

THE ROLE OF MEMES IN CHANGING/STRENGTHENING SOCIAL AND CULTURAL VALUES: A DISCOURSE ANALYSIS OF MEMES ON SOCIAL MEDIA IN PAKISTAN

Khadija Khalid

Research Scholar, Department of English, University of Sahiwal

Email: 2019-ENG-3393@uosahiwal.edu.pk

Shabbir Ahmad

(Corresponding author)

Assistant Professor, Department of English, University of Sahiwal

Email: shabbirahmad@uosahiwal.edu.pk

Abstract

The impact of social media cannot be ignored on the discussion of public affairs. One example of the extensive use of social media for dissemination of ideas in Pakistan is the consumption of online memes. Memes are humorous images, text or videos that are shared by the internet users. This research aims to address a gap in the field of media discourse by conducting an analysis of the visual and linguistic representations of memes in association with their social and cultural impacts. Memes can take the form of any concept, phrase, word, image, symbol, metaphor, or brand name. In the dissemination of memes platforms like Facebook, twitter, Instagram, and Tik Tok play crucial role. However, there is no much more work about the social and cultural effects of user generated media material on society. This is the study of memes by using Fairclough's Linguistic Theory and Machin's Visual Analytical Theory for linguistic and Semiotic analysis to understand how the memes do play a role in either changing or strengthening social and cultural values of Pakistani society. Mixed method of research is used for analysis involving both qualitative and quantitative analysis. It is found that memes shared on social media platforms can be used for trolling, criticizing, promoting and glorifying a social idea or cultural aspect of the society. Social media memes are the source of enriched social and cultural discourse of the values and norms of the Pakistani people as memes are a medium to express emotions, humor, sarcasm, ideas and beliefs.

Keywords: *Digital Culture, Memes, Social Values, Cultural impacts, Discourse.*

Introduction

Mememes are humorous images, text or videos that are shared by the internet users. This research aims to address a gap in the field of media discourse by conducting an analysis of the visual and linguistic representations of memes in association with their social and cultural impacts. Richard Dawkins coined the term "meme" in his book named "The Selfish Gene" published in 1976(p.368). He is pioneer in popularizing the term "meme" to describe ideas that spread from person to person through imitation (Dawkins, 1999). According to him memes spreads rapidly online similar to genes in biology. Mememes can take the form of any concept, phrase, word, image, symbol, metaphor, or brand name; A meme is anything cultural that spreads from person to person; Anything from videos going viral to animated gifs to catchphrases of the moment to content mash-ups. (Khalid, 2023).In the current digital era, meme is a captivating source of communication, creativity, humor and cultural developments. Meme serves as social commentary as mememes use humor to highlight social trends, cultural issues or current events.

Due to relatability and humor mememes are often seen to go viral. In the dissemination of mememes platforms like Facebook, twitter, Instagram, and Tik Tok play crucial role. As the affordance of technology is increased, it is not only "the mainstream media" that gives entertainment and news

(Dijk, 2013). Now a days media is in every person's access. Everybody uses different social media platforms to share their views, opinions, ideas and emotions. Thus everybody is media producer, media director, content writer and performer in today's digital world. In every society of the world, now a days, including Pakistani society, "going viral" is a symbol of value any content, information or news can go viral (Stein et al., 2014), However, there is no much more work about the social and cultural effects of user generated media material on society. Social media memes are significant to the internet society in digital world. There are very few research work related to social and cultural aspects of memes in Pakistani society based on structure, language and semantics of meme.

The impact of social media cannot be ignored on the discussion of public affairs. According to Doris (2014), many of the empirical studies have proved the effectiveness of social media platforms for social communication. One example of the extensive use of social media for dissemination of ideas in Pakistan is the consumption of online memes. Memes can influence public opinion and social trends of our society in the current world. In digital world, memes refer to humor, fun and are generated and shared anonymously online on different social media platforms (Patrick, 2012). Memes shape the mindset and ideologies of social media users. Social media memes affect how people view the social and cultural norms and values and consume information. This aspect of memes may be helpful for "the construction of a transcendent human order" (Ahmad et.al, 2020, p.859). Social media memes are the source of enriched social and cultural discourse of the values and norms of the Pakistani people as memes are a medium to express emotions, humor, sarcasm, ideas and beliefs.

