

Aurat March 2020 in Pakistan: A Discourse Analysis of the Written Slogans

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Abstract

The study deals with the discourse analysis of the written texts on placards as slogans that were used by people in the Aurat March 2020. The study shows the use of language in those postcards and how the women have been represented. The study is qualitative and analyzes the placard through model of Janks' rubrics. The Aurat March is witnessed by many people in the world and the messages given through written texts are very crucial. The linguistic analysis in the Aurat March placards shows that the text employs many features, i.e., lexicalization, lexical cohesion and also the use of euphemism. The study further analyzes the data to unfold the social and moral values of the speakers, and the socio-economic issues they face and also their demand for their liberty to overstep the moral, social and cultural bonds. Also, it highlights the theme of morality, culture, socio-economic issues, religion and desire of women for the fulfillment of basic necessities, and for their rights. In some of these placards, it has been shown that some women also want to overstep the cultural and moral bounds and it indicates relative feminism which questions our moral, cultural and religious values.

Keywords: lexicalization, Representation, Pakistani women, text, placard

1. Introduction

Aurat March, in which thousands of women have marched across Pakistan's main urban centers to mark International Women's Day to ask for their rights and for an end to violence and harassment. For raising their voices, mostly women used written slogans on postcards. This text on placards, is in different forms like quotations, phrases, slogans, sentences. The message, these texts convey are for their rights and also somehow show the desire of freedom from the cultural and moral restrictions or bounds, which highlights the presence and absence of moral, ethical attributes and socio-

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economic problems. It also shows the relative feminism from that of west, which is not possible to adopt the cultural, social, religious values of other society as the grass to the other fences is always greener. For instance, in the western culture when a girl reaches the age of eighteen then she gets independent whereas in our society, a girl is supposed to be in the supervision of her father before marriage and after her marriage the girl is supposed to remain in a family bound with her husband. So, there are some social, religious and cultural restrictions every society has and in short, no one can import such rights and culture.

1.1 Statement of problem

The study is an attempt to analyze the written discourse in the placards and the language that has been used by those members in *Aurat March* to determine that how these writings are used to deliver a message to a community. It is crucial to study the written text of the placards that were used mostly by female members who were part of the society as this study belongs to our culture and also the Pakistani society. As no considerable research work has been done from sociolinguistic perspective, i.e., analyzing the text linguistically and relating it with the social attributes, the current study is therefore bridges the gap, mainly in the field of discourse analysis and sociolinguistics in Pakistan.

1.2 Significance of study

The research findings reveal the social and moral values and characteristics of the language users and also shows the way that women has been represented in these *Aurat March* placards, the problems they face in the society and their desire to fulfill their basic necessities of life by analyzing those placards in which they raised their voices by using slogans.

1.3 Research objectives:

1. To examine the written text and the language usage in the *Aurat March's* placards.
2. To examine how this text represents the women.

1.4 Research Questions

1. What kind of language and lexical features are used on the placards during *Aurat March* in Pakistan?
2. How have women been represented in the written text of the *Aurat March's* placards?

1.5 Delimitation

The sample size is huge i.e. the slogans used by female members in the *Aurat March*, but for the sake of delimiting the study some of the placards are selected for analyzing the data. The data classification is carried out by keeping in view the grounded theory as the thematic categories of data are next to data collection.

2. Literature Review

This section tells in the broad spectrum about the written discourse used in the placards that were raised as slogans in the *Aurat March 2020*. This study emphasizes on the discourse analysis of the written texts on placards. These texts on the placards are written in various forms such as slogans, phrases and sentences and also the text of the placards is in English and Urdu language and these texts convey the message to the community to demand their basic needs or for the upward mobility. Sometimes they highlight the presence or absence of moral, ethical and socio-economic issues, women face in the Pakistani society.

As the current research centers on the discourse analysis of the postcards' texts used in Women March, it is crucial to define the term 'discourse'. The term "discourse analysis" was devised in 1952 and it says that "Language does not occur in stray words or sentences, but in connected discourse..." (Harris, 1952, p. 3).

Gee (2014) termed discourse analysis as the sequence of sentences. It is the ways in which the sentences connect and relate to each other across time in speech and writing" (p. 35). According to van Dijk "Discourse is a communicative event, viewed as a combination of a linguistic form, a cognitive structure, and a speech act (2008). Discourse, therefore, is the use of language to create significant and meaningful communication. Thus, the use of language acts as a mirror that reflects the representation of different aspects, i.e., social, moral, religious, ethical values and socio-economic

problems etc. Some of the researches that shows the relationship and the use of language with different variables are as follows.

