

DISCOURSE ANALYSIS OF WRITTEN TEXT ON PAKISTANI VEHICLES: A SOCIOLINGUISTIC PERSPECTIVE

By

Rafia Bilal



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**Discourse Analysis of Written Text on Pakistani Vehicles:
A Sociolinguistic Perspective**

By

Rafia Bilal

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Thesis Title: Discourse Analysis of Written Text on Pakistani Vehicles: A Sociolinguistic Perspective.

Submitted by: Rafia Bilal

Registration #: 503-MPhil/Ling/Jan 2010

Prof. Dr. Wasima Shehzad

Name of Research Supervisor

Signature of Research Supervisor

Dr. Inayat Ullah

Name of HoD

Signature of HoD

Dr. Muhammad Uzair

Name of Dean (FAH)

Signature of Dean (FAH)

Brig. Syed Nadir Ali

Name of DG

Signature of DG

Maj. Gen. Muhammad Jaffar HI (M) (Retd)

Name of Rector

Signature of Rector

Date _____

CANDIDATE'S DECLARATION FORM

I Rafia Bilal

Daughter of Bilal Mohammad

Registration # 503-MPhil/Ling/Jan 2010

Discipline English Linguistics

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ABSTRACT

Thesis Title: Discourse Analysis of Written Text on Pakistani Vehicles: A Sociolinguistics Perspective

This research focuses on the discourse analysis of the text written on Pakistani public transport vehicles. The data was collected from the roads, parking lots and market places in the twin cities of Rawalpindi and Islamabad. The text was written in three languages, English, Urdu and Punjabi. The sample size was two hundred but since there was a lot of duplication in the data, the actual sample size was shrunk to fifty-nine. The data classification was done keeping into consideration the grounded theory, as the thematic categories of data emerged after data collection. They included love for religion, parents, opposite sex and country. Moreover it highlighted the theme of morality, socio-economic problems, desire for upward mobility, wisdom based quotations and social stereotypes. The data was analysed on two levels, i.e. linguistic and social. Linguistic analysis was done keeping in mind Jank's rubrics for linguistic analysis. It analyzed lexicalization, transitivity processes and the use of euphemism, polarity and modality etc. The linguistic analysis showed that the text employs lexicalization, over-lexicalization, lexical cohesion and there was extensive use of metaphors and similies. Modality, mood and polarity are also the regular features of this text on public transport. It was noted that the text was multilingual as it was in Urdu, Punjabi or English language with a lot of code switching. The data was then further analysed to highlight some characteristics of the driver's community, the socio-economic problems they face and their struggle for upward mobility. It also highlighted their moral and ethical values and some of their stereotypical beliefs. The social analysis provided a deep insight into the life of public transport drivers in Pakistani society.

TABLE OF CONTENTS

Chapter	Page
THESIS AND DEFENSE APPROVAL FORM.....	ii
CANDIDATE’S DECLARATION FORM.....	iii
ABSTRACT.....	iv
TABLE OF CONTENTS	v
LIST OF FIGURES	x
LIST OF TABLES	xiii
ACKNOWLEDGEMENT.....	xiv
DEDICATION.....	xvi
I INTRODUCTION	1
1.1 Overview.....	1
1.2 Background	4
1.3 Rationale of the Method	4
1.4 Statement of Problem	6
1.5 Significance of the Study.....	6
1.6 Research Objectives	7
1.7 Research Questions	8
1.8 Delimitation of the Study	10
1.9 Chapterization in Current Research.....	10
II LITERATURE REVIEW.....	12
2.1 Introduction	12
2.2 What is Discourse?	13
2.2.1 Understanding Key Factors in Discourse	15
2.2.1.1 Context.....	15
2.2.1.2 Cohesion.....	18
2.2.1.3 Coherence.....	20
2.3 What is Discourse Analysis?	20
2.4 Discourse Analysis from Socio-linguistic Perspective.....	24
2.4.1 Reflection of Social Class through Language	24
2.4.2 Interdependence of Language on Culture and Vice Versa	28
2.4.3 Language as a Mirror to Reflect Morality	31

2.4.4	Reflection of Socio-Economic Problems through Language.....	34
2.4.5	Exploring Desire for Upward Mobility through Language.....	36
2.5	Vehicular Discourse	38
2.5.1	Introduction	38
2.5.2	Vehicular Discourse in International Context.....	38
2.5.2.1	Vehicular Discourse in India.....	39
2.5.2.2	Vehicular Discourse in Sri Lanka.....	40
2.5.2.3	Vehicular Discourse in Nigeria.....	41
2.5.2.4	Vehicular Discourse in Ghana.....	44
2.5.3	Exploring Vehicular Discourse in Pakistan.....	46
III	METHODOLOGY	49
3.1	Introduction	49
3.2	Theoretical Framework	48
3.3	Analytical Framework.....	50
3.3.1	Lexicalization	52
3.3.2	Over-Lexicalization	52
3.3.3	Relexicalization	52
3.3.4	Lexical Cohesion	53
3.3.4.1	Repetitions.....	53
3.3.4.2	Collocations.....	53
3.3.5	Metaphor.....	54
3.3.6	Euphemism	54
3.3.7	Transitivity.....	54
3.3.8	Voice.....	57
3.3.9	Nominalization	57
3.3.10	Quoted speech.....	58
3.3.11	Mood.....	59
3.3.12	Modality	60
3.3.13	Polarity.....	61
3.3.14	Theme & Rheme	61
3.3.15	Pronouns	62
3.3.16	Sequencing of Information	64
3.4	Type of Method Selected for Study.....	65
3.5	Data Collection.....	65
3.6	Sample Size	65
3.7	Sampling Technique and Data Classification.....	66
3.8	Delimitation of Data.....	68

IV DATA CLASSIFICATION AND ANALYSIS.....	69
4.1 Data Classification	69
4.2 Data Analysis	72
4.2.1 Love for Religion.....	73
Text 1: Namaz rah-e-nijaat hay.....	72
Text 2: Koi dekhay na dekhay... Allah to dekh raha hay.....	76
Text 3: Chaand Mohammad (PBUH), Sitaaray Sahaba.....	78
Text 4: Main Nokar Sahaba, Ahl-e-bait da.....	81
Text 5: Main beta ammi Ayesha (R.A) da.....	83
Text 6: Qabron ko sajda-gah na banao	86
Text 7: Live like Ali, Die like Hussain	90
4.2.1.2 Love for Parents.....	94
Text 1: Jo mila, Allah kay fazal aur Maan ki dua say.....	94
Text 2: Maa baap razi, tay Rab razi	97
Text 4: Yeh sab maray maan baap ki dua hay	100
Text 5: Maan kay bgair ghar qabristaan, or qabristaan ghar	103
Text 6: Ay meri pyari maan, qadam qadam pay mujhay.....	106
Text 7: Terian yaadan maan.....	109
4.2.1.3 Love for Opposite Sex.....	111
Text 1: Baqi gallan phone tay	111
Text 2: Bheegay hont taray	113
Text 3: Bol janu main kesi lagti hun	116
Text 4: Dil baraey farokht, qeemat sirf aik muskurahat.....	116
Text 5: rakh kay raston main nafrat k container	118
Text 6: dosti say toba	124
Text 7: Ajay phassay han, na ugray han na wassay han.....	127
Text 8: Fasla rakhen warna pyar ho jaey ga.....	130
Text 9: Halqa-e-Ishq say intakhaab larnay ki zid na kar	132
Text 10: Hunr o Gallan Nai Raiyan	136
Text 11: I Miss you	138
Text 12: ‘Naal na jor, okha ho san’	141
Text 13: nazron nay nazron main nazron say kaha.....	142
Text 14: Tera youn muskurana bhool janay kay qabil nahi.....	148
Text 15: Toun tarlay landi reh gai, teri saheli number lay gai.....	150
4.2.1.4 Love for Country.....	153
Text 1: OK. I love Pakistan.....	155

Text 2: Main Pakistan ka mehenti shehri hun, aur main halfan.....	155
Text 3: Tamam mazahib ka ahtram	157
Text 4: WAPDA kay ilawa, tamaam ehlay-watan ko jasahn-	162
Text 5: Roti, Bijli, Gas na Paani, Dil hay phir bhi Pakistani	165
4.2.2 Morality	168
Text 1: Beemar khawateen—hazrat ko haspataal lay janay kay....	169
Text 2: Darwaza Please Holi Band Karen	172
Text 3: Status ko choro sahib.....	172
Text 4: Agar hoti wafa, apnon kay khoon main.....	179
Text 5: Don't jealous	182
Text 6: Jal mat dua kar	182
4.2.3 Social Stereotypes.....	188
Text 1: Bay parda orat.....	186
4.2.4 Socio-Economic Problems	191
Text 1: Libas hai muqaddam.....	189
Text 2: Dil karta hay dunya khareed loun, magar jaib	196
Text 3: Kya karaya kam karun?	198
Text 4: Mout barhaq hai.....	198
Text 5: Pyar tay karan, par tankhwah bari thori ay.....	204
Text 6: Bakhidmat janab izzat maab.....	207
Text 7: Soch raha hay Pakistan,.....	211
4.2.5 Upward Mobility	216
Text 1: Main bara ho kar corolla banun ga	216
Text 2: Main bara ho kar truck banun ga	220
Text 3: Aaj kal ki larkian husn pay naaz karti han,.....	223
4.2.6 Wise Sayings	228
Text 1: Acha akhlaq, achay khoon ki pehchaan hay.....	228
Text 2: Better Alone than Bad Company.....	230
Text 3: Don't worry.....	228
Text 4: Pur-khaar hay dunya, daaman bacha kay rakhna	235
Text 5: Maa tujhay salam, Pi pyala sabar da.....	237
Text 6: Jab tak zar lutao gay zair-dast hay dunya.....	241
Text 7: Surat buri, na seerat buri. Bura who jiski niyyat buri.....	244
Text 8: Always Smile.....	246
V CONCLUSION.....	250
5.1 Findings of Linguistic Analysis	251
5.2 Findings of Social Analysis.....	258

RECOMMENDATIONS 261

WORKS CITED.....263

APPENDEX- A.....275

APPENDEX- B.....279

LIST OF FIGURES

Figure 1 Love for Religion	73
Figure 2 Love for Religion	76
Figure 3 Love for Religion	78
Figure 4 Love for Religion	81
Figure 5 Love for Religion	83
Figure 6 Love for Religion	86
Figure 7 Love for Religion	90
Figure 8 Love for Religion	94
Figure 9 Love for Religion	96
Figure 10 Love for Parents	99
Figure 11 Love for Parents	101
Figure 12 Love for Parents	103
Figure 13 Love for Parents	106
Figure 14 Love for Parents	109
Figure 15 Love for Opposite Sex.....	111
Figure 16 Love for Opposite Sex.....	113
Figure 17 Love for Opposite Sex.....	116
Figure 18 Love for Opposite Sex.....	118
Figure 19 Love for Opposite Sex.....	121
Figure 20 Love for Opposite Sex.....	125
Figure 21 Love for Opposite Sex.....	127
Figure 22 Love for Opposite Sex.....	130

Figure 23 Love for Opposite Sex.....	133
Figure 24 Love for Opposite Sex.....	136
Figure 25 Love for Opposite Sex.....	138
Figure 26 Love for Opposite Sex.....	141
Figure 27 Love for Opposite Sex.....	144
Figure 28 Love for Opposite Sex.....	148
Figure 29 Love for Opposite Sex.....	150
Figure 30 Love for Country	153
Figure 31 Love for Country	156
Figure 32 Love for Country	159
Figure 33 Love for Country	162
Figure 34 Love for Country	165
Figure 35 Morality	169
Figure 36 Morality	172
Figure 37 Morality	175
Figure 38 Morality	179
Figure 39 Morality	182
Figure 40 Morality	185
Figure 41 Social Stereotypes	189
Figure 42 Social Economic Problems.....	192
Figure 43 Social Economic Problems.....	196
Figure 44 Social Economic Problems.....	199
Figure 45 Social Economic Problems.....	201
Figure 46 Social Economic Problems.....	204

Figure 47 Social Economic Problems.....	207
Figure 48 Social Economic Problems.....	211
Figure 49 Upward Mobility	216
Figure 50 Upward Mobility	220
Figure 51 Upward Mobility	223
Figure 52 Wise Sayings	228
Figure 53 Wise Sayings	230
Figure 54 Wise Sayings	233
Figure 55 Wise Sayings	235
Figure 56 Wise Sayings	238
Figure 57 Wise Sayings	241
Figure 58 Wise Sayings	244
Figure 59 Wise Sayings	246

LIST OF TABLES

Table 1 Thematic Categories of Data & the Frequency of their Occurrence258

Table 2 Sub-categories in the Theme of Love & the Frequency of their Occurrence...259

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DEDICATION

I dedicate this work to my parents, Prof Bilal Mohammad & Mrs. Sajida Bilal,

My dear Husband, Sajjad Akhtar

My darling Son, Ahmad Areesh

&

My very darling Daughter, Aiman Sajjad (Late)

CHAPTER 1

INTRODUCTION

1.1 Overview

While travelling on the roads throughout Pakistan, one can find certain kind of written texts on many Pakistani vehicles. Most of these vehicles provide transportation facility to general public and charge fare for travelling. They are commonly known as “Public Transport” and include cabs, vans, rickshaws, buses and trucks. One can also find written texts or visuals on some private cars also, but the ratio is considerably low. This text, on the vehicles is written in various forms, such as quotations, slogans, poetry, phrases, sometimes single words and images. The text conveys some message to the readers. The messages can be based on religion, a piece of advice, comedy or romance or they may also show patriotism and one’s love for the country. Even political messages have started to claim their space on the vehicles

The tradition of writing on vehicles is a common practice in few countries. Sri Lanka, Nigeria, Ghana, Indonesia, Philippines are some of the countries in which one can easily find written text on the vehicles. Minor decoration has been observed throughout the world, but lavishly decorated vehicles laden with text is specifically common in the sub-continent, i.e. India and Pakistan, and in Afghanistan (for truck art only).

Elias (2012) observes and shares his reflections in his book on truck art and the way they reflect the identity and culture of its drivers. He mentioned that the first study that focused on truck art was conducted in 1970’s in Afghanistan, and after that, numerous researchers throughout the world focused their attention to truck painting as a form of art. However, exploration of Afghan truck art came to an end in the same decade due to Soviet invasion, followed by civil war in the country. At that time, a number of Afghan refugees escaped to Pakistan and brought the tradition of truck art to Pakistan. Consequently, the tradition of Truck Art and decoration shifted from Afghanistan to Pakistan. Initially, truck art included decorative paintings (of beautiful landscapes, forests, animals like lions, birds like eagle and portraits of women) and art

work (mirror work, carving, wood work etc.) on the trucks only, however with the passage of time, it evolved and also included written text. He further says that the decorative and attractive designs and patterns on the trucks signify a great deal about the religious, social and national identities of its drivers and owners. One can also observe a great deal of variation in the content written on the trucks and their decoration.

Gradually it was adopted by buses, Suzuki vans, carts and eventually, nowadays it has become so common that it can be seen on cabs and private cars too. These texts are written in Urdu, English, Punjabi, Pashto, Sindhi and other regional languages throughout the country.

Lavishly-embellished rickshaws and Suzuki vans (commonly known as “Dulhan Suzuki”, because of the well-laden ornamentation) can be seen strolling and burping along the crowded roads in most of the cities across Pakistan. Their vibrant colors, painstaking scripts, and intangible, flashy masterpieces should not be discarded as meagre artistic advertising. These drivers not only publicize their vehicles, they also share their observations, opinions and thoughtfulness on some of the country’s most disturbing and vexing social, economic and political issues. Although, one may also come across posters of curvy actresses, alluring and enthralling eyes, and intricate fluorescent patterns. It can be assumed that most rickshaws and dulhan Suzukis do have some message to share.

Elias (2012), Pakistan based, American researcher, wrote a book, entitled, “On Wings of Diesel: trucks, identity and culture in Pakistan”. This book describes the history of truck art and the way trucks and truck drivers reflect Pakistani culture. In 1980’s, one of the most important articles was published on truck art by two ethnographers, Rich and Khan, in which they explored the structure of truck painting as a trade. Schmid’s publication (1995) is the first largest study based on Pakistani trucks, which does not only focus on the world of trucks and truck drivers, but also provides minute details on the imagery of designs. It also takes account of a brief discussion on the religious beliefs of the truck drivers. Most of the researches done in the field of truck art and vehicle decoration emphasize solely on the remarkable visual or graphic aspects of ornamentation, and overlook their semiotic significance or the culture that these trucks and truck drivers represent. The present study focuses on all

kinds of public transport vehicles including trucks, buses, vans, cabs, Suzuki vans, rickshaws, with reference to the text written on it. The discourse analysis of the selected texts has been conducted from a sociolinguistic perspective. Different factors have been taken into consideration that are reflected in the language employed by these drivers. The language they use to express themselves in the form of written text, reflects the society they come from, the social class they belong to, the socio-economic problems they face every day, their desire for a better socio-economic state, their cultural traditions, their moral and ethical values, their strong emotional ties with their families, especially parents and their love for religion etc.

Pakistan is a country with a diverse cultural and social background. Every province has its own culture and each culture shapes its language. This diversity of culture covers variation in different domains of their life, such as food, clothing, festivals, values, beliefs, customs, traditions, art, music, literature, and the way they live. All these cultural and social variations can be observed in the texts written on public transport vehicles throughout the country.

Discourse written on public transport vehicles is a very common phenomenon in Pakistan. There are many texts that can be frequently seen on different vehicles. The question arises that what does this text signify? Is it written with some intention to convey some message to the readers or it is written just for the sake of writing or to beautify the vehicles? All these questions have remained uninvestigated from linguistic and socio-linguistic perspective. The research on the text on the vehicles provides a rich and profound insight into the Pakistani society, as it highlights the culture, religion, ethnicity, socio-economic status, socio-economic problems, moral, ethical and religious values etc. of the 'drivers', as they are the representatives of a common man in the current research.

The present study is quite unique and can be called an interdisciplinary study due to the thematic categorization of its data. The study relates to the field of Economics, Psychology and Ethics. This connection of my research with other disciplines has been established and discussed in detail in the literature review section.

1.2 Background

I am a resident of Rawalpindi and work in Islamabad, and for this purpose I need to travel almost forty kilometers on regular basis. I have been travelling in the twin cities for over a decade. I teach at International Islamic University, Islamabad and daily travel to Rawalpindi via IJP Road, Peer Wadhai Road and Peshawar Road leading to Lalazar (where I reside). It is almost a one hour drive every day, and the route I take is loaded with heavy traffic of commercial vehicles, which is why I often suffer traffic jams. Over these years, while being stuck in traffic while commuting to my work-place, I often enjoyed reading written texts on trucks, buses, trolleys, Suzuki vans and cabs, as it is a common sight on IJP road. This prompted the idea in my mind that what does this text signify and does it actually relate to the lives of the drivers. Later on while pursuing for my doctoral research, I decided to analyze the written text on these vehicles and look into the underlying implications of these texts and provide others an insight into the Pakistani society.

Through this research, I intended to study and analyze the discourse which is displayed on the Pakistani public transport. Discourse analysis is one of the major domains in the field of sociolinguistics, which is concerned with the study of the relationship between language and the context in which it is used. Discourse analysis, therefore, focuses on the naturally occurring contextual use of language. The focus of study in this research is primarily on the relationship between language and the context in which it describes the social and cultural attributes of the language users. Language, through its use by a specific speech community reflects the moral and ethical values and social attributes of its users. Since, sociolinguistics captures themes such as class boundaries created and thus reflected through language users, through this research, I aim to create an understanding of the moral, ethical and social values that are attributed to the drivers' community, who are the representative of every common man in the country.

1.3 Rationale of the Method

The purpose of this research is to develop an insight into Pakistani society by analyzing the discourse used by public transport vehicle drivers. A lot of research

studies have already been conducted by national as well as international authors, but their main focus has been on truck art. A relatively similar research has been conducted by Asad (2009), and is based on the theory of Carl Jung's Archetypes and its relevance in terms of showing truck art and poetry as a projection of collective unconscious of Pakistani society. It deals with the images and mythical stories and ideas that are a reflection of collective unconscious. Moreover, she has linked the concept of archetype with the idea behind stereotypes and prototypes, thus reinforcing the expected behaviour specifically from a genderlect perspective. For instance, the hero of every myth has to be brave, gallant and elevated being among the rest. Furthermore, her research interlinks the theory of psychological archetype images and literary archetypal patterns to truck art symbol, poetic phrases and proverbs. In her research, she has implicitly or explicitly related every image, poetic phrase and proverb to gender and gender stereotypes. Her research interprets all the sample images, poetic phrases and proverbs to gender related concepts in Pakistani society and culture. She has also interlinked truck art to the immense cultural heritage and cultural identity present in the world, and traces truck art images to prehistoric images. However it differs from my research in many ways. Firstly, my research is undertaken from a socio-linguistic perspective. Secondly it analyses data from all kinds of public transport vehicles and not just the trucks. Thirdly, the analysis focuses on the written text only, and not the images. However, it differs from my research in many ways. Firstly, my research is undertaken from a socio-linguistics perspective. Secondly, it takes data samples from all kinds of public transport vehicles and not just trucks. Thirdly, the analysis focuses on the text only, and not the images.

However, my research is unique in a way that it focuses on the linguistic analysis of the text written on the vehicles and relates it with the society. Moreover, it is a multi-disciplinary study due to its vast thematic categories of collected data. The rationales behind the current study are:

1. To fill the huge gap that exists in research on the writings on all kinds of public transport vehicles.
2. To understand the extent to which the art (writings) on these vehicles imitate life. The discourse analysis of this text aims to uncover the relationship between the writings on the vehicles and the society, the social class, the social stereotypes, the socioeconomic problems, the

culture, the traditions, the moral and ethical values and the emotions that are tied to families and the loved ones etc.

3. To bring the witty side of Pakistani society to the surface. Pakistan has long been portrayed as an aggressive country packed with religious fanatics and extremists. This research has highlighted some positive aspects of the Pakistani society.
4. To classify the data into various thematic categories and apprehend the motivation or message behind the writings.

1.4 Statement of Problem

From writing on the walls to the writing on trucks and autos in Pakistan, we see Pakistani visual poetry everywhere we go since times immemorial. This visual poetry carries untold and undiscovered narratives and emotions. These writings range from politics, informal advertising, threats, antidotes, jokes, religious songs, love poems and the list goes on. There are around six to ten million commercial vehicles, which include buses, trucks and three wheelers circulating on roads carrying the visual art. There have been numerous interpretations of the artistry writings but none has been put to test to confirm the real purpose/meaning of the vibrant and seemingly arbitrary text on autos and trucks. In an effort to discover if this “art imitates life”, an in-depth study is required. This research is carried out to fathom the true meaning behind this flashy visual text and determine if these writings are used to address and deliver a message to an assumed community or only serve as a source of entertainment for the sake of art. As research on Linguistics has been thriving in Pakistan and expanding to various aspects of our day-to-day life, it is crucial to also study the textual art on the trucks and autos that is undisputedly an integral part of our culture, but has long been overlooked and not given due importance.

1.5 Significance of the Study

This research focuses on the analysis of discourse written on Pakistani vehicles from a sociolinguistic perspective. In order to analyze the data from linguistic and social dimension, the linguistic features like lexicalization, over-lexicalization, re-lexicalization, lexical cohesion and the use of similies and metaphors have been used

to analyze the text. The use of different types of transitivity processes like mental, material, verbal, relational, behavioural and existential processes were analyzed in the texts and it highlighted how language interprets our experiences of the world around us. The use of voice, speech, mood, modality etc. was also interpreted in the texts. By analyzing the discourse on the public transport vehicles, this study has provided a deep insight into the Pakistani society. The problems that people face on daily basis have been emphasized. The economic and financial constraints they come across and their continuous struggle and desire for upward mobility, and the innumerable hindrances they face while struggling for achieving a better living and sound future of their children have been discussed. This study also provided a visionary understanding of their moral and ethical values, customs and traditions. It also highlighted their deprivation from the basic necessities of the life and the way they engage themselves in recreational activities.

My study is significant in a way that Vehicular Discourse can be introduced as a new genre of study for the students of linguistics and cultural studies, as this text is representative of Pakistani society and culture.

The current research exhibits how this text imitates life and is useful in highlighting various social, cultural and moral attributes of Pakistani society. For instance, some of the themes that I have discussed in my research are: love for religion and parents, socio-economic problems, desire for upward mobility etc.

My significant contribution to this research is that I have devised a model for the linguistic analysis of texts and that I, believe is a significant contribution in academia and research.

Most importantly, this study is unique in its kind, as no substantial work has been previously done to study vehicular inscriptions in Pakistan from a sociolinguistic perspective.

1.6 Research Objectives

This research is based on the discourse analysis of the text from socio-linguistic perspective, therefore, the objectives of the current research have been categorized as:

1.6.1 Linguistic aspect:

The linguistic aspect of this research has the following objectives:

1. To find out the kind of lexical features that are employed in the text written on Pakistani public transport vehicles.
2. To verify if this text employs the use of linguistic features like euphemism, mood, polarity and modality etc. to highlight the hidden motives or agendas by the drivers of public transport.
3. To explore how different transitivity processes like material, mental, verbal, and relational etc. constitute the transitivity system of the language written on Pakistani vehicles.

1.6.2 Social Aspect:

The social aspect of this research has the following objectives:

4. To explore if the text displayed on public vehicles provides a glance into the life of the drivers, thus representing a common man.
5. To understand how this text reflects the driver's desire for upward mobility.
6. To identify the social attributes of the people in Pakistani society, through these texts.
7. To look into the driver's economic and financial condition.
8. To investigate the moral and ethical values and social attributes of the Pakistani society as reflected in the text.
9. To explore if this text reflects the driver's deprivations from basic necessities of life and their recreational activities.

1.7 Research Questions

Since the objectives of the present study have been categorized as linguistic and social aspect, therefore, the research questions have also been designed in alliance with the objectives. The research questions are:

1.7.1 Linguistics Aspect:

The linguistic aspect of this research covers the following research questions:

1. What kind of lexical features are used in the texts written on public vehicles?
2. How does the text indirectly highlight some hidden motives? What role do polarity, modality, mood, euphemism etc. play in highlighting the implied motives through texts written on public vehicles?
3. To what extent is transitivity a regular feature of the text written on public transport vehicles?

1.7.2 Social Aspect

The social aspect of this research covers the following research questions:

4. How does the text displayed on the public vehicles depict the life of drivers and how do the drivers represent every common man?
5. Does the text written on the vehicles indicate the desire of the drivers for upwards mobility?
6. To what extent does this text reflect the driver's deprivation from the basic necessities of life?
7. How does this text portray the moral and ethical values, and social attributes of Pakistani society?
8. Does this text have elements of recreation and entertainment?
9. Does this text aim at rectifying social and economic problems of the country?

The collected data was analyzed keeping into consideration Jank's rubrics for linguistic analysis. Since most of the texts were in Urdu and Punjabi Language, therefore, a translation of each text has been given for English-speaking readers. The collected data was classified into six thematic categories which are love, social stereotypes, socio-economic problems, morality and wisdom based quotes. The data was analyzed keeping in mind the rubrics for linguistic analysis. Different features of linguistic analysis were applied on the text and significance of each one of the features was described in detail. The research questions were addressed and referred to while analyzing the data.

1.8 Delimitation of the Study

The study sample was mainly collected from market places and parking lots of different commercial areas in Rawalpindi and Islamabad. Some data was randomly collected from the areas nearby. The reason for collecting data from Rawalpindi and Islamabad and the surrounding areas was that, the text displayed on the public vehicles in these areas is in Urdu, Punjabi and English and, being a sociolinguistic researcher, I am familiar with only these three languages, and not the other regional languages spoken in Pakistan. During data collection, some texts were also found written in Pashto language, but it was not made a part of data collection, since I am not familiar with this language. In order to further delimit the study, two hundred samples of the text were snapshot and then analyzed. Since there was a lot of duplication in the data, and it was observed that some samples of text were found written on many vehicles, especially about love for religion, parental love and appreciation and attraction for opposite sex, therefore, the actual number of data sample was reduced to fifty-nine. Since it was an exhaustive study, it provided comprehensive understanding of the life of the drivers of public transport vehicles in Pakistan.

1.9 Chapterization in Current Research

The present study has been fragmented into five chapters.

Chapter one provides a thorough overview of the research, followed by the background (i.e. how the researcher developed interest in exploring this area of sociolinguistic research). It also entails the rationales of current study. Then it explains the statement of problem and also describes how the current research is bridging the gap between the previously done researches and this research. It also entails the significance of research along with clearly stated objectives and research questions. The objectives and research questions have been divided into two aspects i.e. linguistic and social, catering the socio-linguistic perspective of this research. It also describes the delimitation of the study.

Chapter Two covers an exhaustive account of the recent literature, and up-to-date researches and studies conducted in the field of discourse analysis and sociolinguistics. It is divided into three main parts.

1. The first part starts with the operational definitions of the terms, “Discourse” and “Discourse Analysis”, given by renowned linguists. Then it describes important key factors that play an important role in understanding discourse.
2. The second part of this chapter gives another direction to the discussion and moves on to the study of discourse from a sociolinguistic perspective, and describes how various variables like culture, social and ethical values, morality, educational background and socio-economic status etc. shape and mould the language of its users, and their language becomes a reflection of all these social variables.
3. The third part introduces the term, “Vehicular Discourse” adapted by me. This part of the chapter explains what vehicular discourse is and how it describes the social, cultural, moral and ethical values, educational background etc. of the vehicle owners / drivers. It also discusses vehicular discourse with reference to researches conducted in Pakistan, India, Sri Lanka, and a few African countries.

In short it can be said that this chapter provides a basis to strengthen the current research.

Chapter Three gives a detailed account of methodology. It also describes the theoretical and analytical framework, which served as a tool for the analysis of data. It gives a detailed description of all the linguistic features that have been applied on the text collected from public transport vehicles. It also reveals the method of data collection, sampling technique and data classification.

Chapter Four entails exhaustive, comprehensive analysis of collected data, keeping into consideration the theoretical and analytical framework. This chapter consists of fifty-nine samples that have been analyzed linguistically and then related with Pakistani society. Each section of the analysis of the thematic category is followed by a concluding paragraph that relates the analysis and its findings with the objectives and research questions of current research.

Chapter Five closes the discussion by answering the research questions stated in chapter 1, in the light of analysis conducted in chapter 4. It concludes the present research and entails the findings. It also offers recommendations and suggestions for further research in the field of “Vehicular Discourse”.

CHAPTER 2

LITERATURE REVIEW

As mentioned in the introductory chapter, this research has some objectives and research questions. This chapter on literature review would help the readers understand the objectives and research questions in the light of latest available research works. It starts with addressing how language is a social practice. Then it introduces the notions of ‘Discourse’ and ‘Discourse Analysis’ and explains these two notions exhaustively. It also describes the key factors that play an important role in understanding any discourse. Then the discussion moves on to develop a nexus between discourse analysis and sociolinguistics, since this research undertakes discourse analysis of the text from a sociolinguistic perspective. This chapter also introduces the term ‘Vehicular Discourse’, which is the focal point in this research. After this, I have discussed some previous research studies done in the field of vehicular discourse and described how they are different from current research, and how my research would bridge the gap in the already existing researches.

2.1 Introduction

Language is a means of communication, and therefore a social practice. It is through language that we develop our social relationships. It is through the social practice of language that we construct our identities and negotiate our ways in life. Looking at the structure of language, from the very basic to complex level, we find sounds, words and sentences, and their literal and implied meanings. These words and utterances that we produce, do not contain meanings in themselves, rather it is we, the human beings that construct the meanings in our very own minds. People have different minds, personalities and individualities and therefore, their own ways of constructing meanings. In this way the form and function of our language is highly flexible and our utterances mean what we intend them to mean. Keeping in view this idea of

constructing meanings, my literature review will also focus on the approach of social constructionism.

2.2 What is Discourse?

Discourse is a widely debated and an important notion in the field of linguistics. It is generally seen as the language in use. It refers to the organization of language from the smallest linguistic units, i.e. words, phrases, clauses and utterances to the largest linguistic units such as conversational interactions and written texts. It can be spoken or written, extended or short. Cole (2017, p. 1) refers to it as, “how we think and communicate about people, things, the social organization of society, and the relationship among and between all the three”. He believes that it typically emerges from the social institutions like media, politics, law and education, and thus it structures and shapes our lives and relationships with other people in any society. He names it as “a productive force” (2017, p. 1) because it outlines the ideas, thoughts, values and even the identities of the people and their behaviours. And in doing so, it yields what happens within the people and within the society they belong to. Different linguists have given different definitions of discourse which have been discussed in the preceding lines.

Hassen (2016) believes that discourse is something dynamic and is shaped by numerous factors such as society, culture, language-users and their historical background, and, in turn, it shapes them back. Hence, it can be said that discourse shapes and reshapes the thinking process of language users and practices of the speech community who owns it.

To Hyland and Paltridge (2011) discourse is: “to study language in action, looking at texts in relation to social contexts in which they are used” (p. 25). According to this definition, language is used to describe everything that takes place in the world. They believe the term ‘discourse’ itself is an overloaded term that refers to a wide range of meanings. It may refer to the analysis of speech or writing to identify the dynamics of different social contacts. Discourse, therefore, seems to be spread across the globe and gives emphasis to everything including institutional practices, concrete texts, particular cases of talks or how it forms social structures. Thus, discourse is spread everywhere around the globe

Language is a magical entity. Whatever we say, speak or write, we design it in such a way that it fits in our communicative situation. Sometimes, the way we speak or

write, creates the situation for listeners or readers. In that case, we mould the situation by our words so we can say that language – in – use is a tool that is used to design or build things. Gee (2005) uses the term, “seven building tasks” of language, to refer to different communicative functions that discourse performs:

1. Significance: We use language to make things significant (to give them meanings or value)
2. Activities: We use language to engage others in different type of activities or perform different tasks.
3. Identities: Using language, we take different identities. In the hospital, one would act as a patient. As soon as he would reach home he would have the identity of the head of the family. In his office, he would be identified as the manager of the company. People enact these identities at the appropriate times, places and situations to make them work.
4. Relationships: Language is used to declare what kind of relationship the speaker has or wants to have or is trying to have with the listener.
5. Politics: It refers to the use of language to build up different perspectives on social goods.
6. Connections: Language is used to make connections between things. It shows how different things or facts are relevant or irrelevant.
7. Signs, Systems and Knowledge: There are many languages in the world and even within a single language, there are standard and non-standard dialects and there are also variations within a language. There are other communication systems too, for instance: images, graphs equations etc.

The communicative functions that these seven building blocks perform in any discourse have been observed in this research. It was observed that the texts that have been selected for analysis are significant in assigning identities and activities to the language users. It also highlighted the relationship of the readers with the writers, and described how language is used to make connections between things and pinpointed the facts and also described how society brings out variation in the language of its users.

2.2.1 Understanding Key Factors in Discourse

In order to understand or interpret any discourse, following are the features that play a crucial role. They can be classified as context, cohesion and coherence. They have been discussed in detail in the following lines:

2.2.1.1 Context

One of the central notions in understanding discourse is context. Swann et al. (2004) in the dictionary of sociolinguistics define the context as, “linguistic or non-linguistic phenomena that surround a particular linguistic feature or utterance” (p. 49). According to this definition, there are a number of factors that constitute the context. For instance, if one needs to understand an utterance, he needs to take into consideration the following:

1. The immediate verbal context (previous and upcoming utterances)
2. Prior interactional exchanges between the same speakers or participants
3. The topic of conversation
4. The place/setting where the communication takes place
5. The relationship between the participants of conversation
6. The purpose of communication between the participants
7. And the wider social and cultural context in which the utterance is produced

All the aforementioned factors constitute the context of utterance.

Rhalmi (2013) defines context as,

Meaning is created not only through what speakers say to each other but also through what they do with words to satisfy the needs of their social environment. Meaning involves linguistic and situational factors where the context of language use is essential. This contextual use of language is what makes language unique to humans. (p. 65)

There are two main kinds of contexts: linguistic and situational context. The former one is also known as verbal context and refers to the words that surround a text, i.e. the words that occur before and after any utterance. The situational context is also known as pragmatic context. It is the situational context which makes the utterance coherent. It informs the readers about the participants and the subject matter in their

conversation and involves the understanding of linguistic features such as deictic expressions, anaphoric and cataphoric references and the meanings. It aids them in interpreting the linguistic elements surrounding a given utterance, phrase or text. Thus, in order to interpret any text or piece of writing, it is important to understand the context (situational and linguistic) in which it is produced. If the reader is unable to make contextual connection with the text, he would fail to understand it.

Text is a linguistic entity and can be interpreted semantically, but in that case the reader dissociates it from its original context. Therefore, to comprehend it significantly, one must focus on the pragmatic implications. Only then, one can realize that text as discourse is a matter of interpretation, keeping in mind its relevant context. The same idea has been discussed by Yule and Brown (2004), who believe that it is the job of a discourse analyst to take into consideration the context in which a piece of discourse occurs. Deictic expressions are the linguistic elements that certainly require contextual clues for their interpretation. They direct the readers towards the speakers and listeners are and at what time and place the discourse has been produced.

Kramsch's (1993) contribution on the relationship between language and culture is also remarkable. According to her if language is to be taught to the non-native speakers, then it should be taught in a cultural context. The students should be given context-oriented awareness of the language, which would result in better learning output. According to her, "Context refers to intentions, assumptions and presuppositions of speakers and hearers which ensure that their discourse is coherent and therefore makes sense for the participants". She believes that context is, "Not only spoken words, but facial expressions, gestures and body activities. The whole group of people present during the exchange of utterances, and the part of the environment in which these people are engaged". (p. 37)

Kramsch and Zhu (2016), commenting on the fact that culture constitutes the context, believe that the link between language and culture has become more complex due to the global mobility of capital, goods, and people, and to the growing multilingualism of human communication, in face-to-face as well as online environments. English is not, in fact, a culture-free language, which people can just appropriate for themselves and use as a tool to get things done. It bears traces of the

cultural contexts in which it has been used, and contributes in shaping the identity of speakers of English. This implies that culture cannot be detached from the context. Cultural context plays a crucial role in understanding any discourse. They further assert that the meanings of the utterances depend on two factors, ‘external context of the communication’ and ‘the situational context of the speech event’, and firmly support context-oriented approach to language teaching and learning.

This centrality of language makes the work of Byram relevant and useful to all those involved in language teaching in one way or another. In the framework of multilingual and multicultural classrooms, he highlights the connection between language and culture that pertains to all languages, whether whether they are taught as first, second or a foreign language. He believes that the role of context in language learning is undeniable and asserts that socio-cultural competence comes only with context-based learning environment. He says that there is not just one context of use for any given language, because languages are used in different social contexts, for example, in offices and the dominant vernacular. He reviews many different types of contexts that need to be taken into consideration while reflecting upon foreign language teaching, which include, social, cultural, political and educational context, and none of these can be kept aside.

Van Dijk (2009), commenting on the importance on context says, “in order to fully understand discourse, we need to understand it in its context”. Zuengler and Miller (2006), assert that the linguistic forms that are used by language users, they have their importance in a specific context. They play a significant role in understanding and using language. The linguistics forms may also implicate different meanings if the social context is changed. Holmes (2013), in his book states that, “Examining the way people use language in different social contexts, provides a wealth of information about the way language works” (p. 67). This implies that the main function of language is to communicate. In order to understand the message that has been communicated, one requires understanding of the ways in which language is used to make meanings. In order to derive meanings from any communicative act, it requires knowledge of the following:

- Participants (who are taking part in the interaction)
- Their purpose of communication

- And, the context in which their communication takes place.

Keeping in view the aforementioned authors, researchers and renowned linguists, it can be concluded that context plays an undeniable role in understanding the discourse. However, keeping in consideration my study, I would propose the following operational definition: ‘It is the linguistic situation or environment in which a text is produced, and in order to interpret the discourse one must be able to comprehend strong contextual clues, because if the context is detached from the text, its meaning cannot be logically understood’.

The next important factor that is crucial for understanding discourse is cohesion, which has been discussed below.

2.2.1.2 Cohesion

The term cohesion refers to the way in which different texts act as cohesive blocks. There are smaller and larger linguistic units. Smaller linguistic units include words, phrases and clauses. These smaller units are tied together to construct larger linguistic units, i.e. sentences. In order to tie them together, cohesive devices are used and they include the use of nouns, pronouns and conjunctions. It can be said that cohesive links are the ties that bind the text together. Halliday and Hasan (1976) were the pioneers in identifying and categorizing the cohesive devices. Given below is their taxonomy of cohesive devices. They categorize them into two types, grammatical and lexical cohesion. They have been discussed in detail in the following lines:

1. Grammatical Cohesion: It is grounded in the structural content of the text. It consists of substitution, ellipses, conjunction and reference. Each one of them has been briefly discussed in the following lines:

Substitution: It is a grammatical relation in which one linguistic item is used in place of a longer linguistic item, usually using the words like ‘one’, ‘ones’, ‘do’, ‘does’ or ‘so’. In this case the word is substituted for a more commonly used word. For instance. A says, ‘You are very careless and don’t take care of your parents’ – B says, ‘I do’. In this example ‘do’ is used as a substitute for a longer linguistic item, i.e. ‘taking care of parents’.

Sometimes pronouns are also used in place of nouns as a substitution. For instance: 'I did not like that embroidered dress so I gave it to my maid'. In this example 'it' refers to 'embroidered dress'.

Ellipsis: It is another grammatically cohesive device. It is used when words are omitted in order to avoid their repetition, after a more explicit mention. For instance: A says, 'What did you have in the dinner?', B says, 'nothing'. In this example the more conventional reply would be, 'I did not eat anything in the dinner' but instead of repeating all the words that were used in the question have been omitted and a precise word has been used to answer.

Conjunction: A conjunction plays an important role in connecting two words, phrase, clauses or even sentences. The most commonly used conjunction is 'and'. For instance, 'Two and two make four'. Other conjunctions that act as cohesive ties within a text include: then, however, therefore, in fact, consequently, because etc. Conjunctions can be embedded and have to be inferred by interpreting the text appropriately.

Reference: Reference is a semantic relation that guarantees the continuity of meaning making in a text. There are two types of referential devices that create coherence: anaphora and cataphora.

Anaphoric reference occurs when the writer or speaker refers back to something that has already been discussed or identified. In this case pronouns are used to refer back to the nouns or noun phrase that have already been mentioned in the text. For example: 'Few girls arranged a party. They were very excited about it'. Here 'they' is anaphoric reference, referring to 'few girls' and 'it' refers to 'party'.

Cataphoric reference is also called forward reference. In this case, the linguistic entity is introduced in abstract form before it has been actually introduced. For instance: 'Here we announce, our award-winning movie..... Titanic'. Cataphoric reference are frequently used in written texts.

2. Lexical Cohesion: Lexical cohesion denotes the connections formed between lexical units, such as words (e.g. doctor), groups (e.g. a qualified doctor), and phrases (e.g. go down the drain) etc. These lexical connections can be found

everywhere in extended passages of text or discourse. Synonyms, antonyms, hyponyms etc. refer back to the context and lexical cohesion forms the basis of lexical content and background knowledge.

It has been discussed in detail in the next chapter. (For more details, see Chapter 3, section 3.3.3)

Cohesion, therefore, refers to the grammatical and lexical linking within a text or sentence and binds it together and gives it meanings. It is the grammatical and lexical relationship that holds different elements of texts together. According to Halliday and Hasan (1976), for a text to be coherent, “It must deploy the resources of cohesion in ways that are mentioned by the register of which it is an instance” (p. 56).

2.2.1.3 Coherence

Cohesion is the configuration of ideas and concepts in such a way that they make sense to the readers.

The main idea behind the concept of coherence is that the concepts or ideas are logically presented or sequenced in the text. There should be a logical connection between them, so that the reader can make plausible inference about the underlying meaning. Van Dijk and Teun (1980) in their book argue that coherence is a semantic feature of any text and is formed through the interpretation of every sentence in relation to the whole text.

One of the most common methods of textual coherence is to evaluate the topical structure analysis.

The three factors that play a vital role in understanding any discourse, i.e. context, cohesion and coherence have already been discussed in detail. The next section, would now introduce my readers with the notion of Discourse Analysis.

2.3 What is Discourse Analysis?

The term discourse has already been discussed in detail in the previous section therefore, I would not go into in-depth discussion. Gee (2014) defines it as “Discourse is the sequence of sentences. It is the ways in which sentences connect and relate to each other across time in speech and writing” (p. 35).

According to him, when a speaker speaks or a writer writes, he chooses a specific order to sequence his words and phrases. Discourse, therefore, relates to the way various sentences flow one after the other to create meaningful communication and to facilitate interpretation.

Since the meaning of the term ‘discourse’ has been clarified above and earlier in this chapter, I would now talk about the focal term which forms the backbone of this research, i.e. Discourse Analysis. Yule (2011) defines discourse analysis as:

“How we make sense of what we read, how we recognize well-structured texts, as opposed to those that are jumbled or incoherent, how we understand speakers who communicate more than they say, and how we successfully take part in that complex activity called conversations, we are undertaking what is known as discourse analysis”. (p. 67)

According to above mentioned definition the analysis of discourse is concerned with the study of language in conversation and text.

Discourse analysis can be performed in a variety of way. Janks (2005), in her “Rubrics” for linguistic analysis lists a sum of features that have to be investigated while analyzing any discourse. Her rubrics is based on Halliday’s (1989) idea of systemic functional grammar. The linguistics features that have been listed by her are:

1. Lexicalization: It refers to the choice or selection of words
2. Over-lexicalization: It is the selection of different ideas to express the same phenomenon.
3. Re-lexicalization: Relexicalization is renaming the same things, ideas or concepts in a different manner, for example by using synonyms.
4. Lexical Cohesion: It describes the way lexemes are connected cohesively within a text, and the role of different lexical relations in creating a harmonious text.
5. Metaphor: It is used to make direct comparison between two things that are otherwise unlike or totally different.
6. Euphemism: It is the use of mild expressions in place of harsh ones, and it is purposefully done to conceal the negative implications in a text.
7. Transitivity: It refers to the kinds of processes different verbs are involved in:

- a) **Material Process:** It refers to the physical actions in the real world, for instance, verbs like: burn, kick, paint, run etc.
 - b) **Mental Process:** It refers to the process of cognition, perception, observation or experience, and includes verbs like: love, hate, feel, think, know, hear etc.
 - c) **Verbal Process:** It refers to the process of communication or interaction and includes verbs like: say, tell, ask, argue, request, command, order etc.
 - d) **Relational Process:** It refers to expressing possession, attributes, equivalence etc. It includes verbs like be, have, get, become etc.
 - e) **Behavioural Process:** It refers to expressing different behaviours, e.g. cry, shout, weep, laugh, enjoy, breathe, mourn etc.
 - f) **Existential Process:** It refers to something that is currently existing or existed at some particular point in time. It includes verbs like: currently, at the moment, there is etc.
8. **Voice:** It the use of active or passive voice in a text:
- a) **Active voice:** It mentions the participants of actions as doers or done-to's.
 - b) **Passive voice:** It allows the deletion of the agent.
- 09 **Nominalization:** It is a process in which a word which is not a noun but acts as a noun. It can be an adjective or a noun.
- 10 **Speech:** It can be Direct, Indirect, Free Indirect Speech and Scare quotes. They have been briefly discussed below:
- a) **Direct speech (DS):** It quotes the exact words of the speaker and the words are put in the quotation marks. It is also called quoted speech or reported speech. A quoting verb like said, told etc is necessarily used in the direct speech..
 - b) **Indirect Speech (IS):** Here the exact words of the speaker are not quoted and they can be paraphrased. They are not put in quotation marks.
 - c) **Free Indirect Speech (FIS):** It is in the style of third person narration and uses the characteristics of third person as well as first person direct speech. So it can be said that it is a mixture of direct and indirect speech.
 - d) **Scare quotes:** These are the quotation marks around a word or a phrase, which signal that the quoted words are used in a special sense.
 - e) It also focuses on:
 - Who is quoted first, last or most of all?

