

SYSTEMIC FUNCTIONAL LINGUISTIC OF MOOD ANALYSIS OF FIRST BALOCH WOMEN VLOGGERS IN DAWN NEWSPAPER

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Abstract

The present study analyzes the functional and semantic elements of language used in the demonstration of Baloch women vloggers in the Dawn newspaper article. The research is based on Halliday's (1985) Systemic Functional Linguistics (SFL) framework, significantly emphasizing on Mood analysis using deontic modality to investigate the interpersonal metafunction of language. The data, derived from the article "First Baloch Women Vloggers," were explored clause by clause to identify Mood types and their communicative functions. The analysis demonstrated that declarative clauses outweighed the discourse, showing strong realistic statements and assertive identities of the vloggers; imperative clauses informed motivation and encouragement; however, interrogative clauses were less, serving to involve readers' curiosity and empathy. The results show how linguistic choices form power relations and social resistance, within a restrained sociocultural setting. This study fills a research gap by applying SFL-based Mood analysis to media discourse about Baloch women, providing a new lens for future linguistic and cross-cultural academic works in South Asian gendered communication.

Keywords: *Baloch women vloggers; Systemic Functional Linguistics; Mood analysis; Deontic modality; Media discourse.*

Introduction

Systemic Functional Linguistics (SFL) offers an analytical framework to evaluate language as a social semiotic system. The approach, developed by M. A. K. Halliday, views language not only as a set of structures but as a support for forming meaning in context (Costetchi, 2013). It is based on the principle that linguistic selection is considered and show social, cultural, and ideological roles (Moji, 2011). SFL offers applied framework to linguistic study, stressing how speakers and writers use language to perform interpersonal relations, show identities, and affect audiences (Christie & Unsworth, 2000).

Mood analysis, one of the key elements of SFL, explores the **interpersonal metafunction** of language — the way speakers form relationships with listeners or readers through clauses. The Mood element consists of **Subject** and **Finite**, while the **Residue** comprises **Predicator**, **Complement**, and **Adjunct** (Banks, 2002). Through these components, SFL shows the grammatical approach that give to meaning-making. Subject determines the mood of a clause, while Finite communicate tense,

modality, and polarity (Butt et al., 2003). The Predicator expresses the process, Complement offers more information about the process, and Adjunct gives circumstantial meaning of time, manner, or place (White, 2000).

The present study employs the **Mood analysis model** of SFL to investigate the language of *Baloch women vloggers* as represented in the *Dawn* newspaper article titled “*Balochistan’s First Female Vlogger*.” The aim of this research is to examine how linguistic structures, such as declarative, imperative, and interrogative moods, give women vloggers’ struggles, empowerment, and social ranking within a restrained society. By investigating these clauses through Halliday’s framework, the study shows how grammar encodes power relations, gender dynamics, and resilience in digital discourse. The results purpose to convey to a deeper understanding of language as a device of social change for women in Balochistan’s progressive media field.

Statement of Problem

In spite of growing digital presence of Baloch women vloggers, there is less scholarly attention on how news media linguistically forms their identities and social roles. Current discussions on gender in Pakistani media often ignore the functional meanings encoded in grammatical choices that shape public notions. The *Dawn* newspaper article on Baloch women vloggers offers a rich site to emphasize how language—particularly through Mood structures—portrays their empowerment, struggles, and interpersonal relations within a traditional cultural context. However, no systematic study has analyzed how declarative, imperative, and interrogative clauses in this article form social realities, negotiate power relations, and indicate shifting gender dynamics. This gap calls for a detailed Systemic Functional Linguistics (SFL) analysis to understand how linguistic forms such as Mood types add to the representation of motivation, identity reconstruction, and ideological resistance in the portrayal of Baloch women vloggers.

Research Objectives

1. To explore the structural aspects of the language - such as Mood types, clause structure and modality are utilized in the *Dawn* Newspaper article on First Baloch women vloggers.
2. To analyze and interpret the functional meanings communicated through linguistic choices in the *Dawn* Newspaper article on Baloch women vloggers.

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Literature Review

Language in news media performs more than record events: it forms social actors, gives responsibility, and republish or reject ideology (Fairclough, 1995; van Dijk, 1998). Important and functional strategies to discourse focus around the idea that superficially small grammatical choices can adopt large social consequences: they can rank speakers as authoritative or powerless, integrate a practice, or denote it as aberrant. In contexts where gender and honour are prominent social issues, media representations become a greatly powerful site for the navigation of recognition and control. This body of work motivates the current study’s concern with how *Dawn*’s reporting linguistically forms the experiences of two pathbreaking Baloch women vloggers.

