

**SCHEMA ALTERATION DURING TEXT
WORLD BUILDING: A COGNITIVE
LINGUISTIC STUDY OF CONTRASTIVE
PERSPECTIVES ON AURAT MARCH**

BY

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NATIONAL UNIVERSITY OF MODERN LANGUAGES

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The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Arts & Humanities for acceptance.

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Schema Alteration during Text World Building: A Cognitive Linguistic Study of Contrastive Perspectives On Aurat March** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Schema Alteration during Text World Building: A Cognitive Linguistic Study of Contrastive Perspectives On Aurat March

This research investigates the interplay between Text World Theory, Schema Theory, and readers' schema alteration in the context of contrasting discourses on Aurat March in Pakistani media, particularly online blogs. Text World Theory posits that discourse comprehension involves constructing mental representations guided by textual clues, while Schema Theory suggests that existing knowledge influences the interpretation of new information. The study aims to explore how readers' schemas are triggered, modified, or reconstructed during the text world building process, focusing on the divergent perspectives presented in the discourse on Aurat March. This interpretive study follows phenomenological research design and makes a qualitative analysis of the four selected blogs and twenty reader responses collected on the blogs by weaving together the frameworks of Text World Theory and Schema Theory to illuminate the interplay between text construction and reader interpretation. The study reveals several key findings: firstly, readers with more prior knowledge on Aurat March tend to possess stronger schemas, resulting in minimal alteration during text world building. Secondly, schema alteration primarily occurs through the addition of new information, either modifying existing schemas or forming entirely new ones, particularly among readers with limited prior knowledge. Additionally, personality differences significantly influence schema alteration, with rigid thinkers often questioning their beliefs but requiring further confirmation before making changes, while flexible thinkers are more open to interpretation. Moreover, the study underscores the impact of readers' previous knowledge on their perception of text, highlighting the dynamic nature of schema alteration as readers integrate new information and adapt their existing schemas accordingly. Underscoring the need for further exploration in cognitive linguistics and related disciplines, the study suggests implications for fields such as literature, journalism, psychology, and education, emphasizing the importance of considering readers' cognitive experiences in text interpretation.

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LIST OF ABBREVIATIONS

CL: Cognitive Linguistics

ST: Schema Theory

TWT: Text World Theory

NLP: Neuro-Linguistic Programming

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DEDICATION

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CHAPTER 1

INTRODUCTION

1.1 Overview

This chapter aimed at introducing the main concepts and ideas being studied in the present research and explained the core terminologies adopted. It also laid out the main components of the research i.e. the statement of problem, research objectives, research questions, significance and delimitations of the study, as well as, the chapter breakdown followed in the present study.

Text World Theory, originally developed by Paul Werth in 1980-90s and later extended by Joana Gavins (2007), advocates that human beings process and understand all discourse by constructing mental representations of that discourse (or the ideas given in that discourse) in their minds. This mental representation is guided with the help of textual clues navigating the readers/audience through the discourse. Moreover, Text World Theory stresses the importance of participants' previous knowledge in building that textually guided mental representation of the discourse, asserting that the reader's interpretation of a text is subject to his/her existing knowledge.

Another cognitive theory called Schema Theory, also talks about a relative phenomenon. This theory states that knowledge is cognitively processed in the form of certain mental representations i.e. "Schema" (Pankit, 2013). Moreover, the process of interpretation (of text) is guided by the principle that all new information is sampled against some existing schema. Once this process initiates, the modifications are made to incorporate the information not previously accounted for into the structure of prior knowledge (Rumelhart, 1980). The point to notice here is that the mental representation of the text and the previous knowledge of the reader are the common interest of both the theories mentioned above. Given this observation, it is safe to consider that the notion of mental representation while interpreting text, in both theories, is guided by the existing knowledge of the reader. Quite interestingly, counter questioning this notion, the founding proponent of the Text World Theory, Paul Werth (1999) mentions the 'principle of text-drivenness' in his work. This principle suggests that the previous knowledge is not always

the only determiner of the interpretation of the text but the text, itself, can determine the degree of background knowledge that the participants draw on while engaging in a discourse. Now, moving forward with the assumption laid earlier regarding the similarity of mental representation and the previous knowledge in both the theories, it is safe to extend this principle of text drivenness to schema formation or modification described by the Schema theory too.

Concerning the thesis posited in the proceeding lines, a number of researches have attempted to test this notion of ‘text-drivenness’, mainly in the field of stylistics as it maintains the assumption that since the literary text is always rich in style, it does effect the pre-existing knowledge of the genre or world view. But, when it comes to a non-literary text, that of course is not necessarily packed with stylistic devices, the said argument is yet to be verified. For this purpose, the schema building/alteration of readers needs to be studied when exposed to contrastively constructed discourse (non-literary texts presenting diverse perspective on same subject). There are a number of such discourses available around us, for instance, political or religious ideologies, media propaganda, gender perspective, court hearings and others.

In the context of Pakistani media, a similar discourse involves the depiction of divergent perspectives on Aurat March. Aurat March is an annual socio-political demonstration in Pakistan to observe International Women's Day. The content around this march has received a significant amount of attention in a very short period and a good number of researches are conducted on the subject under various linguistic frameworks e.g. critical discourse analysis, pragmatics, social semiosis, multimodality et al. But the focus of the present study, as discussed above, is the diversity of perspectives on this phenomena, particularly manifested in the language used to depict this difference. This divergent nature of discourse has the potential to engage its readers in schema triggering, modifying or altering it altogether while being indulged in text world building.

Hence, the present research attempted to incorporate the notion of schema and other implications from Schema theory into the working of text-world building process in the contrastive representation of Aurat March in Pakistani media in general and online blogs in particular.

1.2 Schema Alteration

Before moving forward, it is necessary to understand the term ‘Schema Alteration’ as it serves as the core concept of the present research. In the present research, the term ‘schema’ has been adopted from Rumelhart's (1980) Schema Theory which has also been incorporated into the present study's theoretical framework. As defined by Rumelhart (1989), schema refers to the mental representation of incoming information from the text being placed against the previous knowledge of the reader. Whereas, the other theory incorporated in the theoretical framework of the present study, Text World Theory, also talks about the same idea but simply states it as a mental representation. Now since the aim of this study is to bring these two theories at the converging point of this ‘mental representation’ and explore the interplay of previous knowledge and the construction of the text, the researcher has labeled this repeating idea of mental representation as Schema. To further expand the scope of this concept, the term ‘Schema Alteration’, is coined by the researcher to represent the number of possible phenomena around schema, including the triggering or activation of schema, a modification or addition in the schema, as well as, an overall reconstruction of a new schema regarding an already existing idea on the same subject.

1.3 The Statement of Problem

The proponents of Cognitive linguistics, particularly those of Text World Theory and Schema Theory, advocating the concept of mental representation of text in a reader’s mind, undoubtedly asserts the influence of a reader’s previous knowledge as one of the strongest determiners of how that reader is constructing meaning out of the said text. If schema is activated or modified by incoming information based on the reader's previous knowledge, the previous knowledge also has an equal chance of being influenced by the text, particularly with the one that contradicts the existing knowledge of the reader on the same subject. The verification of this proposition on a similar discourse i.e. Aurat March, is much needed to add a new dimension into the existing original working theories of Cognitive Linguistics like Text World Theory and Schema Theory to highlight the role of language and linguistic construction of socially, culturally and politically opinionated discourse. Therefore, the present research attempted to study the possibilities of schema

alteration during the text building process, proposed by Text World theory, while taking into account the readers' response on the contrastive discourse present on Aurat March in Pakistani online blogs/articles.

1.4 Objectives of Study

This research study meets the following research objectives:

1. To depict the possible schema alteration in the construction of divergent text-worlds established in the selected discourse on Aurat March
2. To highlight the process that contributes towards triggering the existing schema on the subject present in the readers' knowledge store and the assimilation of new knowledge into the existing one or an overall reconstruction of the schema particularly related to Aurat March as per the reader responses collected in the interviews pre and post reading experience
3. To identify the types of schema altered based on the connection developed between the reader responses and the textual analysis

1.5 Research Questions

This study answers the following research questions:

1. How does the contrastive text-worlds, depicting divergent perspectives on Aurat March, affect the existing schemas of the readers?
2. How are the existing schemas of the readers, activated, assimilated or reconstructed during text-world building, according to the reader responses collected during pre and post reading experience?
3. What type of schemas are altered in the readers' cognition while reading contrastive discourse on Aurat March, based on the connection developed between the reader responses and the textual analysis?

1.6 Significance of Study

With regards to its significance, present study has not only brought forth the potential of text and discourse building processes in altering readers' schema regarding a particular phenomenon, but it has also encouraged to extend this emphasis on the

substantial contributions of language in textual representation of discourse and textually embedded depiction of worldview in multiple areas of studies and practice. Hence, while adopting the framework followed by the present study, similar correlational researches can be made by incorporating the cognitive approach and other sociolinguistic, semantic and pragmatic perspectives, as well as, the implications from the study can also be applied to various fields related to literature, journalism, advertisement, narrative study, education and psychology, particularly in clinical therapies, parenting and conditioning.

Moreover, as per the rapid advancements in the field of cognitive linguistics, it is the demand of the era to extend its scope from the studies of cognitive comprehension and interpretation of literary text by assuming idealistic readers to take an account of diverse cognitive experiences of real readers of literary as well as non-literary discourse. Also, the stylistic reader response researches have been mainly emphasizing on the textual aspects of style while assuming an ideal reader, whereas, the nature of the cognitive in the stylistics demands an empirical investigation of reading experiences by actual readers in their naturalistic environment. Keeping these challenges in background, present study aimed to extend the focus of analysis from the text to the readers' response on world building, schema based knowledge alteration and other cognitive experience triggered by reading.

1.7 Delimitations

Apart from its potential significance, the present study is, however delimited in certain aspects. First of all, the sample opted for the analysis is restricted to specific number and sources. Given the scope and time frame of the present research, the number of the blogs on Aurat March, selected for analysis, are not more than 4 and the participant readers are not more than 20. Another reason behind working with a comparatively smaller data is the extensive framework of Text World Theory that takes in account each and every element of linguistic composure of the text being analyzed and lengthy process of collecting data through reader response. So, given that, taking a larger size of data and analyzing it effectively is not feasible in the given time span allowed by present research.

Lastly, present study is also delimited with regards to the working framework adapted for the analysis of data. As discussed in the methodology section, the present research will be purely concerned with the cognitive-linguistic manifestations of the text

selected for the studies i.e. blogs on Aurat March, so, the study is restricted in connecting any of the implications drawn by the analysis to potential socio-cultural or political aspect present on the subject.

1.8 Organization of Study

The research is structured into five chapters. Chapter one introduces the study, outlining its research questions, objectives, problem statements, and significance. It also explores the role of language in shaping contrastive schemas and how existing knowledge may be transformed.

Chapter two provides a critical review of prior research relevant to the current study. It summarizes key literature and insights from other scholars regarding themes such as Cognitive Linguistics, Text-world Theory, Schema Theory, Experiential Reader Response, and Aurat March.

Chapter three details the research methodology and theoretical framework, explaining the data collection and analysis processes, along with how findings were derived. A mind map illustrates the application of selected theories to address the research questions.

Chapter four presents a comprehensive textual analysis of selected articles and blogs through the lens of Text-world Theory. It examines the schema alterations noted in reader responses before and after reading, establishing connections between types of schema changes and different levels of text-world construction.

Chapter five concludes the study by summarizing the findings and suggesting areas for future research to address existing gaps. It also discusses how the implications of this study can benefit fields such as natural language processing, cognitive linguistics, and psychology.

1.9 Summary

This chapter provided a complete overview of the present study. It introduced the key terms like Schema Theory, Text World Theory, schema Alteration and their interplay in examining how readers' prior knowledge and mental representations influence their

interpretation of discourse. It posits that schema alteration occurs when readers engage with diverse perspectives, such as those surrounding the Aurat March in Pakistan. By investigating the contrastive discourse in selected online blogs, the study aims to identify how existing schemas are activated, modified, or reconstructed based on reader responses before and after reading. This chapter also stated the key components of the study like statement of problem, research questions and objectives, significance and the delimitations. Lastly, this chapter provided a complete layout of this research through chapter break.

CHAPTER 2

LITERATURE REVIEW

2.1 Overview

This chapter presents a review of the already-conducted research in the related field of studies to know what other researchers have said about my field of study. It discusses all the main concepts and ideas targeted by the studies including an overview to the domain of cognitive linguistics, particularly focused elaborating the concerning theories; Text World theory and Schema theory and the shared idea of mental representation in both of these theories. It has also explained the principle of text drivensess of the previous knowledge with reference to multiple debates made in the other related studies. Lastly, this chapter highlights a number of studies conducted on the contrastive discourse, Aurat March, particularly with reference to Pakistan and also highlights the research gap found.

2.2 Cognitive Linguistics: An Overview

Cognitive linguistics is an interdisciplinary field of study that combines cognitive sciences such as linguistics and psychology to study the relationship between language and the psychology of the human mind. Geeraerts and Cuyckens (2007) argue that cognitive linguistics is a modern school of thought that emerged in the 1970s in the studies of Lakof and Thompson (1975); Fillmore (1975); and Rosch (1975). Similarly, Rao (2021) identified what cognitive linguistics deals with by exploring the characteristics and phenomena of cognitive linguistics. This study concluded that cognitive study is a cluster of overlapping approaches to language and psychology, where language focuses on grammar, syntax, phonology, morphology, and semantics, whereas psychology focuses on comprehension of a wide range of cognitive and linguistic phenomena. In the present research study, two prominent theories from cognitive linguistics are converged to deal with the mental representation of contrastive discourse on Aurat March with the help of text world theory and schema theory. A detailed discussion on both of these theories i.e. Schema Theory and Text World Theory, is provided with various references here forward.

2.3 Schema Theory

The term schema falls under the discipline of neuroscience, which was derived by the Head and Holmes in 1911 by stating that schema is the part of our conscious part of the mind, that activates the learning processes while perceiving specific information related to the already acquired knowledge. Later this term was adopted by cognitive psychologists and linguists. As first adopted by Rumelhart (1980) in the field of cognitive linguistics, Schema theory deals with the information processing model, which works on previous knowledge and the interpretation of the information receiver. According to this theory, understanding a text is an interactive process between the text itself and the reader's acquired background knowledge, which is organized in abstract structures named "schemata" (Rumelhart, 1980). Within the schema-theoretic framework, the process of interpretation is guided by the principle that all new information is sampled against some existing schema, and during that process, modifications are made to incorporate the information not previously accounted for into the structure of prior knowledge.

