (Henry & Powell, 2015; Jane, 2017). The complaints of women are silenced by this kind of assault. According to Citron (2014) and Mantilla (2015), it reiterates patriarchal dominance and limits their digital engagement.

The majority of studies particularly the United States concentrate on digital gender politics (Banet-Weiser & Miltner, 2016; Jane, 2017). Research on the digital habits of South Asian women is still scarce. Research on online activism by Pakistani women is especially limited. This gap is significant because Pakistani violence against women functions differently. Gender relations are influenced by Islamic interpretations, South Asian familial ties, postcolonial legal systems, and global capitalism (Weiss, 2014; Khan, 2006). Pakistan is one of the nations where women are most at risk in the globe. Seventy to ninety percent of women are victims of domestic violence. Every year, about 1,000 honor killings take place; numerous additional incidents remain unreported (Aurat Foundation, 2020; Human Rights Commission of Pakistan, 2023).

However, there is a need of linguistic research on how Pakistani NGOs discuss violence against women in their concerned blogposts. This research addresses that gap by examining the two Pakistani group of advocates communicate regarding violence against

women. A digital media platform called Aware Pakistan is dedicated to social justice. The Digital Rights Foundation (DRF) is Pakistan's top group for combating harassment through online platforms. These groups oppose and function inside Pakistan's patriarchal systems. They speak to audiences both locally and globally. They make use of both international human rights terminology and indigenous cultural frameworks.

This study is important for three reasons. Firstly, it offers information on a field that has received little attention. Secondly, it improves our theoretical comprehension of the functioning of advocacy in postcolonial settings. Thirdly, it has real-world ramifications for online activists. I examined four blog entries from 2025. Each deal with a distinct form of violence, such as internet abuse, threats against journalists, workplace harassment, and femicide. These texts are more than just factual reports. They are intended to oppose prevailing gender beliefs and advocate for change.

1.1. Statement of the Problem

Non-governmental organisations such as Aware Pakistan and Digital Rights Foundation maintain digital channels in order to record gendered violence, refute victim-blaming discourses and insist on institutional change. Nevertheless, their discursive activities i.e. the particular linguistic modes by which they produce gendered violence as a social issue make women subjects and not objects of discourse. Moreover, the theoretical frames that have been formulated largely in the Western setting have not been challenged or refined to comprehend the feminist activism in postcolonial and Islamic-majority settings that have different gender ideologies. This paper will deal with this issue by giving a systematic linguistic analysis of the way Pakistani digital advocacy produces gendered violence.

Chapter 2: Theoretical Framework

The research applies Feminist Critical Discourse Analysis (FCDA) as the theoretical framework in identifying the ways of how in Pakistani digital advocacy texts violence against women is constructed. The gender-specific critical approach to language, power, and ideology offered by FCDA is especially well-placed to study the feminist advocacy discourse, as it must negotiate complicated social and political pressures. Michelle Lazar (2005, 2007) and other feminist linguists developed the Feminist Critical Discourse Analysis at the beginning of the 2000s as an approach to analyzing the discourse with specific attention to gender and sexism instead of considering the gender as one of the many types of inequality. Although the critical discourse analysis is generally a general study of the reproduction of power relation through language (Fairclough, 1992; Van Dijk, 2008), FCDA is a particularly feminist theory in that it theorizes gender hierarchies and male dominance into reproduction by language, but also satirates feminist resistance and change within discourse.

According to Lazar (2005: 5), FCDA can be said to be a critical view on how discourse is organized in gendered social practices that reinforce power and inequity. This definition brings out three key principles of differentiating FCDA as a theoretical framework. To begin with, FCDA is interested in discourse not as the use of language but as the social practice that constructs social realities and not just describes the conditions that exist before discourse. Second, FCDA in particular theorizes gender as one of the key organizing principles of social life that overlap with the other types of inequality like class, race, or nationality. Third, FCDA uses a clear and feminist political agenda that focuses on subverting the male and advancing gender justice. According to FCDA theory of domination, the domination of the patriarchal societies is questioned as taking place at the level of largely naturalized and thus non-coercive linguistic processes, rather than direct forms of coercion or pronounced ideological claims.

