



A DISCOURSE ANALYSIS OF PAKISTANI ENGLISH MEMES: LINGUISTIC CREATIVITY AND CULTURAL HUMOUR

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Abstract

This study examines Pakistani English memes as a form of digital discourse, focusing on linguistic creativity and cultural humour. The research adopts a qualitative approach using discourse analysis and multimodal analysis to explore how meaning is constructed through the interaction of language and visual elements in memes. A dataset of fourteen memes collected from social media platforms was analysed to identify recurring linguistic features, humour strategies, and cultural themes. The findings reveal that Pakistani memes frequently employ code-switching between English and Urdu, informal language, and concise sentence structures to enhance relatability and audience engagement. Humour in these memes is primarily generated through incongruity, sarcasm, exaggeration, and cultural references, often reflecting shared social experiences. The study also shows that memes function as tools of social commentary, addressing issues such as national identity, Pakistan–India relations, media representation, gender roles, and everyday life. Furthermore, the multimodal nature of memes highlights the importance of the interaction between textual and visual components in producing meaning. The study concludes that Pakistani English memes are not merely humorous artefacts but significant communicative practices that reflect cultural values and social realities in contemporary digital spaces. This research contributes to the fields of discourse analysis and digital linguistics by providing insights into the evolving nature of language use in online communication.

Keywords: *Cultural Humour, Discourse Analysis, Linguistic Creativity, Multimodality, Pakistani English Memes*

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The emergence of social media has altered the daily discourse in society through the introduction of new digital genres that combine language, photos, and cultural allusions. One such genre is internet memes, which has become a strong tool of expression of humour, social comment, and identity in online communities. Memes are commonly text captions that are short, coupled with visual elements to enable users to convey complicated concepts in a small and jovial manner. Increasingly, researchers consider memes as multimodal discourse, which indicates cultural values, social ideologies, and linguistic creativity in online space (Sardar & Mahmood, 2025). The fast development of social networks like Facebook, Instagram, and Twitter in Pakistan has promoted the spread of memes that include the use of Pakistani English, Urdu phrases, and local cultural allusions, forming a unique kind of online communication.

Linguistically, memes indicate the creative way language is distorted in order to produce a laugh and a social context. To create humorous effects, meme creators tend to use wordplay, irony, exaggeration and contextual incongruity. Digital discourse studies indicate that jokes in memes are often achieved through pragmatic moves, including implicature, violating conversational conventions, and semantic oppositions (Jundiyaturrahman et al., 2024). Similarly, studies on humour online have revealed that linguistic ingenuity in memes enables the user to challenge societal norms and institutions, but they do so in a playful manner (Ali & Husain, 2024). These processes of language point to the role of memes as entertainment, as well as meaningful communicative actions in online discourse communities.

Memes, in the Pakistani context, tend to be based on common cultural experiences, among which are politics, cricket, education, and social interactions in daily life. Memes on the Pakistani social media promote and influence cultural values by sharing emotional sentiment, sarcasm, and social critique via humorous speech, which scholarly authors believe is the origin of those memes (Khalid & Ahmad, 2025). The interaction between the English and Urdu languages in memes also depicts how the use of bilingual practices in language can help in generating humour and interest for the audience. As an illustration, code switching and local expressions help anyone who is creating a meme to reach out to individuals with a similar cultural and linguistic heritage.

In addition, recent research focuses on the idea that memes are to be studied as multimodal, where linguistic and visual parts are used to form meaning. Jamshaid and Bashir (2025) mention that the discursive power of language used in meme culture can be shown by substituting the original dialogue in media images with hilarious captions that can turn serious scenes into comedic narrations. The visual context and linguistic manipulation interaction provide the significance of discourse analysis as a methodological tool to analyse memes. By using discourse analysis, scholars may be able

to investigate the combination of language, context, and cultural allusions to generate humour and principles about society.

Due to the increasing popularity of memes in the Pakistani digital culture, systematic linguistic research on the use of Pakistani English in a creative way in this genre is an urgent requirement. Thus, the proposed research will hold a discourse analysis of Pakistani English memes as a way of examining the linguistic strategies, the cultural references, and humour mechanisms encoded in the latter. It will consist of memes spheres as discourse practice through researching them to contribute to the understanding of digital communication, linguistic creativity and cultural humour in contemporary Pakistani online practices.

