

A COMPARATIVE CORPUS-BASED AND MULTIMODAL ANALYSIS OF PAKISTANI AND INDIAN MILITARY BRIEFINGS IN THE 2025 CONFLICT

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Abstract

This research examines the linguistic, rhetorical, and multimodal methods utilized by Indian and Pakistani soldiers in their operational briefings during the 2025 battle. This study employs a qualitative corpus-based methodology, enhanced by Critical Discourse Analysis (CDA) and Multimodal Discourse Analysis (MDA), to examine official military briefings, press releases, and audiovisual materials, revealing how each faction constructed national identity, rationalized military actions, and influenced public opinion. The findings indicate that Pakistan employed emotive appeals, assertive language, Islamic religious rhetoric, and a victim narrative to justify its actions and foster unity. Conversely, India exhibited superior technological advancement, responsibility, and legality through the utilization of technical terminology, a composed demeanor, and Hindu cultural symbols. Maps, satellite imagery, films, uniforms, and body language were among the various media employed by both forces to reinforce their assertions, persuade the audience, and enhance the credibility of their narratives. Both parties exhibited significant negative external representation, affirmative self-representation, and terrorism as a central ideological framework, notwithstanding considerable differences. The study's findings indicate that these communication strategies were crucial for sustaining public support during the conflict, shaping public opinion, and constructing national identity.

INTRODUCTION

The war that broke out between India and Pakistan in 2025 finally made everyone see how important it is to talk to each other during global conflicts. The terrorist

attacks in Pahalgam and the military actions that followed caused this crisis. Pakistan's human-centered response to India's AI-driven military strategy during

this conflict demonstrated the complexity of contemporary warfare, where public perception and information dissemination are as crucial as battlefield tactics. It is important to study how people were persuaded and how the military communicated during this time because it helps us understand how countries were formed, how governments justified their actions, and how they got support during wars. Pakistan's Inter-Services Public Relations (ISPR) and other groups use social media sites like Twitter, YouTube, Facebook, and Instagram to spread false information and change people's minds during national security crises that involve information warfare and digital diplomacy.

The Indian Ministry of Defense (MoD) uses strategic narratives to talk about military operations and remember the country's successes. To understand how the media covers the conflict, how it works, and how it affects the world, it is important to know how these different ways of communicating work. This is because the conflict between Pakistan and India is still going on and has effects on the region. By contrasting discourses and utilizing multimodal analysis of public persuasion and military communication during the 2025 conflict between Pakistan and India, various research objectives can be achieved. This study aims to identify and analyze the rhetorical strategies and terminology utilized by the Indian and Pakistani forces during operational briefings. These words and actions help people make up stories about success, national identity, and the reasons why the military does what it does.

To achieve this goal, we must examine the language employed to discuss the adversary, establish the ambiance, and influence public opinion in the United States and beyond. These briefings are meant to teach people about the many different ways that people can talk to each other. This includes things like body language, pictures, and changes in your voice. The study also seeks to examine how these components contribute to the overarching ideological framework and their persuasive effectiveness. Multimodal discourse analysis offers a comprehensive view of multimodal communication by analyzing the interplay between images, audio, and text. The primary aim of the study is to identify the similarities and differences in the public persuasion strategies employed by the Indian and Pakistani forces during

the conflict by analyzing their unique communication methods. This comparative dimension is crucial for differentiating among various paradigms of cultural, political, and strategic communication.

This research aims to examine the influence of diverse communication strategies on public opinion and the formation of national identities in the two nations. The study recognizes the complex interplay between public opinion, political narratives, and the media.

### Research Questions

What linguistic and rhetorical strategies did the Pakistani and Indian armies use in their briefings to show victory, national identity, and justify their military actions during the 2025 conflict?

How did visual, vocal, and nonverbal elements support and strengthen the spoken messages to shape public opinion and persuasion?

What do both armies use the main similarities and differences in the discourse and multimodal strategies in their operational briefings?

How did this communication strategies help build and maintain national identity and public support in Pakistan and India during the conflict?

### Literature Review

The study by Maryam et al. (2025) does a comparative critical discourse analysis (CDA) of official military press briefings from India and Pakistan regarding the 2025 War. This research analyzes the methods by which both countries construct strategic narratives to justify military retaliation, legitimate violence, and shape national identity, utilizing theoretical frameworks such as Fairclough's Three-Dimensional Model, Van Dijk's Ideological Square, and Entman's Framing Theory. The paper stresses that India uses words like "technocratic legalism" and "calibrated restraint," whereas Pakistan uses religious symbols and emotional appeals. Despite these differences, both show structural symmetry in positive self-representation and negative "Othering."

The study looks at the 2025 India-Pakistan War by looking closely at official military press briefings from both countries. The Indian Ministry of Defense uses terms like "precision engagement" and "strategic neutrality" to make sure that its work meets international standards. Pakistan's Inter-Services Public Relations (ISPR) uses

words like "cowardly attack" and "martyrs" to make its military response seem more honorable. An important finding is that militaristic discourse serves as both a performative and ideological tool, moralizing and legitimizing military actions in the framework of national security. The research advances the field of war communication studies by demonstrating the critical role of language in the geopolitical and ideological management of conflict.

In another study, press briefings from India's Press Information Bureau (PIB) and Pakistan's Inter-Services Public Relations (ISPR) following the May 2025 Indo-Pak armed war are analyzed linguistically. The study examines the use of rhetorical strategies in the delegitimization of enemies, the legitimization of military actions, and the formation of national identity. The findings demonstrate how Pakistan's ISPR employs military metaphors, forceful language, and active voice to demonstrate a resounding triumph and fortify national cohesion. However, in order to demonstrate moral superiority and global responsibility, India's PIB adopts a more circumspect tone, favoring diplomatic pleas and passive constructs. In order to preserve the institutions' reputations and maintain public support, both accounts make extensive use of inclusive pronouns and intentionally ambiguous ceasefire language. By demonstrating how military discourse affects communal memory, nationalist sentiment, and views of legitimacy in armed conflicts, this study advances studies on conflict communication and peacebuilding (Rehman & Khattak, 2025).

The study was done by Sanieva & Sidorova (2025) to analyze the military and political discourses associated with war, which integrate contradictory language components as facets of the communicative actions of social-verbal interaction participants. The examination of the military and political combat environment within a communicative framework emphasizes the emergence of values within a certain culture and the formation of an evaluative system among communication actors shaped by competing pragmatic forces. Factors influencing the growth of participants' communicative activities and discourse are considered while analyzing linguistic cultures. The research technique is based on a foundational system and activity approach utilized to analyze military and political speech during wartime.