Language is the intrinsic tool of expression and as a sensitive indicator it brings changes in the society. Internet memes are described as discourse (Milner, 2012). It reminds me of an article "Blend of Ethics, Politics and Stylistics in Trauma Narrative" (Ahmad et al., 2021) where the political issues raised in a text are analyzed via stylistics. His works verify that "Language is embodiment of traditions, standards and beliefs of a particular society" (Mahmood et al., 2020, p.871).As contextual information is quite essential for a better understanding of any work of literature (Javed et al., 2022), Internet memes are influential by nature and within digital platform, sometimes they aid as a prism for knowing specific viewpoints (Shifman, 2013). Memes shared on internet play significant role in society as they shape mindsets, behaviors, values, action and performance, yet their utilization in content, narrative has been addressed (Blackmore, 1997 & 2000). Discursive impact of memes involves cultural evolution, political campaign and social developments. Memes play important role in social movements as by spreading awareness and mobilizing action.

Visuals are considered as an effective tool for propagandizing the opinions, viewpoints and ideas as pictures are more captivating and catch the attention of vast viewers than the text (Milkman & Berger, 2012). The method of "visual gatekeeping" was suggested by Shahira Fahmy that states that controlling some visuals that are selected out from the tons of images based on their capability to represent an attractive narrative (Fahmay, 2005). Most memes studies are based on the circulation and transferability of memes and their involvement in the modification of the discourse (Jantke et al., 2012; Bowers & Wiggins, 2014). Memes are comprised of strategically combined visuals and captions to show truth, fact or reality about a person, issue or a certain group.

Milner (2012) focused on the semiotics and multimodality of memes that are shared by people on various social media platforms in order to create some alterations in sociocultural discourses. Internet memes share common characteristics of form, content and stance produced by

intertextuality that shapes how they evolve and relate Shifman (2014). Moreover, Laineste and Voolaid (2016) illustrated the capability of internet memes for integration of text with images in order to convey the intended meanings. Memes have reflecting nature as they are a source of information by combining various modes and interpretations and they have the power to change and influence the mindset and ideologies.

Most meme studies are based on the concept of memetic dispersion and adaptability (Shifman & Thelwall, 2009) and the meme's involvement in the changing of the discourse (Wiggins & Bowers, 2014). However, the importance of social and cultural effects has not yet been described comprehensively. Because there is a lack of research in this field, the purpose of this study is to conduct a linguistic and visual investigation of memes in link with the social and cultural reflections of Pakistani society. Examine the language and discourse used in memes to understand their cultural significance and how they reflect or challenge societal norms.

Problem Statement and Research Gap

In today's rapidly growing digital culture, memes have become very popular as a tool of disseminating social and cultural ideas. These visual elements, which are full of amusement and humor, have a strong place now in online communication, altering the ways how people think about and engage in social and cultural milieu. Though their influence cannot be denied, researchers still have not yet explored the role of linguistic aspects of memes in Changing/Strengthening social and cultural values in Pakistani Context. To fill this knowledge gap, this study focuses on the language and discourses used in memes to examine their impact on the development of social and cultural identities in Pakistan.

Research objectives

1. Examining the language used in memes on Pakistani social media
2. Analyzing the semiotics used in memes on Pakistani social media
3. Investigating the discourse of memes in connection with social and cultural identities

Research Questions

1. What type of language is used in memes on Pakistani social media?
2. What type of semiotics is used in memes on Pakistani social media?
3. How do the language and semiotics of memes affect social and cultural identities of people in Pakistan?

Significance of Study

In this era of continuous internet consumption and online communication, the study of how linguistic and semiotic aspects of memes influence social and cultural identity is more relevant than ever. Memes have grown into dominant correspondents of social ideas, cultural habits, and people's preferences. The study of how linguistic and semiotic aspects of memes influence the creation of social identities has crucial implications for individual as well as society at large. Thus this study has a useful guideline for the strategists and policy makers to use memes to energise and involve people in social and cultural evolution. The current study paves a way for other researchers to analyze the memes from cultural perspectives using theories by discourse analysts, sociolinguists and anthropologists.

Limitations of Study

Understanding the scope and limitations of the present research is vital. Due to the ever-changing nature of the internet, meme culture and its effects may change during the time span of this research. Furthermore, this study's specific cultural or social context may limit the application of its findings to other regions or populations. Moreover, the scope of this research cannot

encompass the intricate process of developing the particular social and cultural identity, and other factors may also be there which contribute in formulating this identity.

Literature Review

Sharif Asmaa et al. (2024) say that the core medical sciences are composed of a structured and disciplined abstract form. In all healthcare related curricula pharmacology is an exigent discipline with different goals and aims. As a facilitator of instructional design framework, it is proved that memes play a significant role to boost or enhance the performance and satisfaction of students with their educational learning experience. This research study reveals that four themes emerged about the perception of memes usage in learning pharmacology which includes engagement and learning modalities, attitude of Pharmacology learning students towards more meme integration and impact on executive functioning skills of students.