1.1. Significance of the Study

The study is applicable because it discusses the role of internet memes as a novel means of digital discourse as a form of linguistic creativity and cultural expression among Pakistani online communities. Using the example of Pakistani English memes, the given research results in identifying the fact that users of languages blend English and Urdu with the help of local cultural references to make humour and convey social connotations in online communication. Another contribution that the paper makes to the emerging research field of discourse analysis and digital linguistics is the exploration of memes as a text that has a multimodal nature, where linguistic and visual signs are used in the meaning-making process. It also provides an insight into how the humour, satire and social commentary may be manifested through the activities of the Internet in real life, and it allows scholars to understand the relationship between language, culture and identity in the contemporary Pakistani social media space more effectively. The findings may also be extended to a researcher in linguistic, media, and cultural studies who is interested in the field of online communication and how language is being transformed through online communication.

1.2. Research Objectives

1. To analyse the linguistic features and creative language use in Pakistani English memes.
2. To examine how cultural references and social contexts contribute to humour in Pakistani memes.
3. To explore the discourse strategies used in memes to convey social commentary and shared cultural meanings.

1.3. Research Questions

1. What linguistic features and creative language strategies are used in Pakistani English memes?
2. How do cultural references and local contexts contribute to the humour in Pakistani memes?

3. What discourse strategies are employed in Pakistani English memes to express humour and social commentary?

2. Literature Review

The introduction of internet memes has changed how people communicate and share jokes and form social meanings in the digital space. The meme was initially proposed by the evolutionary biologist Richard Dawkins, who defined memes as the units of cultural transfer that were transmitted to other members of societies through imitation (Dawkins, 1976). Even though Dawkins employed the term to describe cultural evolution, recent scholars have borrowed the idea to understand internet culture with a particular focus on how images and brief texts spread like wildfire on social media platforms. Memes have since developed into a unique form of online communication, a blend of linguistic creativity, humour, and cultural allusions.

Memes have become popularly understood in the context of digital media studies as multi-modal pieces of communicative art. According to the scholars, memes combine text and images to form meaning in a concise form. To elaborate, Shifman describes internet memes as sets of digital objects that have similar traits of content, form, and position, are created with a sense of other digital objects and shared among internet users (Shifman, 2014). Similarly, Milner implies that memes constitute participatory media cultures in which people jointly create and repackage cultural content on the Internet (Milner, 2016). These points of view emphasise the role of interpreting memes as a type of discourse, not just funny images.

Discourse analysis has been increasingly used by researchers to test the role of memes in constructing social meanings. Linguistically speaking, memes can be discussed in terms of discourse units that transmit ideological, cultural, and social attitudes. The theory of critical discourse analysis by Fairclough focuses on the role of language in social contexts to reproduce cultural ideologies and power relations (Fairclough, 2013). When such structures are applied to online communication, researchers have suggested that memes tend to be part of overall social discourses and cultural discussions within social networking communities. Similarly, the socio-cognitive approach to discourse proposed by van Dijk proposes that practices in communication are defined by common knowledge and cultural schemas in a given society (van Dijk, 2014). These theories offer a helpful framework on which to examine memes as culturally entrenched discourse.

The other valuable aspect of meme studies is the idea of multimodality. Multimodal discourse analysis focuses on the way meaning is created in the interaction between linguistic and visual. Kress and van Leeuwen bring out the point that communication in the new media setting is often based on the use of several semiotic modes such as text, images and layout (Kress & van Leeuwen, 2006). Memes are a good example of such a multimodal feature since the interaction between a picture and a caption

usually produces the comedic effect. Research indicates that deletion of the text or deletion of the image tends to decrease or destroy the intended message behind the meme. Studies of meme discourse have shown that visual symbolism and language are used in tandem to produce humour and cultural commentary (Hassan, 2022).