Schema theory has been adopted by researchers in various other fields of linguistics including semantics, pragmatics, CDA, stylistics, and even language teaching (Ayieko, 2003; Che, 2014). Rasakumaran and Patrick (2019) emphasize the importance of already-established background knowledge in the comprehension of texts, with the aim of exploring the use of previous knowledge in the accumulation of new ones. This literature review study concluded that mental cognitive structures help in the decoding process of words. Reading is a dynamic process that deals not only with the linguistic aspects but also with the cognition process. Similarly, Liu (2015) investigated the role of schema theory in the meaning extraction and retention processes of reading comprehension in EFL students. A total of 110 students with an intermediate level of English proficiency were taken as subjects of the study from two classes of Shandong Trade Union College. Two groups, controlled and experimental, were formulated. The researcher used the mixed-methods data collection technique by using two instruments, such as a passage containing 252 words and a questionnaire containing 5 questions. This study concluded that both groups immediately recall the schema that serves as a facilitator to accumulate new information with the help of prior knowledge. Schema helped both the controlled and experimental

groups in the process of meaning acquisition, which further cooperated to assimilate new information. The present research study also uses schema theory to examine the contrastive discourse on Aurat March and highlight the role of schema in the assimilation of new knowledge related to Aurat March.

Similarly, a study by Liang (2023) also used Schema theory but to explore IELTS teaching in the listening part by highlighting the role of schema theory in enhancing English language proficiency. This study aimed to assist IELTS teachers in effectively implementing schema theory during classroom practices for the IELTS listening section. It was hypothesized that developing schemas would enhance readers' comprehension of passages and enable teachers to create more effective teaching techniques. For this purpose, the researcher interviewed 132 IELTS teachers and 164 students who had previously appeared in the IELTS exams. A questionnaire containing five questions was filled out by the participants. This study concluded that 48.48% of teachers explain the questions to the students to avoid comprehension delay, 45.45% build schema, and 42.42 of the teachers sometimes tend to use the schema-building method.

Another study, by Jehan et al. (2023), explored enhancing reading comprehension at an intermediate level by unlocking the power of schema theory. This study divided the 60 first-year students from GHSS Togh Bala Kohat into two groups: a controlled and an experimental group consisting of 330 students each. The experimental group took part in schema-based brainstorming teaching activities, while the controlled group received traditional classroom practices and instruction. The point of similarity between this study and the present study is the pre and post reading responses. Pre- and post-tests of the learners were conducted to validate the findings of the studies and to evaluate the performance of the students. This study concluded that the students who were receiving schema-based learning improved their academic performance compared to those who were following traditional teaching practices. Even the results and findings of the study were supported by the test, which was conducted four months later. The significant difference between both groups has been marked. But unlike this study, dealing with pedagogy, the current research study incorporated a focus group discussion of the participants in pre and post reading responses, particularly concerning the reading experience of text world

buildings and the possible schema alteration of readers on *Aurat March*, featuring self-retrospection.

2.4 Text World Theory

The second core theory explored in the present study is Text World Theory by Paul Werth (1999). Coming from the domain of Cognitive linguistics, which is an interdisciplinary approach that studies the relationship or interaction between language, mind, and sociocultural experience (Oxford Bibliographies, 2019), the proponents of text-world theory claim to have devised a methodological framework capable of accounting for the cognitive processes behind the production and interpretation of all forms of human communication, ranging from simple day-to-day telephone conversations to rich dramatic performances and likewise. The analytical significance of the said theory has been asserted by researchers from all interdisciplinary fields, including cognitive psychology, cognitive semantics, stylistics, narratology, critical discourse analysis and others. Werth (1999) presented the text-world theory, which is basically a cognitive tool that makes the reader or the receiver able to understand the discourse through rich mental representations of language on the basis of already established knowledge. Text-world theory is an interdisciplinary approach to study that combines multiple domains of study, such as cognitive linguistics, psychology, and stylistics. Many other researchers, such as Canning (2010), Gavins (2007), Steen and Gavins (2003), Gavins (2000), et al., have also contributed to the text-world theory after the death of Paul Werth. Gavins (2007) argues that the text-world theory focuses on the construction of the text and its immediate effect on production and comprehension, which is based on shared and private knowledge triggered through the specific use of linguistic elements between the two participants discussing the happening of an event in the real as well as an imaginary life at the different places and times of their lives. Werth (1984) states that the conceptual background of the information plays a vital role in the comprehension of an interaction taking place in any physical setting. The discourse world provides an opportunity for the interlocutors to retrieve the information needed to understand the conceptual background of the immediate situation by using their mental resources to fill the gap created by their personal experiences of the real world. These personal experiences can be linked to the beliefs,

attitudes, social, cultural, and political ideologies not only associated with the discourse event but the situation too. But the text world refers to the collaborative efforts of the participants, such as the speaker and the receiver, in the discourse patterns of an interaction. Gavins (2007) argues that the discourse world becomes a source for retrieving information to negotiate and reconstructing meanings through the joint efforts of participants in an interaction.

Werth (1984) linked the negotiation process of the discourse world to the communicational fact that any sequence of the sentence needed to be interpreted requires the joint efforts of participants in the text world to cooperate in the comprehension of information. There is a bulk of research conducted on literary works, particularly in stylistics, using text-world theory.

In recent times, implications from Text World are being used as pedagogical models and ELT as well (Giovanwlli, 2010). Text-world theory has also been making notable contributions in other sub-disciplines of linguistics exploring cognitive aspects of language in use, such as cognitive narratology. For example, Hargreaves (2010) explored how viewpoint effects are brought about in prose fiction using text-world theory. While concluding her work, she argued that adopting text-world theory as an approach can lead to further insights into how particular point-of-view effects are realized. Similarly, Ahmed (2021) has explored the construction of knowledge and identities by using Werth's Text World Theory and analyzing students' interactions in the secondary English classroom with the intention of examining the use of already established real-life-based knowledge by connecting it with the text world. The researcher inquired about the students' construction of the discourse and their comprehension of the themes of the studies being discussed. The interviews and classroom and group discussions were recorded for a period of nine months at East Midland Secondary School. The researcher has not only analyzed the construction and conceptualization of the text of the students on an individual basis but also collectively in the form of classroom and group observations to explore the challenges and conflicts emerging out of the comprehension of the course text.

Another contribution of Text World theory in pedagogy is marked by Mohammadzadeh (2017) who investigated the role of text-world theory in developing

students' critical understanding and interpretation of language and literature in classrooms. The theoretical underpinnings of pedagogical cognitive stylistics analysis and text-world theory have been used to inquire about the types of building blocks in literary texts and the use of these blocks to construct discourse, sub-world, and text-world. The sample text short story *The Bracelet*, plotted by Yoshiko Uchida, was linguistically selected on the basis of students' third-year educational level in English language teaching (ELT) classrooms. Nine out of twelve students were divided into three focus interview groups, such as low, moderate, and high achiever groups, on the basis of their final exam performance. A semi-structured interview was conducted with each group to collect the data for analysis of the study. This experimental research study found that students' groups engaged in the pedagogical activities of the literary text enhanced their language awareness and reading response by actively engaging, facing cognitive challenges, and responding critically to the world experiences through the discourse world, text world, and sub- world. This study found that the students' mental construction motivated them in the learning process, and the pedagogical stylistic technique motivated teachers as well. Additionally, the participants of the study supported the pedagogically cognitive stylistic activities in relation to the Text World Theory in English language and literature classrooms.

Other than ELT and Pedagogy, Text World theory has also been analyzed in the forensic domain. Two similar studies, but dealing with real-life forensic discourse, highlight the theory's potential to be used to analyze non-literary discourses in applied linguistic studies. One of those two studies analyzed three statements from the trial of murder charges, exploring the cognitive patterns (text-worlds) that reflected those statements, resulting in a change of meaning and legal significance (Ho, Lugea, McIntyre, Wang, & Xu, 2018). Another research made an analysis of discursive construction in an alleged racist case using text-world theory (Gavins & Simpson, 2015). The study examined the discourse positions occupied by key actors and how language is molded in courtroom discourse. Following the niche of exploring Text World theory in realistic situations and non-literary text construction, the current research extended to study the schema alteration during the text-world-building process.

2.5 Mental Representation of Text: A Common Ground in ST and TWT

Since the present study attempted to converge both the above discussed theories at a common ground of mental representation of text, it is very important to understand this point before moving forward. Mental representation in the schema theory talks about the schemata of the message design and its impact on the readers. It deals with the mental images of the structures of information stored in the memory and also depends on the input and output of the information in the cognition of one's being. Schema and mental models are considered as the building blocks of knowledge, but mental models are no longer permanent, while schema is the permanently stored information that can be retrieved later according to the situation. This permanently stored information represents the psychological representation that directs the same information that was saved. But when the schema fails to answer the particular question, mainly new information, the mental models get activated to deal with the unknown information, which later becomes the part of the schema to be dealt with later at the time of need (Edward-Leis, 2010).

Whereas Text World defines knowledge as the mental representation of the speaker or the receiver of information, referring back to the happening of an event during an interaction. The text world of an event makes it possible to refer back to the mental construction of written and spoken discourse shaped through real-world life experiences by recalling the memories of an event at different places, times, objects, spaces, and entities points of view. These mental representations are further advanced by the world-advance elements and world-building elements that set the location of the discourse as real life or an imagined experience through deictic expressions such as spatial and temporal deixis (Werth, 1999: 86; Gavins, 2007: 37). The functioning of these advanced world elements is based on the entities, such as actors and objects, and also the relationships between them, to make it possible for the world discourse to move forward to the joint efforts of the interlocutors of the text world through the progression of the spatial and temporal deictic expressions. The linguistic grammatical elements such as determiners, pronouns, and definite and indefinite articles also act as enactors or objects in the world-building process. These world-building elements trigger the mental knowledge of the information about the text or discourse to retrieve the information already shared or stored in our mental lexicon.

So, the present research views the resembling idea of ‘mental representation of text’ as one and tags it as Schema as proposed by Schema Theory. Consequently, it also explores the principle of ‘Text Drivenness’, proposed by Paul Werth (1999) as a contributor to possible schema alteration of the readers regarding the contrastive discourse of Aurat March.

2.6 Text Drivenness of Previous Knowledge

As mentioned towards the end of the previous section, the principle of ‘text drivenness’ by Paul Werth is another important converging loophole found between both the theories i.e. Text World theory and Schema theory. Werth (1999:19) stated that a participant contributes on the basis of a text-driven approach, which helps a participant contribute to an interaction by retrieving information through knowledge of real-life experiences, memories, and social, cultural, and political ideologies. The conceptualization process of the text and discourse is only possible through recalling personal experience-based real knowledge of the happening of an event. Text-worlds are text-driven mental stories that are used to construct the mental representations of different types of knowledge by using multiple linguistic elements.

This principle has been explored previously by a few researches but not in the same context as of the present study. For example, Park (2014) used the text-drivenness approach to develop English language teaching material by exploring the experiences of a group of 18 graduate students in the spring 2013 semester in Seoul. A text-driven approach does not ask true- false questions to validate the comprehension of the text readers; it provides opportunities to link the text with the reader’s personal experience of life to construct the mental representation. The researcher introduced the text-driven approach in Korean ELT classes by providing the participants of the study with an opportunity to experience the process at hand. The researcher has used the data from the study that was originally developed by the participants through brainstorming of the topics and the relevant assessment material. Further data was collected through questionnaires and semi-structured interviews, which resulted in awareness of the text- driven approach of the reading activities and its impact on the development of the English language teaching materials. But the present research study uses a text-driven approach to highlight the role of the text,

as built in the text-world, in triggering, altering, activating, modifying, and reconstructing the mental cognitive structures of the readers on the subject of Aurat March.

2.7 Schema Alteration: Activation, Modification or Reconstruction

The last but not the least concept to be discussed in continuation to the aspects of cognitive linguistics and the theories explored by this research is the very term, 'Schema Alteration', introduced by the present study. Schema alteration deals with the change in mental model structures saved in the memory of a human being, related to the past experiences of life. The process through which the experiences of life change, are altered, or are adjusted to incorporate the new information into the pre-existing schema is known as the schema alteration process, which leads to the new information or new experience of life. Schema alteration can easily take place during early childhood, while it gets more difficult as people grow older because they become familiar with evidence and construct their social beliefs accordingly.

Mohammadi and Moradi (2016) have contrastively highlighted the role of schema therapy and neuro-linguistic programming to reduce anxiety and improve the social functioning of patients suffering from generalized anxiety disorder. This study concludes that schema therapy and neuro-linguistics are effective in reducing anxiety through schema alteration. It was also found that the person's vision of a particular event in their life can be changed by altering their feelings and emotions attached to it. Similarly, Sabokbari et al. (2022) have analyzed the effectiveness of schema therapy on fear of negative evaluation in females with social anxiety disorder through a quasi-experimental research design by taking 30 students from the counselling center of Allameh Tabatabai University and using the purposive sampling technique. Two controlled and experimental groups were formulated. The experimental group of the study went through 10 sessions of schema therapy, and the controlled group did not take part in any sessions. The findings of this study show that schema therapy dramatically reduced females' anxiety about unfavorable assessments in the experimental group compared to the control group. The findings of the follow-up phase revealed that these favorable benefits were stable for two months after the therapy ended. The conclusion of this study shows that schema-based group therapy is efficient and successful in lowering the fear of negative assessment in a sample of Iranian

student females suffering from social anxiety by altering their experiences of life by changing the feelings associated with the particular events.

The present research study also studies the change in the mental model structures on the topic of Aurat March. The current research studies the possibilities of schema alteration during the text-building process in contrastive discourse on Aurat March in Pakistani online blogs with the themes of women's empowerment, women's rights, etc. This study also formulates the respondent groups and takes pre- and post-reading texts. The elements involving self-retrospection are included in both the interview and the focus group discussion. The implications of textual analysis using Text World Theory and reader responses are contrastively analyzed to draw final conclusions about the alteration of schema between discourse world and text worlds built in the selected text, presenting opposing perspectives on Aurat March. And it also studies how this information helps its viewers and readers alter the already-developed schema and preserve the new information.

