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**RESEARCH PAPER****Language, Power and Patriarchal Silencing: A Man-Made Language Study of Male Comments on Female Influencers Instagram Posts**

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**ABSTRACT**

This research investigates the role of language in the production of patriarchal power-relations within social media interactions. The present study focuses on understanding the ways gender language has been used to produce unequal relationships on Instagram. Drawing on Dale Spender's theory of man-made language, the study analyses the ways in which male oriented linguistic practices shape women's presence, behavior and voice in online environment. The data consists of comments collected from selected Instagram posts shared by female content creators. The analysis was conducted using a critical discourse analysis approach to demystify dominant patterns of gendered language. The analysis shows that patriarchal power is normalized and women voices are frequently undermined and silenced while male authority is legitimized. Future researchers should expand the scope of analysis by examining a large sample across multiple social media platforms.

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**KEYWORDS**

Patriarchal Power', Gendered Language, Online Harassment, Digital Feminism, Instagram Discourse, Silences

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**Introduction**

In recent years where everything has changed the role of social media has become transformed now it become a major source of interpersonal communication and Identity formation. Among major social media platform, the Instagram has become a platform for branding, public engagement and self-expression. Among all these benefits it also exposes many social media influencers to digital or online harassment. If I talk about it in the context of Pakistan the situation has become worst. Cyberbullying refers to harassment carried out through electronic means and can have varied effects on those who experience it. Social media has both beneficial and harmful influences on society. On the positive side, it allows rapid access to news and current events, helping to raise social awareness and enabling the quick sharing of information and knowledge. However, some users misuse these platforms to harm or intimidate others, leading to cyberbullying. The rapid advancement of technology and the growing sophistication of global information sharing have intensified both the positive and negative effects of social media on users. Social media also strengthens global communication, allowing people to interact easily regardless of their physical location (Muzaffar, et. al., 2019; Grigg, 2010). Several studies have shown that social media facilitates communication among individuals. Researchers have reported that social media facilitates communication among people worldwide. However, it also has both positive and negative effects on users (Aforesaid & Adebayo, 2018; Salam, et al., 2024).

The research shows that about 70% of social media influencers faced cyber bullying (Valenzuela; Gracia et al,2023; Muzaffar, et al., 2020). In Pakistan the situation is even become more worst because our patriarchal norms and values set by men in our society actually shape how to judge women in public by using parameters if sharam and honor (Tarar et al,2022). The internet—particularly social media platforms—has become a conducive space for the spread of hate, harassment, and harmful forms of communication. A Pew Research Center survey conducted in 2020, involving 10,093 adults in the United States, found that 41% of respondents had experienced some form of online harassment (Vogels, 2021). Here is an academic paraphrase with clear flow and neutral tone:

Soral et al. (2020) report the findings of two exploratory studies examining online harassment targeting influencers in Spain. The first study is based on primary data collected through a survey of 76 Spanish influencers, while the second consists of a virtual ethnographic analysis of the social media platform Instagram. Together, these studies investigate multiple dimensions of influencer harassment, including forms of victimization, characteristics of perpetrators, profiles of affected influencers, motivations behind the abusive behavior, and its impacts. Employing a mixed-methods design, the research acknowledges that influencer harassment is an emerging phenomenon that requires both quantitative and qualitative approaches to achieve a thorough understanding. This research investigates how social media influencers on Instagram become exposes to online harassment by doing linguistically analysis of the comments on their posts. Post-colonial feminist linguistic theory provides insights how colonial ideologies and legacies actually shape such abusive discourse and how these cultural powers used it as a tool and try to marginalize women. Moreover, Spender’s theory of man-made Language actually reveals how these linguistic pattern expose man power or patriarchy. This study contributes to uncover the hidden agendas of harassment and it also contribute it in South Asia context as well.