Suleman, Muhammad and Noshina Saleem (2024)'s research study unveils that political memes play dynamic and impactful role in shaping current political discourse. Everyday numerous political memes circulate on different social media platforms in Pakistan. This study is conducted by utilizing thematic analysis and involves three Facebook pages filtered based on flower count (medium to high), selected using keyword searches including "top political meme pages in Pakistan" and "political memes in Pakistan". The researchers examined memes associated with the top three political parties in Pakistan PTI, PMLN, PPP, along with their respective prominent leaders. This research study unveils that memes are capable of influencing, promoting and propagating political ideologies within social media communities.

Ayyaz, Qurat-Ul-Ain (2022)'s research study investigated the adverse effects of humor driven memes that disrupts individual's normal routine and psychological well-being of people, moreover, in the context of Pakistan, such memes through parody, imitation and irony can invade personal lives, potentially leading to depression and anxiety. These memes also distort and exploit societal beliefs, ideologies, thought patterns and social norms and practices. The social analysis stage revealed that Pakistani Facebook memes promote negatively by exaggerating personal and social problems, thereby triggering emotional strains and mental health concerns like depression and anxiety.

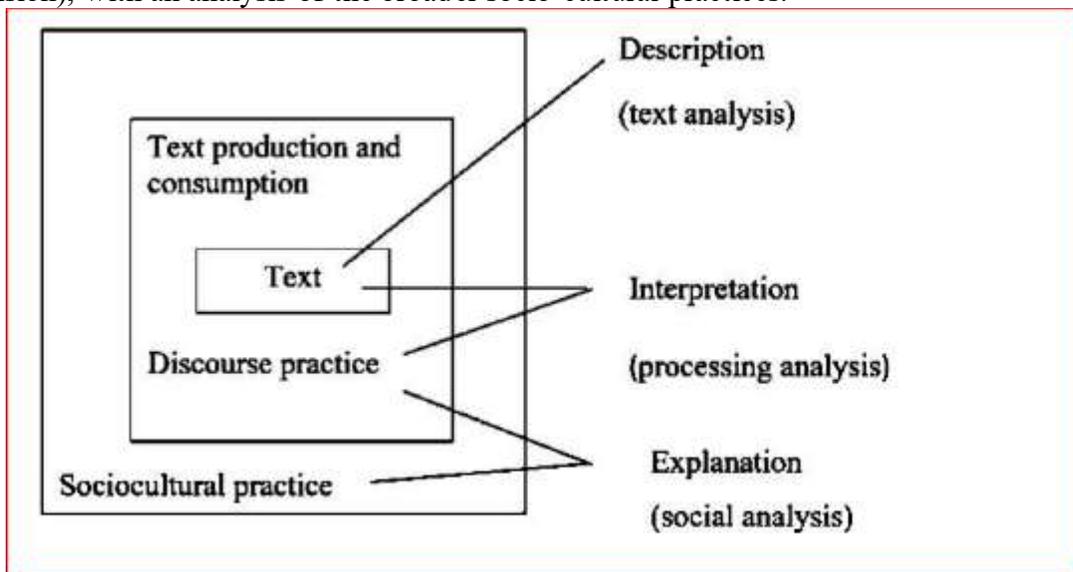
Noor, Nimra and Arshad, Amna.(2024)'s research work explored that memes function as dynamic medium to shape and reflect societal narratives in today's digital age. The purpose of this research was to deeply examine how digital artifacts contribute to social critique, discourse a commentary in Pakistan. This research investigated the multimodal nature of memes that reflect economic crisis, political commentary, cultural identity and community social dynamics through the lens of Van Leeuwen's Social Semiotic model. This research study involved collecting 80 memes and systematically classifying and organizing them into diverse societal dimensions within Pakistani context, including sociocultural norms, religious beliefs, education systems, economic and political domains.

Raza, J. et al.(2023)'s research study represented humorous and witticism pictures, showing the economic issues of Pakistan on social media platforms. This study explored how memes impacts the views and opinions of Pakistani people and encourage young generation to engage with the economic condition of the country. The researchers used Fairclough model in order to study the influence and impact of social media memes on economic discussions. Through random sampling the memes were selected from Twitter, Facebook and other social media platforms to study the role of memes in changing public perception, thinking, attitude and opinion regarding economic condition of Pakistan

Methodology and Theoretical Framework

Theoretical Framework

The First theoretical source of the current study is the Three-dimensional CDA model by Norman Fairclough (2001): Description, interpretation and explanation. This framework helps in analyzing language to understand the underlying linguistic strategies to build and maintain social control, to investigate the complex relationship between power and ideology present beyond the text (language) in social and cultural contexts. The first dimension is description, the analysis of language in text (text analysis). For instance, in the current study, we see how the cultural beliefs of Pakistanis are expressed through the text of memes. The second dimension of this framework is interpretation (discourse practice); with it, the memes' power to persuade the audience is analyzed. It helps to explore how the memes are produced, distributed, and then interpreted by the viewers. The third dimension of the framework by Fairclough is the Explanation (social dimension), with an analysis of the broader socio-cultural practices.