These processes entail a number of processes that discourse analysts of feminism have cited. First, discourse makes an apparent social construction of gender arrangements seem natural, which makes them appear as natural, unalterable, or god-stated instead of human productions (Lazar, 2007). As an example, the patriarchal discourse interprets male violence towards women as the uncontrollable biological impulses as opposed to the cultivated behavior reinforced by the institutions. Second, discourse offers reasons and explanations of gender inequality that explain that hierarchies are justified and even necessary instead of arbitrary and unfair (Wodak, 1997). Patriarchal discourse justifies women subordination as a social need, to uphold social order, cohesion in the family or religious adherence. Third, discourse personalizes structural forms in that systematic gender inequality is constructed as the consequence of personal options, preferences or failures, but not as the outcome of institutional structure and power relations (Van Leeuwen, 2008). Patriarchal discourse clarifies the reason why women do not hold any leadership office as being due to the personal decisions made by women and not a discriminatory system. Fourth, women are silenced by discourse and are amplified by male voices and viewpoints thus creating male perspectives as objective and tolerable whereas rejecting the views of women as subjective or extraordinary (Cameron, 1992).

Chapter 3: Literature Review

The literature that is related to this paper falls into a number of closely related domains: the foundational literature in the field of language and gender, feminist linguistics and discourse analysis, the literature on gender-based violence and discourse, digital feminism and online advocacy, and the scanty but developing literature on gender and language in South Asian and Pakistani contexts. The study of language and gender became a new area of study in the 1970s under the efforts of documenting the apparent differences between male and female language use. Initial studies by Lakoff (1975) contended that the language of women was marked by the features like hedges, tag

questions, as well as rising intonation which indicated uncertainty and powerlessness. Although this article brought about the academic interest in studying gender-language relations, the model of deficit in the later studies portrayed the language of women as imperfect in relation to some unspecified male standard (Cameron, 1992).

Scholars proved that the characteristics that Lakoff recognized as women language were not necessarily peculiar to female speakers but rather occurred in the situations of power imbalance when speakers had no power (O'Barr and Atkins, 1980). By the 1990s, language and gender studies started to focus less on recording gender distinctiveness and more on how language goes about constructing gender. This shift in social constructionism inspired by the theory of gender performativity developed by Butler (1990) has transformed the conceptualization of gender as not a static condition that people have but an achievement that is made repeatedly through recurring performances such as linguistic performances. Eckert and McConnell-Ginet (2013) created the notion of communities of practice that describe the development of gender identities by engaging in certain social groups which practice certain things and not by their biological gender. The argument of Cameron (2005) is that the understanding of language and gender should be not one phenomenon that shapes the other but one that is mutually constitutive that is, language constructs gender meanings; gender constructs language use.

Critical discourse analysis was a methodological aid that allowed analyzing the reproduction of power relations in the language in various fields. Van Dijk (2008) showed how the discourse of the news media develops racial hierarchies by making a subtle selection of words, syntax, and narrative framing. Fairclough (1992, 1995) constructed 3-dimensional models between textual traits and discourse practices and wider social organization. Wodak (1997) demonstrated how gender and national hierarchies have been naturalized by the discourse of politics by the use of historical narratives that show modern-day arrangements as natural extensions of the past. The development of Feminist Critical Discourse Analysis began with the work of Lazar (2005, 2007, 2014) that summarized critical discourse analysis with the feminist linguistics and gender theory. The analysis of gender and sexism as the main matters of analysis is specific to FCDA, whereas in general critical discourse analysis, the theories of gender and other inequalities may be considered but are not a primary consideration.

Lazar (2005) claimed that the concept of patriarchal domination works through discourse that naturalizes male domination, gives justifications of gender structures, individualizes structure, and silences the voice of women. This framework has been used by feminist discourse analysts to analyze various texts such as advertising (Gill, 2007), political rhetoric (Wodak, 2015), educational texts (Sunderland, 2004), and news media texts (Macdonald, 2003). Discourse and violence against women studies have revealed that the rhetorical construction of violence has practical implications on the victims, the

perpetrators and the institution. Ehrlich (2001) demonstrated how legal discursive practices with sexual assault cases systematically downplay the agency of perpetrator and examine the behavior of victims with grammatical decisions like passive voice and nominalization.

Lea and Auburn (2001) examined the formation of the accounts by the perpetrators of domestic violence as explanations, but not excuses by paying keen attention to accountability structures in narratives. Feminist scholars have also recorded the victim-blaming frames of media discourse of violence against women that often discusses why women remained in abusive relationships, wore special clothes or were in specific places instead of discussing the actions of the perpetrators (Meyers, 1997). The studies of language and violence in South Asian context are scarce but have reported some of the unique trends. In a study of the testimonial discourse of Bangladeshi women who faced sexual violence in the 1971 Liberation War, Mookherjee (2015) demonstrated how survivors can move back-and-forth between personal stories of trauma and national stories of heroism.