Besides multimodality, humour theory is a major factor in the study of the operation of memes. Theories of humour have been studied by linguists, including the theories of incongruity, superiority and relief. The incongruity theory is one of them and applies to the discourse of memes. This theory states that when expectations and real outcomes do not match, then humour in the form of a discrepancy arises. Research into memes on the Internet indicates that linguistic incongruity, exaggeration, and irony are commonly used to produce humour (Ali & Husain, 2024). Scientists studying Facebook memes also discovered that humour is often the result of meme authors deliberately breaking communicative rules or practical conventions, including the principles of cooperation put forward by Grice (Jundiyaturrahman et al., 2024). These results indicate that memes are dependent on pragmatic means, including implicature, satire, and wordplay.

Memes are also important when it comes to cultural identity development and communication within online communities. Researchers say that memes are cultural indicators that enable individuals to display community and common experiences. A recent study of the users of social media concluded that memes are hybrid forms of linguistic artefacts that unite visual semiotics, humour, and intertextual quotes to form a sense of belonging to online communities. By utilising the common knowledge of culture, creators of memes are able to convey other complicated meanings with little text, so that when an audience goes through the situation, they are able to derive the humour in a short amount of time.

The Pakistani environment has already amplified the meme culture with the proliferation of social media such as Facebook, Instagram, and Twitter. The Pakistani memes frequently incorporate the aspects of local culture, mass media, and social everyday life. Research conducted in recent times to study memes on the basis of Pakistani dramas found that the people who create memes normally replace the original scripts with amusing captions, thereby transforming serious scenes into stories that are humorous in nature (Jamshaid and Bashir, 2025). It is one of the examples of how linguistic creativity may redefine the meaning of already existing media texts or establish new meanings.

The use of bilingual language practices is another aspect of the Pakistani memes. Pakistani online users often combine words and phrases in English and Urdu to evoke funny effects and reach an audience that can understand them. Switching languages enables the creators of memes to develop culturally particular jokes that would appeal to local audiences. This mixture of languages is indicative of the sociolinguistic situation of

Pakistani society, where both English and Urdu are spoken in the daily life of the society. The application of Pakistani English memes can thus offer competent information about the functioning of language variation in online communication.

Additionally, memes demonstrate the stimulating effect of online communication on language. Users of the Internet can also experiment with different ways of spelling words, using slang phrases, and even unusual sentence constructions to produce amusing or hyperbolic effects. Such linguistic behaviours also play a role in changing the internet language. Researchers have observed that memes and humour online have become significant depositories of linguistic creativity, whereby users have utilised language to create new meanings and humorous interpretations.

Interdisciplinary studies in recent times have underlined the importance of meme studies in domains like linguistics, media studies, and digital culture. Computational linguist scholars have also started to investigate the analysis of memes based on machine learning to detect themes, sentiments and cultural trends. Such strategies indicate that memes are cultural artefacts as well as useful information sources to interpret online communication trends.

Regardless of the accumulating knowledge on internet memes, very little has been done concerning Pakistani English memes with a discursive analysis. Although the current studies have investigated the topics of humour, multimodality, and cultural representation in digital communication, a more systematic linguistic study of memes in the Pakistani context is still required. The exploration of memes that may involve the usage of the Pakistani English language in a creative manner can help generate data that can be used to understand the connection between language, culture, and humour in a virtual environment. Thus, the proposed research will attempt to cover this gap by undertaking a discourse analysis of Pakistani English memes. Through the analysis of the linguistic tools, references to the cultures, and humour processes of these memes, the study aims to make some contributions to the general concept of the digital discourse and linguistic creativity in modern Pakistani society.

3. Research Methodology

The proposed study employs a qualitative research design in order to examine the linguistic creativity or sense of humour inherent in Pakistani English memes. Discourse analysis is the major approach to research that is utilised in the study that aims to investigate the role of language and cultural references as means of meme communication. Discourse analysis is the right approach to be applied in this project since this approach helps an investigator analyse the creation of meaning by way of language usage, context, and social exchange in digital media (Fairclough, 2013). The elements and components of multimodal discourse analysis are also applied to the study to analyse the process of interaction of the textual captions and the visual image in memes.

