



**RESEARCH PAPER**

**Muted Voices and Omitted Truths: A Social Constructivist Analysis of Child Rape in Pakistani Media**

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**ABSTRACT**

This research study on child rape is conducted from the social constructivist perspective about gender and sex in connection with the dynamics of power relations in the Pakistani social system. The study is conducted with intersectional methodology using the discourse theory to analyze media texts. CDA is conducted through textual-linguistic analysis and the media texts consists of all the opinion columns and editorials about the selected case study. Zainab Ansari rape case in January 2018 was selected for study. Newspaper articles (editorials and opinion columns) were selected for analysis because these texts present detailed discussion (nature of the problem, causes, effects, solutions and value judgments) about the phenomenon contrary to the news items in which the reporter is supposed to maintain neutrality about the factual description of the event. In our reviewed case, the victim girl was raped and murdered but media made prominent the murder more than the rape. Findings and results of the study lead to outline a new theory called Chance-Adventure-Complex (CAC) Theory of Child Rape. This theory transcends existing theoretical frameworks of rape and provides starting points for further sociological investigations in the phenomenon. Findings revealed that media discourses mainly remain superficial and hollow when describing child rape cases. The perpetrators' descriptive details are dominantly omitted and the survived victims are muted in the media discourses.

**KEYWORDS** Child Rape, Zainab, Chance-Adventure Complex Theory of Child Rape, Intersectional Methodology

**Introduction**

Rape is not only a release of sexual energy and a manifestation of sexual drive and desire but also a form of revenge, show of power, intimidation, psychological and physical damage, violation of body rights, stigmatization, hate for other's honor, act of masculinist pride performance, sexual adventure and punishment, and a sub-industry for media, academia and the nation-state (Gaskin, 2019). Child sexual abuse is a global phenomenon (Stoltenborgh, Ijzendoorn, Euser, & Bakermans-Kranenburg, 2011) in which child rape and murder after rape or rape after murder is the niche area yet to be explored. Child rape cases generally remain obscure under the general, broader category of child sexual abuse and the gender dimensions are ignored under the rubric of violence against women. In Pakistani society, the perpetrators are men and the victims include women, girls and the minor boys. The 2012 Report by Sahil claimed that five to six children were abused daily in Pakistan and this number was on the increase (Sahil, 2012). The same institution reports in 2019 (no updated report is known) that the reported child rape cases in 2018 numbered to 537, apart from the 156 gang rape cases while average 10 boys were being sexually abused daily and the ratio of child sexual abuses is highest in Punjab (Imdad, 2019).

Child rape has become a prominent phenomenon in Pakistan but the legal framework still avoids usage of the term. Criminal Law (Amendment) Act, 2016 criminalizes "child exposure to seduction, child pornography, cruelty to a child, trafficking in human beings and child abuse". In 2019, Government of Pakistan's Report of the Senate Special Committee on Issue of Increasing Incidents of Child Abuse admits the failure of social circles, law enforcement agencies, courts, media and parents but at the same time, for unknown

reasons, consciously avoids the term “Child Rape” despite the widely reported cases of child rape. Child abuse may involve abuse of any form that is not strictly sexual or it may involve sexual abuse that bears less consequences such as kissing and caressing. Zainab Alert, Response and Recovery Act, 2020 acknowledges the “abduction”, “rape” and “murder” of 7-year old Zainab and defines rape as “any forcible and non-forcible sexual conduct with a child by another person”. This means that Pakistani government and policymakers have realized the sensitivity of the issue and have categorically acknowledged the “child rape” as prevalent phenomenon in Pakistan. Therefore, the study analyzes the exclusive phenomenon of “child rape” instead of broader categories of child abuse or child sexual abuse.