Leto (2014) studied Happy Science and Religious Attraction: Written Discourse Analysis of Evangelistic Material to investigate the sequences of text in a circular by Japanese religious organization. The study analyzes three texts of HSM (Happy Science Monthly) linguistically in order to understand the attempts of modern religious organization to captivate the attentions of new followers through the written text.

Bilal and Shehzad (2019) studied Discourse Analysis of Written Text on Pakistani Public Transport Vehicles to analyze the text written on Pakistani public transport vehicles. It is noted in this research that language is a mirror that reflects different social values of its users, it also helps in highlighting the social variables that are attributed to blue collar working class of Pakistani society. Similarly, Cingolani (2015) studied Analyzing Discourse in Newspaper Articles to explore the language of newspapers and how it helps in the experiential construal. Risakotta studied (n.d.) A Discourse Analysis of Adult's written work by Using Halliday and Hassan's Model ¹of cohesion to analyze and study the actual language in use. The researcher found out that the cohesion analysis had shown what the principles existed that created semantic links within text between sentence and paragraph boundaries.

Adjei (2013) studied Discourse Analysis: Examining Language Use in Context and examined the concept of intertextuality in discourse analysis and identified the significance of discourse analysis in constructing the meanings of the social world. It also discussed the role of culture and context in social interactions. It explained that the truth of the social world/reality is not objective, rather it is socially constructed and that it can be represented in various ways.

Siver (2016) studied the Discourse Analysis of the Spoken and Written Versions of a Short Narrative by looking at the concept of text, discourse,

¹ A Discourse Analysis of Adult's Written work by Using Halliday and Hassan's Model of cohesion

genre, speech event and the context of situation. The study concludes with the implications for the language classroom.

Faqeer (n.d) studied ¹Quranic Constructive Critical Discourse Analysis: Action Research Approach. The study was an attempt to achieve constructive critical discourse analysis of some Quranic narratives with an action research approach. The researcher concludes that beyond linguistic and mainstream narratives analysis of a poetic text might guide to text meanings, socio-political and atmosphere circumstances and eventually authorship.

Manzoor, Saeed and Panhwar (2019) studied Use of Discourse Analysis in Various Disciplines and explained how language plays a significant part in exchange and imparting of information regarding society, history, culture and customs. It also examined that discourse analysis is linked with the language use in different types of communication i.e., verbal and non-verbal. It investigated the language use and its influence on the public and society. The study revealed a strong link between discourse analysis and language that reflect social practices and issues.

All these researches are the proof of the fact that language is something that reflects usage and meaning. This study will make contribution to the existing knowledge by examining the language use of the speakers, their different attributes and the socio-economic and cultural factors that motivated them to use such words in the placards. This research highlights the socio-economic and cultural problems women face in the Pakistani society, use of language and the meaning it holds by analyzing the discourse of *Aurat March's* placards.

3. Research Methodology

3.1 Methodology

Written discourse analysis is a wide field of study. It helps the researchers to analyze or investigate the text. Grabe (1984) states that the discourse analysis implies "the study of literary texts and the study of form-function relations with in language segments". This research is a qualitative study in which the

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written text of *Aurat March* placards is analyzed by keeping in mind the social and linguistic aspects that depicts the use of language and how the women is represented and also the social and moral features of language users.

3.2 Theoretical framework

The theoretical framework for this research is Halliday's Systemic Functional Grammar (1995). However, the analytical framework that has been chosen for this work is Janks' rubric for linguistic analysis (2005). Janks attained this rubric from Halliday's Systemic Functional Grammar (1985) as it gives basis for the linguistic analysis of texts. This rubric gives a wide range of linguistic features and helps to analyze the semiotic or linguistic features in the text. For this research, following linguistic features have been taken for the analysis of *Aurat March* placards.

1. Lexicalization
2. Lexical cohesion
3. Metaphor
4. Euphemism

3.3 Data Collection

The data is collected from the placards of *Aurat March 2020*. The texts these placards possess are mostly in Urdu and English language.

3.4 Sample Size

In order to conduct this research, only eleven placards have been taken to analyze and this is non-probability sampling.