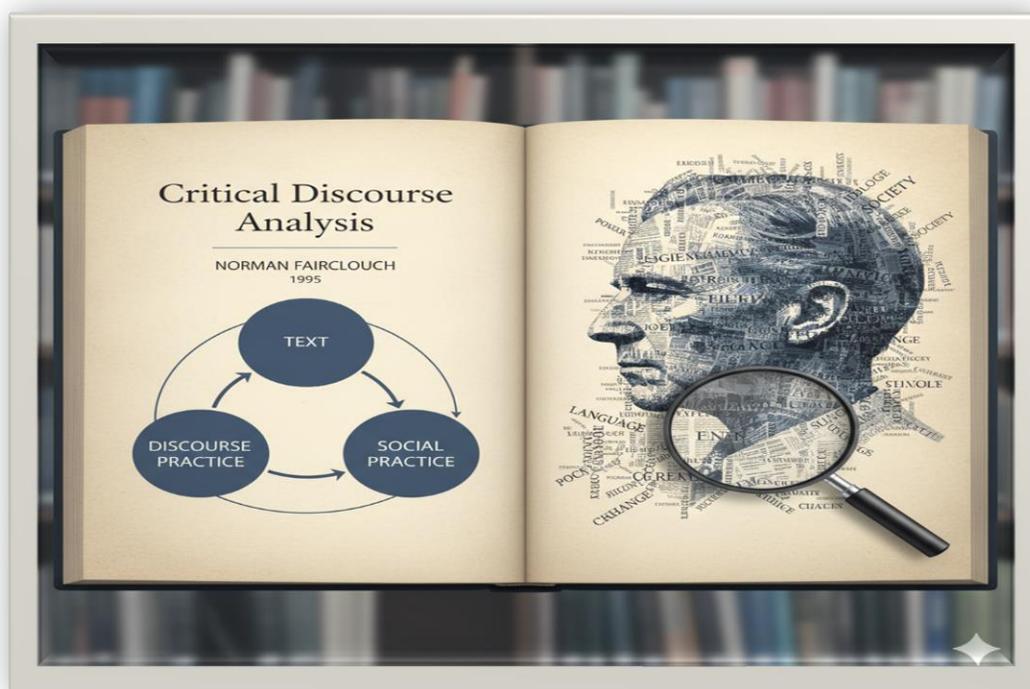
The principal methodologies are linguistic, pragmatic, cognitive, and communicative. Alongside opposing and comparative techniques, language and component analysis methodologies were employed to examine the provided empirical evidence. results. The communicative potential of integrating contrasting linguistic cultures in the realization of cognitive strategies for constructing political discourse serves as a crucial element in the evolution of verbal and non-verbal actions among opposing participants, as demonstrated by the examination of conflict within military and political discourse across diverse linguistic cultures. The research revealed that pragmatic communication measures, rooted in opposing cultural and value systems, function as a type of communicative representation and are characteristic of conflict-laden language cultures.

The conflict is perceived as a communication phenomenon arising from significant disparities in the language cultures, cultural worldviews, and values of the discourse participants within the social-verbal interface of communicative activities consequences for research. The study's theoretical significance is demonstrated by its contribution to the scientific examination of military and political conflict rhetoric. The material presented allows the conflict to be analyzed within the framework of linguistic-cultural implementation, which affects the evolution of the war's military and political discourse, as well as the communicative acts of both participants and adversaries.

## **Theoretical Framework**

### **Critical Discourse Analysis (CDA)**

A thorough framework for examining the intricate relationships between language, power, and ideology is provided by Critical Discourse Analysis (CDA), particularly as it was developed by Norman Fairclough. A key component of Critical Discourse Analysis (CDA) is Fairclough's (1995) three-dimensional model, which proposes that each communicative event must be analyzed at three interconnected levels: text, discursive practice, and social practice. This approach enables researchers to look at the deep social and ideological ramifications that language carries, going beyond straightforward linguistic study.



The analysis in the first dimension, *Text*, focuses on the linguistic features of a communication event. This involves examining textual coherence, rhetorical devices, grammatical structures, and language choices. Research that applies Fairclough's approach to gender representation in Pakistani print media, for instance, would evaluate specific lexical choices, syntactic structures, and thematic patterns in English and Urdu newspapers published between January 2024 and January 2025. Researchers examine how modality is used to influence and persuade in political memoirs, exposing the language's underlying ideological meanings. The empirical data for additional analysis is derived from the language strategies identified at this level.

*Discursive Practice*, the second element, deals with the creation and understanding of texts. This level looks at how texts are produced (including the creators, the settings, and the materials used) and how different audiences interpret them. Intertextuality, or the connections between texts and discourses, is another topic it looks at. Studies of editorial discourse on violence and peace in major Indian and Pakistani newspapers look at how these opinion pieces express the ideological stances of the publications and create specific national identity narratives. This means

understanding the prevailing journalistic practices and editorial policies that shape the material. With a focus on the discursive methods of expressing demands and contesting patriarchal frameworks via digital media, research on hashtag activism, specifically #AuratMarch tweets in Pakistan from 2020 to 2025, explores how feminist activists use Twitter to create resistance.

*Social Practice*, the third element, places the communicative event in its larger social, cultural, and ideological context. Understanding how discourse both influences and is influenced by power dynamics, social institutions, and ideological frameworks is the goal of this level. It investigates the causal link between certain discursive occurrences and more significant societal shifts. Using Fairclough's model and van Dijk's Ideological Square, this study examines how Pakistani national identity is portrayed in English-language newspapers and digital journalism between 2020 and 2025 in an effort to show how linguistic and ideological strategies affect how the country is portrayed within its sociopolitical context. Another use is examining how the media is portrayed during political upheavals in Pakistan, where CDA is used to reveal how ideologically skewed narratives influence public opinion and confidence, which in

turn impacts social and political dynamics. Furthermore, studies on how well-known English-language Arab media outlets covered the Gaza-Israel crisis in May 2021 used Fairclough's methodology to assess how the conflict was linguistically represented within particular ideological frameworks.

### Multimodal Discourse Analysis (MDA)

In their groundbreaking work "*Multimodal Discourse: The Modes and Media of Contemporary Communication*" (2001), Gunther Kress and Theo van Leeuwen conceived of Multimodal Discourse Analysis (MDA), which expands the scope of traditional discourse analysis beyond linguistic modes to include all semiotic modes involved in communication, including images, gestures, sounds, and spatial arrangements. This method acknowledges that each mode contributes differently to the overall message and suggests that meaning is created not only via language but also through the complex interaction and synchronization of multiple semiotic elements. 1. This viewpoint offers a more detailed framework for examining non-linguistic components and how they integrate with linguistic ones, which is consistent with and expands upon previous CDA frameworks, such as Fairclough's three-dimensional model.

**Media and Advertising Analysis:** MDA is frequently used to analyze how news articles, ads, and social media material employ language, graphics, and other elements to create meaning 23. Studies on social media ads in Pakistan, for instance, use MDA to comprehend how hashtags, images, captions, and interactive tools impact consumer behavior and influencer methods, as well as how fairness in beauty standards is promoted. This entails examining how language and visual aesthetics interact to reveal underlying ideological themes and persuasive strategies.

**Educational Contexts:** MDA offers a useful framework for comprehending instruction, particularly in a variety of educational contexts. It can be used, for example, to examine undergraduate English listening comprehension techniques, highlighting how multimodal inputs (such as gestures, visual aids, and intonation) improve comprehension. Examining how instructional resources integrate text and visuals to communicate difficult information is also beneficial.

**Digital Communication:** MDA is now essential due to the growth of social media, digital platforms, and online content. Studies that look at multimodal comedy and ideological framing in memes during crises, like the Pakistan-India crisis in 2025, show how textual and visual components work together to create digital resistance and coping methods 1. This demonstrates how MDA can decipher the intricate meaning levels in communication that is mediated by digital means.

**Political Discourse:** Kress and van Leeuwen's MDA provide tools to analyze how political messages are conveyed through multimodal presentations, such as speeches with visual backdrops, political cartoons, and campaign advertisements. While Fairclough's CDA frequently concentrates on linguistic aspects of political discourse, Kress and van Leeuwen's MDA reveals how different modes reinforce or contradict each other to achieve persuasive effects.

**Interdisciplinary Research:** Because of the framework's adaptability, it may be used in a variety of fields, such as linguistics, education, communication studies, and cultural studies, to investigate how different semiotic resources influence social interaction and comprehension.

In conclusion, Kress and van Leeuwen's MDA offers a thorough and methodical way to examine the construction and negotiation of meaning across many semiotic modes. Bridging the gap between linguistic and non-linguistic factors in meaning-making, this framework provides deep insights into the complex communicative environment of the modern world by emphasizing the distinct affordances of each mode and their synergistic interplay.

### Methodology

This study performs a comparative discourse analysis of military communication and public persuasion during the 2025 Pakistan-India conflict, utilizing a qualitative corpus-based technique. The principal analytical approach is grounded in the tradition of qualitative corpus analysis, facilitating an in-depth examination of actual language usage in specific contexts (McEnery & Hardie, 2012).