- Who is not quoted?
 - Has someone been misquoted or quoted out of context?
 - What reporting verb was chosen?
- f) What is the effect of scare quotes? Turn-taking: it addresses questions like:
- Who gets the maximum number of turns?
 - How many turns does each participant get?
 - Who is silent or silences?
 - Who interrupts?
 - Who gets heard? And whose point of view is followed?
 - Who controls the topic?
- 11 Polarity: It marks the positivity or negativity environment in a sentence. There are positive polarity items (PPI) and negative polarity items (NPI).
- 12 Mood: Mood can be indicative, imperative or subjunctive, depending on the text, whether it is a statement, command, request, offer or a question.
- 13 Modality: It is expressed through grammatical mood or by the use of modal verbs. It expresses: possibility, probability, ability, necessity, obligation or desire. It may also express:
- a) Logical possibility
 - b) Social authority
 - c) Modality created by modals (can, could, should, might), or adverbs (possibility, surety, certainty), intonation or question tags.
- 14 Pronouns: The pronouns in the text can fall under the following categories:
- a) Inclusive we, exclusive we / you
 - b) Othering pronouns: us and them
 - c) Sexist / non-sexist pronouns, generic 'he'
 - d) The choice of first, second or third person pronouns.
- 15 Articles: The use of definite article 'the' (for already shared information), and indefinite articles 'a' and 'an'.
- 16 Theme: The first bit of the clause is called theme. It introduces the readers with the main idea that has been discussed in the entire text.
- 17 Rheme: The remaining bit of the clause (after the theme) is the rheme, which gives a detailed account of the theme, forms rheme.

- 18 The sequence of information: Conjunctions are the logical connectors that are used to express or set up sequence in a text. They can be:
- a) Additive: such as, in addition to, moreover, and etc.
 - b) Causal: therefore, however, so, because etc.
 - c) Adversative: yet, although etc.
 - d) Temporal: previously currently, now, then, before etc.

Since Jank's (2005) rubrics forms the analytical framework for the current study, therefore, it has been discussed in detail in chapter 3, section 3.3. (The original rubric sheet has also been attached in the appendix). The next section seeks to develop a nexus between discourse analysis and sociolinguistics.

Having illustrated Discourse Analysis, the following section would now describe how it can be used as a tool to study language and the ways in which language is affected by the society.

2.4 Discourse Analysis from Socio-linguistic Perspective

Due to expansion and complex organization among the societies, and as a result of globalization, there has been observed sociolinguistic variation in the discourse of language users. This compelled the linguists to focus on the issues relating these variations and variational features of the languages and resulted in the study of the relationship between sociolinguistics and discourse analysis. Language is a mirror that reflects culture, social values, social attributes, moral and ethical values, religious attributes, socio-economic problems, and even the desire for upward mobility. All these factors that are reflected in any discourse have been discussed in detail in the following sections:

2.4.1 Reflection of Social Class through Language

Evans (1975), in his book on Karl Marx, explains that the concept of social class was first presented by Karl Marx, a German sociologist, and dates back to Marxist sociology. He distinguished two classes in the society: First, the owner class or bourgeoisie and second, the non-owner class. It is also known as the exploited one. Neo-Marxists, however introduced another class, an intermediate class, the middle class, which is both exploiter and exploited.

In sociolinguistics, this segregation of society into social classes has always been a heated topic under discussion. It is the use of language by people that reflects their social classes. Before going into further discussion, it is important to define the term social class. In simple words it can be said that it's a huge body of people in the society that have common economic and cultural status.

Kottak (2004) describes that this grouping or segregation of people is done on the basis of three factors:

1. **Material wealth:** It describes the factors like, how much money, land and assets one has, how much money one brings home through wages and investment, where he lives, what he eats, what he wears, Who lives in his neighborhood? What facilities has he in life? Where does he send his children for schooling and education? How does he speak?
2. **Power:** This refers to how much power and authority one has to rule over others and control them? How much power one has to face the resistance? How much other people listen to him? Can he raise his voice to express his ideologies?
3. **Prestige:** It shows how much respect one has? If one is considered respectable, is it because of his moral and ethical values or because of his fear?
4. **Other than these factors,** class differences also reflect differences in peoples' access to education, basic necessities of life, healthcare facilities and leisure time activities. All these variables in the language of the users from different social classes.

The differences in the language use by different speech communities are notified in terms of vocabulary, pronunciation, accent, grammatical rules and spellings. A lot of researches have been carried out to study the factors that reflect the social class of people through their language use. The most renowned research was conducted by William Labov (1972) in New York City. In this research he wanted to check the pronunciation of /r/ sound in the middle position in words when it comes before a consonant sound, by language users from different social classes. In order to carry out his research, he selected three departmental stores from the city, Saks 5th Avenue located in the upper-class area, Macy's Departmental store located and visited by the consumers of middle class, and Klein's Departmental store visited by the lower class. His criteria for the selection of departmental store was based on the factors like, the

location of store, its size, prices of women's shoes and the number of advertisements each store had in the leading newspapers. He went to each of the stores and asked a question and in response, the respondents would reply 'fourth floor'. At Saks's the respondents showed clear pronunciation of /r/ sound in fourth. However at Macy's store, some salesmen pronounced /r/ sound and some of them omitted it in the word, 'fourth'. And, at Klein's all the respondents omitted the /r/ sound. From this study he reached the conclusion that the people of upper class clearly pronounce /r/ sound when it comes before a vowel sound, and people from lower class totally omit it. In middle class, some people pronounced it and some omitted it. So the pronunciation of /r/ sound by people from different social classes made it a distinctive feature of their respective class.

A similar study was conducted by Trudgill (1974) in London and findings were contrary to the ones that Labov had explored. The findings of this study showed that the upper class in London omits the pronunciation of /r/ sound before consonant sound, the middle-class people sometimes omit it and sometime pronounce it. The lower-class people always pronounced it.

Mallinson (2007) in her research conducted on "social class, social status and stratification", employed empirical approaches to analyze differences in speech of two groups of professional ladies, i.e., church ladies and the porch sitters. For each group in turn, it was witnessed how the women establish normative behaviors and engage in status-exhibition that relate to their self-presentation, jobs and work, and lifestyle. With regards to self-presentation, church ladies often used double names and honorifics like: Mrs. Ms. while addressing or talking to each other. They wore formal dresses and skirts (never dressed up casually, for example in jeans), often had painted nails, and had straightened or curled hair. The porch sitters, in contrast, were quite informal. They usually assembled at the porch of one of the ladies' home, after working in early evening. The women normally sat on plastic furniture and wore t-shirts and sweat pants or wind pants, often walked bare foot or wore casual footwear, such as flip-flops, and wore little jewelry. Contrasting the church ladies who used double name and honorifics for each other, the porch ladies used family nick names that lent a feeling of casualness. Moreover, the way they interacted was qualitatively diverse from those of the church ladies.

In terms of jobs and work, striking differences were observed. All the church ladies and porch sitters finished high school and none of them attended a four-year college. But although the women had the same educational attainment, their jobs were qualitatively different. The church ladies had 'pink collar' jobs, whereas, Porch sitters had low skilled blue-collar jobs. Finally attitudes about parenting, manners and conducts differentiated the two groups. In their interviews the church ladies exhibited 'sophisticated' manners, behavior and speech. They also emphasized on manners in their parenting strategies. On the contrary, the porch sitters' children had suffered moral degradation. They were relaxed, and not particular in their parenting tactics. Regarding the behaviors of adults, the porch sitters also said they enjoyed partying, occasionally joked about consuming alcohol and enjoyed sitting on porch as vantage point to entertain the residents who party across the street. This research suggests that shared social and linguistic resources construct these two groups as distinct community of practice.

Empirical data suggests that the social distinction between the church ladies and the porch sitters is based on more than income, education and occupation. The women's class-distinctive regimes were interwoven with their access to economic capitals and had implications for the power they exercised as groups. The church ladies held substantial supremacy and authority in and beyond the community. They worked for the church, held repute as 'the bearers of genealogy and community history', had jobs with more social assets, and communicated in a more standard variety of English. On the contrary the porch sitters had less authority and supremacy, they talked self-consciously about growing up poor and having less education and job status than they would prefer, and spoke a more non-standard language. To conclude, it can be said that each of the social class hierarchy was interconnected but in social resistance with each other. Therefore, variation is intricate in reference to social class and sociolinguistics. The variance in accents and sentence structure due to the stratification in the social classes is a monumental epitome of any society.

Rehman (2014) conducted a research on the influence of social classes on language variation. This research compared the relationship between speaker's linguistic features and their social class in Dhaka city. In Dhaka city, Standard and Non-Standard dialects of the native language Bangla are spoken by the three different social classes. Standard Bangla is mostly spoken by the people belonging to the upper class

while the people belonging to lower class prefer to use Non-Standard Bangla. The Middle class, however, shifts from Standard to Non-Standard Bangla and vice versa while speaking. Rehman conducted a survey, in order to prove the fact that language and social class are interdependent. Quantitative method was used for data collection. Questionnaires were distributed among people belonging to the three different social classes. A set of questions was asked from people and after the analysis of the collected data, it was concluded that social inequality and linguistic inequality are two interdependent factors in any society.

From the above given examples and research findings, it can be concluded that language plays a vital role in class discrimination, and there is a remarkable variation in the language of speakers from different social classes.

2.4.2 Interdependence of Language on Culture and Vice Versa

In order to understand the relationship between language and culture, one must be familiar with the notion of culture. It can be defined as the language people speak, the norms, customs, beliefs and values they have, and the way they live their lives. It also reflects how people of a specific culture think, what they own and how they act and react in different communicative situations. It includes their dress code, food, art and architecture, festivals and literature etc. Hence it can be said that it is a very broad term. It is the culture that shapes every individual's thoughts, and it is the language through which the language users reflect their culture. Therefore, the two terms are inseparable and interwoven. It can be asserted that language is the mirror of any speech community.

Every geographical area has its own culture. One person may belong to two cultures at the same time. For instance, in Pakistan, there is a common shared culture of the country, and there is a provincial culture. The national language of Pakistan is Urdu, while provincial languages are Sindhi, Punjabi, Balochi, Pashto and Saraiki etc. All these languages form the culture of Pakistan. Language itself is a part of linguistic culture, as it has to be learnt and is not transmitted genetically. Swaan et al., (2005) defines it as, 'A set of everyday practices and associated beliefs, ideas and values that characterize a particular community or group, contribute to the community's sense of identity and need to be learnt by younger or newer community members. (p. 68)

The term 'practices and beliefs', according to him, implies the accepted and appropriate beliefs and practices. In a wide-ranging sense, it implies that language and

its norms that are associated to its usage also constitute part of the culture. They also incorporate the view that culture is not simply what people have, but it also includes what they do and their everyday activities, including the way they speak.

Crowell (2014) in his research article, comments that, “Culture is a people’s shared way of living”. He classifies cultures as material and non-material culture. Material Cultures refers to the concrete objects that are created by people and they assign meanings to them, for instance, food, clothes, tools etc. Natural objects like rocks, water, stones, leaves, fruits etc. are not a part of material culture. On the other hand, non-material culture refers to abstract ideas and intangible entities (like laws, rules, customs, traditions and social roles etc. They are shaped and mutually shared by each member of the speech community and they are transferred from one generation to the other. Crowell believes that all these material and non-material things are a guideline for the members of a culture to move in the society and interpret the world around him.

Culture plays an important role in shaping the language of a society. It plays a vital role in conflict management as well. Commenting on the importance of culture in conflict resolution, Lederach (1996) asserts that:

I understand conflict to be a socially constructed cultural event.

Conflicts do not ‘just happen’ to people, people are active participants in creating situations and interactions they experience as conflict. [...]

Social conflict emerges and develops on the basis of the meaning and interpretation people involved attach to action and events... From this starting point, conflict is connected to meaning, meaning to knowledge

and knowledge is rooted in culture. (p. 89)

According to him, culture is the lens through which one can view the world, even in situations when one is facing conflicts. She strengthens this view about conflict management in various cultures by quoting LeBraron (1993) who conducted an interesting interview in China with an elderly man, who reported that he did not experience any conflict in the last forty years of his life. The reason was that there was a cultural preference to see that world from a harmonic lens, rather than conflict. Other individuals from different cultures would have looked at the same experience with a different lens and formulated a different opinion. Keeping into consideration this research, it can be said that even the conflicts are a product of the culture, when there comes a clash in ideas, values, customs and norms.

Ejaz (2016) in her research on the relationship between language and culture, says that the meanings that are associated with different words often vary from culture to culture, therefore one cannot isolate language from the culture in which it is spoken. She has given different examples of lexical items that have different connotations in different cultures. For instance: The word 'coffee' when used in Japan may refer to 'hot or cold coffee', depending on the weather. But English speakers have an assumption that coffee is always hot. If it is not, it has to be specified as 'iced-coffee'. Similarly the word 'breakfast' has different meanings in France and America. In France, breakfast contains a croissant and a cup of coffee, and in America it consists of cereals, sausages, eggs and pancakes.

Ejaz has presented another important example of the relationship between language and culture in her research. She says that most of the world languages do not have separate words for maternal and paternal grandparents. But, in Danish (language of Denmark), there are separate words for maternal and paternal grandfathers. The presence of such vocabulary items in a language shows the strong family ties in a culture. Relating this study with Pakistani culture, one can find a reservoir of lexemes that are used for maternal and paternal relatives, which suggest strong family ties

Manrai and Manrai (2011), in their research about cross-cultural communication, have discussed four cultural dimensions that were originally presented by Hofstede in 1979. These cultural dimensions are:

1. “Power Distance: The extent to which the less powerful members of institutions and organizations accept that power is distributed unequally”.
2. “Uncertainty Avoidance: The extent to which people feel threatened by ambiguous situations, and have created beliefs and institutions that they try to avoid in such situations”.
3. “Individualism versus Collectivism: A situation in which people are supposed to look after themselves and their immediate family only. In this situation, people belong to in-group or collectivities, which are supposed to look after them, in exchange for loyalty (Collectivism)”.
4. “Masculinity versus Femininity: A situation in which the dominant values of society are success, money, and things (Masculinity). In this situation the dominant values of a society are caring for others and quality of life (Femininity).

Hofstede and Bond (1984) relate these four dimensions to the anthropological and societal issues. They believe that power-distance dimension relates to the social inequality and injustice, and the power and authority that one exercises over others. The second one, uncertainty –avoidance relates to the ways in which the people of a society deal with conflicts and aggression. The third dimension, individualism-collectivism portrays an individual’s reliance on others in order to survive. The last dimension, masculinity-femininity shows the social roles that people from two genders are assigned and their effects on the lives of the people. All these cultural dimensions are the part of any culture and can be easily observed and highlighted.

2.4.3 Language as a Mirror to Reflect Morality

Language is a tool of expression of beliefs, ideas and thoughts. It also encompasses expressing the moral and ethical values of individuals. Before going deep into the discussion about the ways in which language reflects moral and ethical values of its users, I would elaborate the differences between the two terms.

Moral values are the set of principles that direct people to evaluate between what is right and what is wrong. They stress on an individual's personal code of moral conduct. People show their moral values to justify their actions, intentions and decisions. The moral values of a person show one's personal character and prescribe his or her do's and don'ts. A person with high moral values typically displays honesty, truthfulness, objectivity, reverence, courage, integrity and compassion. Ethical values, on the other hand, refer to a set of standard behavior expected by the members of a group or community. Ethical values come from the society, whereas moral values come from within.

Both the notions, refer to 'right and 'wrong' and are interchangeably used sometimes. Ethics, however, refer to the rules provided by an external source, for example, the code of conduct provided by the workplace, institutions or groups. They are dependent on others for their definition, and are governed by legal or professional guidelines. They are prone to be consistent within a specific context but vary between different social contexts. A person strictly following ethical principles may not have morality at all. In the same way, one can violate the ethical principles to maintain his moral integrity.

Sometimes ethics conflict with morals in a professional setup. For instance, it is the moral duty of a lawyer not to protect a criminal, but it is his ethical duty to defend his client (knowing that the client is guilty of a crime) to the best of his abilities. Since, all the human activities take place in the form of communication, so the language mirrors the moral as well as the ethical values of its speaker.

Costa et al., (2014) in his research article, "Your Morals depend on Language", has described how using a foreign language distances an individual from his own moral principles that he learnt while using his native language. He believes that if a person apprehends a moral dilemma, his response to resolve it should not depend on the fact that the dilemma is presented to him in native language or foreign language, but he has reported that people are prone to make thoroughly different judgments when they face a moral dilemma in a foreign language. It was hypothesized that foreign language speakers are less effected by their emotions while making foreign judgements, and practical judgments should be less common while using native language. This hypothesis was tested in two experiments. The results supported the hypothesis and

showed that the reduced emotional content of a foreign language, makes the individuals less effected by their emotional aversions, and allows them to make more practical decisions. This research shows that language strongly reflects the moral values of its speakers, but the use of native language or second language does make an impact on decision making when one faces a moral dilemma.

Hare (1952), in his book about the language of morals describes the structures that can be used in a language to talk about morals. He differentiates between prescriptive and descriptive meanings and defines prescriptive meaning in relation to imperative statements, which prescribe an action. He says that a statement is prescriptive if it entails at least one imperative to prescribe an action. Descriptive meanings, on the other hand, are explained on the basis of truth conditions or factual conditions. To him, a statement is descriptive in terms of truth conditions, if its correct application defines its meaning. He believes that value-words have both, prescriptive and descriptive meanings and they have to stay distinct from one another. He analyzes the words, 'good' and 'ought' and reaches the conclusion that, such value-words are parallel in nature to the logic of imperatives.

Hare believes that prescriptive language should be used whenever one has to talk about morals. The characteristics of prescriptive language have been discussed by him in detail. He starts with the language used for imperatives. Then he talks about, "good" and "ought" and moves to substantive part of evaluative language. He has presented his theory that is equally applicable to instrumental as well as intrinsic goodness, and explains how his theory holds for "good" in moral and non-moral contexts. He urges that the descriptive meaning may differ but the evaluative meaning remains the same (for instance, good act and good gesture). He says, 'good' is always used to acclaim people or characters in a direct or indirect way.

In order to prove that there exists a strong relationship between language and morality, as language is a tool to evaluate one's moral values, it would be significant to see what different researchers opine about morality. Greene (2015) opines that, "The core function of morality is to promote and sustain cooperation". The concept of "cooperation" is tied to communication and communication takes place in the form of language. Tomasello and Vaish (2013) believe that, "Human morality arose evolutionarily as a set of skills and motives for cooperating with others". Man being a

social animal, needs cooperation of others in order to sustain in a society. So morality plays an important role in maintaining ties between the people and this cooperation is reflected in the verbal and non-verbal communication. Haidt and Kesebir (2010), urge that moral values are intertwining sets of values, practices, identities, virtues and norms that work in compliance with each other to subdue or regulate self-interest and make supportive social life possible. Rai and Fiske (2011) say that ‘Morality functions to facilitate the generation and maintenance of long-term social-cooperative relationships with others’.

Keeping in consideration the valuable opinions of various researchers, it can be concluded that moral values are the connecting ties between the people and they are reflected in the social behavior of people, while they get engaged in the process of communication, their language mirrors their values.

2.4.4 Reflection of Socio-Economic Problems through Language

People are the integral part of any country. And it is the central obligation of the government to fulfil the three basic needs of every citizen, i.e. food, shelter and clothing. When the government is unable to meet the basic inevitabilities of its people, there arise socio-economic problems. The real matter is not the presence of these problems, but it is the negligence on part of the government to address these issues at earliest, and that is actually problematic. When these problems are not timely sorted out, grievances from the people are observed and they turn out to be a nuisance for the country and start asserting negative implications on the society. People from such countries turn oblivious towards their obligations, and indulge in social evils like deviant behavior, drug addiction, corruption, poverty, illiteracy and smuggling etc. A country with such tormented social problems fails to attract foreign investment and thus the economic breakdown starts, which brings a decline in export, tumbling stock market and inflation.

Social problems are interwoven with economic problems. Economic success serves as a pillar for the overall advancement of a nation. One thing is communal in all advanced nations- they are economically sound. When people of a country do not need to stress about earning a livelihood to sustain their lives, they divert their attention toward more productive things and concentrate on improvising educational, and healthcare facilities and develop technology that helps in making the economy of their

country stronger. Meager economic state is the root cause of so many social problems in a country. These socio-economic problems are reflected in the speech and writing of the people. Since this research highlights the socio-economic problems faced by the citizens of Pakistan, it also takes into account some of the researches conducted in the field of econmocs. It has been observed that the same problems have been mentioned in both the disciplines.

Adil (2012), in his article, has mentioned different social and economic problems that Pakistan has been facing since its inception in 1947. Right after independence, it faced problems such as lack of funds, rehabilitation of refugees, poor infrastructure and widespread poverty. At present terrorism is the most disturbing threat to Pakistan's stability. Poverty is prevalent everywhere. Most of the people do not have access to sufficient basic needs of life. A large mass of people lives below poverty line. Illiteracy is yet another problem. The literacy rate is 56%, and unfortunately it also includes those people who can only read and write their name in Urdu. This gives rise to unemployment and child labour. Corruption is deeply rooted in the government sector. Over- Population has been a critical issue, as it is impossible to cater to the needs of growing population within limited resources. There is a great economic discrepancy among the people. These social problems are directly affecting the economy of this country, which is deteriorating day by day. There is hydro-power crises, Sui gas crises, high rate of inflation, lack of foreign investors and obsolete technology. Multinational companies are unwilling to open their offices and franchises in Pakistan. More than seventy multinational companies have already packed up their business. Stock Exchange also exposes economic breakdown. Northern areas of Pakistan used to be a source of attraction for tourists from around the world. Because of its tourist industry, Pakistan had friendly relations with other countries, but because of terrorism, tourist industry has also suffered a serious damage. Pakistan's war on terrorism functioned as a lethal blow to the already crumbling economic state.

Aslam and Baloch (2012), in their research about socio-economic challenges that Pakistan is facing have described different factors that have resulted in country's social as well as economic instability. These factors include lack of foreign and national investment, bad governance, debt reduction, corruption, polarization of society, political instability, poverty and inflation. They believe that political stability is crucial for the economic development of any country. But in Pakistan, due to political

instability, the country's economic growth received a major setback. Economic policies implemented by one government have always been dismantled by the successor government.

There are certain factors that result in the economic break down of any society. Ali (2010) in his research about militancy and socioeconomic problems in Pakistan has described various factors that have led to socioeconomic deterioration of the country. According to him, these factors include poverty, unemployment, illiteracy, corruption, poor health and educational facilities, lack of economic opportunities etc. He believes that improving socio-economic condition should be the top priority of the government, only then the living standard of the common man can be improved and the militant citizens would stop their volatile behavior and would start contributing positively towards the development of the country.

The current research would bring to lime light these socio-economic problems, which are reflected in the language of people and the text they have written on their vehicles.

2.4.5 Exploring Desire for Upward Mobility through Language

The term “upward mobility” refers to one's movement from one social class to another, or in other words, one's ability to rise to a higher social or economic level. It can happen as a result of changing job or marrying someone from a different social level. Willetts (2012) in his book, defines upward mobility as a, “measure of how free people are to improve their position in society” (p. 167).

Upward mobility can be achieved only when there is socio-economic prosperity. In Economics, it is defined as the rate at which individuals can change their economic status and class. When high rate of upward mobility is observed, it is the sign of prosperous society.

In Employment and Human Resources, upward mobility refers to the capacity of employees to climb a ladder of success and reach higher or senior designations with more responsibility.

Younas et al., (2015) in their research, have used an interchangeable term to describe the same phenomena of ‘upward mobility’ and defined it as: “Social mobility

is such type of approach in which individuals, groups and families move from one social position to another to raise their social status within the society”. According to them, sometimes it is just one individual and sometimes groups or families, who move from one social position to another, and the main purpose of this movement is occupation and education which ultimately result in upward social mobility. In order to study social mobility in their research, they selected two areas from Rawalpindi (city), named Dhok Kala Khan and Christian Colony. The required data was collected randomly, through questionnaires and interviews, and secondary information was collected via articles, researches and internet. From this research, they came to know that a sizable number of people residing in Dhok Kala Khan had migrated from different unprivileged areas including rural areas nearby. They had migrated due to their occupation, education, secure future of their children and for the sake of better life style. There were many young boys living with their friends, away from their families. The females living there were mostly illiterate but they had a positive attitude towards changing their social status. The people were economically not very sound. The minority of them were moderate and majority was quite poor. There were also some people who had socially mobilized in order to raise their social status by changing their caste. In Christian colony, majority of the people were uneducated and they were even unable to understand the questions they were asked in the interview. In this area, people were economically more unstable as compared to Dhok kala Khan.

Eitezn (2003) in his article about upward mobility through sports, comments that most of the Americans have a belief that sports is a quick track to upward mobility. Their belief is based on the factual instances in which they have seen how poor boys and men, including blacks and whites, (seldom girls and women) from countryside and metropolitan areas skyrocket to eminence and wealth through their success in sports. Sometimes the monetary incentive they receive is astonishing. The writer, however, believes that dramatic upward mobility through sports is mythological.

Cox et al., (2009), in their book, explain the notion of “glass ceiling at workplace”. It is a metaphor which is used to describe invisible barriers (referred to as “glass”) through which women can see leading or top positions but are prevented from reaching them (referred to as “ceiling”). These barriers inhibit not only a considerable number of women, but also ethnic minorities, from attaining and securing the most prominent, influential, prestigious, and highest-paid jobs in the workforce. Moreover,

this effect not also averts women and minorities from rising beyond a certain level, but also keeps them from filling eminent positions and puts them at a disadvantage as potential candidates for progression and thus hinders upward mobility.

Pakistan is an economically highly unstable country, where people desire and work for upward mobility, but due to social, political and economic instability, majority of them fail to move upwards. This desire for upward mobility is visible in the data collected for the current research.

2.5 Vehicular Discourse

2.5.1 Introduction

The term “Vehicular Discourse” has been adapted by me, to refer to the written text on different public and private vehicles. The phenomena has been under study since decades, but, there was no specific term used to identify this particular kind of discourse.

2.5.2 Vehicular Discourse in International Context

Writing on the back shields of the vehicles has been observed as a global practice, and can be observed in many countries including Pakistan, India, Afghanistan, Sri Lanka and many African countries including Nigeria and Ghana. However, it has been observed that this practice is fairly common in third world countries that are still in the phase of struggling through social and economic instability. The developed countries like China, Japan, United Kingdom and United States of America, have not been observed to deploy any text on their vehicles.

The current researches that have been discussed below have been randomly selected and provide the basis for the fact that this discourse on the vehicles depicts religious, moral, social and political attributes of a country.

2.5.2.1 Vehicular Discourse in India

Sahni (2016) in her newspaper article argues that: “The quirky messages on the wheels show that the truck drivers are actually ad gurus in disguise”. She says that one can find many messages written on the autos and trucks, and they are sometimes quirky and sometimes they are full of wisdom. These messages serve to entertain people while they are battling with traffic on crowded roads. She, in this article, reveals a fact that India’s Motor Vehicle Act directs the drivers to get their vehicles painted every few years to prevent them from corrosion. So, it is prescribed by their government.

Kumar (2015) in his article entitled, “Wisdom on Wheels in India” says that goods-carrying trucks in India are very famous because of the wisdom they spread. The text on some trucks is witty and sometimes it’s gloomy. She has mentioned some of the messages that she found on the trucks (with apology to the international readers, because most of them were in Hindi language). However, for the convenience of the readers, English translation has also been provided. Some of these messages are:

- Sadak par mat karo khel, warna police bhej degi jail!

Translation: Do not play on the roads, otherwise, police will put you into the jail.

Message: This text refers to one-wheeling among young boys and warns them on a lighter note that they have to face serious consequences for this.

- Ditch the bitch, let's go trucking!

Message: In this text, the driver is advising that one should not waste time mourning for the unfaithful beloved and damage one's emotional health. Instead they should enjoy a truck ride.

The use of rhyming words, “ditch” and “bitch” shows the driver’s witty nature.

- Sabki nazar mein rehte hain, har waqt safar mein rehte hain!

Translation: Everybody can see me all the time because I am on my journey always.

Message: In a lighter mood, the driver is saying that he is on his journey all the time.

- Zyaada khaayegi, toh moti ho jaayegi!

Translation: (to girls) If you eat a lot, you will get fat.

Message: This text aims to make the girls diet and weight conscious, otherwise they would gain weight and look unattractive according to the beauty standards set by the Indian society.

- Hans mat pagli, pyaar ho jaayega!

Translation: Don't laugh (naughty girl), else you will fall in love.

Message: This text warns the girls to avoid giggling, otherwise she may fall in love.

- Dheere chaloge toh baar-baar milenge. Tez chaloge toh Haridwar milenge!

Translation: If you drive slowly we will meet again and again, but, if you drive fast then we will meet in Haridwar.

Message: This text has a serious message written in a witty manner. It says that fast driving may result in accidents or deaths, so one must not drive fast.

- Main bada ho kar truck banunga!

Translation: When I grow bigger, I will become a truck.

Message: This text was written on a rickshaw, and it shows drivers desire for upward mobility. Once he has enough money, he will be able to buy a truck.

The above-mentioned texts (written on vehicles and the messages they convey), provide some insight into the Indian society and culture.

2.5.2.2 *Vehicular Discourse in Sri Lanka*

Vehicular discourse is also common in Sri Lanka, but it is limited to three-wheelers only i.e. rickshaws. In Sri Lanka, Sinhalese and Tamil are the official languages, whereas English is used as a foreign language. It has been observed that the inscriptions on the rickshaws are in their official language as well as in English. Few inscriptions have been taken from Sri Lankan three wheeled vehicles, and have been given below:

1. Life is short enjoy it soon [life is short, so enjoy it without wasting time!]
2. No Girls... Only my Wife...
3. Assumption Is the Mother of all Screw-ups.
4. Why attempt to shun your own shadow?
5. Who flies not high, falls not low?

6. Peace begins with smile.
7. Don't break my heart.

It has been observed that most of these quotations are wisdom based and convey lessons for a better life. Some structural and spelling errors have been observed in the texts, which show that the drivers do not have good command on English language.

2.5.2.3 Vehicular Discourse in Nigeria

Adamo (2015), conducted a research in Nigeria, and semiotically interpreted the psalms that were inscribed on motor vehicles. "Psalms" are religious texts (preferably Biblical quotations), taken from Hebrew Bible and Christian Old Testament. In Nigeria, about 70% commercial vehicles, running throughout the country have inscriptions on them. Most of these inscriptions are Biblical quotations, taken from the "the Book of Psalms" (The Book of Psalms has five volumes, and each volume has thirty to forty psalms). Most of the psalms on Nigerian vehicles are: 23, 35 and 121. These psalms represent the presence of the Almighty God, who is the traveler's escort and the travelers believe that these inscriptions on their vehicles would sanctify them against the misfortunes, such as robbery, theft, accident, deaths or kidnapping. The roads on which these vehicles travel are quite perilous and none is sure of a non-violent trip and safe return. So they believe that these psalms would safeguard them against any mishap on their journey. These inscriptions are written in different Nigerian languages, and most of them are in the form of signs (containing no text). The problem occurs when some readers take them for the identification of vehicles, while others admire only the aesthetics of these inscriptions. These psalms represent the religious faith and commitment of the drivers and owners of the vehicles.

The purpose of this research was to examine the religious messages that were associated with different psalms inscribed on the vehicles. Many inscriptions were taken from other books too, but in order to delimit the study the author chose vehicles that had inscriptions in English language only, and they were taken from three psalms: 23, 35 and 121. The quotations on Nigerian vehicles have some hidden meanings, beyond the visual sign that general people can see. These hidden meanings are interpreted in the light of indigenous African religions and cultural traditions. Therefore, the clarification of some religious concepts is needed. The existence of evil

is very much common in African indigenous tradition. The presence of witches, enchanters, ill-wishers and evil spirits are the major cause of anxiety and fear among the people. To keep them protected, the people learn some 'potent words. There is strong belief in the power of these words when they are spoken in the right way and at the right place. In Nigerian language these words are called, 'ogede', and it is an accepted belief that when these words are enchanted twice, thrice or more times, the desired affect can be achieved. The Book of psalms is the most renowned book that contains such potent words for the protection of people against the deadly enemies. Whenever an important venture like building a house, job interview, job hunting, business, marriage etc. is going to be embarked upon, a medicine-man is consulted, to narrow down the chances of mishap or failure, as the words of psalms are considered 'performative'. Their performative power is in the mouth of readers and inscribers, i.e. the driver and owner of the vehicle, and the passengers are compelled to say aloud these psalms. After analyzing these psalms semiotically, the interpretation of the psalms became clear in accordance with African indigenous religions and the beliefs of the people and have been explained below:

1. Psalm 23: It is a protective psalm. It is inscripted on vehicles to keep them from accident, burglary, hijacking or any other misfortune on dangerous Nigerian roads and thus ensures safety.
2. Psalm 35: It is a lament or complaint psalm. Its inscription on the vehicles invokes God's vengeance on the enemies and seeks justice.
3. Psalm 121: It is a hymn used for worship. Thus, the driver and passengers in the vehicle (that has psalm 121) inscripted on it, show their belief that God will be their escort and will guard them.

This research is a significant effort to apply semiotic analysis to the inscription on vehicles in Nigeria and provides some understanding of the African culture and their religious beliefs.

Another research was conducted by Chiluya (2008) in the same country that focuses on the ways in which vehicle stickers symbolize individual and group identities of people, their religious faith, and social vision in the context of religious conventions and practices.

In modern Nigeria, stickers are used as a forum for social communication. The messages that are printed on the stickers on vehicles (like: “Cool down”, “I am proud to be a Muslim”, “vote for PDP” etc.) are used to represent or express religious affiliations, social standards or political associations.

The tradition of pasting stickers on the vehicles in Nigeria dates back to 1970’s. Lorry owners started this tradition and the most common inscriptions at that time were: “private”, “goods only” and “goods at owner’s risk”. However, with the passage of time, new trends emerged, and it became a common practice to paste stickers with inscriptions like, “go slow”, “safe journey” and “the Lord is my shepherd”. A noticeable observation was that the old cars had stickers that said, “the downfall of man is not the end of his life”, and such a text would refer to the plight of car with an optimistic belief that a positive change will come with the passage of time. Fairly new cars had different stickers like, “a patient’s dog eats the fattest bone”. More trendy cars displayed different types of messages. This did not only show the class consciousness of the drivers and owners of the cars, but also exhibited their self-awareness as an individual. These vehicle stickers offer under-privileged people (who are otherwise silenced), a forum to express their views on social and political matters, and voice their complaints or protest against inequality and injustice.

Chiluwa’s objective of this study was to investigate the ways in which religious stickers construct the faith, social vision and group identity of the people, and how properties of discourse on the stickers reveal established practices and assumptions. He collected seventy-two samples of vehicle stickers, from Lagos state and Ota, in Nigeria, between 2006 and 2007. The collected data was divided into three broad groups. The classification of this data into groups along with a few examples for each of the groups has been given below:

1. Social vision:
 - I’m stepping on higher ground
 - See you on the top, the bottom is too crowded
 - It’s my turn to shout
2. Individual / Group identity:
 - Islam is my religion
 - I am apple of God’s eye

- I am born again.
3. Reaffirmation of faith.
- God is with us
 - Satan keep off!! Danger zone!
 - I'm not smarter, it's God's favour

The data was analyzed within the framework of the post-structuralist model of discourse analysis. According to this model, discourse is a product of a complex system of social and institutional practices that sustain its continuous existence. From this study, Chilwa reached the conclusion that the stickers on the vehicles reflect various social practices that are discursive in nature. They are not mere reflections of an individual's communicative strategies, but also reflect Nigerian religious group's established practices and beliefs. Moreover, they also help in shaping the perceptions of other people about religious practices in Nigeria. Most of the Nigerian people define their individual and group identities in terms of their religion and religious standards, and, their vision and assumption about themselves is purely guided and structured by Islam or Christianity. The stickers also revealed the tension between Islam and Christianity and their follower's struggles to propagate each other. With the passage of time, new social and cultural trends have emerged and spread, and therefore, new discursive stickers are emerging to accommodate new ideas, trends and discourse strategies. It is not sure that stickers execute exactly the same purposes in all African societies. Some societies may find it more beneficial than others, depending on the standard of their education, social responsiveness and cultural ethics.

2.5.2.4 Vehicular Discourse in Ghana

Taluah and Musah (2015) in their research conducted in Ghana, comment that inscriptions are a common sight there and can be found on bars, stores, houses and vehicles. They believe that vehicles, do not only serve as a mode of transportation, but also as a means to communicate their thoughts, ideas, attitudes, opinions, interests and knowledge. Vehicular inscriptions in Ghana are written in response to social fears, worries, uncertainties and anxieties, and, therefore, are a reminder of human nature. They propose preventive guidance and recommendations that may lead other people to live their lives peacefully and successfully. These inscriptions on vehicles in Ghana are

a sign of unique national speech community and social network that shares similar values and norms. This research shows that most vehicle owners and drivers take these inscriptions as norm.

This study was conducted to identify the impact of these inscriptions on vehicles on the Ghanaian population. It was a socio-pragmatic study, and examined the social context of these inscriptions and their intended meanings. The inscriptions on Ghanaian vehicles are in the form of words, phrases and clauses. This study draws on the speech act theory presented by Austin and Searle and provides a detailed account for functions that these inscriptions perform in various contexts. This paper seeks to answer questions such as why do people put inscriptions on their vehicles? How do readers understand them? To what degree can they believe that the anticipated message has been actually carried to the readers? This research shows that these inscriptions convey some specific messages. It was observed that the owner of a relatively smaller car put the inscription on his car that said “Baby jet”, to communicate to the people that they should not under-rate his car, which is smaller in size but functions like a jet. Another person, who was overwhelmed with challenges in his life chose to ignite his hope in God and wrote on his car, “It shall be well”. Some grammatical errors were also observed in the vehicular inscriptions, due to low literacy rate of the drivers.

Vehicular inscriptions in Ghana come in different forms, like:

- Directives: As in, “ Respect the Police” and “ Keep trying”
- Commitments: For instance, “I Shall Return” and “ I Will Succeed”
- Declaratives: For example, “ You are Blessed”
- Representatives: For instance, “Repent! Christ is coming”

Most of the messages on the motor vehicles revolve around the theme of religion (ones relationship with Almighty God), socio-cultural negotiations, gratification and other information about one’s belief in supernatural elements. Sometimes inscriptions are accompanied by some iconic signs that strengthen the message. For example, “Thank you Jesus” may be accompanied by the photograph of Jesus, a crucifix or a cross. The inscriptions may also convey some physical change, for instance, a rickety vehicle had this inscription, “My Time will Come”, suggesting that the driver or owner will own a better, bigger or sturdy car when the time comes.

Taluah and his co-author, from this research reveal that the interpretation of the text on the vehicles is shaped by the context, as the meanings are not static, rather they are dynamic and shaped by socio-cultural factor as well by the unique experience of every individual.

2.5.3 Exploring Vehicular Discourse in Pakistan

Vehicular discourse is a common sight in Pakistan. One can find dozens of cars with inscriptions on them. This tradition of writing on the vehicles in Pakistan, came from Afghanistan, when the Afghan refugees migrated to Pakistan after Soviet invasion. At that time the tradition became popular among commercial trucks, but with passing time, it was adopted by buses and Suzuki vans. They were often called ‘Dulhan Buses and ‘Dulhan Suzuki’, because of their lavished embellishments in the form of art work, mirror work and colourful, intricately patterned decoration laden with text. (‘Dulhan’ is an Urdu word for bride, and these vehicles are metaphorically called *dulhan*, because of their shimmery and colourful beautification and adornment).

Elias (2012) argues that this truck culture in Pakistan is completely distinct from private car-owning circle of urban community. It has its own class structure which is based on economic and ethnic terms. The highest in this hierarchy are the fleet owners, who have government contracts. Then come the truck owners, and the lowest in the order of hierarchy are the truck drivers. He also claims that the class differences between the owners of trucks are due to the differences in the prices of trucks. In recent times, this truck art and truck decoration has become a subject of discussion not only among Pakistani elites, but it also has started to receive international recognition.

Elias, further claims that these trucks are decorated in their regional styles, therefore, every region has its own style of decoration. Talking about the images on the trucks, he says that a winged horse with a human female’s head is one of the most popular images in truck culture. It represents ‘Buraq’, the horse that took the Holy Prophet (peace be upon Him) on his celestial journey from Makkah to Jerusalem and up the heaven. Furthermore, he says that the back of the truck is semiotically most undetermined, and this is the place where most texts are written. However, the truck drivers follow a few rules concerning what text has to be displayed on this part of the truck. It has been observed that no religious text is written at the back of the trucks.

The back of the truck provides a wide canvas for portraits of political figures, martyred men and military heroes and celebrities. Paying homage to deceased military heroes is a significant way of expressing one's patriotism. The same type of images, decoration and text can be seen on buses and Suzuki vans.

Khan (2015), published an article about trucks, which says that political content has started to claim its space on the vehicles recently. The director and political analyst of the center for civic education, Zafarullah Khan says that, "People want to talk about the developments affecting their lives and when these expressions do not find any space in mainstream media, they start appearing on walls, buses, trucks and rickshaws,"

In the same article, Khan highlighted the fact that the political messages one can find on rickshaws have an outsized number of audience by means of social media, as the people take their pictures while driving and share them on the social media. This article also voices Yaqoob, a rickshaw driver's words and says,

"I am carrying this poster on my rickshaw because I want to change this system, as it denies rights and earning a livelihood is becoming increasingly impossible for poor. Only the rich benefit from this system and poor daily wage earners like me are suffering and cannot feed their children."

Khan (2013) in her article, talks about 'rickshaw art' and says that it is a form of imaginative and political expression, and the drivers through their vehicles advertise their viewpoints about the country's most vexing and frustrating political issues. Nowadays one can hardly find a rickshaw with portraits of plumpy artists with enthralling eyes, and sophisticated floral patterns. It has been observed that most rickshaws carry some serious message to share with the audience.

Khan in the same article mentions that Pakistan Youth Alliance, a nonprofit organization, is currently engaged with their 'Peace Rickshaw project', which is an initiative to renovate rickshaw art into an exhibition of kindness, compassion and religious tolerance. They arranged workshops with more than two hundred students to design and project peaceful and nonviolent mottos and catchphrase for the rickshaws and proudly decorated over thirty rickshaws since February 2013 and planned to release

many more in Karachi, which is Pakistan's largest and most conflict-ridden city. These rickshaws are playing their part in trying to maintain peace in the city through their slogans.

One can sight a number of cabs with inscriptions on them throughout the country. The most common phrase observed on cabs and Suzuki vans is, "Yeh sab meri maa ki dua hay" (I got this car because of my mother's prayers). It has also been noticed that few cars have inscripted 'parents' instead of just 'maa' in the same text.

The next chapter provides a comprehensive methodology for the analysis of the data gathered for the current research in the area of vehicular discourse in Pakistan.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter provides a comprehensive overview of the theoretical and analytical framework selected for the current research. It also states the type of method that has been selected for the analysis of data. Furthermore, it describes the method of data collection, delimitation of data, sample size, sampling technique and the method adopted for the classification and analysis of the data.

3.2 Theoretical Framework and its Rationale

The Theoretical framework that I have chosen and adapted for current research is Fairclough's three-dimension model.

Norman Fairclough is one of the prominent figures in the debate about language, discourse and society. Fairclough (1989) proposed that "language is a part of society" and "it is a social phenomenon". He further argued that, linguistic phenomena reveal social phenomena, and vice versa.

Fairclough (1989) also clarified discrepancy between the terms: text and discourse. He believes that the discourse is a social process while text is a part of it. He also projected the idea that language is "a socially conditioned process," in which "process" refers to the production of text and the process of its interpretation, and this process itself is associated with the practices of the society. It can be said that analyzing a text includes analyzing productive and interpretive processes, while analyzing discourse focuses more on the social conditions in which the text is produced and interpreted.

In his model for CDA, he has presented three inter-related processes of analysis of discourse. These processes are:

1. Text analysis: It involves the description of the text. It can be in the form of speech, writing, visual image or a combination of all of them.
2. Processing analysis: It focuses on the interpretation of the data and the discursive practices which take into account the production and consumption of texts.
3. Social analysis: It requires the explanation.

Fairclough (ibid) tied these processes of analysis to three inter-related dimensions of discourse, which are:

1. The objects of analysis (verbal or visual texts)
2. The processes by which object (speaking, writing, designing) is produced by human subjects (reading, listening, viewing)
3. The socio-historical conditions which govern these processes

He believes that each of these dimensions require a different kind of analysis.

However, for my research, the theoretical framework has been adapted from Fairclough's Three Dimension model, and the theory specifically focuses on the levels of 'text production' and 'text interpretation' only. I have improvised this model. However, my study benefits from the same theory but focuses only on first two dimensions. The third dimension 'Text consumption' has not been touched upon because it does not relate to my research questions. Moreover. The third-dimension deals with power relations, hegemony and embedded ideologies, thus making the study critical. And the current study focuses on the discourse analysis only. My research would, therefore focus on social identities, social relations and the systems of meanings gathered from the discourse of a particular speech community i.e., drivers of public transport vehicles.

Jorgensen and Philips (2002) suggest that discourse contributes to the construction of three elements which are: social identities, social relations and systems of knowledge and meaning.

Rationale for choosing this theoretical framework: the rationale for choosing Fairclough's three-dimensional model is that it would facilitate me to focus on signifiers that constitute the text, their adjoining, sequencing and layout. It also requires

the researchers to recognize the historical context for the selection and comprehension of these texts.