Nagar and Raju (2003) examined the communal politics of gender, which is used to construct the threat of Muslim men to Hindu women by the Hindu nationalist discourse in India. Nevertheless, the empirical study of the discourse of violence against women in Pakistani publics has not been systematically analyzed linguistically. With the advent of digital technologies, feminist activism has assumed a new form and provided new language and gender object of study. Herring and Stoerger (2014) recorded gender inequality in blog writing and reading where female-based blogs have less attention and face more chances of receiving negative comments compared to male-based blogs that write the same issues. Mendes, Ringrose, and Keller (2018) explored the ways in which hashtag feminism allows mobilizing and raising awareness quickly about different issues like sexual harassment and induce new weaknesses when feminist activists get targeted through coordinated online harassment.

Studies on technology-enabled violence against women have proven that online harassment is not an accidental event but a targeted system that identifies women, especially those who break the traditional gender roles through speaking out their mind, declaring their work-related control, or by disrupting the masculine domain (Jane, 2017). Online harassment, Citron (2014) has put forward the argument that has civil rights implications due to its systematic exclusion of women in digital social spaces that are becoming the center of political and economic life. Mantilla (2015) demonstrated the use of certain rhetoric strategies such as sexual objectification, violent threats, and "doxing" (sharing personal information) in silencing women via online misogyny. Nevertheless, studies on digital feminism have been based on Western conditions, especially North American and European ones. The literature on how women in South Asia are using digital

platforms to organize themselves to achieve feminism is sparse. Gajjala and Birzescu (2011) studied digital practices of South Asian women but mostly did it with regard to diaspora communities instead of women in South Asian. The digital advocacy of Pakistani women in particular is under-researched as Pakistan has a huge population and an impressive rise in internet penetration over the past several years.

The little that has been carried out on gender and discourse in the Pakistani contexts has been focused more in the educational setting or traditional media and not digital advocacy. Hussain (2015) examined the gender representation in the Pakistani English textbooks of English language and found that text was mainly used to portray men in professional settings whereas women were used in home settings. Shabir et al. (2014) analyzed gender representation in Pakistani television advertisement and reported stereotypical portrayal of women who are more interested in beauty and house chores. Nonetheless, there is practically no systematic linguistic study of the feminist advocacy discourse in Pakistani activism.

The current literature review indicates that there are a number of major gaps that have been filled by the present study. First, although the study of language and gender has already determined that discourse is a process of constructing gender relationships and that feminist movements apply language in a strategic manner to address patriarchal discourses, we do not have empirical studies of the process in Pakistani situations. Second, whereas studies have recorded the ways in which the discourse of violence against women serves to attribute blame to the victim and exonerate the perpetrator, we require research on how the Pakistani feminist advocacy discourse operates to reverse such trends. Third, although research has been done on digital feminism in Western countries, we have no knowledge on how feminist digital politics is practiced in postcolonial, Islamic-majority spaces where gender politics is not dominated by the same historical processes, religious systems and political systems. The current research has filled these gaps by offering a comprehensive Feminist Critical Discourse Analysis of Pakistani digital advocacy documents, which would add an empirical piece to the field of language and gender studies as well as offer a theoretical contribution.

Chapter 4: Research Methodology

In this research, the qualitative analysis is used in the specific context of Feminist Critical Discourse Analysis and is the focus of the research to examine how Pakistani digital advocacy organizations linguistically frame violence against women. The qualitative research methods are most suited to study the processes of meaning-making, the ideological role of the language, and the connection between discourse and power relations (Wodak and Meyer, 2009). In contrast to quantitative methods, where frequencies of linguistic features are often determined in a vast amount of data, qualitative discourse analysis focuses on investigating the functionality of certain linguistic decisions in specific

contexts to do social and political work (Cameron, 2001). The dataset to be used in the present study is four blog posts by two feminist advocacy organizations in Pakistan published in 2025.

These provisions have been sampled purposely with the aid of a number of criteria. First, each of the texts is focused then on the issue of violence against women directly, which guarantees the role in the research questions. Second, the readings show several types of violence such as intimate partner homicide, sexual harassment in the workplace, threats to female journalists, and online harassment, which offers variety in the use of violence in different settings. Third, all texts are published in 2025, which is an advantage in terms of relevance in modern times and prevents the use of historical texts, in which the meaning of social circumstances can be quite different than it is today. Fourth, the texts were created by some reputable advocacy groups and not single bloggers or informal platforms and this implies that they are institutionalized feminist discourse and not personalized views. Fifth, the texts are publicly available in English so that they can be analyzed without translating them, which could change linguistic characteristics.