Second theoretical framework is Machin's multimodal analysis (2007) to analyze the communicative features of visuals in memes. This framework is used to analyze the visuals (images, graphics, layouts, etc.), gestures (body language, posture, facial expressions, etc.), color scheme, and arrangement of elements (spatial dimension), and other visual aspects. In visual analysis gaze of participants, color and poses are observed.

Methodology

A mixed methodology is used for this study. The qualitative analysis is done through content analysis of 28 memes. The researcher has used Critical Discourse Analysis model of Fairclough (2001) along with multimodal visual analysis by Machin (2007) as theoretical framework. Thus, a multimodal analysis and Critical Discourse Analysis is conducted to dissect 28 memes from Instagram, Facebook and WhatsApp statuses of friends. The memes are selected because of their strategic base, which lies in portraying the social and cultural values. The research investigates the overall picture of Pakistani society and aims to determine the impact of these memes by utilizing a dual modal approach to evaluate both visual and textual (linguistic) elements of memes.

The Quantitative analysis is done by the simple statistical analysis of data obtained through the close ended questionnaires which were distributed to 60 participants selected from University of

Sahiwal, RIPHAH International University, Sahiwal and COMSATS University, Sahiwal. The responses of the questionnaire were analyzed to write down the findings and conclusions.

Method	Materials	Area of Study
Content analysis	Memes	Facebook, Instagram, Whatsapp Status
Questionnaire	Participants	Students and faculty members at University of Sahiwal, RIPHAH International University Sahiwal COMSATS University Sahiwal

Sampling

Convenience sampling was utilized in the present investigation. In this non-random selection method, participants are selected based on their own availability and interest in taking part in the research (Bernard, 2013). Candidates were chosen from a vast pool of people who expressed an interest in and knowledge of social and cultural values. This approach allowed for more efficient data collection from varying participants, which in turn allowed for a more in-depth analysis of how cultural identity is conveyed through memes. To learn about people's perspectives on social and cultural identity expression through memes, the sixty (60) individuals were asked to fill the questionnaire: twenty (20) from each university.

Analysis, Findings and Discussion

Qualitative Analysis of the selected memes

The Qualitative Analysis of Memes: Section 1

Many designers have tried their hand at Farshi Shalwar .Whoever started this fashion in present times, but it is undeniable fact that Farshi Shalwar has not only come into fashion and trend, it has become a source of debate on public places and gatherings. The families are found to talk about it on Aftaar tables even in Ramadan. The youngsters have been seen talking about it in their friend circles in public canteens and Universities cafes. The showbiz personalities are found to talk about Farshi Shalwar. The social media influencers are seen to mention of Farshi Shalwar. Fashion is all about timing—and when it comes to the Farshi Shalwar revival, the real question is: how did it become a top trend? The answer lies in the prolific use of social media. And one major thing is the communication about Farshi Shalwar through memes.



This is the point that people have asked who made it back on fashion: it is clear from the following image on social media. The memes have been made on Farshi Shalwar in these last days in abundance.

If we do a visual analysis of this above image where the four ladies are wearing Farshi Shalwar we can see that four ladies are of different body structure and having a contrast in their wearing of dresses of contrasting colors. Their gaze is very much straight into the eyes of the viewers to attract the viewer's towards their dress. The middle two are in white dress and the two on the sides have dark color dress with Farshi Shalwar. This is all understandable as per Machin's visual analysis where color and gaze are seen significant components of visual communication. Under Textual Analysis, the caption sentences "Who put the Farshi Shalwar Kameez back on the fashion map" is an interrogative sentence to make the reader analyze this trend coming back critically. This is to develop a social and cultural awareness through particular use of language as per Fairclough's discourse and social analysis.

Next meme, on the same trend of Farshi Shalwar, is highly significant as it throws light on another social aspect of Pakistani society like other societies of the world: every fashion is blindly followed by all the people of the society. No it is not so. There are some people who go against the wind. Let us have a look on this meme before its analysis in detail.