3.3 Analytical Framework

The analytical framework chosen for the current research is Jank's rubrics for linguistic analysis. She derived this rubric from Halliday's Systemic Functional Grammar (1985), because, Halliday's work is based on grammar as a theory of meaning in text. It is therefore, quite useful for the analysis of texts. This rubric provides a comprehensive basis for linguistic analysis of texts. The linguistic features that it encompasses are:

1. Lexicalization
 - 1.1 Over-Lexicalization
 - 1.2 Relexicalization
2. Lexical cohesion
3. Metaphor
4. Euphemism
5. Transitivity
6. Voice
7. Nominalization
8. Quoted speech
9. Turn-taking
10. Mood
11. Polarity
12. Modality
13. Pronouns
14. Articles
15. Theme
16. Rheme
17. Sequencing of information

3.2.1 Lexicalization

It is a process in which concepts and ideas are expressed in words of a specific language. The notion of “lexicalization” is of great importance in the field of sociolinguistics, as it is believed that lexicalization indicates the values and cultural norms of a speech community.

Janks (2005), in her model for linguistics analysis, explains this term in a way that lexicalization is about the choice or selection of words. It also shows how different words construct the same idea differently.

3.2.2 Over-Lexicalization

The term over lexicalization refers to the use of several words to describe the same concept. According to Janks it is the use of many words to describe same phenomenon. For instance, the word ‘sorry’ can be replaced by many other words and it represents the same concept, for example: apologize, regret etc.

Fowler (1991) defines it as "the availability of many words for one concept, and it indicates the prominence of the concept in a community's beliefs and intellectual interests".

Sadeghi and Ghorbani (2015) in their research describe the term “overwording” initially coined and used by Fairclough (1989) to refer to the relative density of the words that are used to describe the concepts from a particular domain.

3.2.3 Relexicalization

It is a process of renaming the lexical items. It refers to substituting newly invented or unofficial words in an anti-language. (An anti-language is the language used by a social group, developed to prevent people from outside the group from understanding it. It may use the same vocabulary and grammar, but in an unusual manner.

3.3.4 Lexical Cohesion

Lexical cohesion refers to the manner in which related words are linked together to form a text. These are the ties between the lexical elements, encompassing words, phrases and sentences to form larger texts. In larger texts lexical cohesion can be observed in the form of repetitions and collocations.

3.3.4.1 Repetitions

It may refer to using the same word again and again but in different morphological forms, for instance: walk, walks, walking, walked, walker.

It also includes the use of synonyms, antonyms and hyponyms etc.

- Synonyms are the words that have same or similar meanings. For instance, the words ‘flat and apartment’ have the same meanings. But, the words ‘hide and conceal’ have similar meanings. The word hide is used for concrete objects, while conceal is used for abstract ideas like feelings, thoughts and emotions.
- Antonyms are the words that have opposite meanings, for instance lock-unlock, active-passive, dead-alive, etc.
- Hyponyms are the words that are connected in a way that the meaning of one form/thing is included in the other. For instance, lily-flower, potato-vegetable, horse-animal. All these pair of words are connected in hyponymous relationship.

In all the above-mentioned examples of lexical relations, repetition can be noted.

3.3.4.2 Collocations

It refers to the idea when different words tend to co-occur (occur together), for instance: smoke-pipe, ride-bike etc.

It also refers to the instances when two or three words are combined together and, in their togetherness, they give meanings that are entirely different from the meanings of those words when they are taken in isolation. For instance, ‘black and white’ are names of two colours but when they occur together, they mean ‘something that is available in writing’.

3.2.5 Metaphor

A metaphor is a word or a phrase that is used to make a comparison between two people, animals or things and sometimes places, which are unrelated but share some common characteristics. They are used to suggest some likeness or resemblance between two otherwise unrelated objects. For instance, “Drowning in money”. Many common sayings are metaphors, for example, ‘Love is a journey’ or ‘Do not put all your eggs in one basket’.

3.2.6 Euphemism

Euphemism is a process of expressing negative actions, thoughts or implications in a more elusive or indirect way so that they do not seem to be offensive or hurting.

In simple words it can be said that it is a mild or agreeable word or expression which is used in place of a word that is otherwise offensive or harsh or suggests something unpleasant (death, infertility), or tabooed (talk about sex or prostitution) For instance:

- Saying ‘Pass away’ instead of ‘to die’.
- Saying ‘Economically underprivileged’ instead of ‘poor’
- ‘Rest room’ is a euphemism for ‘toilet’.
- ‘The final solution’ instead of ‘planning murder’
- Saying ‘postmenopausal, mature or senior’ instead of saying, ‘old’ which is quite hurting for most women.

3.2.7 Transitivity

Halliday and Hasan (1989) in their systemic functional linguistics describe that the process of transitivity consists of four basic types. They are:

Material Process

It refers to the physical actions in the real world. It includes verbs like: burn, paint, run, send, kick etc. The participants of material process include:

1. Actor: The one who does the action.

2. Goal: The one who is affected by the action.
3. Recipient: The one who receives something.
4. Beneficiary: The one who benefits from the action or for whom something is done.

The process has been explained with the help of examples:

- Jack dropped Maria home.
In this example 'Jack' is the actor, 'drop' is the process, 'Maria' is goal, and 'home' is the destination.
- Jack gave Maria a book.
Here in this example 'Jack' is the actor, 'gave' is the process, 'Maria' is the recipient, a 'book' is the goal.
- Jack built Maria a house.
In this example 'Jack' is the actor, 'built' is the process, 'Maria' is the beneficiary, and 'a house' is the goal.

Mental Process

It refers to the process of cognition, perception, observation, experiencing, sensing or affection. It includes verbs like see, know, hear, feel, love, like, hate etc. In this process, the participants are:

1. Sensor: The one who senses or does the mental action.
2. Phenomenon: The thing that is thought, perceived or appreciated.

This can be explained with the help of following examples:

- Perception: "Jack saw Maria". In this example, 'Jack' is the sensor, 'saw' is process and 'Maria' is phenomenon (as she is the one who is thought about)
- Cognition: "Jack thought that Maria was coming". In this example, 'Jack' is the sensor, 'thought' is process and 'that Maria was coming' is the phenomenon.
- Emotion: "Maria liked what he liked". In this example, 'Maria' is the sensor, 'liked' is process and 'what he liked' is the phenomenon.

Verbal Process

It is the process of communication and includes verbs like: say, request, tell, argue, ask, warn etc. and it involves:

1. Sayer: It is the one who communicates or sends the message.
2. Addressee: It is the one who receives the message.
3. Verbiage: It is the content of message, i.e., what is said.

This can be explained with the help of following examples:

- “Areesh said that he was too tired”. In this example ‘Areesh’ is the sayer, ‘said’ is the process, and ‘that he was too tired’ is verbiage.
- “Areesh told Haider to go”. In this example, ‘Areesh’ is the sayer, ‘told’ is the process, ‘Haider’ is the addressee and ‘to go’ is verbiage.

Relational Process

It is the process of expressing possession, attributes or qualities and equivalence etc. It includes verbs like be, have and become. In this case the participants are:

1. Carrier: It is the entity (person or thing) which is being described.
2. Attribute: It the description of that entity in terms of attributes or qualities (negative or positive)

For instance: “Areesh is tall”.

In this example, ‘Areesh’ is the carrier, ‘is’ is the process, and ‘tall’ is the attribute.

3. Possessor: It is the one (person) to which somebody owns. It can also be a container that contains something.
4. Possessed: It is the entity who owns or contains something.

For example, “Areesh owns a factory”.

In this example, ‘Areesh’ is the possessor, ‘owns’ is the process, and ‘a factory’ is possessed.

5. Token: It is an entity being equated with another.
6. Value: It is the other description.

For instance: “Jack became the president”

In this example, ‘Jack’ is the token, ‘became’ is process, and ‘the president’ is the value.

Behavioral Process

It refers to expressing different behaviors. For instance, cry, weep, mourn, laugh, enjoy and breathe etc.

Existential Process

It refers to something that is existing or currently prevailing. It may also refer to something at some time in the past. For instance, the use of words like, at the moment, currently, there is etc.

3.2.8 Voice

The term voice refers to the use of active and passive voice. The active voice is the most frequently used in many languages. Here, the subject performs the action on object. For instance, 'Areesh ate an apple'. The verb 'ate' indicates the use of active voice. On the other hand, in passive voice, the sentence shows that something has been done by someone. The same example can be written in passive voice as 'An apple was eaten by Areesh'. In passive voice, it is the grammatical subject of the verb that becomes a recipient of the action. The subject expresses theme or patient of the verb, i.e. it undergoes an action or its state has been changed. The passive voice is used in formal contexts to express something more politely.

3.2.9 Nominalization

The notion of nominalization was first elaborated by Halliday (1985) in his study of systemic functional linguistics. It is a process in which a word which is not a noun is used as a noun. It can be a verb, adjective or adverb that acts as a noun or the head of a noun phrase.

The process of nominalization specifically refers to the process in which a noun is derived from other parts of speech in a way that derivational morphemes are attached to them. Some examples have been mentioned below:

Examples of nouns formed from adjectives:

- Visibility (from visible)

- Meaningfulness (from meaningful)
- Feasibility (from feasible)

Examples of nouns formed from verbs:

- Teacher (from teach)
- Realization (from realize)
- Refusal (from refuse)

Gerund is the addition of –ing to first form of verb, and the resulting word turns into a noun. For instance:

- Jumping (from jump)
- Walking (from walk)
- Dieting (from diet)

3.2.10 Quoted Speech

Whenever one has to give information about what other people think or say, it is done by using direct or quoted speech, or indirect or reported speech.

Direct Speech / Quoted Speech

Quoting the exact words of the speaker is called direct speech. It is also called reporting or quoted speech. In this case, whatever the speaker says is written within quotation marks and it has to be written word for word. For example: She said, “I love travelling”.

Indirect Speech / Reported Speech

In indirect speech, (also called reported speech), quotation marks are not used to enclose whatever the speaker said. Moreover, it does not have to be word for word. When we use reported speech, we are usually talking about a time in the past (because obviously the person who spoke originally spoke in the past). The verbs therefore usually have to be in the past too. For instance: “She said that she loved travelling”.

Free Indirect Speech

Free indirect speech is a style of third-person narration which uses some of the characteristics of third-person along with the essence of first-person direct speech. It is also referred to as 'free indirect discourse' or 'free indirect style'. The lack of an introductory expression such as "He said" or "he thought" is what distinguishes free indirect speech from normal indirect speech.

3.2.11 Mood

Mood is one of the properties of verbs. It is expressed through the choice of verbs and grammatical structure in a sentence. For instance, if a sentence lacks a subject and begins with a present-tense verb, it shows imperative mood. And if a sentence begins with 'if' and uses past form of verbs, then it shows subjunctive mood. There are various categories of moods defined by many linguists but the three main types are: indicative, imperative and subjunctive. They have been described briefly in the following lines:

Indicative Mood

It is used to express opinions, facts and reports and to ask questions. Any form of verb can be deployed to express indicative mood. A few examples have been given below:

- I observed something that surely irritated me
- That man lives most of the year in Italy but frequently comes to visit his bedridden mother.
- Vikings are going to be the first-hand scroungers.
- Prosecutors have not appealed the decision yet.

Imperative Mood

It is used to express commands or requests. It indicates the speaker's desire to carry out an action that is requested or commanded. Most imperative sentences start with a verb, with an omission of "you" which is implied pragmatically. For instance:

- Keep working until you feel drowsy.

- Let me have a seat.
- Polish my shoes.

Subjunctive Mood

This mood is used:

- To express conditional or imaginary situations, i.e., the situations that are contrary to the fact. For instance: “If I were the President of Pakistan, I wouldn’t compromise on Islamic principles”
- To explore hypothetical statements like: “If I were to embroider a sample, it would say, “Mom’s super Hero.”
- To express wishes, for example: “I wish I were there to attend your party”
- To express commands or demands, for instance, “She demanded that he leave the hospital premises immediately”
- To give suggestions, for example, “I suggest that we implement a budget cut coming month”.

3.2.12 Modality

Modality is expressed through either grammatical mood or by using modal verbs in any language. It is the grammaticalized expression of the subjective ideas, beliefs and attitudes of the speakers. It includes the expression of ability, possibility, obligation, necessity, permissibility, probability and desire etc. The following examples would explain the concept of modality:

- He could swim when he was younger
- I want to go abroad for higher studies
- It may rain tomorrow
- You must take your medicines religiously.

Modality is created by the use of modal verbs (may, might, can, could, would, will), and adverbs such as: hopefully, possibly, surely, certainly. Intonation patterns of speech and the use of tag questions also express modality.

3.2.13 Polarity

Polarity denotes the grammatical organizations related with distinguishing between positive and negative clauses. Positive clauses are obvious, while negative clauses convey obvious use of words such as not and no. In addition to this, more explicit nullification strategies are also used to negate certain constituents of the clause, for instance, the derivational morphemes like dis-, non-, in-, un- which gives words a reversal in meanings.

A polarity item is a lexical item (or a word, in simpler terms) that can occur in a positive or negative environment. A polarity item that comes in affirmative or positive contexts is known as positive polarity item (PPI), and, one that comes in negative backgrounds is called a negative polarity item (NPI). In order to understand the concept of positive and negative polarity, let us consider the use of ‘somewhat’ and ‘at all’ in the sentences like: “They liked the movie somewhat” and “They didn’t like the movie at all”. In the first sentence, the use of ‘somewhat’ is authorized by the positive environment in the sentence, and it cannot be used in the second sentence because of the negative polarity in it. ‘Somewhat’, therefore can be considered a positive polarity item and ‘at all’ is a negative polarity item.

3.2.14 Theme & Rheme

Theme, according to Hassan and Matthiensen (2004), gives the information which serves a “the point of departure” of a clause, about which some information is provided in the later part of the sentence. For instance, “Sara loves swimming’ or ‘my friends love to watch movies”. In these examples, ‘Sara’ and ‘my friends’ are theme. It comes in the initial position in the sentence. This is the most common position for theme in a sentence in languages like English and Urdu in the active voice sentences.

Rheme, according to Hassan and Halliday (2004) is the “remainder of the message in a clause’ which theme has introduced”. It is the comment or the target where the presentation moves to after the departure point. In the above-mentioned examples, “Sara loves swimming’ or ‘My friends love to watch movies”, Rheme is represented by: ‘like swimming” and “love to watch movies”. Rheme is usually associated with the

subject of the sentence and is that part of the sentence that provides new information about the subject.

3.2.15 Pronouns

Pronouns are used in place of nouns or noun phrase, in order to avoid the repetition of noun in a sequence of sentences. Janks in her model for linguistic analysis, specifically refers to the following pronouns:

a) *Inclusive We, Exclusive We / You*

They are also known as inclusive and exclusive first person pronouns. Inclusive ‘We’ explicitly takes account of the addressee (it means You and I). Whereas exclusive ‘We’ excludes the addressee. (It means, He/She/It/They/I, but not ‘You’)

b) *Us and Them*

They are also known as ‘Othering Pronouns’, and are used to show distinction between the groups. ‘Us’ is a first person plural pronoun, which places the speaker within a group with a common identity, and gives the idea of convergence. While, ‘them’ on the other hand, is a third person plural pronoun and refers to the people at a distance and gives the idea of divergence.

c) *Sexist/Non-sexist Pronouns: Generic "He"*

Sexist language is the one that excludes either men or women while addressing both the sexes. The underlying principle in the use of sexist language is gender biasness, which can be done consciously or unconsciously. For instance, using the word ‘man’ to refer to humanity, or the use of pronoun ‘He’ to address all the people.

Another example of using sexist language is assuming that all the subjects of the sentences are males. For instance, consider the statement, “Each student in the class chose his own topic for the research”. In this sentence, the reader would assume that the class consists of only male students, despite the fact that half of them were girls.

The use of Sexist language encourages sex discrimination among people. It also offends people when they find themselves “excluded”. They are not receptive towards

the arguments made by the speaker if they are distressed by the choice of using masculine pronouns or words.

Whenever somebody is addressing mixed-gender groups, they should use non-sexist language. This can be done by using the following words instead of gender specific words:

- Human race or humanity instead of mankind.
- Person instead of man.
- Firefighter instead of fireman.
- Home-maker instead of house-wife.

Compare the following example sentences that elaborate the use of sexist and non-sexist language:

1. Each student makes up his own schedule. (Sexist language)
2. Each student makes up their own schedule. (non-sexist but grammatically incorrect)
3. Students make up their own schedules. (Gender-neutral and grammatically correct)

However, some genetic facts are applicable only to women or only to men. For instance, if someone is writing a paper on giving birth, one cannot refer to the subject as "a pregnant woman or man". In such instances, the use of sexist language is unavoidable.

It and One as Gender-Neutral Pronouns

The pronouns 'He and She' are used to refer to males and female. Hence, it can be said that they are gender biased pronouns. Instead of using these pronouns, 'One' can be used to refer to males as well as females. 'It' can be used to refer to entities that are not human beings, and can also be used to refer to animals and things.

- The sparrow builds "its" nest in a carefully-chosen spot, and, after the eggs hatch, the mother bird nourishes "her" young ones there for several weeks.
- One should always speak the truth.

The pronoun "it" is also used to refer to children in some situations, for instance, when the gender of the child is unspecified or when the writer or speaker has no

emotional association with the child in a scientific context. Consider the following example:

- A child learns to speak the language of “its” environment.

The Choice of First / Second / Third Person

The choice of first, second or third person depends on the context of utterance. First person refers to the speaker (I). Second person refers to the addressee (i.e., you). And third person refers to a third party which may or may not be directly involved in the conversation (he, she, it, and they). When conversing and using the different points of view (first, second or third), verbs are chosen suitably to fit the use of pronoun.

3.2.16 Sequencing of Information

Logical connectors or conjunction are used to set up the logic or rationality of the argument. They can be used to join words, phrase, clauses and even sentences. Logical connectors can be classified as:

1. *Additive*: They are used to denote addition within the sentence or across sentences. For instance, and, also, too, as well as, both...and, but also, not only, in addition etc.
2. *Causal*: These conjunctions are used to join phrase and sentences and explain the reasoning, for instance so, therefore, although, as a result, until, yet, despite of, due to, because, by, consequently, for that reason, in this way, otherwise, since, in case, in order so, so as to, so though, unless, thus, to that end etc.
3. *Adversative*: They express the opposition of meanings among clauses. For instance: although, yet, but etc.
4. *Temporal*: These conjunctions show temporal or time relation between phrase, clauses and sentences. For example: at once, when, while, meanwhile, next, after, before, at first, before, now that, since, now, finally, just etc.

When the data was analyzed, it came to light that turn-taking was not applicable, since it is a written text and the readers are unable to take part in direct conversation.

3.4 Type of Method Selected for Study

The current research is a qualitative study. Qualitative research is used in exploratory research, to gain an understanding of the underlying facts, reasons and opinions. It provides insight into the problems or helps to develop ideas for potential research.

The analytical framework chosen for the analysis of the discourse written on Pakistani vehicles was Jank's (2005) rubrics for linguistic analysis. It has already been discussed in detail in the previous section of the same chapter.

3.5 Data Collection

The data was collected from market places and parking lots of different commercial areas in the twin cities, Rawalpindi and Islamabad. The data was randomly collected from the cities and areas nearby. There were two reasons for collecting data from Rawalpindi and Islamabad and the surrounding areas. First, I am a resident of Rawalpindi and work in Islamabad, and had easy access to the data from both the cities. Secondly, the text displayed on the public vehicles in these areas is usually in three languages Urdu, Punjabi and English and, as a sociolinguistic researcher, I am familiar with only these three languages, and not the other regional languages spoken in Pakistan. In some samples, bilingualism and multilingualism has also been observed. The data collection was done by me, however, seven samples were collected by my friends.

An important fact to mention is that all the public transport drivers in Pakistan are males with an exception of two female drivers. However, the data collected for the present research came from the male drivers of the public transport vehicles, therefore this text represents the thought processes of male members of the Pakistani society only.

3.6 Sample Size

In order to conduct the study, two hundred samples of the text were snapshot. It was observed that there was a lot of duplication in the data because there were many

samples of the same text on many vehicles, especially about love for religion, parental love and appreciation and attraction for opposite sex. Therefore, the actual number of data sample was reduced to fifty-nine. Out of fifty-nine samples, forty –one texts were written in Urdu language, eleven in Punjabi and seven texts were written in English language. It was an exhaustive study and provided detailed insight into the life of the drivers of public vehicles in Pakistan.

3.7 Sampling Technique and Data Classification

The data has been categorized keeping in consideration grounded theory. Grounded theory is a systematic methodology used in social sciences, and involves the construction of theory through the analysis of data. It begins with the collection of qualitative data, which is then thoroughly reviewed time and again and when the repeated concepts and ideas became apparent, they are put into different categories.

For this research, after the data was collected, it was reviewed thoroughly and repeated ideas were categorized and the following six major thematic categories emerged:

1. Love: There was a range of ideas representing the thematic category of love. The collected data represented love for religion, parents, opposite gender and country. Therefore, following sub categories were emerged:
 - a) Love for Religion (7 samples with several duplications)
 - b) Love for Parents (7 samples with multiple duplications)
 - c) Love for Opposite Sex (15 Samples)
 - d) Love for Country, i.e., Patriotism (5 samples)
2. Morality (8 samples)
3. Social Stereotypes (1 Sample)
4. Socio-economic Problems (7 samples)
5. Upward Mobility (4 samples)
6. Wise Sayings (8 Samples)

The texts that were selected for the analysis were also translated into English and each translation has been given with the main text. In some texts, word-to-word translation was not possible, therefore, closest possible translation has been given.

The translation of the Urdu and Punjabi texts was done by the Department of Translation and Interpretation Studies, National University of Modern Languages, and has been attached as Appendix-B. The purpose of providing the translation was that Urdu and Punjabi texts are not comprehensible for the English-speaking readers.

Operational Definitions of the Thematic Categories

1. Love: Love is the most profound human emotion. It is a strong feeling of attachment for a person or a thing. Love can be divine, i.e., for Allah almighty (the creator), the Holy Prophet (PBUH) or religious personalities. It can be for parents, siblings, family members or for opposite sex. It can also be for country and material objects such as personal belongings.
2. Morality: It refers to knowing the difference between what is right and what is wrong. Morality also comes from religion. All Islamic principles are based on moral principles.
3. Social Stereotypes: it refers to the beliefs that various acts or traits are characteristic of a particular social group. It can also be said that they are over-generalized beliefs about a particular category of people. They are generalized because one assumes that the stereotype is true for each and every individual person in the group.
4. Socio-economic Problems: The unavailability of three basic necessities i.e., food, clothing and shelter leads to socio-economic problems in any country. Social problems are interwoven with economic problems. When these problems are not timely met, they lead to bigger problems like corruption, poverty, inflation, unemployment, bribery and corruption etc.
In this research, Socio-economic status of the drivers has been used as a tool to define the social class of the people.
5. Upward Mobility: The term upward mobility refers to the struggle for improving socio-economic status by: getting education, switching job or marriage etc. In Pakistan, being fluent in English language is a license for upward mobility.

6. **Wise Saying:** Wise saying or wisdom- based quotes provide knowledge and wisdom to others. They are based on the past experiences of people and prove beneficial for others.

3.8 Delimitation of Data

In order to delimit the data, it was decided to collect data only from the twin cities and some areas nearby. Another reason for delimiting the data was that I am familiar with only three languages, so the data could only be collected in English, Urdu and Punjabi language from the selected areas.

This was the detailed explanation of analytical framework employed for the analysis of data, sample size, data classification and its thematic categorization. The next chapter deals with comprehensive analysis of the collected data.

CHAPTER 4

DATA CLASSIFICATION AND ANALYSIS

This chapter deals with:

- The classification of the data, and
- The analysis of data

4.1 Data Classification

The data has been classified keeping in consideration grounded theory. Grounded theory is a systematic methodology used in social sciences, and involves the construction of theory through the analysis of data. It begins with the collection of qualitative data, which is then thoroughly reviewed again and again. As the repeated concepts and ideas become apparent, they are put into different categories.

After the completion of data collection, the data was reviewed thoroughly and repeated ideas were categorized and the following five major thematic categories emerged:

1. Love
 - a) Love for Religion:
 1. Namaz raah-e-nijaat hay
 2. Koi dekhay na dekhay, Allah to dekh raha hay
 3. Chaand Mohammad (PBUH), sitaaray Sahaba
 4. Main Nokar Sahaba, Ahl-e-bait da (7 samples)
 5. Main beta ammi Ayesha (R.A) da (3 samples)
 6. Qabron ko sajda-gah na bano chughal-khor jannat main nahi jaey ga
 7. Live like Ali, Die like Hussain (7 samples)
 - b) Love for Parents:
 1. Jo mila, Allah kay fazal aur Maan ki dua say (7 samples)
 2. Maa baap razi, tay Rab razi

3. Sab kuch mila, waldain ki duaon say (20 samples)
 4. Yeh sab maray maan baap ki dua hay (23 samples)
 5. Maan kay bgair ghar qabristaan, or qabristaan ghar lagta hay
 6. Ay meri pyari maan, qadam qadam pay mujhay tu yaad aey gi
 7. Terian yaadan maan
- c) Love for Opposite Sex
1. Baqi gallan phone tay
 2. Bheegay hont taray pout, magar pyar say
 3. Bol janu main kesi lagti hun
 4. Dil baraey farokht, qeemat sirf aik muskurahat (3 samples)
 5. Rakh kar raastay main nafraton kay container, tum nay dil ko Islamabad bana dala
 6. Dosti say tauba
 7. Ajay phassay han, na ujay han na wassay han
 8. Fasla rakhen warna pyar ho jaey ga (16 samples)
 9. Halqa-e-Ishq say intakhaab larnay ki zid na kar, hamen khabar hay teri wafa ki degree ja'ali hay.
 10. Hun o Gallan Nai Raiyan
 11. I Miss you (13 samples)
 12. 'Naal na jor, okha ho san' (2 samples)
 13. Nazron nay nazron main nazron sy kaha. Nazren na mila nazron ki qasam nazron sy nazar lag jay ge....
 14. Tera youn muskurana bhool janay kay qabil nahi
 15. Toun tarlay landi reh gai, teri saheli number lay gai
- d) Love for Country:
1. OK. I love Pakistan (8 Samples)
 2. Main Pakistan ka mehenti shehri hun, aur main halfan kehta hunk ay maray mulk ka wazeer-e-azam chour hay
 3. Tamaam mazahab ka ehtaram, pur-aman Pakistan
 4. WAPDA kay ilawa, tamaam ehlay-watan ko jasahn-e-azadi mubarik
 5. Roti, Bijli, Gas na Paani, Dil hay phir bhi Pakistani

2. Morality:

1. Beemar khawateen-o-hazrat ko haspataal lay janay kay liay yeh riksha bil-moawza dasteyab hay
2. Darwaza Please Holi Band Karen
3. Status ko choro sahib, bachon ki shadi main thora jaldi karo
4. Agar hoti wafa, apnon kay khoon main, Tou yousaf na biktay Misar kay bazaron main (6 samples)
5. Don't jealous (2 samples)
6. Jal mat, dua kar,
7. Yeh sab meri maa ki dua hay (38 samples)

3. Social Stereotypes:

1. Bay-parda orat bay-ghairat baap, bhai, shohar ki Nishani hay

4. Socio-Economic Problems

1. Baray patton walay darkht laga lo sahib, aanay wala budget na awami choray ga, na pant pajami
2. Dil karta hay dunya khareed loun, magar jaib kehti hay bakwaas na kar.
3. Kya karaya kam karun? Sorry! Nahi kar sakta. Han. Aap ka vote kar sakta hay. Yaad say 11 mai ko vote daalain
4. Maut bar-haq hay, kafan pay shak hay
5. Pyar tay karan, par tankhwah bari thori ay
6. Mehengai nay kaddi asi jan, kay bachay baich raha hay insaan...
7. Soch rha hay Pakistan, na koi dhanda na koi kaam

5. Upward Mobility

1. Main bara ho kar corolla banun ga (3 samples)
2. Main bara ho kar truck banun ga (5 samples)
3. Aaj kal ki lartkian English main baat karti han

6. Wise Sayings

1. Acha akhlaq, achay khoon ki pehchaan hay
2. Better Alone than Bad Company.
3. Don't worry (3 Samples)
4. Pur-khaar hay dunya, daaman bacha kay rakhna
5. Maa tujhay salam, Pi pyala sabar da, Koi nahi ssthi qabar da
6. Jab tak zar lutao gay zair-dast hay dunya zara sa haath khench kay dekho matlab-parst hay dunya.
7. Surat buri, na seerat buri. Bura who jiski niyyat buri

8. Always smile

This was the detailed classification of my data. The following section deals with the analysis of data.

4.2 Data Analysis

The data was analyzed keeping in view Janks (2005) rubric for linguistic analysis. However, some additional features have been added to adapt this model keeping in view the present research's requirements. The analysis of the data focused on the following linguistic features:

- Lexicalization
- Over-lexicalization
- Re-lexicalization
- Lexical cohesion
- Metaphors
- Similies
- Personification
- Euphemism
- Transitivity
- Voice
- Nominalization
- Speech
- Mood
- Modality
- Polarity
- Pronouns
- Articles
- Conjunction
- Bilingualism and Multilingualism

Each data sample was analyzed in the light of these linguistic features. The collected data was in Urdu language. Some of the samples were in English language,

and some employed the use of Punjabi language. I am an expert in English language and since most of the collected data was in Urdu, therefore, a subject specialist in Urdu was consulted to verify if all the above-mentioned linguistic features could be applied to analyze Urdu and Punjabi text. It was noticed that Urdu and Punjabi language do not have articles, and so they could not be analyzed in Urdu and Punjabi texts. All other linguistic features were applicable for the analysis.

At the end of linguistic analysis, social analysis of every text has also been done, in which the text is discussed in relation to Pakistani society.

The analysis of the thematic categories of data, keeping in mind Janks' rubrics has been discussed below:

4.2.1 Love

Thematic category of love was further subdivided in to four categories, i.e. love for religion, love for parents, love for opposite sex and love for country.

4.2.1.1 Love for Religion

Love for religion included the love for Almighty Allah, the Holy Prophet Mohammad (PBUH) and Sahaba etc. The following samples were gathered that show drivers' love for religion.

Text 1:

Main text	Translation
نماز راہ نجات ہے	Prayers lead to deliverance.



Figure 1: Love for Religion

Lexicalization

This text is written at the back of a Suzuki van. It's a very precise yet profound text, written in Urdu language. It highlights driver's firm belief in Islamic teachings and his assertion that prayers lead to deliverance. The driver, through this short text, is trying to convey the message to his fellow beings that they must be punctual in their prayers as it guarantees success.

Lexical cohesion

This text is also quite precise but the words are cohesively connected in a logical sequence. However, the use of repetitions or collocations could not be observed due to the length of text.

Metaphor

The word 'raah-e-nijaat' has been used metaphorically in this text. The driver actually wants to convey the message that by offering prayers, one comes under the protection of Allah Almighty and in this way it becomes easier for him to protect himself from all kinds of evil deeds or misfortunes. So, namaz ultimately leads one to deliverance.

Transitivity

The following transitivity processes have been observed in this text:

- a. Verbal process: The driver, in this text, is urging as well as warning the people to say their prayers, so that they can be successful in the life hereafter. In the text driver is the 'sayer'. All the people who read this text are the 'addressees' and the entire text 'namaz raah-e-nijaat hay' is the verbiage.
- b. Relational process: This process can also be observed in this text. Namaz is the 'carrier' (the entity being described'). Attribute is 'raah-e-nijaat hay'
- c. Existential process: The text is also existential in a way that the words of driver are true for all times.

Voice

This text is written in active voice. Namaz is the doer and we, the Muslims are the done-to's, as we benefit from it in our life hereafter. By using active voice, the driver is being to the point and straight forward in his message.

Speech

The text is written in free indirect speech, as the reporting clause and quotation marks are missing.

Mood

The text is written in indicative mood. The indicative mood is used to state the facts and the driver is mentioning a fact based on Muslim ideology.

Modality

The text is written in Urdu language and modality is not expressed by the usage of modal verbs. However, it does express modality by indirectly expressing the obligation of offering Namaz to all Muslims.

Theme and Rheme

Theme of this text is 'namaz' while rheme is the remaining clause of the text, i.e. 'raah-e-nijaat hay'

Pronouns

There is no specific pronoun used in this text. But since, namaz is obligatory for every Muslim, so the text is directed towards all the Muslims.

Sequencing of information

Since the text is quiet brief, so there is no use of conjunctions to join words, phrase or sentences.

The following features could not be found in the given text: over-lexicalization, re-lexicalization, nominalization, polarity and the use of articles.

Through this text, the driver wants to highlight the importance of 'Namaz', which is the most important religious obligations for the Muslims. The person who offers regular prayers comes under the protection of Allah, Allah protects him from indulging in any sin. The text strengthens the Muslim ideology that they will be rewarded in the life hereafter if they are regular and punctual in prayers, and that reward will be in the form of residing in Jannah which is an eternal abode. Offering namaz is a practical indication of committing yourself to Allah's obedience and its importance

has been emphasized in the Holy Quran over five hundred times. In every prayer call (Azan), the words, “haiya a lal falah, haiya alal salah” (come towards success, come towards namaz), are repeated twice. These words are an invitation from Allah Almighty to every Muslim, five times a day. Timely offering namaz, does not only represent one’s submission to Allah Almighty, it also has a number of benefits that every Muslim cherishes, for instance, prayer is a means to invoke Allah’s assistance whenever somebody is in trouble. It promotes piety and taqwa. It prevents ones’ self from all the filth that is communal universally and brings the person in Allah’s refuge. Hence, to conclude, it can be said that namaz is ‘raah-e-nijaat’ for every believer. And this text is a reminder from the driver for everyone to lead a life that ensures true accomplishment in both the worlds.

Text 2:

Main text	Translation
کوئی دیکھے نہ دیکھے، اللہ تو دیکھ رہا ہے	Whether someone sees or not, Allah is all seeing.



Figure 2: Love for Religion

This text is written at the back of a cab.

Lexicalization

The text consists of two interdependent clauses, written in Urdu language. The choice of text shows religious mindedness of the driver and his firm belief that Allah is

everywhere and He is watchful about everything, and nothing is hidden from Him. Through this text, he wants to convey the message that one cannot indulge in any sinful activity if we keep reminding ourselves that Allah is always watching us.

Lexical Cohesion

Lexical cohesion has been maintained in the text. The word 'dekhay' has been repeated twice. The words 'dekhay' and 'na dekhay' have antonymous relationship.

Transitivity

The following transitivity features have been identified in this text:

- a) Mental Process: It can be observed in this text. 'Allah' is the sensor and 'to dekhay ga' is the phenomenon.
- b) Verbal Process: Driver is the sayer, the audience who read the text are addressees while the verbiage is, 'koi dekhay na dekhay, Allah to dekhay ga'
- c) Relational Process: In this text, 'Allah' is the carrier, while his attribute is 'dekhay ga', because He is the one who is everywhere and nothing is hidden from Him.
- d) Existential Process: The text is existential as well because it is a Muslim belief that Allah is always everywhere and nothing is hidden from His sight.

Voice:

This text is written in active voice. Allah is the doer and everyone else is the done-to. Allah is the one who can see everything and this world and its people are being watched over by Allah.

Speech

The text is written in free direct speech. 'Allah' has been quoted directly while 'Koi' shows that this is indirect reference to the people around.

Mood

The text is written in indicative mood which is used to state facts. The mood in this text portrays the fact that Allah is always watching everything and nothing is hidden from His sight.

Polarity

The word 'tou' in second clause shows positive polarity.

Theme and Rheme

The entire text forms the theme.

The following linguistic features have not been found in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization and the use of pronouns, articles and conjunctions.

Overall, the text highlights the Muslim faith that Allah is everywhere and He has an eye on every move and no one can escape His sight. Through the text, the driver wants to warn the people to beware of their actions and should be mindful of the fact that Allah is always watching them, then they can never indulge in any sinful or immoral activity. Those people who fear Allah's refrain themselves from committing wrong deeds. But unfortunately, people have distanced themselves from the religion and have fully engaged themselves in worldly affairs. They just think about personal benefits and thus do not hesitate in involving in any illegal or sinful activity. Through this text, the driver is trying to alarm them that Allah is having a watchful eye on them.

Text 3:

Main Text	Translation
چاند محمد ستارے صحابہ	Muhammad, the Moon; His companions, the stars.



Figure 3: Love for Religion

Lexicalization

This text consists of only four lexical items, written in Urdu language. The text shows that the driver belongs to a particular sectarian group, ‘Sunni Bareilvi’.

The word ‘Sahaba’ refers to the companions of Holy Prophet (PBUH). The text shows driver’s love for Holy Prophet (PBUH) and his companions.

Lexical Cohesion

The text is not cohesively linked, as the connectors and helping verbs are missing.

Metaphor

The driver has used two metaphors in this text. He has called Prophet Mohammad (PBUH) ‘Chaand’ which shows his significance and worth in the life of a Muslim. The driver says that the way moon adds to the beauty of sky in the night, the same way Prophet Mohammad (PBUH) enlightened the world by his arrival, and spread the glory of Islam all over the world. In the same text, he has called Sahaba ‘Sitaaray’. He believes that the way moon looks beautiful accompanied by innumerable stars, the same way Sahaba looked strikingly attractive and beautiful in the company of Prophet Mohammad (PBUH).

Through these metaphors, the driver has tried to express his immense love and devotion for the Holy Prophet (PBUH) and his companions.

Transitivity

The following transitivity processes have been observed in this text:

- a) **Mental Process:** Since the text expresses the driver’s immense love for the Holy Prophet (PBUH), so it can be said that he is ‘sensor’.
- b) **Verbal Process:** Driver is the sayer, the people who read this text are the addressee, and verbiage is ‘Chaand Mohammad, Sitaaray Sahaba’.
- c) **Relational Process:** ‘Mohammad’ and ‘Sahaba’ are the carriers, and their attributes are that they are as beautiful as ‘Chaand’ (moon) and Sitaaray (Stars).

Voice

The text is written in active voice. The direct reference has not been used but the positioning and the use of different metaphors makes it clear that ‘Mohammad’ is the doer and leader of all while ‘Sahaba’ are his followers.

Speech

The text is written in indirect speech.

Mood

The text is written in indicative mood, as it portrays the driver’s love for the Holy Prophet (PBUH) and ‘Sahaba’.

Modality

The text indirectly states modality by highlighting the importance of Prophet Mohammad (PBUH) and his companions in our lives and wants everyone to follow his teachings in daily life.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, polarity, nominalization, and the use of articles, pronouns and conjunctions.

This text on the cab shows the driver’s immense love and affection for the Holy Prophet (PBUH) and his companions. He wants to convey the message that the way he loves the Prophet (PBUH) and his companions, the same way every Muslim should love them and practically apply his teachings in everyday life. His life provides an insight into the complete code for living a successful life.

Text 4:

Main Text	Translation
میں نوکر صحابہ، اہل بیت دا	I am a slave to the Companions and the Prophet's kin.



Figure 4: Love for Religion

Lexicalization

This text consists of a short sentence, written in Punjabi language and the driver seems to belong to a particular sectarian group, named ‘Sunni Barelvi’.

The word ‘sahaba’ refers to the companions of the Holy Prophet Mohammad (PBUH), who lived in his company and practiced Islam with him. ‘Ahl-e-bait’ refers to the kin of the Holy Prophet Mohammad (PBUH), including his wives, daughter, sons-in-law, grandchildren, cousins and all his descendants.

Lexical cohesion

Lexical cohesion can be observed in this text. The word ‘da’ has been used to join two clauses.

Metaphor

This text is a metaphorical expression, as ‘sahaba’ and ‘ahl-e-bait’ are no more, so one cannot personally serve them. It basically refers to the driver’s love and respect for them. By practicing Islam, he is showing his love and devotion for the Holy Prophet (PBUH).

Transitivity

The following transitivity processes can be observed in this text:

- a) Mental Process: The driver has perceived that by practically being a good and devoted Muslim, he is serving the Holy Prophet (PBUH), his companions and descendants. So, the driver is ‘sensor’ in this text.
- b) Verbal Process: The driver is the sayer, everyone who reads the text is addressee (as the driver is trying to express his love for great Islamic personalities), and the verbiage is, ‘nokar sahaba, ahl-e-bait da’.
- c) Relational Process: Here the driver is describing his attribute as a ‘servant / attendant’ of the companions and descendants of the Holy Prophet (PBUH).
- d) Behavioural Process: The text displays the behaviour of the driver as a true devotee of Islam.
- e) Existential Process: The text is existential as well, since, there are many devotees like the driver, who want to serve Islam whole heartedly, by practically adopting the ‘Sunnah’ (life style of Prophet Mohammad) of the holy Prophet (PBUH).

Voice

The text is written in active voice. The driver is the doer and ‘Sahaba and Ahl-e-bait’ are done-to’s. (As they are the ones who are being treated as a role model).

Speech

The text is written in direct speech without the insertion of quotation marks. ‘Sahaba’ and ‘Ahl-e-bait’ have been quoted in this text. Their names have not been mentioned, so it refers to all of them.

Mood

It is written in indicative mood, as it reveals the driver’s love, respect, affection and devotion towards the companions and kin of the Holy Prophet (PBUH).

Theme

The entire text forms the theme, i.e., love and devotion for ‘Sahaba’ and “Ahl-e-bait”

Pronouns

First person pronouns, ‘main’ has been used in the text to refer to the driver himself.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization, modality, polarity and the use of articles and conjunctions

The driver, through this text is expressing his devotion for the ‘Sahaba’ and the ‘Ahl e Bait’. He believes that ‘Sahaba’ and ‘Ahl-e-bait’ are very sacred for him, as they lived and spent time in the company of the Holy Prophet (PBUH). The driver is indirectly trying to express his love for the Prophet (PBUH) and since he is unable to directly serve the Holy Prophet (PBUH), so he is treating himself as the servant of the attendants of the Holy Prophet (PBUH).

Text 5:

Main Text	Translation
میں بیٹا امی عائشہ دا	I am the son to my mother, Ayesha.



Figure 5: Love for Religion

Lexicalization

This is a small text, consisting of only one phrase. The text is bilingual, as it takes words from Urdu and Punjabi. Four Urdu and one Punjabi word has been used.

The text highlights religious-mindedness of the driver. . The choice of text shows that the driver belongs to a particular sectarian group, ‘Sunni Barelvi’.

Lexical Cohesion

This text lacks lexical cohesion as the cohesive word is missing between ‘beta’ and ‘ammi’.

Metaphor

The word ‘beta’ (son) is used metaphorically here. It does not mean that the writer is the actual son of Hazrat Ayesha (R.A). Actually, the wives of Prophet Mohammad (PBUH) hold the designation of ‘Umhaat-ul-Momeneen’ i.e., ‘the mothers of Momins’. (The word Momins refers to true believers). Hazrat Ayesha was Prophet Mohammad’s (PBUH) most beloved wife. So, in this connection, the driver has called himself her son. The other implication can be that he might belong to the Syed family (who are the descendants of the Prophet Mohammad (PBUH)).

Transitivity

The following transitivity processes have been observed in this text:

- a) **Material Process:** The text shows the material process. ‘Main’ is the actor, ‘beta’ is the process and ‘Ayesha’ is the goal.
- b) **Verbal Process:** The text exhibits verbal process as it is the declaration of the writer. ‘Main’ (driver himself) is the sayer, ‘beta ammi Ayesha da’ is verbiage while the readers of the text are the addressees.
- c) **Relational Process:** The whole text shows relational process and the writer is relating himself with Ayesha (R.A). ‘Main’ is the carrier, Ayesha (R.A) is the possessor and ‘beta’ is the attribute.

Voice

The text is written in active voice. The driver has used active voice to convey his message in a concise manner.

Speech

It is written in direct speech without the insertion of quotation marks.

Mood

The text is written in indicative mood. It shows the driver's love for Prophet Mohammad's (PBUH) most beloved wife, Hazrat Ayesha (R.A).

Theme and Rheme

'Main' is the theme of the text, and 'beta ammi Ayesha da' is the rheme of this text.

Bilingualism

The text is bilingual. The first glance at the text makes it seem to be monolingual but the use of one Punjabi word 'da' at the end of the phrase makes it bilingual.

The following features could not be found in the given text: Over-lexicalization, Re-lexicalization, nominalization, modality, sequencing of information and the use of pronoun.

This text is portraying religious mindedness of the driver. It also shows his strong affiliation with the family of Prophet Mohammad (PBUH). Since, the wives of Prophet Mohammad (PBUH) are designated as the mothers of true believers; therefore, the driver is calling himself 'the son of Mother Ayesha (R.A)'. This also implies that he is indirectly expressing his love for the Holy Prophet (PBUH).

The other implication can be that the driver belongs to the Syed family, who are the descendants of Prophet Mohammad (PBUH). The word 'son' is used symbolically as the writer is not the actual son of Hazrat Ayesha (R.A) but the son of his grandsons.

Text 6:

Main Text	Translation
قبروں کو سجدہ گاہ نہ بناؤ، چغل خور جنت میں داخل نہیں ہوگا۔	Do not turn the graves into a place of worship. The backbiter will not enter the Heaven.



Figure 6: Love for Religion

This text is written at the back of a rickshaw.

Lexicalization

This text consists of two hadiths in Urdu language. Hadiths are the sayings of Holy Prophet (PBUH) and are a major source of guidance and enlightenment for the Muslims, apart from the Holy Quran. The text shows religious mindedness of the driver,

First hadith is from ‘Sahih Muslim’ which refrains the people from turning the graves to a place of worship. It has been observed that a sizeable number of ignorant people bow before the graves and seek their help to solve their worldly matters, and this is a form of ‘Shirk’, the biggest sin in Islam. The second hadith is narrated in ‘Sahih Bukhari’ which says that backbiter will not enter in Jannah/paradise. The references of the books from where these hadiths have been quoted have been given by the driver. These books, Sahi Muslim and Sahi Bukhari are the compilations of the of authentic hadiths.

Lexical Cohesion

The text is lexically cohesive. There is use of collocations in both the hadiths. In the first hadith, the word ‘sajda-gah’ and in the second hadith, the word ‘chughal-khor’ are collective expressions.

Euphemism

Euphemism is another linguistic feature that has been identified in the text. The first hadith states that, ‘qabron ko sajda-gah na banao’. This implicates that Muslims are supposed to prostrate only before Allah and not anyone else. However, due to ignorance and lack of familiarity with Quranic teachings, some people prostrate before the graves of religious saints and pray to them, which is strictly forbidden in Islam, and is one of the biggest sins that is unforgiveable by Allah Almighty.

The second hadith clearly states that a back-biter will not enter Jannah. Back-biting is also one of the major sins and is more sinful than adultery. The reason is that if someone commits adultery and then seeks Allah’s forgiveness, He may forgive it. But when someone backbite somebody, Allah does not forgive until that very person, he spoke ill of himself forgives. Instead of saying that a backbiter will go to hell the driver has used euphemized expression.