The primary data originates from operational briefings, press conferences, and addresses given by senior military officials from both India and Pakistan during the 2025 conflict timeframe. These were

sourced from official military and government publications, press announcements, and publicly accessible YouTube videos. The selection criteria ensured the inclusion of genuine, naturally occurring texts essential for qualitative corpus analysis, specifically representing formal military communication aimed at public and media audiences (Baker, 2006).

### **Data preparation and transcription**

Professional video editing software, such as Adobe Premiere, was utilized to transcribe the audiovisual data. This enabled the precise capture of vocal material while preserving ambient multimodal information. The transcriptions were meticulously validated manually to ensure accuracy and eliminate nonverbal fillers. To preserve contextual integrity, the texts from Pakistan and India were categorized into distinct corpora, keeping metadata concerning speakers, dates, and event kinds (Scott, 2021).

### **Instruments for Analyzing Data**

The AntConc program (Anthony, 2020) was utilized for textual analysis. It is a versatile corpus analysis software capable of performing frequency counts, collocation analysis, concordance line examination (KWIC), and keyword retrieval. These characteristics facilitated the identification of essential lexical patterns, frequently occurring thematic concepts, and contextual word usage—all of which are necessary for critical discourse analysis (CDA). To comprehend the ideological role of linguistic elements within military-political discourse, an interpretive analysis of concordance lines was utilized to highlight the qualitative dimension (Baker, Gabrielatos, & McEnery, 2013).

### **Methodology for Qualitative Analysis**

The methodology highlights the interaction of language, ideology, and power in military communication, utilizing an exploratory and inductive framework rooted in critical discourse analysis traditions. The inquiry included understanding the influence of religious symbols, terrorism framing, self-and-other narratives, and the application of multimodal evidence on public perception. Understanding both language and

extralinguistic characteristics was crucial to illustrate the intricate discursive methods employed by Indian and Pakistani military regimes (Fairclough, 2015). An analysis of religious rhetoric, narratives of victimhood, and geopolitical references clarified the underlying ideological frameworks and strategic communication methods.

### **Theoretical Foundation for Methodology**

Qualitative corpus analysis enables researchers to transcend the limitations associated with solely employing quantitative data, such as the loss of contextual significance and the ineffectiveness of single-text qualitative approaches in many scenarios. It combines empirical rigor and analytical depth by integrating the advantages of computer-assisted text retrieval with thorough contextual interpretation (Partington, 2004). The CDA lens maintained a concentration on ideology, power, and persuasion, whilst the corpus tools facilitated the analysis of extensive datasets.

### **Considerations from an ethical perspective**

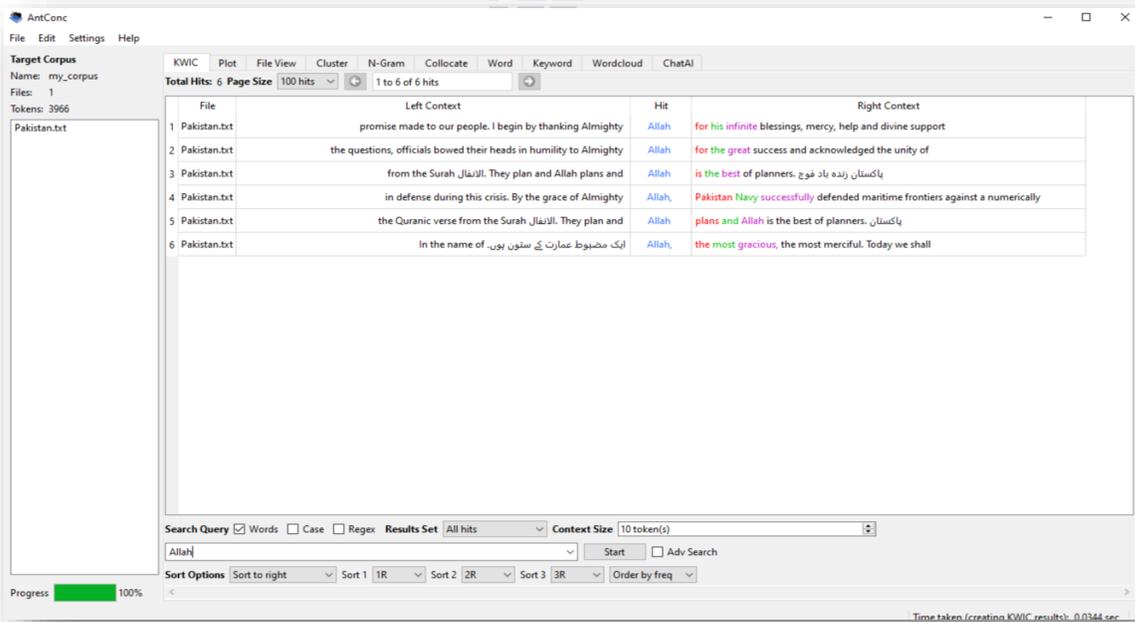
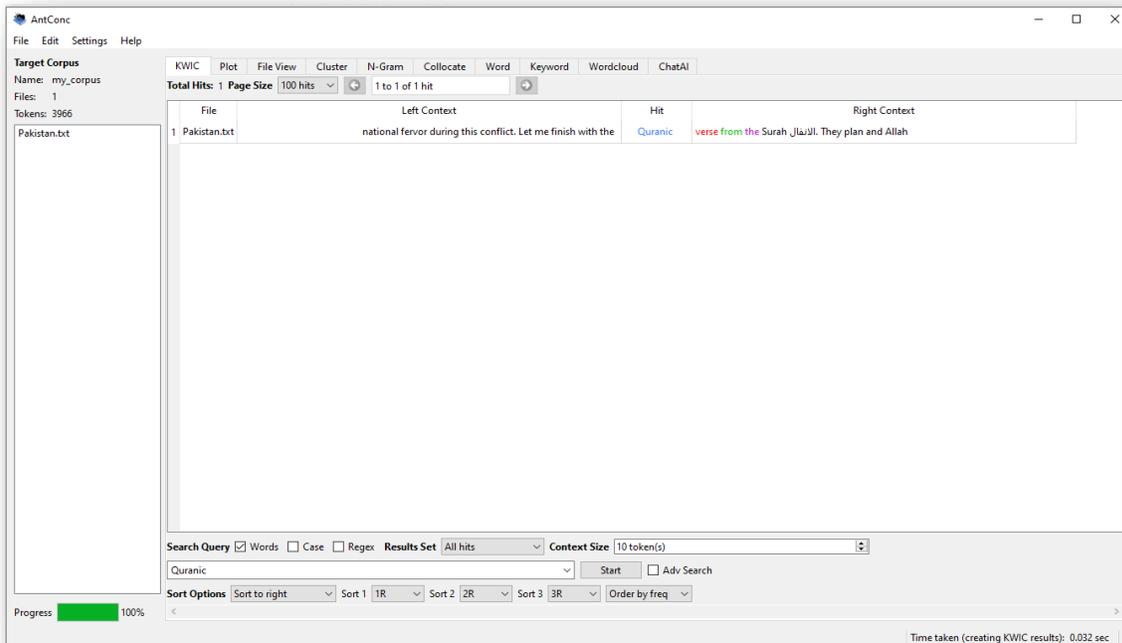
All utilized data was managed with academic integrity, publicly accessible, and safeguarded privacy. To maintain transparency, sources are consistently acknowledged when direct quotations are utilized.