2.8 Previous Researches on Contrastive Discourse

Before moving on to the discussion of related researches conducted in Pakistani Context, a few notable researches previously conducted on contrastive discourse are mentioned in this section. Contrastive discourse is a practical approach to study between two different texts on the basis of similarities and differences between the texts. It mainly comes under the umbrella of contrastive linguistics, as presented by Charles Fries in 1940 at the University of Michigan. Comparative linguistics is an interdisciplinary approach to studies among different branches of linguistics such as syntax, semantics, pragmatics, discourse, and corpus. It receives a huge attention from the linguists in the fields of discourse and corpus to study how comparative discourse is represented in the corpora, mainly by developing parallel corpus. Kostova (2022) has analyzed the potential of the analysis of contrastive linguistic discourse by investigating the comparative research articles published in an international journal named as *Bulgarian Journal Contrastive Linguistics*. This research was conducted to explore the trends of macro-contrastive linguistics by investigating the articles published in six languages (Bulgarian, English, Russian, French, German, and Spanish) on the issues of vocabulary, phonology, morphology, syntax, semantics, typology, discourse, pragmatics, and sociolinguistics. A

total of 743 research articles were taken as the subject of the study using a diachronic approach. This study concluded that contrastive linguistics has given the CDA significant prominence as it can now be contrastively applied to non-English texts to investigate the different discourse perspectives. Additionally, the contrastive linguistics studies have a vast background of knowledge as they can be applied to the different domains of study. The present research study also analyses the contrastive perspectives of Aurat March; both the negative and positive aspects of the discourse are being studied.

Bonyadi and Samuel (2013) have contrastively analyzed the headlines in newspaper editorials to highlight the media's role in the propagation of their intended ideologies through multiple linguistic discourse techniques. The researcher has taken 40 editorial headlines from the Iranian English newspaper and 20 editorials from the English newspaper by formulating the purposive sampling criteria of not including the Persian newspapers written by Iranians. Additionally, the headlines of those newspaper editorials, which are written on the agenda of criticism, endorsement, attack, appeal, defense, entertainment, and praise, have been chosen to highlight the representation of the projected ideology. The textual contrastive analysis The English newspaper The New York Times and the Persian newspaper Tehran Times concluded that the headlines of the said newspapers presented the subjective attitude of the writers, using different types of rhetorical devices and persuasive techniques. Moreover, the present research study investigates comparative discourse in the Pakistani context on the subject of Aurat March. Similarly, Tonio (2018) contrastively analyzed the Philippine newspaper editorial headlines to analyze the use of rhetoric and persuasive devices to propagate their preferred ideologies. But this study investigates the similarities and differences between mainstream and non-mainstream newspapers through qualitative and quantitative data analysis techniques. The study concluded that, to some extent, the two pieces' employment of lexical and existential assumptions for persuasive aims was comparable. This study also found that metonymy was employed similarly in terms of rhetorical devices in the two newspaper editorials with the same technique. In order to make the headlines seem interesting, catchy, and persuasive, editorial writers in PDI also employed other rhetorical techniques, such as rhetorical questions and testimonials. The use of literary devices, such

as neologism, parallelism, and out-of-context quoting, was preferred by Rappler newspaper editorial authors.

Shahid et al. (2021) have contrastively studied the meta-discourse in English newspaper editorials to explore the use of persuasive techniques in the structural properties of the text. This study aimed at the similar and different use of meta-discourse markers in native and non-native English newspapers. A total of 450 newspaper editorials from native English countries such as England, New Zealand, and America, while 450 editorials from non-native countries such as Pakistan, Sri Lanka, and India were selected to analyze the interactional meta-discourse with the theoretical underpinnings of Hyland's model of meta-discourse. The contrastive analysis of the frequencies of native and non-native newspapers concluded that both types of newspapers have used different types of meta-discourse differently. Findings show that a significant distinction has been found in the use of hedging and self-mentioned meta-discourse markers. However, the frequent use of interactional meta-discourse markers in native English newspaper editorials makes them more appealing and persuasive as compared to the non-frequent use of interactional meta-discourse in non-native English newspaper editorials.

Nishat and Hussain (2022) identified the ideological representation of Aurat March in the discourse of "The News" and "Dawn" newspapers by comparatively analyzing the news discourse. This study aimed to analyze how to generate an ideological representation of the Aurat March through discourse, with the help of agenda settings and linguistic framing techniques. The media's role in shaping ideologies has been analyzed with the help of the theoretical frameworks of Michael Foucault and Ken Hyland: discourse and meta-discourse. The qualitative data, editorials, and opinionated articles were taken from two of the said newspapers in Pakistani, published in March of the year 2020 and 2021. The purposefully collected data for the study was categorized under three themes, such as patriarchy, women's rights, and violence and abuse. This study found that the media narrative in Pakistani newspapers is highly polarized on the topic of the Aurat March. The media manipulated the reader's mind by using linguistic framing in a way that polarized the discourse on the subject of Aurat March. The present research study also argues that media narrative in Pakistan newspapers is also highly polarized on the basis of their own

interests and objectives that they wanted to meet by manipulating the discourse on the subject of "Aurat March" by using schema and text-world theory.

2.9 Related Studies with Pakistani Context

This section is particularly dedicated to discuss recently conducted related studies around the main areas covered by the present research including Schema Theory, Text World theory and Aurat March with Pakistani context. Starting with Aurat March, usually known as Women March, is a yearly based socio-political feministic activity attended by thousands of women in several cities of Pakistan to highlight the violations of basic rights, injustice, insecurities, and violence against women by male members of the community. This feminist demonstration in Pakistan has been receiving severe criticism due to the slogans pasted on placards. Batool and Malik (2021) presented the historical perspectives of "Aurat March" in Pakistan: evolution, generation, and regeneration. The reform-based feminism in Pakistan can be traced back to the 1990s, but the current phase of body politics ("Mera Jism, Meri Marzi) and sexuality ("Metoo Movement) gained its rise in 2010. Batool and Malik (2021) investigated the reasons behind unprecedented criticism on the subject of the Aurat March in Pakistan. The participants in the study were selected through purposeful and judgmental sampling techniques to explore the subjectivity, opinion, and reality of the feminists, as well as those of their opponents. Thirty in- depth interviews of the finally selected participants through snowball sampling techniques were recorded face to face, on the telephone, and via email, and the collected data was analyzed through feminist research methodology. This study concluded that the opponents of the feministic movements in Pakistan interpreted the discourse wrongly because of their bias and societal representation of sexuality. Their interpretation is already distorted by these societal notions, which resulted in unprecedented criticism. The present research study points out the role of schema alteration, activation, and modification in the subject of "Aurat March".

Memon (2021) has also analyzed the two placards depicting two educated women on the subject of the Aurat March. The researcher has analyzed the multimodal data of the placards of the year 2018 by using Royce's theoretical underpinnings of intersemiotic complementarity. Two placards out of one hundred were selected purposively on the basis of the theme of educated women's portrayal. A multimodal analysis of the study concluded

that placards are used to portray the meanings of women's empowerment by using the linguistic and semiotic features of the language. The placards taken in the study also depicted their concerns visually and verbally. Similarly, Ishrat et al. (2023) critically analyzed the anti-Islamic perspective of slogans used in Aurat March on women's day of the years 2019 and 2020. The researchers aim to find the representation of the anti-Islamic agenda in the Islamic Republic of Pakistan through using Fairclough's 3D model of critical discourse analysis as a theoretical understanding of the study. A purposive sampling technique was used to select the sample of 19 slogans written on the placards. The analysis of the data concluded that the slogans used in the Aurat March are contaminating the Muslim ideology of Pakistan by manipulating the linguistic items. Further, the study finds out what lexical linguistic patterns are used to spread the anti-Islamic ideology. But the current research study does not investigate Aurat March from an Islamic perspective. It only highlights the role of language and the linguistic construction of socially, culturally, and politically opinionated discourse on the subject of Aurat March to explore the Schema Alteration and text world-building strategies in the discourse.

Rehman and Ghani (2022) have critically analyzed Khalil Ur Rehman Qaamar's speech discourse in the live TV broadcast show on the subject of feminism and Aurat March. This study qualitatively analyzed the discourse between Khalil Ur Rehman, a famous playwright in Pakistan, and Marvi Sarmad, a feminist activist. This study aimed to analyze the linguistic features used to construct the identity by using Khalil Ur Rehman's anti-feministic diction in an online show named "Aaj Ayesha Ehtisham Kay Saath" that aired on NEO TV on March 3, 2020. The speech discourse is analyzed with the help of theoretical understandings of critical discourse analysis and Fairclough's model (2013), which states that some of the linguistic communicational devices such as rhetorical questions, reiteration, synonyms, litotes, polarity, cohesion, propositional meaning, mood, and references have been used by Khalil Ur Rehman to depict his low social and cultural identity. The study found that the words, verbs, and grammatical constructions used by Khalil show the anti-feminist ideology in Pakistan. Negative tone and diction conclude that a shift from formal to informal communication has taken place that clearly depicts the authoritative and power identity of an anti-feminist in Pakistan. The current research study also analyses the positive and negative contrastive discourse on the topic of Aurat March

and studies the mental representation of the readers by taking interviews with the participants.

Similarly, Zafar et al. (2020) have done a multimodal analysis of three different articles from three different newspapers to identify the role of media in the development of the ideological representation of Aurat March. The use of language and power have also been identified in the development of social and cultural Political ideology on the Aurat March. The ideological representation of posters in newspaper articles has also been analyzed using the theoretical frameworks of multidirectional critical discourse analysis, social constructivism, and feminist theory. The study falls under the exploratory qualitative research design, so the qualitative data containing the newspaper articles and the posters were taken purposively. The multimodal critical discourse analysis of the data concluded that media intentionally created social, cultural, and political ideologies by using the language and power phenomena on the subject of Aurat March 2019–20. All three articles of the study were negatively crafted, which clearly indicates that media is playing a negative role in the development of sociocultural ideologies. The current research study includes readers of all types of discourse concerning socio-cultural, economic, and political views, generating public opinion, and propagating certain ideologies through the forums of electronic, print, or social media to highlight the socio-cultural aspects of the study.

The present research study also investigates the propagation of social, cultural, and political ideologies through the forums of electronic, print, and social media. It only deals with the contrastive discourse, containing the same number of newspapers in favor of and against the notion of Aurat March. Additionally, the present research study is only concerned with the text- world discourse and the schema-alteration perspectives of the Aurat March. It deals with the contrastive text building process and schema modification of Aurat March. The current study attempts to incorporate the notion of schema theory into the text-building process in the contrastive ideological representation of Aurat March discourse in Pakistani newspapers.

Other than the researches concerning the discourse on Aurat March, a few other studies are noticeable due to their investigation made using the two core theories adopted by the present research i.e. Text world theory and Schema theory. Text World Theory

(TWT) has been increasingly applied to various domains of literary analysis and pedagogy. In historical text analysis, such as Amin and Ghorbani's (2024) study of Tarikh Jahangooshay-e-Jowayni, TWT uncovers how narrative construction is shaped by the prevalence of character descriptions over scene settings and the impact of limited deictic sub-worlds on readers' spatial and temporal experiences. This application highlights TWT's ability to reveal the underlying mechanisms of historical narratives. Conversely, in educational contexts, Khan and Shaheen (2023) demonstrate that TWT enhances English as a Foreign Language (EFL) instruction by helping students engage deeply with literary texts through the construction and interpretation of text worlds. This approach aligns with pedagogical stylistics, which integrates linguistic models into teaching. Overall, while TWT proves valuable in both analyzing historical texts and improving literary education, its implementation must be adapted to suit specific analytical and educational needs.

Schema theory suggests that pre-reading activities designed to activate relevant cognitive frameworks can significantly enhance comprehension and retention, as demonstrated by Jehan, Khan, and Wahab (2023), who found that such activities led to improved reading comprehension in intermediate students compared to traditional methods. Similarly, Chughtai and Khalid (2023) investigated how learning organizations can foster innovative work behaviors through the mechanisms of creative self-efficacy and self-leadership. Their study revealed that creative self-efficacy partially mediates the impact of learning organizations on innovative behaviors, and self-leadership moderates this relationship. Together, these studies highlight the critical role of both cognitive strategies in education and organizational practices in fostering innovation, emphasizing the effectiveness of targeted interventions in enhancing performance and adaptability in both contexts.

All the above-mentioned researches, Used Schema Theory and Text-World Theory in studying various domains of linguistics in general and cognitive linguistics in particular but none of the studies were found close enough to explore a contrastive discourse while converging both of the said theories on a point of similarity. Hence, the present study focuses on finding out the contribution of text-world building in engaging the readers into contrastive discourse of Aurat March and the role of language in shaping Schema alteration.

2.10 Research Gap

The current research covers up the significant gap in Schema Alteration: Activation and Modification of Shema in the discourse on the subject of Aurat March. This schema alteration has not yet gained the attention of the linguists; none of the research has been done on this issue. The present study focuses on the readers' responses to discourse and text world building strategies and schema alteration while reading the text by using the schema theory and text world theory to explore the concept of mental representation of text and the construction of meanings in the reader's mind influenced by the previously developed knowledge. Additionally, the current study highlights linguistics role in the construction of mental representations of social, cultural, and political discourse.

2.11 Summary

This chapter is designed to provide ideas about what other researchers in this domain of knowledge have said about my studies and also to find a proper research gap between what has already been studied and what still needs to be filled. In this chapter, the researcher focused on what other researchers have inquired about: how multimodal data from political cartoons expresses meaning-making processes in visual and verbal signs of communication in visual graphics to cause defamation, make humorous remarks, or cause damage to a particular identity, a political leader, a party, or a country.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Overview

This chapter discusses the research methodology of the present study. It talks about the type of research methodology, approach, and design used in the present study, sample of the study, which types of tools are used to access the data, and the method of data analysis have been discussed. Furthermore, it also provides the theoretical framework of the study as the lens used to analyze the data of the study.

3.2 Theoretical Framework

While viewing the subject in the lens of Cognitive linguistics, the working framework of the present study has included the adaptation of 1). Text World Theory analytical categories based on Paul Werth (1999) for the textual analysis of the selected text, 2). Experiential Reader Response Approach as employed by P. Canning and Joanna Gavin (2007) to collect pre and post reading responses from the participants and 3). the insights from the Schema Theory by Rumelhart (1980) to explore possible schema alteration through the process. Below is a detailed discussion on each approach adapted particularly with relevance to present research.