The four texts analyzed are:

1. Sana Yousafs Murder: A striking Reflection of the gender confrontation in Pakistan by Aware Pakistan, which talks about femicide and intimate partner homicide.
2. Aware Pakistan published in 2010 an article titled, Workplace Harassment in Pakistan: Challenges, Laws and the Path Forward, which addresses the subject of sexual harassment in the workplace and legal frameworks.
3. Digital Rights Foundation published an article on Female Journalists in New Media exploring the issue of women journalists.
4. July 2025: Driving Global Action Against Online Gender-Based Violence by Digital Rights Foundation that deals with online violence and lobbying of policy.

Source Organizations Aware Pakistan is a digital media platform founded in 2019 that aims at social justice in Pakistan such as human rights, gender equality, and religious minority issues. The organization poses itself as offering a balanced and factual information in a bid to create informed discussions as opposed to offering sensationalist coverage. Digital Rights Foundation is the most active organization in Pakistan that deals with online harassment and online security, established in 2012. DRF runs the only cyber harassment helpline in Pakistan, offers legal assistance to the victims of harassment, creates research on violence perpetrated through technology and lobbies the policy changes. The two organizations place themselves into the role of authoritative knowledge producers in the Pakistani civil society, i.e. their texts are placed in the role of expert analysis, instead of being perceived as opinion.

Chapter 5: Data Analysis

The four advocacy blog posts can be linguistically analyzed to show that there are intricate discursive processes when Pakistani feminist organizations criticize the patriarchal discourses of violence against women. This discussion explores three discursive strategies which collaborate to achieve transformative ideological business, namely, the creation of evidential authority, strategic placement of women as both victims and agents, and systematic distribution of responsibility to patriarchal frameworks. Building Evidential Authority. Each of the four works illustrates massive statistical evidence, law sources, and citations of experts that perform certain ideological roles to go beyond the support of the fact. This evidential tactic is a response to a basic dilemma in feminist activism in Pakistan namely the systematic delegitimization of feminist knowledge as biased, exaggerated or ideologically inclined. Within the Pakistani popular culture feminism has been subject to the criticism of being a Western import that cannot be accommodated to Islamic values or Pakistani cultural norms. It is on this background that the construction of evidential authority can be seen as not only good practice but as a necessity in politics.

The text about the workplace harassment presents a very eye opening situation when it says: around 93% of women in Pakistan have been harassed in one way or another.. The scientific objectivity created by the numerical value of 93% is created instead of the impressionistic observation. The attribution formula According to studies appeals to institutional research authority without being particularly strategic regarding its explicit references to particular sources. The fact that it is in the plural, i.e., studies, suggests that there are several separate research projects that have come to the same conclusions and that form a scholarly consensus. Ideological work done by this statistic is brought into focus by thinking of what it is opposing. Harassment being at 93 percent is approaching the level of near universality and it is virtually impossible to disregard it as exaggeration, or something that only happens in unattainable minority. The statistic turns the issue of harassment into a national crisis.

The text message of the female journalists is employing similar strategies. This is put in the form of formal documentation, indicated by the phrase, The report highlights. The word highlight indicates that the report has several findings with this one being notable. The ideological strength of the statistic lies in the specifics of occupation, i. e. by concentrating on women journalists, who are not all women, the text creates the image of online abuse as a special harassment that should push women out of the world of professional discussions. The statistical construction in question is especially advanced. This statistic carries out rhetorical preemptive work, responding to the alleged doubtful question: "In case the alleged harassment is so widespread, why not we hear more complaints? The 90% unreported head counts re-tell low reporting as not an indication that harassment is infrequent but as an indication that structural impediments are in place that

women are not allowed to speak out. The passive form, cases go unreported, does not place women in the blame game, the cases are grammatically positioned as subject of the sentence as opposed to women being in the subject position that they do not report. On top of statistics, the texts develop a sense of authority in an expansive legal intertextuality.