This research has some limitations as well that should be acknowledged. Due to time constraints it focuses only on some selected number of posts by social media influencers on Instagram. As a result, the findings may not represent all influencers or all social media were analyzed. So any harassment that occurs in somewhere else is not included. Despite these limitations this approach allows the study to remain focused and manageable while still providing meanings or insights into how online harassment reflects male language control. Previous studies have concentrated on patriarchal discourse, within traditional media, literary work and institutional context. Researches on social media mainly addressed issues like body shaming, harassment and cyberbullying from sociological and psychological prospective. But there is still gap remains in linguistic analysis of gendered discourse on social media platform specially the Instagram posts. Most existing researches focus on social media in general or prioritize platform like twitter, Facebook leaving Instagram comment sections underexplored.in addition Dale Spender theory of man-made language has been applied to literary text but not on informal gendered digital interaction. There is a noticeable lack of empirical research that utilizes this theory to investigate how male centered linguistic norms operate within social media comment culture. The present study employs qualitative critical discourse analysis to analyze Instagram comments using man-made language theory offering linguistically informed account of how patriarchal power is reproduced in contemporary online discourse.

## **Literature Review**

In this emerging world digital harassment is increasing day by day. Body shaming, bullying, slat shaming, judgement about appearance and women objectification are

dominant forms of digital harassment. Shahzadah Fahed Qureshi, Maria Abbasi, Muhammad Shahzad, (2020) in their studies state, "Cyber harassment are obvious in Pakistan as they are in many other countries. It exists at almost every level and strata of the society." It shows women mostly face criticism related to their clothing, character and body shape. It is also aligned with Spender's theory of man-made Language that man is created by man and used as a patriarchal tool in order to rule over women. This research fills the gap by seeing it through the lens of feminist linguistic perspective.

Online harassment became a digital issue that targeting women across social media platform. Chadha et al (2020) studies how women face online harassment and do the qualitative analysis by conducting interviews of female students of university. It also shows that online harassment become a normal thing for women because they daily face such bullying. Its findings also shows that this online harassment is actually a patriarchal tool. It is broad study not limited to Pakistan so this research contributes it in this way.

Online harassment become a major concern for women especially for the working women in the field of media and politics. Maliha Gull Tarar, Aaqib Shahzad Alvi, Abida Bajwa, (2021) in their research opine, "Cyberspace related technologies do have positive impact on women's life but they are also prone to abusive language, misogynic behaviors and comments, harassment, induced suicides, sexual assaults and rape threats." This study also focuses on how patriarchy target women in higher position digitally. So women faced sexual insult, body shaming and character accusation. It also reflects that language is a patriarchal tool it's a language created by man used by man and used for man.

Moloi (2022) "Women around the world continue to face workplace sexual harassment." It is considered to be a normal thing that in this modern world social media users use body shaming language by interacting with female figures. This study ties with Spender's feminist theory as well that how man control over the language. It's actually the man-made Language created by man for man. Language is a tool used by man to maintain power and this tool is used to show men power that lead to women marginalization or silencing of women. My study contributes in this field by doing the linguistic analysis by integrating it with man-made language theory.

Online harassment often target those professions work in public domain like journalism. So the language is used as a tool used against women as a hurdle in their participation. A report published Factors Associated with Sexual Harassment in Academic Institutions of Higher Education: A Technical Report published by University of California, Berkeley, Efforts, 17, 2019) states, "academia, which is typically a male-dominated environment in which hierarchies concentrate power in individuals, is particularly prone to sexual harassment." It creates deeper understanding by conducting a semi structural interviews by specifically examining journalist and activist. How harassment is used as a tool of patriarchy against women

Online harassment is not an issue limited to Pakistan but become a global issue that need to be addressed. Gossman (2020) works upon gendered online harassment in South Asia. It is a patriarchal tool used by man for the exploitation of women. Haya and shram concepts are associated with women and harassment acts as a barrier to women participation. Even Pakistani law fails to address this issue properly and provide any safe place for the women. Mostly this issue is not much highlighted due to concept of izzat but somehow some complaints that appear are also be dismissed and not addressed properly.

Women widely experience digital harassment and face all the things like stalking, body shaming, digital abuse and trolling. This article provides us deep insight about

women lived experiences in this regard interviews and online surveys are to be conducted. Maliha Gull Tarar, Aaqib Shahzad Alvi, Abida Bajwa, December, (2021) in their research state "Pakistani women are facing patriarchy at social media sites like Facebook and Twitter etc. Moreover, women victims of cyberspace related violence are leaving cyberspace even in this era of technology." Digital harassment also leads to psychological consequences like depression, anxiety. In most cases it leads to the silencing of women and they stop using online apps in order to overlook the problem of digital harassment.