Transitivity

The transitivity features are as follows:

- a) **Mental Process:** Mental process has been observed in this text. The driver is the sensor, the phenomena are, ‘qabron ko sajda-gah na banao’ and ‘chughal-khor Jannat main nahi jaey ga’
- b) **Verbal Process:** This text is a warning from the Holy Prophet (PBUH) to Muslim community around the globe. It is a warning because both the sins mentioned in these hadiths are unforgiveable. In both the hadiths, Prophet Mohammad (PBUH) is the sayer, the entire Muslim community (around the globe) is the addressee, and in first hadith the verbiage is: ‘qabron ko sajda-gah na banao’, while in second hadith the verbiage is, ‘chughal-khor Jannat main nahi jaey ga’.
- c) **Relational Process:** Relational process can be seen in the text. In the first hadith, ‘qabar’ is carrier, ‘sajda-gah’ is the attribute and ‘na banao’ is the

process. While in the second hadith, ‘chughal khor’ is the carrier or negative attribute, ‘jannat’ is the destination, and ‘nahi jaey ga’ is the process.

- d) Behavioural Process: Since both the hadiths are highlighting negative behaviour of the Muslims, that has to be shunned, in order to be successful in the life hereafter, therefore, it can be said that the text displays behavioural process. In first hadith, the unacceptable behaviour is turning the graves into places of worship, and in the second hadith, unpardonable behaviour is backbiting and the hadith describes its consequences as well.
- e) Existential Process: The whole text can be interpreted as existential as it is talking about the religious teachings that are universal and have to be practiced at all times by all Muslims around the world.

Voice

The two hadiths are written in active voice. Both of them are stating facts and facts are always presented in active voice.

Nominalization

Nominalization is another linguistic in this text. In the following text, ‘chughal khor’ is the adjective which is derived from the noun, ‘chughli’.

Speech

The above-mentioned text is written in direct speech but quotation marks are missing. In both the hadiths, Prophet Mohammad (PBUH) has been quoted.

Mood

Since the text expresses religious facts, hence it can be said that it is written in indicative mood.

Modality

Modality can be identified in both the hadiths, as it talks about religious authority that comes from Allah Almighty, delivered through his last Prophet (PBUH).

Theme and Rheme

In first hadith, 'qabron' is theme and the remaining part, 'ko sajda-gah na banao' is the rheme. In the second hadith 'chughal-khor' is the theme and rheme is 'jannat main nahi jaey ga'.

The following linguistic features could not be identified in this text: over-lexicalization, metaphors, and the use of pronouns, articles and conjunctions.

The text shows that the driver is religious minded and his love for the Holy Prophet (PBUH). It also shows his love for his Islamic brotherhood. He has chosen two hadiths from renowned and authentic books of Hadiths i.e., Sahih Muslim and Sahih Bukhari, keep in consideration the prevalence of both the sins in the current era.

It is a common observation that considerable number of people frequently visit the graves of prophets and saints and turn them into places of worship. They pray to them and ask them to resolve their worldly matters. Instead of maintaining direct connection with Allah Almighty, they start seeking the help of these dead people. They believe that since they were close to Allah and lived their lives according to Islamic and Quranic teachings, so they can give them material benefits and resolve their problems. This is due to the misconception in their minds and lack of familiarity with religious teachings. This is a form of shirk and the biggest sin and excludes the believers from the religion of Islam. Unfortunately, many people do not even realize that it is a sin.

The second text introduces another hadith, i.e., back-biting. It has been noticed that back-biting is also a very common practice in Pakistan, especially among the women. Since they do not know the Quranic ruling about it, they are not aware of its serious consequences in the life hereafter. This is one of the major sins because Allah doesn't forgive the back-biter until he seeks forgiveness directly from the person about whom he spoke badly. If he does not seek forgiveness from the concerned person, the good deeds of the back-biter would be presented to the other person (about whom he spoke unpleasant or against him in his absence) on the Day of Judgement. The text show that the driver is a well-wisher of every Muslim Pakistani and wants them to get rid of these two common practices.

Text 7:

Live like Ali, Die like Hussain



Figure 7: Love for Religion

Lexicalization

This text in English language is quite common and was found written on multiple vehicles.

The driver of this text seems to belong to Shi'a sect. The people belonging to this sect are called 'Ahl-e-Tashee'. They idealize the life of the fourth Caliph of Islam, Hazrat Ali and his son Hazrat Hussain. The driver wants everyone to lead his life like Hazrat Ali and die a purposeful death in a noble cause of Islam like Hazrat Hussain.

The driver of the vehicle has chosen English language to express his religious affiliation with caliph of Islam, Hazrat Ali and his son Hazrat Hussain, and wants to share his desire to live his life like the Caliph and his son. Through this text, he is also trying to invite other people to follow his dream.

Lexical Cohesion

This text is lexically cohesive

Similes

In this text direct comparison has been established by using the words, 'Like Ali' and 'Like Hussain' in both parts of the text. Through this text the driver wants to encourage the people to take Hazrat Ali (A.S) and his son Hazrat Hussain (A.S) as role models and follow them to live a successful life in both the worlds.

Transitivity

The following transitivity processes have been observed in this text:

- a) Mental Process: It is driver's firm belief that one should live his life according to Islamic principles and for that one should follow the lives of Hazrat Ali and his son Hazrat Hussain. In this text, driver is the 'sensor', and the phenomenon is 'Live like Ali, Die like Hussain'
- b) Verbal Process: The driver is inviting and requesting the people to follow the footsteps of Islamic heroes to live a successful life in both the worlds. Therefore, in this text, 'driver' is the 'sayer', all the people who read the text are 'addressees' and verbiage is the entire text, i.e. 'Live like Ali, Die like Hussain'.
- c) Relational process: The 'carrier' in this text is 'Ali and Hussain. Their 'attributes' are their 'life' and 'death', which the driver wants everyone to adopt.

Voice

Active voice has been used in this text.

Nominalization

The words 'live' and 'die' which are actually verbs, are used as head words in this text.

Speech

Free direct speech has been used in this text.

Mood

The mood in this text is imperative, as the writer seems to be commanding the people. The omission of subject 'you' also makes it an imperative.

Modality

Being Muslims, it is obligatory for everyone to live life according to Islamic principles and follow the lives of Islamic heroes. The text is an obligatory reminder to the people from Shi'a community that one must live and die for a noble cause.

Polarity:

The word 'like' expresses positive polarity in both the clauses of the text.

Theme and Rheme

In first clause, 'live' is theme and rheme is 'like Ali'. While, in second clause 'die' is theme and 'like Hussain' is rheme.

Pronouns

The omission of pronoun refers to second person pronoun, 'you'.

It seems that non-sexist language has been employed in the text. The Islamic heroes that have been mentioned in this text are males, therefore, the text also seems to be directed towards male members of the society.

Sequencing of information

The text is quite short and consist of two independent phrases which could be joined together by using additive conjunction, 'and', but the driver chose to convey his message using the independent phrases.

The following features could not be found in the given text: Over-lexicalization, Re-lexicalization, Euphemism and the use of Articles.

The driver belongs to Ahl-e-tashee and in this text, he has mentioned names of two Islamic heroes, Hazrat Ali (R.A) the fourth caliph of Islam and his son, Hazrat Hussain (R.A.) and wants every Pakistani to follow the footsteps of these heroes to be successful in both the worlds. Some of the character traits of both the personalities have been briefly discussed so that the driver's motive to follow their footsteps becomes clearer.

Hazrat Ali was privileged to be brought up in Prophet Mohammad's (PBUH) company, which imparted an incredible effect on his mind. He was prophet's (PBUH) cousin and son-in-law. He was intellectual, wise, hardworking and knowledgeable since his childhood. He was a brave, courageous and dauntless soldier of Allah. He was awarded the title of 'the Lion of Allah' due to his courage, fearlessness and bravery while he participated in the Holy battles of Islam. He lived a simple life, wore simple dress and ate simple food and lived in a simple house. Even after becoming the caliph of Islam, he retained his simplicity. He was very meticulous while utilizing public

treasury. He displayed equality among poor and needy whenever it came to the distribution of revenue. To him, public treasury was only for poor, oppressed and needy. He never hid his earnings. He was just and impartial in his dealings and lawbreakers and culprits could never escape penalty conferred to them by him. He justified being elected as the caliph. When he took the charge, the country was in the clutches of disruptions, but he overcame them by performing his duties honestly, efficiently and earnestly. He took strict measures to sweep out lawlessness and corruption, and replaced the officials and governors who were biased and unfair in their official or public dealings. He was a God-fearing man in the true sense. His eyes used to get welled with tears whenever he passed by a graveyard.

Since the text focus on the death of Hussain, therefore it is important to describe his martyrdom. Hazrat Imam Hussain sacrificed his life in the name of Islam. Hazrat Hussain travelled to Iraq, and halted at Karbala', where he came to know that the people of Iraq had turned against him. So he asked the army that came to fight him to choose one of three options: either to let him return to Makkah, or to let him go to Yazeed ibn Mu'aawiyah, or to let him go to the frontier to fight in jihad for the sake of Allah. But they insisted that he should surrender to them, but Imam Hussain refused, so they fought him, and he was killed as a martyr.

The driver of this vehicle wants the people to follow the footsteps of Hazrat Ali and his brave son Hazrat Hussain, to be successful in this life and hereafter.

All the above analyzed texts show the driver's love for religion Islam, the creator Allah Almighty, his Holy Prophet (PBUH). Some of the texts express religious teachings. The next section discusses the love drivers' for parents.

4.2.1.2 Love for Parents

The love and respect for parents, especially mothers is an important aspect of Pakistani society. The following texts are evident of this fact:

Text 1:

Main Text	Translation
جو ملا اللہ کے فضل اور ماں کی دعا سے	Whatever is bestowed upon us is the reward of God's grace and of mother's blessings.



Figure 8: Love for Religion

Lexicalization

This text consists of a single sentence containing three clauses, all written in Urdu language.

The text shows religious-mindedness of the driver, and his faith in Allah's grace and his mother's blessings.

Over-lexicalization

Over-lexicalization can be observed in the text, because the driver has used different words to refer to the blessings in his life. 'Allah kay fazal' and 'Maan ki dua', these words have been used to express 'Jo b mila' whatever has been bestowed upon him.

Lexical Cohesion

Lexical cohesion can be observed between second and third clause, but it is missing between first and second clause. Linking words have been omitted to make it precise.

Transitivity

The following transitivity processes can be observed in this text:

- a) **Material Process:** According to this text, the driver is the ‘recipient’ as well as ‘beneficiary’, whereas his mother’s prayers and Allah is the ‘actor’
- b) **Mental Process:** The text shows the driver’s perception that the success in his life is because of Allah’s grace and his mother’s prayers, so driver is the ‘sensor.’
- c) **Verbal Process:** The driver is the sayers, everyone who reads the text is the addressee because he wants everyone to the way he has been rewarded by Allah’s grace and his mother’s blessings.
- d) **Behavioural Process:** The text shows driver’s faith in Allah and his mother’s prayers.
- e) **Existential Process:** this text focuses on the Islamic belief that Allah and mother’s prayers always work for the betterment of every Muslim, therefore it is existential.

Voice

The text is written in passive voice. Allah and mother’s prayers are the ‘doers’ and the driver is done-to.

Speech

The text is written in direct speech, without the insertion of inverted commas.

Mood

The text is written in indicative mood as it expresses the driver’s thankfulness for Allah’s blessings and his mother’s prayers.

Polarity

Positive polarity can be observed in this text.

Theme

The text expresses the theme of love and thankfulness for everything that he owns.

Logical Connectors

Additive conjunction, ‘aur’ (and) has been used to join second and third clause.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization and the use of articles, pronouns and conjunctions.

This is one of the most common texts written on Pakistani vehicles. This text has been found mostly on Suzuki vans that provide transport facility to school, college or university students. The text exhibits the driver’s gratitude towards Allah for His blessings and he is also thankful to his mother. He believes that that he is a successful man because of his mother’s prayers. This text also highlights an important fact about Pakistani society that Pakistani men are more compassionate and affectionate towards their mothers, as compared to their fathers.

Text 2:

Main Text	Translation
ماں باپ راضی تے رب راضی	All is achieved on account of parents’ blessings



Figure 9: Love for Parents

Lexicalization

This text is written on a Suzuki van. It is a simple statement with two interdependent clauses. This text is written in Punjabi language and shows the driver's firm belief that in order to please Allah Almighty, one must please his parents.

Lexical Cohesion

This short text in Punjabi is lexically cohesive. The word 'raazi' has been repeated twice to reinforce the driver's faith in religion.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The text refers to the driver's perception, observation, experience as well as religious belief. Driver is the 'sensor', whereas the phenomenon is 'maan baap raazi tay Rab raazi'.
- b. **Verbal Process:** This process has been used in this text, as the driver is advising his audience that if they want to please Allah, they must please their parents first. The 'sayer' is driver, everyone who reads the text is 'addressee', and the verbiage is, 'maan baap raazi tay Rab raazi'.
- c. **Existential Process:** The text is existential because it affirms Muslim's religious faith that they must respect and obey their parents, if they want to please Allah Almighty.

Voice

This text is written in active voice.

Nominalization

Nominalization can be observed in this text. The word 'raazi' is an adjective, and has been derived from the word 'raza' which is noun.

Speech

Free indirect speech has been used in this text.

Mood

This text is written in indicative mood, as the driver is sharing a fact that they can please Allah only if their parents are happy.

Modality

The text expresses the logical certainty that the key to Allah's happiness is parents' happiness.

Theme and rheme

In this text, 'maa baap' is the theme, 'raazi' is rheme, while in the second phrase, 'Rab' is the theme and 'raazi' is rheme.

Sequencing of information

The two clauses of the sentence have been connected together by using temporal conjunction 'tay' (then).

The following features could not be found in the given text: over-lexicalization, re-lexicalization metaphors, euphemism and the use of articles and pronouns.

This text highlights the same Muslim ideology and faith that parents' happiness leads to pleasing Allah, the Almighty. If parents are unhappy, it arouses Allah's anger and leads to a man's downfall. Abdullah bin Omar narrates that the Holy Prophet (PBUH) said, "Allah's pleasure and approval are in the pleasure and approval of the parents, and Allah's anger lies in the displeasure of the parents. So, Islam lays great emphasis on keeping parents happy. In Pakistani society, there exists a strong bonding between parents and children. The parents take care of their children until they get settled in life and children look after their parents in their old age and there is no concept of old age homes. Islam does not allow the children to say anything even if parents utter the harshest words. Fortunately, most of the people are respectful towards their parents. Allah says in the Holy Quran, "Say not to them a word of disrespect" [Al-Israa' 17:23]. According to Islamic teachings, Muslims are supposed to exhibit goodness towards their parents.

Text 3:

Main Text	Translation
سب کچھ ملا والدین کی دُعا سے	All is achieved on account of parents' blessings.



Figure 10: Love for Parents

Lexicalization

This text in Urdu language consists of a single sentence with two interdependent clauses. This text is one of the most commonly written texts on the vehicles in Pakistan. It shows driver's love for his parents and his belief that all the blessings in his life are because of his parents' prayers. He believes that he is living a successful life only because his parents pray for him.

Lexical cohesion

This text is lexically cohesive but seems inconsistent because it does not follow the syntactic structure of Urdu language.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Material Process:** The driver's parents are the 'actors' who prayed for their son's success, while the driver himself is the 'goal' who was positively affected because of their prayers. The driver, is also the 'beneficiary' at the same time, because he is the one who has received a lot of blessings and worldly success as a result of his parent's prayers.

- b.** Mental Process: Mental process can also be observed in this text. Driver is the ‘sensor’ who believes in his parent’s prayers for him. The phenomenon is, ‘sab kuch mila, waaldain ki duaon say’. He acknowledges and appreciates his parent’s prayers for him, which made him successful in his life.
- c.** Verbal Process: The driver is the ‘sayer’, while every person who reads the text is the addressee, while the entire text is verbiage.
- d.** Relational Process: Driver is the ‘carrier’, as he got everything, and ‘walidain ki duaon’ is the positive ‘attribute’ in this text.

Voice

This text is written in active voice. Driver’s parents are the ‘doers’.

Speech

Free direct speech has been used in this text, and the parents of the driver have been quoted.

Mood

This text is written in indicative mood, as the driver believes that he is successful in his life because of his parents’ prayers.

Modality

Since the text reflects driver’s surety that everything he owns is because of his parents’ blessings, therefore modality is evident in this text.

Polarity

‘Sab kuch’ is a positive polarity item used in this text.

Theme and rheme

In first clause of the text ‘sab kuch’ is theme in this text, ‘mila’ is rheme, whereas, in the later part of the text ‘walidain’ is theme and rheme is ‘ki dua say’.

The following features could not be found in this text: Over-lexicalization, Re-lexicalization, metaphor, euphemism, nominalization and the use of Pronouns, Articles, and conjunctions.

This text expresses humble and down to earth nature of the driver, and his infinite love and thankfulness towards his parents. The text shows that he has been very obedient and respectful towards his parents. He seems satisfied because he owns his own car and he believes that it is because of his parents' blessings in his favour. It is a Muslim belief that parents' prayers are always heard by Allah Almighty and they pray for their children without expecting anything in return.

Text 4:

Main Text	Translation
یہ سب میرے ماں باپ کی دعا ہے	All this is due to my Parents' blessings.



Figure 11: Love for Parents

Lexicalization

This text consists of a single sentence in Urdu language. It reflects the driver's thankfulness and acknowledgement towards his parents.

Lexical Cohesion

The text is lexically cohesive.

Metaphor

The words, 'yeh sab' (all this / whatever) have been used metaphorically to refer to everything that the driver possesses. It does not refer to his vehicle only, though the

text directly refers to his vehicle because it is written on it, but indirectly refers to everything that he has been bestowed upon him in his life

Transitivity

The following transitivity features have been identified in this text:

- a) **Material Process:** According to this text, the driver is the ‘recipient’ as well as ‘beneficiary’, whereas his parents’ prayers are the ‘actor’.
- b) **Mental Process:** The text shows the driver’s perception that the success in his life is because of his parents’ collaborative prayers, so driver is the ‘sensor’.
- c) **Verbal Process:** The driver is the sayer, everyone who reads the text is the addressee because he wants everyone to know that the prayers of parents work in the favour of their children.
- d) **Behavioural Process:** The text shows driver’s strong belief in his parent’s prayers.
- e) **Existential Process:** Parent’s prayers always work for the betterment of every Muslim. It is a universal Islamic belief, so it is existential.

Voice

The text is written in passive voice. It shows that the driver’s parents are the ‘doer’s’, while the driver is ‘done-to’, who benefited from his parents prayers.

Speech

The text is written in free direct speech.

Mood:

The text is written in indicative mood as it expresses the driver’s thankfulness towards his parents for their prayers.

Polarity

Positive polarity can be observed in this text. The words ‘yeh sab’ are positive polarity items.

Pronouns

First person pronoun ‘maray’ (mine) has been used to show the relationship between the driver and his parents.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization, modality, use of articles and conjunctions

This text indicates the moral and religious values of the driver as he is expressing his gratitude towards his parents. He believes that one can only be successful in his life due to the blessings of parents. He believes that the prayers of parents in the favour of their children, brings them good luck and fortune. So, one is always in need of parent’s prayers to be successful in life.

Islam gives a very special place to parents and people in Pakistan accept it whole-heartedly. They serve them in their old age and there is no concept of sending parents to old age homes in Pakistan. The Holy Prophet Mohammad (PBUH) said that serving the needy parents is equivalent to participating in ‘jihad’, and he advised people to prefer serving their parents (if they are in need), over participating in jihad. This is the prestigious position that Islam has bestowed upon the parents.

Text 5:

Main Text	Translation
ماں کے بغیر گھر قبرستان اور قبرستان گھر لگتا ہے	Without a mother, a home is a cemetery and a cemetery is a home.



Figure 12: Love for Parents

Lexicalization

This text is written on a cab. It is written in Urdu language and consists of a long statement that has two interdependent clauses. The text revolves around the theme of mother's love. The text implicates that the driver recently lost his mother and now his home does not seem to be a home any more, rather it looks like a cemetery. And the place where his mother is residing now, i.e., graveyard, it seems more like a home to him.

Over-lexicalization

Over-lexicalization has been observed in this text as the driver has used same words twice to convey the same ideas. He could have said that in his mother's absence his home looks like a cemetery. But he has used the same words twice to convey his mourning.

Lexical Cohesion

This text is in the form of a complete sentence. Lexical cohesion is observed. The words 'ghar' and 'qabristan' are actually antonyms but are synonymously used to describe the driver's restlessness after his beloved mother passed away.

Metaphor

In the first part of this text, the word 'qabristan' (cemetery) has been used metaphorically to represent barrenness and gloom in driver's life at home after his mother's departure from this world.

In second the part of this text the word 'ghar' is used as a metaphor to describe driver's feeling when he visits his mother's grave and there, he has the home-like feeling because his mother resides there.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** This text describes the mental state of the driver and his perception about his home after the death of his mother. Driver is the 'sensor',

while the phenomenon is the entire text, ‘maan kay bgair ghar qabrastaan or qabrastaan ghar lagta hay’.

- b.** Verbal Process: The driver is the ‘sayer’ of the text. Everyone who reads the text is ‘addressee’ and verbiage is ‘maan k bgair ghar qabrastaan or qabrastaan ghar lagta hay’.
- c.** Relational Process: ‘Maa’ (mother) is the entity that is described in the text. ‘Ghar’ (home) is negatively attributed as ‘qabristan’ and ‘qabrastaan’ is positively attributed as ‘ghar’.
- d.** Behavioural Process: It can be observed in the text as the driver of vehicle is mourning after his mother’s death.

Voice

The text is written in active voice.

Speech

The text is written in direct speech without the insertion of quotation marks. The driver’s mother has been referred to in this text.

Mood

This text is written in indicative mood, as it states the feelings of driver after his mother’s death.

Modality

The text expresses certainty in the mind of the driver, as he is firm in his belief that in the absence of his mother, his home looks like a cemetery and vice versa.

Polarity

‘Baghair’ (without) is a negative polarity item used in this text, as it describes the plight of the driver after his mother’s death.

Theme and rheme

‘Maa’ (mother) is the theme in this text, while the entire text forms the rheme.

Sequencing of Information:

The two clauses in this sentence have been joined together using additive conjunction, ‘aur’ (and).

The following features could not be found in the given text: re-lexicalization, nominalization, and the use of articles and pronouns.

This text shows the driver’s heart-felt feelings and deprivation from mother’s love after her death. It seems that he misses her presence and feels gloomy all the time. He is not happy at his home and his home does not seem to be a home any more. He feels more comfortable in the graveyard where his mother resides now. This text also highlights the importance of mothers. Their presence is very soothing and comforting.

Text 6:

Main Text	Translation
اے میری پیاری ماں، قدم قدم پہ مجھے تو یاد آئے گی۔	O' sweet mother, you will be missed at every step of the way.



Figure 13: Love for Parents

(The text written in English, ‘Live like Ali, Die like Hussain’ has already been analyzed, therefore, it has not been referred to in this analysis, to avoid repetition).

Lexicalization

This text is written in Urdu and is in the form of a long sentence. The driver is addressing his mother, who is no more and he is missing her presence.

Lexical Cohesion

The text is lexically cohesive but not structurally accurate. There is repetition of word, 'qadam' (step), as mentioned in the text, and 'qadam qadam' to emphasis that she will be missed at every step in his life.

Metaphor

The words, qadam, qadam' have been used metaphorically to refer to the fact that the driver is going to miss her at every occasion, be it happiness or sorrow. He will not be able to forget her.

Transitivity

The following transitivity processes have been observed in this text:

- a) Mental Process: The text expresses the driver's mournful experience after the death of his mother. Therefore, the driver is the 'sensor'.
- b) Verbal Process: The driver is the sayer, his deceased mother is the addressee, while the verbiage is, 'qadam qadam pay mujhay tu yaad aey gi'.
- c) Behavioural Process: The text portrays the driver's mourning for his deceased mother.
- d) Existential Process: This text is existential, since the bond between a mother and her children is universally acknowledged.

Voice

The text has been written in passive voice. The driver is the done-to.

Quoted Speech

The text is written in direct speech without the insertion of quotation marks.

Mood

The text is written in indicative mood and expresses the drivers love for his mother and his mourning after she passed away.

Modality

There is logical possibility that the driver is going to miss his mother throughout his life, as she has been very dear to him.

Pronouns

In the first part of the text first person pronoun, 'meri' (my) has been used, while in the second part, second person pronoun, 'tu' (you) has been used.

Theme and Rheme

The first part of the text, 'ay meri pyari maan' forms the theme, while the rheme is, 'qadam qadam pay mujhay tu yaad aey gi'.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, nominalization, polarity and use of articles and conjunctions.

This text portrays an important fact about Pakistani men in general. One can find a number of texts written on vehicles, acknowledging the prayers of mothers and paying them tribute after their death. However, none of the texts appreciates the efforts of the fathers after they depart from this world. The reason can be that mothers are more kind hearted and compassionate and expressive in their love. Fathers, on the other hand, are busy struggling for earning the livelihood and do not get much time to spend with their children. Furthermore, they are not much expressive in their love. When the children reach teenage, they have to be strict with their children and put certain restrictions on them, in order to train them and to protect them from social evils. This thing distances them from their fathers. Mother's love and affection remains the same throughout their lives. For this reason, they are more attached to their mothers. Kim and Wong (2002), while conducting a research on the Asian American mental health assessment observed that in East Asian families, the people endorse the "strict father, affectionate mother" model, and encourage high warmth from mothers and low warmth from fathers. The texts selected for analysis in this section align with the facts reported in the researches.

Text 7:

Main Text	Translation
تیریاں یادان ماں	Your sweet memories, Oh Mother!



Figure 14: Love for Parents

Lexicalization

This text is written on a cab. It is a very short text, consisting of only three words, in Punjabi language. This text is evident of mother's love. It seems that the driver's mother has passed away and he is mourning her death.

Lexical cohesion

This is a very short but lexically cohesive text, written in the form of a phrase.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The text refers to the driver's experience (the pain he feels) after his mother has gone far away from him. Driver is the sensor, while 'terian yaadan' are the sweet memories of his mother in his mind when he misses her.
- b. **Verbal Process:** In this text driver is the 'sayer', his mother is the 'addressee', while verbiage is 'terian yaadan'.
- c. **Existential Process:** The text seems to be existential because it seems that the driver still misses his mother.

Voice:

It is written in active voice. The doer is 'maa' and the driver is done-to.

Nominalization

The entire process of missing has been turned into an entity, so nominalization can be observed in this text.

Speech

This text is written in free indirect speech. Driver's mother has been quoted.

Mood

This text is also written in indicative mood as it describes driver's feelings when he recalls her sweet memories from the past years.

Modality

The text indicates the logical certainty that the driver is indulged in gloominess all the time.

Theme and Rheme

The entire text, 'terian yaadan maa' constitutes the theme. Since the text is very short, the rheme is missing.

Pronouns

Second person pronoun 'your' has been used in this text, to address the mother of the driver.

The following features could not be found in this text: Over-lexicalization, Re-lexicalization, Metaphors, Euphemism, Polarity and the use of Articles and Conjunctions.

Islam lays great emphasis on treating mothers with love, care, compassion and respect. It lays greater stress on attending the mother as compared to fathers. At many instances in the Holy Quran, where parents' rights and filial service are emphasized, particular attention is drawn towards the pains and sufferings which every mother bears from pregnancy till child-birth and lactation and she hardships she faces while raising the children, and due to these reasons, Allah has placed the paradise beneath the feet of

the mother. This is the reason, that people give more importance to mothers in Pakistan and pay more homage and tribute to them as compared to their fathers.

4.2.1.3 Love for Opposite Sex

Expression of love for opposite sex is the most prominent trait of Pakistani society, though it is unislamic practice but it is the most common type of texts found on Pakistani public transport vehicles.

Text 1:

Main Text	Translation
باقی گلاں فون تے	The rest of the conversation on the telephone.



Figure15: Love for Opposite Sex

Lexicalization

This text is in the form of a short phrase written in Punjabi language. An English word 'phone' has been used in this text. The contextual clues in this text indirectly suggest that the driver is involved in a relationship with a girl. Right beneath this phrase, the driver has written his phone number and name. This implicates that he wants to initiate relationship by exchanging the contact numbers. However, there can be another implication to this text. The driver offers pick and drop service to the public and for

this purpose he has written his contact details, and intends to talk to his customers on call.

Lexical Cohesion

The text is lexically cohesive.

Transitivity

The following transitivity features have been identified in the text:

- a) Verbal Process: The driver is the sayer, and the girls are the addressees, and the verbiage is, 'baqi gallan phone tay'.
- b) Behavioural Process: The text shows that the driver is concerned about the fact that his beloved would be waiting for his phone call.

Voice

This text has been written in active voice. The agent is explicit and clearly mentions his idea in few words.

Speech

The text is written in free direct speech. No one has directly been quoted. But the contextual clues suggest that it is meant to be for girls who want to offer their friendship to the driver.

Mood

The text is written in indicative mood, as the driver is informing his girlfriend-to-be that they will resume their chat on phone.

Modality

The text expresses logical certainty that the driver would be successful in his quest for a girlfriend.

Polarity

The word 'baqi' is a positive polarity item used in the text.

Theme

Main theme of the text is driver's search for a girlfriend, which has not been mentioned directly in the text but the choice of words makes it explicit.

The following features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization and the use of pronouns, articles and conjunctions.

As a whole, this text 'baqi gallan phone tay', along with the driver's name and cell number written at the back windshield of his vehicle suggests that the driver is inviting girls for friendship. Pakistan is a Muslim country and Islam does not advocate the friendship between a male and a female. The text portrays that the driver is far from the Islamic teaching and is promoting anti-Islamic culture. However, on a positive note, it can also be implicated that the driver has written his name and phone number on his vehicle, for the marketing of his vehicle and in case anyone needs to hire it on rent, he can be contacted easily.

Text 2:

Main Text	Translation
بھیگے ہونٹ تیرے، پاؤٹ مگر پیار سے	Your wet lips; pout, with love.



Figure 16: Love for Opposite Sex

This text is written at the back of a bus.

Lexicalization

The text consists of two short phrases, written in Urdu language. An English word, 'pout' has also been used in the second phrase. The words, 'taray' and 'dekh' show informal relationship between the driver and his beloved.

The text highlights the driver's fascination and love for opposite sex.

Over-lexicalization

The writer has used two words, 'pout' and 'bheegay hont' to refer to the lips of his beloved. The word pout refers to pushing one's lips outwards to make one look sexually attractive or desirable. 'Bheegay hont' refers to wet lips and they also look attractive.

Lexical Cohesion

The words in both the phrase are lexically cohesive. The words 'pout' and 'hont' share hyponymous relationship, as both the words refer to lips.

Euphemism

In first phrase 'bheegy hont taray' is a very bold expression, as the writer has directly talked about the physical beauty of his beloved. However, in the second phrase, 'pout magar pyar say' shows the use of euphemized expression, as the words 'bheegay hont' have been replaced by 'pout' which make it seem to have less negative impact.

Overall, the text is quite daring, and contains bold and vulgar expression for an archetypal Pakistani society.

Transitivity

The following transitivity features have been observed in this text:

- a) Mental Process: The driver is the sensor, as he experiences romantic feelings for his beloved. The beloved's 'bheegay hont' and 'pout' are the phenomenon.
- b) Verbal Process: The driver is the sayer, his beloved is the addressee, while the verbiage is, 'pout, magar pyar say'.
- c) Relational Process: The beloved's lips are 'carrier', as they are highlighted in the entire text. The attributes are 'bheegay hont' and 'pout'.

- d) Behavioural process: The text shows playful and romantic behaviour of the driver and his attraction for the physical beauty of his beloved.

Voice

Active voice has been used in this text.

Speech

The text is written in free indirect speech.

Modality

The text expresses logical certainty that the driver and his beloved are engaged in a love affair.

Pronouns

In first phrase, second person pronoun 'taray' (yours) has been used to refer to the beloved's lips.

Sequencing of Information

In the second phrase, adversative conjunction 'magar' (but) has been used to make logical connection between the words.

Bilingualism

The text shows the use of one English word 'pout' in the text, which makes it bilingual.

The following features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, polarity, nominalization and the use of articles.

The whole text is based on the theme of love for opposite sex. It can also be implicated that the driver is addressing his wife (and not his beloved). However, Pakistan is a Muslim country and Islam does not approve appreciating the physical beauty of beloved, be it a wife or a girlfriend.

Text 3:

Main Text	Translation
بول جانوں ميں كيسي لگتي ہوں	Say it, O Beloved! How am I looking?



Figure 17: Love for Opposite Sex

Lexicalization

The text is written in the form of a question in Urdu language. The choice of words shows that the question has been addressed to a lover. The word 'janu' is used to address a lover or beloved in Pakistani society.

The text implicates that a lover's perception or opinion holds great importance as compared to any other person. It can also be implicated from the text that the driver's beloved frequently asks him this question.

There can be another implication for this text. The transport drivers in Pakistan love and adore their vehicles like a beloved. Hence, referring to its embellishments and colourful decoration, the driver is looking forward to delightful comments about this vehicle.

Lexical cohesion

The text is quite precise but lexically cohesive.

Metaphor

The use of words, 'bol janu main kesi lagti hun' (say darling, how do I look?), shows that the driver is metaphorically treating its vehicle as a female figure.

Transitivity

The following transitivity features have been identified:

- a) **Mental Process:** The driver's perception is involved in this text. He is imagining his vehicle as his beloved. So, he is the sensor, and the phenomenon is how his beloved looks like.
- b) **Verbal Process:** The vehicle is metaphorically representing his beloved, so the vehicle is sayer, the driver is the addressee, and verbiage is, 'bol janu, main kesi lagti hun'
- c) **Relational Process:** The vehicle (or driver's beloved) is the carrier that has been described in the text.

Voice

The text is written in active voice. The use of active voice makes the message explicit.

Speech

The text is in direct speech without the insertion of quotation marks.

Mood

The text is written in indicative mood, as it is in the form of a question, supposing that it is the driver's beloved asking the driver to seek approval for his beauty.

Modality

There is a logical possibility that the driver is madly in love with his beloved and she often asks him about her looks. This is why, he is treating his truck as his beloved in her absence.

Pronouns

The driver has used first person pronoun, 'main'. Sexist language has been used by the driver, as it is mentioned at the end of the text 'lagti hun'.

Theme

The text indirectly highlights the theme of love.

The following linguistic features could not be identified in the text: overlexicalization, relexicalization, euphemism, nominalization, polarity, and the use of articles and conjunction.

The text highlights an important aspect of public transport driver's personality, throughout Pakistan. They love their vehicles whole heartedly and decorate them lavishly with embellishments. They treat them as their beloved or a female figure. This is one of the reasons, they have been named as 'dulhan Suzuki or dulhan buses. 'Dulhan' is an Urdu word for a bride. The way a bride is beautified, adorned, ornamented and embellished for her groom, the same way the drivers want their vehicles to look colourful, ravishing and eye-catching.

It is a common practice that when a wife or a beloved dresses up formally she asks her husband or lover for their opinion about her attire or overall look. In the same way the driver has wreathed his vehicle and the text written on it makes the readers assume that the vehicle is his beloved.

Text 4:

Main Text	Translation
دل برائے فروخت، قیمت صرف ایک مسکراہٹ	Heart for sale and it will cost just a smile.

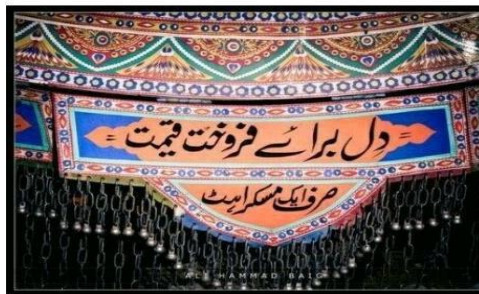


Figure 18: Love for Opposite Sex

Lexicalization

This text consists of two interdependent clauses, written in Urdu language. The main theme of this text is attraction for opposite sex.

Lexical Cohesion

Lexical cohesion can be observed in the text. Baraey-farokht is a collocation used in this text.

Metaphor

The text contains two metaphorical expressions. In first clause, ‘dil baraey-farokht’ the word ‘farokht’ is metaphorically used, to refer to the driver’s availability for any woman, and heart is associated with love. So, by saying ‘dil baraey farokht’, the driver is actually offering his love to any girl who responds to him with a smile.

In the second clause, ‘Qeemat sirf aik muskurahat’, again he is metaphorically telling that his love costs just a smile. Anyone who will exchange a lovely smile would get his love. Smile, again is not a marketable entity, but since the love of driver is fake, therefore, it can be commercialized at the cost of a smile.

Transitivity

The following transitivity processes have been observed in this text:

- a) Verbal Process: The driver is the sayer, anyone who responds to his invitation is the addressee, while the verbiage is ‘dil braey-farokht, qeemat sirf aik muskurahat’
- b) Relational Process: ‘Dil’ is the carrier, while its attribute is that it is ‘baraey-farokht’. In the second clause, ‘possessor’ is the one who would have a lovely smile.
- c) Behavioural Process: The text exhibits the non-serious and playful attitude of the driver towards the opposite sex.
- d) Existential Process: The text portrays the existential scenario in Pakistani society. Many people due to their playful attitude engage in love affairs.

Voice

The text is written in passive voice and the doer and done-to have not been directly mentioned.

Nominalization

Nominalization has been observed in this text. The word ‘muskurahat’ has been derived from muskarana. Muskurana (to smile) is a verb, while muskurahat (smile / smiling) is used as a noun.

Speech

The text is written in free direct speech.

Mood

The text is written in indicative mood as the driver is offering his love, just at the cost of a smile.

Modality

The text expresses the logical certainty that he would find a girlfriend, as the text is an open invitation for all girls.

Polarity

The word ‘sirf aik’ is a positive polarity item in the second clause of the text.

Theme and Rheme

The theme is, ‘dil baraey farokht’ and rheme is, ‘qeemat sirf aik muskurahat’

The following linguistic features could not be identified in the text: over-lexicalization, relexicalization, euphemism and the use of articles, pronouns and conjunctions.

The text revolves around the theme of fake love, rather lust for opposite sex. It shows the playful and frisky attitude of the driver, who can fall in love with anyone who can pass him a smile. It reveals that he does not have any requirements like strong moral character or religious attributes in a girl he is looking for, because, he does not

want a permanent, life-long and sacred matrimonial relationship with a girl, rather he is looking for a temporary bonding in which he can satisfy his lust. He is ready to fall for any girl who passes him a smile. The driver, through this text, is a representative of moral, ethical and religious deterioration in Pakistani society. Pakistan is an Islamic state and Islam does not approve relationship between a male and a female, but unfortunately, it has become a common practice nowadays.

Text 5:

Main Text	Translation
رکھ کے راستوں میں نفرت کے کنٹینر، تم نے دل کو اسلام آباد بنا دیا	Having placed the containers of hatred on the ways, you turned the heart into Islamabad.



Figure 19: Love for Opposite Sex

Lexicalization

This text is written at the back of a truck. The text is written in Urdu language in the form of free verse, consisting of two lines. The selection of text shows the driver's strong connection with Pakistan as he is talking about the socio-political conditions currently prevailing in the capital city Islamabad.

The text states that by placing the container of hatred on the way, you are treating the heart like Islamabad. The choice of words is declaring that the driver is expressing his feelings for his beloved through the burning topic of 'Dharna' and 'sealing of the capital city'.

Over-Lexicalization

Over-lexicalization can be found in the above text, as the driver has explained his feelings after being rejected by his beloved by relating it to the political condition in the city Islamabad. He states that the way Islamabad is sealed due to security reasons at the time of any political campaign, the same way his beloved has sealed her heart so that no one can access her.

Lexical Cohesion

The text is lexically cohesive and the driver's heart-felt feeling have been successfully conveyed.

Metaphor

The word 'container' has been used metaphorically in this text to portray the feelings of rejection experienced by the driver. His beloved does not respond to his love, rather she expresses hatred and total rejection for him. 'Nafraton kay container, actually refers to her hatred for the driver, due to which she does not retain any contact with him.

In the second line of the text, 'dil ko Islamabad bana dala', Islamabad has also been used as a metaphor because whenever some serious political campaign is going to take place in Islamabad, the government seals the entry and exit points of the city, so that no one can enter the city. In the same way, driver's beloved has placed the containers of hatred on the way to her heart, so that driver cannot reach her.

Euphemism

This text is the best example of euphemism. The driver has chosen the words very resourcefully thus making it difficult for the reader to guess if is he complaining about his beloved or telling them about the situation of Islamabad city. But when the readers concentrate on the text, then it becomes clear that the driver is talking about his beloved indirectly. He is complaining about the indifferent attitude of his beloved in an indirect manner and is symbolizing the attitude of his beloved with the political conditions of Islamabad during protest.

Transitivity

The linguistic features of transitivity found in this text are as follows:

1. **Material Process:** In the given text, there are two actions taking place. In the first line of the text expresses the material process i.e., ‘rakh kar raaston main nafraton kay container’ (by placing the containers of hatred on the way). In this sentence the actor is not mentioned but actually it is referring to driver’s beloved, while ‘placing the containers of hatred’ is the goal.
In the second line, ‘tum nay dil ko Islamabad bana dala’ (you have turned the heart into Islamabad), the word, ‘you’ is the actor, ‘the heart’ is the recipient and ‘Islamabad’ is the goal of the text.
2. **Verbal Process:** The text shows verbal process. ‘Diver’ is the sayer. ‘His beloved’ is the ‘addressee, while the verbiage is the entire text.
3. **Relational Process:** Relational process can be seen in the text as the driver is mentioning negative attribute of the heart of his beloved, which is full of hatred. In the second line, ‘tum nay dil ko Islamabad ban dala’, ‘dil’ is the carrier while ‘Islamabad’ is the attribute.
4. **Behavioural Process:** The text discusses the behaviour of the driver’s beloved towards him.
5. **Existential Process:** The whole text can be interpreted as existential because it is talking about the present attitude of the beloved. And it is also expressing the condition of the city, Islamabad when it is sealed to avoid the entry of the residents of other cities, at the time of any political activity.

Voice

Analyzing the voice of the text, it becomes difficult by reading the first line that is it active voice or passive voice. But the second statement of the text makes it clear for the researcher to categorize the text as active voice because the subject is performing an action on the object as it can be seen in the second statement which says, ‘You have turned the heart into Islamabad’.

Speech

The text is written in the form of free direct speech as it quotes the direct words of the driver as it is. Although it is not written in the quotation marks but it displays the exact words of the driver.

Mood

The first line of the verse shows imperative mood of the driver's beloved as she has been quite impolite in her reaction. However, if the text is seen as a whole it seems to be in indicative mood, it expresses the driver's opinion about his beloved's response in a witty manner.

Modality

The text expresses logical possibility that the driver's beloved does not approve his love and does not want to stay in contact with him.

Pronouns

In this text, the writer has used second person pronoun 'tum' (you) to address his beloved.

Bilingualism

Though the whole text has been written in Urdu, the usage of only one English word 'container' (written in Urdu transcript), makes this text bilingual.

The following linguistics features could not be found in this text: re-lexicalization, nominalization, polarity and the use of conjunctions and pronouns.

On the whole, this text revolves around the theme of love, i.e., love for opposite sex. In the current era, it has become quite common among young boys and girls to intermingle and initiate love affairs, which is an unislamic practice.

The driver in this text, is sharing his rejection by his beloved. The choice of words shows that he is not sincere in his love that is why, instead of mourning his rejection and keeping it private, he is sharing it with everyone. This text, actually highlights moral degradation in Pakistani society and in an indirect manner, it also reflects the hardships that the local residents of Islamabad face, whenever there is political unrest and government places containers at the entry and exit points of the city to seal it.

Text 6:

Main Text	Translation
دوستی سے توبہ	Farewell to friendship.



Figure 20: Love for Opposite Sex

This text is written at the back of a rickshaw.

Lexicalization

This is a very short text consisting of a single phrase written in Urdu language. The text highlights the driver's unpleasant experience with his girlfriend. The inverted heart provides a contextual clue that he is referring to friendship with a girl in past.

Lexical Cohesion

Though the text is quite brief, but the words are lexically cohesive.

Metaphor

The word 'tauba' (repentance) has been used metaphorically in this text, as repentance and forgiveness is meant to be for sins. Friendship is a sacred relationship, but in this text, it refers to the friendship between a man and a woman which is strictly forbidden in Islam. Here the driver is not actually seeking forgiveness from Allah, but declaring in front of the people that he had a bad experience of befriending a girl.

Transitivity

The following transitivity features have been identified in this text:

- a) Mental Process: The driver is the ‘sensor’ as he has a perception to avoid having friendship with a girl. The phenomenon is, ‘dosti say tauba’.
- b) Verbal Process: Driver is the ‘sayer’, everyone who reads the text is ‘addressee’ and verbiage is ‘dosti say tauba’.
- c) Relational Process: ‘Dosti’ is the carrier that is described in this text, whereas ‘say tauba’ is the value.
- d) Behavioural Process: The text expresses the driver’s unpleasant experience and he is warning others as well to beware of such a relationship.

Voice

The text is written in active voice. By employing the use of active voice, the driver has explicitly conveyed his message using very few words.

Speech

The text is written in free direct speech. The driver himself is the ‘doer’

Mood

The text is written in indicative mood, as it expresses his opinion after an unpleasant experience of friendship with a girl.

Modality

The text expresses the logical possibility that he got hurt by his girlfriend. The inverted sign of heart strengthens the same idea.

Thematization and Rheme

‘Dosti’ is the theme, while ‘say tauba’ constitutes the rheme.

The following linguistic feature could not be identified in this text: over-lexicalization, relexicalization, euphemism, nominalization, polarity and the use of articles, pronouns and conjunctions.

This text reflects the moral degradation in Pakistani society, and is evident of the fact that the driver was engaged in friendship with a girl. Islam does not approve friendship between a man and a woman. It is not only this driver, but majority of

Pakistani youth who have indulged in such love affairs in the name of friendship. Not only this, they openly and proudly declare this in front of their friends. This is an anti-Islamic practice and is strictly forbidden. The Holy Prophet (PBUH) said, ‘Whenever a man is alone with a woman, Shaitaan is the third’. This is the reason due to which Islam does not allow friendship between a man and a woman because Satan instigates them to establish sinful relationship. But unfortunately, this trend is flourishing more and more because people do not practically follow Islamic teachings. However, in this text the driver is warning the readers about the consequences of engaging in such relationships.

Text 7:

Main Text	Translation
ایجے پھسے آن، نہ اجڑے نہ وسے آن	Got trapped in such a way that there is neither life nor ruination.



Figure 21: Love for Opposite Sex

Lexicalization

The text contains two interdependent clauses, written in Punjabi language, and revolve around the theme of unsuccessful love affair.

Lexical Cohesion

Lexical cohesion can be observed in the text. The words ‘ujray’ and ‘bassay’ share antonymous relationship, referring to contradictory ideas.