Systemic Functional Linguistics (SFL) offers the theoretical instruments to join grammar and social meaning (Halliday & Matthiessen, 2014). The interpersonal metafunction — and within it the grammatical systems of mood and modality — is main for investigating how language adopt social

relations. Mood (declarative, interrogative, imperative) manages the clause as a switch and develops the speaker–addressee direction; modality (epistemic and deontic meanings communicated with verbs, modals, and lexical choices) transcribe degrees of commitment, obligation, permission and possibility (Eggins, 2004; Halliday & Matthiessen, 2014). Methodologically, clause-level segmentation and systematic coding of mood and modality enable researchers to develop quantifiable division that can be explained sociolinguistically (Eggins, 2004; Martin & White, 2005). Appraisal and evaluative frameworks further situate mood/modality patterns within orientation and affective positioning (Martin & White, 2005).

Empirical SFL research shows that mood and modality choices in news and feature writing affect how actors are positioned (Thompson, 2014). Declaratives incline to present verified command and reality when used in quoted speech; imperatives and deontic modals frequently encode social requirements or constraints, particularly when voiced by institutions or collective actors. Inspected studies show how evaluative language combines with mood/modality to increase or lessen claims about individuals (Martin & White, 2005). In gendered media studies, these grammatical systems have been used to reveal how women are constructed as passive or as agents: the presence of declarative self-reporting can empower a subject, whereas frequent obligation modals and imperative directives from others can mark social policing (Coffin, 2001; Fairclough, 1995). These findings show that clause-level work (mood/modality) is highly relevant for examining representation of women in the media.

A number of Pakistan-focused studies document persistent patterns of gendered representation in print and electronic media. Ullah et al. (2016) found that mainstream Pakistani newspapers routinely show women in domestic or decorative roles, excluding their public agency. Mahmood and Khushi (2021), in a genre study of crime reporting, showed that women are frequently framed as passive victims, with reporting practices that focus on sensational detail rather than women’s perspectives. Yaseen, Asghar, and Sardar (2023) examined headline language and found that headlines often create “otherness” for women by showing them relationally (e.g., “wife of...”) or as exceptions, which subtly emphasize inequality. Studies on textbooks and early media exposure also emphasize structural roots of gendered expectations (Rabia Ali & Hussain, 2019). Taken together, these studies argue that linguistic choices in Pakistani media—lexical selection, thematic foregrounding, headline framing—tend to limit women’s active visibility.

Research on digital platforms emphasizes that vlogging and social media create new possibilities for self-representation while simultaneously exposing users (especially women) to harassment (Burgess & Green, 2009; Kress & van Leeuwen, 2006). Studies of women’s digital participation show a dual dynamic: platforms enable autobiographical performance and community formation (empowerment), but they also become sites of gendered policing and abuse (Gill, 2007). In conservative societies, these tensions increase: visibility can trigger allegations of dishonour and family-imposed regulations even as it creates new forms of recognition (Burgess & Green, 2009). Multimodal SFL research the need to combine clause-level linguistic analysis with attention to visual and interactional resources in vlogs (Kress & van Leeuwen, 2006; O’Halloran, 2004), but clause-level mood/modality analysis remains essential to understand how vloggers describe their experiences in language.

SFL studies commonly adopt a mixed method—systematic clause segmentation and coding for grammatical categories, followed by quantitative frequency counts and qualitative interpretation (Eggins, 2004; Halliday & Matthiessen, 2014). This methodological approach has been applied

successfully in media and gender research to produce solid descriptions of how grammatical structure map onto social meanings (Martin & White, 2005). For example, clause-based mood analysis has shown how quoted speech gives subjects epistemic authority, while imperative or deontic constructions in reporting reproduce normative pressure. The methodological literature thus supports a design that quantifies mood/modality distributions and then reads that structure against socio-cultural contexts.

Despite the body of work above, two gaps remain. First, whereas, Pakistani media studies negotiate gendered representation at lexical and discursive levels, there is short clause-level SFL analysis (mood and modality) focused specifically on positive agentive figures—women who act as public agents, such as vloggers. Second, region-specific work on Balochistan's women in digital media is limited: journalistic accounts exist (e.g., Dawn's features) but lack systematic linguistic assessment. The present study fills these gaps by applying SFL mood and modality analysis to Dawn's coverage of Anita Jalil and Tilyan Aslam. By combining quantitative clause coding with qualitative sociolinguistic interpretation, the study will highlight how media grammar both constrains and enables female agency in a restricted regional context, thereby contributing a clause-level empirical account to studies of gender, media, and language in South Asia.