3.2.1 Text-World Theory

According to Text World Theory (Werth, 1999; Gavins 2007), participants of a discourse, writers to readers or speakers to listeners, negotiate rich mental representations of language known as text-worlds, based on the shared and private knowledge between them, and triggered by linguistic content. Meanings are made through an interaction of text and reader. As a result, meanings are not fixed but dynamic and situational, created by readers who use their prior experiences and knowledge of the actual world and vice versa. It is this principle that marks Text World Theory as a model that can account for how readers access contextual information and knowledge as well as how the text itself can extend to effect the previous knowledge of the said reader.

For the same reason, the principle analytical categories of Text World Theory (1999) will be utilized as the working framework to make textual analysis of the selected articles/blogs. So, starting with the basic architecture of Text World Theory, it operates on three embedded conceptual levels: the discourse world, the text-world and sub-worlds or world-switches. Within these three levels, further elements are incorporated to advance the text world building from one level to another. These include, world building elements, function-advancing propositions and world-switch possibilities. As present study will make the analysis of selected text, precisely, based on these principle analytical categories of world building process, below is a detailed discussion of three levels of text world building and the embedded elements within these levels.

1. The discourse world: The discourse world is defined by Werth (1999) as the situational context surrounding the speech event itself and does not just concern details of the location, the time, and the discourse participants, but also requires consideration of the relationships, knowledge and experience the participants draw on to understand and process the language used. Discourse worlds can involve face-to-face communication, or they can be ‘split’ such as in a telephone conversation, or the author and reader(s) of a novel. A further layer to the discourse world is added in terms of narration, that a narrator telling the story is either presented as external to the story world, heterodiegetic, or as a character participating in it, homodiegetic.

2. Text worlds: Werth (1999) describes a text world as, ‘a deictic space, defined initially by the discourse itself, and specifically by the deictic and referential elements in it.’ These features of language that establish the parameters and contents of a text world are termed ‘world- building elements’, whilst those which cause aspects of the text world - events, characters, time - to progress in some way, are known as ‘function-advancing propositions’. World-building elements constitute the background against which the foreground events of the text will take place. They include an orientation in time and place, and they create characters and other objects that furnish the text world available for reference. Function advancing propositions propel the narrative or dynamic within the text world forward. They constitute the states, actions, events, processes, and any arguments or

predications made in relation to the objects and characters in the text world (Stockwell, 2002). Those present in the text world are termed as characters or enactors.

3. Sub-worlds: Sub-worlds can be either participant- or enactor-accessible, and can be further classified according to type of sub-world, with a general distinction made between deictic, attitudinal and epistemic worlds. 1). Deictic sub-worlds occur when there is a shift away from the temporal or spatial parameters of the main text world, either under the control of a participant in the discourse, temporarily moving focus to a different time or place within the story world, or from within the consciousness of a character, such as in a flashback. 2). Attitudinal sub-worlds depict ‘notions entertained by the protagonists, as opposed to actions undertaken by the protagonists in the discourse’, and therefore include such worlds as, want worlds, belief worlds and intend worlds. 3). Epistemic sub-worlds relate to the degree of certainty expressed by a protagonist to a particular utterance and can be used to account for hypothetical situations, or assumptions made by protagonists.

To summarize the detailed discussion made on the text analysis approach proposed by Text World Theory (Werth, 1999), the present study made the analysis of selected text, precisely according to the layout presented in the figure given below.

Figure 1

Text Analysis Approach

World-building elements:	
• Time	temporal location
• Location	spatial location
• Participants / Enactors	the inhabitants in discourse-world / text-world
Function-advancing propositions:	
• Material process	processes of <i>doing</i> and <i>happening</i>
• Mental process	processes of <i>sensing</i> (seeing, feeling or thinking, etc.)
• Relational processes	states of <i>being</i> or <i>having</i>
World-switch possibilities:	
• Deictic world-switch	based on changes in time and/or location
• Attitudinal modal-world	based on expressions of desire, wishes, duty, obligation
• Epistemic modal-world	based on expressions of knowledge, belief (certainty/uncertainty), or hypothetical expressions

3.2.2 Experiential reader-response

Experiential reader-response is adapted in the present study to collect the pre and post reading responses from the participant readers particularly focusing schema alteration in world building process. Since this approach emphasis on the reader's experience of reading, it is also called as affective stylistics which focuses on the effects that a piece of literature has on its readers. This theory asserts that a reader constantly reacts to the reading, connecting the experience to his/her personal life and the other literary works he/she has already read and the reading experience he/she has at that particular reading moment (Cordell, 2012), that is why experiential reader response is will be helpful in seeking the type of data the present research is aiming to analyze.

According to the empirical methods proposed by the approach, readers' responses can be accessed at different moments and in different ways. As far as timing is concerned, reader response can be assessed before, during or after reading, mainly classified as Online and Offline moments of reading whereas, as for the ways of assessing reader response, they are mainly recorded in the form of Verbal and non-Verbal data (Whiteley & Canning, 2017).

Present research only collected verbal data through interview and focus group discussions, at offline moments of reading i.e. before and after reading. Each participant has given a general interview before reading the provided text to check his/her existing knowledge and beliefs regarding Aurat March in Pakistan. Later he/she was provided with the text voicing opposite or in contrast to his/her beliefs. When each reader was done with reading the provided text, they were required to give a post-reading interview particularly aimed to assess the possible alteration of their existing schema on Aurat March in Pakistan through the course of reading and text world building.

Lastly, the participants were asked to discuss their experience in the focus group to further substantialize the analysis, using the Think Aloud and Self-Probed Retrospection techniques offered by the approach. In thinking aloud, the participants are asked to pause and verbalize every immediate response or reaction they feel while reading a text, whereas, in self- probed retrospection, the participants are asked to mark the text while reading and

then after reading, give details on the motivations behind marking that particular text (Seilman and Larsen, 1989).

3.2.3 Schema Theory

Schema theory is adapted as the over-arching theoretical framework of the present research. As put forward by Rumelhart (1980), all knowledge is packaged into units and called these units as schemata. Schema (singular of Schemata) is an abstract structure of prior knowledge gained through experiences stored in one's mind. Since the aim of the present study is primarily concerned with schema alteration i.e. schema modification, assimilation or reconstruction of schema, the insights from Schema Theory has been taken in consideration at every step from data collection to data analysis, till the final discussions made based on the findings of the analysis.

The first concept to be adapted from Schema Theory is the categories of schemas proposed by Rumelhart (1980), Linguistic schema, Formal schema and Content schema. These categories were kept in mind and explored accordingly while taking readers' responses and also while qualitatively linking the findings of textual analysis and participants' responses. Brief detail about each category is given below for reference.

1. Linguistic schema: It refers to readers' existing language proficiency in vocabulary, grammar and idioms and these schemata are considered as the foundation of other schemata. The more linguistic schemas a reader has in his mind, the faster the reader acquires information and the better understanding the reader may get. In case of present study, the linguistic schemas of vocabulary related to Aurat March discourse will be the main focus of the researcher.

2. Formal schemata: Formal schemata are the organizational forms and rhetorical structures of written texts. They include knowledge of different text types and genres, and also include the knowledge that different types of texts use text organization, language structures, vocabulary, grammar and level of formality differently. Formal schemata can be abstract, encoded, internalized, coherent patterns of meta-linguistic, discourse and textual organization that guide expectation in readers' attempts to understand a meaning piece of language. This category of schema will be emphasized during the focus group

discussions where the readers will be provided the chance to even verbalize the abstract cognitive experiences through think aloud and self-probed retrospection.

3. Content schemata: Content schemata refer to the background knowledge of the content area of a text, or the topic a text talks about. They include topic familiarity, cultural knowledge and previous experience with a field. Since one language is not only the simple combination of vocabulary, sentence structure and grammar but also the bearer of different levels of the language's culture. This category of schema will be incorporated throughout the analysis but specifically focused while making the final discussions on the analysis. Moreover, the present study has also adapted two modes of processing text, highlighted by Schema Theory, while establishing the links between textual analysis and the readers' responses. These modes include, 1). bottom-up or text-based and 2). top-down or knowledge-based processing. Provided that the incoming input that is recognized through bottom-up processing and the conceptual predictions that made through top-down processing are compatible, readers are said to have understood the text. In case of a mismatch, the reader is forced to revise the interpretation in such a way as to make the two compatible once again. Therefore, comprehension of a discourse is a matter of activating, constructing or re-constructing a schema that provides a coherent explanation of the relations between the objects and events mentioned in a discourse. However, it must be taken into account that not every reader approaches a text with the same background or schemata so that one person's interpretation of a text may differ from another's. So, the present study will draw conclusions based on the discussion made above and work with the proposition that the textual input from a discourse can influence the readers in a both-ways process, meaning making of text is influenced by the previous knowledge as well as the previous schema can be altered by the meaning making of the text.

3.3 Research Design

The research paradigm for the present study is Interpretive study and the research method adopted is Qualitative method. A qualitative analysis based on the framework of cognitive reader response along with the analytical model given by Text World Theory and Schema Theory is made to highlight the Text and discourse building process and the possible alteration of existing schema of the readers through the process. The research

design adopted for the present research is phenomenological study. A phenomenological study focuses on exploring and explaining peoples' experience of a particular phenomenon (Creswell, 1997). Since the aim of the study is to explain the phenomenon of alteration of existing schema of the readers between the text worlds and discourse worlds while reading the contrastive discourse present on Aurat March, hence, the phenomenological research design is well suited for the present study.

3.4 Population of the Study

The population for the present study, in general, includes the readers of all type of discourse concerning socio-cultural, economic and political views, generating public opinion and propagating certain ideologies through the forums of electronic, print or social media. While the population of the present study also particularly consists of the readers of discourse available on various perspectives regarding Aurat March in Pakistan.

3.5 Sample of the Study

The sampling for the present research has been done at two levels; 1). the sampling of the text to be analyzed and to be provided to the readers for reading, 2). the sampling of participant readers to collect reader response on the selected text. For the first level, the sampling of the texts i.e. online blogs/articles on Aurat March, is based on the purposive sampling technique. In purposive sampling, the sample is selected deliberately according to the qualities a certain participant possesses (Etikan & Alkassim, 2016). While selecting the blogs as a sample, a deliberate choice is made to take 2 blogs written in favor of and 2 blogs written against the notion of Aurat March in Pakistan to draw contrastive text world models.

The sample of participant readers for the study comprised of 20 individuals in total. All the participants are graduate level students, males and females, ranging between the age of 25-30 years. This sampling is based on the convenience sampling technique where the researcher often selects participants that are "conveniently" available as a source of required data and are accessible in the locality (Stratton, 2021).

3.6 Rationale of Sampling

The rationale for the sampling strategy in this study can be broken down into two levels: the sampling of texts for analysis and the sampling of participant readers.

1. Sampling of Texts: The use of purposive sampling for selecting online blogs/articles on Aurat March is based on the intention to capture a diverse range of perspectives on the subject matter. By deliberately choosing two blogs in favor of and two against the notion of Aurat March in Pakistan, the study aims to establish a comprehensive understanding of the contrasting viewpoints surrounding this topic. This approach allows for the exploration of various arguments, attitudes, and beliefs present within the discourse on Aurat March. Ultimately, this selection process enabled the researcher to construct contrastive text world models, which can facilitate a nuanced analysis of the subject matter.

2. Sampling of Participant Readers: Convenience sampling is employed for selecting 20 graduate-level students (both male and female) aged between 25-30 years as participant readers for the study. The rationale behind convenience sampling lies in its practicality and accessibility. Given the constraints of time and resources, convenience sampling enables the researchers to efficiently gather data from individuals who are readily available and accessible within the researcher's vicinity. Additionally, by targeting graduate-level students within a specific age range, the researchers may be able to capture perspectives from a demographic that is likely to possess a certain level of education and maturity, thereby enhancing the quality and depth of the responses collected.

3.7 Data Collection Process

The present study mainly employed three tools for data collection: 1). A textual analysis of four selected blogs, two in the support of Aurat March and two blogs/articles voicing against Aurat March, 2). Marking of the text by the readers during reading the provided text, 3). Pre and Post reading responses generated from the interview before the reading experience and a focus group discussion concerning the reading experience (in accordance with Text World Theory) and the possible alteration of readers' existing schema on Aurat March. The focus group discussion incorporated the items featuring self-retrospection and read aloud technique. Employing the insights from both Text World

theory and Schema theory, special attention was paid to design the discussion prompt to target the interplay between text world building in the given text and its role in various types of schema alteration.

3.8 Data Analysis Procedure

To analyze the data collected from text while employing Text World Theory and the pre and post reader responses incorporating the elements from Text World and Schema theory was cross examined to draw conclusions regarding the alteration of schema in the selected text presenting contrastive perspectives on Aurat March. This procedure involved three steps:

1. First of all, a reader response was conducted to collect pre and post reading responses using experiential reader response approach.
2. In second step, the text marked by the readers during their post reading responses was arranged and analyzed as per the categories of focus group interview prompts developed while emphasizing the insights from text world and schema theory. The main focus of this textual analysis was on connecting the analytical categories of Text World theory i.e. world-building elements, function-advancing propositions and world-switches possibilities with the possible schema alteration including Formal schema, Linguistic schema and Content schema as mentioned by Schema Theory.
3. Lastly, the conclusions were drawn based on the textual analysis and its implications with pre and post reading responses, drawing schema alteration.