Transitivity

The following transitivity features can be observed in this text:

- a) **Mental Process:** Driver is the sensor and the phenomenon is, ‘ejjay phassay han, kay na ujay han na bassay han’. It is describing his frustration and restlessness after getting trapped in true love and states that neither he could marry his beloved, nor could he leave her.
- b) **Verbal Process:** The driver is sayer, anyone who reads the text is addressee, and the verbiage is, ‘ejjay phassay han, kay na ujay han na bassay han’
- c) **Relational Process:** The driver is describing his messed-up life, so his life is the carrier and its attribute is, ‘na ujay han, na bassay han’
- d) **Behavioural process:** The text portrays the driver’s restlessness and frustration.

Voice

The text is written in active voice. By using active voice, the driver has communicated his message in a straight forward manner.

Speech

The text is written in free direct speech. The driver has not directly quoted anyone. However, the interpretation of the text directs that the writer is talking about himself.

Mood

The text is written in indicative mood and describes the life of driver after having an unsuccessful love affair.

Modality

The logical possibility that can be implicated from the text is that the driver could not marry his beloved, and in her absence, he is unable to settle with someone else.

Polarity

The text contains negative polarity item, 'na' and it is repeated twice in the second clause of the text.

Theme and Rheme

The theme of the text is 'ejjay phassay han', while the rheme is, 'na ugray han, na bassay han'.

Logical Connectors

There is a causal conjunction 'kay' (so that) used in this text, adjoining the two phrases.

The following features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization and the use of pronouns and articles.

This text portrays the true love of the driver, but can have two interpretations. First, it implies that the driver truly loved his beloved and due to family's restrictions, he could not marry her and was forced to marry someone else. But he could not forget his true love even after marriage, and in such circumstances, he finds that neither he is settled in his life nor unsettled. He is in a state of uncertainty. This situation is very common in Pakistani society. People fall in love and despite true love, cannot marry by their choice due to family pressure. The second implication can be that, the driver fell in love with the physical beauty and charming face of his beloved and married her, but later on he could not develop a good relation with her due to their personality clashes. In such a state he is unsatisfied with his life with her, but is still in this relationship because of the children. Thus, both the implications reflect possible scenarios in Pakistani society.

Text 8:

Main Text	Translation
فاصلہ رکھیں ورنہ پیار ہو جائے گا۔	Keep distance or else you will fall in love.



Figure 22: Love for Opposite Sex

Lexicalization

The text comprises of two clauses adjoined to make a sentence. The choice of language is Urdu. The text is written at the back of a van and having a glance at it, it can be implicated that the driver is politely requesting other drivers to maintain distance. But looking at the second clause, one gets to know that the text is not meant to be for other drivers, rather it is addressing the opposite sex. The text is indirectly expressing the driver's attraction for opposite sex.

Lexical Cohesion

Lexical cohesion has been observed in this text. The driver has used two contradictory words in this text, i.e., 'faasla' and 'pyar'. The former one refers to maintaining distance, while the latter one refers to being physically close.

Even the use of these two contradictory words expresses the driver's inclination towards girls and his romantic temperament.

Metaphor

The words, 'faasla rakhen, warna pyar ho jaey ga' have been used metaphorically, as a vehicle cannot fall in love with another car. Through this expression, the driver wants to convey the idea that one falls in love if he does not maintain distance with the girls.

Transitivity

The following transitivity features have been identified in this text:

- a) **Mental Process:** The driver is the sensor, who has observed and experienced falling in love. Hence, the phenomenon is, 'pyar ho jaey ga'.
- b) **Verbal Process:** In this text the driver is the sayer, all the people who read the text are addressees and verbiage is, 'faasla rakhen, warna pyar ho jaey ga'.
- c) **Relational Process:** 'Pyar' is the entity that has been described in this text.
- d) **Behavioural Process:** The text expresses non-serious and playful attitude of driver towards life and girls.
- e) **Existential Process:** The text is existential as well, because it is one of the commonly found texts written on the public vehicles.

Voice

The text is written in active voice and doers and done-to's have not been clearly mentioned.

Speech

The text is written in direct speech without quotation marks. No one has directly been quoted, but it can be inferred from the text that it is meant for females.

Mood

The text is written in indicative mood, as it is expressing driver's perception about how people fall in love.

Modality

The text expresses the logical possibility that if people do not set certain boundaries while interacting with the opposite sex, then there is a possibility that they would come close and fall in love.

Polarity

‘Warna’ is a negative polarity item that has been used in the text.

Theme and rheme

The context does not clearly support the idea but the writer has made it clear by providing clear information in the second clause that getting closer can lead to falling in love which shows that the main focus of the text is on attraction for opposite sex.

Sequence of information

In this text, both the clauses have been joined together using causal conjunction, ‘warna’ (otherwise).

The following features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization and the use of pronouns and articles.

First look at this text implies that it is meant to be written for other drivers, but actually it is implied for everyone who reads the text and not for drivers only. Through this text the driver is trying to warn the people that if they do not want to fall victim to love, they must maintain safe distance with girls. The text also shows witty nature of the driver, who wants to advise the people to beware of the hazards of falling in love in a light manner.

Text 9:

Main Text	Translation
حلقہء عشق سے انتخاب لڑنے کی ضد نہ کر ہمیں خبر ہے تیری وفا کی ڈگری جعلی ہے۔	Do not insist to contest an election from the constituency of love. We know your degree of loyalty is fake.



Figure 23: Love for Opposite Sex

Lexicalization

The text is in the form of poetic verse, consisting of two lines in Urdu language.

The text revolves around the theme of fake or deceptive love.

Over-lexicalization

Over-lexicalization can be observed in the text, as the driver has discussed the same idea in both the lines, using a different analogy, to highlight the theme of betrayal in love.

Re-lexicalization

The word ‘halqa-e-ishq’ (group of lovers) has been re-lexicalized, as the actual word is ‘halqa-e-ehbaab’ (group of friends)

Lexical Cohesion

Lexical cohesion can be observed in the entire text. The word ‘halqa-ehbaab’ is a collocation used in the first line.

Metaphor

There are few words in the text that are metaphorically used in this text. ‘Halka-e-Ishq, Intikhaab, Wafa ki Degree’ all are the metaphorical expressions. Through these expressions, the driver is referring to ‘Ishq’ as an election. Using this specific terminology, the driver intends to tell ‘someone who is not sincere in love’, that he

should not take part in the election i.e., try to trap the girls because of his playful and flirtatious attitude. ‘Wafa ki degree ja’ali hay’ refers to his disloyalty and insincerity in love affair.

Euphemism

The text is based on the theme of betrayal but the writer has not mentioned it directly as he has written it in an implicit manner by saying ‘Teri Wafa ki degree ja’ali hai’. This text highlights the theme of disloyalty in love which is very common among youth these days in Pakistani society.

Transitivity

The following transitivity features have been identified in this text:

- a) Mental Process: The text exhibits the driver’s unpleasant experience of betrayal in love. So, the driver is the ‘sensor’ and the phenomenon that has been highlighted is faithlessness in love.
- b) Verbal Process: The driver is the sayer, his unfaithful beloved is the addressee, while the entire text is verbiage, i.e., ‘halqa-e-ishq say intakhaab larnay ki zid na kar, hamen khabar hay teri wafa ki degree ja’ali hay’.
- c) Relational Process: The text discusses the driver’s unpleasant love affair, which is the carrier, while ‘betrayal in love’ is the attribute.

Voice

The text is written in active voice. The driver is done-to and his disloyal girlfriend is the doer.

Speech

The text is in direct speech and nobody has been directly quoted in the text. However, the contextual clues make it implicit that the driver was betrayed by his beloved.

Mood

The text is written in indicative mood, and the driver seems to warn the readers.

Modality

The driver has not quoted anyone directly in the text but in an explicit manner, the driver is addressing his former beloved and telling her not to proceed in another love affair because she will ruin someone else's life once again.

Pronouns

In second line of the text, first person pronoun, 'hamen' and second person pronoun 'teri' have been used.

Theme and rheme

The text is based on the theme of betrayal in love. Rheme can be observed in the second line of the text, 'Teri wafa ki degree ja'ali hai', which adds to the meaning of the first line, in which the idea of deceptive love has already been introduced.

The following features could not be identified in this text: over-lexicalization, euphemism, nominalization and the use of pronouns, articles and conjunction.

This text also highlights the fact that love has been replaced by lust these days. The boys trap girls just to fulfill their lust, with no intention to marry them. The driver through this text on his vehicle is trying to highlight the same fact that people who do not appreciate or understand the true meaning of love do not qualify for this position or call themselves as lovers. In a witty manner, the driver has conveyed the idea that he has been deceived by somebody in the past.

Text 10:

Main Text	Translation
ہونٹ او گلاں نئی ریاں	Those things are gone now.



Figure 24: Love for Opposite Sex

Lexicalization

This text consists of a short sentence in Punjabi language.

The text highlights the theme that times have change and so have the people.

Lexical cohesion

There is lexical cohesion in the words.

Metaphor

The word ‘gallan’ (talks, chats, gossip) has been used metaphorically in this text. It actually refers to the values, customs and traditions and above all the people who have changed over time.

Transitivity

The following linguistic features have been identified in this text:

- Mental Process:** The driver feels that with the passage of time, everything has changed, even the people have changed. The driver is ‘sensor’ because he has perceived this change.
- Verbal Process:** The driver is the sayers. Everyone who reads this text is the addressee, and verbiage is, ‘hun o gallan nai raiyan’

- c) Relational Process: The text describes the attribute of time that it has changed everything. So 'time' is 'carrier' in this text. The word 'hun' refers to time nowadays.
- d) Behavioral Process: The text reveals that everything has changed over time. It refers to the people's materialistic approach towards life and insincerity in the relations.
- e) Existential Process: The text is existential because the driver is referring to the present

Voice

The text is written in passive voice. The doers and done-to's have not been mentioned directly. However, the text implicates that the people and their attitude have changed towards life.

Speech

This text is written in direct speech. No one has been directly quoted, but it can be implied that the driver is talking about the people, their values, customs and traditions that have changed over time.

Mood

The text is written in indicative mood as it states the opinion and perception of the driver.

Polarity

The word 'nai' (no) is a negative polarity item used in the text.

Theme

The theme of the text is the change of human nature with the passage of time.

Sequencing of information

The text starts with a temporal conjunction, 'hun' (now).

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization, modality and the use of articles and pronouns.

On the whole, the driver has highlighted the fact that with the passage of time, the people have changed in terms of their values and traditions. They used to be sincere to each other and available for others in time of need. Nowadays people have become materialistic and their feelings of loyalty have been replaced by self-centeredness and disloyalty. The relationships have lost the true essence of sincerity and people develop and retain connections with only those people who are beneficial for them.

There can be two more implications to this text. First, the driver is talking about his youth when he was young and fully devoted towards his love. But, now he is struggling in his to earn livelihood, so now he cannot spare time for his beloved. Secondly, it can also be implicated that the driver wants to tell his beloved that she should not expect from him to spare a lot of time for her, because he is facing hardships of life.

Text 11:

I Miss you



Figure 25: Love for opposite sex

Lexicalization

This text is written on a rickshaw and consists of a short sentence, 'I miss you'. The words 'I' and 'miss' have been written in Urdu transcript, and the word 'you' has been written in abbreviated form as 'U'.

The driver's choice of words shows his connection with the national language Urdu but since English has the status of a prestigious language in Pakistan so he has transliterated the English sentence i.e. 'I miss you' into Urdu language.

The use of short form of you as 'U' implicates that the driver is familiar with the emerging trends of using shortened and abbreviated forms of words.

Lexical Cohesion

Lexical cohesion can be observed in the text. The writer has used reversible antonyms, 'I' and 'u'.

Transitivity

The transitivity features found in this text are as follows:

- a) **Mental process:** Since the text involves the driver's feelings, so it can be said that the material process is involved. 'I' (driver) is the sensor, 'miss you' is the phenomenon.
- b) **Verbal Process:** It can be observed in this text. The driver is telling his beloved that he misses her. In this text 'aai' is the sayer, 'u' is addressee (driver's beloved) and 'miss' is verbiage.
- c) **Behavioural Process:** this process can also be observed in the text as the driver is missing his beloved
- d) **Existential Process:** The text can be referred to as existential, as it is talking about driver's present era.

Voice

The text is written in active voice.

Speech

The text is written in free direct speech.

Mood

The text is written in indicative mood as the writer is expressing his feelings for his beloved in her absence.

Pronouns

This text consists of a very short sentence, containing only three words, 'I miss you', but the use of pronouns is evident in it. Two pronouns have been used in the text, 'I' is first person singular pronoun, referring to the driver himself, and third person singular pronoun 'you' has been used to refer to the driver's beloved. The driver has chosen to use a pronoun instead of addressing his beloved with her name.

Bilingualism

The words that the driver has chosen for this text are in English, but they have been written in Urdu transcript. By writing bilingual text, he is trying to show his inclination towards English language, and at the same time expressing his love for his national language by composing the text in Urdu transcript.

The following linguistic features were not found in this text: metaphor, euphemism, nominalization, and the use of articles and conjunctions.

In this text, the writer has indirectly expressed his love for his beloved and his feelings for her in her absence. This text exposes an important thing about personal relationships in Pakistani society i.e., people nowadays tend to publicize their private and personal relationships.

Text 12:

Main Text	Translation
نال نہ جوڑ، اوکھا ہوسیں	Refrain from getting close, or else you will be in trouble.



Figure 26: Love for opposite sex

Lexicalization

This text consists of two interdependent clauses, written in Punjabi language. Apparently, the driver is talking about maintaining distance between the vehicles while driving.

Lexical Cohesion

The two clauses in this text are not lexically cohesive. The driver has neither used a comma to separate the two clauses, nor has he used additive conjunction to join them.

Metaphor

This text is a metaphorical expression, used to address young girls and boys to avoid close contact otherwise they would suffer serious consequences. Pakistan is a Muslim country and Islam does not approve such a relationship without marriage.

Transitivity

The following transitivity processes have been observed in this text:

- a) **Mental Process:** It is the driver's observation and experience that one must maintain distance between the cars while driving, and also in the relations. Therefore, the driver is the 'sensor'.
- b) **Verbal Process:** The driver is the 'sayer', and other drivers are the 'addressees' in this text. The verbiage is, 'naal na jor, okha ho san' (do not come closer, otherwise you will be in trouble)
- c) **Behavioural Process:** The text expresses the cautious behaviour of the driver.
- d) **Existential Process:** The text portrays existential phenomenon in two ways, i.e., the drivers do not maintain safe distance between the cars and often hit the other car in case the other driver applies a sudden break. Secondly, the young boys and girls indulge in friendship and face bitter consequences.

Voice

The text is written in active voice. The participants have not been mentioned directly. However, it can be implicated that in the context of driving, the drivers are doers and done-to's. While in the context of illicit relationship, the boys and girls are doers and they are done-to's as well.

Speech

The text is written in direct speech.

Mood

The text is written in imperative mood, as the driver is other drivers to be cautious while driving.

Modality

The text expresses the logical certainty that the drivers may hit the other vehicle if they do not maintain safe distance while driving. It also explains the logical certainty that the boys and girls who engage in a love affair without establishing matrimonial connection also face bitter consequences.

Polarity

The word 'na' (no) in first clause is a negative polarity item.

Theme and Rheme

The first clause, 'naal na jor' marks the theme, whereas, the second clause 'okha ho san' constitutes the rheme.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, euphemism, nominalization and the use of articles, pronouns and conjunctions.

This text highlights two aspects of Pakistani society. Firstly, the drivers usually do not maintain distance with other vehicles while driving, and in case they have to apply sudden breaks, it results in fatal accidents. Not only this, they are made to pay for the financial loss of the vehicle. So, the driver is warning other drivers to be cautious and stay at a reasonable distance, as it can turn out to be very risky. Secondly, it refers to boys and girls who in the name of modernism, get close to each other without matrimonial relationship should be made aware of the Islamic teachings, as Islam shuns friendship between a male and a female.

Text 13:

Main Text	Translation
<p>نظروں نے نظروں میں نظروں سے کہا نظریں نہ ملا، نظروں کی قسم نظر لگ جائے گی۔ پیار پہ میرے شک نہ کرنا، کرنا ہوتو صرف بھروسہ کرنا یوں تو زندگی میں آتی ہیں کئی الجھنیں کرنا مگر دعاؤں پر میری یقین زندگی نام ہی پیار کا ہے، زندگی نام ہی اعتماد کا ہے میرے اس پیار کا یقین کرنا</p> <p>Love for Sale. Discount 100%</p> <p>Q Love S.</p>	<p>The glances addressed the glances with the help of glances.</p> <p>Refrain from eye contact. By the Glances, an evil eye will strike you.</p> <p>Do not doubt my love. Just trust in me.</p> <p>In life, which is otherwise full of woes, you can trust the efficacy of my prayers</p> <p>Life is a name of love, Life is a name of trust,</p> <p>Trust in this love of mine.</p>



Figure 27: Love for Opposite Sex

This text, written at back of a rickshaw, can be divided into three parts.

Lexicalization

This is a long text. First part is written in the form of a poetic verse in Urdu language. The second text consists of two poetic verses and three sentences. The third part consists of two short interdependent sentences written in English language. The fourth part is a short sentence written

in English language.

The entire text revolves around the theme of love for opposite sex and shows the driver's flirtatious nature.

Over-lexicalization

Over-lexicalization can be observed in this text. The word 'nazrain' (glance) has been repeated three times in the first part. In the second part, the words 'pyar' (love), 'naam' (name) and 'zindagi' (life) have been repeatedly used.

All these recurring used words, 'nazrain', 'pyar', 'naam' and 'zindagi' contribute to the theme of love for opposite sex in this text.

Lexical Cohesion

Lexical cohesion can be observed in all parts of the text in the form of repetitions.

There are two antonymous words, 'Shaq' (doubt) and 'bharosa' (trust) used in the second part of the text. In the same part, three Urdu words 'aitamaad', 'yaqeen' and 'bharosa' have been synonymously used. By using these words, the driver is attempting to win his beloved's trust. However, in the third part, his words, 'Love for Sale, 100% Discount' provides a clue to his flirtatious nature. Love is a priceless feeling that cannot be commercialized. It is the lust for opposite sex that can be sold. The use of the word 'discount' for sale also implicates that the driver's love is easily accessible to everyone and he is available to entertain anyone who accepts his offer or trusts his words.

Metaphor

In the third part of the text, the driver has used a metaphorical expression, 'Love for Sale. 100 % Discount'. Love is a feeling that can neither be sold, nor can it be available at a discounted or low price. This metaphorical expression actually refers to driver's availability for any girl to initiate a love affair.

Transitivity

The following transitivity features have been identified in this text:

- a) **Mental Process:** It can be observed in first part of the text as the driver is narrating his experience. 'Nazrain' are the sensor in this text. And the phenomenon that the driver has perceived is 'nazron ki qasam nazron say nazar lag jaey gi'.
- b) **Verbal Process:** In this text driver is the sayer. His beloved or any other girl who gets attracted towards him is the addressee, while the verbiage is the entire text.
- c) **Relational Process:** In first part of the text, 'nazrain' is the carrier. In second part, 'pyar' is the carrier, and 'bharosa', 'yaqeen' and 'aitamaad' are the attributes associated with his love. In third and fourth part, 'love' is the carrier and attribute is that 'For Sale. 100% Discount'.
- d) **Behavioural Process:** The text reflects the driver's flirtatious nature and his inclination towards opposite gender. This driver represents the majority of young men in the country.
- e) **Existential Process:** the text is existential in a way that trapping girls by using sugar-coated words to win their trust is a common practice in Pakistani society nowadays. Love has been replaced by lust and become a 'sale item' and therefore, a commercial commodity.

Voice

In the first part of the text active voice has been used. The doer is the driver's nazrain and done- to are his beloved's nazrain.

The second and third part of the text is in passive voice. The fourth part is also in active voice. 'Q' is the doer and 'S' is the done-to.

Speech

The text is an amalgamation of direct and indirect speech.

Mood

The entire text is written in indicative mood, as it manifests the driver's lust for girls.

Modality

Modality can be observed throughout the text. There is logical possibility that many girls would accept his flirtatious invitation.

Polarity

The use of a positive polarity item 'hi' has been noticed in the second part of the text, when the writer says 'zinadagi naam hi aitamaad ka hay', 'zinadagi naam hi pyar ka hay'

Theme and Rheme

The theme of the entire text is 'love'. The choice of clauses and phrases in all the four parts have been positioned in a sequence to convey the main theme of love.

Sequencing of information

An adversative conjunction, 'magar' (but) has been used in the second part of the text.

Bilingualism

The text is written primarily in Urdu, but second and third parts are written in English language which makes this text bilingual and reveals that the driver is aware of the status that English language enjoys in Pakistan.

Grammatical Error

A grammatical error has been identified in the fourth part of the text, where the driver says, 'Q love S'. The text is written in present tense and addition of '-s' is mandatory with the verb. However, the text should have said, 'Q loves S'. This is one of the most common grammatical errors that Pakistani English speakers commit.

The following features could not be identified in this text: over-lexicalization, euphemism, nominalization and the use of pronouns and articles.

This text is the most implicit example that expresses the way people advertise their love for opposite sex. The driver has explained how people initiate interaction through the exchange of gaze. They convey and communicate a lot of messages through their eyes. This text is composed in the form of an invitation to girls and reveals the playful attitude of the driver and his lust for physical pleasure. He is attempting to deceive and trap the girls by using words like trust, faith and belief and wants them to trust his words. He intends to deceive the girls in the name of true love. Furthermore, he is offering discount on his love, which portrays his flirtatious nature and playful attitude. Love is a priceless feeling and a scared emotion which according to Islam, is commendable only after marriage. However, in current Pakistani society, it has become a common practice to initiate love affairs and thus the society has fallen victim to moral, ethical and religious degradation.

Text 14:

Main Text	Translation
تیرا یوں مسکرانا بھول جانے کے قابل نہیں	Your very manner of smiling is unforgettable.



Figure 28: Love for Opposite Sex

Lexicalization

This text written in Urdu language consists of a single sentence. This text is meant to be for the beloved of the driver. It says that her very manner of smiling is unforgettable.

Lexical Cohesion

This text is lexically connected.

Transitivity

The following transitivity processes have been observed in this text:

- a) **Material Process:** In this text, the driver's beloved is the 'actor', and 'muskarana' is the process.
- b) **Mental Process:** The writer is expressing his love for his beloved which makes this text a mental process. The driver is the sensor and 'tera youn muskarana, bhool janay kay qabil nahi' is the phenomenon.
- c) **Relational Process:** in this text, 'muskarana' is the carrier, 'tera' is possessor and 'bhool janay k kabil nahi' is the attribute, he is giving to his beloved's smile.
- d) **Behavioral Process:** Smiling is a behaviour, therefore, this text exhibits a behavioral process.

Voice

The text is written in active voice.

Speech

The text employs the features of direct as well as indirect speech.

Mood

The text is written in indicative mood, as he is mentioning how much fascinated he is after seeing his beloved smile.

Modality

There is logical possibility that the driver is madly in love with his beloved

Theme and Rheme

‘Tera youn muskurana’ is the theme, and ‘bhool janay k qabil nahi’ is the rheme in this text.

Pronouns

‘Tera’ (your) is a second person pronoun used in this text.

The following features could not be found in the given text: Over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization, polarity and sequence of information.

Overall, the text portrays the inclination of the driver towards a girl whom he saw smiling and that very smile of hers hit his heart. He got fond of her and is unable to come out of her charming smile. Love for opposite sex is evident in this text as well. This text also reveals the new trend of publicizing the love affair, thus showing moral degradation of Pakistani society.

Text 15:

Main Text	Translation
توں ترے لیندی رہ گئی، تری سہیلی نمبر لی گئی	You kept coaxing, your friend flew away with the number.



Figure 29: Love for Opposite Sex

Lexicalization

This text is written on a three-wheeler cart, and consists of two short sentences in Punjabi language.

The main text reveals that the driver's beloved did not respond to his love positively, and her friend took advantage of this situation and she flew away with the contact number of the driver. In the second line the driver has written his name and contact number.

This text is highlighting flirtatious nature of the driver. The text along with the driver's name and his contact number at the back of his vehicle seems to be an invitation for girls to contact him and initiate friendship.

Lexical Cohesion

The text is lexically cohesive. The word 'gai' has been repeated at the end of both the sentences.

Transitivity

The features of transitivity in this text are as follows:

- a) **Material Process:** This text indicates two actions, therefore there are two actors and two goals. 'Tu' and 'teri saheli' are the actors and 'tarlay laindi' and 'number le gai' is the goal while there is no recipient mentioned in the text.
- b) **Verbal Process:** In this text, the driver is 'sayer', his beloved is the 'addressee' whereas the entire text constitutes verbiage.
- c) **Relational Process:** In the first sentence, 'tou' (you) is the carrier, and 'tarlay' is the attribute. 'Tu' and 'teri saheli' can be taken as 'tokens' as they are equating each other.
- d) **Behavioural process:** The text displays the driver's flirtatious behaviour towards opposite gender.

Voice

The text is written in active. The friend of driver's beloved is the doer and his beloved is done-to.

Speech

The text is written in direct speech without quotation marks.

Mood

This text is written in indicative mood as the driver is revealing that his beloved kept coaxing him and in the meanwhile her friend exploited the situation.

Modality

There is a logical possibility that the driver has a playful attitude towards girls and he would not hesitate having friendship with more than one girl.

Pronoun

Second person pronoun 'tou' (you) and 'teri' (yours) have been mentioned in the text.

The following linguistic features could not be observed in the text: over-lexicalization, relexicalization, metaphor, euphemism, nominalization, or the use of articles and conjunctions.

The text reflects the driver's attraction and fascination for the opposite sex. It suggests that he did not truly love his beloved and is equally pleased by sharing his number with his beloved's friend. He was just desperate to have a girl-friend, even it could be the friend of his previous beloved. He has also written his name and contact number at the back of his vehicle, which suggests that the driver is eager to have as many girl-friends as possible.

The text also highlights that true love does not exist anymore. Most of the people exhibit flirtatious behaviour and look for temporary bonding and are not interested in legitimizing their love by getting married and live lives according to Islamic principles.

This section of love for opposite sex addresses this research's two research questions, i.e., 7 and 8. Research question number 7 enquires about the portrayal of moral and ethical values. Keeping into consideration the analysis of the collected data, it has become evident that appreciating the physical beauty of the opposite sex, exchanging contact details to initiate friendship which ultimately leads to love affairs,

advertising personal affairs publicly, are some of the traits of Pakistani society that are contributing in moral, ethical and religious deterioration. Referring to research question number 8, it has been observed through the analysis of data that the only recreational activity in the life of a considerable number of men is to get attracted by the fair sex and to get involved in a love affair and exchanging number is a common practice. Many vehicles have been found with driver's number and cell phone written on them.

The linguistic analysis of all the texts in this section also addressed my research question number 1, 2 and 3. The lexical features employed in this section are lexicalization, over-lexicalization, lexical cohesion and the use of metaphors. All the texts were short with an exception of one text which was quite long. Lexical cohesion was witnessed in all the texts and the use of synonyms and antonyms was also observed in one of the texts. There were many metaphorical expressions frequently written on the vehicles which showed driver's good command on the language use. All the texts were written in indicative mood as the drivers have expressed their inclination towards girls. Modality has been noticed in all the texts and has been used to express the logical certainty in most of the texts. The drivers have used active voice to convey their message to the readers in a straight forward manner.

The above texts highlighted love for opposite gender. The next section portrays different drivers' love for the country.

4.2.1.4 Love for Country

The following texts express the driver's love for their country, Pakistan.

Text 1: OK. I love Pakistan



Figure 30: Love for Country

Lexicalization

This text is written at the back wind-shield of a Suzuki carry van. The text is quite short and written in English language. It consists of two parts. First part consists of the word 'OK' which is capitalized and is followed by a period. The preceding sentence is 'I Love Pakistan'. The 'OK' in this text shows that the driver of this vehicle is a patriotic Pakistani and he loves his country, despite the hardships he has to face being the citizen of this country.

Lexical Cohesion

This is a short text and is lexically cohesive. Since it is quite short, the use of collocation or repetitions could not be observed.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The text reflects driver's love for his country Pakistan. The word, 'OK' in the beginning of the text gives the idea that despite all negativities prevailing in the country. The driver is the 'sensor', while 'love Pakistan' is the 'phenomenon'.
- b. **Verbal Process:** The driver is expressing his love for his motherland. Therefore, he is the 'sayer' while the verbiage is, 'OK. I love Pakistan'.
- c. **Behavioural Process:** This process can also be observed in the text. Despite all hardships, the driver loves his country, so he is trying to cultivate the feelings of love and patriotism in his fellow citizens.

Voice

Active voice has been used in this text. The driver or 'I' is the doer in this text, whereas his country 'Pakistan' is the done-to.

Speech

This text is written in free direct speech. The driver has quoted himself, as he is expressing his love for the country.

Mood

In this text the writer is declaring his love for the country, so it can be stated that the text is written in indicative mood.

Polarity

‘Ok’ is a positive polarity item displaying positivity in the text.

Theme and rheme

In first part, the only word used is ‘ok’ which constitutes the theme. In the second sentence, ‘I’ is theme and ‘love Pakistan’ is rheme.

Pronouns

First person pronoun ‘I’ has been used by the driver.

The following features could not be found in this text: Over-lexicalization, Relexicalization metaphor, euphemism, modality and the use of articles and conjunctions

This text expresses the driver’s unconditional love for country. Despite all the problems currently prevailing like poverty, inflation, unemployment, illiteracy, electricity crises, gas load shedding, corruption, bribery, terrorism, life insecurity etc. he still loves his country. Through this text, the driver wants to cultivate the patriotic feelings among his countrymen.

Text 2:

Main Text	Translation
میں پاکستان کا محنتی شہری ہوں اور میں حلفاً کہتا ہوں کہ میرے ملک کا وزیر اعظم چور ہے۔	I am a diligent citizen of Pakistan and I solemnly swear that the prime minister of my country is a thief.



Figure 31 : Love for country

Lexicalization

This text is written at the back of a truck, and consists of a long sentence having three clauses, written in Urdu. The choice of language shows the driver's strong connection with Pakistan and its national language.

In the first sentence the driver is declaring that he is a diligent citizen of Pakistan, whereas in the second sentence he has declared that the Prime minister of Pakistan is a thief.

The words like 'Pakistan', 'Mehnti Shehri', and 'Mere Mulk' contribute to the theme of patriotism. The text reveals that the driver is certain about the misconducts of the prime minister and does not feel reluctant to declare it publicly.

Lexical Cohesion

Lexical Cohesion can be seen in the entire text in the form of:

- a) Repetitions: The use of antonyms is evident in the text. In first line, the word, 'mehnti' comes in opposition with the word 'chor' in the second line.
- b) Collocations: The word, 'wazir-e-azam' has collocative meanings.

Euphemism

Euphemism has been clearly seen in this text, as it is indirectly emphasizing on the large scale corruption of the current government in the country. Through this text, 'Main Pakistan ka Mehnti Shehri houn aur main halfan kahta houn kay mere mulk ka

wazir-e-azam chor hai’, the truck driver is highlighting the most sensitive issue pertaining to the corruption of the Prime Minister in Pakistan. He is declaring that the Prime Minister of Pakistan is ineligible for the said designation. He has labelled him as ‘thief’ which can be taken as a mild expression, as the word thief can be used for an ordinary or common man who steals things. But the prime mister of Pakistan is involved in large scale corruption and is striving for his personal benefits and not the betterment of common man. The ‘mehenti shehri’ refers to every common man who works day and night and even then, is getting poorer every passing day.

Transitivity

The transitivity features in this text are as follows:

- a. **Mental Process:** The text represents the driver’s observation and perception about the Prime Minister of Pakistan. In the second line when he says, ‘Main halfan kahta houn k mere mulk ka wazir-e-azam chor hai’ ‘Main’ is the sensor, ‘halfn kahta houn’ is the process while ‘wazir-e-azam chor hai’ is the phenomenon.
- b. **Verbal Process:** In the second sentence, ‘Main halfan kahta houn k mere mulk ka wazir-e-azam chor hai’. ‘Main’ (i.e., driver) is sayer while ‘mere mulk ka wazir-e-azam chor hai’ is the verbiage, and all the people who read this text are addressees.
- c. **Relational Process:** This text expresses the positive attribute of the driver and the negative attribute of the Prime Minister. In the first clause ‘Main’ is the carrier, ‘Pakistan ka’ is the process and ‘Mehnti Shehri’ is the attribute. While in the second clause ‘Wazir-e-azam’ is the carrier, ‘hai’ is the process and ‘chor’ is the attribute.
- d. **Behavioural Process:** The text can also be taken as behavioural, because it portrays the daring and challenging behaviour of the driver. He is annoyed at the Prime Minister’s lack of interest in country’s betterment and tired of the socio-economic state in the country and expresses his peaceful protest against him.
- e. **Existential process:** The whole text can be interpreted as existential because it is talking about the present-day Prime minister of Pakistan.

Voice

The text is written in the active voice. The prime minister is the “doer”, and the whole nation is taken as done-to.

Nominalization

Nominalization is another linguistic feature which is found in the text is nominalization. ‘Mehnti Shehri’ is an example of nominalization as ‘Mehnti’ is an adjective which is derived from the noun ‘Mehnat’ and ‘Shehr’ is derived from ‘Shehri’, but ‘mehenti shehri’ as a whole is the head word in this statement.

Speech

The text is written in the form of direct speech as it quotes the direct words of the driver.

Mood

The text is presented in the indicative mood as the writer is presenting his opinion about the Prime minister of Pakistan.

Modality

The text expresses logical certainty that the people of Pakistan are hardworking and despite their hard work they are unable to make both the ends meet because the Prime Minister is corrupt.

Pronouns

In the first sentence, the writer has used first person pronoun i.e. ‘main’ (I) to refer to himself.

Sequencing of Information

The writer has connected the first clause with the second clause by using additive conjunction ‘aur’ as in the statement ‘main Pakistan ka mehenti shehri hun aur main halfan kahta houn’. While the second clause is connected to the third by using the conjunction ‘kay’.

On the whole, the text is evident of driver's love for his country. He has introduced himself as a 'mehenti shehri' (diligent), who is the representative of every common man in the country. Through this text, he is trying to raise his voice against the corrupt prime minister, and at the same time, is portraying himself as a responsible citizen who is performing his duty by standing against a corrupt Prime Minister. The driver also wants to communicate the idea that since he is a hard-working citizen of the country, so the prime minister should also work hard, rather than looting public treasury. In an indirect manner, the driver is also mentioning the ineligibility of Prime minister and his insincerity with the country. After the elections of May 2013, many people raised their voice against the elected Prime minister of Pakistan who even won his votes in election through ragging.

The text portrays driver's true love for the country. He is not only pointing fingers towards the corrupt Prime minister but also proving himself as a devoted citizen who is performing his duties with responsibility. Through this text, he is striving to raise voice for the betterment of the country.

Text 3:

Main Text	Translation
تمام مذاہب کا احترام، پر امن پاکستان	Respect to all religions, peaceful Pakistan.



Figure 32: Love for Country

Lexicalization

The text is written at the back of a rickshaw. It consists of two short interdependent clauses written in Urdu language. The choice of text depicts the driver's cultured and civilized nature. It also shows that he is a patriotic Pakistan.

The theme of this text is 'peace', i.e.

how peace can be maintained in Pakistan. The words 'Mazahib', 'Ahtraam', 'Pur-aman Pakistan' contribute to the main theme. The driver is saying that one should respect every religion, and this would help in maintaining peace in Pakistan.

Lexical Cohesion

Lexical cohesion can be clearly seen in the text. The word 'pur-aman' is a collocation used in the second clause.

Euphemism

Euphemism can be traced in this text. The writer has used very polite words i.e., 'mazahib ka ehtaram' to convince the people to respect each other's religion. If people do not respect other religions, then there would be restlessness among the people and they will not be able to live in harmony. It is a common observation that people do not respect minority groups and this gives rise to conflicts and impatience. Thus, the driver is requesting the citizens of Pakistan to respect and value all the religions and that can lead to a peaceful situation.

Transitivity

The following linguistic features of transitivity have been observed in this text:

- a) **Mental Process:** The text shows that the driver has experienced something unpleasant or immoral regarding religious conflicts. He can sense that in order to maintain peace in the country everyone should respect all the religions in the country. The driver himself is the sensor and 'tamaam mazahab ka ehtaram' is the phenomenon.
- b) **Verbal Process:** Verbal process can also be observed in the text. Here the driver is the 'sayer', all the Pakistanis are 'the addressees' and 'tamam mazahib ka ehtaram, pur- aman Pakistan' is the verbiage of the text.

- c) Relational Process: The text expresses relational process. In the first clause ‘tamaam mazahab’ is the carrier and ‘ehtaraam’ is the ‘value’, whereas in second clause, ‘Pakistan’ is the carrier, and ‘pur-aman’ is the attribute.
- d) Behavioural Process: The word ‘Ehtaraam’ highlights the behavioural process in the text.
- e) Existential Process: The text is existential because it is revealing the current scenario in Pakistan. The people do not respect each other’s religion and this results in restlessness.

Voice

The text is written in passive voice as the participants of action are not directly mentioned.

Nominalization

Nominalization has been found in this text. The word ‘pur-aman Pakistan’ is a nominalized phrase.

Speech

This text is written in free direct speech. The driver is directly conveying his message.

Mood

The text is written in imperative mood in the form of a request from the driver to the entire Pakistani nation to respect every religion to maintain peace and harmony in the country.

Modality

Since people do not respect minority groups, so there is a logical certainty that there is chaos and restlessness among the people.

Theme and Rheme

The first clause forms the theme of the text, while the second clause, and constitutes the rheme.

The following linguistic features could not be identified in this text: over lexicalization, re-lexicalization, metaphors, and the use of pronouns, articles and conjunctions.

On the whole, the text depicts the patriotic nature of the driver and his high moral values. The text is written in Urdu language and the driver has deliberately chosen this language to convey his message, so that every Pakistani can read and understand it and play his part as a responsible citizen of Pakistan.

This text is highlighting religious conflicts among different minorities in Pakistan and the driver is playing his part to convince the people that if they want peace in Pakistan then they should respect all the religions. It is not directly mentioned but can be implicated from the text that the writer belongs to some religious minority groups (probably from one of the religions mentioned in the picture) and has suffered some injustice, that is why he wants that all the religions should be given due respect so that Pakistan would become a peaceful country. The driver believes that every religion stresses upon peace and harmony among the people, so by showing himself as an unbiased and impartial person, he wants every Pakistani citizen to think like him.

Text 4:

Main Text	Translation
واپڈا کے علاوہ تمام اہل وطن کو جشن آزادی مبارک	Happy Independence celebrations to all except for WAPDA.



Figure 33: Love for Country

Lexicalization

This text is lexically cohesive.

Lexical cohesion

This text consisting of a single sentence is lexically cohesive. However, repetition and use of collocation could not be observed.

Euphemism

The driver of this car is celebrating Pakistan's Independence Day and, in his celebration, he is with the entire Pakistani nation, except the people working in WAPDA. The driver has used a very mild expression 'WAPDA k ilawa' to exclude the employees of electric supply company. Pakistan is in the grips of acute power crises in the current decade and it has a huge negative impact on the social and economic development of the country. The common man is the direct affectee and therefore, the most tangible one as he cannot afford alternate resources such as UPS, generators or solar panels to compensate for the long hours of power shut down. The driver has expressed his grievance over this matter in a light manner.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The text portrays driver's celebration at the occasion of Pakistan's Independence Day, so he is the 'sensor'. The phenomenon is 'Pakistan's Independence Day' which is being celebrated.
- b. **Verbal Process:** In this text the driver is the 'sayer'. The 'addresses' include the whole Pakistani nation, with the exclusion of WAPDA officials. The verbiage is 'WAPDA kay ilawa, tamaam ehl-e-watan ko jashan-e-azadi mubarak'
- c. **Behavioural Process:** This process has also been noticed in this text. Since the driver has excluded WAPDA officials from his celebrations, so it reveals his reaction, frustration and deep concern against excessive load shedding and power breakdown in the country.

Voice

This text is written in active voice.

Speech

The text employs a mixture of direct and indirect speech.

Mood

This text is in indicative mood, as the driver is celebrating the Independence Day with the entire nation except with WAPDA.

Modality

The text expresses driver's desire to exclude from his celebration, so modality can be observed in this text.

Polarity

'Ilawa' is a negative polarity item used in the first clause of this text.

Theme and rheme

In first clause of the text, 'WAPDA' is theme and 'kay ilawa is rheme, where as in second clause, 'tamaam ehl-e-watan' is theme and 'ko jashan-e-azaadai mubarak' is rheme.

Sequencing of information

Adversative conjunction 'ilawa' (except) has been employed in this text to exclude the WAPDA employees.

The following linguistic features could not be found in this text: re-lexicalization, over-lexicalization, metaphors, nominalization and the use of pronouns and articles.

The driver wrote this text at the occasion of Pakistan's Independence Day, i.e., 14th August. He is celebrating the day and congratulating the entire nation with an exception of WAPDA. WAPDA is the electric supply company and since there is large scale electricity crises in the country and the people have to suffer long hours of load shedding in hot days, the driver, therefore has excluded WAPDA and its officials and does not want them to be a part of this celebration.

Text 5:

Main Text	Translation
روٹی، بجلی، گیس نہ پانی، پھر بھی دل ہے پاکستانی	Neither bread nor power nor gas nor water; still the heart remains Pakistani.

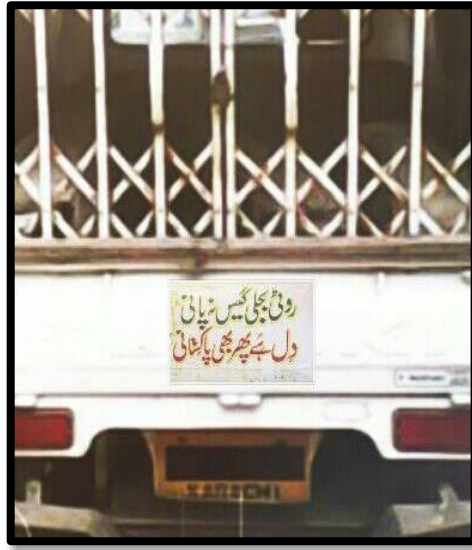


Figure 34: Love for Country

This text is written at the back of a Suzuki van.

Lexicalization

The text is divided into two interdependent clauses. The writer has used Urdu language to express his thoughts.

Through this text the driver has highlighted the most vexing issue every Pakistani is facing nowadays, i.e., lack of provision of the necessities of life i.e. food, electricity, gas and water. In the second sentence he is expressing his patriotism by saying that despite all these hardships, his heart beats for Pakistan.

Lexical Cohesion

The text is lexically cohesive. There is hyponymous relationship between the words, 'roti', 'bijli', 'gas', 'pani', as all the words are co-hyponyms of the term 'basic necessities of life'. The use of rhyming words 'pani' and 'Pakistani' have been seen at the end of both the clauses.

Euphemism

The text portrays the traces of euphemism. In first clause the negative aspects of Pakistan society have been presented in a light, rather witty manner, and in the second clause the driver has declared his love for his country despite all hardships. The writer is exhibiting optimistic attitude in the text and at the same time he has portrayed the sufferings of a common man without the provision of gas, water, electricity and food. Life becomes paralyzed in the absence of these facilities and this is how Pakistani people are managing to survive.

Transitivity

The features of transitivity are as follows:

- a) **Mental Process:** The text highlights the warmth and love of the driver towards his country. In the text, 'dil' is the sensor, 'hay' is the process, while 'Pakistani' is the phenomenon.
- b) **Verbal Process:** Verbal process has also been observed in this text. The driver is the sayer, the whole Pakistani nation is the addressee (as the driver wants every Pakistani to be optimistic as he himself is), the entire text i.e. 'roti, bijli, gas na paani, di hay phir bhi Pakistani' is 'verbiage'.
- c) **Relational Process:** Relational process can also be seen in the text. In first clause the non-availability of 'roti, bijli, gas and pani' are the negative attributes of Pakistan. In the second clause, 'dil' is the carrier while 'Pakistani' is the attribute and 'hai' is the process.
- d) **Behavioural Process:** The text is expressing positive behaviour of the driver despite all the hardships he has to face being a Pakistani national.
- e) **Existential Process:** The text is portraying the current socio-economic problems Pakistan is facing which makes it existential.

Voice

The text is written in passive voice. Done-to's are the Pakistani people who are managing to survive in limited resources.

Speech

The above-mentioned text is written in free direct speech.

Mood

The text is written in imperative mood as the driver has presented some undesirable facts about Pakistan, and at the same time he has expressed his love for the country.

Theme and Rheme

The first clause, 'roti, bijli gas na pani' constitutes the theme, whereas the second clause 'dil hay phir bhi Pakistani' marks the rheme.

Sequence of Information

The text shows the use of adversative conjunction i.e., 'phir bhi' (even then) to adjoin the first clause with the second.

This text is portraying the failure on part of the government in the provision of basic necessities of life such as food, gas, electricity and water. The text has been written in a very light manner but it reveals the miseries every common man has to face on daily basis. One third of the population is living below poverty line and they do not have enough resources to feed their children properly even once a day. There is excessive electric loading shedding too. In remote areas of the country, people get electric supply only for two hours out of twenty-four hours. In smaller cities there is one hour of load shedding after every one hour. However, in urban areas there is one hour of load shedding every three hours. The country's economy is deteriorating day by day. During the winter season, when gas supply is most needed, it also gets scarce. In some places its supply is totally stopped and life gets paralyzed. In such circumstances, when a common man does not have enough resources to feed his children, and there is no or partial supply of gas and electricity, it becomes very hard for them to survive and work for the betterment of country. The people have become mentally sick because their basic needs are not being fulfilled.

In the second clause of the text, the driver has expressed his patriotic feelings for his motherland. He asserts that despite all hardships and sufferings, he cannot stop loving his country.

The first thematic category of love has been analyzed in detailed keeping into consideration the linguistic as well as social analysis. Referring to the research question number 1, 2 and 3, the analysis of this section revealed that the lexical features that are most common in the text written on Pakistani vehicles include lexicalization, over-lexicalization, lexical cohesion and the use of similies and metaphors. Relexicalization was found only in one text and its use on the public transport vehicles is not very much common. It was also observed that transitivity is the most frequently occurring linguistic feature. All the texts showed the use of different types of transitivity processes. The analysis also confirms that the use of modality is quite common in Urdu texts, however, due to different grammatical construction, it does not employ the use of modal verbs as it is done in English language. Most of the texts employed the use of indicative mood to express the driver's opinions, their thought processes, to describe certain facts and to ask questions. Imperative and subjunctive mood could not be detected in any of the texts in this section. Euphemism has also been witnessed in many texts to convey unpleasant messages in a polite manner. The use of positive and negative polarity items is fairly uncommon.

The social analysis of this section addresses research question number 4. It was perceived that the driver's love for their country is unconditional, and despite the problems they face due to the lack of basic necessities, their heart still beats for the country. In a text written on a cab, the driver excluded WAPDA from Independence Day celebration, which shows that the people get annoyed due to acute electricity crises in the country.