## **Literature Review**

Studies have found that media generally blames the adult victims of rape (Meyer, 2010). This blaming comes in different guises from different ideological and power structures. For example, Meyer (2010) found that conservative newspapers blame women for rape and obfuscate male aggression as a problem. The linguistic and discursive constructions arise from the gendered power relations in the society and ultimately shape the crimes according to specific gender ideology (Meyer, 2010). The reports and presentation of rape cases in newspapers reflect gender regimes, social values and the structures of power dominant in the society (Numanbayraktaroğlu, 2019). Media reports of sexual violence and rape cases reflect ideological commitments and refract the social reality through the presentation of this reality (Numanbayraktaroğlu, 2019; Breen M. J., 2007). Moreover, media texts are structured within the social and cultural contexts so they function as political and ideological tools (Van Dijk, 1995). The study of Turkish newspapers’ reporting of rape cases found that media reports remain fixed on power relations of gender and sexual ideologies of the society and thus reflect as well as influence the conceptions about rape (Numanbayraktaroğlu, 2019). Gender, power and sexual ideology is so pervasive in the construction of media texts that specific rape myths are being promoted in the Pakistani society (Riaz, 2021). noted that news articles and blogs under-represent the perpetrators and the rapists and reinforce dominant myths about child abuse, revenge rape, marital rape, gang rape and violence based on gender values.

Woman’s sexual behavior is associated with family honor (Haeri, 2002) and this link serves as a structural antecedent of rape culture. This rape culture then reinforces myths of rape in which victims are blamed and the rapists often go unpunished and excused. Thus, rape is encouraged in Pakistan through the permeating ideologies of honor, shame, hegemonic gendered norms and chastity and has become a phenomenon of power, punishment, control and revenge in the Pakistani society. The cultural conceptions of honor helps shifting the blame of rape on the victims in rape cases of married women (Canto, Perles, & Martín, 2017). Fundamentalist interpretations of sacred texts to legitimize the patriarchal structures serve as the root cause for all problems according to feminists in Pakistan. To uproot this cause, feminist scholars hope that media texts can play a role in subverting subjugation of women and all-pervasive culture of shame (Gershon, 2020).

## **Material and Methods**

The research design for the study is qualitative (case study) and the research is conducted from the social constructivist perspective about gender and sex in connection with the dynamics of power relations in the Pakistani social system. The study is conducted with intersectional methodology and CDA is used to analyze media texts. The methodology is intersectional as it studies systemic interpretations of multiple power systems (patriarchy, media, state and ideology) on the one hand and multiple interpretive practices and discourse-productive groups that ultimately affect children and women of all classes and ethnicities. Gaskin (2019) has used this methodology to study rape culture in American society. The intersection of discourse theory (Fairclough N. , 1995; 2003; 1992) and textual

analysis of media texts will delineate the connections of gender, power, language and ideology within the broader Pakistani social context.

Newspaper articles (editorials and opinion columns) were selected for analysis because these texts present detailed discussion (nature of the problem, causes, effects, solutions and value judgments) about the phenomenon contrary to the news items in which the reporter is supposed to maintain neutrality about the factual description of the event. The news items are excluded from the analysis for these reasons. It does not mean that news items are not worthy of analysis but that sort of analysis is more suitable for comparative analysis of newspapers. The purpose is to excavate organizational ideologies and newspapers' editorial stances that are best expressed in their editorial pieces. Opinion columns are the second most important texts in a newspaper regarding the ideological and critical stances on social problems. Opinion columns are written by the regular writers who are expert in their fields and aligned with the editorial policy. News items are generally read for information and coverage but the editorials and columns provide detailed analysis and viewpoints on various issues. Another difference is that editorials and opinion columns are always at the same pages whereas a news story can appear at any page and in whatever style and format.

### **Procedure**

All the non-news text articles about the selected case studies in the selected newspapers are analyzed. The issue of child rape is not analyzed only as crime but also as a social and gender problem of the power relations in the contemporary Pakistani society. Data collection and analysis phases are explained below.

After determining the exact dates for each case and deciding about the selections of the newspapers the researcher physically accessed the data from University of the Punjab's library archives. The researcher accessed each newspaper's hard copies and identified the editorials and Op-Ed columns discussing the case. The relevant texts were identified from the titles in the first place. In case of ambiguous titles, the main texts were glanced to ensure the relevancy. While identifying the texts, the researcher maintained a list of all the selected texts for each newspaper. This marked the first phase of data collection. Then the researcher accessed the selected texts from the online archives of the respective newspapers. All the identified texts were saved with the accessible hyperlinks. In this way, data was made available in soft form to make it convenient for reading and analysis. Data collection was completed with this.