3.1. Data Collection

The data to be used in this research is the Pakistani English memes, which were gathered on highly used social media outlets (Facebook, Instagram and Twitter) (X). These websites were chosen due to the fact that they are very popular in Pakistan and are common sources of sharing and transmitting memes. The collection of memes containing English or Pakistani English captions that include ideas of cultural humour regarding the Pakistani society is performed with the help of a purposive sampling technique. The number of memes to be chosen every given time is 14, which makes the representation of the themes diversified; these themes are social life, education, politics, cricket, and everyday experiences. The dataset has included only publicly available memes because of the standards of ethical research.

3.2. Theoretical Framework

This paper is based on three theoretical differences that complement each other to investigate the process by which the meaning and creation of cultural humour in Pakistani English memes are formed during the digital discourse. To start with, the Critical Discourse Analysis (CDA) by Norman Fairclough is used to explore the relationship in which language in memes serves as a reflection of social practices, ideologies, and power relations, which would permit the research to analyse memes as a type of social commentary in a cultural context (Fairclough, 2013). Second, the Multimodal Discourse Analysis (MDA) developed by Gunther Kress and Theo van Leeuwen states the idea that the meaning is being created in the interplay between various forms of semiotics, especially between text and images, which is at the heart of meme communication (Kress & van Leeuwen, 2006). Third, a theory related to humour in memes is the Incongruity Theory of Humour, which describes the role of humour in memes on the differences between expectation and reality, usually relying on irony, exaggeration, and contextual incompatibility (Attardo, 2020). All these frameworks enable the multifaceted analysis of memes in such a way that they become a mixture of social meaning (CDA), visual-textual interaction (MDA) and humour processes (incongruity theory) in order to offer a holistic explanation of linguistic creativity and cultural expression in Pakistani digital discourse.

3.3. Ethical Considerations

All memes utilised in the research are also found on the publicly available social media pages, and the content analysis is limited to the linguistic and cultural aspects. The identities of users are not revealed, and the information is only utilised in academic research. In such methodology, the research will be expected to deliver a systematic study on Pakistani English memes and bring into perspective how linguistic creativity and cultural humour are working in a digital discourse.

3.4. Data Analysis

Discourse analysis and multimodal analysis are applied to analyse the gathered memes. The textual components in the memes are understood first in the attempt to present linguistic features of wordplay, code-switching, slang, exaggeration, irony, and sarcasm. These language strategies assist in the formation of how humour is developed by using imaginative language. Second, visual components of the memes are considered to comprehend the contribution of images, facial expression, and contextual meaning to the general interpretation of the meme. The connection between the verbal and visual elements is then deciphered so as to determine patterns of cultural humour and common knowledge of society.

Figure 1



Meme 1: “India pani du ankh mein sabun chala gaya he”

1. Linguistic Features

This meme includes Roman Urdu with an English meme format, which is usually dominant in Pakistani digital communication. The caption resembles a person crying after putting soap into the eyes.

2. Humor Mechanism

The comedy is founded upon the aspect of mockery and exaggeration, with the meaning that India is crying or complaining about something so unimportant. There is a metaphorical comparison in the meme to describe political rivalry humorously.

3. Cultural Meaning

It is an expression of Pakistan-India rivalry discourse, and humour is a means of displaying national identity and online rivalry.

Meme 2: “Pakistan and India on the verge of war... Meanwhile, Pakistanis are making memes”

Figure 2



1. Linguistic Features

The meme is not written with complicated sentence structure and contrastive phrasing.

2. Humour Mechanism

Humour is created due to incongruity, the grave geopolitical scenario and humorous social media response.

3. Cultural Meaning

The meme is the Pakistani online culture of reacting to crises through humour, and the importance of memes as coping strategies is reflected in the meme.

Meme 3: Phone Profile Meme (General / Silent / Vibrating / Offline)

Figure 3



1. Linguistic Features

The meme has English interface labels with images of Pakistani people of authority.

2. Humor Mechanism

The comedy lies in the visual substitution, which has the various personalities symbolising various modes of the phone.