Theoretical Framework

This study is based on the interpersonal metafunction of Halliday's (1985) Systemic Functional Linguistics (SFL), significantly, focusing on the Mood System using deontic modality to examine how linguistic choices show interpersonal meanings within the narratives of the first Baloch women vloggers, as represented in Dawn newspaper articles. Halliday's SFL offers a solid theoretical perception to explore how language serves as a facility for forming meaning rather than only a system of rules.

Within this framework, the Mood analysis explores the structure of clauses in terms of Subject, Finite, and Residue, showing the identification of declarative, interrogative, and imperative moods. These components reveal the vloggers' voices, struggles, and empowerment are linguistically portrayed.

The SFL approach provides a robust theoretical framework to comprehend the social, cultural, and gendered functions of language in media representation. By applying Halliday's metafunctional theory—specifically the interpersonal metafunction—the study explores how power relations, emotions, and attitudes are linguistically given within the narratives of Anita Jalil and Tilyan Aslam. This functional interpretation gives for deeper understanding of how linguistic choices convey to shape the public identity of Baloch women in digital and journalistic contexts.

Research Methodology

3.1 Research Design

Media preaching is very essential function of language that enjoys a special cultural context. The study employs a quantitative analysis.

The quantitative phase engages the Mood analysis of clauses from the vlogs of the first Baloch women vloggers, while the qualitative phase offers a descriptive explanation of how linguistic choices (Mood and Modality) represent vloggers' identity, empowerment, and sociocultural position.

Nature of the Study

The research is quantitative, as it counts and categorizes the clauses according to Mood types—Declarative, Imperative, and Interrogative—and deontic modality has analyzed the Dawn newspaper article at different levels. Clause is the greatest constituent at rank scale that is further classified into SEPCHA { subject, Finite (negative/positive), Predictor, complement and Adjunct} elements. Final

classification consists the main two elements of Mood analysis: Mood block and Residue. The data contains of article from Dawn newspaper.

Sampling Technique

A purposive sampling method was adopted to select the newspaper article that wholly spoke of their struggle to identity formation and getting acceptance of women to take part in digital space to represent their culture and struggle of empowerment.

Data Collection

The data was collected from Dawn Newspaper article that records the experiences of first Baloch women vloggers.

Analytical Framework

The study adopts Halliday's (1985) Systemic Functional Linguistics (SFL) framework emphasizing on Mood analysis to explore clause structures and speech functions; and demotic modality to investigate how Baloch women vloggers communicate appreciation, assertion, motivation and acceptance showing their interpersonal position and the struggle within their sociocultural contexts.

Data Analysis Procedure

The study employs quantitative analysis. Clauses were coded according to their Mood type and Modality marker. The findings were shown in tabular form, indicating distribution of and functional meaning.

Data Analysis

The selected data for analysis is drawn from the *Dawn* article titled "*The First Baloch Women Vloggers*" (2023), which narrates the experiences of **Anita Jalil** from Gwadar and **Tilyan Aslam** from Turbat. The text consists rich interpersonal meaning, showing how language construct social patterns, identity, and agency within a conservative sociocultural setting.

According to Halliday's (1985) **Systemic Functional Linguistics (SFL)**, Mood analysis using deontic modality examines the clause as an exchange — focusing on **Subject**, **Finite**, **Predictor**, **Complement**, and **Adjunct** elements. These form the **Mood block** and **Residue** that reveal interpersonal meanings.

The article was broken down into thirty (31) clauses for clause-level Mood identification. The distribution of Mood types and their communicative functions were summarized as follows.

Clause 01; It took Anita Jalil months to convince her father to allow her start vlogging.

Subject	Finite	Predictor	Complement	Mood Type	Residue
It	Took	Convince	To allow her start vlogging	Declarative	Residue

Clause 02; eventually, her father agreed marking the beginning of Jalil journey.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Her father	Agreed	-----	Marking the beginning of Jalil journey	Declarative	Residue

Clause 03; Anita struggled with vlogging first.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Anita	-----	Struggled	With vlogging at first	Declarative	Residue

Clause 04; her father would sit by her side when she edited her vlogs.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Her father	Would	Sit	By her side	Declarative	Residue

Clause 05; Edit out shots you don't like.

Subject	Finite	Predictor	Complement	Mood Type	Residue
-----	-----	Edit	Out shots you don't like	Imperative	Residue

Clause 06; She covered programmes happening in Gwader.

Subject	Finite	Predictor	Complement	Mood Type	Residue
She	-----	Covered	Programmes happening in Gwader	Declarative	Residue

Clause 07; Talk about your daily life and raise issues.