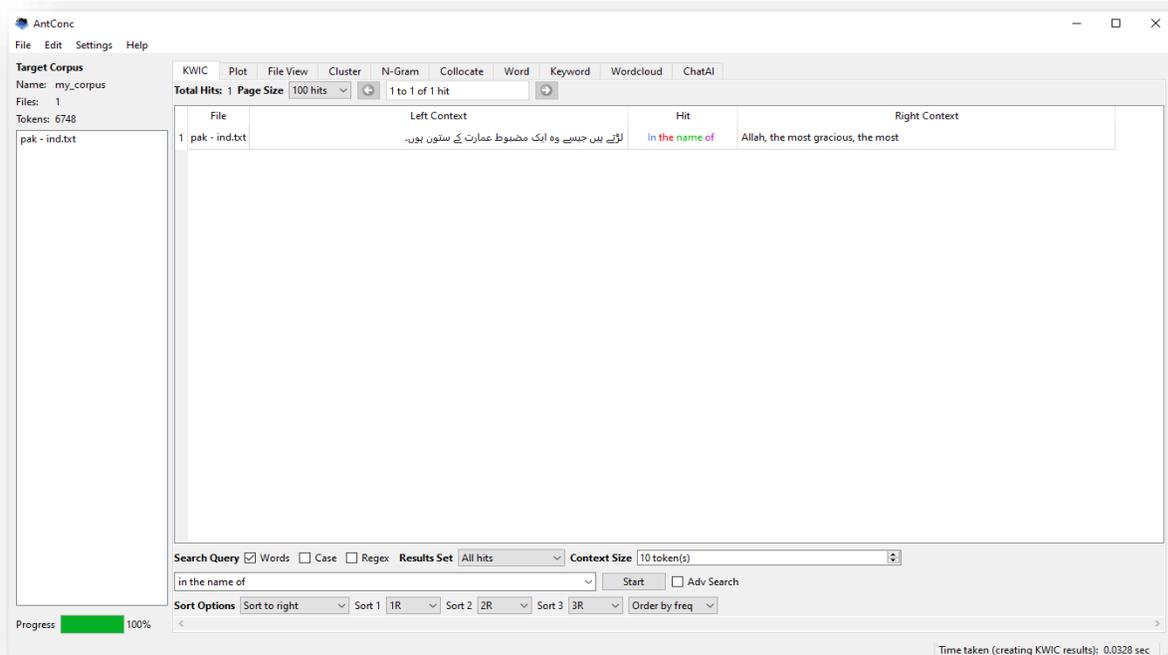
### **Data Analysis**

#### **Use of Religious Discourse**

#### **Pakistan Corpus**

The Pakistan corpus repeatedly employs religious language and symbols as central in its discourse, embedding Quranic verses such as *بِسْمِ اللَّهِ* (In the name of Allah) and references to martyrdom, prayers, and divine support throughout operational briefings. This religiosity legitimizes military action as a sacred duty, framing defense against India's aggression as a religious obligation and morally righteous struggle. Words like "martyrs," "prayers," "Allah," and "surah" recur, weaving Islamic faith deeply into national mobilization and military justification. The corpus emphasizes the concept of just retribution under divine sanction, portraying Pakistan as a victim of injustice, warranting defense through a holy war narrative supported by divine will.

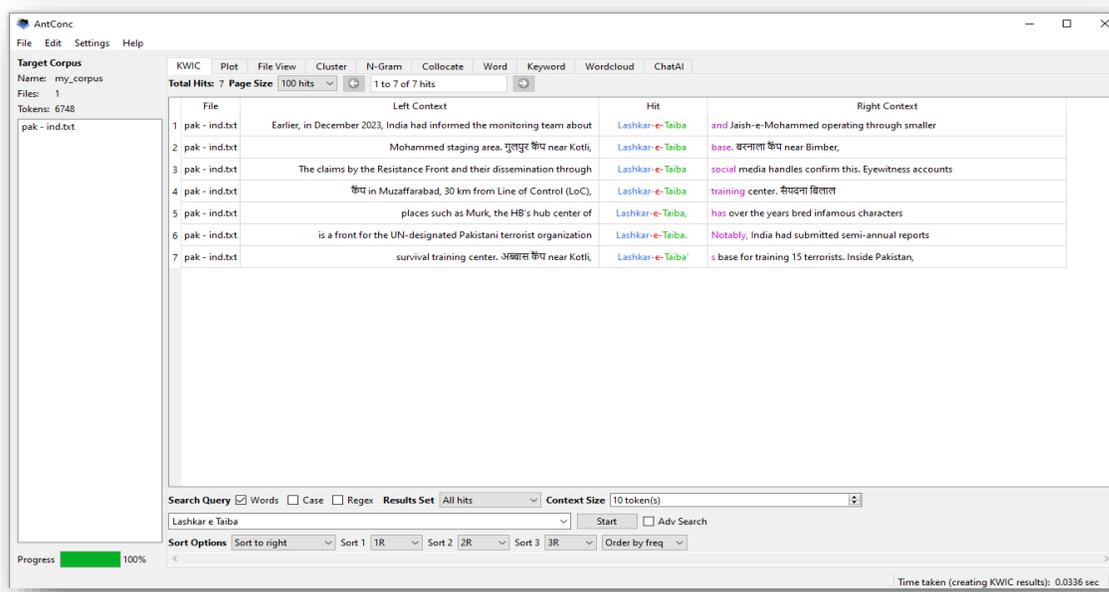




### India Corpus

India’s discourse gestures towards religious symbolism mainly through Hindu cultural markers. The operation’s name itself, Operation Sindoor (सिंदूर), references a sacred Hindu symbol of marital fidelity, signaling deeper cultural nationalism. Indian briefing texts highlight damage to religious sites such as gurudwaras, intensifying communal tensions. The

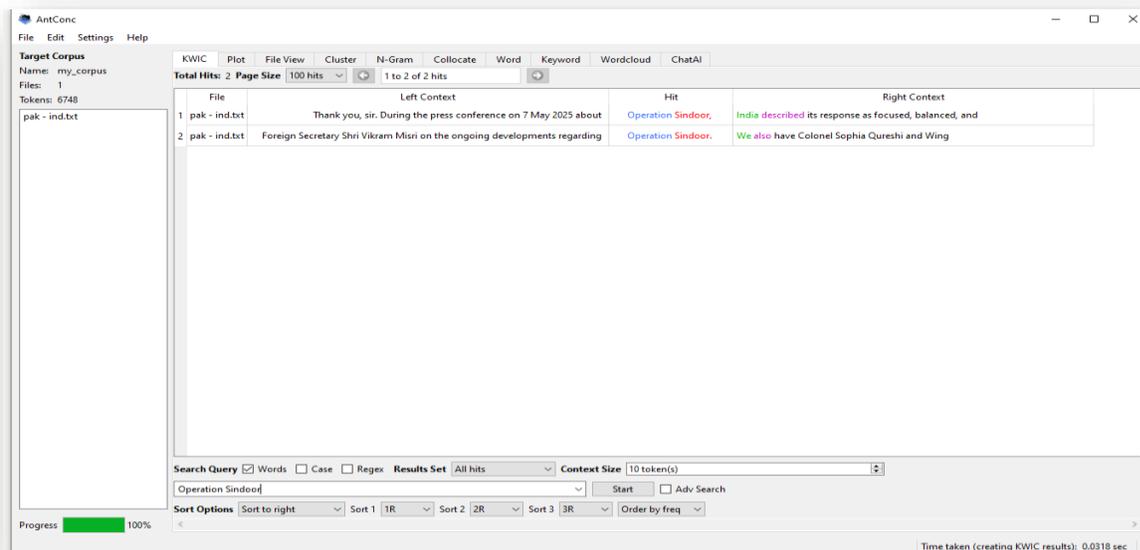
discourse directly associates terrorism with Islamist militant groups like Lashkar-e-Taiba and Jaish-e-Mohammed, portraying Pakistan-supported Islamist terror networks as existential threats to India’s Hindu-majority identity. Phrases like “religious sites,” “gurudwaras,” and “Hindu nationalist rhetoric” reveal how religion is used to justify military response and mobilize Hindu solidarity against perceived Islamic extremism.



### Comparative Analysis

Pakistan’s corpus frames the conflict as a divinely sanctioned Islamic defense, connecting faith and armed forces inseparably. India’s discourse weaponizes Hindu nationalist imagery and delineates a clash with Islamic militancy, emphasizing protection of Hindu religious heritage. Both sides use religious

discourse as a powerful ideological resource—Pakistan for spiritual communal unity and victimhood, India for reinforcing Hindu nationalism and labeling terrorism as religious extremism—thus deepening sectarian narratives.