In line with Fairclough's three dimensional model, Textual Analysis (description), Process Analysis (interpretation) and Social Analysis (explanation) were performed. At the description level, focus was on vocabulary that reflected broader sociocultural and institutional practices. Words as well as phrase provided the clues to these practices. The researcher identified nominalization, attribution, lexical choices, passive construction, adverbial clauses and other generic and strategic modalities were identified. At the interpretation level the texts were analyzed in situation contexts. Adjectives, pronouns adverbs, metaphors, statistics, actions words, technical jargons and omissions were analyzed in the social context. At the explanation level, the preceding two analyses were commutatively assessed to reveal the underlying ideologies and social practices.

The CDA in this study is used to analyze the media texts, discursive and social practices (Jorgensen & Louise, 2002, pp. 68-69). The objective of this study is to identify, analyze and deconstruct the media discourses about child rape and to explore whether media discourses constitute the social, familial, political and gender structures. Considering the nature of objectives of analysis under social constructivist perspective the aim is to expose the dynamics of power relations to produce situated knowledge. Print media texts are the material of analysis. News items are not included in the sample because of their

supposed neutrality and avoidance of value judgements. The objective is not how the readers consume the media texts but how media contributes as a platform of ideological dialectics and analyses the problem of child rape according to discourses that ultimately emanate from power system existing in Pakistani society. Considering the nature of objectives and research questions of the study and the type of material, the study is conducted with qualitative methods. Being specific to the problem of child rape in the contemporary Pakistani society, an attempt is made to comprehend the constructed world in media texts using the analytical framework of CDA as provided by Norman Fairclough (1993). CDA is conducted through textual-linguistic analysis and the media texts consists of all the opinion columns and editorials about the selected case studies about child rape. Fairclough' is applied for the purpose of identifying the discourses about child rape within the discursive filed of the selected case studies. Discourse analysis is the appropriate method because this method is specifically focused on critical analysis of discourses that are constituted and constitutive of power relations. The discourses have ideological aspects and are connected to the work of power and social justice (Chouliaraki & Fairclough, 1999, p. 37). In the critical discourse analysis, the social narratives and debates are socially determined and have social effects (Fairclough N. , 2010, p. 39). Since CDA reveals the role of discourse in sustaining the power relations therefore the analysis of the discourses provides an opportunity for the other discursive possibilities within the existing social system.

**Table 1**  
**Findings of the current study data through Fairclough's 3-D Model (Description, Interpretation and Social Practices)**

<b>Description (Lexical Choices)</b>	<b>Interpretation (Logical Analysis)</b>	<b>Social Practices (Discourse)</b>
<i>The pious man is the one who is seen praying five times at a mosque; the virtuous woman is one who commits herself to the domesticity imposed by orthodoxy.</i>	Discursive construction of visible morality has liberal and secular undercurrents but at the same time questions the gender relations of power and hollow religiosity of Pakistani society. Woman is portrayed committed to domestic sphere under the impositions of orthodoxy. The reflexive pronoun "herself" have no connotation of agency or autonomy otherwise the proposition will become invalid.	Dominance of patriarchy Imbalanced power structures of gender Liberal stance Criticism on moral values
<i>All Pakistani children are currently extremely vulnerable to being sexually exploited</i>	Generalization Exaggeration Shift from abuse to exploitation	Children's vulnerability Prevalence of sexual abuses
<i>...on principle opposed the death penalty in all instances and there is no rational reason to deviate from principles in this case.</i>	The strategic use of "rational" in this statement implies that rationality must be followed no matter how terrible the situation is. Discursively this means that death penalty is	Liberal ideological stance declared