The exact naming, full official title and year create technical expertise. As exhibited in the passage, Pakistani law officially acknowledges harassment in the workplace, which gives official confirmation to feminist issues. The text creates accountability structures by describing the contents required in the Act so that continued harassment is not a structure of legal non-existence. This legal citation is ideologically advanced in the sense that it situates feminist activism as being on the same side as opposed to being in opposition to official state discourses. When feminists are accused of being anti-state or anti Islamic, it is strong legitimation to show that feminist interests are enshrined in Pakistani legal statutes. Nevertheless, there is also in this strategy an implicit criticism, in the sense that the stress on the laws being there and still the harassment being at epidemic rates transfers the sense of responsibility on the legislators to the enforcement mechanisms. The other evidential strategy is expert citation. The presentation of the position of Experts emphasize makes the claim appear as one based on the collective opinion of experts.

The use of the plural form, experts, without the names of particular experts, implies the common opinion of informed experts. The text has an ideological meaning, since it seeks to separate dismissive framing of on-line harassment as simple trolling by framing it as a strategic tactic employed to silence women that frames on-line violence as a calculated political oppression. Network-building functions are carried out by cross-organizational citation. The passage, through referencing the Digital Rights Foundation on an Aware Pakistan text, builds up Pakistani feminist advocacy organizing around the coordination of an ecosystem, not autonomous organizations. Such intertextual referencing suggests that there are various credible organizations that independently document such patterns. The fact that DRF has documented instead of claimed puts its work in the realm of systematic empirical documentation as opposed to opinion. Positioning of Female Subjects. The readings strike a core contradiction in feminist activism: how far to fix violence as a problem and how widespread it is (by focusing on vulnerability), and how strong women can be and act (by downplaying violence).

This navigation is done by the elaborate use of grammatical techniques, especially the strategic use of passive versus active voice. Passive voice is very evident when it comes to laying emphasis on the victimization of women. The text of the female journalists is as follows: Women journalists are victims of various abuses, including trolling and doxxing, as well as a direct threat of sexual violence. Women journalists in this passive form take up the grammatically subject position but become semantic patients, the objects of the

action. The deletion occurs by agentless passive construction on perpetrators. This deletion has several purposes. To start with, passive construction foregrounds the experiences of harm in women by means of eliminating particular perpetrators. VS active alternative: Women journalists are abused by harassers. The active construction of perpetrators and passive of women makes them central and peripheral respectively. Second, removal of particular harassers ironically underlines systematicity-harassment manifests itself in the form of environmental state and not in individual actions of certain personalities. Texting in the workplace is also interesting as passive voice is used: the victims are usually told that they create an invitation to be harassed by their clothes, behavior, or even by being in male-focused space. This line is written in passive voice and gives the description of victim-blaming as such. The blame on the victims keeps blamers anonymous. This has complex effects.

The text does not focus on particular blame-givers and therefore does not make such readers feel as outcasts of such descriptions. A victim-blamer who has already been involved in victim-blaming would be more open when posed as victim-blaming is common or you blame victims. The passive form is an attack on the practice and not on the people. The online violence text shows the accretion of passive constructions: women get their accounts hacked, their personal images are exposed without their consent, and their families are threatened in the effort to make them be silent. Cumulative effect is made up of three successive passive clauses with varying perspectives on diversity and repetition. Both subject women (or their stories, photographs, families) to grammatical violation. Real criminals a hacker, sharers, harassers are not present. Such lack brings about a feeling of violence as omnipresent and unavoidable. The last sentence consists of the words in efforts to hush them down, which directly mentions purpose and turns a series of disconnected incidents of cybercrime into a political campaign. Oppositely, women are strategically employed in the active voice when used as agents as well as resisters.

The text on the female journalists website goes as follows: Despite these obstacles women journalists never shut up, and generate critical investigative coverage and oppose social norms. In this case the women journalists are put in grammatical subject positions where they do agentive acts. The verbs used, such as to keep speaking out, producing, challenging, etc., are based on continuous active opposition. Despite these challenges admits the violence but the further working of women is understood as active resistance and not passive endurance. The appeal to continuity, which is central to the statement "Continue to speak out" is so strong since continuity means carrying through despite resistance. Another example is given in the text about harassment in the workplace: "Many women have decided to find their voice, making formal complaints and speaking publicly about their experiences despite the possibility of being retaliated. Agency and intentionality are specifically designated with the verb have chosen. Women are placed as

calculating agents when it comes to costs and benefits and make purposeful political decisions. Despite risks of retaliation accepts the actual threats but resists the intuition of naivety and makes a bold choice of speaking, political.