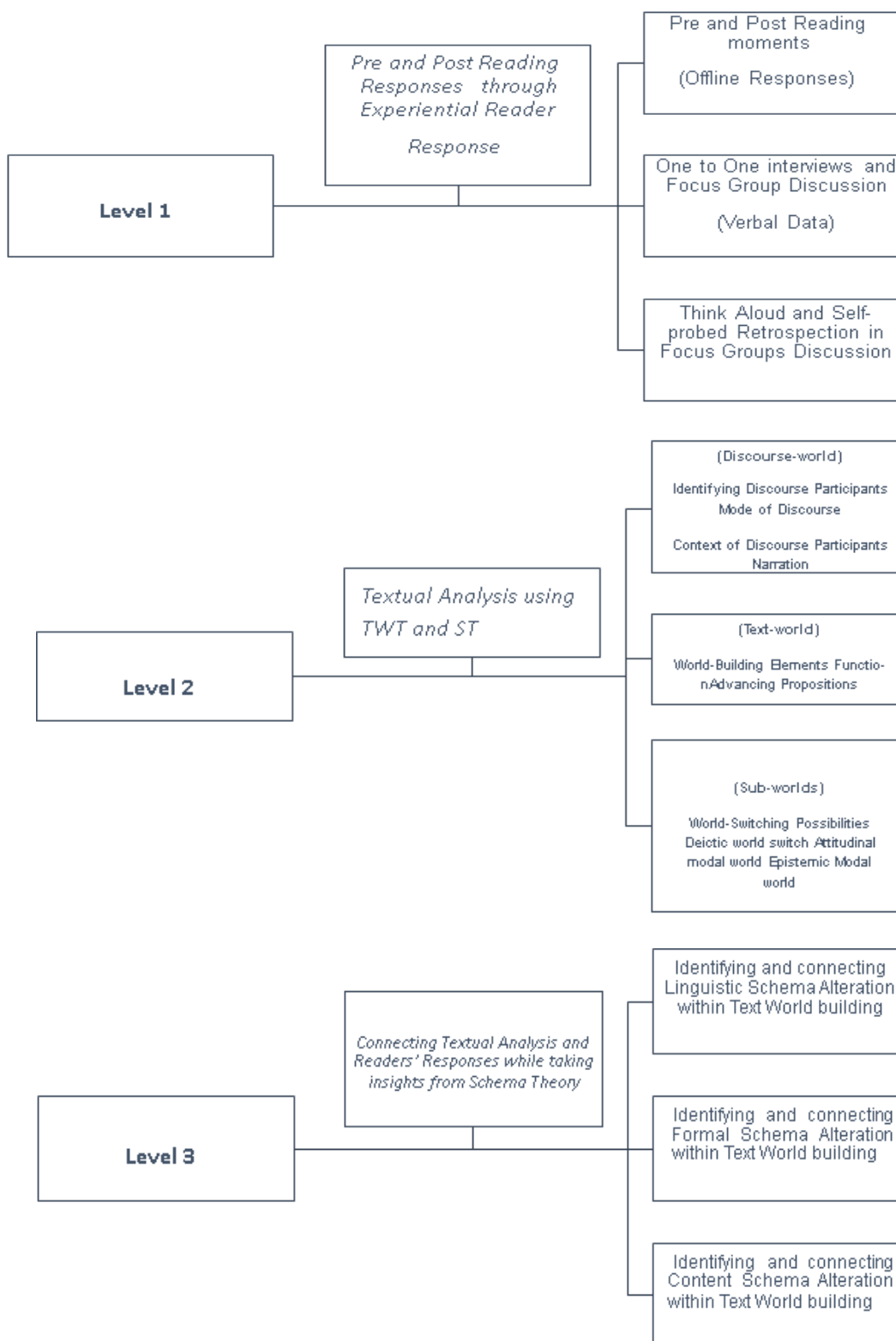
For better understanding of the above stated procedure, refer to analytical framework adapted for the present study below.

3.9 Analytical Framework

For a better understanding of how all three adapted theories/approaches have worked as the analytical framework for the present study, the whole process is divided in three levels, each level containing different tools or concepts from one or a combination of more than one approach discussed above. Details for the said process are elaborated in the following diagram.

Figure 2

Analytical framework figurative presentation



As seen in the diagram, the first level involves the collection of data through pre and post reading responses (refer to section 3.7). These reader responses incorporated prompt based focus group discussions with techniques like think aloud and self-retrospection. The point of focus here is that the researcher designed these prompts while taking insights from the two theories used as the theoretical framework of the theory and narrowed down the discussion around five aspects: 1) Narrative style if the provided Blog, 2) Interesting lexicon or sentence structures found in the given text, 3) Reader's existing knowledge on the subject of Aurat March, 4) New information in the subject of Aurat March, 5) Possible schema alteration.

The second level of the derived analytical framework involves textual analysis of the text-world of the selected vlogs as naked by the participant readers. This textual analysis incorporated the identification of: 1) World building elements, 2) Function advancing propositions, 3) World Switches, following the Principle analytical categories proposed by Paul Werth (1999).

Lastly, on level three of the analytical framework of the present study, the implications from the reader responses and the textual analysis were cross examined to identify the types of schema altered: 1) Linguistic Schema, 2) Formal Schema, 3) Content Schema, as per the insights taken from schema theory and text-world theory.

3.10 Summary

This chapter discussed the research methodology of the study, i.e., what type of research approach, method, and design are followed to take the research data and analyzed it with the help of a theoretical framework. Present study followed the qualitative approach using phenomenological research design to analyze the data collected through 20 reader responses using experiential reader response approach and textual analysis of blogs using a mixed approach of Text World theory and Schema theory. The purposive sampling technique was followed to select the sample text after filtering it through the sampling criteria and convenient sampling technique was followed to select the participant readers for reading responses. The present study made the data analysis with the help of an adapted

theoretical framework by making a textual analysis of the identified parts of the given text i.e. four blogs, two written in support of Aurat March and Two written against Aurat March, combining the perspective of Schema Theory and Text World Theory and connected it with pre and post reader responses once again to draw the schema alteration. The focus of the analysis is to identify the possibilities of different types of schema (formal, linguistic and content schema) through the building of discourse world to text world.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Overview

This chapter consists of a detailed analysis of the data collected, text identified from the selected blogs on Aurat March by 20 reader participants. Four blogs were selected as the sample of the study and each blog was given to be read by five participant readers. Moreover, the readers provided their pre and post reading responses through one-to-one focus group interview, including self-retrospection and read aloud techniques. This chapter has provided detailed tables on the responses provided and the text identified by the readers as per the prompts asked in the post reading response interview and connected the implications derived from the textual analysis with the pre and post responses.

4.2 Blog One – The Hijacking of Pakistani Feminism

This blog is written against the Aurat March and hence carries anti-Aurat March sentiments. It was presented to 5 readers (4 males and 1 female) who inclined in support of Aurat March in their pre-reading responses. Readers 2 and 4 responded that they had already read, seen, and heard a lot of content on Aurat March before reading the given text, whereas readers 1, 3, and 5 shared that they had not read, seen, or heard much on Aurat March before participating in the present study. This signifies that readers 2 and 4 have more and presumably stronger existing schema on the subject as compared to readers 1, 3, and 5.

4.2.1 Text World Analysis

The first blog selected to take the reader responses named as “The Hijacking of Pakistani Feminism” and it carries an anti-march sentiment. The close analysis of the text identified by the participant readers utilizing Paul Werth’s (1999) principle analytical categories highlights the presence of elements from all three categories:

1. Reasonable world building elements were found in the identified parts of the text e.g. use of the pronoun ‘my’.
2. Comparatively less function advancing propositions are marked in the blog.

3. The blog traced epistemic model worlds e.g. 'but if Aurat March' and deictic world switches throughout the text to file the facts around other works on the subject.

The distinctive element found in this blog is the ironic use of language and sarcasm. Another element that contributed strongly towards the schema alteration of readers' existing knowledge is the rigorous representation of facts along with the author's perspective on Aurat March.

4.2.2 Narrative Style

Table 1

Narrative Style Analysis of Blog 1

Narrative Style
Reader 1
Appealing
Convincing
Engaging (Addition of Islamic Feminism)
Reader 2
Reporting
StyleFact
Based
Anti-Aurat (convinced)
Reader 3
Attention
Grabbing.
Informative.
Interesting

Convincing
Reader 4
Argumentative, Opinion, Substantialize →Toward end, you start inclining towards their stance.
Reader 5
→Argumentative style. →Detailed/Descriptive. →Challenged my thoughts/ I was not well aware, Connected other aspects with AM

According to the reader, the narrative style of the text was appealing, as were the tone, language, and overall presentation of ideas in support of the Aurat march. The author attempted to convince through the use of logical descriptive arguments via facts, evidence, and supporting details as counter-narratives. Additionally, the author supported his arguments by linking them to Islamic feminism. According to reader 2, the author has used the reporting narrative style based on the facts and got convinced of the anti-Aurat march. According to reader 3, the narrative style of the author was attention-grabbing, as he gave information in an interesting way and was very convincing and informative. According to reader 4, the narrative style of the author was argumentative. The author has shared his opinion on the said agenda too, in support of the anti-Aurat March, but at the end of the discussion, he got inclined towards the author's point of view, in support of the anti-Aurat blog. According to reader 5, the narrative style of the author was argumentative. The author has developed detailed descriptive arguments, which challenged his thoughts or mental

structures and resulted in the schema alteration.

4.2.3 Existing Knowledge

(See appendix A) The existing knowledge of each participant has been divided into two columns, i.e., contradictory and supportive. Which contain contradictory and supporting details of the existing knowledge on the particular issue of the Aurat March and the blog being discussed with the participants of the study. The readers in this section have been investigated to find out which type of information has supported and contradicted their mental schema. The reader 1 has contradicted the line, “This tactic seems to be working, looking at the glowing coverage Aurat March gets from mainstream news media in the West,” because of the selectively biased coverage, as the media has been charged with supporting particular topics and neglecting other people’s perspectives on the same issue. The reader 1 supported the blog author's perspective on the foreign agenda being imposed in Pakistan in the name of the Aurat March. He also supported the anti-Islamic perspective of the slogan “Mera Jism, Meri Marzi” (“My body, my choice”). Reader 1 has also contradicted the statement about Islamic feminism and its implications in Turkey. This reader has supported the multiple statements in the text, such as the imposition of the western agenda in Pakistan and the provision of support to the “resistance feminists” through awarding them scholarships to study abroad. He has also supported the self-positive and elite portrayal in front of the westerners by adopting their culture and civilizations and going against the middle-class women to dismantle the family. The reader 2 who was the great supporter of the Aurat March has contradicted the statement where the blog author has said that the large numbers of educated women are not in favor of the Aurat March and feminists are putting allegations of the terrorist Islamic group supporters. The leaders of the Aurat March have been quoted who have called middle-class women who are against the Aurat as the Taliban-sympathizers, brainwashed, and Wahhabi. The reader has pointed out some of the statements and facts where representatives of the Aurat March were demanding rights for transgender too. The reader 2 has also supported some of the statements in the blog, such as that women must look up their rights within the Islamic framework and that guidance must be taken and implemented as mentioned in the Quran. He also supported the suggestion given by the author to change the language, slogans, verbal statements portrayed on the charts, etc. The reader 3 has contradicted the charge of

being the foreign-funded Aurat March and the distancing of multiple Aurat March organizers by giving extra information about those particular members, which resulted in the fact that they have not changed the mental scheme in support of the Aurat March but are actively taking part in other ways. The reader 3 has also supported the public outcry against un-Islamic slogans like “Mera Jism, Meri Marzi” (“My body, my choice”), along with calling it western interest against Islam. He supported the idea that the problems of Pakistan are being analyzed through a western lens. He has supported the wisdom of the Quran and its implementation in society. The reader 4 has contradicted the sister movement of Aurat March named "Aurat Azadi" and the statement of Ammara Maqsood, who is the writer of the book “The New Pakistani Middle Class,” where she links the Pakistani community’s progress to the outsiders through the Us vs. Them strategy because feminists compare themselves to the west. The reader 4 contradicted the social schema of middle-class supportive wives and females attending only females. Additionally, the reader 4 has contradicted the happenings of the incidents in the country, which was supported by the research frequency of 75% female community employed in unregulated agricultural sector, overburdening the working class female, issues of unavailability of medical care, and superstitious underage marriages. The reader has supported the large number of educated Pakistani women who do not support the Aurat March as it does not represent their social and cultural values. The reader has only pointed out a single contradictory existing knowledge structure of Islamic feminism.

4.2.4 Identified Lexicon/Formal structures

(See appendix B) According to reader 1, the parts of the given text were connected to the existing knowledge about the Aurat March. The reader has identified multiple lexicon items and formal textual structures in the text: the ideology it supports, described as foreign-funded, the Fad du jour, the New, Us versus Them, Islamic feminism, dismantle the family, brainwashed by Saudi-style Wahhabism, decolonize gender, middle class, working-class women, and Rhodes scholarship. According to reader 2, multiple textual pieces of information were connected to the existing schema about the said issue of Aurat March. The reader has pointed out lexicon and linguistic structures in the text: dismantle the family, supportive wives, religious study circles, middle-class women, Pakistani women neglecting women March as it does not come up to their expectations, the language

used in the Aurat March, manifestos, death during maternity, denial of providing education to the female, earlier marriages, Islamic feminist movement, and superstitious wedlock. The reader has identified the already developed concepts about the Aurat March, which were also mentioned in the provided text: non-binary and cis women, Pakistan's transgender community, Ammara Maqsood's book quoted in the text, Us versus Them, zero sum game, radical, right-wing Islamist's, the new Pakistani middle class, the old middle class, and Slogans to "dismantle the patriarchy" and "decolonize gender. Reader 4 has highlighted three mental lexicons associated with the already established structures: elite's, lifestyle left, and consumption. The reader 5 has pointed out the mental schematic vocabulary items mentioned in the text: Mera Jism, Meri Marzi, Bourgeois class, foreign-funded elite Pakistani feminists, wisdom of the Quran, facts about deaths during maternity labor, and multiple issues like superstitious wedlock, underage marriage, and the deprivation of education.

4.2.5 New Information

Table 2

New Information

New Information
Reader 1
<ol style="list-style-type: none"> 1. "cis woman", a literacy rate of less than 50% for women. 2. Aurat Azadi. 3. The Fad du jour. 4. Pakistan's transgender community (a mere 0.24% of the population), 5. The New Pakistani Middle Class, Ammara Maqsood. 6. "Us versus Them", 7. "Islamic feminism". 8. The "new" Pakistani middle class — in contrast to the "old" middle class. 9. 75% of women and girls are employed in the nation's unregulated agriculture sector.