Mukhtar Ahmad, Nasir Iqbal, Wafa Naz (2024) explores what cyber bullying create an impact in university students in Pakistan. This study explores the university students experience about cyber bullying they faced while using online app. He took the sample of 20 female students who harassed on online platform like Facebook includes moral shaming, stalking, digital abuse and trolling. It also focuses on negligence of this issue mostly students avoid to talk or report such cases because they feel ashamed due to set norms of izzat that are associated with women. All these things lead to the silencing of women and this may cause emotional trauma. This issue need to be addressed because it might be happened due to lack of awareness about cyber bullying. There is a limited focus on it need a lot of attention.

Nazlipinar Subasi (2020) examines that how man-made theory play its role in the construction of gender inequality by arguing that language is not innate it is an ideological tool. This study highlights that how linguistic practices are systematically set by male members of society and positioning women in a society as submissive. It also emphasis that patriarchal ideologies are embedded in every language

Cyber bullying or digital harassment is now become a global concern there is a need to address this issue on a global level. Mubasher et al. (2023) focuses on how cyber bullying create an impact on male and female and study their differences as well. It is qualitative research 12 students are taken for the sample from 19-30 universities of Lahore The findings includes that majority of them faced cyber bullying but most people avoid to talk upon it due to their inbuilt reputation and set norms of honor and shame. It is a research upon online or digital harassment thought gender lens. This research is limited researcher would focus on wide sample to fill this gap.

This study focuses on how body shaming, cyber bullying, trolling effect social anxiety. Rashid, et al (2024) examines that the person who undergoes through online harassment become passive due to certain fears that prevails in our society. This study based on the sample of 510 participants. The aim of this study is to improve the digital literacy.

As the usage of social media became increase during Covid-19 so the usage of online sites become increases for interpersonal communication or self-presentation. In this study Hardinanto et al (2023) emphasizes how men exercise theory power through their remarks on female posts, especially selfies. Even the positive comments on the picture of female pictures function as control or try to marginalize women. This study also focuses on many forms of online harassment like trolling, stalking, body shaming, women objectification. By commenting in such a way they actually reflected the cultural values prevailing in our society. This study is limited to Indonesian Twitter users that create a space for other researchers to contribute in this field.

Miranda (2023) highlights the hate speech on social media against women it focuses on how misogynistic discourse disseminate through social media posts and comments. The main objective of this research was to do comparative analysis of hate speech on Facebook

and Twitter. It shows that how hate speech comment often perpetuates the patriarchal hostility. Social media not only reflected the social prejudice but also play its part in shaping it.

Ahmed (2024) in the digital age, the rise of the internet and social media has brought unprecedented connectivity, but it has also given rise to the alarming phenomenon of cyber harassment. It highlights how social media exposes women to certain threats like harassment, bullying, violence trolling and psychological stresses. Ahmed (2024) in his research further relates that around 20-25% of internet users report experiencing cyber harassment. Women and

Journalists are particularly vulnerable to online abuse. His work actually contributes by the lived experiences of Pakistani women and strengthened it by linking it with postcolonial feminist linguistic theory to analyses how gender control colonial legacies linked with digital patriarchy. Discourse and linguistic analysis of lived experiences of online abuses provide great insight in this regard. We need digital literacy, awareness and legal protection to overcome this issue. Kara (2020) examines the relationship between power and language based on the idea that language is not neutral rather it is socially constructed mechanism shaped and controlled by patriarchal society. This article highlights how patriarchal language is used by men to control over women voices and behaviors. As a result, women are compelled to operate within a language system that doesn't fully represent their subjectivity. Kara analyses the sixteen conversations of sixteen students and identifies the differences between male and female students' speech style. The findings reveal that female participants tend to be more supportive and cooperative on the other hand male participants try to exert more power and exhibit more dominant speech patterns.

Valenzuela Garcia et al (2023) significantly contribute in this emerging field of digital harassment to provide insights related to how social media influencer faced criticism, online harassment, bullying and body shaming. The influencers remain accessible to their audiences so there is a great chance of digital harassment through messages, comments and polls. It also shows that online harassment embedded in daily online interaction such as jokes, free speech and criticism. This study doesn't apply any feminist linguistic theory explicitly so it creates a gap for other studies to be fulfilled.