Parallel participles "making formal complaints and spreading their experience in public memory" characterize two complementary forms of resistance: using official channels and forming a discourse outside of them. On the other hand, women are tactfully utilized in the active voice when utilized both as agents and as resisters. The reading in the female journalists site reads as follows: In spite of these burdens, women journalists do not keep quiet and produce critical investigative reporting and defy social traditions. In this instance the women journalists are placed in grammatical subject position in which they perform agentive acts. The verbs employed, to continue speaking out, producing, challenging etc, are founded on active opposition continuously. These difficulties though not refuted by Desiree Aubenot conceive the additional laboring of women as a vigorous opposition and not as a passive survival. The fallacy to continuity, as the main theme of the message of Continue to speak out is so great because continuity is continuity in the face of opposition. The text gives another example of harassment in the workplace: "Most women have chosen to speak up, filing official complaints and testifying publicly about their experiences regardless of whether they risk being retaliated.

The verb have chosen is especially used in connection with agency and intentionality. Women are put as calculating agents in terms of costs and benefits and are making purposeful political choices. The actual threats against retaliation are accepted, but the reasons of naivety intuition are opposed, and the bold choice of the speaking, the political is made, in spite of the risks of retaliation. Parallel participles allowing to make formal complaints and disseminate their experience in the memory of the people are two contradictory types of resistance: through an official channel and by creating a discourse outside of it. The Constructions of Modes and Obligation. Modal verb structures form significant locations where texts generate responsibilities to violence. There are very powerful deontic modal auxiliaries of obligation. The text on the workplace harassment provides: Organizations need to have strong complaint systems in place and women should be able to complain about harassment without any fear of being victimized. The repetition of the word must has cumulative imperative effect.

Strongest deontic modals include the deontic modal must which represents categorical obligation as opposed to deontic suggestion. By declaring it as organizations must, and not should, the text presents them as non-discursive moral imperatives. The texts show modal flexibility with slightly weaker obligations, which are expressed with the help of should. The female journalists text says: Media organizations, as well as, should be able to offer security training to female journalists, and need to have policies to safeguard female journalists against online as well as offline threats. Should instead of must can be

an indication of the recognition of the discretion that some organizations possess, but normative force is high. Possibility expressed in epistemic modals is that which talks of possible change. According to the Sana Yousaf text, through extensive reforms, women will be able to enjoy themselves without worrying about violence in Pakistan. A repetition of the use of can does not have the same functions; the first is the possibility (with the right conditions in place, such an outcome would be possible), the second capability or freedom (women would be free to live without fear). The sentence combination creates conditional possibility to motivational rhetoric. Impossibilities are made by negated modals.

The text by the female journalists says: Female journalists cannot work under the constant threat. The society cannot boast of any gender equality when the voices of women are continuously suppressed by the system. Such invalidated structures are rhetorical force. The former cannot continue is a practical impossibility - the state of affairs is unsustainable. The second cannot claim is that of logical impossibility the society has no justifiable reasons to claim progress when it silences women. Collectively they render status quo as unsustainable in practice and morality suggesting the need to change. The modal constructions are therefore used in conjunction with other elements of language to construct elaborate structures of compulsion and probability regarding dealing with violence. These frameworks dictate what should be done by the institutions, what the society should strive to, what changes can be made, and what inconsistencies are forbidden. Through this, texts create violence not as unfortunate reality but as redressable injustice that needs certain actions to be taken by certain actors.

Chapter 6: Discussion

The results show that the discourse of Pakistani feminist advocacy uses advanced verbal resources to achieve a complicated ideological task in an environment in which the knowledge claims of feminists are systematically undermined. The three main tactics found to include: evidential construction, positioning of female subjects, and allocation of responsibility, are all combined to support the challenge of patriarchal narratives in response to the particular limitation of working under a postcolonial and Islamic major society. This large use of statistics, legal sources and authority of the experts is directly responding to the epistemic issues that feminist advocacy has when working in Pakistan. As opposed to those settings, where feminist knowledge arguments have gained more qualification, feminist organizations in Pakistan have to work within a setting in which they are regularly accused of exaggeration, westernization, and bias in ideology.

The investment of the texts in the authority of evidence indicates the pragmatic recognition that the feminist claims of violence cannot be made with reference to the moral alone but must be presented by means of evidence of types acceptable to the patriarchal discourse as authentic, i.e. by means of numbers, laws, the opinion of an expert. The finding builds on the current scholarship of feminist discourse, which has mostly discussed

Western environments where the feminist movements have gained more institutional legitimacy. In Anglo-American settings, the feminist advocacy organizations are occasionally able to advance claims of violence on a moral basis or on the testimony of survivors without the statistical support that such Pakistan texts carry. The difference implies that advocacy discourse is context-related in embedding the use of evidential strategies that are influenced by the relative legitimacy that feminist knowledge has gained within specific societies. This has theoretical consequences in the realization of feminist advocacy as localized practice and not universal form. Nevertheless, the use of some forms of evidence in the texts also poses some form of limitations.