The text of the above meme comment “After seeing all the hype about Farshi Shalwar I have lost interest in wearing it this Eid” is highly significant for textual analysis. This line is telling about those people who change their mind to adopt a fashion if it becomes too common and hype is created on it. It highlights that all the people in a society are not of the same mind in following a fashion trend. More important thing from the above meme is this line: “Wear whatever you dare, ditch the Farshi Shalwar-Rewrite the rules”. It is more significant line for not only a textual analysis but for discourse and social analysis as per Fairclough’s theory. Critically speaking, this line shows that in every society and so in Pakistani society the people are there who do have counter views and counter arguments against a thing in vogue and fashion. Some of these are called as rebels. The line ”rewrite the rules”-signifies that such rebellious people of a society believe in not to go with the flow but develop something different and even if there is the need to rewrite rules they do so. Anyway such people have their own strength and position in a society. Such people create a variety in society and create new social groups. They create a genuine and creatively new trends and rules. They reverse the trends and such people become the foundation stone for a bigger and new development in a society. Societies are sometimes recognized and identified by such rebellious souls. Such people bring innovation and newness rather than revival of an old trend as Farshi Shalwar about which it is said that it was in fashion in past too and now it is just revived. Such creative and rebellious minds create unique professionals as doctors, engineers, scientists and social scientists in a society. Their discourse then spreads at a large social scale in the society.

When we look at the visuals of this meme we see an emoji of muscle power which signifies that such people are brave and have strength and power to become strength of their societies and nations. The burning is semiotically presented by the girl at bottom of the meme crying loudly and her voice is rising high it is going to reach to all ears of the society. Her voice is supplemented by the fire burning .It is semiotically significant as the burning is not only burning

of fire but the light of innovation and newness. The color red is noticeable here. This red color is in the line burn Farshi Shalwar as well as this color is of fire too in the visuals of the meme. Furthermore, the girl in speaking this line is shown in very light lead pencil colors which signifies that such voices may be simple and humble but their impacts are huge and reach beyond all boundaries and destinations thus reaching to all the corners of the society. The two girls in the meme wearing Farshi Shalwar are shown wearing the colors in contrast to each other which further supplements the idea of presence of contrasting viewpoints in a social group-here Pakistani society.

The Qualitative Analysis of Memes: Section 2

Next meme, on the trend of Farshi Shalwar, takes us into another social issue more in propagation in today's world through digital platforms. First we look at the meme and then we analyze it for its social significance.



This meme is about another topic, socially very much in vogue, in Pakistani society-The gossip about famous married couples and their differences which might lead to their separation or even divorce. This social issue of marriage is often discussed now a day with a Muslim cultural tradition –the four marriages permission in Islam: A Muslim man can have more than one wives as per Islamic teachings. This is the controversy which is being mentioned in the above meme. This is talked by Farah Iqrar –the 2nd wife of the famous Showbiz Personality Iqrar-ul-Hassan in the following news image.



However it takes us into another social and cultural issue of Pakistani society that the people for nothing talk about other people on this issue of more than one marriage which sometimes takes the shape of big scandals which may be very harmful to the level that someone can suicide. It is being highlighted in the following memes about late Amir Liaqat. Amir Liaqat was a very famous news Anchor and host who had married a girl, Dania Shah, very younger than him and belonging to a poor family but herself a tiktoker.



The marriage of Amir Liaqat with Dania Shah was so much highlighted in funny memes and so much of their privacy was discussed on internet that Amir Liaqat was mentally very much upset and distressed. He first decided to leave the country but the depression was so much that he was found dead allegedly said by media that he had committed suicide. It highlights the psychological distress caused by unnecessary interference by the society into the private lives of the married couples.

Now, we do a multimodal analysis of this above meme of Amir Liaqat being mocked at. Amir Liaqat is looking at the viewers but his beard face is shown as giving an impact of ageing and crying for some articulation of inner grief. Amir Liaqat is wearing a dark color dress while he is being mocked at by the central character Akshay Kumar who is wearing, in contrast, a white dress. The selection of a celebrity Akshay Kumar is again significant as its purpose is to make the meme more viral. This is explainable as per Machin's visual analysis where color and gaze are seen significant components of visual discourse. Textually speaking, the main sentence in Urdu "50 Rupya kaat overacting ka" is indicative of the comic effect created to catch the attention of

the readers for making this meme viral. Thus, this meme invites for a social and cultural understanding among the people through particular use of language as per Fairclough's textual analysis. Its discourse has well worked with a harmful social impact on Amir Liaqat as he committed suicide. This end result, Amir Liaqat's committing of suicide and embracing death demands for an awareness in the people that such comic reactions through memes may be harmful to such an extent that their social negative impact becomes irreversible.

The Qualitative Analysis of Memes: Section 3

The next meme is on another social trend so common in Pakistan and it is increasing day by day. It is about the trend of Pakistanis going abroad for better future. Let us first have a look at the meme and then we analyze it linguistically as well as semiotically.