Previous studies have concentrated on patriarchal discourse, within traditional media, literary work and institutional context. Researches on social media mainly addressed issues like body shaming, harassment and cyberbullying from sociological and psychological prospective. But there is still gap remains in linguistic analysis of gendered discourse on social media platform specially the Instagram posts. Most existing researches focus on social media in general or prioritize platform like twitter, Facebook leaving Instagram comment sections underexplored. In addition Dale Spender theory of man-made language has been applied to literary text but not on informal gendered digital interaction. There is a noticeable lack of empirical research that utilizes this theory to investigate how male centered linguistic norms operate within social media comment culture. The present study employs qualitative critical discourse analysis to analyze Instagram comments using man-made language theory offering linguistically informed account of how patriarchal power is reproduced in contemporary online discourse

## **Material and Methods**

This study is grounded in man-made linguistic theory and supported by insights from critical discourse analysis. It is used as a methodological tool in which language not

only constructs but perpetuates and challenges gender identities and it also shows how power is reflected by the language. In the Pakistan women on different social media platforms judged by cultural and moral expectations that came from colonial histories. Feminist linguistics focuses on language as not only the mean or medium of communication rather it constructs gender identities and maintains power relations. Through certain lexical choices, commands, moral judgement and labels. Language became a tool to exercise power over women and control their behavior as well. When this language power is applied to Instagram comments it reveals how women, especially social media influencers are frequently subjected to hate comments, body shaming, moral policing and women objectification. Critical discourse analysis to these comments connect individual comments with a broad social domain. In this perspective it is not individualized comment rather it is shaped by dominant culture. It is a narrative built by power here. So language is created by man through which they exercise their power and that leads to silencing of women. So by combining all these perspectives the study examines how power is exercised through language and sees their identity in this digital discourse.

According to Spender therefore men's language is used in meaning making that's why women's experiences are often neglected. Critical discourse analysis to these comments connect individual comments with a broad social domain. In this perspective it is not individualized comment rather it is shaped by dominant culture. It is a narrative built by power here. So language is created by man through which they exercise their power and that leads to silencing of women. So by combining all these perspectives the study examines how power is exercised through language and sees the postcolonial identity in this digital discourse.

### **Research Method**

This study lies in interpretivist research paradigm which shows that meaning are not fixed rather they are constructed by society that are transmitted by language or discourse. This research adopts a qualitative research design in order to analyze how digital or online harassment is expressed in online discourse specially in the comment section of Pakistani social media influencers' posts. It is more suitable for this study because the purpose of the study is not to count the comments or measure their frequency. The objective of the study is to understand the meaning, power relations and attitudes embedded in the language used by men while commenting on female media influencers posts. This study is also descriptive and interpretive in nature which focuses on how these online comments reflect cultural and gendered ideologies. This research adopts the man-made linguistic theory which views these online comments as socially meaningful text rather than an individualized text. It helps us to understand how patriarchy or moral control operate in the digital domain. This study is also based upon the principles of CDA how language is used to judge and silence the women within digital space. This study aims to provide a deep and context based understanding of linguistics practices within the Pakistani digital world.

### **Research Procedure**

This research is conducted in a clear and systematic way. First, Pakistani female social media influencers are chosen who have a strong public presence. The influencers are selected because of their visibility that make them frequent target of public commentary. After selecting the influences specific Instagram posts are chosen which have high audience engagement. In the next stage comments under the selected posts were collected. The comments are critically examined that those comments aligned with gendered

harassment, moral or controlling language were separated from the rest of neutral and supportive comments then data was organized by removing any irrelevant material. Then at last selected comments were analyzed linguistically using man-made feminist framework to identify alternatives themes and patterns.

### **Data Collection Procedure**

The data for the research was collected from Instagram the focus is public comment section on post of Pakistan female social media influencer. The influencers were chosen due to their visibility or active engagement with a large number of audience. Only public comments were used for data collection. No private message was accessed. Posts were selected on visibility and based on public engagement. All the comments were manually documented for analysis. In order to maintain ethical responsibilities no user name or personal information of commenters were revealed. This study focus only on language no matter who used it.