<p>10. “decolonise gender” don’t do.</p> <p>11. Rhodes scholarship.</p>
Reader 2
<p>1. 75% of women and girls are employed in the nation’s unregulated agriculture sector.</p> <p>2. But if Aurat March were to abandon this language, and incorporate terminology and manifesto demands more in line with the growing Islamic feminist movement in the country, its international brand would be irreparably damaged.</p>
Reader 3
<p>1. Its sister movement Aurat Azadi (Women’s Freedom).</p> <p>2. “New” Pakistani middle class — in contrast to the “old” middle class.</p>
Reader 4
<p>1. LGBT, Non-binary. Sexual orientation.</p> <p>2. It’s coming from Azadi March.</p> <p>3. New Middle class/old middle class.</p> <p>4. Respondent disagreed with this point.</p>
Reader 5
<p>1. Western-educated women.</p> <p>2. Fullbright and Rhodes scholarships.</p> <p>3. A reminder to the upwardly mobile masses that the definition of modernity in Pakistan is a way for the established elite to preserve their dominant position in society.</p> <p>4. Foreign/western people/women leading it.</p> <p>5. These women want dominance and modernity (changed my thoughts, will continue to go negatively 50%).</p>

The readers have pointed out that the blog has added new information to the existing knowledge. The reader 1 has highlighted the new information in the text: cis woman, 50%

women's literacy rate, Aurat Azadi, The Fad du jour, 0.24% population of Pakistan's transgender community, the New Pakistani Middle Class, Ammara Maqsood, Us versus Them, Islamic feminism, the new Pakistani middle class, the old middle class, 75% of women's employment in the agriculture sector, decolonization of gender, and Rhodes scholarship. The reader 2 has pointed out the new information to the existing mental schema: the 75% women employment ratio of the unregulated agricultural sector, along with the Islamic feminist movement, and the inappropriate use of language in the speeches, slogans, and placards. Reader 3 has highlighted that he was not aware of the sister movement, Aurat Azadi, and the representation of the new Pakistani middle class and the old middle class. It added to the existing knowledge. Reader 4 has pinpointed that he was not aware of the LGBT, non-binary, and sexual orientations. This blog has added new information regarding the LGBT, non-binary, and sexual orientations. Additionally, the blog has added further information about the new middle class and the old middle class in the Pakistani context. The reader 5 has also highlighted the new addition of the information into the mental lexicon structures: Fulbright and Rhodes scholarships, modernity in Pakistan, foreign/western people/women, and women's wish for dominance and modernity.

4.2.6 Schema Alteration Points

Table 3

Schema Alteration Points Table

Schema Alteration Points	
Reader 1	
1.	Before reading text I had Ambiguous ideas.
2.	After reading the text I think Islamic Feminism is better option.
3.	Two Problems Elite women are prominent ignoring rural women

Reader 2
<ol style="list-style-type: none"> 1. Improvement needed. 2. Raw form changed into strong well-worked thoughts. 3. Contradiction to foreign agenda is still wrong.
Reader 3
<ol style="list-style-type: none"> 1. Got more knowledge 2. Get to know about flaws. 3. Instead of slogans, suggest policies.
Reader 4
<ol style="list-style-type: none"> 1. No representation of Islamic ideology or wording. 2. Four-wall debate→ changes thoughts. 3. Not culturally appropriate. 4. Idea of Feminism is not inclusive.
Reader 5
<p>Aurat March although used to be a good initiative. Now, I think elite capture of western educated women has vanished its soul and objective. how this Aurat March seems to be a western agenda instead of socio-political movement for women rights.</p>

After reading the provided text, the readers are inquired about the ways in which the text has changed their already existing schema. The reader 1 has said that before reading the provided texts, he had ambiguous ideas. He was of the view: "After reading the text, I think Islamic Feminism is a better option." Reader 2 has stated that the already established knowledge- based schema about the Aurat March was a raw form of the data, but after reading the text, he has developed strong, well-worked thoughts. He believed that improvements in propagation and language use were still necessary. Additionally, he believed that contradiction to a foreign agenda was still wrong. The reader believed that he had gained more knowledge about the particular subject of the study and came to know

about the flaws of the Aurat March too. She was of the viewpoint that Aurat March should give policies instead, focusing more on the slogans and the manipulative use of language. The reader 4 said the four-wall debate in the text has changed his already established structure of beliefs. Additionally, he was of the opinion that there is no representation of Islamic ideology or wording that is culturally appropriate, and the idea of feminism is not inclusive. The reader 5 was of the view that Aurat March, although used to be a good initiative, after a close reading of the text, it has changed the already-existing beliefs and helped to construct a new schema that the elite capture of western educated women has vanished its soul and objective. This Aurat March seems to be a western agenda instead of a socio-political movement for women's rights.

4.3 Blog Two – I don't have permission to go to Aurat March

This blog is written in favor of the Aurat March and hence carries pro-Aurat March sentiments. It was presented to 5 readers (3 females and 2 males) who inclined against Aurat March in their pre-reading responses. Readers 3, 4, and 5 responded that they had already read, seen, and heard a lot of content on Aurat March before reading the given text, whereas readers 1 and 2 shared that they had not read, seen, or heard much on Aurat March before participating in the present study. This signifies that readers 3, 4, and 5 have more and presumably stronger existing schema on the subject as compared to readers 1 and 2.

4.3.1 Text World

The second Blog selected for taking reader responses named as "I don't have permission to go to Aurat March" and it is written in the support of Aurat March. The close analysis of the text identified by the participant readers utilizing Paul Werth's (1999) principal analytical categories highlights the presence of elements from all three categories:

1. Elaborated world building elements are marked throughout the text including references to time, place and the participants of the discourse.
2. This blog is identified to be packed with function advancing prepositions. It includes all three processes: mental processes, material processes, relational processes.
3. Lastly, this blog contains a number of world switches including deictic world switches e.g. 'Last March', attitudinal model worlds e.g. 'I wanted, I could have' and epistemic model worlds e.g. 'Not that much'.

This blog falls under the blogs with comparatively longer length. Its language is plain and simple as compared to other blogs selected for the study but the rich usage of world building elements marked the text to be very engaging and the subjectivity in the narration portrayed a feeling of storytelling or real-life experience. This close connection established between the enactors of discourse world made it possible for the existing schemas of the readers to be altered.

4.3.2 Narrative Style

Table 4

Narrative Style Blog 2

Narrative Style
Reader 1
<ol style="list-style-type: none"> 1. Friendly conversation/subject. 2. Better way to convincing because of it is relatable. 3. Impactfull → Empathy creation.
Reader 2
<ol style="list-style-type: none"> 1. Subjective [Possibility of thinking that Aurat March is not that bad]. 2. Descriptive. 3. Emotional. 4. It indulged me emotionally→ relatable
Reader 3
<ol style="list-style-type: none"> 1. Story telling Journal 2. Emotion, 3. Part of experience 4. Not strong impact

Reader 4
<ol style="list-style-type: none"> 1. Leading 2. Storytelling 3. Navigating the reader through Aurat March 4. Use of imagery
Reader 5
<ol style="list-style-type: none"> 1. Bold, slang language 2. not censored

The respondents to the study were asked about the narrative style of the author and its impact on their thinking. The reader 1 said the author of the blog has used a friendly conversational tone and remained on the subject of the study without giving redundant ideas. The author has adopted a convincing and persuasive narrative style by making it relatable to the target audience, which carries pro-Aurat March sentiments. The author creates an emotional connection with the audience to create an impactful, long-lasting impression. According to reader 2, the descriptive narrative style of the author is subjective in nature, indicating a personal likeness rather than objective knowledge, which links it to the emotional attachment to the Aurat March. The reader 3 relates it to the diverse narrative style of the author: storytelling and journaling. The personal experiences and emotional aspects of storytelling create an impact because the author is sharing his feelings, which is not significant in this type of controversial topic. According to reader 4, the narrative style of the author is leading, through which the author shares his experiences in a storytelling way to persuade the readers and create an impact through the imagery technique of language. The reader found that the narrative style of the author is colloquial and informal, as he has used bold and slang language without censoring it, which gives a sense of raw and unfiltered material.

4.3.3 Existing Knowledge

(See appendix C) The existing knowledge and the already-developed schema have been analyzed by inquiring about the contradictory and supporting ideas in the text. The reader 1 has contradicted the statements of calling pro-Aurat March representatives their

supporters as seedbeds, behaya, and fahash. Additionally, he contradicted the reactionary slogans too, which have been constructed to reply to the informal, colloquial, and bold language. The reader 1 has supported the arguments of providing security and protection, good pay, and a better and safer workplace environment not only for women but also for transgender people. He supported the mental, physical, and emotional satisfaction of the family care routine. The reader 2 has contradicted the actions taken by the anti-feminist men, raising slogans against the Aurat March by taking part in pro-Aurat March demonstrations and pelting stones towards them. The reader has contradicted the women's dhamaal on the stage during the demonstration due to the social and cultural values of the society. The reader has contradicted the viewpoint of calling the Aurat March slogans vulgar. The reader has supported the argument of developing his ideology about the Aurat March through social media, which, according to him, is not an authentic take on what the actual march is about. He supported the right to place placards in the demonstration but not the use of bold language. He has supported the author's viewpoint when he quoted the brutal murder of the Noor Makadam. As a member of the elite class, she became the victim of elite gruesomeness. The reader 3 has contradicted the statement that the blog author is talking about the rights of women even more than the representatives of the march. He contradicted the negation of human basic rights for the third gender, transgender, and non-binary. He contradicted the representation of the whole women community in the placards; those who are not supporting the Aurat March are not concerned about the placards. He contradicted the anti-aurat march sentiments about family work, taking care of, and socializing the children only for the sake of their mental, physical, and emotional family care routine and for their love and affection for the family according to the norms of society. The reader has supported the concept of taking care of the female family members and not allowing them to be part of the Aurat March. The vilification on social media has significantly created an impact on the reader. He supported the statement that Aurat March placards are not a representation of the entire female community in Pakistan. He supported a better and safer environment for women, along with equal opportunities for employment with equal salaries. The reader 4 has contradicted women's dance or dhamal in the Aurat March as it goes against religious perspectives and is not culturally appreciated. She contradicted the viewpoint presented by Sara Gill in her speech, where she defends the

controversial slogan "Mera Jism, Meri Mrzi." She supported the concept of women's support of labor in farms, home-based work, artisans, and domestic workers. Which, according to her, gives an emotional attachment to the family's affection. She was of the view that social media negatively represents the Aurat March demonstration and feeds negativity among a wide audience. She also supported the idea that harassment is beyond the class representation in society; women from each class can face harassment. The reader 5 has contradicted the slogans crafted against the Aurat March to counter their narratives and to highlight the opposite side too. The reader has also contradicted the claims that Mera Jism and Meri Marzi are not vulgar. She has supported the women's emotional attachments to family responsibilities.

4.3.4 Identified Lexicon/Formal structures

(See appendix D) The reader 1 has highlighted the lexicon items presented in the blog 2, which have created an impact on the schema of the particular topic: Behaya and Fahash, Manifesto, Ek hi nara, ek junoon, Ujrat Tahafuz aur sukoon, reactionary slogans, feminist theory, mazaar, Mera jism meri marzi, vulgar. The reader 2 has highlighted the lexicons and the sentence structures mentioned in the provided text: socio-economic privilege, the slogan (Ek hi nara, ek junoon, Ujrat Tahafuz aur sukoon), rooh [soul], labor in factories, domestic workers, artisans, Baloch women, non-binary people, dhamaal, Noor Mukadam, gruesome murder, and victim. The reader 3 has pointed out the impactful linguistic construction in the given blog 2: vilification on social media, privileged section of society, socio-economic privileges, diverse community, designated ground zero, negative light, the maligning campaign, DHAs, rape and discrimination and khwajasira. The reader 4 has highlighted the linguistic items in the given text: sneaked out, controversial, sinful Aurat March, seedbed behaya and fahash, ujrta and marcher. She was of the view that she came across new vocabulary items: maligning, discernible, elating, extrapolating, and vilification. The reader 5 has pointed out the lexical items used in the blog 2, which has constructed the schema: Behaya and Fahash, many arguers, a soapbox, vilification on social media, the rooh and heart of human labor, dominant economic model, exploitation of women right, pelted stones, slogans, transmen, khwajasara, and non-binary people.

4.3.5 New Information

Table 5

New Information Blog 2

New Information
Reader 1
<ol style="list-style-type: none"> 1. We labor in factories, on farms, labour as home-based workers, on the streets as sanitation workers, in homes as domestic workers, and as artisans. 2. I saw Baloch women protesting against missing family and friends. 3. Sara Gill who says she is Pakistan`s first transgender doctor.
Reader 2
<ol style="list-style-type: none"> 1. There was ample police at the site in efforts to protest Aurat March participants. 2. I saw Baloch women protesting against missing family and friends. 3. Many came to the foot of the stage to perform the dhamaal as onlookers cheered them on. I saw men and women on wheelchairs.
Reader 3
(nothing new found particularly)
Reader 4
<ol style="list-style-type: none"> 1. It rejected the dominant economic model which exploits a woman's labour and demanded better pay working condition social security protection and the implementation for not just women but also transmen, khwajasara and non-binary people. 2. Participants of the march were attacked by some men who shouted slogans and pelted stones on them. 3. I saw men and women in wheelchairs at the march fox who were able to come because the organizers had made the ground wheelchair-accessible.

Reader 5
1. Our elders solemnly listen and restrict permission.

The participants in the study have also been informed about the new addition to the existing schemas. The reader 1 had encountered new information that women work in factories, home labor, street sanitation, and as artisans. He came to know about the presence of members of the resistance movement in the Aurat March. This blog has also added to the information that Sara Gill is the first Pakistani transgender doctor. The second reader was not already informed about the presence of ample police on the site of the Aurat March demonstration and was also not aware of the presence of Baloch women in the march. The reader was also not aware that women in Aurat March used to present dhamal. The reader 3 has not found anything new in the blog 2. The reader 4 was not aware of the different amounts of salaries being offered to the male and female communities in the same position and also that Aurat March has extended its domains to transmen, khwajasara, and non-binary people. The blog has added to the information that counter narratives are also being imposed or demonstrated on site. The reader 5 found new information: parents are reluctant to give permission to their female family members to join the demonstration.

4.3.6 Scheme Alteration Points

Table 6

Scheme Alteration Points Blog 2

Schema Alteration Points
Reader 1
1. I need to rethink that there could be some probabilities, the reality and media representation can be different. These could be only rumours and I want to see it for myself that Aurat March has been changing the lives of women in Pakistan and transgender.

2. 'Mera Jism, Meri Marzi' can be interpreted positively by connecting it to the concept of privacy in Islam.
Reader 2
1. Somehow they are doing it right as people on wheelchair and Balochi women were there. One should go and attend Aurat March in right way to raise voice for women rights.
Reader 3
1. A few points changed my perspective like the mentions about people on wheelchairs, the women of DHA, labour rights, presence of female police and men also attending these marches.
Reader 4
1. Aurat March seems like a healthy, sort of recreational event happening as a constant effort to include the marginalized community or entities of society. Media is playing the 'yellow journalism' card against Aurat March.
Reader 5
1. Reading this blog made me to support the Aurat March now but only to some extent.