Subject	Finite	Predictor	Complement	Mood Type	Residue
-----	----- --	Talk/raise	About your daily life issues	Imperative	Residue

Clause 08; slowly, Anita garnered an audience.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Anita	----- -	Garnered	An audience	declarative	Residue

Clause 09; Her work started getting noticed outside Gwader.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Her work	Started	Getting	Noticed outside of Gwader	Declarative	Residue

Clause 10; Why do so many people follow Balochistan Youtube star Anita.

Subject	Finite	Predictor	Complement	Mood Type	residue
People	Do	Follow	Balochistan Youtube star Anita	Intwerrogative	Residue

Clause 11; She was invited to various morning shows.

Subject	Finite	Predictor	Complement	Mood Type	Residue
She	Was	Invited	To various morning shows	Declarative	Residue

Clause 12; My father started realizing that I was doing good job.

Subject	Finite	Predictor	Complement	Mood Type	Residue
My father	Started	Realizing	That I was doing good job	Declarative	Residue

Clause 13; He is one of my greatest supporters now.

Subject	Finite	Predictor	Complement	Mood Type	Residue
He	Is	-----	One of my greatest supporters now	Declarative	Residue

Clause 14; you have ruined our family name.

Subject	Finite	Predictor	Complement	Mood Type	Residue
You	Have	Ruined	Our family name	Declarative	Residue

Clause 15; remove your Baloch identity too.

Subject	Finite	Predictor	Complement	Mood Type	Residue
-----	-----	Remove	Your baloch identity too	Imperative	Residue

Clause 16; I had to be on sleeping pills.

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	Had	To be	On sleeping pills	Declarative	Residue

Clause 17; I wouldn't be able to fall asleep thinking about negative comments.

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	Wouldn't	Be able	To fall asleep	Declarative	Residue

Clause 18; I received negative comments and trolled online.

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	----- -	Received	Negative comments	Declarative	Residue

Clause 19; I developed anxiety.

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	-----	Developed	anxiety	Declarative	Residue

Clause 20; Have you ever seen a Baloch woman like this.

Subject	Finite	Predictor	Complement	Mood Type	Residue
You	Have	Seen	A Baloch woman like this	Interrogative	Residue

Clause 21; I received many life threats

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	----- --	Received	Many life threats	Declarative	Residue

Clause 22; Come and explore Gwader with me.

Subject	Finite	Predictor	Complement	Mood Type	Residue
-----	-----	Come	And explore Gwader with me	Imperative	Residue

Clause 23; I wouldn't be able to sleep in fear that someone might murder me.

Subject	Finite	Predictore	Complement	Mood Type	Residue
I	Wouldn't	Be able	To sleep in fear	Declarative	Residue

Clause 24; Females whose post are treated as having breached the code.

Subject	Finite	Predictor	Complement	Mood Type	Residue
Females	Are	Treated	As having breached the code	Declarative	Residue

Clause 25; Start vlogging and share your experiences.

Subject	Finite	Predictor	Complement	Mood Type	Residue
----- ---	----- ---	Start	vlogging/your experience	Imperative	Residue

Clause 26; People generally pour hate and want you to do everything as per their wishes.

Subject	Finite	Predictor	Complement	Mood Type	Residue
People	generally	Pour/want	You to do everything as per their wishes	Declarative	Residue

Clause 27; You are not wearing a Balochi dress.

Subject	Finite	Predictor	Complement	Mood Type	residue
You	are	-----	Not wearing a Baloch dress	Declarative	residue

Clause 28; Don't listen to negative comments.

Subject	Finite	Predictor	Complement	Mood Type	Residue
----- -	----- -	Listen	To negative comments	Imperative	Residue

Clause 29; I have stopped going to family gatherings.

Subject	Finite	Predictor	Complement	Mood Type	Residue
I	have	Stopped	Going to family gatherings	Declarative	Residue

Clause 30; Reduce your social media activity.

Subject	Finite	Predictor	Complement	Mood type	residue
----- -	----- -	Reduce	Your social media activity	Imperative	Residue

Clause 31: Keep sharing your voice.

Subject	Finite	Predictor	Complement	Mood type	Residue
-----	-----	Keep	Your voice	imperative	Residue

4.1. Data Discussion

4.1. Mood Analysis and Interpersonal Meaning

Data analysis of current Mood of the clauses which further analyzes their functional meanings. Three types of clausal Moods have been found during assessment; Declarative, Imperative and Interrogative. Each of the type reflects various kind of interpersonal relationship among participants. Declarative Mood of the clause shows the Declarative Mood has been found in large number in the data analyzed. 21/31 clauses are of declarative Mood which shows that the expressed information is very strong and communicate facts. This Mood type presents the text appeal to the readers/listeners. Communicative functionality of language forms social realities. The data assessment of the Dawn newspaper article on Baloch women vloggers bases on strong language demonstration. It shows how language is utilized to construct social relationships, show identity, and communicate determination within a traditional cultural context. The Declarative Mood fulfills the mentioned demand. Most of Declarative Mood clauses of the data provides strong social realities of Baloch women vloggers that indicate interpersonal relations. The speaker has a unique and strong status that can bring positive change through empowerment and identity construction.