### **Sampling**

This study taken purposive sampling a most commonly technique often used in qualitative research. Purposive sampling allows to choose or select participants that are relevant to the research objective. The female influencers were chosen because they are most relevant to this research topic and suitable for examining gendered online discourse. Similarly, comments were selected based on their relevancy to the research focus. Only those comments were used for analysis that reflected gender stereotyping, silencing moral judgement, harassment or controlling language. This sampling strategy allowing for meaningful and more rich linguistic interpretation

### **Results and Discussion**

#### **Morality through patriarchal language**

It deals with how morality is constructed and enforced through male dominated language. Male commenters often use authoritative and judgmental language to regulate women's behavior, appearance and online visibility. They hold such authoritative position in society and try to label women as good or bad woman They use morality as to justify their harassment.

"A respectable woman is never like this, nor does she behave in such a way".

This comment reflects the concept of morality or moral values in our society, where a woman' is judged on her public behavior. The term "shareefaurat" constructs a patriarchal mindset for women, and women need to act upon it otherwise she would not fulfill the criteria of shareefaurat. It is expected from a woman to be modest and fulfill the criteria that is set by men in a society

"Look at her clothes".

This comment actually shows that how morality is often associated with women clothing as well. It is also decided by this patriarchal society what kind of clothes should a woman need to wear.

She would meet the expectations of society only if she would follow those rules that are set by men. So here morality is used to control women behavior.

“After all this vulgar behavior, let’s seek forgiveness”.

In this comment abusive language used by commentators in order to show that such kind of things is considered to be immoral these commentators are basically the policy maker and they considered themselves superior over other. They use religion to shame the influencers so that they can realized them that they are doing something as immoral. It also shows how religion or morality is used as a weapon in order to justify their verbal harassment

“You are ruining Muslim society”.

Here the commentator considers the women as a threat to the collective morality of a society. The behaviors of a single woman are associated with a societal decay. Women are positioned as protector of culture and they are making target for it. It is language used by men to make the target to women this shows how power is reflected by language.

“A woman who does not cover her head is destined for hell”.

This comment actually shows a link between morality and religious punishment. In this comment we can see that how a religious interpretation is used as a weapon to control over the women behavior it means that women are bound or try to be controlled by this patriarchal society. They often used religion in order to get control over man.

“You have no respect; you are only corrupting girls’ minds and the environment”.

Here women are blamed to spread negativity and social corruption. The commenter blamed female influencers that they are morally corrupt and they have nothing to do with *izzat* and they create a bad impact on other girls and make the environment corrupt. Here morality is used to justify harassment.

### **Linguistic Objectification**

It reflects women losing their right of self-expression and the women's body is treated as a public object and men want to impose their power on women and they want women to be bound to follow their advices in terms of dressing. Women are not even free to decide what to wear.

“A person should dress according to their age”.

This comment reflects women losing their right of self-expression and the women's body is treated as a public object and men want to impose their power on women and they want women to be bound to follow their advices in terms of dressing. Women are not even free to decide what to wear.

“Your dressing is so bad; Zainab looks better than you”.

This comment objectifies women and does the comparison between two women. This comparison actually reinforces competitive femininity among women. This comment actually depicts the authoritative position of men in the society that how they try to impose their will upon others and criticize women for their dressing and bad remarks upon the women posts.

“ She is copying Jannat Mirza; she should first look at her body shape”.

The comment reinforces rigid beauty hierarchies by positioning certain bodies as worthy of visibility and others as unfit. It implies that only bodies matching an ideal standard deserve public presence, reinforcing exclusionary beauty norms.

“Even with clothes on, you look naked”.

Here the example of sexual objectification is used where women body is sexualized. Here responsibility of sexual gaze is also shifted onto women. Victim is blaming instead of tyrant. As commenter hold an authoritative position to pass such a judgmental remark on woman body.

God forgive us, what a disgraceful outfit.

Religious discourse is used to moralize aesthetic judgement. Appearance is framed as sinful, merging moral policing with body shaming to justify harassment. Men used morality in order to justify their harassment.