The reader 1, who has not read much information about the Aurat March, has a weak schema about the particular topic. The reader has faced schema alteration as she was not in favor of the Aurat March, but after reading the text, she was convinced by the author that 'Mera Jism, Meri Marzi' can be interpreted positively by connecting it to the concept of privacy in Islam. She linked all the negative vibes about the Aurat march to rumors. The second reader also does not have a strong schema about the Aurat March and is not aware of the controversies behind the topic. His schema has been significantly changed after reading the blog. The author has succeeded in changing the schema, as the reader was of the view that "somehow they are doing it right as people on wheelchairs and Balochi women were there. One should go and attend the Aurat March in the right way to raise a

voice for women's rights.” The reader had a strong schema about the topic, as she had already read a lot of information about the issue. The author has convinced her to change the schema, as she said, “A few points changed my perspective, like the mentions about people in wheelchairs, the women of DHA, labor rights, the presence of female police, and men also attending these marches.” The fourth reader claimed to have obtained significant knowledge about the Aurat March and had the strongest anti-feminist schema among these five respondents. He was of the view that “Aurat March seems like a healthy, sort of recreational event happening as a constant effort to include the marginalized community or entities of society. The media is playing the ‘yellow journalism’ card against Aurat March.” The reader 5, who was initially anti-feminist, but after reading the blog, altered his existing schema and started to support Aurat March, as he stated, “Reading this blog made me support Aurat March now, but only to some extent.”.

4.4 Blog Three – Women will March

This blog is written in favor of the Aurat March and hence carries pro-Aurat March sentiments. It was presented to 5 readers (3 females and 2 males) who inclined against Aurat March in their pre-reading responses. Readers 1 and 3 responded that they had already read, seen, and heard a lot of content on Aurat March before reading the given text, whereas readers 2, 4, and 5 shared that they had not read, seen, or heard much on Aurat March before participating in the present study. This signifies that readers 1 and 2 have more and presumably stronger existing schema on the subject as compared to readers 2,4,5.

4.4.1 Text World

The third blog selected to take the reader responses named as “Women will March” and it is written in the support of Aurat March. The close analysis of the text identified by the participant readers utilizing Paul Werth’s (1999) principle analytical categories highlights the presence of elements from all three categories:

1. This blog marks no explicit voice of the author as an active participant of the text-world. Therefore, the presence of world building elements in this blog is restricted to a few mentioned of time and location only.
2. Function advancing propositions, same as world building elements, are also implicit

but present as mental processes e.g. 'taught us', 'show us'.

3. Deictic world switches and epistemic model worlds are found in the text e.g. 'as if Pakistan'.

This blog is shorter in length as compared to all the other blogs selected for the study. Nevertheless, the above-mentioned traces of principle analytical categories marked a contribution of the said text towards altering the existing schema of participant readers on the subject of Aurat March.

4.4.2 Narrative Style

Table 7

Narrative Style Blog 3

Narrative Style
Reader 1
<ol style="list-style-type: none"> 1. Attention grabbing. 2. Explicit. 3. Aggressive/argument. 4. Relatable/emotion triggering text. 5. Added goblin ghost to grab attention. 6. Convincing. 7. Played with emotion.
Reader 2
<ol style="list-style-type: none"> 1. Descriptive 2. Convincing 3. State response point was new.

Reader 3
<ol style="list-style-type: none"> 1. Chanting/aggressively. 2. No foreign funding - Sympathetic. 3. Opposing.
Reader 4
<ol style="list-style-type: none"> 1. Attention grabbing. 2. Descriptive 3. No foreign funding-Sympathetic.
Reader 5
<ol style="list-style-type: none"> 1. Pro Aurat March – not Islamic 2. Descriptive 3. Aggressive tone

According to reader 1, the author of blog 3 has used a confrontational and argumentative tone to grab the attention of the readers by using emotion-triggering elements, which play an important role in convincing the audience. According to reader 2, the author of blog 3 has used the descriptive narrative style by providing a detailed description in a compelling manner to convince the readers. According to reader 2, the narrative style of the author of blog 3 was forceful and aggressive. The author strongly opposed the foreign funding allegations. According to reader 4, the author has used a sympathetic tone against the charge of foreign funding. The descriptive style of the author grabs the attention of the readers and provides a vast amount of supporting arguments. The reader 5 stated that the narrative style of the author has provided straight-forward and opinionated descriptive information in favor of Aurat March in an aggressive tone.

4.4.3 Existing Knowledge

(See appendix E) Reader 1 contradicted the inclusivity of the Aurat March as it claimed to include all human beings, but it did not consider the points of view of those who did not support it. It also does not involve the true face of gender equality; when it comes

to the actual representation, they only talk about women's basic rights and not those of men. The reader contradicted that fear of women is not about women's empowerment or the provision of basic rights to the female community but about the methods being followed, the objectionable visuals being displayed, and the slang language being spoken. Additionally, the reader has been contradicted by the singing and dancing in public places. The message being sent through dance, dhamal, singing, and the artwork is socially, culturally, and religiously objectionable. He did not find anything supportive of his already-constructed mental structures related to the subject of Aurat March. Readers 2 and 4 have contradicted the allegations associated with the Aurat March and shared their concerns about the unethical reasons given for women's harassment. The readers have contradicted the role of media in sensationalizing and exaggerating the argument that Aurat March is responsible for Behayai [shamelessness], only for the sake of their viewership and social media followers. The association of the perspectives of Behayai (shamelessness) with the Aurat March is a totally opinionated and subjective argument. They contradicted the superstitious views about women's clothing. The reader has contradicted the exclusivity of the pro-feminists in womanhood. They contradicted that fear is not associated with the woman's anger or joy but with a violation of traditional roles. Additionally, readers 2 and 4 have supported the traditional values of society by not sending their female family members outside. The reader 3 has contradicted the Aurat March fund collection through the dholkis and dhamals and the foreign fund in resources, as he already believed in the foreign agenda of Aurat March. Additionally, the voluntarily collected amount is being spent on the event, which is not making a positive contribution to society; rather, it is becoming controversial day by day. No transparency has been depicted in this regard, and the utilization of the funds is still controversial. The reader contradicted the author's statement of "no foreign fund" as a highly biased opinion. He contradicts the violence, oppression, and protests against the Aurat March, while the protesters are carrying sticks, throwing bricks, and pelting stones towards the women taking part in the demonstration. The reader supported the concept of singing and dancing to show their joy as their basic right to do whatever they choose. The reader 5 has contradicted the type of values the march is promoting, like singing and dancing in public, which are socially prohibited according to the socio-cultural and traditional norms of society. The reader marked the

word behayai and commented that yes, connotations are associated with the march.

4.4.4 Identified Lexicon/Formal structures

(See appendix F) Reader 1 has highlighted the linguistic lexicons that triggered his schema: Will March, Behayai, Hallmarks of a 'respectable' society, 'Men are not robots, goblins, ghosts, wolves or djinns; not real women; social punishment; bad women; foreign-funded; foreign funds backing it up; political parties; religious groups; them as 'their'; here to stay; harassment and hiccups; Anger and joy, sing songs, dance, theatrical pieces and feature artwork, messy and diverse, slurs, insults, attacks, laughter, terrify them, collective power—their joy and their rage, apology, fear, uncontrollable, beautiful, and raw. Readers 2 and 4 have highlighted the similar lexicon and the structures from Blog 3: Most of these commentators are men. Men's izzat rests in how they manage 'their' women, 'not real women', Haya March, and are violent. The reader 3 has pointed out the linguistic structures from the blog 3: Aurat March funds are painstakingly spent on sales and dholkis, volunteers handmade face masks, and tote bag posters. Foreign funds denigrate western nations at political rallies; no one messes 3. Denying peaceful protesters violent groups threats, carrying sticks, and throwing bricks, violence The reader 5 has highlighted verbal patterns from the blog 3: themes of behayai, 'outside'... 'it isn't safe for women', djinns, 'not real women', 'good/bad women', punished (exaggerated), Harassment and hiccups (satire plus alliteration) sanitized, polite, and controlled version of a narrative of women's rights.

4.4.5 New Information

Table 8

New Information Blog 3

New Information
Reader 1
<ol style="list-style-type: none"> 1. Aurat March in 2018 have been met with what is now an alarmingly familiar pattern. 2. As if Pakistan’s greatest problem at present is behayai, and even if that were the case (which it is not.....society, 3. The ‘men are not robots’ debate, 4. We are told not to go outside because the danger facing women outside their homes is men. While all men obviously do not abuse women, women are in no position to distinguish between which men are and are not a danger to them — therefore women must be wary of all men. 5. “agar aura taise kapre pehnegi to“Mard robot thori hein [Men are not robots]”. 6. The present charge against women participating in the Aurat Marches is that they are not ‘real women’. ‘Ye asli aurtein nahin hein’, a phrase that expands the ‘good woman/bad woman’ binary into new territory, where supposed ‘bad women’ aren’t even women any longer. 7. This vitriol and baseless propoganda is achingly familiar. The Aurat March is also well acquainted with the charge of being ‘foreign funded’. If only! 8. The Aurat March works independently the Aurat March rejects this frame. 9. Denying peaceful protesters this protection while it is extended to violent groups openly making threats, carrying sticks, and throwing bricks, implies that the state endorses institutionalized violence over independent, peaceful citizens, especially when those citizens happen to be women. 10. for all the people accusing the March as many walks of life as possible. 11. The Aurat March features women speaking simultaneously for themselves and for each other. It shows their collective power — their joy and their rage, proudly on display for all to see without apology and without fear.

Reader 2
<ol style="list-style-type: none"> 1. ‘Not real women’. 2. This has been the first year when the Lahore District Commissioner actively chose to cater to the Haya March over the Aurat March.
Reader 3
<ol style="list-style-type: none"> 1. (the reader identified that she didn’t find any new information but how then same discourse is used differently to change the perspective but she is still fixated in her way of interpreting it)
Reader 4
<ol style="list-style-type: none"> 1. As if Pakistan’s greatest problem a ‘respectable’ society,. 2. The ‘men are not robots’ debate, 3. This vitriol and baseless propaganda is achingly familiar. The Aurat March is also well acquainted with the charge of being ‘foreign funded’. If only! 4. The Aurat March features women speaking simultaneously for themselves and for each other. It shows their collective power — their joy and their rage, proudly on display for all to see without apology and without fear.
Reader 5
<ol style="list-style-type: none"> 1. No foreign funding (positive point) 2. Aurat March welcomes other movements as well

This blog gave the reader new information that the alarming situation began after the Aurat March conducted in 2018, which is now being represented as behayai (shamelessness) due to the slogans and activities taken place on site. The reader was not already aware of the debate crafted in response to the slogans of Aurat March: Men are not robots, Behayai attribution, and the clothing of the women. This blog also added to the mental construction of reader 1 that feminist women are being excluded from society by being called not real women (Ye asli aurtein nahin hein) and distinguishing between good and bad women. This blog has added to our knowledge of how the feminist movement of

the Aurat March is being supported by the foreign agenda through foreign funding to meet their objectives of fighting against the patriarchal norms of society. This blog has also been added to the schema for Reader 1. The violent groups caused some insecurities on the site by raising violent slogans, pelting stones, throwing bricks, etc. The reader 2 has also pointed out the addition of the new information about feminist women exclusivity from womanhood and the Lahore commissioner catering Haya March. The reader 3 has not found anything new in the blog. The reader 5 was not aware that the Aurat March does not only talk about the rights of women but also about non-binary and transgender people, and it also supports multiple other movements for the basic rights of human beings. The reader stated that he was not aware of the foreign funding policy of the Aurat march or the vulgar and abusive slogans printed on the placards.

4.4.6 Schema Alteration Points

Table 9

Schema Alteration Points Blog 3

Schema Alteration Points
Reader 1
Modification: Expression of emotion/ anger/ joy are repressed generally among women/managed embrace it.
Reader 2
<ol style="list-style-type: none"> 1. Learned new things. 2. State in oppressing AM. 3. Few things are being over exaggerated.
Reader 3
I Always believed the demand on not emphasizing on women`s clothes were justified but due to my overall (anti) sentiment towards the march. This belief somehow got pushed back to the background but after reading the text it came to the foreground.

Reader 4
<ol style="list-style-type: none"> 1. Things are exaggerated. 2. Expression of emotions are generally repressed in women has changed after reading.
Reader 5
<ol style="list-style-type: none"> 1. no foreign funding claims changed my thoughts on Aurat March being a foreign agenda 2. After reading this blog I came to the realization that Aurat march participants face many hardships, they should be provided relief.

The reader 1 had a lot of knowledge about the subject of Aurat March, but after reading the blog, the reader also came to know many new things, as she already pointed out. She has highlighted the significant lexicon items related to the topic, which indicates that the text words and the discourse world have changed her schema and added multiple new pieces of information to the mental structure of knowledge. She has modified the expressions of emotion, anger, and joy, which are generally repressed among women, and managed to embrace them. Reader 1 has shown flexibility and modified the existing schema. The reader 2 has stated that he has learned many new things, which have added to his knowledge, but some of the information contains exaggerations. The reader was accepting of the addition of the new information, the lexicon, and the sentence structures but was reluctant to accept them completely. The blog has modified his schema as he learned new information. The reader 3 has shown a rigid personality, has strong beliefs about the Aurat March, and contains anti-feminist sentiments against it. He stated there was no significant alteration in the schema but a little modification about the women's clothing, which already got pushed back, but now, after reading the author's arguments in the blog, it has come to the foreground. The reader has justified the demand to say no to discussing women's clothing as per their basic rights, which he already supported in his pre-reading response too. The reader 3 has also presented a flexible personality who has modified the already constructed schema about Aurat March by highlighting the

exaggeration in the blog. But the expression of emotions, which is generally repressed in women, has changed after reading the author's perspective, which forced her to alter the schema. The reader had not already learned much of the literature about the Aurat march. He has shown flexibility in changing the mental representation of the topic by stating that the authors' claim of no foreign funding has changed their thoughts on Aurat March being a foreign agenda. Additionally, the reader has changed the schema about the hardships of the lives of feminist females who have faced difficulties in the demonstration. The reader has accepted the author's perspective of men's violations in females lives through the text and discourse representing violence in the form of carrying sticks and throwing bricks towards the females. It has been observed that the readers who have significant knowledge about the Aurat March and have read much of the literature about the said issue have a stronger existing schema than those who do not have much information and are not aware of the Aurat March controversies. It has also been noticed that readers with strong or more existing schemas have less alteration, and readers with weaker existing schemas have more schema alteration.