E

### Construction of Self (Positive Self-Representation) Pakistan Corpus

Pakistan constructs the self as resilient, morally vindicated, and divinely favored. Military descriptions use terms like “courageous,” “professional,” and “sacrificial,” while societal discourse emphasizes unity, “steadfastness,” and heartfelt “prayers” from a supportive population. The frequent mention of “martyrs” of “children and women” creates a narrative of noble suffering and eternal moral victory, projecting an indomitable and pious nation standing firm against foreign aggression.

### India Corpus

India’s self-construction emphasizes victimhood but balanced with moral authority, expressed through linguistic choices like “restraint,” “measured response,” and “justice.” The armed forces are characterized by “precision,” “professionalism,” and “proportionality.” Civilian protection is foregrounded, with emphasis on “innocent victims” and “traumatized families.” India situates itself as a responsible global actor exercising military power ethically, aiming for legitimacy on both domestic and international stages.

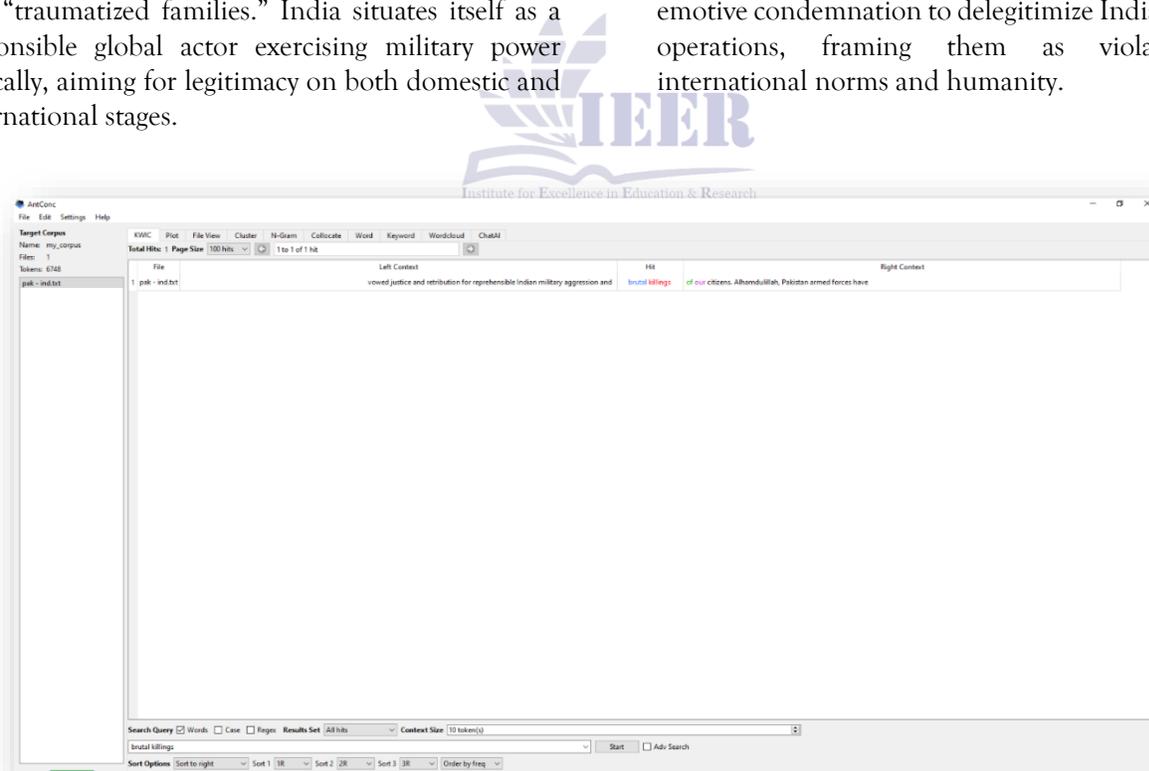
### Comparative Analysis

Pakistan’s self-image is deeply intertwined with religious and moral triumphalism, evoking spiritual resilience and righteous defiance. India’s self-presentation is pragmatic and measured, emphasizing responsible military conduct and justice. Both narratives aim to legitimize their military actions and consolidate national morale but deploy different ideologies: Pakistan emphasizes sacred victimhood and resistance; India highlights lawful, calibrated response amidst suffering.

### Representation of the Other (Negative Other-Representation)

#### Pakistan Corpus

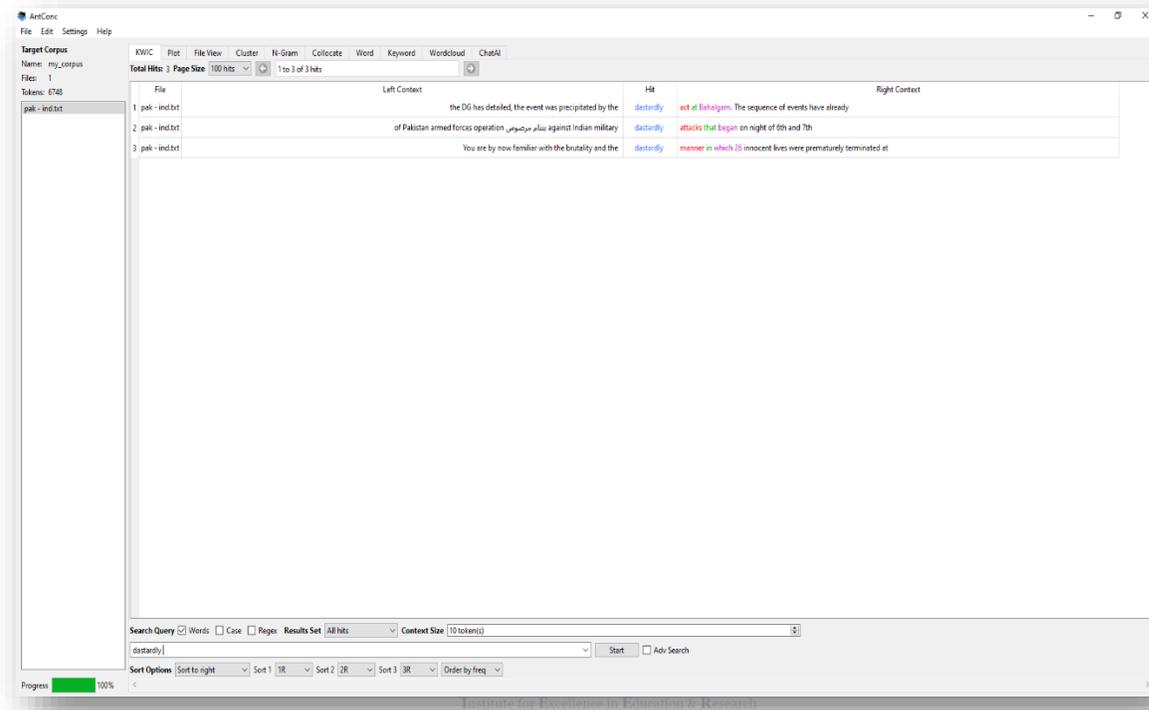
The Other is constructed as a ruthless aggressor engaging in “state-sponsored terrorism,” “cross-border terrorism,” and “brutal killings.” India is portrayed as the initiator of “dastardly acts,” undermining regional peace and targeting vulnerable civilians. This adversarial portrayal employs strong moral and emotive condemnation to delegitimize Indian military operations, framing them as violations of international norms and humanity.



### India Corpus

Pakistan is framed as a “terrorist patron,” with multiple references to “terror camps,” “proxy groups,” and “nefarious infrastructure.” Media references use terms like “sinister,” “hideout,” and “planning

terrorist strikes.” The discourse conspicuously locates the responsibility for suffering inside Pakistan-held territories, accusatory and focused on the criminality of the other side.