3. Cultural Meaning

It is a political satire, where common members of society are taken to make funny connections related to their actions or characters.

Meme 4: “Indian media destroyed Pakistan... only my house left”

Figure 4



1. Linguistic Features

The caption uses **sarcasm and exaggeration** in simple English.

2. Humor Mechanism

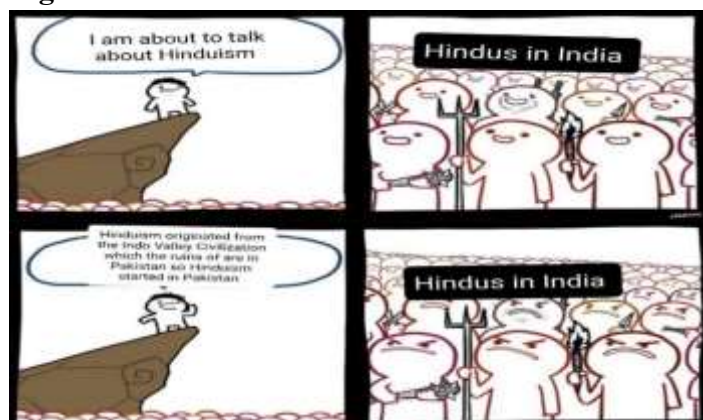
The humour emerges through **hyperbole**, mocking exaggerated media narratives.

3. Cultural Meaning

The meme critiques **media sensationalism**, suggesting that news channels often exaggerate political situations.

Meme 5: “I am about to talk about Hinduism... Hindus in India”

Figure 5



1. Linguistic Features

There is little text that is contained in this meme, though with narrative captioning.

2. Humor Mechanism

The comedy is created through the visual storytelling on the basis of reaction because, after listening to a controversial statement, the audience gets angry.

3. Cultural Meaning

The meme represents the ideological discussion and religious rhetoric and shows how historical accounts can be used to make someone feel something.

Meme 6: “After the success of Ertugrul in Pakistan... Jali na?”

Figure 6

"After success of Ertugrul in
Pakistan"
Ertugrul fans to Yasir Hussain:



1. Linguistic Features

Jali na? is a Roman Urdu phrase which is used in the meme. meaning "Are you jealous?"

2. Humor Mechanism

Popular culture alludes to and teases humour.

3. Cultural Meaning

It shows the fashionability of the Turkish television series Dirilis: Ertugrul in Pakistan and cultural adoration related to it.

Meme 7: “Free services in Pakistan”

Figure 7



1. Linguistic Features

The meme combines headings written in English with cultural phrases in Urdu, like Uncle stand utha lain and " Aunty dupatta upar kar lain.

2. Humor Mechanism

The humour is based on satirical listing, which displays the daily social instructions as services.

3. Cultural Meaning

It is a mirror image of social norms and unofficial community conduct within Pakistani society.

Meme 8: “Cousin sleepovers in other countries vs Pakistan”

Figure 8



1. Linguistic Features

The structure of the comparative discourse is employed in this meme.

2. Humor Mechanism

The comedy is based on contrast and cultural hyperbole, where cousin meetings in Pakistan usually result in marriage.

3. Cultural Meaning

It lays emphasis on family set-up and marriages between cousins, which are culturally acceptable subjects in Pakistani humour.

Meme 9: “I hate when people say Pakistanis are Indians”

Figure 9



1. Linguistic Features

The meme has conversational English.

2. Humor Mechanism

The identity frustration that is conveyed humorously gives rise to humour.

3. Cultural Meaning

It replicates the discourse of national identity, in which a closer focus is put on the differences between Pakistani and Indian identities.

Meme 10: “Pakistani girl who died in Texas... ‘you are welcome”

Figure 10

Pakistani girl who died in Texas shooting ‘wanted to experience American culture’



1. Linguistic Features

A news headline parody with a reaction image is used in the meme.

2. Humor Mechanism

Dark humour and irony give rise to humour.

3. Cultural Meaning

It is an expression of criticism of media framing and sensational headlines in the news.

Meme 11: “Barber messed your hair but charges only 100 rupees”

Figure 11



1. Linguistic Features

The caption is written in an informal conversational English.