3.5 Technique of Sampling and Data Categorization

The data is classified according to the grounded theory. Grounded theory is a methodology which is used in social sciences and concerns the construction of theory by the analysis of data. In this research, the qualitative data is reviewed again and again and the concept and ideas are put into different categories, i.e.

1. Social rights
2. Equality
3. Religion

4. Culture
5. Morality

The text of those placards which possess Urdu language have been translated into English.

4. Data Analysis

The analysis of the data has been discussed according to the Janks' rubrics and after the linguistic analysis, the social analysis, regarding Pakistani society has been done.

4.1 Social Rights

Social rights comprise the rights of an enough standard of living and the basic necessities i.e. food, education and also includes the social security based on respect.

Table 1: Social rights

| Main text | Translation |
|------------------------------------|---|
| Larkion ki taleem bnaye Mulk azeem | Girls' education makes a country great. |



Figure 1: Social rights

Text 1:

Lexicalization

The text on the placard is written in Urdu language. This text also has the rhyming words i.e. "taleem" and "azeem".

The text shows that the person with this placard emphasizes on the importance of educating girls. He thinks that education for girls will benefit the country and will make its future brighter and better.

Lexical Cohesion

The text possesses lexical cohesion but it has not the correct syntactic pattern of Urdu language.

Transitivity analysis

The processes of transitivity observed in the text is as follows:

a) Material Process: Girls are the "actors", who have to seek education, "taleem" (education) is taken as the goal while "mulk" is considered as the beneficiary in the following text, as it will prosper and get benefited when the girls seek education.

b) Mental Process: Since the text shows the concern of the person who carried this placard, for the education of girls, so he is the "sensor" and the phenomenon is "larkion ki taleem bnaye mulk azeem".

c) Verbal Process: The person raising the voice for the education for girls is the "sayer", while the Pakistani society and whosoever reads the text is the "addressee", and the "verbiage" is the whole text "larkion ki taleem bnaye mulk azeem".

d) Relational Process: Girls are the "carrier", as they are supposed to get education, and education is the "possession" which has the positive "attribute" in the following text as it helps to promote the development of country.

This text shows that how important for the girls is to seek education. Education for girls is of prime importance, it helps to progress the society in

many and better ways; as the educated mothers can raise their children in a well and better way than the uneducated ones, and they can also be aware of their rights and can raise voices for their rights. Moreover, they can help in the country's economy by reducing poverty and so their education leads to the betterment of the country.

Table 2: Social rights

| Text |
|---------------------------------|
| Girls just wanna walk home safe |



Figure 2: Social rights

Text 2:

Lexicalization

The text written on the placard is a short sentence which is written in English language.

The informal word "wanna" which is the contraction of "want to" has been used in the text. This text shows that the person concerns with the girls' security.

Lexical cohesion

Lexical cohesion is evident in the text and it follows the correct sentence structure of English language.

Transitivity analysis

The following features of transitivity analysis are as follows:

a) Material Process: In the following text, "Girls" are actor, "wanna walk home safe" is the goal.

b) Mental Process: This text represents the desire of the girls that they want to walk home safe, so the girls are the "sensor", who demand for their social security and rights. The phenomenon is "wanna walk home safe".

c) Verbal Process: The person who is a girl, vocalizing for the rights of females is the "sayer", while the Pakistani Society and the readers are the "addresses" and the whole text is "verbiage".

d) Relational Process: It is observed in the text that girls are the "carrier" and the last part "wanna walk home safe" shows the relation to their rights and it also depicts the negative attribute of the Pakistani society as girls don't feel safe while walking alone on the road.

e) Behavioral Process: The text expresses the nature of the girl who is tired and exhausted of such insecurity that lead her to come to the March and she raises her voice against the negative attitude of the society which she faces while walking in her way i.e. gibes, following, chasing, harassment etc.

This text highlights the dilemma of the Pakistani society that the girls feel insecure while walking towards home or anywhere and this insecurity contributes to gender discrimination. The girl wants to eliminate such discriminatory social norm, thus raising her voice for the social rights of women.

Table 3: Social Rights

| Text |
|---|
| I March so one day my daughters won't have to |



Figure 3: Social rights

Text 3:

Lexicalization

The text of this placard is written in English language and contains a single sentence having two independent clauses which are joined by the coordinating conjunction. This text represents the person's concern and worriedness regarding his daughters' rights to be fulfilled and this worriedness took him to the March to raise his voice.