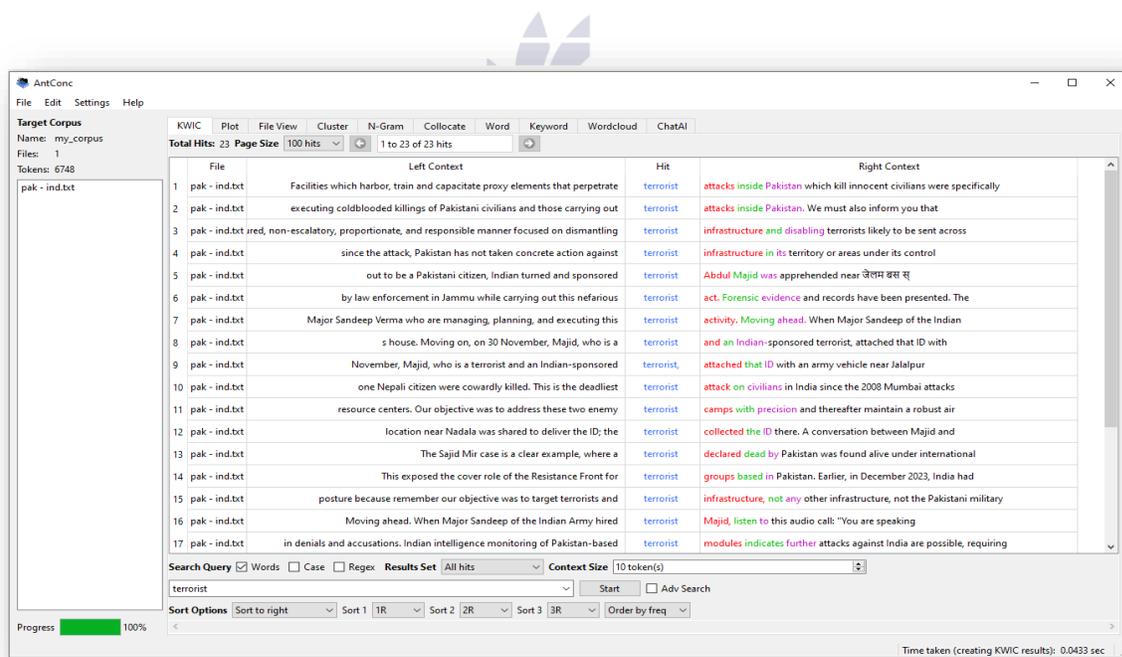
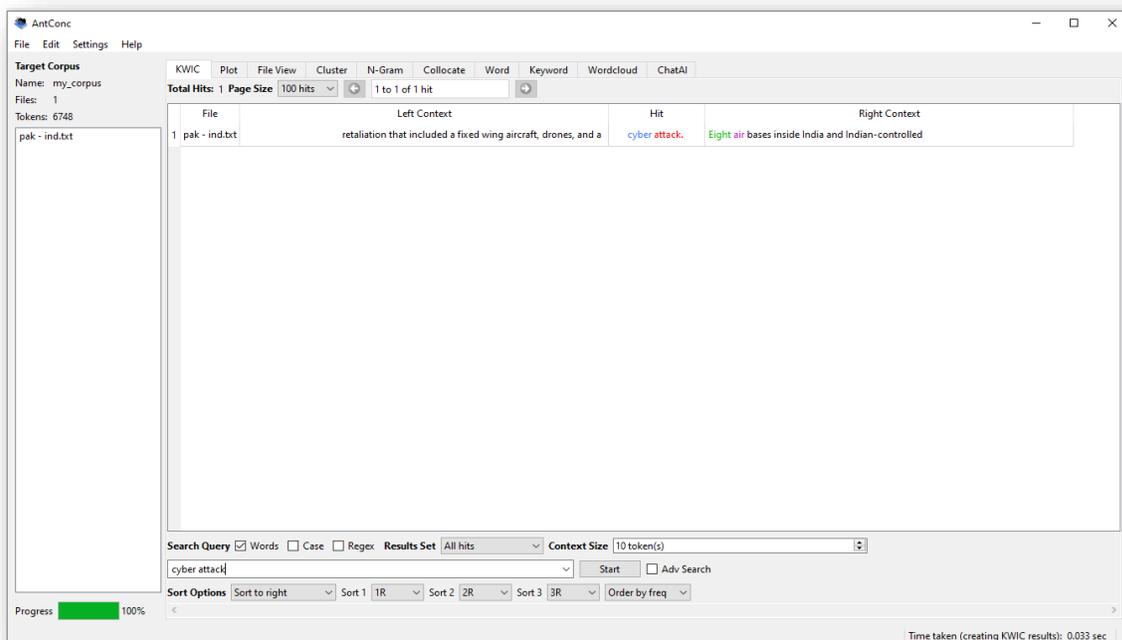


### Comparative Analysis

Each side maximizes demonization of the other, branding them as the primary source of threat and violence. This binary othering serves the ideological purposes of in-group nationalism and justifies retaliatory violence, thereby perpetuating conflict rhetoric. Both employs loaded moral language but focus through inverse lenses of agency and victimhood.

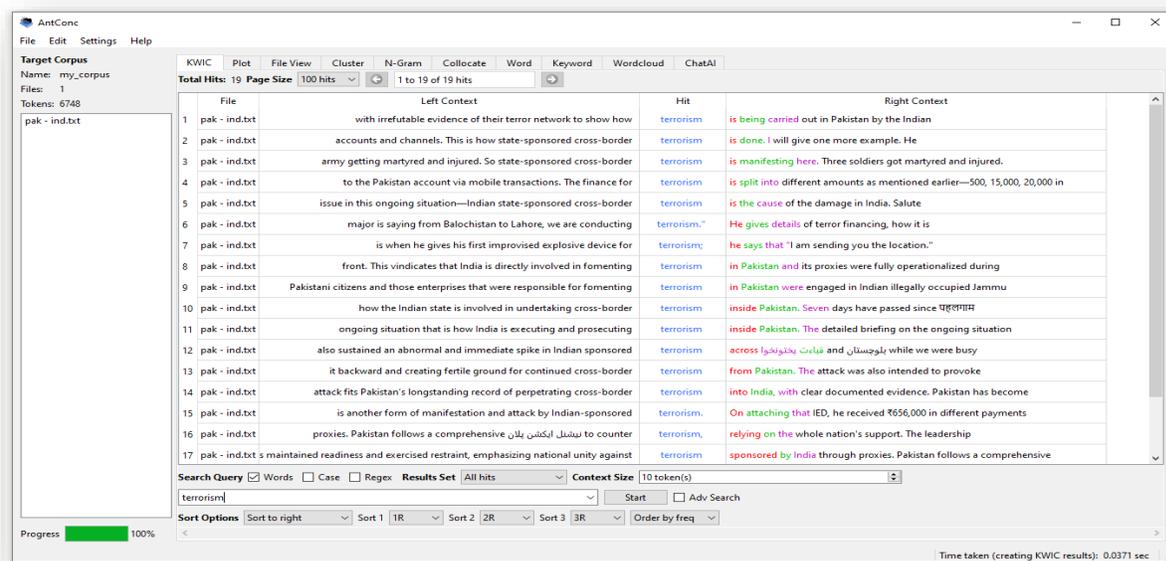
### Terrorism as Central Ideological Frame Pakistan Corpus

Terrorism is defined as India’s covert, state-backed mechanism to destabilize Pakistan. Frequent collocates include “terror network,” “handlers,” “financing,” and “proxy terrorism.” Detailed evidence presentations including intercepted communications reinforce claims. Argument is constructed as exposing Indian duplicity and justifying defensive military actions as counter-terrorism.