The above meme is highlighting the trend in young Pakistani generation to move abroad for career development. The textual analysis of the meme as per Fairclough's theory of language as discourse is very useful here. The line "Ek hi zindagi ha wo bi Pakistan mein guzaar reha hun". The use of adjectives and phrases is notice worthy to create an impact on the readers and onlookers of the meme. The adjective of number "ek hi" with "zindagi" making a phrase "ek hi zindgi" makes the viewers to be attentive to something serious and important. Thus the meme grabs the attention of the reader. This is how the use of particular adjectives in memes becomes a useful tool for the conveying of a message that creates a particular discourse with a social effect as per Fairclough. Then the next part of the caption line "wo bi Pakistan ma guzar reha hun" makes the viewers to notice the frustration of young generation living in Pakistan who are oblivious of their future here and seeking to go abroad for making their career on better economic scale.

As far as the visuals are concerned the face expression of the person shown is the expression of sadness and disappointment as per Machin's visual analysis. The colors in the image frame are

all dull which signify the dullness of life for young people living in Pakistan as shown by the creator of this meme.

Moreover, when we read the comments, the comments are significant. The first comment is counter argument against this trend of going abroad. It shows the memes are well read by the viewers and well responded with substantive feedback and comments. This comment is showing that life even abroad should not be thought as a paradise or a bed of roses. Those who go abroad have to work day and night and do the odd tasks to earn money. The advice in this 1st comment is that we must be grateful while living in Pakistan as we are living in a free country as free people. It highlights that the same society has different people with different mindsets and dissimilar points of views on the same issue as here is the trend of moving abroad. Thus it is very much clear that memes and then the comments or feedbacks on memes are all socially and culturally relative and highlighting the trends of current Pakistani society.

The Qualitative Analysis of Memes: Section 4

The next meme, under investigation, is about another social issue, socially very much important, in Pakistani society: The significance of money and material in the acceptance of marriage proposal. This social issue of marriage based on material wellbeing of a man is often discussed with a serious concern about the parameters of success of married life.

Let us see the meme first so that we can analyze it based on the linguistic and visual elements.



Ghr waley
nhi manengy.

Nhi nhi
Main manalungi.



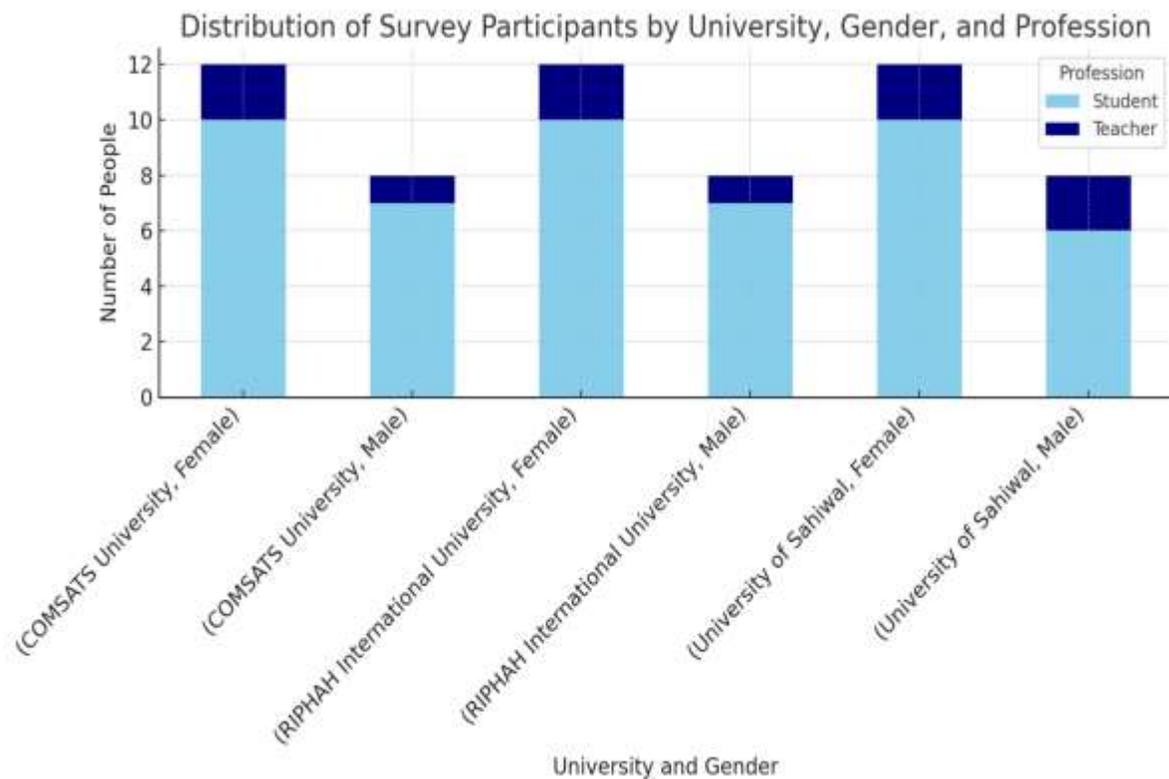
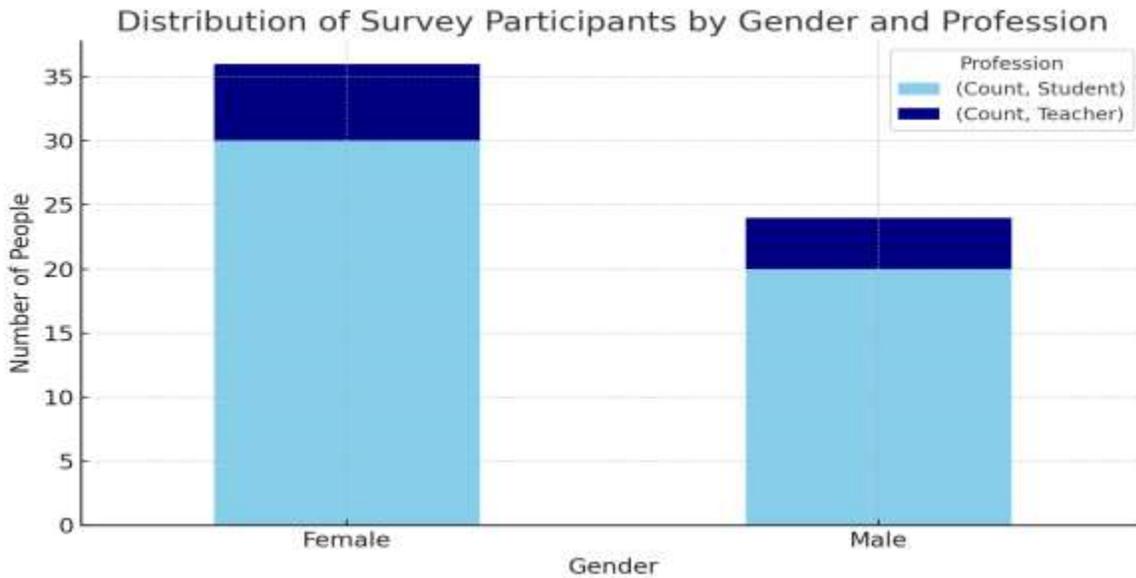
The above meme shows the comparison of a motorbike owner proposal versus a car owner's marriage proposal. The text of the sentence on motorbike side is telling that the parents will not