Lexical Cohesion

Lexical cohesion is present in the text, but absence of apostrophe is observed in the contraction (won't) which seems unsuitable.

Transitivity analysis

The transitivity analysis of the text is as follows

- a) Material Process: The person himself is the "actor" while his daughters are the "goal" as well as the "beneficiary", because their father marched for their rights and they will receive somehow some positive effects in attaining their rights.
- b) Mental Process: The person who had this postcard seems as he is the "sensor" who believes to march for the social rights as it will bring some positivity in the society. The phenomenon is "I march so one day my daughters won't have to". He acknowledges that due to his effort his daughters will be secured in the future and will be provided their rights.

c) Verbal Process: The person who holds this placard is the "sayer". Every other person who reads the text and especially the Pakistani society (as this *Aurat March* is related to Pakistan) is taken as the "addresses", and the whole text is considered as "verbiage".

d) Relational Process: The person is "carrier", as he struggled for his daughters in raising the voice and the "daughters" are the possession of that man while his worriedness that reflects from the text "my daughters won't have to" shows his concern and responsibility regarding his daughters.

The following text reflects the father's attachment and inclination towards the fulfillment of the rights of his daughters in the society. It also shows his love that he does not want to see them in any trouble in the future regarding their rights.

4.2 Equality

It is about being equal, to every individual, especially in getting their rights and status. Equality deals with the state of affairs in which all people with in a society possess same position in respect, civil rights, property rights, social services and freedom of speech etc. The texts that own the theme of equality have been examined:

Table 4: Equality

| Text | Translation |
|------------------------------------|--|
| Mujhe bartari nhi barabari chahiye | I do not want superiority but equality |

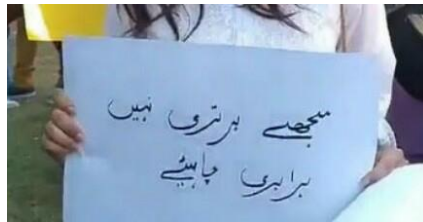


Figure 4: Equality

Text 1:

Lexicalization

The text written on the placard is in Urdu language and consists of a short, single sentence. The sentence holds two rhyming words i.e. "bartari" and "barabari".

Lexical Cohesion

Lexical cohesion exists in the text and it has the correct syntactic structure of Urdu language. A pair of antonyms, "bartari" (superiority) and "barabari" (equality) has been found.

Transitivity analysis

The processes of transitivity observed in the text are as follows:

- a) Material Process: The following text expresses the girl's desire of equality. According to this text, society is the "actor" who is supposed to maintain equality and "equality" is the goal.
- b) Mental Process: This text shows the request of the girl to have equal power, so the girl is the "sensor" and the phenomenon is "barabari chahiye".
- c) Verbal Process: The girl who holds this postcard is the "sayer", while the people of Pakistan are the "addresses" and the whole text is verbiage "mujhe bartari nhi barabari chahiye".
- d) Relational Process: The society's negative attribute of not giving the equal chance or opportunity to women has been discussed in the text.

This text manifests the wish of the Pakistani women for equality as they are not treated equally in the society and this leads to gender inequality and women and men are not considered equally. Women want equality as that of men. They also want to be a part of society and want to keep pace with the world. They want to progress in their lives by getting access to education, freedom of violence and by owning their set rights in property according to religion. In the society Pakistan, mostly women are deprived of their basic needs and rights. So the girl with this placard has conveyed the message to the society.

Table 5: Equality

Text

I march not to prove that Men are inferior but Women are not!



Figure 5: Equality

Text 2:

Lexicalization

The text consists of a sentence having coordinating conjunction, written in English language. The use of exclamation mark at the end of the sentence shows the strong feelings of the writer in the conveyed message.

Lexical Cohesion

The text has maintained the lexical cohesion. It is noticed in the form of:

- a) Synonyms: "To prove" and "To show" are the synonyms used in the text of following placard.
- b) Repetition: The word, "not" is repeated for the two times in the sentence.

Transitivity analysis

The following processes of transitivity analysis noticed in the text are as follows:

- a) Mental Process: In the following placard, the girl is "sensor" because she believes in equal rights for women and the phenomenon is "she marched to show that women are not inferior".
- b) Material Process: The girl, holding this placard is the "actor" as she marched to prove that women are not inferior, while equality for the females is the "goal" and the beneficiary is the women who will get equality.

c) Verbal Process: The girl is taken as "sayer" and the people who read this text, especially the members of Pakistani society are the "addresses" while the text written on placard is "verbiage".

d) Relational Process: The girl is the "carrier" as she got biasness from the society and the text shows the negative attribute of the society that encompasses gender discrimination.