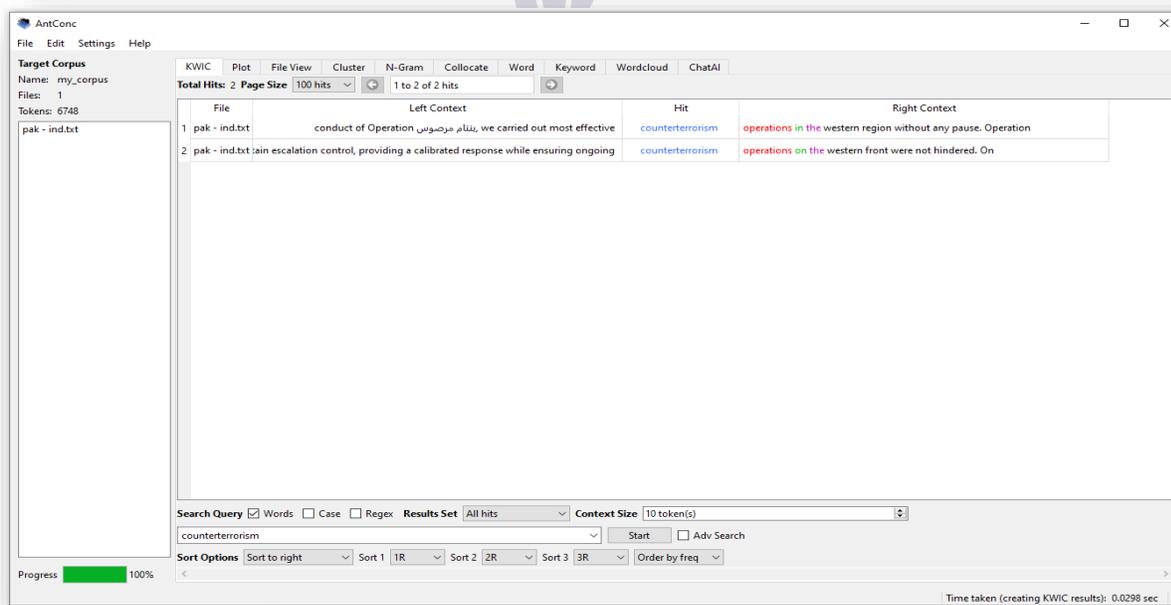
**India Corpus:** India’s framing places terrorism concretely within Pakistan’s state apparatus and non-state proxies like Lashkar-e-Taiba and Jaish-e-Mohammed. Words such as “terror infrastructure”

and “neutralization” abound. India emphasizes its military strikes as surgical, targeted efforts dismantling terrorist hubs with precision, explicitly seeking to separate military targets from civilians.



**Comparative Analysis:** Both use the terrorism frame autopoietically: Pakistan blames India for orchestrated terrorism against it, while India blames

Pakistan for harboring terrorists and exporting violence. This mutually antagonistic terrorism attribution perpetuates the ideological stalemate and validates respective military doctrines.



**Civilian Victimhood Framing  
Pakistan Corpus**

Civilian victimhood is central, repeatedly emphasizing “women, children, elderly” among “martyrs” and “casualties.” Emotional appeals underscore the

horrors inflicted by Indian acts, creating a narrative of innocence and moral victimization which galvanizes public sympathy and unity.

## India Corpus

The Indian corpus highlights egregious acts such as the Pahalgam tourist massacre, recounting “close-range shootings,” “traumatized families,” and “cowardly killings.” Language humanizes victims and stresses the destructive consequences of terrorism on the social fabric, justifying punitive operations.

## Comparative Analysis

Both sides anchor their narratives in civilian suffering to humanize their populations and morally condemn the other. This emotional humanization powerfully frames each side’s military actions as necessary defensive measures rather than aggression.

## Use of Religious Discourse (Pakistan vs India)

### Pakistan Corpus

Islamic religious lexemes pervade military discourse: “Quranic verses,” “divine will,” “holy struggle,” and “martyrdom.” Religious idioms bolster morale and sanctify military resistance, fusing theology with patriotic rhetoric.

### India Corpus

Religious discourse is evident in Hindu nationalist symbols, names, and references to damaged Hindu religious sites. Terrorism is coded as Islamist radicalism threatening Hindu cultural identity, morphing military conflict into a civilizational defense.

## Comparative Analysis

Discourse evidences a sectarian dimension where Pakistan’s Islamic-religious discourse confronts

India’s Hindu-religious nationalist discourse, escalating conflict rhetoric in religious terms, aligning with identity politics.

## Multimodal Strategies (Slides, Maps, Evidence)

### Pakistan Corpus

Operational briefings use maps, intercepted audio, recovered communication scripts, facial images of militants, and forensic evidence to substantiate claims. Visual multimodality complements textual narratives, lending credence to accusations and showcasing intelligence mastery.

### India Corpus

India’s media presentations focus on high-resolution satellite imagery, real-time video of precision strikes, operational maps detailing terror camp locations, and damage assessments. This emphasizes technological sophistication and control over the narrative of surgical, ethical military action.

## Comparative Analysis

Both sides use compelling multimodal resources to authenticate their narratives, combining visual evidence with language to reinforce persuasive impact and audience engagement. Pakistan’s intelligence focuses contrast with India’s precision-strike focus, reflecting different communicative priorities. And below are some pictures taken from social media news channels, which show how the media builds a narrative in favor of their military or armed forces, and how they use discursive language. These pictures hold very deep information and discourse



This graphic's multimodal design establishes a clear power dynamic and ideological narrative through the use of both visual and language elements. The Pakistani Chief of Army Staff, clad in military uniform, meets with the Indian Prime Minister, who is dressed in civilian clothes and holds hands clasped; he represents Pakistani military superiority and the Indian civic authority, respectively. This seemingly incongruous display of national flags and missile launches serves to highlight the gulf that exists between civilian rule and military rule. The use of gestures, such as the Pakistani general's strong, self-assured posture and the Indian leader's contemplative humility, strengthens the visual portrayal of Pakistani

military supremacy and Indian subordination. News reports in Urdu highlight this visual contrast by announcing "Operation Solid Wall against the Enemy" and praising "significant success for the Pakistan Army," while simultaneously describing India's loss as a "humiliating defeat." The phrase "آپریشن بنیائے مَرصُوص" emphasizes the role of the Pakistani military in the country's national identity by combining religious and military terms. Emotional appeals to nationalism and sectarianism are bolstered by the use of language, imagery, and body language, all of which contribute to the narrative of Pakistani ideological and military supremacy, further painting India as a defeated nation.



## 8. Linguistic Features (Corpus-Based Patterns)

### Pakistan Corpus

The language exhibits assertive modality, active voice, and emotive religious vocabulary to assert moral authority and operational preparedness. Collocations include “state-sponsored terrorism,” “resilience,” “martyrdom,” and “divine support,” blending emotional and ideological elements.

### India Corpus

Linguistically, India’s discourse prefers cautious, passive constructions alongside technical military lexicon such as “precision-guided munitions” and “proportional response.” Emotional appeals mix with jargon, softening tone while maintaining authoritative framing.

### Comparative Analysis

The divergence in modality and lexical choices reflects contrasting communicative goals—Pakistan seeks to rally internal unity and delegitimize the adversary through strong assertive rhetoric; India balances moral positioning with international diplomatic considerations through cautious, technical discourse.

### Ideological Contrast (CDA Lens)

#### Pakistani Corpus

The discourse embodies defensive nationalism, emphasizing victimhood, divine justice, and resilient defiance. The military is depicted as the righteous

protector of an Islamic nation under siege, uniting society under a sacred imperative.

#### India Corpus

India’s ideological stance prizes law, order, and justice. The narrative promotes a justice-driven nationalism committed to dismantling terror while exercising ethical warfare, emphasizing sovereignty and civilizational defense.

### Comparative Analysis

These competing ideologies produce starkly contrasting national narratives: Pakistan’s narrative is embattled and sanctified; India’s is measured and assertive. Through CDA, these narratives reveal how language constructs and maintains polarized perceptions of self and other, justifying ongoing conflict and military post.