The next section highlights and analyzes the texts that reveal the glimpses of morality in Pakistan.

4.2.2 Morality

The first two texts in this section are evident of the high moral values of the drivers, while the next four texts highlight moral, ethical and religious degradation in Pakistani society.

Text 1:

Main Text	Translation
بیمار خواتین و حضرات کو ہسپتال لے جانے کے لیے، یہ رکشہ بلا معاوضہ دستیاب ہے۔	This rickshaw is available free of cost to transport the sick people to hospital.



Figure 35: Morality

Lexicalization

This text is written at the back of a rickshaw. The whole text consists of one long sentence written in Urdu language. The driver has used very refined vocabulary and polite expression to convey his message. The choice of language shows the driver wants to be read and understood by every person who reads the text, which states that this rickshaw driver is available to transport the patients to hospital for free. The first glance at the text makes it look like an advertisement, but in fact it states the provision of social service for free for the sick. The main theme of this text is driver's love for humanity and his spirit to be a helping hand for the needy people.

Lexical Cohesion

Lexical cohesion can be observed in this text. The words 'bila-muawza' and 'khwateen-o-hazraat' are commonly used collocation in Urdu language.

Euphemism

Euphemized words and expressions have been used by the driver, to convey his message in a more polite manner. The word ‘khawateen-o-Hazrat’ has been used instead of ‘logon’ which is a neutral term, while khawateen-o-hazraat is a more formal word. ‘Bilamuavza’ is another euphemized word used in place of ‘muft’. The word ‘muft’ (free) seems impolite, but this rickshaw driver intends to serve the humanity, so he has used polite words and expressions.

Transitivity

The following transitivity processes have been identified in this text:

- a. Material Process: In this text, the word ‘le jany’ (taking) represents physical activity. ‘Yeh Rickshaw’ is the actor, the word ‘haspatal’ is the destination, and ‘bimaar khawateen-o-hazrat’ are recipients as well as the beneficiary.
- b. Mental Process: The driver has sympathetic feelings for the people of his country. There is no sensor directly mentioned in the text but it can be perceived that the ‘driver’ is the sensor while the word ‘bila-muawza dastayab’ is the phenomenon.
- c. Verbal process: It is also observed in the text. Driver is the sayer, ‘beemar khawateen-o-harzaat’ are the addressees, whereas ‘haspatal lay janay k liay yeh rickshaw bila-moawaza dasteyab hay’ is the phenomenon.
- d. Relational Process: The last part of the text ‘yeh rickshaw bila-muawza dastiyaab hai’ shows the relational process. In the text ‘rickshaw’ is the carrier and ‘dastiyaab’ is the possession of this rickshaw.
- e. Behavioral Processes: The whole text can clearly be seen as a behavioral process as it is declaring the driver’s love for humanity because of which he aims to serve them for free.
- f. Existential Processes: The text is existential in a way that the driver is still available for the noble cause of helping the humanity.

Voice

The text is written in active voice as it states that the rickshaw is available for patients. Here the driver acts as an activist.

Speech

The text is presented in quoted/direct speech in which the writer is talking about the social services that is providing at the moment.

Mood

This text is an offer to serve mankind and provide free transportation service. The choice of words and the use of polite expressions makes it an offer. Therefore, it can be said that the text is written in indicative mood.

Modality

Through this text the driver expresses his desire to serve the humanity and it suggests the logical possibility that needy people would accept his services, so modality is evident in this text.

Theme and Rheme

‘Yeh rickshaw’ is the theme, while the remaining part of the text forms the rheme.

Pronouns

Non-sexist language has been used in the text as it is a general offer for the welfare of mankind.

Sequencing of Information

The first line of the text shows the words ‘khawateen-o-hazraat’, the words for two genders are connected with the conjunction ‘and’. While the other part of the text does not employ the use of any conjunction.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, nominalization, polarity and the use of articles.

Over-all this text highlights the driver’s love for humanity and his high moral values. The driver does not belong to elite class but is a mere Rickshaw driver who must be living hand to mouth but he wants to fulfill the religious obligation to help and serve the poor and needy. He declares that he is ready to provide free transportation facility to the patients who want to use his rickshaw to reach the hospital. It can also be interpreted that he is indirectly inviting other people to be the part of this noble cause.

The text also suggests that, although, Pakistan is suffering from moral and ethical degradation, but still there are people who are playing an important role in retaining and elevating the moral and religious duties.

Text 2:

Main Text	Translation
دروازہ پلیز ہولی بند کریں۔	Please close the door gently.



Figure 36: Morality

Lexicalization

This text consists of a short sentence, written in Urdu language, but it has an English and a Punjabi word. The use of English word 'please' and a Punjabi word 'holi' (gently) shows driver's polite nature.

The driver has made a request to his passengers in a very respectful and humble manner.

Lexical cohesion

The text is lexically cohesive. However, the use of a 'comma' before the last two words make it seem inappropriate.

Euphemism

The driver has made a polite request to his passengers. It is a general observation that the drivers usually use impolite and disrespectful tone and words to convey such messages. It has also been noticed that the passengers bang the cab doors and it damages the car. The driver is requesting them to do it gently.

Transitivity

The following transitivity processes have been identified in this text:

- a) **Material Process:** Passengers are the ‘actors’ who close the door, ‘door’ is the goal, and ‘the driver’ is the beneficiary in this text.
- b) **Verbal Process:** The driver is the sayer, passengers are the ‘addressees’ and verbiage is ‘darwaza please holi band karen’
- c) **Relational Process:** The passenger’s negative attribute of banging the door loudly has been discussed in this text.
- d) **Behavioural Process:** The driver’s polite and humble behaviour is reflected in this text.
- e) **Existential Process:** The text is existential because it is a common practice among Pakistani people that they take care of their own possessions but use other’s belongings carelessly and roughly.

Voice

The text is written in active voice and the doers are passengers who bang the doors, while the done-to is the driver’s vehicle, and indirectly the driver as well.

Mood

The mood of the text is imperative as the driver is requesting the passengers to take care of his car.

Polarity

The word ‘please’ is a positive polarity item used in the text.

Theme

The main theme discussed in this text is the inappropriate behaviour of the passengers while using the cabs. The entire text forms the theme.

Multilingualism

The driver has mainly used Urdu language, but the use of a Punjabi and an English word makes it multilingual, which shows driver's familiarity with three languages.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization, modality, use of articles and conjunctions

The text indicates some of the moral and ethical values of Pakistani society. The people who travel in cabs, usually bang its door roughly, which is an immoral act. Moreover, it has been noticed that the people carefully use their own belongings but when it comes to using other's things, they get quite careless and irresponsible

It is a general observation, as well as assumption that the public transport drivers are not polite in their manners and speech. They also use slang or informal language, but this driver shows high moral values and good manners. Through his careful selection of words, the driver does not want his customers to get off his vehicle with an ill feeling so he has conveyed his message very politely.

The use of an English word in Urdu text reveals the driver's desire for upward mobility English enjoys the status of a prestigious language in Pakistan and the people that are well-versed in English have better job prospects.

Text 3:

Main Text	Translation
سٹیٹس کو چھوڑو جناب، بچوں کی شادی میں تھوڑا جلدی کرو، کون کالج سے آرہا ہے اور کون ڈیٹ سے، جو ڈرائیور ہیں وہ سب جانتے ہیں۔	Put the status aside and hasten to marry off your children. Who is returning from college and who from date, the drivers know it all.

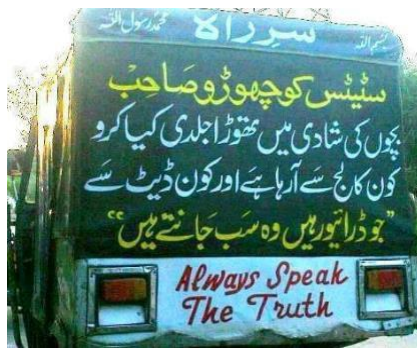


Figure 37: Morality

Lexicalization

The first part of the text consists of two Arabic and one Urdu word, which show the religious-mindedness of the driver. The facts that he is stating in later parts of the text, he is stating in the name of Allah and it shows his love for religion.

In second part of the text, he has carefully chosen the words that relate to the phenomena of late marriages. The second part of the text is indirectly connected to the first part as it also highlights the Islamic teaching of marrying children at an appropriate age to keep from indulging in immoral activities.

The third part of the text portrays that the driver wants to fulfill his moral and religious duty of advising the readers to speak the truth in every situation, as its one of the fundamentals of Islamic faith.

The driver's selection of words in the entire text reveals his deep concerns about the trend of late marriages and its adverse consequences.

Over-lexicalization

Over-lexicalization has been found as the writer has used various words and sentences to highlight the theme of late marriages in contemporary Pakistani society as mentioned in the text ‘Status ko choro sahab, buchon ki shadi main thora jaldi kya karo, kon college sy aa raha hai kon date sy, jo driver hain wo sab janty hain’. This a bitter reality that the parents let their children get married only when they are financially stable, and by delaying their marriages and waiting for financially sound suitors, they let their children engage in immoral practices and, dating culture which is constantly flourishing in Pakistan.

The driver has showed his love and faith in religion in all the parts of the text which shows that religion is a key which opens the doors of prosperity for all, and at the same time portrayed and ethical degradation in Pakistan.

Lexical Cohesion

Lexical cohesion can be noticed in the entire text. However, it does not show the use of repetitions or collocations.

Euphemism

Euphemism has been implicated in this text as the driver has used a mild expression to direct the reader’s attention toward the grave reality. Adultery has become quite a common practice, especially among the youth and it is not even considered as a sin. However, in this text, the driver has used euphemized expression to refer to it.

Transitivity

Transitivity is another factor which has been found as:

1. **Material Process:** As in the very first statement ‘Status’ shows the element of material process involved in the theme too. The writer has touched this element of the society because in Pakistan people keenly investigate financial strength of others to make marital connections with the suitors to give a luxurious life to their children.
2. **Mental Process:** The writer has perceived that late marriages are the cause of diverting the young boys’ and girls’ attention towards unethical activities of having affairs, which is a strictly forbidden in Islam. The driver is the ‘sensor’

who has perceived the harsh reality. ‘Dating, deceiving the parents and late marriages’ are the ‘phenomenon’ that have been highlighted in this text.

3. Verbal Process: The driver is the ‘sayer’, parents of the college students are the addressees, whereas the entire text constitutes the verbiage.
4. Relational Process: In this text ‘late marriages’ and ‘dating culture’ is the entity that has been described. College students are the possessors, who have the negative attribute of dating.
5. Behavioural Process: This text portrays the behaviour of parents and children towards late marriages. The parents have a mindset of selecting the most established and financially sound suitor for their children, and in this quest they delay the marriages of their children. The behaviour of children has also been portrayed that they get engaged in love affairs.
6. Existential: The whole text can be interpreted as existential because it is the ground reality of the present society.

Voice

The text has been written in active voice. Parents are the doers and their children are done-to’s.

Speech

The text employs an amalgamation of direct and indirect speech.

Mood

The text is written in indicative mood as the driver is stating the facts that people delay their children’s marriages in their quest for a financial stable suitor. As a consequence, the girls and boys start love affairs and this is the reason that dating culture is flourishing in Pakistan.

Pronouns

The writer has not used any generics while non-sexist language has been used in the text which includes both boys and girls. He has used third person pronoun to refer to young boys and girls in general.

Theme and Rheme

The first two lines of the text highlight the theme of late marriages. The remaining text constitutes the rheme.

Sequencing of Information

In this text an additive conjunction 'aur' has been used to join to clauses in the third line of the text.

Bilingualism

The use of a fewer English words in an Urdu text is a prominent feature of vehicular discourse in Pakistan. In the second part, two English words "Status and Date" have been used. The second part is written in English language.

The following linguistic features could not be identified in this text, re-lexicalization, metaphor and polarity. Bilingualism is a feature in this text that has been mentioned and explained, but it is not a part of Janks' rubric. But since, it is regular feature in daily conversation, so it has been highlighted.

This text highlights the religious, moral and ethical degradation of Pakistani society. The children deceive their parents and assure them they go to college or universities, in fact they spend that time dating with their girl or boy friends and indulge in sinful practices. The text also reveals carelessness on part of the parents. Have distanced themselves from Islamic teachings and delay their children's marriages (which are forbidden in Islam) and keep looking for the suitor with most sound financial status and ignore other good virtues like piety, honesty, truthfulness etc. He has attempted to make the parents aware of their children's sinful activities and he wants to tell them to behave responsibly, so that their children do not become the victims of religious, moral and ethical degradation.

Omer et.al. (2015) in their research conducted in Lahore, with an aim to study the role of family (including parents and grandparents) in teaching religious and moral values to their children reached the conclusion that parents owned less interest in religion and restricted religion only to celebrate religious festivals and neglected all those religious rituals that play a crucial role in personality building. Offering prayers which make the children morally and ethically strong had been found neglected. They

had a certain fear in mind that their children may become religious fanatics. In the name of freedom, the element of stubbornness was found in the behavior of urban children and much interference had been discouraged to great extent in the lives of children. Moreover, parents had been keeping their children away from grandparent intentionally, despite of the fact that grandparent have always been valued, placed and respected traditionally in Pakistani society and they have been found playing vital role in building character of the children in past years but the latest nuclear family system trend has proved to be quite disastrous for children and they have been deprived from the affection, warmth, good moral teachings from grandparents in their own specific way. In urban areas, excessive use of social networking was also found a very important factor behind the religious mortality among children.

Text 4:

Main Text	Translation
<p>اگر ہوتی وفا اپنوں کے خون میں تو یوسف نہ بکتے مصر کے بازاروں میں</p>	<p>Had loyalty been residing in blood, Joseph would not have been sold in the Egyptian marketplaces.</p>



Figure 38: Morality

This text was observed written on many vehicles, including rickshaws, buses and trucks etc.

Lexicalization

The text is in the form of a poetic verse in Urdu language. It gives a historical reference to the life of prophet Yousaf (A.S), who was betrayed by his own brothers. The driver wants to relate it with the current era and feels that blood relation cannot necessarily be evident of loyalty.

Over-lexicalization

Over-lexicalization has been observed in this text. The driver wants express his which strengthens his belief that loyalty does not necessarily reside in the blood relations. In order to reinforce his belief, he quotes the historical Islamic incident from the life of Prophet Yousaf (A.S) who was sold by his very own brothers in Egypt, because he was the dearest to him among all siblings and due to their jealousy, they sold him.

Lexical Cohesion

Lexical cohesion is found in this text. This text is in the form of a poetic verse. The same idea has been repeated in both the lines. There also exists hyponymous relation between Yousaf (A.S) and blood relations

Transitivity

The following transitivity processes have been observed in this text:

- a. **Material Process:** In the second line of this verse, ‘Yousaf’ is the ‘goal’, and ‘biktay’ (sold) is the ‘process’. Actor and beneficiary are ‘Yousaf’s brothers’ that are not directly quoted in the text but the contextual information provides this information.
- b. **Mental Process:** Since the driver has experienced disloyalty in blood relations, so he is sure that this personality trait has been observed to be universal. In this text, driver is the ‘sensor’ and ‘phenomenon’ is, ‘agar hoti apnon k khoon main wafa’.
- c. **Verbal Process:** The text can be taken as a warning for everyone on the basis of driver’s unpleasant experience. The driver is the ‘sayer’. Everyone who reads this text is the ‘addressee’, whereas the entire text ‘agar hoti wafa apnon k khoon main, to Yousaf kiun biktay Misar k baazar main’ constitutes ‘verbiage’.

- d. Relational Process: In this text, 'apnon' (kinship) is the 'carrier', the 'attribute' which is mentioned in the text is their 'insincerity and disloyalty'.
- e. Behavioural Process: This process is evident in the text as it exhibits disloyalty in blood relations.

Existential Process: The text exhibits existential process because it highlights a universal personality trait.

Voice:

This text is written in active voice.

Speech

The text is written in free direct speech.

Mood

The text is written in indicative mood, as the driver is quoting a verse without reporting clauses and is stating his opinion about the disloyalty among kinship relations.

Theme and rheme

The first line of the verse introduces the theme, while the second line describes the rheme.

Pronouns

In first line of the verse, sexist language has been used and, therefore, it has not been specified that the writer's opinion about disloyalty in blood relations is about males or females.

Sequencing of information

Two types of conjunctions have been used in this text. Adversative conjunction 'agar' (if) has been used to express condition, and a causal conjunction 'tou' (then) has been used in the second line of the text to express the reasoning.

The following features could not be found in the given text: Relexicalization, Metaphors, Euphemism, Nominalization, Modality, Polarity and Articles

The overall idea that the vehicle driver wants to convey through this text is that people are not loyal to their blood relations. A blood relation cannot guarantee strong

bonding or sincerity and loyalty. To strengthen his opinion, he quotes the example of prophet Yousaf (A.S) who was sold in the markets of Egypt, by his very own brothers, on the account of their jealousy. Prophet Yousaf was very dear to his father owing to his piousness and his brothers could not take this and so sold him. If a Prophet like him could be ill-treated by his very own brothers, then how can one believe that other blood relations are loyalty-based? In Pakistani society, where there is high rate of poverty, lack of basic necessities, moral degradation and other social illnesses, in such a society how can one be sincere to blood ties.

Text 5:

Don't jealous



Figure 39: Morality

Lexicalization

This text is written on a cab. It is a very short text, consisting of only two words, 'don't jealous'. The driver has chosen English language to convey the idea that one should not feel jealous of others. The choice of English language to express his thought shows his status consciousness, as English is considered to be a more prestigious language as compared to Urdu.

There is grammatical error in the text. The helping verb 'be' is missing. It should have been, 'don't be jealous'. It also shows the driver does not have a good command on English language.

Lexical cohesion

In this text lexical cohesion could not be maintained because of a grammatical error. Primary auxiliary verb 'be' is missing before the adjective. It should have been 'Don't be jealous' instead of 'Don't jealous'.

Transitivity

The following transitivity processes have been observed in this text:

- a. **Mental Process:** The text refers to driver's perception about the people and feels that jealousy is very common nowadays and people are not happy to see others succeeding in their lives. The 'driver' is the 'sensor' and phenomenon under discussion is 'jealousy'.
- b. **Verbal Process:** The driver is advising people not to get jealous. Hence, he is the 'sayer', everyone who reads the text is 'addressee' and verbiage is 'don't jealous'.
- c. **Relational Process:** It can also be observed in the text. 'Jealousy' is the negative attribute which has been described.
- d. **Behavioural Process:** Since 'jealousy' can be observed in the behaviour of a person, so behavioural process is also involved in the text.
- e. **Existential Process:** Jealousy is a human attribute which is undeniably evident since the beginning of human race and many people are its victim.

Voice

Active voice has been used in this text.

Speech

The text is in direct speech.

Mood

The mood in this text is imperative, as the writer is warning the people not to get jealous.

Modality

The text expresses logical possibility that people do get jealous of each other when they compare themselves with other people who are more successful in their domestic or professional life.

Polarity

There is a negative polarity item 'not' used in this text.

Theme and rheme

When an imperative sentence starts with a verb, it is implied that the subject is 'you'. According to this grammatical rule, 'you' (which is missing in the text) is the theme, whereas 'don't jealous' is the rheme.

Pronouns

Sexist language has been used in this text and is directed towards every person who reads the text.

The following features could not be found in the given text: Over-lexicalization, Relexicalization Metaphors, Euphemism, Nominalization, use of Articles and Sequencing of information using conjunctions.

Through this text, the driver is urging the readers that they should not get jealous. Jealousy is an undesirable and damaging human trait and one of the basic instincts. A person who undergoes jealousy feels bitterness, offense, anger and sometimes hatred for his rival. People tend to get jealous when they feel someone's life is much easier or more luxurious than them. In such cases, people focus on positivity in the other person's life and concentrate on the negativity in their own life. They also get jealous of other people's strengths, health, relationships and life styles.

Negative and positive traits can be a part of anyone's personality, but it is a fact that the trait we cultivate more, gets nourished more. Same is the case with jealousy. If it is nourished more, it increases and sustains and vice versa. Therefore, through this text the driver wants to convince the readers that they should try to overcome these negative feelings and try to appreciate others for their happiness, success or

relationships. Since, people of Pakistan are economically deprived, so they tend to get jealous when they see their fellow beings prospering or succeeding in their professional or domestic life, and out of jealousy they even get so mischievous that they try to harm the other person using unfair means. Pakistanis, being Muslims, should remember the Holy Prophet's (PBUH) hadith that says, "Beware of jealousy!!! For verily, it destroys good deeds the way fire destroys wood". According to Islamic ideology, it is a disease of heart and is a destructive emotion or feeling that must be controlled at earliest.

The text portrays an important feature of Pakistani English, i.e. people are not familiar with the grammatical rules of English language, but since it is thought of as a more prestigious language, they use it and commit grammatical errors. This text is evident of such errors.

Text 6:

Main Text	Translation
جل مت دعا کر۔ یہ سب میری ماں کی دعا ہے	Do not be jealous; just pray. This is all due to my mother's blessing.



Figure 40: Morality

Lexicalization

This text is written on a cab. It consists of two statements in Urdu language. Both the statements seem to be connected somehow, as in both of the statements, the writer talks about 'dua' (prayer).

The writer, on a lighter note, wants to convey his message to everyone that one should not be jealous of others, rather one should pray for his own betterment.

In second part of the text, he is referring to his car and says that he owns this car because of his mother's prayers.

Over-lexicalization

The idea of 'dua' (prayer) has been mentioned in both the lines, which shows over-lexicalization. Two different statements that are seemingly unrelated have been used to create uniformity by referring to 'dua'.

Lexical cohesion

Lexical cohesion can be observed in both the statements.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The text reflects the driver's insight of the hearts of the people that are full of jealousy. He feels that jealousy is very common nowadays and people get unhappy to see other people succeeding in their lives. The 'driver' is the 'sensor' and phenomenon under discussion is 'jal mat, dua kar'.
- b. **Verbal Process:** The driver is advising people not to get jealous and at the same time, he is telling them to pray to Allah to bless them with same success and happiness in life. So, he is the 'sayer'. Every person who reads the text is 'addressee' and verbiage is 'jal mat, dua kar'.
- c. **Relational Process:** 'Jalna' (jealousy) is the negative attribute which has been described, while 'dua kar' (pray) is a positive attribute discussed in the text. The 'carrier' is 'every man who suffers from jealousy'.
- d. **Behavioural Process:** Since 'jealousy' can be observed in the behaviour of a person, so behavioural process is also involved in this text.
- e. **Existential Process:** This text exhibits existential process, i.e. jealousy which exists in almost every human heart. Praying is also an existential practice among all the believers.

Voice

This text is written in passive voice.

Speech

Free direct speech has been used in this text.

Mood

The first part of this exhibits imperative mood as the driver is warning the people. The second part, however, is in indicative mood, as the driver acknowledges that all the blessings in his life are because of his mother's prayers.

Modality

It can be seen in this text in two ways:

- a. The first part of this text expresses logical possibility that people get jealous of each other when they see them prospering more in their life. Instead of appreciating them for their success, they get jealous.
- b. The second part of this text shows certainty in the mind of the driver. He is firm in his belief that the blessings he has in his life are because of his mother's prayers.

Polarity

In first part of the text, 'mat' (don't) is negative polarity item. In second part of the text, 'Yeh sab' is a positive polarity item used in this text.

Theme and Rheme

The entire text, 'jal mat, dua kar' constitutes the theme. While in the second part of the text, 'yeh sab' is theme, and 'meri maa ki dua hay' is the rheme.

Pronouns:

Sexist language has been used in the first part of this text and is directed towards all the readers.

The following linguistic features could not be found in this text: Over-lexicalization, Re-lexicalization, Nominalization, Metaphors, Euphemism and the use of Articles and conjunctions.

This text highlights a negative attribute of jealousy, commonly prevailing in almost every heart. People often develop such negative feelings when they see somebody with a better life style. The driver urges the people to appreciate the success of others and at the same time wants them to pray for the betterment in their own life.

The driver asserts that one can be successful in life by his mother's prayers. Hence everyone should take care of his mother and receive her prayers. He firmly believes that a mother's prayers can help everyone succeed in his life.

The second thematic category i.e. morality has been analyzed in this section. In the light of linguistic analysis of the data, I would address my research questions 1, 2 and 3 and briefly discuss the finding. The analysis of this section revealed that the lexical features that are most common in the written text on Pakistani vehicles include lexicalization, over-lexicalization, lexical cohesion and the use of similes and metaphors. It was also observed that transitivity is the most frequently occurring linguistic feature. The use of different transitivity processes has been observed in all the texts. The analysis also confirms that the use of modality is quite common in Urdu texts. The use of all the three types of mood, i.e., indicative, imperative and subjunctive was evident in different texts. There were texts stating driver's opinions, facts using indicative mood, describing imaginary situation in subjunctive mood, and expressing commands and requests in imperative mood. Euphemism has also been witnessed in many texts to convey unpleasant messages in a polite manner.

The social analysis of this thematic category addresses my research question number 7. There were only two texts that exhibited high moral values, in one of the texts, a rickshaw driver offered to transport sick men and women to hospital free of cost, and in the second text the driver politely requested his passengers to close his vehicle's door gently. The same text also exposed immorality on the part of the passengers that they bang the doors of the cabs. The remaining five texts portrayed moral degradation in Pakistani society.

4.2.3 Social Stereotypes

Though the presence of stereotyped texts is a quite common site on public transport vehicles, only one sample could be collected for the present research.

Text 1:

Main Text	Translation
بے پردہ عورت، بے غیرت باپ، بھائی، شوہر کی نشانی ہے	An unveiled woman is a sign of shamelessness on the part of the father, the brother and the husband.



Figure 41: Social stereotypes

This text is written at the back of a rickshaw.

Lexicalization

This text consists of a long sentence in Urdu language. The text shows the driver's stereotypical mindset. The text revolves around the theme of 'veiling women when they go outside the homes. It says that if a Muslim woman goes out unveiled, it depicts shamelessness on part of her father brother and husband.

In Pakistan, a woman's respect and dignity is strongly associated with her father, brother and husband. This text represents a typical mindset of the people from driver's community.

Lexical Cohesion

Lexical cohesion has been maintained in the text. The words 'husband', 'father' and 'brother' show hyponymous relationship.

Transitivity

The following transitivity processes have been observed in this text:

- a) Mental Process: In this text, the driver is the ‘sensor’ and the entire text, i.e. ‘bay-parda orat bay-ghairat baap, bhai, shohar ki nishani hay’ is the phenomenon.
- b) Verbal Process: The driver is the sayer, everyone who lets his wife, sister or daughter go out of home unveiled’ is the addressee, while the entire text constitutes the verbiage.
- c) Relational Process: ‘Bay-parda orat’ is the carrier in this text.

Voice

The text is written in active voice. The choice of active voice in this text shows that the driver is straight forward and wants to convey his message in a very concise manner.

Speech

The text is written in free direct speech without quotation marks. ‘

Mood

The text is written in indicative mood, as it expresses facts based on Islamic ideology. Moreover, it also expresses a stereotypical mindset of the people from the said community.

Modality

The text expresses modality as it implicitly mentions the social authority that Islam has given to men, to protect their women.

Theme and Rheme

In this text, ‘bay-parda orate’ is the theme, while the rheme is, ‘bay-ghairat baap, bhai, shohar ki nishani hay’

The following linguistic features have not been found in this text: over-lexicalization, relexicalization, metaphor, euphemism, polarity, nominalization and use of pronouns, articles and conjunctions.

Through this text, the driver is trying to promote ‘parda-culture’ in Pakistan. A few decades before the women used to wear ‘burqa’ that veiled them completely. Later on, it was replaced by ‘chadar’ or ‘dupatta’. Recently due to modernization and

promotion of social media, the use of dupatta has also become obsolete. This attire that women in Pakistan have adopted nowadays is totally unislamic.

After analyzing the text displaying social stereotypes, I would refer to the research questions 1, 2 and 3. The analysis of this text revealed that the lexical features in this text were lexicalization and lexical cohesion. This was the only text that employed the use of hyponymous relationship among different words. As compared to other texts, this text employed the use of only three transitivity processes, i.e. mental, verbal and relational. The text is written in active voice and the driver is using concise way to express his thoughts. The text is written in indicative mood expressing his opinion and a typical mindset. The text also expresses modality in terms of the social authority that Islam gives to all the male members of the family.

This text also answers my research question no 7, and highlights a social attribute of stereotypical mindset of the men from the driver`s community.

The next section analyzes the data that highlights the socio-economic problems currently prevailing in the country.

4.2.4 Socio-Economic Problems

The reflection of socio-economic problems on Pakistani vehicles reveals that the drivers and the common man have been facing different socio-economic problems for a very long time and now they are so much frustrated and annoyed that they have started to raise their voice by writing them on their vehicles. The following analysis highlights the problems a common man has been facing:

Text 1:

Main Text	Translation
<p>لباس سے مقدم تو حفظ ماتقدم بڑے پتوں والے درخت لگا لو صاحب آنے والا بجٹ عومی چھوڑ لے گا نہ بینٹ یا جامی پھر باندھ کے پتے میری جان جھینگا لا لا پاکستان</p>	<p>Dress enjoys a priority; hence, precaution! Grow large-leafed trees, sir The coming budget with strip off all. Then wear leaves my dear and sing the merry songs of Pakistan.</p>



Figure 42: Social Economic Problem

Lexicalization

This text is written in Urdu language. It consists of four inter-connected phrases. Each phrase consists of two clauses, and the last words of two clauses in every phrase are in a rhyme scheme. The rhyming words in different phrases are: ‘muqaddam and hifz-e-mataqaddam’, ‘awami and pajami’, ‘jan and Pakistan’.

This text highlights the theme of high rate of inflation and poverty and its effects on common man, after the budget 2016-17 was announced.

The facts have been reported in a humourous way, but the underlying theme is quite serious and brain-wrecking for a common man. The choice of words shows witty nature of the driver.

Over-lexicalization

Over-lexicalization is evident in this text as the theme of inflation and rise in poverty rate has been explained using a different idea.

Re-lexicalization

Re-lexicalization can also be observed in the last sentence. The word ‘pajama’ has been re-lexicalized as ‘pajami’.

Lexical Cohesion

Lexical cohesion has been maintained in this text. It can be observed by the use of:

- a) Synonyms: ‘Pent’ and ‘Pajaami’ are synonymous words used in the third phrase.
- b) Repetition: The word ‘pattay’ (leaves) has been repeated in second and fourth phrase.
- c) Collocation: The word, ‘hifz-e-mataqaddam’ is a collocative expression used in the first phrase.

Metaphor

The driver has metaphorically said that after the announcement of new budget, poverty will increase and it will strip them of and they will wear leaves instead of clothes. Through this text, the driver wants to convey the message that people already do not have enough money to feed their families properly even once a day, and the new budget will worsen their condition.

Transitivity

The following transitivity features have been identified in this text:

- a) Material Process: According to this text, government is the ‘actor’ who is going to announce the budget, whereas the Pakistani citizens are the ‘goal’ who are going to be negatively affected by this action. They will wear leaves instead of clothes, due to high rate of inflation.
- b) Mental Process: The text expresses the driver’s perception that after the announcement of budget, people will wear leaves go back to the primitive times. The driver is, therefore, the sensor.

- c) Verbal Process: The driver is the ‘sayer’, all Pakistani nationals especially the people who are living below poverty line are the ‘addressees’, while the entire text constitutes ‘verbiage’.
- d) Relational Process: The coming budget is the ‘carrier’ which is being described in this text. And its negative attribute is that it will snatch the right from the people to buy clothes for themselves due to rise in inflation
- e) Behavioural Process: The text is expressing driver’s witty nature and his compromising attitude. He is prepared to face the alarming increase in poverty rate and wants his fellow men to be mentally prepared for it.
- f) Existential process: The text is existential because it is describing the existing economic condition of a common man due to inflation and poverty.

Voice

The text is written in active voice. The doer is government and done-to’s are the citizens of Pakistan.

Speech

The driver has used a mixture of direct and indirect speech in this text.

Mood

The text is written in indicative mood as it is expressing driver’s perception about the condition of a common man after the announcement of new budget.

Polarity

There are two negative polarity items used in the first and third phrase. They are ‘tou’ (then) ‘na’ (no).

Modality

Keeping in mind the current economic condition of a common man, the driver is expressing logical certainty that after the announcement of new budget, their condition will get even worse.

Pronouns

There is only one pronoun used in the last phrase, which is ‘meri’ (mine).

Theme

The entire text revolves around the theme of upcoming budget and its effect on common man.

Logical Connectors

Two logical connectors have been used in this text. They are causal conjunctions 'tou' (then), and 'phir' (after that).

Bilingualism

The text contains only one English word, 'pant'.

The following linguistic features could not be identified in this text: euphemism, nominalization and the use of articles.

On the whole, this text portrays the financial condition of a poor man after the announcement of financial budget every year. The driver of this rickshaw is a witty manner. He is drawing the attention of readers towards a very serious issue, but the way he has described the fact is humourous. Through this text, he wants to mentally prepare his fellow nationals to face the rise in inflation and poverty rate. A common man is unable to meet the basic necessities of life already, but after the upcoming budget would be announced, people would grow so poor that they will not be able to afford to buy clothes for themselves. He is telling the people to grow large leafed trees to cover their bodies. Actually, he is claiming that our country is going back to primitiveness and Stone Age.

Text 2:

Main Text	Translation
دل کرتا ہے، دنیا خرید لوں، جیب کہتی ہے، بکواس نہ کر	The Hearts urges me to buy the world The Pocket gives me a shut-up call.



Figure 43: Social Economic Problems

Lexicalization

This text is written at the back of a truck. The text is written in Urdu language and consist of two interdependent clauses. The first glance at the text gives the impression that it is a joke, but in fact the driver is directing the readers' attention to a grave issue of high rate of inflation existing in Pakistani society. He says that his heart urges him to buy the whole world but his pocket gives him a shut-up call.

Lexical Cohesion

This text is also lexically cohesive. The two parts of text are made cohesive by the use of connecting tie 'magar' (but)

Metaphor

In this text the words, 'dunya khareed loun' have been metaphorically used, and refer to the driver's desire to buy all the luxuries of life. The words, 'jaib kehti hay' have also been

used metaphorically, as 'jaib' (pocket) itself cannot interact and implicates that his pocket does not allow him to spend lavishly and live a luxurious life.

Transitivity

The following transitivity processes can be observed in this text:

- a. **Mental Process:** The heartfelt feelings of the driver have been mentioned in this text. 'Dil' is the sensor, where his desires get nourished, whereas, 'dunya khareed loun' is the phenomenon. In second clause of the text, driver's 'jaib' is the sensor which perceives the phenomenon, 'bakwaas na kar'
- b. **Verbal Process:** In this text the driver is sharing his feelings. In first clause, 'dil' is the sayer, and the verbiage is 'dunya khareed loun'. In the second clause 'jaib' is the sayer and verbiage is 'bakwaas na kar'. All the readers who read this text is the addressee.
- c. **Existential Process:** The text seems to be existential, because it is the voice of every common man in Pakistan, who is deprived of basic necessities of life and cannot even dream of having any luxury in his life.

Voice

This text is written in active voice.

Speech

The text shows an amalgamation of direct and indirect speech.

Mood

This text is written in subjunctive mood. The driver's words 'Jaib kehti hay' express an imaginary situation.

Modality

The text expresses the logical certainty that if the driver's finances allow him, he would buy all the luxuries of life.

Polarity

The word 'magar' is a negative polarity item used in this text.

Theme and Rheme

‘Dil’ is the theme in this text, while the remaining part of the text, i.e. ‘karta hay dunya khareed loun, magar jaib kehti hay bakwaas na kar’ is the rheme.

Sequencing of information

This text consists of two clauses that are interdependent and have been joined together by using adversative conjunction, ‘magar’ (but).

Personification

The word ‘Jaib’(pocket) has been personified, as it is mentioned in the text, ‘jaib kehti hay’. ‘Kehna’ (saying) is a human attribute that has been associated with ‘jaib’ (pocket).

The following linguistic features could not be found in this text: over-lexicalization, re-lexicalization, euphemism, nominalization and the use of pronouns. However, an additional feature, ‘personification’ has been identified and also explained in this analysis.

Through this text, the driver has highlighted a grave reality of Pakistani society. The driver is the representative of every common man in the country. This text, in a light way aims to reveal that the poor people desire to live a luxurious life, but their finances do not allow them. It is difficult for them to afford the three basic necessities of life, i.e. food, clothing and shelter, and in such a situation they cannot even think of affording any luxury and if they do so, they make fun of themselves and their desires.

Text 3:

Main Text	Translation
سوری نہیں کر sorry کیا کرایہ کم کروں؟ سکتا۔ ہاں آپ کا ووٹ کر سکتا ہے، یاد سے یکم مئی کو ووٹ ڈالیں	Should I discount the fare? Sorry I cannot. Yes, your vote can. Forget not to caste vote on the 1 st May.



Figure 44: Socio-Economic Problems

Lexicalization

The following text is written in Urdu language. It shows a request from the passengers to offer discount on the fare and the driver is responding to this request. The content and the choice of words show that the writer is concerned about the economic condition of the people of his country and wants to guide them that their vote can help in bringing a positive change in Pakistan.

Over-lexicalization

Over-lexicalization can be observed in this text. The driver wants to tell the people to cast vote on the said date, but he has over-lexicalized the text to convey the same idea. Actually he wants to tell the people that their vote can help to bring a positive change in their economic condition.

Lexical Cohesion

The text is lexically cohesive. Cohesion can also be found in the form of repetition where the writer has used a pair of antonyms i.e., 'han' (yes) and 'nahi' (no).

Transitivity

The following transitivity processes have been observed in this text:

- a. **Material Process:** In the text there are two material processes. First in 'main nahi kar sakta' and second in 'yaad se 11 may ko vote dalein'. In the first sentence, 'main' is the actor, 'kar sakta' is the process and 'nahi' is the goal. In the second sentence, 'actor' is the reader, 'dalein' is the process and 'vote' is the goal.

- b. Verbal Process:** The sentence, ‘sorry main nahi kar sakta’ shows the verbal process in which ‘main’ (or driver) is the sayer, his passengers or readers are the addressees and ‘nahi kar sakta’ constitutes the verbiage.
- Existential Process:** The writer is requesting people to caste vote on the said date.

Voice

The text is written in active voice.

Speech

This text is an amalgamation of direct and indirect speech.

Mood

The text is written in indicative mood. The driver is attempting to convince the people to cast vote and fulfill their responsibility as responsible citizens.

Theme and Rheme

Casting vote is the theme of the text which is mentioned at the end, while the first part constitutes the rheme.

Pronouns

First person pronoun ‘main’ (I), and second person pronoun ‘aap’ (you) have been used in this text.

Bilingualism

The text is evident of the use of bilingualism. Though the main text is in Urdu language but two English words ‘sorry’ and ‘vote’ have been used by the driver.

The following linguistic features could not be found in the given text: Over-lexicalization, re-lexicalization, metaphor, nominalization, modality, sequence of information and pronoun.

The driver seems to be a patriotic Pakistani who is hoping for the good future of Pakistan. He has discussed the issue of inflation in a light manner. He has used a dialogue form to convey his message and is assuming that a passenger has asked him to give discount on the fare of the rickshaw and he is responding to that request.

This rickshaw driver is asserting in an implicit manner that the drivers are also victims of inflation just as the passengers are, therefore they should not be blamed for the increase in the fare of the rickshaws.

He has made an effort to convince the people that if they want to see a decrease in the transportation fare, the only thing that can help them is their vote. In Pakistan many people spend the election holiday as a mere holiday and do not cast vote and play their role as a responsible citizen. If they take this matter seriously and cast the vote to the most eligible party then the country can be prosperous. Hence, he is running a campaign that everyone should cast vote on May 11th. Actually, he wants to create awareness among the people that they should play their part for the betterment of this country by casting the vote.

Text 4:

Main Text	Translation
موت برحق ہے، کفن پہ شک ہے۔	Death is certain; shroud is uncertain.



Figure 45: Socio-Economic Problems

Lexicalization

This text consists of two short sentences written in Urdu language. Both the sentences are interlinked with the theme of death.

Over-lexicalization

Over-lexicalization can be observed in the text, as the driver has talked about death in both the sentences. He says that the death is certain, but the provision of shroud is uncertain.

Lexical Cohesion

Lexical cohesion can be observed in this text. It also contains:

- a) **Antonyms:** The words, 'bar-haq' and 'shak' are antonyms. The former one refers to something which is confirm, and the latter one refers to something which is doubtful.
- b) **Collocation:** The word 'bar-haq' is a collocation. The two words, 'bar' and 'haq' tend to occur together.

Transitivity

The following transitivity features can be observed in this text:

- a) **Mental Process:** As mentioned in the second sentence, the driver's perception is that after death the provision of shroud is doubtful. Therefore, the driver is the 'sensor'.
- b) **Verbal Process:** The driver is the sayer, every person who reads this text is the addressee, and the verbiage is, 'maut bar-haq hay, kafan pay shak hay'.
- c) **Relational Process:** In first sentence, the carrier is 'death' and its attribute is that it is certain and cannot be avoided. In second sentence, 'kafan' (shroud) is the carrier.
- d) **Existential Process:** Death is the ultimate reality of every soul, this fact makes the text existential.

Voice

The text is written in passive voice.

Speech

This text is written in direct speech, without the insertion of inverted commas.

Mood

The text is written in indicative mood, as it states that death is certain and no one can avoid it.

Modality

Due to rise in inflation every passing day, it can be logically ascertained that in a country where a common man cannot afford to properly feed his family, it is questionable that how his family would afford to buy him a shroud in case of his death.

Polarity

In second sentence, the word 'shak' (doubt) expresses negative polarity.

Theme and Rheme

The first sentence, 'maut bar-haq hay' constitutes the theme, whereas, the second sentence, 'kafan pay shak hay' marks the rheme.

The following linguistic features could not be identified in this text: re-lexicalization, metaphor, euphemism, nominalization, and the use of articles, pronouns and conjunctions

This text highlights the driver's belief in death, and the fact that it has to approach on the destined day and time and no one can escape it. In the second clause, he is expressing his fear that getting a shroud before burial is doubtful. This statement can have multiple implications. Firstly, the driver is very poor and is barely able to meet the basic requirements of his family. In such circumstances, if he dies, it is questionable that how his family would afford to buy him a shroud. Secondly, due to high rate of inflation, people have become very materialistic. They do not like to talk to anyone if they do not expect any benefit from each other. In a materialistic world like this, no one would buy his family a shroud for him. The third implication can be that, if a person dies a natural death, his final rituals are performed according to Islamic principles. But if he dies in some accident like earthquake, or drowning or in any terrorist activity, then in such a situation the provision of a shroud to dead body can be questionable.

Text 5:

Main Text	Translation
پیار تے کراں پر تنخواہ بڑی تھوڑی ہے۔	Want to love but the salary is meager.



Figure 46: Socio-Economic Problems

Lexicalization

This text is written on a rickshaw. It consists of a single sentence in Punjabi language, comprising of two clauses.

The statement depicts the poor financial condition of the driver. Through this text he wants to communicate that love sustains in a relationship only when necessities can be met.

Lexical Cohesion

Lexical cohesion has been observed in the text. A pair of antonyms, ‘bari’ (a lot) and ‘thori’ (less, meagre) has been found.

Euphemism

The text expresses a bitter reality prevalent in our society. In an indirect manner, the driver is saying that even ‘love’ is not available for free. Just like all other relations, love also has lost its purity and sacrificing trait in today’s materialistic society. Secondly, it has become demanding, expensive and selfish in a way that people do not accept marriage proposals from the suitors who do not match their financial standards. In most of the cases, people do not consider piety, righteousness, sincerity and other

good traits in a marriage suitor, because it is the financial status that overweighs all these good qualities.

The driver is not directly saying that love is inflated. Instead he is taking the blame on his own self and saying that his salary is not up to the mark that is why he is unable to engage in a love affair or matrimonial relationship.

Transitivity

The following transitivity features have been observed in this text:

- a) **Mental Process:** This text shows the observation of the driver that nowadays love sustains in a relationship only when the material needs are timely met. The driver is the sensor, as he says, 'pyar tay karan' and the remaining part of the text describes the phenomenon 'par tankhawa bari thori ay'.
- b) **Verbal Process:** The driver is the sayer, his beloved and everyone else who reads the text is the addressee, whereas the entire text is verbiage.
- c) **Relational Process:** Relational process can also be observed in this text. 'Tankhwa' (income) is the carrier, 'bari thori' is the attribute and 'hai' is the process.
- d) **Behavioural Process:** The text shows the behaviour of the driver that he feels distressed and deprived because he cannot afford to take the financial responsibility of his beloved because of his meagre salary.
- e) **Existential Process:** The whole text can be interpreted as existential as it states the existing condition of the driver. The text also reflects every common man's feelings in such a situation.

Voice

The text is written in active voice. The driver is the 'doer' and his beloved is 'done-to'. His beloved is equally suffering because he is unable to marry her because he cannot afford her expenses after marriage

Speech

The above-mentioned text is written in direct speech. The writer is expressing his ideas directly to the reader.

Mood

The text seems to be in imperative mood, as the driver is telling himself not to get engaged in a relationship because his finances do not allow him.

Modality

Modality is another linguistic feature which can be seen in the first sentence 'piyar tay karan' which shows that the writer wants to involve in a romantic relationship, but he is helpless because of financial constraints.

Theme and rheme

'Pyar tay karan' is the theme, while the remaining text, 'par tankhawa bari thori ay' is rheme.

Sequence of Information

The writer has connected the first sentence with the second sentence by using the coordinating conjunction i.e., 'par'.

The following linguistic features could not be found in this text: over-lexicalization, re-lexicalization, metaphor, nominalization and use of pronouns and conjunctions.

First glance at the text makes the readers feel that the writer is talking about his love life and beloved but the second clause makes it implicit to the readers that the driver is highlighting his socio-economic condition. It states that his pay does not allow him to engage in a romantic or matrimonial relationship. The driver is confessing that he does love his beloved but he cannot afford to initiate a respectable relationship because his salary is meagre and he is incapable of affording the domestic responsibilities. Another fact which is highlighted here is that the sacrificing nature of love that could be seen in the previous times cannot be found now. Love has also become selfish, impure and materialistic.

Through this text, the driver has brought the readers' attention towards a harsh reality. The piety, righteousness, faithfulness and loyalty are the qualities which have become rare nowadays, but are usually neglected if the suitor is financially stable. This gives rise to illicit love affairs and has become a rising trend among young boys and girls, thus resulting in moral degradation of Pakistani society.