agree if the man with proposal has only motorbike. While the parents will easily and quickly agree with the marriage proposal if the man owns a car. It shows the power of wealth and money in the society. The sentence “Ghar wlae nhi mane gen” is translated into English as: The parents will not agree. The next part of the sentence is not written but it can be deduced from the picture in the meme: the picture of a motorbike. The sentence “nahi nahi ma mana lungil” is translated into English as: “surely I will convince parents on marriage proposal acceptance”. The two times negative “nahi nahi” creates a stylistic impact which increases the interest of the readers. The next part of the sentence is not again written but it can be deduced from the picture in the meme: the picture of a white car.

As far as the visuals and semiotics are concerned, the colors of bike and car seem to be set in sharp contrast which signifies the two totally opposite persons marriage propoals. one is rich and one is poor. No doubt that the rich person owning car is acceptable. The dark black color of bike shows that the motorbike owner has darker prospects of marriage proposal acceptance while the car owner with white color shows that the car owner has bright chances of acceptance. Thus, this meme image is very vivid in its visual message. The two sides of the image have a clear difference as one side has motorcycle while on the other side there is a car. Secondly on motorbike side the black color is dominant while on the car side the white color is dominant. The white color of car is indicative of the bright fact that the material ownership and property value do play a significant role in marriage proposals and to make these proposals successful in our society. This is not only a social reality but vast spread social discourse and culturally established fact in our society.