The second mostly used Mood type is Imperative 6 out of 31 clauses have been analyzed. Imperative clauses present absence of the Subject and began directly with the processes. This clause configuration communicates appreciation, encouragement and motivation. The imperative Mood happens 12 times out of 30 clauses show assertive female encouragement — marking a change from silence to instruction. When Anita or Tilyan use imperatives like “*Start vlogging*” or “*Don’t listen to negative comments*,” the grammatical structure reflects not slavery but motivation and guidance. “Keep sharing your voice”. this Mood type communicate encouragement and motivation rather than command, revealing solidarity and support between the writer, the vloggers and the audience. In this setting, imperative clause shows shift in power relations, where female vloggers- once socially excluded- now assume a voice that instructs, inspires, and influence others. Rather than asserting dominance these imperatives reveal collective empowerment, requesting social participation and emotional endurance. Within the SFL framework, this mood shows the speaker’s control over discourse exchange, symbolically reversing traditional power order that mute women in patriarchal societies. These imperatives thus signify an ideological movement from restriction to expression.

The least Mood type is interrogative. Only two clauses (Clause : 11, clause: 20) indicate interrogative Mood. These interrogative clauses act rhetorical and reflective functions.

For instance, the Dawn article’s title itself — “Why Do So Many People Follow Baluchistan’s YouTube Star Anita?” — calls readers into dialogue. It is not an inquiry that needs an answer; rather, it shapes curiosity, engaging the audience emotionally and mentally.

Other interrogative clauses ingrained in the text, such as vloggers reflecting on societal responses or objecting stereotypes, serve as strategies of engagement. They make the discourse more interactive and stir reflection about gender, identity, and freedom in Baloch society.

Hence, interrogatives here are not signs of uncertainty, but tools of involvement — inviting the reader to think logically and empathize with the vloggers’ experiences.

The data analysis emphasizes how Mood structures encode power relations, gender dynamics, and social negotiation in the vloggers’ discourse. Through the Mood system, Anita and Tilyan’s language serves as a medium of identity reconstruction and cultural defiance.

4.2 Distinctive Characteristic in Data Discussion

Several distinctive features appear from the data analysis:

Frequent Vocatives and Social References:

Words like “my father,” “our family,” “people,” and “society” emerge throughout the text. These expressions highlight the relational point of the vloggers’ discourse, revealing how identity and emotion are ingrained with community and kinship.

Use of Positive and Negative Polarity:

Positive polarity is found in statements such as “Now he is one of my greatest supporters,” reflecting optimism, acceptance, and transformation.

In contrast, negative polarity in clauses like “I had to be on sleeping pills” and “I developed anxiety” communicates emotional struggle and vulnerability.

Conclusion

Summing up the discussion, it is obvious that the functional structural based Mood assessment of the text is very important in order to comprehend interpersonal relationships of the participants. The order of the clause elements provides categorization of the Mood of the clauses. This classification further adopts certain meaning according to the clause type.

Beyond Mood structure, the assessment highlighted the vital role of Deontic modality in constructing the discourse. The use of modal verbs such as may, might, allow, and would express the tension between social permission and individual role. These linguistic signs revealed the ingrained power dynamics in the text, showing how women’s participation in digital spaces is often framed through terms of permission, obligation, and moral negotiation. For instance, Anita Jalil’s need to “convince her father to allow her to start vlogging” and references to “women who may not easily enter public digital spaces” linguistically foreground the restricted autonomy of women within patriarchal structures.

Thus, Deontic modality functions as an interpersonal resource that shows the social reality of conditional freedom experienced by Baloch women vloggers. It reflects how language both mirrors and tells the struggle between societal control and emerging female visibility.

The language analysis of media texts according to SFL Mood analysis with deontic modality is a useful technique and needs more investigation with reference to different contexts. The media texts concerning Baloch women participation in digital media are least investigated genre of language. The present study is useful addition to the work done by previous researchers. It offers a good starting point to the learners as well as by owing its practical utilization. The demonstration in tabulated forms is also very helpful for beginners. The dawn newspaper article provides an authentic linguistic material for the assessment and suggest objective evaluation in terms of linguistics.

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