Statistics frame violence as a measurable phenomenon that can be objectively calculated and contrasted but this could hide the nature of violence that cannot be quantified the long-lasting psychological consequences, the cultural meanings of specific violations the experiences of living in potential danger. Referencing of the law is a legal acknowledgement that some types of violence are acknowledged by the Pakistani law as a significant issue, however, the approach may unwillingly embrace legal frameworks as the main or exclusive source of dealing with violence which may exclude community-based responses or cultural change functioning outside of the legal framework.

This paradigm of strategic shift between active and passive voice constructions is indicative of an advanced maneuvering of a basic tension in feminist activism where a woman is shown to be in a dire condition of harm even as she is pitted to support the agency and spirit of women. This has been pinpointed in feminist discourse in the West but it acquires certain valences in Pakistani situations. Frequently, patriarchal discourses in Pakistan use two inconsistent, yet mutually supporting images of women as naturally weak, and requiring male protection and as powerfully dangerous, and threatening to family and social order, unless carefully kept in check. Feminist activism has to oppose both of the representations without supporting either. This has been achieved through grammatical flexibility in the texts. Passive structures erasing the perpetrators and foregrounding the experiences of harm to women challenge the Patriarchal downplay of violence and do not imply that women are their cause of violence.

The active constructions that position women as speaking out, documenting violence, and creating support networks are against the stereotypical and passive feminine positions, and illustrate that women are not passive victims in need of saving. The mixture presupposes a hypothetical interpretation, the fact that victimization and agency are not the opposing forces but may co-exist together: women can be exploited and fight simultaneously, affected and change processes of patriarchy. This result is part of the current discussions in the feminist theory regarding the politics of victimhood. Other feminist theorists have also believed that focusing on women as victims supports the patriarchal stereotypes and disempowers women because of a lack of agency (Alcoff,

2018). Others also argue that recognition of victimizations is a prerequisite of determining the truth and extent of gender-based violence and that the issue of disempowerment tends to serve as a silencer of the voice of women (Mardorossian, 2014). The current discussion indicates that this theoretical discussion could include a spurious dichotomy.

The Pakistani advocacy texts have shown that a discourse can be aware of victimization and at the same time recognize agency through effective linguistic use that set women in various situations within the same text. Nonetheless, the analysis has also named instances where this positioning work is not stable. Grammatical inconsistency is manifested when the authors move to first person plural we that apparently involves both the writers and the readers and the third person their concerns that depict women as victims of violence, thus there is tension over who is addressing whom and their role in the feminist campaign. Such scenes give a feeling of unanswered questions regarding the association of feminist activist groups (their members may or may not have firsthand experience of some of the forms of violence they are writing about) and women who are victims of violence but may not be feminists or formally engage in advocacy. This accountability shift is facilitated by nominalization to form the abstract entities as causal agents. In placing the power imbalances or the patriarchal setups as the source of harassment rather than the personal male offenders, the texts create violence as being normal and foreseeable as opposed to a factor of anomaly.

This framing counters patriarchal discourse that it is individual pathology that leads to violence, the notion that violence is a product of a few deviant men with psychological issues as opposed to the normal operation of patriarchal social structures. This observation leads to one question that continues to plague feminist advocacy discourse: to create language models capable of being both appreciative of structural production of violence and also, to hold individuals accountable. A potential solution to the problem is to separate explanation and excuse, to say that the commonness and predictability of violence is explained by the structures of patriarchy and does not excuse the individual offenders of their actions. Nevertheless, it is not always explicit in the texts under analysis. The metaphoric conceptualizations that are used by the texts such as violence as epidemic, crisis and pattern build violence in a manner that suggests specific causes and remedies.

Metaphors of epidemic create violence as a popular health issue that needs to be approached in a systematic manner typical of public health. Crisis metaphors create an image of violence as an emergency that needs some extraordinary intervention. Pattern metaphors create an image of violence as routine and predictable in which underlying templates must be broken instead of responding on a case-by-case basis. Both metaphors advocate in that they build the violence as a serious issue that requires serious social response, yet both may have certain limitations. Epidemic metaphors threaten to make the violence appear as alien intruder instead of projected by the Pakistani society. Metaphors

of crisis can tempt one to think that violence is the extreme of normality and not the common practice in patriarchal cultures. Pattern metaphors, although emphasising systematicity, might not have the emotional appeal of concrete stories. The modal constructions in terms of which texts define obligations, possibilities, and impossibilities create wholesome normative structures of responding to violence.