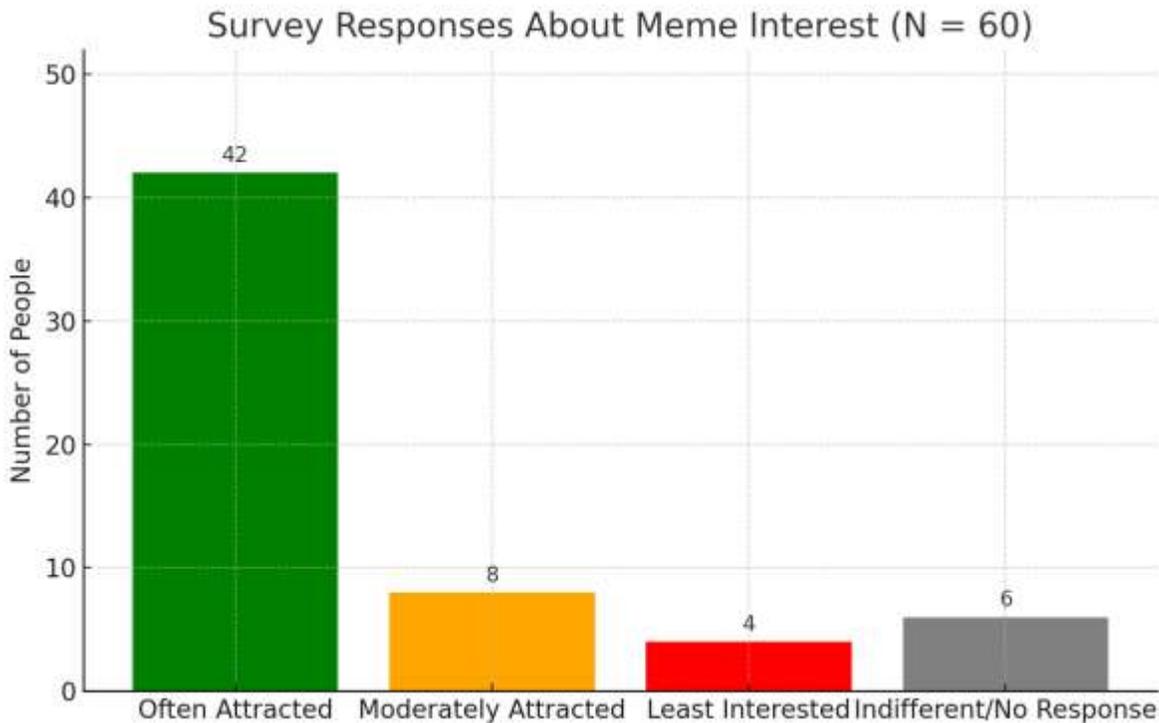
Part Two: Quantitative Analysis of Memes

The questionnaires were distributed to 60 participants selected from University of Sahiwal, RIPHAH International University, Sahiwal and COMSATS University, Sahiwal.



A total of 60 people (24 men and 36 women) filled out the survey; 10% (6/60) either said they were "indifferent" or didn't want to say anything about memes. A total of 54 people answered the survey; 42 of them said they were attracted to memes often, 8 said they were moderately

attracted to memes, and 4 said that they were least interested in memes. The survey sample comprised people from a wide variety of areas, as the students belonged to various parts of the country in every university.



Findings and Discussion

Overall the findings can be placed under following Headings:

Memes Shaping Social and cultural Narratives

One of the primary objectives of the research was to analyze the effectiveness of memes as instruments for constructing social and cultural narratives. Using a comprehensive approach with anthropological underpinnings, this study sought to look deeper than a surface level analysis of memes by exploring the social and cultural contexts that both influenced and were influenced by them.

Memes Shaping Social and cultural Opinion

Social and cultural memes do have an effect on public opinion. Although, some people don't believe in the power of memes, perhaps raising doubts about their actual influence on social and cultural narratives. However, a surprising number of people give them a high importance rating. Thus, the memes have a complex influence on people's social and cultural beliefs.

Memes Shaping Public Perception

This study highlights the importance of social media as a platform for social and cultural discourse and knowledge dissemination. Memes emerge as powerful instruments, influencing social and cultural discourse and galvanizing public opinions through the artful weaving of emotions and social and cultural messages into a style that is easy to understand.

Role of Memes in Social and cultural Campaigns

Memes have a huge impact on social and cultural campaigns because they effectively combine humor, visuals, and social and cultural discourse. Their ability to quickly spread across social networks makes them useful for conveying social and cultural narratives. Despite their weaknesses, memes continue to be an effective form of online communication, generating both laughter and interest in social and cultural issues.

Conclusion

This study has presented a holistic image of contemporary Pakistani society by analyzing the social and cultural related memes. It has highlighted that the memes play a vital role in social and cultural awareness on one hand and on the other hand these memes also propagate certain social and cultural aspects under running discourses of the society. Pakistani society as all other societies of the world have become growingly digital oriented and the digital networks are becoming more operative at all levels of the society. All the social media platforms are being used fully by Pakistani youth and even the people of all ages. The social media applications as Facebook, Instagram, and WhatsApp are all popular sources of digital communication in Pakistan as all over the world. Memes being brought before on these social media platforms are similarly very much popular everywhere in Pakistan. Thus the memes have become a significant source of not only entertainment but also the source of proliferation of certain social and cultural ideas. Even sometimes the social and cultural campaigns are also run through memes of certain social or cultural trend is to be propagated. Then the memes are a popular and effective tool for it. The value of memes is highly noticed in Pakistani society like all other societies of the World.

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