### **Patriarchal Authority**

This theme tells us how the men position themselves as authoritative figures who entitled to instruct correct advice or silence women. It focusses on how patriarchal power structures dominate over women behaviors language appearance and presence in public. Men imposed power through advices and judgement over the females.

“A person should dress according to their age”.

This comment reflects that how the men try to control over the women by referring age as a moral boundary in order to discipline women’s behaviors. Although men advices women to control over their bodies. Women have no freedom to decide how they dressed men try to control over women by imposing the things upon women through language.

“Fun facts: she thinks she is pretty”.

Here the commenter uses the mocking tone in order to show that women always need justification from others to show her worth especially from men. Here men use the mocking tone to make fun of women confidence and try to impose his opinion over women. Men always try to show that women need justification from men is she looks pretty or not

“Her opinion doesn’t matter”.

Here the dismissal of women opinion actually shows how men try to impose their will upon women and lead them to silencing of women. This comment actually denies women’s voice, intellect, authority and agency. Dismissal is a mechanism through which men always try to maintain their power and show their dominance in digital world.

“If you can’t speak English properly then don’t speak it”.

This comment shows how male members try linguistic authority to silence women. Men always try to consider themselves more proficient and discouraged women in order to maintain their patriarchal authority over them and passing such remarks like don’t speak English at all.

“Who cares about her remarks honestly”.

This comment shows how men overlook the women opinion in every decision. Men try to overrule women in decision making. This is actually the way of silencing women to not consider their opinion and complete dismissal of their opinion lead to women silencing. This shows how men try to control over women through language.

“She should be silent”.

Here commenter uses the word silent to show the insignificance of women talk. Men always consider women talk as something very unimportant. So their opinion or talk don't matter for them. So here the commenter advices women to be silent in order to impose power over women through language.

“She is not educated enough to talk on such things”.

Here again the man criticizes the social media influencer that she is not educated enough to talk upon anything. This shows how men ridicule women on digital platform to show their power via language. Men uses their language as power tool to stop women from speaking on anything that lead them to silencing.

### **Findings**

Language is not only a tool of communication but also use to exert power over female by men. This data was analyzed by applying the theory of Dale Spender man-made language theory as a theoretical framework. by analyzing Instagram comments it is revealed that how men use such linguistic pattern to control women public presence. Three major themes emerged from the data which shows how men used language to control and impose things upon women.

### **Morality**

It deals with how morality is constructed and enforced through male dominated language. Male commenters often use authoritative and judgmental language to regulate women's behavior, appearance and online visibility. They hold such authoritative position in society and try to label women as good or bad woman. They use morality as to justify their harassment.

Comments such as (respectable women are never like this) shows how morality is linguistically imposed upon women. It is actually a tool used by men for the justification of harassment. Women are always bearer of honor and commenters hold the authority to judge their moral values which shows how patriarchal power is regulated by language.

### **Linguistic Objectification**

It reflects how women's bodies are objectified by using language. Women's body is treated as a public object and men want to impose their power on women and they want women to be bound to follow their advices in terms of dressing. Women are not even free to decide what to wear. There are numerous comments where the focus of commenter is on women's body, size, clothes and physical appearance. For instance, the comment (always try to wear clothes according to your body shape) it reflects women have no choice to decide their clothes men always try to impose their will upon them through language. Women body is always treated as an object and every men of the society has the authority to evaluate it.

### **Patriarchal Control and Silencing**

It tells us how the men position themselves as authoritative figures who entitled to instruct correct, advice or silence women. It focuses on how patriarchal power structures dominate over women behaviors language appearance and presence in public. Men imposed power through advices and judgement over the females. Male members try linguistic authority to silence women. Men always try to consider themselves more proficient and discouraged women in order to maintain their patriarchal authority over them and passing such remarks like don't speak English at all.

## **Discussion**

This research investigates how social media influencers on Instagram become exposes to online harassment by doing linguistically analysis of the comments on their posts. The comments are critically examined that those comments aligned with gendered harassment, moral or controlling language were separated from the rest of neutral and supportive comments then data was organized by removing any irrelevant material. The selected comments were analyzed linguistically using man-made feminist framework to identify alternatives themes and patterns. It shows how male members use such kind of language in the comment section to show their authority and patriarchal power. Language is not only a tool of communication but also use to exert power over female by men. This data was analyzed by applying the theory of Dale Spender man-made language theory as a theoretical framework. by analyzing Instagram comments it is revealed that how men use such linguistic pattern to control women public presence. Three major themes emerged from the data which shows how men used language to control and impose things upon women.