irrational and all others  
 who are demanding death  
 penalty are irrational

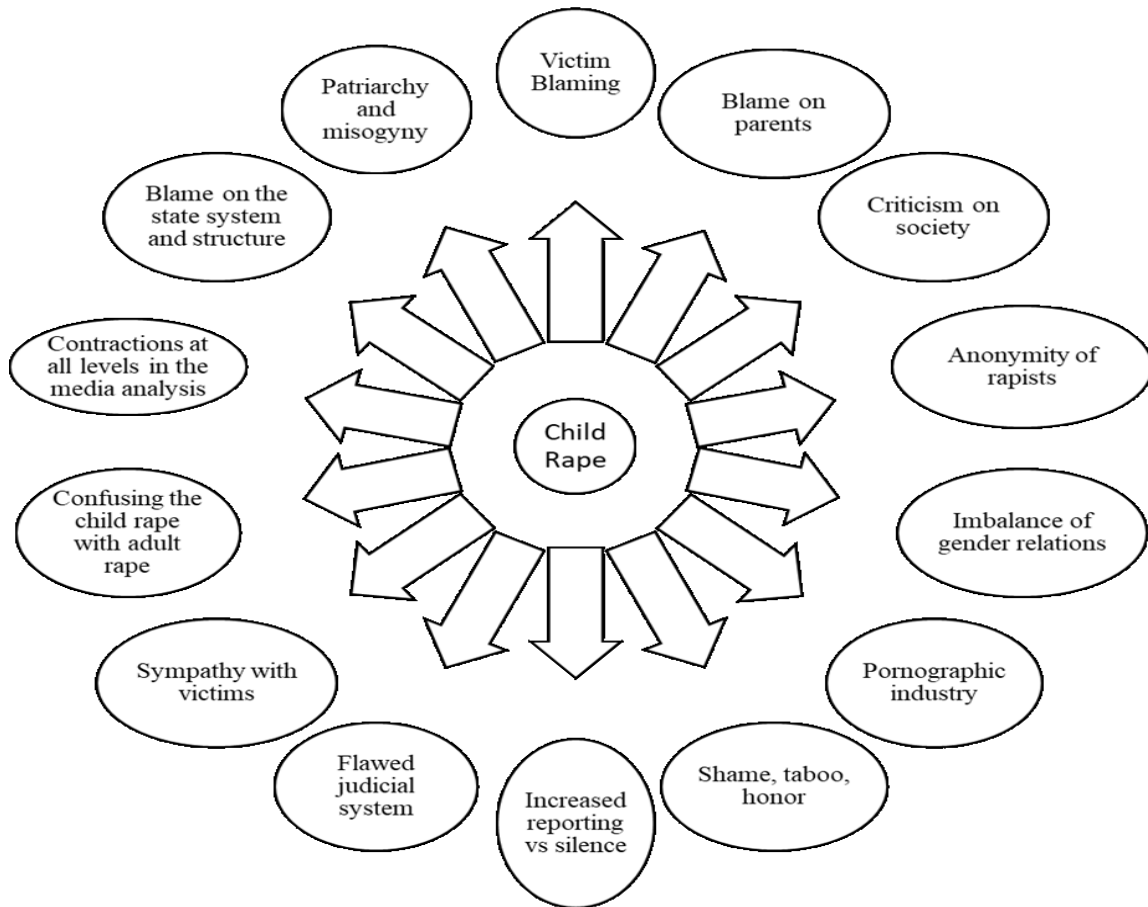


Figure 1 Dominant Themes and Discourses Identified

**Results and Discussion**

**Zainab Case**

Zainab Case got the most media attention in all newspapers. The coverage and attention, though, was of short span. Within twenty days after the news of the event, the discussion receded in the press and the story was lost under other competing stories.

**Editorials of Dawn**

English newspaper *Dawn* produced many editorials about Zainab case. These editorials discuss justice system, child pornography, children’s safety, rapists, child protection, police performance and solution of Zainab’s murder.

**Analyses**

First editorial appeared on January 12<sup>th</sup>, 2018. The text geographically highlights Kasur as the center of crimes against children. It then describes the victim “seven-year-old Zainab” and the crime of “rape and murder”. In the same sentence, the newspaper criticizes the state that it has been disconnected from the people. This discursive criticism entails that the state is responsible for such crimes against children how remain unprotected by the

state. The text then provides details of the incident and specifically mentions that Zainab was abducted when she was “on her way to a religious tuition center”. This strategic use of religious is discursively significant as it gives the impression of comparative safety of non-religious tuition centers. The text constructs a discourse of horror through the lexical choice of “brutalized body”, “discarded on a heap of garbage”, “horrific details” and “child pornography ring that had been preying” on minors. The newspaper acknowledges that criminal judicial system is “dysfunctional”. This statement is crucial when it is considered that the same newspaper principally rejects death penalty and believes in the dysfunctional criminal system. It only means that the newspaper is dead sure that the criminals will go free and the justice will not be delivered. Death penalty is conceived as “spectacle of death” by the newspaper but “acute horror” of crimes against children by “a state callously indifferent” are tolerated on the grounds of rationality. The newspaper criticizes public protest and mob violence though it knows that “such mayhem...arises from very legitimate, yet unmet, expectations”. Imbued with contradictions, the newspaper dehumanizes the criminals calling them “monsters”. This discourse contributes its part in spreading horror in the society where there is “endemic abuse of power and lack of justice” and police uses “brute force” to deal with public protests. At the one hand, the newspaper is demanding “overhauling” of the criminal justice system and the other hand it advises to seek justice the same system. The newspaper argues that pedophiles, monsters, are responsible for “child rape victims” surfacing in other areas.