There can be another interpretation of this text. The driver is addressing his wife and assuring her about his love for her. Due to financial constraints, it seems that love has diminished from their relation. Poverty brings despair, frustration, disobedience, anger and conflicts. It is the worst form of human condition where a person loses everything including the love of his family and relatives. The driver seems to be encountering the same situation

Text 6:

Main Text	Translation
<p>بخدمت جناب عزت مآب، صدر پاکستان مہنگائی نے کڈی ایسی جان، بچے بیچ رہا ہے انسان کہاں گیا وہ سب سامان، روٹی کپڑا اور مکان</p>	<p>To the Honorable President of Pakistan Price-hike has ravaged so completely, Men are selling their children; Where all the things have gone—bread, dress and shelter?</p>



Figure 47: Socio-Economic Problems

Lexicalization

The first part written on the top depicts religious mindedness of the driver. The second part of the text is written in Urdu language and rhyming words have been used at the end of each verse. There is one Punjabi word in the second part: ‘kaddi’, which reveals that the

writer belongs to the Punjab region. The third part is written in English language. The use of English words shows that writer is trying to adjust in the modern world by expressing himself in English language.

The text is divided into three parts. In the first part the writer has written 'Bismillah, Sar-e-rah and Muhammad RasulAllah'. The second part is a message in the form of an application to the President of Pakistan. It is highlighting the fact that price hike has ravaged completely and thus made the life of people so much miserable that they have started to sell out their own children, because they cannot provide them a proper meal even once a day. He is questioning him about his vows of providing the basic necessities of food, shelter and clothing, before getting elected as a president. The last part consists of one sentence in which the writer is advising the readers to always speak the truth.

Over-Lexicalization

Over-lexicalization has been observed in this text. The driver has used a lot of words to convey his concerns about the inflation and price hike in the country and its impact on a common man.

Lexical Cohesion

Lexical cohesion can be seen in the text. All the sentences in the second and third part are lexically connected. Though the second part does not possess any connector as it is written in the form of verse but it is lexically cohesive. Rhyming words have been used at the end of every verse in the second part of the text, which makes the text cohesive. These words are, 'Pakistan, jaan, insaan, samaan, makan'.

Transitivity

The following transitivity processes have been observed in this text:

- a. Material Process: In the text, a physical action can be noticed in the phrase 'bachay baich raha insaan'. Here 'insaan' is the actor, 'baich raha' is the process and 'bachay' is the goal. In the third part which is 'Always speak the truth', 'speak' is the process and 'truth' is the goal.
- b. Verbal Process: Verbal process can be seen in the two parts. The whole second part is the verbal process as the driver (on the behalf of Pakistan) is talking to

the President of Pakistan. 'Pakistan' is the 'sayer', President of Pakistan is the addressee and all the content of the second part is the verbiage. The third part of the text also shows verbal process. The writer is the 'sayer', the readers are the addressee while 'Always speak the truth' is the verbiage.

- c. Behavioural Process: The text exhibits the behavioural process as well. The driver is playing the role of a responsible citizen who is worried and concerned about the plight of his country, and wants to create awareness among the people to raise their voice for the betterment of the country.
- d. Existential Process: The last verse of the text shows that the driver is talking about previous president of Pakistan, as his slogan was 'Roti, kapra and makan' so he is talking about a past event which makes it as an existential process. This text also reflects existing financial condition of a common man in Pakistan.

Voice

The text is written in active voice. The common man is the done-to, whereas the president is the doer.

Speech

This text is evident of the use of free indirect speech. The president of Pakistan has been directly addressed in this text.

Mood

The text is written in indicative mood. It is stating factual information about the socio-economic problems every Pakistani is currently facing.

Modality

The text is expressing logical possibility that if serious action has not been taken against inflation and poverty, the condition of a common man will worsen.

Theme and Rheme

The first sentence, 'Ba khidmat janab, Izzat-e-maab sadar-e-Pakistan' is the theme of the text while the remaining text constitutes the rheme.

Sequencing of information

There is only one causal conjunction 'keh' (so, therefore) used in the second part of the text.

Multilingualism

The use of English, Urdu and Punjabi words make this text multilingual. The first and second part are in Urdu language with the use of a Punjabi word 'kaddi', and the third part is written in English language.

The following features could not be found in the given text: re-lexicalization, metaphor, euphemism and the use of pronoun.

The present text is written in the form of an application to the President of the Pakistan. In this text he has described the effect of price hike on a common man. One of the inhumane truths is that many people have started to sell their own children because they are not able to feed them. The driver is questioning the president about his vows to provide the basic necessities to every man, before getting elected as the president.

At the end, the driver has advised the readers of this text to speak the truth always, and raise their voice against oppression. He is fulfilling his responsibility by publicly highlighting such a serious issue, and wants other people as well to stand up for their rights so that they create a better future of their coming generation.

Text 7:

Main Text	Translation
<p>سوچ رہا ہے پاکستان نہ کوئی دھندا نہ کوئی کام، رشوت عام، ٹریفک جام امریکہ کے ہم غلام، ساری دنیا میں بدنام ہوگا کیا میرا انجام، یہ سوچ رہا ہے پاکستان</p>	<p>Pakistan is thinking</p> <p>No business, no job; bribery rife, traffic jammed</p> <p>All slave to America; Disgraced all over the world</p> <p>What will be my end? Pakistan is thinking.</p>



Figure 48: Socio-economic Problems

Lexicalization

The text is written in Urdu language, in verse form and consists of six verses. There are rhyming words at the end of each verse, which are ‘kaam, jam, ghulam, bad-naam, anjaam’. The text shows that the driver is deeply concerned about the existing problems that Pakistan is facing nowadays.

Over-lexicalization

Over-lexicalization can be seen in the text as the driver has used many words to describe different socio-economic problems in Pakistan. The use of words like,

‘Traffic jam, ghulam, badnam’, exposes the terrible socio-economic condition of Pakistan.

Lexical Cohesion

Lexical cohesion can be seen in the text. All the sentences in the first part are lexically connected. The two forms of lexical cohesion have been observed in the form of:

- a. Repetition: The phrase ‘soch raha hay Pakistan’ has been repeated twice.
- b. Collocation: The word ‘Badnam’ is a collocative expression used in the text.

Metaphor:

The word ‘Pakistan’ has been used metaphorically, twice in this text. In fact, it refers to every Pakistani citizen.

Transitivity

The following transitivity processes have been observed in this text:

1. Mental Process: In the phrase, ‘soch raha hai Pakistan’ ‘Pakistan’ is the sensor and ‘soch raha hai’ is the phenomenon.
2. Verbal Process: In the entire text, the driver is the ‘sayer’, the readers are the addressees, while ‘always speak the truth’ is the verbiage.
3. Relational Process: In the verse, ‘amreeka k hum banay ghulam’, ‘hum’ is the carrier, ‘ghulam’ is the attribute and ‘amreeka’ is the possessor.
4. Existential Process: The writer is talking about the present situation of Pakistan therefore it exhibits existential process.

Voice

The whole text is written in active voice.

Speech

It is written in direct speech without the insertion of quotation marks.

Mood

The mood of the text is indicative, as the driving is exposing a harsh reality about Pakistan. It shows driver’s concern about the current condition of country where the problems are increasing each passing day and there is no solution to them.

In the second part of the text imperative mood has been identified as the driver is requesting everyone to speak the truth.

Modality

The logical possibility is that this country will not prosper if the people do not stand up for their rights and actively raise their voice against all social problems.

America is exercising social authority upon our country because of the massive loans it granted us, and the foreign aid it regularly sends to this country.

Polarity

In the second line, the word ‘na’ has been repeated twice which is a negative polarity item. In the second part of the text, the word ‘always’ is a positive polarity item.

Theme and Rheme

‘Yeh soch raha hay Pakistan’ is the theme of the text, while the remaining part of the text forms the rheme.

Sequencing of information

Since the text is written in verse form, so logical connectors like conjunctions have not been used. The second text is quite brief, however, it shows the use of temporal conjunction ‘always’ in the beginning of the text.

Pronoun

Two pronouns have been used in this text. ‘Hum’ (we) is the first-person plural pronoun, and ‘mera’ (mine) is first person singular pronoun.

Personification

Pakistan has been personified in this text, as it is mentioned that ‘Pakistan is thinking’, and thinking is a human attribute.

Bilingualism

The first part of the text shows the use of only one English word, whereas the second part is a complete sentence written in English language.

The following features could not be found in the given text: re-lexicalization and euphemism. However, two features, bilingualism and personified have also been identified in this text, which were not a part of Janks model.

With the help of this text the writer has mentioned some of the currently prevailing socio-economic problems and warned the people about the future of this country. The driver has personified Pakistan, as if it is a human figure, who is extremely upset about his own condition. He has mentioned three major problems in our country. They are joblessness due to job recession, bribery and traffic congestion on the roads.

It is further contemplating that we have become slaves of America by taking a huge amount of loan. Due to foreign interference, Pakistan has suffered enormous damage to its economy. We have been disgraced throughout the world because of currently prevailing social problems and moral degradation. At the end, the driver has advised the readers of his text to speak the truth always, and raise their voice for the betterment of their country.

The third thematic category of socio-economic problems has been analyzed in detail keeping into consideration the linguistic as well as social analysis. Referring to the research questions 1, 2 and 3, the analysis of this section revealed that the lexical features that are most common in the written text on Pakistani vehicles include lexicalization, over-lexicalization, lexical cohesion and the use of similies and metaphors. Euphemism has also been employed in these texts to express harsh realities in a mild tone. Over-lexicalization has been frequently observed in these texts to explain the problems that people face. Relexicalization was found only in one text and its use on the public transport vehicles is not common. It has also been observed that transitivity is the most frequently occurring linguistic feature. All the texts showed the use of different types of transitivity processes. The analysis also confirms that the use of modality is quite common in Urdu texts, however, contrary to English language it does not employ the use of modal verbs. Most of the texts employed the use of indicative mood to express the facts and opinion to state their love for religion, parents, country and opposite gender, and to express the prevailing moral values and the socio-economic problems of the country.

The social analysis of the texts in this section answers my research question number 6 and 9. The texts highlight common man's deprivation from the basic necessities of life, and in one of the texts a rickshaw driver has suggested that everyone should cast the vote on the due date, expecting to witness a positive change in the country by electing new government.

Adil (2012), in his article, has mentioned different social and economic problems that Pakistan has been facing since its inception in 1947. They include poverty, illiteracy, corruption, over- population, hydro-power crises, Sui gas crises, high rate of inflation, lack of foreign investors and obsolete technology. He claims that multinational companies are unwilling to open their offices and franchises in Pakistan, and more than seventy multinational companies have already packed up their business. Aslam and Baloch (2012), in their research about socio-economic challenges that Pakistan is facing have described different factors that have resulted in country's social as well as economic instability. These factors include lack of foreign and national investment, bad governance, debt reduction, corruption, polarization of society, political instability, poverty and inflation. They believe that political stability is crucial for the economic development of any country. But in Pakistan, due to political instability, the country's economic growth received a major setback. Economic policies

implemented by one government have always been dismantled by the successor government. The same issues have been highlighted by different drivers in this section.

4.2.5 Upward Mobility

The term upward mobility shows the desire to change one's financial status using different means like marriage or changing job. In Pakistan, having good command on English also guarantees success. Therefore, code-switching between Urdu and English in the vehicular discourse, reveals the drivers' desire for upward mobility. The following texts implicitly portray the drivers' longing for upward mobility:

Text 1:

Main text	Translation
میں بڑا ہو کر ٹرک بنو گا۔	I will grow into a truck.



Figure 49: Upward Mobility

Lexicalization

This is a short text consisting of a single sentence, written at the back of a rickshaw. The text is written in Urdu language, however, the word ‘Corolla’ has been written in English transcript.

The text reveals the driver’s optimism and hope to have a better future in the days to come. Currently he owns a rickshaw and dreaming to replace it with a luxury car “corolla” shows his desire for upward mobility.

Lexical Cohesion

The words in this text are cohesively linked.

Metaphor

The word ‘Corolla’ has been used metaphorically to express the driver’s desire to own a luxury car. He has expressed his desire in an indirect but witty manner. He is saying metaphorically on the behalf of his rickshaw that it will grow into a luxury car. It implicates the driver’s intention to earn and save money through his rickshaw, and when he has enough money, he would buy a corolla.

Euphemism

This short text highlights the hope and desire of the driver for a better and prosperous future. Euphemism can be found in the text as the writer has used ‘main bara ho kar corolla banoun ga’. He could have said in a complaining manner that his vehicle is small and he is economically unstable, but he has expressed his desire in an optimistic way and is hoping to get his vehicle exchanged with a luxury car.

Transitivity

The following linguistic features of transitivity have been identified:

- a. Mental Process: In the text ‘main’ is the sensor and ‘bara ho kar corolla’ is the phenomenon.
- b. Verbal Process: The text can be taken as verbal process as the writer is sharing his future plans with the readers. ‘Main’ is the sayer (‘main’ refers to rickshaw,

and the driver is talking as if it is his rickshaw that is communicating with the audience), addressee is not directly mentioned but it seems that every reader who reads the text is the addressee and ‘bara ho kar corolla banoun ga’ is the verbiage.

- c. Relational Process: This process can also be observed in the text as the driver, on the behalf of rickshaw said that he would grow into Corolla. ‘Main’ is the carrier, ‘corolla’ is the attribute and ‘banun ga’ is the process.
- d. Behavioural Process: The above text exhibits behavioural process. The driver, despite the harsh realities of life, is optimistic.

Voice

The text is written in active voice.

Speech

This text is written in Direct Speech though the text is not written in invented commas but it portrays the direct words of the writer.

Mood

This text written on the rickshaw expresses subjunctive mood because the rickshaw driver seems to be over-confident and it seems to be an imaginary situation. It seems that he is talking in his imagination.

Modality

Since the text describes the driver’s desire for upward mobility, therefore, there is logical possibility that he would work hard and bring some change in his economic condition.

Theme and Rheme

‘Main’ (rickshaw) is the theme in this text, whereas, ‘bara ho kar corolla banun ga” is the rheme.

Pronouns

No specific pronoun has been used in the text. However, it can be observed that the driver has used sexist language. Rickshaw and Corolla both are vehicles and could be referred to as ‘it’ but the driver has used masculinity to describe it.

Bilingualism

The text is written in Urdu language but there is one English word 'corolla' written in English script.

The following linguistic features could not be observed in this text: over-lexicalization, re-lexicalization, nominalization, polarity, articles and the use of conjunctions.

On the whole, this text represents the driver's desire for upward mobility. His choice of words shows that he is very optimistic and determined to work hard for a better future, but at the same time he seems to be over-confident.

The text seems to be amusing and entertaining but carries a deep message. It is reflecting the struggle of a common man who faces economic constraints and keeps desiring and working hard for an economically sound future. He is hopeful that he will earn and save a good amount and replace his rickshaw by a luxury car.

It can also be interpreted as the driver's imagination. The text also implies that the driver does not see himself as a driver in his future, rather he imagines himself as a rich man who can afford an expensive luxury car.

Text 2:

Main text	Translation
میں بڑا ہو کر کروڑا بنوں گا۔	I will grow into a corolla.



Figure 50: Upward Mobility

Lexicalization

This is a short text consisting of a single sentence, written at the back of a rickshaw. The text is written in Urdu language; however, an English word ‘truck’ has been written in Urdu transcript.

The text shows the driver’s optimism and hope to have a better future in the days to come. Currently the driver owns a rickshaw and becoming a truck driver shows his desire for upward mobility.

Lexical Cohesion

The text is lexically cohesive.

Metaphor

The word ‘truck’ has been used metaphorically to express the driver’s desire to own a truck. He has expressed his desire in an indirect but amusing manner. He is saying metaphorically on the behalf of his rickshaw that it will turn into a truck when it grows bigger. It refers to the driver’s intention to earn and save through his rickshaw

and later on, when he has enough savings, he would buy a truck and become a truck-driver. Being a truck driver would have better prospects for him in his life.

Personification

The words, 'bara ho kar' and 'banun ga' are the human attributes and have been assigned to a rickshaw as mentioned in the text and they refer to driver's intention to keep saving his money until he becomes economically stable and capable of buying a truck.

Euphemism

This short text highlights the hope and desire of the driver for a better future. The writer has used words, 'main bara ho kar truck banun ga'. He could have said in a complaining manner that his vehicle is small and he is economically unstable, but he has expressed his desire in an optimistic way and is hoping to get his vehicle exchanged with a truck.

Transitivity

The following linguistic features of transitivity have been identified:

- a. **Mental Process:** Mental process can be seen in the text as the writer is showing his admiration for his profession and vehicle and wants to prosper in the same profession in his future. In the text 'main' is the sensor and 'bara ho kar truck' is the phenomenon.
- b. **Verbal Process:** The text can be taken as verbal process as the writer is sharing his future plans with the readers. 'Main' is the sayer ('main' refers to rickshaw, and the driver is talking as if it is his rickshaw that is conversing with the audience), addressee is not directly mentioned but every reader who reads this text is the addressee and 'bara ho kar truck banun ga' constitutes the verbiage.
- c. **Relational Process:** This process can also be observed in the text as the driver, on the behalf of rickshaw has mentioned of becoming a truck after he grows bigger. 'Main' is the carrier, 'truck' is the attribute and 'banun ga' is the process.
- d. **Behavioural Process:** The above text shows behavioural process as it portrays the behaviour of the driver, who is quite optimistic and confident about his future.

Voice

The text is written in active voice.

Speech

This above text is written in direct speech without quotation marks in which the writer is directly stating on behalf of his vehicle that he would grow into a truck.

Mood

The text is written in Indicative mood the driver is expressing his desire and plan to buy a truck in future.

Modality

Since the text describes the driver's desire to excel in his professional life, therefore, there is logical possibility that he would actually work very hard and buy a truck for himself in future.

Theme and Rheme

'Main' (rickshaw) is the theme in this text, whereas, 'bara ho kar truck banun ga' is the rheme.

Pronouns

No specific pronoun has been used in the text. However, it can be observed that the driver has used sexist language. Rickshaw and truck both are vehicles and could be referred to as 'it' but the driver has used masculinity to describe it.

Bilingualism

The text is written in Urdu language but there is one English word 'truck' written in Urdu script.

The following linguistic features could not be observed in this text: over-lexicalization, re-lexicalization, nominalization, polarity, articles and the use of conjunctions.

On the whole, this text represents the driver's desire for upward mobility. His choice of words shows that he is very optimistic and determined to work hard for a better future. The text seems to be amusing but in fact it carries a deep message. It is

reflecting the struggles of a common man who faces economic constraints and keeps striving for an economically sound future. In future this rickshaw driver wants to see himself as a truck driver, which means he wants to excel in his current profession as a driver.

Text 3:

Main Text	Translation
<p>آج کل کی لڑکیاں حسن پہ ناز کرتی ہیں، پہلا کلمہ آتا نہیں انگلش میں بات کرتی ہیں</p>	<p>The girls today boast of their beauty First Testament to Faith, they cannot recite; yet they converse in English.</p>



Figure 51: Upward Mobility

Lexicalization

This text is written at the back of a truck and comprises of two sentences written in verse form. The first line consists of a complete sentence, and second line consists of two interdependent clauses. The choice of language for the entire text is Urdu, however, the driver has used an English word ‘English’. The writer could use the word ‘angrezi’ which is an Urdu substitute for the same word, but his selection of an English word in Urdu text shows his awareness that English is considered to be a prestigious language.

Through this text, the driver is stating his opinion that girls nowadays boost their physical beauty, and tend to communicate more in English language. Unfortunately, they are unaware of Islamic teachings but only know the importance of beautifying themselves and interacting in English language, (as both the factors, highlighting and enhancing their physical beauty and interacting in English may contribute to their relatively quicker upward mobility in current Pakistani society) and are unable to recite the First Testament to Faith. The driver has ironically given this statement. However. It implies that they do not practice religion in their life.

Over-lexicalization

Over-lexicalization has been identified in this text in a way that the driver has used many words to describe his opinion that girls in Pakistani society are deviant from their religion. The words, ‘husan pay naaz karti han’, ‘pehla kalma aata nahi’ and ‘angrezi main baat karti han, express their deviance from Islam.

Lexical Cohesion

Lexical cohesion can be observed in the text. All the words are lexically cohesive. Repetition can be observed at the end of both the poetic lines, as, the words ‘karti han’ have been repeated.

Euphemism

Euphemism can be perceived in the text as the writer is portraying the harsh reality of current Pakistani society in a slightly humourous manner. The girls take pride in displaying their beauty and do not cover themselves as per Islamic principles. They have become status conscious and to express their superiority over other people, they prefer to interact in English language. Urdu is our national language but nowadays girls feel honoured to converse in English.

The second line of the text is stating the driver’s opinion that girls nowadays have kept themselves distant from their religion and they are not familiar with Islamic teaching. ‘Pehla kalma aata nahi’ is a very harsh comment but in fact it implies that they do not live their lives according to Islamic teachings.

The whole text is highlighting negative aspects of the Pakistani society, i.e. the writer has efficiently used a witty manner to portray the way girls behave these days.

Metaphor

The word ‘kalma’ has been used metaphorically in this text. This word ‘kalma’ is the First Testament of Faith in Islam and has been used to refer to the basic teachings of Islam. When the driver says that ‘kalma aata nahi’, he is implying that the girls have distanced themselves from the Islamic teachings and Islamic code of life. They do call themselves Muslims but they do not practice Islam in their lives.

Transitivity

The following transitivity features have been identified in this text:

1. **Material Process:** In the second line of the text, ‘angrezi main baat karti han’ is a material process. ‘Larkiyān’ (girls) is the actor, ‘angrezi’ is the goal, and baat karti han’ is process.
2. **Mental Process:** The above text can be taken as mental process of the girls. ‘Larkiyān’ are sensor, and ‘husan par naaz karti han’ is the phenomenon. They feel pride in their physical beauty. ‘Pehla kalma aata nahi’ is also a phenomenon in second line of the text.

As the driver is expressing his observations that he has witnessed in the society, he is also acting as the ‘sensor’ and ‘pehla kalma aata nahi English main baat karti hain’ is the phenomenon of this text.

3. **Verbal Process:** In this text, the driver is the ‘sayer’, everyone who reads the text is ‘addressee’ and the entire text, ‘aaj kal ki larkiyān husan pay naaz karti han, pehla kalma aata nahi, English main baat karti hain’ is the verbiage.
4. **Relational Process:** The writer is describing negative attributes of the present generation of girls, so relational process is evident here. In the text, ‘larkiyān’ is the carrier, ‘husan pay naaz karti han’ is the attribute and ‘kartī hain’ is the process. In the second line of the text, ‘angrezi main baat karti han’ is another attribute.

‘Angrezi main baat karti’ and ‘husan pay naaz karti’ can be taken as ‘tokens’, as the two attributes equate each other and they come in contrast with Islamic teachings.

5. **Existential Process:** The text is existential as the writer is describing present day attributes of the girls.

Voice

The text is written in active voice.

Speech

This text is written in free direct speech as the driver is sharing his observation directly to the reader.

Mood

The text is written in indicative mood and it is expressing driver's opinion based on his personal observation about Pakistani girls nowadays.

Modality

Since the text is highlighting the probability of Pakistani girls to be fluent in English language, and their pride in their beauty, it also expresses their desire to be socially accepted and appreciated, therefore, it can be said that the text does display modality.

Pronoun

The writer has used sexist language in the text and this is evident in the use of word 'larkiyan' instead of 'aaj kal kay naujawan'.

Theme and Rheme

'Aaj kal ki larkiyan' is the theme in this text, while the rheme is, 'husan pay naaz karti han, pehla kalma aata nahi, English main baat karti han'.

Bilingualism

The text is written in Urdu language, but the presence of one word 'English' makes it bilingual. It is a regular feature of the texts on vehicles that they employ English words in Urdu texts.

The following linguistic features could not be observed in this text: relexicalization, nominalization, turn-taking and articles.

On the whole, in this text, the driver has targeted only young girls of Pakistan and opined that they feel pride in indulging in fashion and boasting about their physical beauty, and conversing in English which reveals their status consciousness. He further

says that they do not know even the basics of the religion, and even if they do know, they feel hesitant to practice it because they assume it as a hindrance in their way to upward progression.

Though the driver has pinpointed young girls only, but above mentioned reservations are equally applicable to the male members of Pakistani society. They have become the victims of moral and religious degradation. They are acquiring worldly education and feel pride in showing themselves as a modern and progressive nation, but they have gone far from their religious roots and have deviated from Islamic code of life.

This analytical section depicts the drivers' desire for upward mobility by describing it in a comic manner that their vehicles will grow bigger. It also reveals the girls' desire for upward mobility as being fluent in English language is considered to be a license for upward mobility in Pakistan.

The fifth thematic category of desire for upward mobility has been analyzed in detailed keeping into consideration the linguistic as well as social analysis. Referring to the research questions 1, 2 and 3, the analysis of this section revealed that the lexical features that are most common in the written text on Pakistani vehicles falling into this category include lexicalization, lexical cohesion. Some of the transitivity processes have been employed by the drivers. There were two texts that employed subjunctive mood to express the imaginary situation and one text employed the use of indicative mood to express the driver's opinions about girls.

The social analysis of this section answered my research question number 5. The texts clearly show the driver's and the girls' desire for upward mobility. Their urge to communicate in English language implicitly reflects their desire for upward mobility.

The next section analyses the wisdom-based quotations written on Pakistani public transport vehicles.

4.2.6 Wise Sayings

This section deals with the analysis of wisdom based sayings.

Text 1:

Main Text	Translation
اچھا اخلاق اچھے خون کی پہچان ہے۔	Good manners are a sign of noble blood.



Figure 52: Wise Sayings

This text was written at the back of a truck. The following linguistic features have been found in the text.

Lexicalization

The text is written in Urdu language. The words have been carefully chosen and reveal that the writer is quite straight forward and has a firm belief that good manners of people are a sign of their noble blood.

Lexical Cohesion

The text is quite short and consists of only one sentence and the elements of the sentence are lexically connected. The word, 'achay' has been repeated twice, first to refer to 'akhlaq' (manners) and later on it is used to refer to 'khoon' (blood)

Metaphor

The word 'achay khoon' has been metaphorically used in this text and refers to noble blood.

Euphemism

The negative experience of the writer with different people has been euphemized by using very polite expression. It seems that the driver has been ill-treated by people and he feels that polite manners of the people is a sign of noble family background.

Transitivity

Transitivity processes that have been observed in this text include:

- a) Mental Process: The text shows the driver's observation and perception. The driver is the sensor in this text. 'Acha akhlaq achay khoon ki pehchaan hay' is the phenomenon.
- b) Verbal Process: Since the driver is telling the audience what he has observed, therefore, 'driver' is the sayer. All the people who read this text are the 'addressees' and 'verbiage' is the entire text, i.e. 'acha akhlaq achay khoon ki pehchaan hay' Here the driver is informing people about his belief.
- c) Relational Process: Relational process can also be seen in this text. The driver is describing an attribute of the people from the noble families. In this text, 'achay khoon' is the carrier, and 'acha akhlaq' is the positive attribute. 'Achay akhlaq' and 'achay khoon' can also be described as 'token' as they equate each other.
- d) Existential Process: It can also be observed as the words of driver are valid for all times.
- e) Behavioural Process: The text highlights the behaviour of the people from noble families and believes that they display good manners while talking.

Voice

The text is written in active voice.

Speech

It is written in direct speech, without insertion of quotation marks.

Mood

The mood of the text is indicative as it suggests the driver's opinion about the way people talk and respond to each other in different situations.

Theme and Rheme

Acha akhlaq is the theme, while the remaining part of the text, ‘achay khoon ki pehchaan hay’ constitutes the rheme.

Pronouns

Gender-neutral language has been used by the writer as it is not directly indicating that the statement is directed towards males or females. It seems to be equally applicable to both the genders.

The following features could not be found in the given text: over-lexicalization, re-lexicalization, polarity, nominalization, modality and articles.

As a whole this text reflects that the moral values of the people are reflected in their behaviour and particularly in their speech. It is a general observation that the drivers use abusive and slang language quite frequently. However, the driver of this vehicle finds the use of this type of language inappropriate and wants to communicate his opinion in an indirect manner by asserting that the people who belong to noble family backgrounds use formal and refined speech and one should use such language to promote moral and ethical upgradation in the society.

Text 2:

Better Alone than Bad Company.



Figure 53: Wise Sayings

Lexicalization

This text is written on a cab. It is quite short and consists of only one sentence that has been written in English language. The selection of English language for conveying his idea, shows his desire for upward mobility, because English is considered

to be a status symbol in Pakistani society. There is a structural error in the text, i.e. the preposition 'in' is missing.

This text is a piece of advice and shows that the driver does not like to indulge in bad company

Lexical Cohesion

This text seems to be lexically cohesive, but it misses the use of a preposition 'in'. It should have been 'Better Alone than in Bad Company'.

Transitivity

The following transitivity processes can be observed in this text:

- a. Mental Process: The text depicts the driver's perception that instead of wasting time in a bad company, one should stay alone. The driver, therefore is the 'sensor', whereas the phenomenon is the entire text, i.e. 'Better Alone than Bad Company'.
- b. Verbal Process: The text is in the form of an advice. The driver is the 'sayer', all readers are the 'addresses', and the verbiage is 'Better Alone than Bad Company'.
- c. Relational Process: the driver is focusing on a negative attribute of the company i.e. 'bad'.
- d. Behavioural Process: The driver is presenting his behaviour towards bad company, and stresses that it is better to stay alone than getting engaging in the company of bad people.

Voice

Active voice has been used in this text.

Nominalization

In this text, 'better alone' has been nominalized.

Speech

The text has been written in direct speech without insertion of quotation marks.

Mood

This text is written in indicative mood, as the writer is stating his opinion for the betterment of others.

Modality

The text expresses probability that it is human nature, that a man unconsciously starts adopting the attributes of his friends.

Theme and Rheme

‘Better alone’ is the theme, whereas, ‘than bad company’ is the rheme in this text.

Pronouns

Sexist language has been used in this text, which is addressing everyone regardless of their gender.

The following features could not be identified in this text: Over-lexicalization, Relexicalization Metaphors, Euphemism, Polarity, Sequencing of information and the use of articles.

The driver of this vehicle seems to be a mature person, who understands the impact of bad company, especially among young boys and girls in our society. There can be two implications of this text. Firstly, the driver is advising the people to avoid bad company. Secondly, he feels that staying alone is although difficult but the sufferings of a bad company which come along are even worse. A bad company can have negative impact on the character as well as general outlook. A person may fall victim to drug abuse, adultery, theft, robbery etc. Keeping into consideration, the hazards of a bad company, the driver is advising the people to spend time alone.

Text 3:

Don't worry



Figure 54: Wise Sayings

Lexicalization

This is a short phrase written in English language. The theme of the text is that one should not feel stressed, because worrying does not fix the problems, rather it deprives the man of his peace of mind.

Lexical Cohesion

There are only two words in the text 'Don't worry' and they are lexically cohesive.

Transitivity

The following transitivity features have been identified in this text:

- a. Mental Process: The driver has perceived that people are frustrated due to different problems in their life. He is concerned about the people and advising them not to worry. Therefore, the driver is the sensor.
- b. Verbal Process: The driver is the sayer, everyone who reads this text is addressee, and verbiage is 'don't worry'.
- c. Behavioural Process: The text shows the driver's optimistic attitude towards life and he wants to convey to people that they should not worry about problems in life.

Voice

The text is written in active voice. The done-to's are all those people who get worried.

Speech

The text is written in direct speech. No one has been directly mentioned but it can be implicated that since every citizen is facing socio-economic problems, hence it is meant for everyone.

Mood

The text is written in imperative mood, as the driver is requesting everyone not to get worried.

Modality

Keeping in consideration the socio-economic condition of the country and the circumstances in which a common man is living, it can be logically perceived that everyone is stressed and frustrated.

Theme

This short text is highlighting the theme that one should not worry all the time and rely on Allah, because only He can soothe the disturbed minds.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization, polarity and the use of articles, pronouns and conjunctions

The choice of language shows the driver's desire for upward mobility, as in Pakistan English is considered to be the language of elite. The text, 'Don't worry' shows driver's optimistic attitude towards life. It also suggests that one should not feel stressed all the time because of problems in life, because over-thinking leads to depression and frustration. Being Muslims, we should establish strong connection with Allah and share our worries with Him only. By staying connected with Allah, one starts feeling strong and problems start looking petty. It is an undeniable fact that sometimes the problems remain there, but due to strong connection with Almighty Allah, a person gets the courage to deal with them in a pleasant manner.

Text 4:

Main Text	Translation
پر خار ہے دنیا، دامن بچا کے رکھنا۔	The world is thorny, Keep your garment secure.



Figure 55: Wise Sayings

Lexicalization

This text is written at the back of a van. It consists of a sentence written in Urdu language. There are two interdependent clauses. The driver of the vehicle seems to be a morally and ethically responsible citizen who wants to warn the readers. He believes that this world is not a permanent abode to live and there are obstacles at every step and one might get into trouble if one does not proceed with caution.

Lexical Cohesion

Lexical cohesion has been maintained in this text.

Metaphor

The word 'pur-khaar' (thorny) has been metaphorically used in this text, to describe the obstacles and hardships one faces in this world, especially when he chooses the path prescribed by Allah almighty. The word, 'daaman' has also been used metaphorically to describe the character of every individual.

Euphemism

The negativity of situation is euphemized by using mild expression 'pur-khaar hay dunya'. The word 'pur-khaar' actually refers to all the social evils that are prevailing in the current Pakistani society, like bribery, corruption, inflation, terrorism,

lawlessness, injustice etc. by using this metaphorical expression, the driver is warning the people to keep themselves protected from these ills in order to be successful in this life.

Transitivity

The following transitivity processes have been observed in this text:

- a. Mental Process: The driver has written this text on his vehicle keeping in view his observation and experience while dealing with different people. The driver is the ‘sensor’, while ‘pur-khaar hay dunya’ is the ‘phenomenon’.
- b. Verbal Process: The driver is warning the people about the reality of this world and all the people around him. Therefore, ‘the driver’ is the ‘sayer’. ‘Addressee’ is everyone who reads the text. Verbiage is, ‘pur-khaar hay dunya, daaman bacha k rakhna’.
- c. Relational Process: The driver is mentioning the attributes of dunya in this text. Therefore, ‘dunya’ is the carrier, whereas ‘pur-khaar’ is the attribute.
- d. Existential Process: The text is also existential since it describes a bitter reality which is currently prevailing in Pakistani society.

Voice

This text has been written in passive voice.

Nominalization

Pur-khaar is an adjective and has been derived from a noun.

Speech

The driver has used direct speech to convey his thoughts.

Mood

This text is written in indicative mood, as the writer is giving his own opinion about Pakistani society.

Modality

The text expresses a strong possibility of getting trapped in the illegal or sinful worldly affairs, so it can be said that it contains modality.

Polarity

The word, 'pur-khaar' expresses negative polarity in the text.

Theme and Rheme

The first clause, 'pur-khaar hay dunya' sets the theme of this text. The second clause, 'daaman bacha kay rakhna' forms the rheme.

Pronouns

Since the text is addressing every person who reads it, therefore, it can be said that sexist language has been used.

Sequencing of Information

The text is in the form of two short interdependent clauses. However, causal conjunction is missing, but even then the intended meaning is successfully conveyed.

The following features could not be found in the given text: Over-lexicalization, relexicalization, use of articles.

This text seems to be very precise but in fact, it directs the reader's attention towards numerous social evils and problems that are dominant in Pakistani society. It is a fact that life is not a bed of roses, rather it is full of challenges on every step. In order to live successfully in this world, one must be very cautious and try to safeguard himself against all social evils. This is only possible if one is steadfast in his faith.

Text 5:

Main Text	Translation
<p>ماں تجھے سلام، دلی پیالہ صبر دا، کوئی نئی ساتھی قبر دا</p>	<p>Mother! Salute to you! Drink from the goblet of patience No one is your companion for the grave.</p>



Figure 56: Wise Sayings

This text is written at the back of a cab.

Lexicalization

The text consists of three short phrases, which do not seem to be linked. The first phrase salutes the greatness of mother, written in Urdu language. The next two phrases are wisdom-based quotes, written in Punjabi language.

Lexical Cohesion

Lexical cohesion can be observed in the text. Rhyming words ‘sabar da’ and ‘qabar da’ have been used at the end of second and third phrase.

Metaphor

The second phrase ‘pi pyala sabar da’ is a metaphorical expression, in which the driver is advising the readers to drink from the goblet of patience. ‘Sabar’ (patience) is not something that can be drunk, rather it refers to a personality trait of being patient in every matter of life.

Transitivity

The following transitivity features have been observed in this text:

- a. Mental Process: The driver is the sensor. In first phrase, he is showing affecting towards his mother, so the phenomenon is ‘offering salute to her’
- b. Verbal Process: The driver is the sayer. In first phrase his mother is the addressee. While in second and thirds phrase, everyone who reads the text is addressee. The entire text, i.e., ‘maan tujhay salaam, pi pyala sabar da, koi nai sathi qabar da’ constitutes verbiage.
- c. Relational Process: In first, second and third phrase, the carriers are ‘maan’ (mother), ‘sabar’ (patience) and ‘qabar’ respectively.
- d. Behavioural Process: The first phrase expresses respectful behaviour towards his mother, while in the next two phrases the driver has written wisdom-based quotations from which the readers may benefit.
- e. Existential Process: All the three phrases in the text describe existential process. Paying tribute to mothers is a part of our religion. Similarity, patience is a personality trait that is needed by everyone, throughout the life. The third phrase is also existential because everyone resides in his grave alone.

Voice

Active voice has been used in all the three phrases, as the participants have not been directly mentioned. However, in the first phrase ‘maa’ is the done-to.

Speech

The first phrase in the text is written in direct speech. It’s the driver’s mother who has been quoted. In second and third phrase also, direct speech has been used but no one has specifically been mentioned.

Mood

In the first phrase, the driver has used indicative mood, to pay tribute to his mother. The second phrase is written in imperative mood, and the writer is advising everyone to be patient. The third phrase is also written in indicative mood, as the writer is sharing a fact that nobody can take along a companion to his grave.

Pronouns

The first phrase contains only second person pronoun ‘Tujhay’ for ‘Maa’. In the next two phrases the pronouns are omitted, so it can be implicated that the text addresses everyone who reads it.

Theme and Rheme

In the first phrase ‘maa’ is the theme, and ‘tujhay salam’ is rheme. In second phrase ‘sabar’ is the theme and the remaining text constitutes the rheme. Whereas in the third phrase, ‘qabar’ is the theme and remaining text constitutes the rheme.

The following linguistic features have not been found in this text: over-lexicalization, relexicalization, euphemism, polarity and the use of articles and conjunctions.

On the whole, the text shows the religious mindedness of the driver. In the first phrase he has paid tribute to his mother. From Islamic point of view, mothers hold a very prestigious place in everyone’s life. The Holy Prophet (PBUH) said, ‘The paradise lies under the feet of your mother’, so it is an accepted Muslim belief that one cannot enter Jannah without pleasing his/her mother. The people in Pakistan give special respect to their mothers. Through this text the driver is paying tribute to his mother.

In the second phrase the driver has advised the people to drink from the goblet of patience. Nowadays, people have become very intolerant and show lack of patience. They get annoyed at petty things and start the exchange of heated arguments and abusive language. They cannot stand patiently in a queue or at a traffic signal. When they get into any worldly trouble, they start blaming each other and also complain to Allah. But Allah Almighty says that one should remain patient, no matter how big the trouble is. The driver wants to convey this message that instead of showing lack of patience, one should stay calm and remain connected to the almighty Allah. As He says in the Holy Quran, ‘Indeed, Allah is with the patient’. (8:46).

In the third text, the driver is warning his readers in a very polite manner to beware of their deeds. Everyone is accountable for his every deed, and one must exercise caution at every step of his life. He also wants to say that during our life time, if a person does anything wrong, his friends and family members come to rescue him, but there would be no

companion in the grave. Every person would be accountable for his every deed and no one except Allah would rescue him. Therefore, one should live his life with caution.

Text 6:

Main Text	Translation
<p>جب تک زر لٹاؤ گے، زبردست ہے دنیا۔ ذرا سا ہاتھ کھینچ کر دیکھو، مطلب پرست ہے دنیا</p>	<p>So long as you shower money, the world is wonderful.</p> <p>Refrain a bit from this showering; lo and behold! The world turns selfish.</p>



Figure 57: Wise Sayings

Lexicalization

This text is in Urdu language.

Through this text, the driver is portraying the selfish nature of people nowadays. He states that people respect you as long as you are beneficial to them but once you are unable to do anything for them, they immediately turn selfish.

Over-lexicalization

Over-lexicalization can be observed in this text, as the driver is portraying the selfish nature of people by providing an elaboration. The words, 'lutaoy gay', 'zair dast', 'hath kheench' and 'matlab parast' are contributing to the main theme of the text.

Lexical Cohesion

This text is lexically cohesive. It can be observed in terms of:

- a) Repetition: The two words at the end of both the lines of verse show repetition of the same words, i.e. 'hai dunya'. The repetition of word 'zar zar' implicates spending money lavishly.

Two antonyms have also been used in the text. They are, 'lutaogay' (spend) and 'hathkheench' (stop spending). 'Zair dast' (submissive) and 'matlab parast' (selfish and mean).

- b) Collocation: Two collocations have also been used in this text. They are 'Zair dast' and 'matlab parast'. These words convey different meanings when they are taken in isolation, but when they co-occur, they imply a different meaning.

Metaphor

The word, 'dunya' has been used metaphorically to refer to the people nowadays.

Transitivity

The following transitivity features have been identified in this text:

- a. Material Process: The person who showers his money on other people is the actor, whereas 'zair dast and matlab-parast dunya' is the beneficiary.
- b. Mental Process: In this text, 'the driver' is the sensor.
- c. Verbal Process: The driver is sharing a harsh reality of the people nowadays. Therefore, driver is the sayer, everyone who reads the text is the 'addressee', while the entire text, 'jab tak zar zar lutaogay zair-dast hay dunya, zara sa haath kheench kar dekho kitni matlab parast hay dunya' constitutes the verbiage.
- d. Relational Process: In the first line, the word 'zair dast' is the attribute while 'dunya' (people) is the carrier and 'hai' is the process. While in the second line, 'matlab parast' is the negative attribute, 'dunya' is the carrier and 'hai' is the process.
- e. Behavioural Process: This text exhibits the negative behaviour of people who use other people for their benefit.

- f. Existential Process: This text can be seen as existential because it is exposing a sad reality of the current era.

Voice

This text is written in active voice.

Speech

The above-mentioned text is an amalgamation of direct and indirect speech.

Mood

The above text is presented in imperative mood as the writer is expressing his observation about the selfish attitude of people these days.

Modality

The text highlights the logical possibility that the moment you stop spending money on the people, they become mean.

Pronoun

No specific pronoun has been used in this text. But the text indirectly refers to the use of generic 'he', as it is a general assumption in Pakistani society that it is the men who spend money on their families and relatives, and not the women.

Sequence of Information

In the first line, the writer has used the temporal conjunction i.e., 'jab tak' (until then) to make connection between the two clauses.

The following linguistic features could not be identified in the text: relexicalization, euphemism, nominalization and the use of articles.

The text is portraying another harsh reality of Pakistani society in today's era. The people are not sincere to each other, and those who are sincere and loyal to others, people use them for their worldly benefits and when they can no longer benefit them in any way, they are betrayed and left alone. It is a general observation that those people who selflessly spend on others, are often surrounded by selfish people. The moment they refrain from spending money on them, they are betrayed.

Text 7:

Main Text	Translation
صورت بری، نہ سیرت بری، برا وہ جس کی نیت بری	Neither the face nor the life is hideous The one with malicious intentions is hideous.

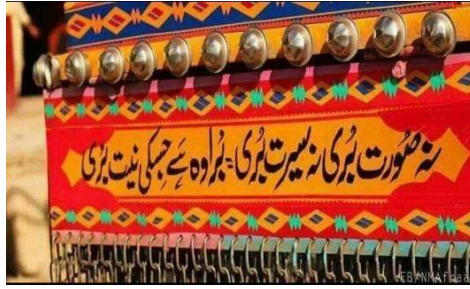


Figure 58: Wise Sayings

Lexicalization

The text is written at the back of a truck. It is written in Urdu language and consists of two interdependent clauses in verse form. The text states that neither it is the face which is hideous nor the inner self, rather the person who has malicious intentions is actually hideous.

The writer has chosen the words carefully to give his message cautiously to the readers that they should not hold hideous intentions for others.

Lexical Cohesion

The text is lexically connected.

Euphemism

The writer does not want to share his unpleasant experience of life but at the same time, he wants to advise people on the basis of his experience. He has set a criterion to judge and evaluate the people. He believes that if a person has a hideous face, he should not be considered as ugly. In fact, it is the malicious intentions that actually make one look hideous.

Transitivity

The following transitivity processes have been observed in this text:

- a. Material Process: The sentence 'bura wo hai jiski niyat buri' shows the material process. 'Woh' is the actor, 'niyat' is the process and 'jiski' is the goal.
- b. Relational Process: The sentence 'bura wo jiski niyat buri' shows the relational process. 'Niyat' is the carrier, 'buri or bura' is the attribute and possessor is the one who has 'malicious intentions'.
- c. Behavioral Process: The text exhibits the negative behaviour of the people who hold malicious intentions for the other people.
- d. Existential Process: this text reflects existential process, because such people who carry malicious intentions can be found at any place and time, and in any era.

Voice

The text is written in active voice.

Speech

It is written in direct speech.

Mood

The text is written in indicative mood, as the driver is stating a fact.

Polarity

The word 'na' has been used twice in this text, which is a negative polarity item.

Modality

The text expresses a logical possibility that the person who carries malicious intentions for other people, tends to harm them.

Theme and Rheme

In this text, 'bura who hay jiski niyat buri' is the theme, whereas, 'na surat buri, na seerat buri' is the rheme.

The following features could not be found in the given text: over-lexicalization, re-lexicalization, metaphor, sequence of information and the use of pronouns and conjunctions.

The writer is talking about the nature of human beings. He says it is not the nature or the looks of a person which are bad, but it is his intentions which categorize him as good or a bad person. Therefore, we should not be worried about the apparent looks. However, everyone should work on beautifying their inner self and keep good intentions for other people than other people. If everyone starts thinking this way then there will be no hatred. In this text bad intention refer to the ugliness of the inner self. In a nutshell the driver wants to say that people do not look good or bad on the basis of their physical appearance. It is their behavior and intentions towards others which makes them look ugly or beautiful.

Text 8:

Always Smile



Figure 59: Wise Sayings

This text is written at the back of a cab.

Lexicalization

This text consists of a short phrase in English language. The text depicts that the driver wants to spread happiness, love and joy everywhere.

Lexical Cohesion

There are only two words and they are lexically cohesive.

Transitivity

The following transitivity features can be observed in this text:

- a. Mental Process: The driver has perceived through his observation that there is a need to spread joy and love. So, he is the 'sensor' and the phenomenon is 'always smile'.
- b. Verbal Process: 'The driver' is the sayer, everyone who reads this text is addressee, and verbiage is, 'Always Smile'.
- c. Behavioral process: The text reveals the driver's friendly attitude towards his fellow nationals.
- d. Existential process: This text exhibits existential process in the current scenario. Everyone is stressed and frustrated and there is a need to spread joy and happiness.