### Results & Discussion

The examination of the declarations from India and Pakistan reveals that both nations utilize highly strategic and emotive language to rationalize military operations, cultivate national identity, and influence public perceptions of combat. Religion, self-presentation, victimhood, terrorism framing, multimodal evidence, and ideological positioning are rhetorical instruments utilized by both parties, albeit in markedly distinct manners according to their political, cultural, and national aims.

A notable finding is that religious discourse plays a significant part in both corpora, but with distinct purposes. Pakistan employs Islam, the Quran, and the concept of martyrs to imbue military action with a semblance of divine legitimacy. Conversely, India employs religious-nationalist rhetoric and Hindu cultural symbols to present its acts as a responsibility to protect Hindu identity and civilization. This disparity illustrates how both nations utilize religion as a potent propaganda instrument, transforming political disputes into moral and spiritual confrontations. This further intensifies sectarian thinking, because both factions perceive the conflict as a confrontation of religious identities rather than a purely political struggle.

Both corpora exhibit robust positive self-representation, but through distinct methods. Pakistan is unjustly assailed; nonetheless, it remains a robust, cohesive, and ethically principled nation. India employs terms such as "restraint," "precision," and "justice" to demonstrate its credibility as a global actor and its commitment to ethical, professional, and responsible conduct. The distinct self-perceptions illustrate how each nation aspires to be perceived domestically and internationally: India seeks recognition as a judicious power that operates with caution and professionalism, whereas Pakistan aims to be viewed as a victim defending its faith and territory. Conversely, both parties possess numerous negative portrayals of one another. India asserts that Pakistan endorses terrorist organizations, whereas Pakistan contends that India is an aggressor employing state-sponsored terrorism. This reciprocal demonization reinforces a divisive narrative wherein each faction justifies its military acts as essential for defense. Each state accuses the other of misconduct and malevolence, and the rhetoric is very moralistic. This creates a pernicious cycle wherein individuals employ hyperbole to perpetually instigate conflicts.

The results also demonstrate that both nations employ terrorism as their primary ideological framework. Conversely, the allegations are reciprocal: India asserts that terrorism is integral to Pakistan's militant organizations and administration, whilst Pakistan contends that India manipulates terrorism to destabilize the region. Each country accuses the other of instigating the violence, which not only justifies its

military actions but also complicates diplomatic communication between them.

A significant issue with both companies is the victimization of citizens. India underscores the plight of innocent visitors and families impacted by militant activity, while Pakistan accentuates women, children, and the elderly as casualties of Indian aggression. Each side humanizes its own populace while morally denouncing the enemy by emphasizing civilian suffering. It also facilitates individuals in endorsing military actions and fosters emotional connections among them.

Multimodal methodologies enhance the potency of these narratives. Pakistan aims to demonstrate its intelligence capabilities and portray India's aggression by utilizing intercepted audio, maps, and photos. India employs satellite imagery, films, and cartography to emphasize the significance of precise technology and ethical combat. These images facilitate narrative coherence and enhance its credibility. Images on social media, such as the one depicting the superiority of the Pakistani military over the Indian government, illustrate the media's role in shaping public perception and reinforcing ideological narratives.

Indian discourse uses more exact and measured vocabulary, whereas Pakistani discourse favors powerful, assertive, and fervent language. These selections exemplify distinct communication objectives: India seeks to integrate domestic narratives into its diplomatic efforts towards foreign nations, whereas Pakistan aims to foster unity and evoke emotional engagement among individuals.

CDA perceives the two corpora as distinct ideological realms in conflict. Victimhood, divine justice, and protective nationalism constitute the three principal concepts in Pakistani philosophy. Indian thought is predicated on principled nationalism, ethical dilemmas, and the preservation of civilization. These opposing ideological frameworks clarify the reasons for both nations' retention of contentious perspectives, support for continued military activities, and opposition to dissenting opinions.

The dialogue indicates that combat consists of language, imagery, and concepts, in addition to being conducted on the battlefield. Both nations employ language to garner public support, discredit the adversary, and enhance the perception of their own positions. This results in more polarized

communication, complicating discussions and perpetuating longstanding conflicts.

## RQ1:

Both Pakistan and India used strong, persuasive language to present themselves as successful, moral, and justified.

### Pakistan used:

**Religious language** (Islamic references, Quranic phrases, “martyrs”) to show moral strength and divine support.

**Emotional and powerful words** to show bravery, sacrifice, and national unity.

**Victimhood narrative**, saying India attacked first and Pakistan was defending its people.

**Accusations of Indian terrorism**, to justify military actions.

**Positive self-image** by showing the army as professional, united, and protective.

### India used:

**Technical, controlled, and diplomatic language** to appear responsible and lawful.

**Hindu cultural references** to strengthen national identity.

**Precision, restraint, and professionalism rhetoric** to justify military actions.

**Accusations of Pakistani-backed militancy** to show its operations as necessary for national security.

**Victory framing** through terms like “successful strikes,” “neutralized threats,” etc.

Overall, both used **positive self-representation** and **negative other-representation** to justify their actions and build national identity.

**RQ2:** Multimodal elements made their messages stronger and more believable:

### Visual elements

**Maps, satellite images, and videos** were used by both sides to “prove” their claims.

Pakistan used **intercepted audio clips, location maps, and military visuals** to show India’s aggression.

India used **satellite images, footage of strikes, and graphics** to show precision and professionalism.

### Vocal elements

Pakistan used a **strong, emotional, confident tone** to show power and unity.

India used **calm, controlled, measured tone** to show responsibility and technical authority.

### Nonverbal elements

Military uniforms, flags, badges, and formal settings created authority.

Confident posture, steady facial expressions, and controlled gestures increased credibility.

Images on social media (e.g., Pakistan showing military strength vs Indian leadership) shaped public opinion emotionally.

All these multimodal features made the spoken message more persuasive and helped build trust and emotional impact.

## RQ3: Similarities

### Both Pakistan and India:

Used positive self-image and negative other-image.

Framed the conflict using terrorism (but blamed each other).

Used civilian suffering to gain sympathy and moral legitimacy.

Used maps, videos, images, uniforms, and formal settings to increase authority.

Used multimodal evidence (visuals + spoken message) to appear credible.

### Differences

#### Pakistan:

Strong religious discourse (Islamic identity, martyrdom).

Emotional and assertive language.

Framed itself as a victim and India as an aggressor.

Used more emotional and nationalistic visuals.

#### India:

More technical, precise, and diplomatic discourse.

Used controlled and calm vocal tone.

Framed itself as a responsible power fighting terrorism.

Visuals focused on precision technology, satellite images, and professionalism.

These differences show each country’s unique ideological and political goals.

**RQ4: Pakistan**

Religious references and martyrdom created emotional unity and a sense of shared faith.

Showing India as the aggressor increased public anger and national solidarity.

Emotional visuals and speeches created a feeling that Pakistan was morally right and defending its people.

This strengthened national pride, military trust, and support for government actions.

**India**

Professional, technical language built an image of strength, discipline, and responsibility.

Presenting Pakistan as linked to terrorism increased public support for military action.

Visuals showing precision and restraint strengthened the national identity of a modern and capable power.

Calm vocal delivery created trust and made the public feel safe and secure.

**Conclusion**

According to the statistics, throughout the 2025 conflict, both the Indian and Pakistani forces utilized strong words and striking imagery to sway public opinion. To justify its actions and unite the nation, Pakistan employed emotional rhetoric, religious allusions, and a compelling victim narrative. India presented itself as competent and professional by using precise language and Hindu cultural symbols.

Maps, images, videos, uniforms, body language, and varying verbal tones were all employed by both sides to support and bolster their assertions. Despite their disparate methods, both nations employed comparable strategies to exalt themselves, disparage the opposition, and contextualize the conflict in relation to terrorism and human misery.

Finally, the data shows that military contact during the conflict involved more than just sharing information. It was a calculated tactic to strengthen the sense of national identity, win over the populace, and defend military operations. People's perceptions of the war were significantly impacted by the employment of both words and visuals.

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