Second editorial is about child protection and appeared on January 14<sup>th</sup>, 2018. The editorial is till charged with horror discourse (*horrific rape-murder*). As with other newspapers, *Dawn* is also not sure about Zainab’s age and this time it informs that she was “six-years-old”. Zainab’s age is sometimes six years, sometimes seven years and sometimes eight years. The text informs with statistics that children in Pakistan are adducted and married off. Runaway children indulge in prostitution but the “conservative” ethos conceals their sexual abuse. The newspaper explicitly favors sex education among children by stating that “prudish reticence about sexual matters” is harmful for children. It emphasizes that families, parents and educational institutions should make the children aware of such issues. The discourse omits the possibility that liberal families are not safe from child sexual abuse and mere aware children are not protected when the issue is prevailing in the societies and “monsters” are “prowling” in the streets. Conservatism is singled out as principally responsible for child rape but it is not clear what conservatism mean in this context. At the same time, state is made responsible for child sexual abuse. In this discursive confusion it is not clear who is actually responsible for this situation and what is to be done in this regard. The editorial on January 17<sup>th</sup>, 2018 repeats the horror discourse about “rape-murder of little Zainab”. This time the culprit is termed as serial killer instead of serial rapist or a pedophile.

Third editorial appeared on January 25<sup>th</sup>, 2018 when the suspect was arrested. The editorials opens with a discourse of horror describing that “Kasur tragedy” is shocking to the nation. This case is termed as “terrible scourge” of child sexual assault instead of rape. The editorial does not mention Zainab’s age but uses the adjective “young” instead of little girl. The editorial avoids using the term child rape, sticking to sexual assault. After informing that suspect Imran Ali has been arrested, the newspaper announces its ideological stance in clear words that it has “on principle opposed the death penalty in all instances and there is no rational reason to deviate from principles in this case”. The strategic use of “rational” in this statement implies that rationality must be followed no matter how terrible the situation is. Discursively this means that death penalty is irrational and all others who are demanding death penalty are irrationals. The editorial avoids mentioning gender and sexual crimes and describes the culprit as “a serial killer who has destroyed a number of families”. Instead of giving the number the editorial uses a general quantifier and highlights killings when it is admitted that little girls were raped and murdered. The term “serial killer” does not indicated child victims and their genders as well as the sexual abuse involved in these murders. The editorial reflects that it is troubling that “how many segments of society have

*demanded a public execution of the alleged serial killer. A bloodlust appears to have overcome society...*" The editorial sides with the state, without mention the state's stance in this case, and mentions that public hanging reflects "*mediaeval instincts*" intended to "*a spectacle of death*". The discursive construction omits all effects of "*monstrous crimes*" and ignores the spectacle of death that was witnessed in molested bodies of murdered children. The emphasis on "*serial killer*" discursively fades away the fact of rape and sexual abuse.

*Dawn* published number of opinion articles about Zainab case. Asad Rahim Khan's article appeared on January 13<sup>th</sup>, 2018. This is the first article that appeared almost one week later the incident broke into media. The article informs that "*six-year-old girl*" was raped and murdered. The article describes horror details of the incident and affirms that such cases are recurring amounting to "*national nightmare*". The articles relates the case with previous "*child sex abuse scandal*" in Kasur that happened in 2015. The article criticizes the state apparatus for the apparent failure resulting in public riots. The article counters commonly held suggestions for child protection and blaming the parents. Five arguments are presented indicating the state failure. The first argument is that Zainab's case is not the first case. Twelve "*evil*" cases already had happened in that area and police failed to identify or arrest the criminals. It is reported that the perpetrators were same who raped and murdered little girls. The second argument is that "*particularly privileged segment*" of the society blames parents but they have are unable to save their children from the merciless society. The working class people have no recourses to constantly attend their children. The unattended children, no matter how much are of sexual and abusive behaviors, are vulnerable and helpless when a perpetrators assaults. Third argument is that "*the state refuses to diagnose the disease*". It means that pornography ring is refused to exist. This allows the perpetrators to roam free and prowl on the vulnerable children. Fourth argument is that the police opened fire at the protestors and killed two persons. Fifth is that the political leadership remained busy in tragedy politics and ignored the real social issues of children. These five arguments are factual and media texts prove intertextually that these are valid points. Thus, the text successfully describes the problem and state's response to that problem. The state has strict patriarchal laws that harshly affect women. The text goes on to describe:

*Because if everyone is responsible, no one is responsible: the same has held true for much of our history. Men in this country take pleasure in sneering about sexual assault; that shouldn't excuse Gen Musharraf from linking rape to Canadian visa scams. States have been known to use sexual violence to silence their enemies; that can never absolve Jam Sadiq's CIA from brutalising women in Sindh. Rape is notoriously difficult to investigate the world over, yet hard stats tell us the Hudood laws jailed victims for adultery instead, many of whom were later molested in prison.*

This text indicates the misogynistic attitudes of Pakistani men who do not pay any serious attention to the rape cases but instead blame the victims. The text also indicates that sexual violence is institutionalized by the state and it has become structural and integrated in the state system. Instead of delivering justice to the victims they are further victimized and targeted. The discourse is then deviated into honor and taboo culture that seems irrelevant the arguments presented above. Honor is contextually alien concept here and taboo or silence over sexual assaults is not be objected when voices are not heard by the state.

Second article also describes "*failure of the state*" regarding child protection. The article informs that "*abduction, rape and murder of little Zainab*" ravaged the country. It is narrated that sexual violence against children is "*one of the most pressing social issues*". The text informs that child pornography and sexual assault against minors is criminalized in Pakistan Penal Code. This entails that legal protection exists but there is lack of "*its enforcement*". The article describes gender discrimination in rape laws where female victims are punished for the acts that were not performed voluntarily by them. The text invokes

gender relational terms such as daughter, sister and granddaughter in order to appeal emotions. These relational terms do not see a child as an autonomous human being but in relation to particularly male relations. Overall, the discourse of the text is mainly legal that does not question power imbalance in gender relations and gender ideology deeply rooted in state laws.

Third article appearing on January 18<sup>th</sup>, 2018 also adopts the discourse of mis-governance, injustice and vice. The text mentions Zainab's name, her rape and murder but it is unsure about her age. The article defends police force and argues that police are always busy in providing security to VIPs and tracking the terrorists therefore the formal duties are affected. The text suggests that girls should be provided education and child marriage should be stopped in order to protect the girls from sexual assaults. This suggestion makes no sense when we consider the cases of girls raped as minor as three years old. Zainab was a student and she was not married but even then she was raped and murdered. Educated, adult and young girls are raped in this society. Education is not an armor against rape. Education has its own importance and worth for girls but it has little relevance to rape cases. The author provides "causes" of the rape as under:

*Pakistani girls share the hard lot of older females. The disadvantages of patriarchy affect girls too. The conservative sections' insistence on justifying child marriages makes a significant contribution to girls' sex abuse. A sex-starved pervert can argue that if a little girl can be given away in marriage she is fit to satisfy his lust too.*

There is partial truth in this discursive construction. First of all, not only girls but little and young boys are also raped as the Hussain Khan Wala case is a prominent and relevant evidence. Secondly, patriarchy not only affects girls but boys too. The issue of child rape is not exclusively about girls though it has more disadvantages for girls than for boys. Thirdly, there is no causal relation between child marriage and child rape or child sexual abuse. Arguing that child marriage is in itself child abuse, is quite another case. Child marriage is narrowly conceived as though only little girls are married. Child marriage is inclusive of boys as well but the text limits it to girls only. Again, it is not only the conservative section of the society that justifies child marriage. Conservatism is much criticized in the texts but not a single line explains it. The poor and working class parents might not be conservative but they mostly practice child marriage. Child marriage, contrary to the argument of the text, functions as to protect the girl because after marriage she becomes the responsibility of her husband. In fact, parents might argue that they marry off their little daughters lest they be raped. Moreover, little girls are raped in liberal societies as well where child marriage is not a custom. Lastly, the sex-starved pervert can have otherwise arguments. It is far-fetched that child rapists rape little girls because they think rationally that little girl as fit for sexual intercourse. Marriage involves consensual and legitimate sex while rape is forced sex against the will of the victim. Having arguments does not justify rapist's actions. Author's argument justifies adult women's rape by sex-starved perverts.