Pakistani cyberbullying has an adverse impact on Pakistani societies where Young women stand out as a vulnerable subject for the notoriously concealed, however, far from innocuous forms of online aggression (Mukhtar Ahmad, Nasir Iqbal, Wafa Naz, 2024). It shows women mostly face criticism related to their clothing, character and body shape. It is also aligned with spender theory of man-made Language that man is created by man and used as a patriarchal tool in order to rule over women. This research fills the gap by seeing it through the lens of man-made theory of language.

This study reflects how women's bodies are objectified by using language. Women's body is treated as a public object and men want to impose their power on women and they want women to be bound to follow their advices in terms of dressing. Women are not even free to decide what to wear. There are numerous comments where the focus of commenter is on women's body, size, clothes and physical appearance a report published by University of California, Berkeley, (Factors Associated with Sexual Harassment in Academic Institutions of Higher Education: A Technical Report to Inform Prevention Efforts, 17, 2019) relates, "Sexual harassment continues to be a pervasive problem in a variety of work organizations today, one that has deleterious consequences for both individuals and the organizations of which they are a part."

It is considered to be a normal thing that in this modern world social media users use body shaming language by interacting with female figures. This study ties with spender feminist theory as well that how man control over the language. It's actually the man-made Language created by man for man. Language is a tool used by man to maintain power and this tool is used to show men power that lead to women marginalization or silencing of women. My study contributes in this field by doing the linguistic analysis by integrating it with man-made. The men position themselves as authoritative figures who entitled to instruct correct, advice or silence women. It focuses on how patriarchal power structures dominate over women behaviors language appearance and presence in public.

Men imposed power through advices and judgement over the females. Male members try linguistic authority to silence women. Previous studies have concentrated on patriarchal discourse, within traditional media, literary work and institutional context. Researches on social media mainly addressed issues like body shaming, harassment and cyberbullying from sociological and psychological prospective. But there is still gap remains in linguistic analysis of gendered discourse on social media platform specially the Instagram posts. The present study employs qualitative critical discourse analysis to analyze Instagram comments using man-made language theory offering linguistically informed account of how patriarchal power is reproduced in contemporary online discourse.

Language is not only a tool of communication but also use to exert power over female by men. This data was analyzed by applying the theory of Dale Spender man-made language theory as a theoretical framework. by analyzing Instagram comments it is revealed that how men use such linguistic pattern to control women autonomy. Three major themes emerged from the analysis reflecting how language is used to construct power and also regulate women visibility in the digital world.

The findings strongly indicate the presence of patriarchal authority how men position themselves as authoritative figures who entitled to instruct correct, advice or silence women. It focuses on how patriarchal power structures dominate over women behaviors language appearance and presence in public. Men imposed power through advices and judgement over the females. Male members try linguistic authority to silence women.

Silencing emerged as central findings in the data. Many comments actually dismissed women opinion or try to mock on their confidence and discouraged those to speak publically male members try linguistic authority to silence women. Men always try to consider themselves more proficient and discouraged women in order to maintain their patriarchal authority over them and passing such remarks like don't speak English at all.

The overall findings reveal that social media comments directed at female social media influencers are shaped by male centered linguistic norms. The analysis shows that language is repeatedly used to evaluate and regulate women's morality, body's behaviors and their public presence. It shows that patriarchal power is normalized and reproduced. Women voices are frequently undermined or silenced while male authority is legitimized.

## **Conclusion**

The present study highlights that language employed in Instagram comment sections plays a significant role in sustaining patriarchal power within online environments. Using Dale Spender's man-made language theory as an analytical lens, the findings illustrate how routine linguistic practices including moral evaluation, bodily regulation, and directive language and silencing contribute to the control of women's presence on social media. The analysis suggests that digital platforms frequently replicate existing gender inequalities rather than disrupt them. This study adds to feminist linguistic research and reinforce the importance of critically examining everyday language as a key instrument of power in contemporary digital discourse.

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