Overall, this text displays that the girl is in favor of gender equality and also she is not humiliating the status of the men. She admits the position of men but believes that women are also equal and they are supposed to enjoy the same position as that of men.

Table 6: Equality

| Text | Translation |
|-------------------------------------|---|
| Aurton ko faislasazi mai shamil kro | Include women in legislation (about women). |



Figure 6: Equality

Text 3:

Lexicalization

The text contains a short sentence which is written in Urdu language.

Lexical cohesion

Lexical cohesion is seen in this text, it also follows the correct syntactic structure of Urdu language. The word "faisla saazi" is commonly used collocation in Urdu language.

Transitivity analysis

The processes of transitivity that are observed in the text are as follows:

- a) Material Process: Women are the "actors" who will participate in making the decisions along with the men and the "goal" is the "faisla saazi".
- b) Mental Process: Mental process can be noticed in such a way that the person who is raising the voice for this (decision making) right of women is basically expressing that women are not subordinate and women should give this privilege of decision making, so this person is the "sensor" and the phenomenon is "faisla saazi mai shamil kro".
- c) Verbal Process: The person (postcard holder) is the "sayer", the members of the society are the "addresses", and the entire text is taken as the "verbiage".
- d) Relational Process: This text also have the relational process, and "women" are the carrier, the word "faisla saazi" is the positive attribute as the women will get the advantage of making the decisions.

The text portrays one of the major dilemma of Pakistani society, as Pakistan is the male dominated society where male members are the prime authority figures and women are just considered as subordinate and feeble and no one takes their opinion. In fact, they are just supposed to follow of what they have been asked for. So, mostly women are deprived of decision making, even when it comes to the important commitments of their lives. Therefore, this person who carried this placard expresses the idea of involving women in making the decisions.

Table 7: Equality

| Text |
|--|
| "No struggle can ever succeed without women participating side by side with men" |

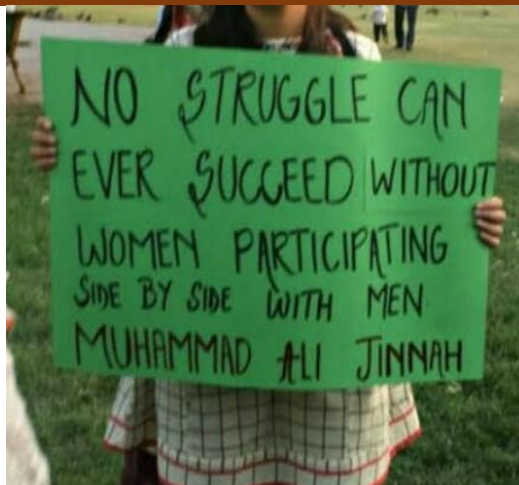


Figure 7: Equality

Text 4:

Lexicalization

The written text is the long sentence of English language. This text is a famous quote by our great leader Muhammad Ali Jinnah. The person who has chosen this quotation conveys the message of equality and the selection of this quotation shows that even our founder emphasized on the idea of equality of men and women.

Lexical cohesion

Lexical cohesion is quite clear in the following sentence and it follows the syntactic pattern of English language.

Transitivity analysis

The processes of transitivity observed in the text are as follows:

- a) Material Process: From the following text, it has been observed that women are the "actors" who are meant to participate along with men, while "participating side by side with men" is the goal.
- b) Mental process: As the text is the saying of Muhammad Ali Jinnah, our great leader, so he is "sensor". The phenomenon in this text is the saying "no

struggle can ever succeed without women participating side by side with men". As, participation of women is necessary for the success.

c) Verbal Process: Since this quotation belongs to Muhammad Ali Jinnah, so he is the "sayer", while the individuals who read this text are "addresses" and the whole narrative is the "verbiage".

This text also highlights the theme of equality and shows that the participation of women with men brings a better society and it also helps in social development of a country. Therefore, both males and females should play their part in the progress and development of a country.