The text ends with another flawed argument. It argues that "a criminal often tries to obtain/secure unlawfully what he cannot lawfully achieve". This statement is supported by the claim that whatever the privileged do to women criminals "try to do to the underprivileged". Although, this points out "dangerous inequalities" in the society and power relations but does not hold true in sex crimes particularly child rape cases. The text confuses women and criminals with privileged and underprivileged. Women are not only raped by the privileged but also by the underprivileged men. Anyhow, the argument can be presented for the support of child marriage because in that case men will be able to achieve lawfully what want to achieve. The actual issue is not unlawfulness achievement but the use of coercion and power differential in rape cases. Seduction plays well in consensual but unlawful sexual activities.



## Conclusion

Editorials of *Dawn* are reflective to the broader social practice of criticizing liberals on the state and religion. These two social and authoritative institutions are criticized for different reasons in different discursive styles. The state is directly blamed for child sexual abuse. Police force is repeatedly criticized. Criminal judicial system is presented as ineffective and untrusted. This is because police and judicial system is directly linked to publish issues and public expresses dissatisfaction with their performance. That is why it is easy for the press to openly criticize them when time comes. Religion is indirectly blamed. Instead of religion, conservatism and taboo culture is targeted. This discursive choice functions as buffer for a potential public response. This also entails that the press itself is deeply affected by the taboo culture and various sorts of sensitivities existing in the discursive atmosphere. Instead of sensationalism, the discourse of horror prevails in the texts. Sensationalism is mainly absent because the incident was tragic and involved a minor girl. The description of the perpetrator(s) is omitted from the discourses and victims are described in passive constructions. The rapists and sexual assaulters are presented as monsters, pedophiles, serial killers and abnormal persons. This characterization is the introduction of a new discourse in the social practice. Such narratives are not present in public consciousness since the public showed wrath and demanded capital punishment. Despite detailing the horrors and brutalities inflicted upon the victims, the newspaper strongly and repeatedly rejects death penalty. This is also against the public sentiments and Islamic injunctions about such issues. Subtly, the newspaper functions to penetrate liberal ideas to counter religious values dominant in the society. Nominalization of serial killer is also a framing of the rape incidents and functions to change the public opinion. The absence of the rapist from the discourse and partial presentation of him as a serial killer and pedophile is indicative of ideological bias of the newspaper. Opinion articles appearing in *Dawn* follow editorial lines but tend to present the legal aspects of the issue. Conservative groups, child marriage and taboo culture is criticized whereas sex education and awareness are advocated by the texts except one article. Morality and ethics are not promoted at all since morality has an essential link with religion. The dominant discourse of “*speaking up*” and “*reporting the abuse*” is heavily influenced by the *Me Too* movement. The discourse attempts to teach the readers in order to transform the society on liberal lines. Emphasis on exposure is presented as the solution but this solution is deeply flawed in the wake of admittedly dysfunctional criminal judicial system.

## Recommendations

Our findings reveal that the existing theories of patriarchy, rape, power, sexuality, media and criminology are either deficient or inapplicable in Pakistani context. We are compelled to use these theories because local theories are nonexistent or biased with ideological inclinations. It is true that analysis can be conducted with borrowed theories but the methods and theories may not be suitable in every context though they are justified in other contexts. A major deficiency in all these theories is that they are silent on the issue of child rape. There are journalistic opinions and conjectures about the issue and academics find the easy route to blame culture, tradition, personality development and religion. A fundamental difficulty in the application of these theories is found that Pakistani society has no distinct ideology; it is simultaneously conservative, religious, traditional, faith based, full of religious sentimentality, political chaos, feudalism, neoliberalism, liberalism, secularism and fundamentalism. This society is influenced by the western culture but at the same time struggling to preserve and implement traditional values. The second flaw appeared in analysis is that the theories talk about rape of adult women and ignore rape of males and provide no sufficient or satisfactory insights on child rape.

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