2. Humor Mechanism

Economic reality and social relatability provide humour.

3. Cultural Meaning

It is a mirror of the daily life of low-quality services and social courtesy in Pakistani culture.

Meme 12: “Girls after getting 95... Boys after passing”

Figure 12



1. Linguistic Features

The meme is presented in a parallel sentence form.

2. Humor Mechanism

Gender stereotype exaggeration brings about humour.

3. Cultural Meaning

It demonstrates the social norms regarding academic performance and gender roles.

Meme 13: “Britain watching Pakistan and India fight...”

Figure 13



1. Linguistic Features

The meme is written in simple English, which is commentary-based on history.

2. Humor Mechanism

The humour is realised with the help of historical irony.

3. Cultural Meaning

It alludes to the Partition of India, attributing that colonial judgments were the cause of persistent wars.

Meme 14: “When we hear a strange noise at 3 AM”

Figure 14



1. Linguistic Features

The meme is written in a way that can be related to everyday language.

2. Humor Mechanism

Comedy is based on mutual home experiences.

3. Cultural Meaning

It is an expression of the traditional family life typical of Pakistani families.

Table 1

Discourse Analysis of Pakistani English Memes

Meme No.	Meme Description	Linguistic Features	Humor Mechanism	Cultural Meaning
1	India pani du ankh mein sabun chala gaya he	Roman Urdu + English hybrid	Mockery, exaggeration	Pakistan–India rivalry, national identity
2	Pakistan and India are on the verge of war	Simple English, contrastive phrasing	Incongruity	Humour as a coping mechanism in crisis
3	Phone profile meme	English labels + visual figures	Visual substitution	Political satire, personality representation
4	The Indian media destroyed Pakistan	Sarcasm, simple English	Hyperbole, irony	Critique of media sensationalism
5	Talking about the Hinduism meme	Minimal text, narrative caption	Reaction-based humour	Religious discourse, ideological tension
6	Jali na (Ertugrul meme)	Roman Urdu phrase	Pop culture reference, teasing	Influence of Diriliş: Ertuğrul in Pakistan
7	Free services in Pakistan	Code-switching (Urdu + English)	Satirical listing	Social norms, collectivist culture
8	Cousin sleepovers comparison	Comparative structure	Cultural exaggeration	Family traditions, cousin marriage
9	Pakistanis vs Indians identity meme	Conversational English	Identity frustration humour	National identity distinction
10	Pakistani girl Texas meme	Headline parody	Dark humour, irony	Media framing critique
11	Barber haircut meme	Informal English	Relatability, economic humour	Everyday financial realities
12	Girls vs boys marks meme	Parallel sentence structure	Gender stereotype exaggeration	Academic pressure, gender roles

13	Britain watching meme	Simple historical commentary	Historical irony	Reference to the Partition of India
14	3 AM family reaction meme	Everyday language	Shared experience humour	

Note. The table presents a discourse analysis of selected Pakistani English memes, focusing on linguistic features, humour mechanisms, and cultural meanings.

1. National Identity Humour and Political.

Some of the memes in the records address Pakistani and Indian political conflicts and nationality through humour. The example of the meme that talks about “*Pakistan and India on the verge of war... Meanwhile, Pakistanis are making memes and laughing at them*” In the meantime, the juxtaposition of the seriousness of geopolitical confrontation and the relaxed disposition of social media users is achieved through Pakistanis creating memes and laughing at them. This comic effect is achieved by contrast between a serious event and a casual reaction. Languages: The caption is written in simple English with a dramatic contrast to show the cultural stereotype that Pakistani social media users react to crises with humour.

The other meme that “*Indian social media and news channels have apparently destroyed all of Pakistan... only my house is left*” is left proves to be a sarcasm and exaggeration. The reading satirises headline news stories. Its linguistic structure is based on hyperbole and irony, and it makes laughter and at the same time challenges the credibility of the media.