4.3 Religion

Religion is a social-cultural system and a particular system of faith that selects behaviors, practices, ethics and morals that link humanity to spiritual elements. As, Islam is the religion prevalent in Pakistani society and this word "Islam" means "submission to the will of Allah". The texts that shows the theme of religion have been examined:

Table 8

| Text | Translation |
|--|---|
| Islam ne tau haqooq de diye Musalman kab de ga? | Islam has prescribed the rights, when will a Muslim allow? |



Figure 8: Religion

Text 1:

Lexicalization

The text is in interrogative form which is written in Urdu language. The person questions to the society that shows disinterest in the fulfillment of women's rights though Islam has given the rights to women in inheritance, property etc.

Lexical Cohesion

Lexical cohesion is present in this text.

Euphemism

Euphemized expression is used by the person, who requests for the information regarding the fulfillment of the rights. The text is written in an amusing way that questions the reality.

Transitivity analysis

The processes of transitivity analysis seen in the text are as follows:

- a) Material Process: Islam (who gave the rights to human beings) and the Musalman (Muslim), who is supposed to fulfill the rights of others) are the "actors, while the haqooq is the "goal" in this text.
- b) Mental Process: The person who is raising this question is the "sensor" and the phenomenon is "musalmaan kab haqooq de ga? From this text, the person is highlighting the fact that they are not given the rights which Islam has set for them. It seems that in the society, mostly people are not practicing Islam properly and they are ignorant of Islamic teachings.
- c) Verbal Process: In this text, the writer depicts one of the negativity which is prevalent in Pakistani society. The person who has written this text is the "sayer", individuals who read this text are "addressees" while the whole text "Islam ne tau haqooq de diye, Musalmaan kab de ga" is verbiage.
- d) Relational Process: The relational process is seen as the Islam and Musalmaan are the "carriers" and the positive attribute is that Islam has set the rights for human beings, but the text also depicts the negative attribute

which is prevalent in the society i.e. mostly Muslims are not fulfilling the rights of each other.

The text mentions the deprivation of basic rights in Pakistani society which gives rise to inequality with in the country.

Table 8: Religion

| Text | Translation |
|--|--|
| Allah k diye haq Allah k naam pe mat cheeno! | Do not deprive any one of the rights in the name of Allah! |



Figure 9: Religion

Text 2:

Lexicalization

The text comprises of a sentence in Urdu language. The person has requested from the society to deprive women from their rights that have been already given to them by Allah Almighty.

Lexical Cohesion

The text is lexically cohesive and the use of exclamation mark at the end of the sentence showing that the person has expressed the strong feelings in conveying his or her idea.

- a) Repetition: The word "Allah" has been repeated for the two times in the sentence.
- b) Antonym: In this text, the words "diye" (given) and "cheen'na" (take away) are antonyms to each other.

Transitivity analysis

The following processes of transitivity have been noticed in the text:

- a) Mental Process: The person, who expressed his perception that Allah has given the rights to the Muslims but they are not fulfilled yet. So, this person is the "sensor".
- b) Verbal Process: As there is no directly sayer introduced in the text but it can be taken as the person who had this postcard is the "sayer", individuals who go through this text are "addresses" while the full text written on this postcard is "verbiage".
- c) Relational Process: The negative attribute of Pakistani society has been mentioned in the text that they are not given their rights.

The text depicts one of the major problems prevalent in the society. This thing can be related to the ignorant times when people especially women were not given rights before the advent of Islam and they were not included in any active role in the socio-economic and public affairs of the society but in the Muslim society women rights are something which is to be respected. So, the writer requests from the society, not to take their rights.

4.4 Culture

Culture is the civilization which includes the norms, customs, beliefs, habits and social behavior of the people in a society. The text that concerns with the theme of culture have been examined:

Table 10: Culture

| Text | Translation |
|--|-----------------------------|
| Jo jahez mange unhen beti nhi bheek do | Demand for dowry is begging |



Figure 10: Culture

Text 1:

Lexicalization

The text comprises of a sentence, written in Urdu language. The person has suggested the society to avoid from the social evil i.e. dowry.

Lexical Cohesion

The text accurately follows the syntactic structure of Urdu language and lexical cohesion is there in this text.

Transitivity analysis

The processes of transitivity observed in the text are as follows:

a) Material Process: From the following text, it can be observed that people of the society are "actors" who demand for the dowry, while the goal is the suggestion of the writer, who believes "jo jahez mange unhe beti nhi bheek do".

b) Mental Process: The text shows the dissuasion of the writer, so this person is "sensor" and the phenomenon is "jo jahez mangy unhe bheek do".

c) Verbal Process: The person who has grasped this postcard is the "sayer", while the Pakistani society is the "addressee", as it's about the social evil which is prevalent in Pakistan and the whole text is "verbiage".

d) Relational Process: The Pakistani society, and especially the people who has set this dowry system are the "carriers" and the negative "attribute" of Pakistani society has been mentioned i.e. the dowry system.