Voice

The text is written in active voice. The participants have not been mentioned directly, but it can be implicated that the text is meant for every Pakistani.

Speech

The text is written in direct speech without the insertion of quotation marks.

Mood

The text is written in imperative mood as the driver is requesting everyone to keep smiling always.

Polarity

The word, 'always' is a positive polarity item mentioned in this text.

Pronouns

Non-sexist language has been used by the driver, so it suggests that every single person who reads the text is his addressee.

The following linguistic features could not be identified in this text: over-lexicalization, re-lexicalization, metaphor, euphemism, nominalization, modality, use of articles and conjunctions.

The text suggests that the driver is aware of different problems that every Pakistani is currently facing, due to which a common man is frustrated, apprehensive, anxious and depressed to such an extent that he has forgotten to smile even. The driver wants to bring happiness in the society and wants to see a smile on every face. Hence, he is playing a positive role by advising everyone to smile.

Schrader (2016) quoted Stevenson, a behavioral psychologist, whose research findings state that each time a person smiles, he throws a little feel-good party in his brain". In the same research, he has quoted Gutman who claimed that the British researchers found that one smile can generate the same level of brain stimulation as up to 2,000 bars of chocolate. These researches in Psychology suggest that when a person smiles, his brain produces hormones called endorphins that fight off stress. The endorphins act as a mild pain reliever and another hormone serotonin is also produced in the brain whenever one smiles and it acts like an antidepressant. The drivers in Pakistan might not be familiar with these scientific underlying benefits of smiling, but he still wants his fellow countrymen to smile and spread happiness.

The last thematic category of wisdom-based sayings has been analyzed in detail keeping into consideration the linguistic as well as social analysis. Referring to research question number 1, 2 and 3, the analysis of this section revealed that the lexical features that are most common in the written text on Pakistani vehicles include lexicalization, over-lexicalization and lexical cohesion. All the texts are lexically cohesive. The use of metaphor has been observed in only one text. All the texts showed the use of different types of transitivity processes. The analysis also confirms that the use of modality is quite common in Urdu texts, however it does not employ the use of modal verbs as in English language. All the texts employed the use of indicative mood to share the wisdom-based facts. The drivers have used active voice to convey the messages in a concise manner.

The social analysis of this section addresses my research question number 8. Through these wisdom-based texts, the drivers are trying to convey messages that are passed from one generation to another, and if comprehended successfully, they can be

helpful in understanding the intricacies of life and to deal with them in an appropriate manner.

This chapter dealt with the exhaustive analysis of the data. It was observed that the data is rich in providing a deep insight into the Pakistani society in various ways. The next chapter gives the concluding remarks for the current research, keeping in consideration the finding of data analysis

CHAPTER 5

CONCLUSION

The current study undertook the discourse analysis of the text written on the Pakistani public transport vehicles. The study was undertaken from socio-linguistic perspective. The research was closely connected with Pakistani society, as different texts written on the vehicles exhibited different dimensions of the society the drivers come from. It was a qualitative research. In this research the drivers are the representatives of common man in our country. The data was collected from the parking lots of commercial areas in the twin cities, Rawalpindi and Islamabad. There were two reasons for collecting data from these cities. Firstly, I am a resident of Rawalpindi and my workplace is in Islamabad and data collection was convenient considering that I commute between the two cities. Secondly, the text written on these vehicles in the twin cities is in Urdu, Punjabi and English language. Being a sociolinguistic researcher, my familiarity with these languages was an utmost requirement as the data had to be studied in its raw form. The data consisted of two hundred samples. During the research, it transpired that there was a lot of duplication in the data, therefore the actual data sample that was analyzed was fifty-nine. After the compilation of data, the classification of data was done on the basis of grounded theory and all the thematic categories were specified. The first thematic category that emerged was 'love', which was further sub-categorized as love for religion, parents, opposite sex and the country. The second category was 'social stereotypes', third was 'morality', fourth was 'socio-economic problems', fifth was 'upward mobility', and the last category was 'wise sayings'. The data was analyzed in the light of Janks (2005) rubrics for linguistic analysis. Sixteen linguistic features mentioned in this rubric have been applied on the data collected from Pakistani public transport vehicles.

This chapter deals with highlighting the findings of the present research. It also gives recommendations for further research in the field of Vehicular Discourse.

After the analysis of data, it was concluded that the data written on public transport vehicles is rich in a way that it employs most of linguistic features as mentioned by Janks (2005). Moreover, my research highlights the major traits and features of Pakistani society in a number of ways. Since the research questions (See section 1.7.1) were categorized according to linguistic aspect and social aspect of the research, the conclusive findings of this study have also been discussed accordingly. First section, 5.1 will discuss the findings of the linguistic analysis, while the second section 5.2 will elaborate the findings of the social analysis.

5.1 Findings of Linguistic Analysis

The lexical features that were focused upon during the analysis of data included lexicalization, over lexicalization, re-lexicalization, lexical cohesion and the use of metaphors and similes.

The first linguistic item that was analyzed in the data was lexicalization. It refers to the selection or choice of words. The study showed that the choice of language for the writing of texts is usually Urdu. It was found that 41 out of 59 texts were in Urdu language. Only 8 texts employed the use of Punjabi language, while only 6 texts were written in English language. It was observed that most of the texts were short, consisting of single sentences containing an average of eight words. Some texts comprised of short phrases consisting of three to four words. There were three texts that were quite short having only two words. It was also noted that some of the texts were in the form of poetic verses, usually comprising of two verses. There were only seven texts that were considerably larger, consisting of seven to ten verses, phrases or lines. In longer texts, the use of rhyming words at the end of each clause, phrase or verse was noticed. For example, in text number 7 in the thematic category of socio-economic problems, the rhyming words are ‘Pakistan’, ‘jaan’, ‘insaan’, ‘makaan’, ‘saaman’. In the preceding text of the same section, the use of rhyming words ‘kaam’, ‘jam’, ‘ghluam’, ‘bad-naam’ and ‘anjaam’ gives the text a rhythmic touch. Many short texts also showed the use of rhyming words. In most short texts, there were only two rhyming words.

The second lexical feature that was studied in the texts was over-lexicalization. It was observed in very few cases, since the texts are quite short. It was witnessed that rickshaws have longer texts written on them and contain evidence of the use of over-lexicalization. In order to explain the theme of their text, they over-lexicalized the texts

using different words or by supplementing it with examples. For instance, a text written on a rickshaw, highlighting the negativities of late marriages in Pakistani society, said:

‘Status ko choro sahib,
bachon ki shadi main thori jaldi kia karo. Kon college
say aa raha hay or kon date say Jo driver han who sab
jaantay han’

The main theme in this text is ‘to timely marry off the children’ which has been over-lexicalized by mentioning that people are status conscious and keep searching for a match that is financially and economically stable. It further alludes that in their arduous quest for finding a match, they merely open a way for their children to involve in love affairs. In another text, the driver says, ‘baray patton walay darakht laga lo sahib, aanay wala budget awami choray ga na pant pajami’. In this the writer has used different analogies to discuss the idea of inflation and soaring prices of the goods in a witty manner.

Re-lexicalization was the third lexical feature that could be found in only one text. It was a long text and in order to create a rhyme scheme in alliance with the preceding phrase, the word ‘pajamas’ was re-lexicalized as ‘pajami’, which is not used otherwise in spoken or written language. Therefore, it can be said that re-lexicalization was not very much apparent in the texts written on public transport vehicles.

The next lexical feature that has been analyzed is ‘lexical cohesion’ which has been noticed in all the texts on public transport vehicles. With an exception of only one, all the texts were lexically cohesive. The lexical cohesion was observed in terms of repetitions, collocations and the use of metaphors and similes. Repetition could be seen in terms of synonymous and antonymous words. The use of metaphors has also been noticed and is fairly common in the texts on Pakistani vehicles. For instance, in a religious text stating ‘Chaand Mohammad, Sitaray Sahaba’ the word ‘Chaand’ (moon) has been used metaphorically to show the glory, splendor and magnificence of the Prophet Mohammad (PBUH). The way the moon exalts the beauty of a night, the same way, Prophet Mohammad’s (PBUH) arrival and his teachings brought peace, harmony, love and brotherhood among mankind and exalted the beauty of this world by his presence. In the text, ‘dosti say touba’ the concept of ‘farewell’ has been used metaphorically. In actual sense, this word is used to say good bye to the people and not the concepts, but by using this expression, the driver

wants to communicate that he would never again indulge in friendship with a girl. Inverted heart with the text suggests that the driver is specifically talking about friendship with girls and not his male friends in general. In another text, ‘hun o gallan nai rayan’, the word ‘gallan’ has been used metaphorically to refer to the traditions and values that have changed over time and resulted in superficial attitudes among the people. They are no more loyal to each other and have become materialistic and focus more on material benefits. Many such examples of metaphorical expressions have been observed and analyzed in chapter four. The use of similes has been fairly uncommon and only three texts employed the use of similies. In the text, ‘Live like Ali, Die like Hussain’, there is element of ‘likeness’ and direct comparison has not been established, as it says that one should live the way Hazrat Ali (R.A) lived his life, and die the way Hazrat Hussain (R.A) embraced martyrdom. The same text was also found in Urdu language on many vehicles, saying ‘Zindagi Ali jesi, Maut Hussain jesi’.

Personification was another feature, that was not a part of Janks (2005) rubric, but it is highlighted and explained since its use is very much evident. In a text written on a rickshaw, highlighting socio-economic problems, it was written, “soch raha hay Pakistan”. In this text, thinking, a human attribute, has been associated with Pakistan. A piece of land does not have the ability to think, so Pakistan was personified in this text. In another talk ‘jaib kehti hay bakwas na kar’, the writer has personified the word ‘jaib’ (pocket) giving it a human attribute of communicating verbally.

All these findings regarding the use of various lexical features harmonize with research question number one of my research, which sought to identify the kind of lexical features that have been found in the texts written on Pakistani vehicles.

It has been witnessed that the texts on Pakistani vehicles employ a number of techniques to point towards hidden themes, ideas or facts to let the readers interpret them according to their own understanding. These techniques, as mentioned by Janks (2005), in her rubrics for linguistic analysis employed the use of euphemism, polarity, modality and mood etc.

Euphemism has been employed by many drivers to highlight some negative issues in a polite and implicit manner. For instance: a text written on cab said, ‘WAPDA’ kay ilawa, tamaam ehl-e-watan ko jashan-e-azaadi mubarik”. Apparently, this text shows that the driver is enjoying the Independence Day celebration with all his

fellow countrymen, except WAPDA. If interpreted pragmatically, it implicates that the driver is very much offended and frustrated because of the nationwide electricity crises and the way it is destroying the country's economy. Similarly, another text on a rickshaw said, 'tamaam mazahab ka ehtaram, pur-aman Pakistan'. The driver has used euphemized expression to convey that Pakistan is not a peaceful country because of the sectarian violence. The underlying message is that if all the people respect each other's sect and religion, it can lead to a peaceful situation. In the euphemized expressions in texts, 'main bara ho kar truck banun ga' and 'main bara ho kar corolla banun ga' the drivers could be complaining that their vehicles are small due to their low income but they stated it in an optimistic manner while hoping for a better future.

Modality is a regular feature that has been identified in almost all the texts. Since the texts were in Urdu, so modality could not be detected by the use of modal verbs because of the difference in grammatical constructions in English and Urdu language. However, in most of the Urdu texts it has been expressed in the form of logical certainty or probability. For instance: a text on a Suzuki van said, "roti, bijli, gas na pani, phir bhi dil hay Pakistani". This text expressed the logical certainty that despite all the crises (scarcity of food, shelter and clothing and provision of gas, electricity and water), the people of Pakistan still love their country. Similarly, in a Punjabi text when the driver says that 'pyar tay karan par tankhwa bari thori aey', he is expressing the possibility that if he gets a raise in his salary, he would be able to afford a matrimonial relationship.

Mood has been examined in all the texts. Most of the texts were in indicative mood, as they reflected the driver's opinions, experiences, perceptions and facts. Through these texts, they gave their opinions and stated facts about their socio-economic condition, moral values and moral deterioration etc. as well as other important issues related to Pakistani society. Some texts employed imperative mood in which the drivers made some requests to their fellow men, for instance, 'Don't Worry' and 'Always Smile.' This implicates that the drivers are not living in an illusion and they know that the current prevailing financial condition may last until their last breath, so either they have to accept it or stand up for their rights. Only two texts showed the use of subjunctive mood which is used to express imaginary situations. The texts, 'main bara ho kar truck banun ga' and 'main bara ho kar corolla banun ga' employ subjunctive mood in the form of drivers' imagination.

Polarity is one of the linguistic features that is not very much visible in the texts written on the Pakistani vehicles. It could be observed in a very few texts. Some of them showed positive polarity and some indicated negative polarity. For instance, the text, ‘Always Smile’ expressed positive polarity, and the text, ‘soorat buri, na seerat buri, bura who hay jiski niyyat buri’, contains negative polarity items.

All these findings related to the use of euphemism, polarity, mood and modality address my second research question that sought to explore how polarity, modality, euphemism and mood highlight different hidden ideas in the texts.

From the current research, it was concluded that transitivity is the most common feature of linguistic analysis. All the texts that were selected for analysis showed different transitivity processes, including material, mental, verbal, relational, behavioral and existential processes. For instance:

Material processes expressed some kind of physical activity, as mentioned in the text, ‘Rakh kar raaston main nafraton kay container, tum nay dil ko Islamabad bana dala’. The first part of this text is expressing material process, as the driver says that his beloved has sealed the way to her heart by placing containers of prejudices and skewed thinking around it.

Mental processes voiced the driver’s observations, perceptions and feelings. For instance, the text, ‘Main Pakistan ka mehenti shehri hun or main halfan kehta hun kay maray mulk ka wazeer-e-azam chor hay’, represents the driver’s observation and perception about the charges of corruption on the Prime Minister of Pakistan.

Verbal processes conveyed different actions such as requesting, telling, arguing or warning. For instance, in the text, ‘Pur-khaar hay dunya, daaman bacha kay rakhna’, the driver has warned the people about the illusions of this world.

Relational processes stated possession, attributes and qualities or equivalences. For example, in the text, ‘Dil barae farokht’, dil is the entity that has been described and its attribute is that it is ‘barae-farokht’ (for sale).

Behavioural processes expressed different behaviours like mourning, enjoying, regretting etc. For instance, in a text, ‘meri pyari maa, qadam qadam par tu mujhay yaad aey gi’, the driver is not only mourning his mother’s death, but is also recalling his mother’s love and care for him.

Existential processes provide commentary on current prevailing situations. An English text, “Don’t worry”, highlights the prevailing circumstances in Pakistan where everyone is stressed out and frustrated due to socio-economic problems and lack of basic facilities like gas, water and electricity.

From this research, it was concluded that all these processes constitute the transitivity system of language, which belongs to the experiential metafunction. Hence, it can be said that transitivity analysis describes how language interprets our experience of the world around us. These findings relate to my third research question in the current study.

Keeping in mind Janks (2005) rubric for linguistic analysis, voice and speech were also analyzed, and it was noticed that all Urdu, Punjabi and English texts employ active voice. During the analysis of data, it was found that all the texts in Urdu language are written in active voice and the use of passive voice is fairly uncommon. The dominant use of active voice in majority of the texts reveals that the drivers are straight forward and direct in their messages, be it love for the religion, country, parents or opposite sex, or the portrayal of socio-economic problems or their financial status or the mention of presence or absence of moral values. The drivers chose to communicate their message by using active voice. Moreover, the choice of active voice employs the use of fewer words and makes writing more lucid and efficient.

Furthermore, Urdu language does not strictly follow the rules of direct and indirect speech, however grammatical rules are there, but they can only be found in literary texts and not otherwise. It can be said that it is a free speech with a mixture of direct and indirect speech.

The use of articles is non-existent in Urdu and Punjabi languages, so it could not be witnessed.

An important feature of these texts written on public transport vehicles was bilingualism and multilingualism. The texts in Urdu language employ a few English words, usually written in Urdu transcript. Similarly, texts in Punjabi language use English words written in Punjabi transcript, for instance, ‘tu tarlay landi reh gai, teri saheli number lay gai’, here the entire text is in Punjabi language with an exception of the word ‘number’. Another important thing that has been noticed is that some English words have been so regularly used in Urdu and Punjabi that it seems as if they are the part of respective languages.

Though bilingualism and multilingualism are not the part of Janks' (2005) model, but since it is very much evident on the public transport vehicles in Pakistan, so it could not be ignored. The bilingual or multi-lingual nature of every text has been discussed at the end of respective analysis. The use of English words in the texts shows the desire of people for upward mobility in an indirect manner.

It was notice that the texts that were written in English language had lexical and structural errors, and the occurrence of such errors was quite frequent by the drivers of public transport in Pakistan. For instance:

- 'Don't jealous'. This text was written on a cab. It has a structural error. It should have been, "Don't be jealous".
- 'Don't angry me'. There is a lexical error in this text. Instead of using a verb, the driver has used an adjective. Instead of using the word 'angry', the correct word 'annoy' should have been written.
- 'Better alone than bad company'. In this text, a preposition is missing. The correct version is, "better alone than in a bad company".

Another important feature that has been highlighted in the text and is not a part of Janks' (2005) model is the use of similies. Since its use was quite prominent, hence it could also not be ignored.

The conclusive findings of my research manifest the fact that the texts written on Pakistani public transport vehicles are evident of the use of almost all linguistic features. There is careful selection of words, choice of language and each text carries a specific message for the readers. There is use of similies and metaphors to make direct or indirect comparisons with people. Many drivers have used euphemized expressions to highlight harsh or bitter realities of Pakistani society in a mild tone. The mood in which each text is written describes if driver is expressing facts, opinions and questions, or, giving commands advising or requesting, or whether he is describing imaginary situations. The use of modality has been noticed in every text as it suggests some possibility or logical certainty. Positive and negative polarity items have also been used in a few texts. Every text highlights a specific theme, and is followed by rheme. Different types of conjunctions have been used by the drivers to link different words, phrases, clauses and sentences. The findings of my study show that vehicular discourse is a complete and new genre of study in the field of linguistics in a way that it has not

been previously studied or analyzed linguistically in Pakistan. Janks' model (2005) has been comprehensive and reasonably supportive in analyzing the texts in my research in linguistic terms as it employs all the important linguistic features that can be taken into account to understand and analyze any linguistic text. However, some additional features such as similies, personification, bilingualism and multilingualism, were not a part of Janks' model, but could not be ignored and were included in the analysis.

After conducting the linguistic analysis of the data, social analysis was done. The findings of the later have been discussed in detail in the next section.

5.2 Findings of Social Analysis

Social analysis of the selected data provided a deep insight into the Pakistani society. Since the data was collected from the drivers' community, it gave a profound understanding of the mindset of the male members of the Pakistani society. In this research drivers are the representatives of common man. The thematic categories were devised after the data collected was finished, and the themes that were identified included Love, Socio-Economic Problems, Morality, Upward Mobility, Wisdom based texts and Social Stereotypes, all portraying different facts about the drivers' community and some general findings about the Pakistani society. The percentage of the occurrence of different themes exhibited in the texts on the public transport vehicles has been given in the table below. The table shows that the theme with the highest frequency of texts is love.

Themes					
Love	Morality	Socio-economic problems	Upward Mobility	Wisdom based sayings	Social Stereotypes
58%	10%	12%	5%	14%	1%

Table 1 Thematic Categorization of Data & the Frequency of its Occurrence.

The first and the most prominent theme on the public transport vehicles is love. However, it was evident from the data collection that this theme of love is quite diverse. It encompasses love for religion, parents, opposite sex and the country.

The percentages of the sub-categories of the thematic category of love have been given below:

Love			
Religion	Parents	Opposite Sex	Country
20.5%	20.5%	44%	15%

Table 2: Sub-categories in the Theme of love & the Frequency of their Occurrence

The findings of the sub-categories for the theme of love have been discussed separately. However, the table shows that the sub category of the theme of love for opposite sex has the highest percentage of texts on the public transport vehicles.

The data is evident of the fact that the Pakistani public transport drivers exhibit their strong connection with religion, their faith in Allah and their love for the Holy Prophet (PBUH). For instance, the text on a van said, ‘Namaz Raah-e-nijaat hay’. The driver, through this text intended to urge everyone to say regular prayers as it leads to salvation. Another text said, “Koi dekhay na dekhay, Allah to dekh raha hay”. Here the driver is indirectly telling everyone that Allah is everywhere and nothing is hidden from Him, so before committing any wrong deed, one should always think that Allah is watching them. It was also noticed that the love for the Holy Prophet (PBUH) is also found in texts like, “Chaand Mohammad, Sitaaray Sahaba” and “Main Nokar Sahaba Ehl-e-Bait Da”. The first text shows the drivers’ love for the Holy Prophet (PBUH) and his companions. In the second text, the driver is expressing his respect and love towards the companions and descendants of the Holy Prophet (PBUH). Another text, ‘Main beta ammi Ayesha da’ has been found on three vehicles, and expresses love for the Holy Prophet’s (PBUH) wife, Hazrat Ayesha (R.A). The Holy Prophet’s (PBUH) wives are designated as “Umhaat-ul-Momeneen” i.e., “the Mothers of True Believers”, therefore through such texts the drivers want to show their love for religion and close connection with the Holy Prophet (PBUH).

The texts on the public transport vehicles also portray an important fact about Pakistani drivers, i.e., their faith in the prayers of their parents especially mothers. There were dozens of vehicles with this text written on them, “Yeh sab meri maa ki dua hay”. Hence, it can be said that this text is most frequently written on the public transport vehicles. The reason for this is that mothers in Pakistani society are more kind

and compassionate towards their children and have been found to be extra caring and supportive towards their sons. The sons, therefore, have a strong belief in the acceptance of their mother's prayers in their favour. A few vehicle drivers have acknowledged the prayers of father as well, saying, "Yeh sab maray maa baap ki dua hay" and "yeh sab maray waldain ki dua hay". The second most common text about mothers is "Maa ki dua, Jannat ki hawa", which implicates that paradise lies beneath the feet of a mother, and anyone who wishes to enter paradise must keep his mother pleased. An interesting fact that these texts highlighted was about paying tribute to mother's love, affection and prayers even after their death. However, none of the texts says anything about the fathers after they depart from this world.

Love and attraction for opposite sex is the most highlighted theme on the public transport vehicles. Many cabs, vans, trucks and buses were found with romantic poetry, verses, phrases and short sentences written on them, praising the physical beauty of the women. For instance, "bheegay hont taray" and "tera muskurana bhool janay kay qabil nahi".

According to the data collected for the current study, it has been evident that the people from driver's community have only one entertainment and recreational activity, i.e., constantly thinking about the physical beauty of the opposite sex, and engaging in love affairs. This text, "Love for Sale, 100% Discount" depicts that love, which used to be a sacred feeling, has become commercialized and replaced by lust. It can be said that it is re-lexicalized as lust, and has changed its meanings. There are many texts that prove this fact. The text, "Baqi gallan fone tay" (with name and contact number written with this text), shows an open invitation for anyone to contact him and initiate a playful bonding. Another text, which is most commonly written on the public transport vehicles is "Dil baraey farokht, qeemat sirf aik muskurahat". It shows attraction for opposite sex in its true sense. It shows how love has been replaced by lust. Love is a pure and pious emotion and cannot be sold, it is lust for sinful relationship that is evident these days. All the texts that show 'lust for opposite sex' show driver's deviance from religion because Islam does not approve praising the physical beauty of women in this manner. This part of the conclusion answers my research question number eight.

Patriotism has also been witnessed quite frequent in the texts written on public transport vehicles. Many public transport vehicle drivers express their love for this country. The text, "I love Pakistan" was found

written on many public transport vehicles, which clearly expresses love for the mother land. In another text, “Roti, bijli, gas na paani, phir bhi dil hay Pakistani”, the driver has conveyed his love as well as his grievances as a citizen of Pakistan. He has mentioned clearly that the basic necessities are not available, but still his heart beats for his mother land. In another text, “Tamaam mazahab ka ehtaram, Pur-aman Pakistan”, the driver has suggested a way to maintain peace in this country. These and many other texts that have been analyzed in Chapter 4 have portrayed the drivers’ love for the country.

Therefore, it can be concluded that love is the most highlighted theme on public transport vehicles, especially love for mothers, opposite sex and the country.

In this research the second most highlighted theme on the public transport vehicles is socio-economic problems that a common man faces in this country. It has been found that such problems have been highlighted mostly by rickshaw drivers, and they have expressed and explained their deprivation of the basic necessities of life by writing longer texts on their vehicles. For instance:

‘Ba-khidmat janaab izzat maa’ab sadar-e-Pakistan

Mehengai nay kaddi asi jan

Kay bachay baich raha insaan

Kahan gaya who sab saaman

Roti kapra or makan’

The driver has written this text in the form of an application to the President of Pakistan, expecting that somehow his concerns would get delivered to him and he may take some action to rectify the problems of a common man. He has mentioned that due to high rate of inflation, people have become very helpless. Since they cannot feed their children, they sell them to rich people who engage them in child labour. He urges upon the President that before getting elected he had vowed to provide basic necessities (i.e., food, clothing and shelter) to every citizen, and now he has forgotten his vows. Actually, through this text the driver has highlighted miserable life of a layman when they do not have the access to of basic necessities of life. This text answers my

Research Question number 1, which highlights the sufferings of a common man and the hardships they face while struggling to make both ends meet.

Another text says,

Soch raha hay Pakistan

Na koi dhanda, Na koi kaam

Rishwat aam, traffic jam

Amreeka kay hum banay Ghulam

Sari dunya main bud-naam

Kya ho gam era anjaam,

Yeh soch raha hay Pakistan

In this text, the rickshaw driver is talking on the behalf of Pakistan (using a technique called personification) and making others assume that Pakistan is communicating its concerns to the readers. He is mentioning some of the problems currently prevailing in Pakistani society and has said that the people in this country are jobless and have do not have anything to do. Bribery is common and people get their jobs done by bribing others (like getting good jobs, getting admission in good educational institutions etc.), and poor people who cannot afford to bribe the authorities do not even get good jobs despite required qualification and experience. Then there is problem of traffic congestion on the roads. He further says that America has enslaved Pakistan by dispensing huge loans (which do not seem to be paid back). Pakistan is ill-famed all over the world due to all these problems and under such circumstances we cannot expect this country to have a better future. Many other socio-economic problems have been identified and highlighted by other rickshaw drivers.

Through this research, it came to limelight that this text is quite profound in expressing socio-economic problems currently prevailing in the country. This discussion aligns with sixth research question.

Not only this, the rickshaw drivers have specifically played an important role in highlighting the problems that a common man is facing and the social problems that are evident in Pakistani society. They have highlighted these issues with an aim to bring

them to the notice of the government, so that they can be rectified and the plight of this country and its people can be changed. The text, quoted below, expresses the rickshaw drivers' urge to convince the people to cast vote in elections, as it is the only hope to change the country's condition.

Kya? Karaya kam karun?

Sorry, nahi kar sakta

Han!! Aap ka vote kar sakta hay

Yaad say 11 mai ko vote daalain

This shows that the texts written on the rickshaws are intended to help in rectifying the problems that this country is going through. They are playing a positive role by creating awareness among the people. This part of the discussion answers my research question number nine, as it describes the effort of the drivers in rectifying socio-economic problems.

Wisdom based quotes occupy a considerable space on the public transport vehicles, which shows the presence of morality. Through such texts, the drivers want to give advice or teach some life lessons to the readers. For instance, through the text, "Better alone than bad company" the driver advised his readers not to indulge in bad company and suggested that it is better to spend time alone than engaging in bad company as it has its own hazardous effects. In another text "pi pyala sabar da, koi nahi sathi qabar da" the driver says that one should be patient and stay calm in every situation as one is answerable for each one of his deeds in his grave. There are many other texts that shared wisdom-based sayings so that the readers may benefit from them.

The texts on the public vehicles are also evident of moral values in Pakistani society. It does not only highlight the positive aspects of the society, but also the negative ones. First, I would highlight some texts that exhibit the presence of morality in this society. For instance, a rickshaw driver wrote on his vehicle that he is available to transport poor patients to hospital free of cost, which shows that Pakistani drivers are hospitable and are selflessly ready to help other people in time of need. There was another driver who requested his passengers to shut the door of his cab gently because usually people shut the door of cabs very noisily, saying "Please, darwaza holi band karen". This text highlights a negative observation about people in Pakistan who

use public transport. It shows that the people take care of their personal belongings and use them gently, and when they use the commodities of other people, they become very careless and irresponsible. There are a number of texts which depict the absence of morality. One of the most common texts is, “Jalo mat” or “Jal mat, dua kar”, which shows that jealousy is very common among the people in Pakistan. They cannot see anyone progressing in life or being happy. Another evidence of religious and moral deterioration is the text that is displayed on rickshaw about late marriages and their consequences, highlighting the ‘dating culture’ which is flourishing more and more these days. The text, “Agar hoti wafa, apnon kay khoon main, Tou Yousaf na biktay Misar kay bazaron main” was found written on five vehicles, which suggests sibling rivalry and states that blood relations are no more proof of sincerity and genuineness among the people. The drivers also represent the common man’s suffering because of rising inflation, high rate of poverty, lack of basic necessities, moral degradation and other social illnesses. In such a society it is very difficult to stay sincere to one’s blood ties. A truck had this text written at its back, “Jab tak zar lutao gay zair-dast hay dunya, zara sa haath kheench kay dekho matlab-parast hay dunya”. Through this text the driver is highlighting another negative trait about the people in Pakistan by saying that people respect others as long as they keep spending money on people, or keep benefiting them in one way or the other. The moment they stop doing anything for them, they become selfish. All these texts have portrayed some positive and many negative aspects of morality in Pakistani society and this part of the discussion aligns with my seventh research question. Ishfaq (2020), in his article claims that Pakistan is on the verge of deterioration of morality. He says that people are so much blinded by the material success that they ignore moral upbringing of their family members. Social media has distanced the family member and they like to spend time in their virtual world than in real life. People have restricted themselves to their rooms with their electronic gadgets and do not get a chance to have real like experiences. Therefore, youth is prone to mental illnesses like anxiety, depression and low self-esteem. He further says that government has been incapable of overcoming poverty, so the people have engaged themselves in violent activities like robbery, and even killings to meet the basic needs of life.

Another important aspect that came to light after this study was the people’s desire for upward mobility. They want to change their current life style and for that they

are ready to work even harder. First of all, English language is considered to be a status symbol in Pakistan. It is a gateway to success. Those people who are fluent in English language have far better job opportunities than those who are not well versed in it. The presence of English texts on public transport vehicles articulates their desire for upward mobility. This fact has also been highlighted by a truck driver, who wrote on his truck, 'aaj kal ki larkiyen angrezi main baat karti han'. There were two other texts written on rickshaws that said, 'main bara ho kar corolla banun ga' and 'main bara ho kar truck banun ga', and exhibited the driver's desire for upward mobility. This also suggests that the people of Pakistan are very hard-working and are striving for a better future. This part of the conclusive discussion answers my fifth research question.

From the social analysis of the texts, it can be concluded that this text written on Pakistani vehicles is very rich and offers a deep insight into different aspects of Pakistani society including love for religion, parents especially mothers, opposite sex and patriotism. It also highlighted different socio-economic problems that the country is currently facing. It also reflected how the rickshaw drivers are playing an important role by promoting moral and ethical values and by trying to make people aware of the way they can play their part in bringing a positive change in the country. The texts also featured some moral values existing in Pakistani society and some instances of religious and moral deterioration.

RECOMMENDATIONS FOR FUTURE RESEARCH

Keeping in mind the findings of my current research, I would like to address certain groups of people including future researchers, teachers, and the ministry of Transportation in Pakistan. Given below is how these groups of people can benefit from this research and further develop this research work to add to the research culture in Pakistan.

a) For Future Researchers

The following recommendations have been made, to further investigate the phenomenon of Vehicular Discourse in Pakistan:

1. Before the collection of data, it was assumed that vehicular discourse is limited to public transport vehicles only, but during the data collection, this assumption turned invalid when many private cars were found with texts written on them. However, it was observed that most of the private cars that displayed text on them, were comparatively smaller cars in size, owned by people from middle class. And it was observed that the texts written on private cars were different from the ones that are written on the public transport vehicles. Hence, it can be studied as an independent research.
2. Since the data collection was done in 2013, and election campaign was at its peak. A lot of data was found written on the public as well as private vehicles that expressed slogans of different political parties. The text also urged the people to cast vote, which normally people did not do in the past. Therefore, investigating vehicular discourse during political campaigns can be another area of research in the field of vehicular discourse that can be explored.
3. A comparative study of the data on public and private vehicles can be done which would provide a contrastive analysis of Pakistani society with reference to vehicular discourse.

4. During data collection phase, a number of motor bikes were observed that had texts written on them. The texts on motor bikes were about over speeding and one-wheeling, and these were the only two themes that were randomly noticed. However exhaustive data collection may lead to emergence of more themes, giving another angle to the research in vehicular discourse.
5. The study can also be conducted in other provinces of Pakistan and more diverse data can be collected thus highlighting more aspects of Pakistani society.

These recommendations for further research in vehicular discourse from Socio-linguistic perspective would be helpful in providing a more comprehensive understanding of the Pakistani society.

b) For Teachers

The teachers can utilize this data on public transport vehicles in Linguistics and Literature classes, as it is a new genre of study in Discourse analysis. It can also be used in Sociology classroom as it highlights important aspects of Pakistani society.

c) For the Ministry of Transportation

Being a responsible citizen of Pakistan, I would also like to make request to the ministry of Transportation. The ministry of transportation should maintain a check on the text that the drivers write on their vehicles, as it represents Pakistani society. It should ban the content that can arouse negativity or portray a negative image of the country.

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Appendix A

Translation of the Data Collected in Urdu and Punjabi Language

Translation (Source Text: Urdu; Target Text: English)

6th March 2019

1.	Prayers lead to deliverance.	نماز راہ نجات ہے
2.	Whether someone sees or not, Allah is all seeing.	کوئی دیکھے نہ دیکھے، اللہ تو دیکھ رہا ہے
3.	Muhammad, the Moon; His companions, the stars.	چاند محمد ستارے صحابہ
4.	I am a slave to the Companions and the Prophet's kin.	میں نوکر صحابہ، اہل بیت دا
5.	I am the son to my mother, Ayesha.	میں بیٹا امی عائشہ دا
6.	Do not turn the graves into a place of worship, the backbiter will not enter the Heaven.	قبروں کو سجدہ گاہ نہ بناو، چغل خود جنت میں داخل نہیں ہوگا۔
7.	Whatever is bestowed upon us is the reward of God's grace and of parents' blessings.	جو ملا اللہ کے فضل اور ماں کی دعا سے
8.	All is achieved on account of parents' blessings	ماں باپ راضی تے رب راضی
9.	All this is due to my parents' blessings.	یہ سب میرے ماں باپ کی دعا ہے
10.	Without a mother, a home is a cemetery and a cemetery is a home.	ماں کے بغیر گھر قبرستان اور قبرستان گھر لگتا ہے
11.	Oh sweet mother, you will be missed at every step of the way.	اے میری پیاری ماں، قدم قدم پہ مجھے تو یاد آنے گی۔
12.	Your sweet memories, Oh Mother!	تیریاں یاداں ماں
13.	The rest of the conversation on the telephone.	باقی گلاں فون تے
14.	Your wet lips; with love.	بھیگے ہونٹ تیرے، پیار سے
15.	Say it, O Beloved! How am I looking?	بول جانوں میں کیسی لگتی ہوں
16.	Heart for sale and it will cost just a smile.	دل برائے فروخت، قیمت صرف ایک مسکراہٹ



17.	Having placed the containers of hatred on the ways, you turned the heart into Islamabad.	رکھ کے راستوں میں نفرت کے کنٹینر، تم نے دل کو اسلام آباد بنا دیا
18.	Farewell to friendship.	دوستی سے تویہ
19.	Got trapped in such a way that there is neither life nor ruination.	ایجے پھسے آن، نہ اجڑے نہ وسے آن
20.	Keep distance or else we will fall in love.	فاصلہ رکھیں ورنہ پیار ہو جائے گا۔
21.	Do not insist to contest an election from the constituency of love. We know your degree of loyalty is fake.	حلقہء عشق سے انتخاب لڑنے کی ضد نہ کر، ہمیں خبر ہے تیری وفا کی ڈگری جعلی ہے۔
22.	Those things are gone now.	ہوئے او گلاں نئی ریاں
23.	Refrain from getting close, or else you will be in trouble.	نال نہ جوڑ، اوکھا بوسیں
24.	The glances addressed the glances with the help of glances. Refrain from eye contact. By the Glances, an evil eye will strike you. Do not doubt my love. Just trust in me. In life, which is otherwise full of woes, You can trust the efficacy of my prayers Life is a name of love, Life is a name of trust, Trust in this love of mine.	نظروں نے نظروں میں نظروں سے کہا نظریں نہ ملا، نظروں کی قسم نظر لگ جائے گی۔ پیار پہ میرے شک نہ کرنا، کرنا ہوتو صرف بھروسہ کرنا ہوں تو زندگی میں آتی ہیں کئی الچھنیں مگر دعاؤں پر میری یقین کرنا زندگی نام ہی پیار کا ہے، زندگی نام ہی اعتماد کا ہے میرے اس پیار کا یقین کرنا
25.	Your this very manner of smiling is unforgettable.	تیرا یوں مسکرانا بھول جانے کے قابل نہیں
26.	You kept coaxing, your friend flew away with the number.	توں ترلے لیندی رہ گئی، تری سہیلی نمبر لی گئی
27.	I am a diligent citizen of Pakistan and I solemnly swear that the prime minister of my country is a thief.	میں پاکستان کا محنتی شہری ہوں اور میں حلفاً کہتا ہوں کہ میرے ملک کا وزیر اعظم چور ہے۔
28.	Respect to all religion, peaceful Pakistan.	تمام مذاہب کا احترام، پر امن پاکستان
29.	Happy Independence celebrations to all except for WAPDA.	واپڈا کے علاوہ تمام اہل وطن کو جشن آزادی مبارک



30.	Neither bread nor power nor gas nor water; still the heart remains Pakistani.	روٹی، بجلی، گیس نہ پانی، پھر بھی دل ہے پاکستانی
31.	This rickshaw is available free of cost to transport the sick people to hospital.	بیمار خواتین و حضرات کو ہسپتال لے جانے کے لیے، یہ رکشہ بلا معاوضہ دستیاب ہے۔
32.	Please close the door gently.	دروازہ پلیز ہولی بند کریں۔
33.	Put the status aside and hasten to marry off your children. Who is returning from college and who from date, the drivers know it all.	سٹیٹس کو چھوڑو جناب، بچوں کی شادی میں تھوڑا جلدی کرو، کون کالج سے آ رہا ہے اور کون ڈیٹ سے، جو ڈرائیور بین وہ سب جانتے ہیں۔
34.	Had loyalty been residing in blood, Joseph would not have been sold in the Egyptian marketplaces.	اگر ہوتی وفا اپنوں کے خون میں تو یوسف نہ بکتے مصر کے بازاروں میں
35.	Do not be jealous; just pray.	جل مت دعا کر۔
36.	This is all due to my mother's blessing.	یہ سب میری ماں کی دعا ہے
37.	An unveiled woman is a sign of shamelessness on the part of the father, the brother and the husband.	ہے پردہ عورت، ہے غیرت باپ، بھائی، شوہر کی نشانی ہے
38.	Dress enjoys a priority; hence, precaution!	لباس سے مقدم تو حفظ ماتقدم
39.	Grow large-leafed trees, sir The coming budget with strip off all. Then wear leaves my dear and sing the merry songs of Pakistan.	پڑے پتوں والے درخت لگا لو صاحب آئے والا بجٹ عومی چھوڑ لے گا نہ پینٹ یا جامی پھر باندھ کے پتے میری جان جھینگا لا لا پاکستان
40.	The Hearts urges me to buy the world The Pocket gives me a shut-up call.	دل کرتا ہے، دنیا خرید لوں، جیب کہتی ہے، بکواس نہ کر
41.	Should I discount the fare? Sorry I cannot. Yes your vote can. Forget not to caste vote on the 1 st May.	کیا کرایہ کم کروں؟ Sorry سوری نہیں کر سکتا۔ ہاں آپ کا ووٹ کر سکتا ہے، یاد سے یکم مئی کو ووٹ ڈالیں
42.	Death is certain; shroud is uncertain.	موت برحق ہے، کفن پہ شک ہے۔
43.	Want to love but the salary is meager.	پیار تے کران پر تنخواہ بڑی تھوڑی ہے۔
44.	To the Honorable President of Pakistan Price-hike has ravaged so completely, Men are selling their children;	بخدمت جناب عزت مآب، صدر پاکستان



	Where all the things have gone—bread, dress and shelter?	مہنگائی نے کڈی ایسی جان، بچے بیچ رہا ہے انسان کہاں گیا وہ سب سامان، روٹی کپڑا اور مکان
45.	Pakistan is thinking No business, no job; bribery rife, traffic jammed All slave to America; Disgraced all over the world What will be my end? Pakistan is thinking.	سوچ رہا ہے پاکستان نہ کوئی دھندا نہ کوئی کام، رشوت عام، ٹریفک جام امریکہ کے ہم غلام، ساری دنیا میں بدنام ہوگا کیا میرا انجام، یہ سوچ رہا ہے پاکستان
46.	I will grow into a truck.	میں بڑا ہو کر ٹرک بنو گا۔
47.	I will grow into a Corolla.	میں بڑا ہو کر کرولا بنوں گا۔
48.	The girls today boast of their beauty First Testament to Faith, they cannot recite; yet they converse in English.	آج کل کی لڑکیاں حسن پہ ناز کرتی ہیں، پہلا کلمہ آتا نہیں انگلش میں بات کرتی ہیں
49.	Good manners are a sign of noble blood.	اچھا اخلاق اچھے خون کی پہچان ہے۔
50.	The world is thorny, Keep your garment secure.	پر خار ہے دنیا، دامن بچا کے رکھنا۔
51.	Mother! Salute to you!	ماں تجھے سلام،
52.	Drink from the goblet of patience No one is your companion for the grave.	دلی پیالہ صبر دا، کوئی نئی ساتھی قبر دا
53.	So long as you shower money, the world is wonderful. Refrain a bit from this showering; lo and behold! The world turns selfish.	جب تک زر لٹاؤ گے، زبردست ہے دنیا۔ ذرا سا ہاتھ کھینچ کر دیکھو، مطلب پرست ہے دنیا
54.	Neither the face nor the life is hideous The one with malicious intentions is hideous.	صورت بری، نہ سیرت بری، برا وہ جس کی نیت بری

Without bearing any responsibility regarding contents of the document, above text is verified as English translation of the Urdu script provided by the client.

Verified by: **Translation and Interpretation Department, NUML, Islamabad, Pakistan**



Appendix B

Jank's Rubric for Linguistic Analysis

H. Janks

Language and the designs of texts

Table 2. Linguistic analysis rubric

Linguistic feature	Explanation	
Lexicalisation Overlexicalisation Relexicalisation Lexical cohesion Metaphor Euphemism	The selection/choice of wordings. Different words construct the same idea differently. Many words for the same phenomenon. Renaming Created by synonymy, antonymy, repetition, collocation. Used for yoking ideas together and for the discursive construction of new ideas. Hides negative actions or implications.	
Transitivity	Processes in verbs: are they verbs of: <ul style="list-style-type: none"> • <i>doing</i>: material process • <i>being or having</i>: relational processes • <i>thinking/feeling/perceiving</i>: mental • <i>saying</i>: verbal processes • <i>physiological</i>: behavioural processes • <i>existential</i> 	
Voice	Active and passive voice constructs participants as <i>doers</i> or as <i>done-to's</i> . Passive voice allows for the deletion of the agent.	
Nominalisation	A process is turned into a thing or an event without participants or tense or modality. Central mechanism for reification.	
Quoted speech Direct speech (DS) Indirect speech (IS) Free indirect speech (FIS). This is a mixture of direct and indirect speech features. Scare quotes or "so-called"	<ul style="list-style-type: none"> • Who is quoted in DS/IS/FIS? • Who is quoted first/last/most? • Who is not quoted? • Has someone been misquoted or quoted out of context? • What reporting verb was chosen? • What is the effect of scare quotes? 	
Turn-taking	<ul style="list-style-type: none"> • Who gets the floor? How many turns do different participants get? • Who is silent/ silenced? • Who interrupts? • Who gets heard? Whose points are followed through? • Whose rules for turn taking are being used given that they are different in different cultures? • Who controls the topic? 	
Mood	Is the clause a statement, question, offer or command?	
Polarity and tense	Positive polarity (definitely yes) Negative polarity (definitely no) Polarity is tied to the use of tense. Tense sets up the definiteness of events	

	occurring in time. The present tense is used for timeless truths and absolute certainty.	
Linguistic feature	Explanation	
Modality Degrees of uncertainty	Logical possibility/probability Social authority Modality created by modals (may, might, could will), adverbs (possibly, certainly, hopefully) intonation, tag questions.	
Pronouns	Inclusive we/exclusive we/you Us and them: othering pronouns Sexist/non sexist pronouns: generic "he" The choice of first/ second/ third person.	
Definite article ("the") Indefinite article ("a")	<i>The</i> is used for shared information – to refer to something mentioned before or that the addressee can be assumed to know about. Reveals textual presuppositions.	
Thematisation – syntax: the first bit of the clause is called the theme	The theme is the launch pad for the clause. Look for patterns of what is foregrounded in the clause by being in theme position.	
Rheme – syntax: the last bit of the clause is called the rheme.	In written English the new information is usually at the end of the clause. In spoken English it is indicated by tone.	
Sequencing of information.	Sequence sets up cause and effect.	
Logical connectors – conjunctions set up the logic of the argument.	Conjunctions are: • <i>Additive</i> : and, in addition • <i>Causal</i> : because, so, therefore • <i>Adversative</i> : although, yet • <i>Temporal</i> : when, while, after, before	

In Janks (2005), I provide an analysis of *Spot the Refugee* (see Figure 3) an advertisement produced by the United Nations Commissioner for Refugees, arguing that it is important not to take for granted texts located in the discourses that we inhabit.³ When we are confronted by a text that we agree with, it is easy to imagine its positive effects, and hard to see its negative effects.

The analysis begins with the opening instruction, which also serves as the title of the text. "Spot the refugee", the opening instruction, is prominent because it is printed in capital letters in a large bold font. This is the only command in a text that is otherwise made up of statements. If you respond to this imperative by looking carefully at the Lego figures, trying to find the one that stands out as a refugee, the text has already constructed you as someone who thinks of refugees as visibly different. If you refuse this construction, but are nevertheless intrigued by the juxtaposition of Lego dolls and refugees, you may start reading the text. If you then look for the refugee in the *Fourth row, second from the left*.

The one with the moustache, you will nevertheless have been reeled in by the text, only to discover that you have been cheated, because

³ The poster can be retrieved from <http://www.unhcr.org/teach/legospot.htm>