The use of strong obligation modals (must) on institutions creates legal and moral imperatives to which these actors have no valid reasons to be disobeying. Potential outcomes expressed with possibility modals ("can," "could") represent change as something realizable as opposed to one that is utopian, with motivational uses. Status quo was built by impossibility constructions (cannot continue, cannot claim), which applied to present state of affairs and that the situation needed to be changed. All these modals, when combined, comprise violence as problem requiring and admitting of solution in case appropriate actors do appropriate actions. Some of this navigation is achieved in the texts by their apparent strategies of evidence. The texts establish themselves as advocating so as to enforce the existing legal standards instead of importation of foreign values by stressing the fact that the forms of violence they address are already prohibited by Pakistani law.

The texts oppose Orientalist exceptionalism by referring to international statistics to demonstrate that violence against women is not a Pakistani exception, but a global issue. The texts do not directly criticize the Islamic authority but carry out an analysis of the patriarchal practices by giving attention to the legal and institutional failures instead of the religious doctrine. The results are relevant to the study of language and gender research because they illustrate how advocacy discourse works in a significantly different context than the Western environments of much research on feminist discourse. Though certain linguistic acts in these texts resemble those described as being used by feminist discourses in the West, like the victim-blaming challenge and the making of violence systematic and not individual, the other acts resemble the problems of the Pakistani context, such as the heavy investment in evidential authority to preclude the delegitimization of feminist knowledge. This implies that as much as certain characteristics of feminist advocacy discourse can be comparatively universal, some are context-based, having been determined by various forms of patriarchal domination as well as feminist chromatism in various societies.

6.1. Limitations

- Minimal size of corpus and organizational sampling: The analysis included four blog posts by two organizations (Aware Pakistan and Digital Rights Foundation), which does not allow generalizing the results to the wider Pakistani feminist advocacy or different types of advocacy organizations, grassroots movements, or individual activists.

●English-language bias: The article examined the English-language only, disregarding Urdu and regional language advocacy discourse that can use culturally specific language choice, address different demographic audiences, and engage with local/global tensions in different ways, which narrows the insights into the effects of language choice on feminist communication in the Pakistani multilingual context. Research Recommendations in the Future.

●Comparative multilingual discourse analysis: Future studies should take the form of parallel analysis of feminist advocacy messages in Urdu, Sindhi, Pashto, and Punjabi languages in addition to English sources to explore the ways in which language-specific linguistic resources support various discursive strategies, how translation practices change advocacy messages across languages, and how language use is affiliated with target audiences and advocacy objectives in the stratified language market in Pakistan.

●Ethnographic research on advocacy text production: To determine what conscious and unconscious influences contribute to advocacy text production, researchers may ethnographically investigate the way Pakistani feminist groups actually produce advocacy text producing interviews with writers about their strategic language choices, observation of the editorial process, and analyzing internal discussions of how to frame violence, to understand more about advocacy text production than is evident in textual analysis.

Chapter 7: Conclusion

This paper has discussed how Pakistani digital advocacy organizations linguistically formulates violence against women with the Feminist Critical Discourse Analysis of four blog posts written in 2025 by Aware Pakistan and Digital Rights Foundation. The analysis has presented that the advocacy discourse has used three interrelated strategies to counter the systematic delegitimization of feminist knowledge in the Pakistani public discourse: widespread use of evidential strategies in the form of statistics, law citation, and reference to expert authority; selective application of active and passive voice as a strategic grammatical strategy to find the balance between representing women as the victims of violence and women as agentic political subjects; and nominalization and metaphoric framing as a systematic distribution of blame.

The results are significant to the study of language and gender because they provide empirical evidence of how the linguistic strategies of feminist activism are shaped by certain socio-cultural circumstances under which organizations have to prove their legitimacy, appeal to international human rights discourse without being accused of Western influence, and capture the suffering of women as they struggle against the male dominance. The practices of advanced discursive politics these organizations engage in are an expression of practical awareness that language forms an important field of ideological struggle between gender and that successful feminist politics must negotiate a complex set

of struggles among the various tensions between feminist knowledge claims and systematic opposition to them.

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