This text strongly shows the dissuasion from a wrong practice as it is a social evil which badly affects our society and it has given birth to many other evils. When the parents of the girls are not able to give dowry for their marriage then it leads to an end of their relations. It is like playing with the emotions of girls and they become depressed and sense of insecurity develops in them. Overall, dowry is the economic drudgery of the parents at their daughter's marriage.

4.5 Morality

Morality concerns the differentiation between the right and wrong and good or bad intention and behavior. The texts that consist the theme of morality have been examined:

Table 11: Morality

| Text | Translation |
|-------------------------|--|
| Mai awara Mai badchalan | I am reprobate, I am deprived/ perverted. |



Figure 11: Morality

Text 1:

Lexicalization

The text is written in the Urdu language, consisting of two short phrases.

This text shows that the writer portrays her negative qualities which she possesses.

Lexical Cohesion

The text comprises the repetition of "mai" in the sentence, while "awara" and "badchalan" are the synonymous words.

Transitivity analysis

The following features of transitivity analysis are as follows:

a) Material Process: The girl, who has negatively portrayed her personality traits is the "actor" and the "goal" can be assumed as to avoid her.

b) Relational Process: As the text is written about the girl, portraying her derogated qualities so, she is "carrier" and the words "awara" and "badchalan" are her negative attributes, shows that she will behave in a bad manner.

c) Verbal Process: The girl, who has written the text and carried with her is the "sayer", the individuals who read the text are the "addressees" and whole text of this placard "mai awara mai badchalan" is verbiage.

On the whole, the text is giving the negative connotation which changes the purpose of March i.e. for the rights of women. It seems that this person wants something beyond the rights and the usage of such words questions the morality of the holder.

Table 12: Morality

| Text | Translation |
|---|--|
| Agar dupatta itna pasand hai tau ankhon pe bandh lo | If you like Jilbab (dupatta) then wear it on your eyes |



Figure 12: Morality

Text 2:

Lexicalization

The text on the following postcard is written in Urdu language, it presents the intentions of the writer that s/he is liberal.

Lexical cohesion

The text is following the syntactic structure of Urdu language and lexical cohesion is clear in this sentence.

Transitivity analysis

The following processes of transitivity that have been observed in the text are as follows:

- a) Mental Process: The holder of this placard, who is a girl does not think to cover herself properly so she is the "sensor", while the phenomenon is "agar dupatta itna pasand hai tau ankhon pe bandh lo". She is suggesting that if someone likes veil then s/he should tie it around his or her eyes.
- b) Verbal Process: The person who has written this text and conveying her idea is the "sayer" and the individuals who read the text are the "addressees", while whole text of this postcard is taken as "verbiage".
- c) Relational Process: As the girl is supposed to veil herself up is the "carrier" and the text hold the negative attribute.

The text depicts immorality in itself. This person has wanted to overstep the bounds and promoted the impudence in the society. As "dupatta" which is meant to add grace and dignity to her personality seems suffocation to her.

5. Conclusion

After the data analysis, it has been concluded that the written texts have used the language which involves the readers to have their response and perception. These data samples are imbued with a lot of linguistic features. Transitivity is the main feature for the linguistic analysis and all the text that are taken for the analysis have different processes or features of transitivity, that includes material, mental, relational, verbal and behavioral processes. Also, all the texts had lexical cohesion. It also has been concluded that these texts show the positive and negative features and also the problems that are currently prevailing in the Pakistani Society. Moreover, by the use of language it showed the purpose of the women march that some people were raising their voice for their due rights but there were also the people who were misusing the purpose of event. As in some of the texts it has been noticed that the texts hold vulgarity in it, that is beyond the Pakistani culture and society and also our religion (Islam) does not allow for that i.e. it does not allow women to unveil themselves but the postcard "agar dupatta itna pasand hai tau ankhon pe bandh lo" conveys some different intentions and it is against the moral values of the Pakistani society and also the religion. This totally changes the meaning of March, it is a black dot on the repute and the purpose of this *Aurat March*.

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