2. Religious and Cultural Discourse

In one of the memes, one of the characters is talking about the historical roots of Hinduism as a crowd marked as *Hindus in India* angrily reacts. In this meme, a satirical narrative is in use. The comic effect comes as a result of the overreaction of the crowd when they receive a controversial utterance. The language component is negligible, yet the humour is achieved in the multimodal communication between text and image. A National pride discourse is proven in another meme that mentions *Pakistan Zindabad*. The very word itself is used as a cultural icon, and it helps to inspire patriotism and a sense of belonging to the nation among Pakistani viewers.

3. The Pakistani social and cultural practices

There is a wide range of memes based on the everyday Pakistani social norms. To illustrate, the meme “*Free services in Pakistan*” such as “*uncle stand utha lain*” and “*aunty dupatta upar kar lain*”. The comedy is based on code-switching in the Urdu and English languages, which is typical of the Pakistani English speech. The other meme that compares the “*Cousin sleepovers in other countries vs Pakistan*” is one that highlights the differences in cultural family practices. The Pakistani adaptation comically depicts a

wedding scene rather than a simple get-together, and captures the way the extended family ties frequently result in a marriage schedule. The humour is created via exaggeration of culture and mutual knowledge of society.

4. Gender and Education Humour

The meme (girls with 95 marks vs boys with passing marks) is a humorous one which combines the stereotypes and pressure to succeed in school. The contrast between the two captions has established a problematic dichotomy on the linguistic level. The meme is a reflection of the social norms in which academic success is generally regarded as being important for boys and girls differently. On the same note, the presence of another meme of an individual laughing about a bad haircut and staying silent since the barber charges him or her 100 rupees illustrates the presence of humour that is based on economic and real-life social factors.

5. Media and Global Context

In one of the memes, historical figures of Britain are seen observing a fight between Pakistan and India following a line that was drawn. This meme is an allusion to the historical past of colonialism and South Asian partitioning. The comic effect of the situation is historical irony, which suggests that colonial forces made the conflict, and it is now viewed with laughter. The meme illustrates how internet humour can involve the use of complex historical stories in a simplified visual representation.

The other piece of the meme regarding the people violating their identity as a result of confusion with the Indians underscores the issue of identity. The caption vexingly states the annoyance of being confused in relation to the misidentification, as well as strengthening a national identity.

4. Findings and Conclusion

The Pakistani memes analysis indicates that the digital humour is highly entrenched in the linguistic creativity, the cultural setting, and the multimodal expression. Among the most striking ones is the common introduction of code-switching English, Urdu placement, which enforces the hybridity of Pakistani English and increases the relatability in the surroundings. This cultural mixing of words enables the creators of memes to be more successful in making their content humorous by utilising a similar cultural and linguistic background and belief of the masses, which can be explained by the fact that memes are the efforts of communicative practices embedded in the community (Shifman, 2014; Dynel, 2016). Besides that, the research concludes that humour in these memes is mainly produced by use of incongruity, sarcasm and exaggeration, in which case, on important issues like political tensions, media reports, and struggles in day-to-day life are introduced through a humorous or ironic tone. This is in line with available literature that postulates that online humour tends to be based on unforeseen opposites and practical deviations (Attardo, 2020).

Besides, the results indicate that memes are effective weapons of social commentary, as they discuss the national identity, Pakistan-India relationship, media sensationalism, gender roles, and family structures. Instead of being an entertaining factor only, memes serve as discursive domains where users communicate their thoughts, criticise social reality and solidify the cultural values with others. This helps to prove that memes are participatory types of digital discourse that create and reflect social attitudes (Milner, 2016; Ross and Rivers, 2019). The other notable conclusion is the significance of multimodality, that is, the meaning of memes will be made in the process of interaction between the textual caption and the visual objects. The synthesis of this matter causes the humour and message of a meme to be dependent, since the study of linguistic and visual units becomes extremely important.

In conclusion, Pakistani memes in English are a dynamic and living form of digital discourse, which involves linguistics, culture, and humour. They show the imaginative use of the linguistic resources and the cultural objects of users in order to produce significant content and information which can be related to. In terms of discourse analysis and multimodal elements, the paper reveals that memes not only bring with them a source of entertainment value but also a considerable source of cultural expression and social commentary in a contemporary Pakistani culture.

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