4.5 Blog Four – What is the real purpose of Aurat March

This blog is written against the Aurat March hence carries Anti-Aurat March sentiments. It was presented to 5 readers (3 females, 2 males) who inclined in the support of Aurat March in their pre- reading responses. Reader # 1,4,5 responded that they had already read seen and heard a lot of content on Aurat march before reading the given text whereas, reader 2 and 3 shared that they had not read, seen and heard much on Aurat march before participating in present study. This signifies that reader 1,4,5 have more, and presumably strong existing schema on the subject as compared to reader 2 and 3.

4.5.1 Text World

The fourth blog selected to take the reader responses named as “What is the Real Purpose of Aurat March?” and it carries an anti-march sentiment. The close analysis of the text identified by the participant readers utilizing Paul Werth's (1999) principle analytical categories highlights the presence of elements from all three categories:

1. World building elements identified in this blog include the use of linguistic indicators

to suggest time e.g. ‘started in 2018’ and the presence of the author as a participant of the on-going discourse e.g. the use of the pronoun ‘my’.

2. Function advancing propositions are marked in the blog, mainly the mental processes e.g. ‘the first question which comes to my mind’ and closing the blog with an open-ended question.
3. These propositions involve the readers into the process of thinking, individually as well as with the author/text.
4. Lastly, the blog contains various instances of world-switches, particularly deictic world switch e.g. mentions of different cities/areas and times/years etc. and epistemic model worlds.

This blog has fairly adequate length as compared to all the other blogs selected for the study but due to the use of above-mentioned world building elements, the text proved to be involving the participant readers and contributing in altering their existing schemas by convincing them otherwise.

4.5.2 Narrative Style

Table 10

Narrative Style Blog 4

Narrative Style	
Reader 1	
1.	Text is colored in religious stance.
2.	Though provocative/ descriptive.
3.	Agreed with some religious stances but have contradictions against it.
4.	Opened some probability.
Reader 2	

<ol style="list-style-type: none"> 1. Emotionally charged –superficial. 2. Appealing religious-substainalized their claim-offensive.
Reader 3
<ol style="list-style-type: none"> 1. Opinionated/no research/ subjective. 2. Debate.
Reader 4
<ol style="list-style-type: none"> 1. Persuasive technique. 2. Religiously charged. 3. Impacted in convincing me. 4. Resonated with Kishwar Naheed`s saying..
Reader 5
Mix of convincing their ends aggressive, ignorant.

According to reader 1, the narrative style of the author is complex and multifaceted, as he has used provocative and descriptive language contradictory to the religious stance. The author has used a religious stance in his writing to persuade the readers to accept his opinion. According to reader 2, the author is heavily relying on emotions and appeals to the reader's feelings associated with religious perspectives. The author tried to justify the superstitious claims through a religious lens. The reader 3 has charged the narrative style of the author with personal subjectivity and opinion-oriented pieces of information without focusing on the research-based objective data. The lack of objective research-based data makes the blog a debate on a particular topic through creating arguments and counterarguments and using his critical abilities in writing to persuade the readers to accept his narrative. According to reader 4, the narrative style of the author is persuasive, through which the author uses discursive strategies to persuade the readers by charging the debate on the basis of religion. To some extent, it created an impact too. According to the

viewpoints of reader 5, the narrative style of the author is aggressive, as he potentially uses an emotionally charged perspective, which depicts that the author is not fully aware of the opposing pro-feminist arguments.

4.5.3 Existing Knowledge

(See appendix G) The reader 1 has contradicted the statement about marriage after reaching the age of puberty, which, according to religious perspectives, is not mandatory to get married as soon as one reaches puberty. The reader has contradicted the authority of men over women and demanded the fulfillment of the basic rights of women. Islamic authority over men does not require the prevention of basic rights to life for women. She has contradicted the allegation of vulgarity in the women's march and linked it. Through adopting this type of opinionated discourse and text, the author attempted to persuade the readers. She has supported the multiple arguments and the vocabulary items mentioned in the text in support of Aurat March. Hum Aurain, non-binary and transgender inclusion under the Aurat March, our freedom lies in the law, not in our bodies and tongues, Awaraz Azaad, marital rights, etc. The reader 2 has supported the cause of the movement, which is not only meant for women but also for other genders too. Transgender and non-binary people can also share their views and concerns under the platform of the feminist movement of Aurat March. She has contradicted the statement that “men are authorities over women” as superstitious, as multiple other verses can be coded in support of women's rights, where Allah has mentioned justice, equality, and the provision of basic rights to women, as well as the freedom of speech, travel, and choice of marriage, etc. The reader has supported the idea that feminism has gone too far and stated that it is going beyond the anti-feminist's expectations. The reader 4 has contradicted the one word “tongues” mentioned in the statement “our freedom lies in tongues” in the way that there is no freedom to cause harm to anyone through using offensive language publicly, displaying controversial placards, and using bold slogans. The reader has supported the demand for basic rights for women on the basis of different gender roles. He has supported the author's perspective of immodesty and vulgarity that was being displayed on site; the bold slogans were shouted and controversial graphics were printed along with the verbal statement. He has also supported the domestic job of the women, if it feels helpful, and gives them pride

because males in the family also do help in one or other ways. It only deals with family love, but if one does not want to help male family members, then it must not be enforced. The reader 5 has opined that the depiction of the girl sitting with her legs spread out and a statement printed on it is contradictory to his views. The reader has contradicted the author's perspective of not addressing marital issues and pornography. The author has not much information about the Aurat March and its objectives; he must have consulted the manifesto first before getting engaged in writing in favor of or against the Aurat March. He has also contradicted the statement about making fun of our Holy Prophet and charged the author with being ignorant and not having complete knowledge about the Aurat March and Islam too. The author is only using the religious to spread negativity about the Aurat March by using the religious as a tool in an aggressive way. He has supported the Islamic views of getting married at the age of puberty, as the example of the Holy Prophet and Hazrat Aishah has been given. He was of the view that if a boy or girl decides to get married at the age of puberty, then it is their basic right to do what the representatives of Aurat March were demanding, but targeting others' privacy must not be their concern because Islam has never enforced this decision of getting married as soon as one reaches the age of puberty.

4.5.4 Identified Lexicon/Formal structures

(See appendix H) The reader 1 has identified the lexicons in the blog 4 that have triggered her schema: transgender and non-binary at Aurat March, liberals, secularists, or LGBTQ+, and divert Muslims. Reader 2 has identified the influential vocabulary items and the linguistic construction in Blog 4: Ordinary women, feminist collectives, transgender, non-binary people, women's rights, and gender justice: feminists want to reform Islam; there are no differences in gender roles; men are authorities over women; the rights of men and women are not equal; feminism has gone too far; the French Flag at the March. The readers 3 and 5 have identified similar lexical items that progressed to their mental lexicons: underage marriages, equality is important, not victimization, our azaadi, our freedom, in the law, not in our bodies and tongues. The reader 4 has identified the lexical items: Hum Aurat, LGBTQ+, Azaad, Azaadi, Keep your d**k pics to yourself; I am sitting with modesty. Lo Beth Gayi Sahi Se, Akeli Awara Azaad, Have women no shame?

vulgar, so-called ‘Woman’s, and pornography.

4.5.5 New Information

Table 11

New Information Blog 4

New Information
Reader 1
<ol style="list-style-type: none"> 1. Who have problems with Islam. 2. Kishwar Naheed a feminist Urdu poet of Pakistan said: Women should not call themselves azaad, Kishwar says, we should locate our azaadi — our freedom — in the law, not in our bodies and tongues. 3. French flag really signify?
Reader 2
<ol style="list-style-type: none"> 1. The use of French Flag at the March. (respondent agreed with this stance) 2. Atheism
Reader 3
<ol style="list-style-type: none"> 1. From Orya Maqbool to Aamir Liaquat, everyone is freaking out. 2. Women like Yasra Rizvi and Veena Malik, who are aligning with men — women who have resisted traditional codes of femininity by challenging the public-private boundary in their own lives — are now the same ones calling the Aurat March posters ‘vulgar’, saying they dilute the movement’s message and take away from its ‘real causes’. 3. The use of French Flag at the March.
Reader 4

<ol style="list-style-type: none"> 1. In reality, this March is collecting all those who have problems with Islam under one banner, whether they be feminists, liberalists, secularists, or LGBTQ+. 2. Women like Yasra Rizvi and Veena Malik, who are aligning with men — women who have resisted traditional codes of femininity by challenging the public-private boundary in their own lives — are now the same ones calling the Aurat March posters ‘vulgar’, saying they dilute the movement’s message and take away from its ‘real causes’. 3. The use of French Flag at the March.
Reader 5
<ol style="list-style-type: none"> 1. Kishwar Naheed a feminist Urdu poet of Pakistan said: Women should not call themselves azaad, Kishwar says, we should locate our azaadi — our freedom — in the law, not in our bodies and tongues. 2. Women like Yasra Rizvi and Veena Malik, who are aligning with men — women who have resisted traditional codes of femininity by challenging the public-private boundary in their own lives — are now the same ones calling the Aurat March posters ‘vulgar’, saying they dilute the movement’s message and take away from its ‘real causes’.

Four readers out of five were not aware of the presence of the French flag at the Aurat March. This blog has modified their schema and given them new information to store in the existing schema. Readers 1 and 5 pointed out the new information about the remarks of Kishwar Naheed, who linked the freedom of women to the law, bodies, and tongues. They were not aware of her quotation before. Readers 1, 2, and 4 addressed the new information about propagating the concepts against religion, Islam, the Holy Prophet, and Allah. The reader stated that it was a new addition to my knowledge that Aurat March is collecting members who are against Islamic ideology. The reader 2 has stated that she was not aware of the atheism in Aurat March. This blog has added new information to the knowledge of the reader 4 that the Aurat March is going beyond the demands of basic rights for women and is now leading against Islamic ideology by propagating liberalism, secularism, and LGBTQ+, which is socially unacceptable. Readers 3, 4, and 5 have gained new information about the perspectives of Yasra Rizvi and Veena Malik, who were anti-feminist. Feminists who claimed to be supportive of each gender of the community have

severely criticized their personal and public lives, which itself negates the Aurat March's manifesto of freedom.

4.5.6 Schema Alteration Points

Table 12

Schema Alteration Points Blog 4

Schema Alteration Points
Reader 1
<ol style="list-style-type: none"> 1. The views are or less same only not supporting few of my existing ideas like the objectification of women. 2. Socially acceptable and religious aspects are needed to be added in Aurat March.
Reader 2
<ol style="list-style-type: none"> 1. People with variant thoughts 2. never considered the Aurat March anti-islam before reading this text 3. it was not a good look on Aurat March.
Reader 3
<ol style="list-style-type: none"> 1. the writer has made poor attempts to use religion to justify his/her opinion. 2. Aurat March is about weak parts of society. 3. I didn't know about the use of French flag, if it's true than it is not good but I will first search about it only then I will be able to take it as a fact. Nevertheless, it has created doubts in my mind.
Reader 4

If women are fighting for themselves, it's fine but LGBTQ+ and use of French flag and targeting Islam is not fine and the text has made me aware of that.

Reader 5

- | |
|---|
| 1. It's a well written blog. |
| 2. Gender roles are true and the difference between them cannot be blurred. |

Reader 1 has addressed the slight change in her schema. In the pre-reading response, the researcher found that the reader has a lot of knowledge about the Aurat March. According to her, the views are more or less the same, only not supporting a few of the existing schemas, like the objectification of women. She had a strong schema and tends to have less alteration in her existing mental knowledge. She has changed her schema a bit, as she was of the view that the socially acceptable and religious aspects needed to be added in Aurat March. The reader 2 has addressed the fact that before reading this blog, she had never considered the Aurat as anti- Islamic, but after reading the author's perspective, it added to her knowledge that the Aurat March is violating socio-cultural and religious barriers. In her pre-reading response, she claimed she had no significant information about Aurat March, and in response to reading Blog 4, she accepted the schema alteration. Furthermore, she added that the spreading anti-Islamic agenda has changed my views to a greater extent, and it is not the good reputation of the Aurat March. The reader 3, in her pre-reading response, was of the view that she has not read much information about the Aurat March, but after reading the text world of the blog, she has charged the author for poor attempts to use a religious tool to support anti-feminist perspectives. She was too reluctant to adopt the authoritarian perspective of the anti-Islamic movement. She added, "I didn't know about the use of the French flag; if it's true, then it is not good, but I will first search about it, and only then will I be able to take it as a fact. Nevertheless, it has created doubts in my mind." The reader 4, in his pre-reading activity, was of the view that he had a wide knowledge of the topic of Aurat March. After studying blog 4, it has made him aware of the anti-Islamic activities in Aurat March, which forced him to alter the schema. He stated, "If women are fighting for themselves, it's fine, but LGBTQ+, the

use of the French flag, and targeting Islam are not fine, and the text has made me aware of that.” In his pre-reading response, reader 5 claimed to have strong beliefs in Aurat March, but after reading the author's perspectives on religiously charged blog 4, he has accepted the different gender roles and their responsibilities in society. It has been found that the reader with strong beliefs in Aurat March and a strong schema on the said topic has slightly altered the schema, while the reader with less information and a weaker current schema has accepted the author's perspective and modified their schema.

This blog is written in favor of the Aurat March and hence carries pro-Aurat March sentiments. It was presented to 5 readers (3 females and 2 males) who inclined against Aurat March in their pre-reading responses. Readers 3, 4, and 5 responded that they had already read, seen, and heard a lot of content on Aurat March before reading the given text, whereas readers 1 and 2 shared that they had not read, seen, or heard much on Aurat March before participating in the present study. This signifies that readers 3, 4, and 5 have more and presumably stronger existing schema on the subject as compared to readers 1 and 2.

The reader 1, who has not read much information about the Aurat March, has a weak schema about the particular topic. The reader has faced schema alteration as she was not in favor of the Aurat March, but after reading the text, she was convinced by the author that ‘Mera Jism, Meri Marzi’ can be interpreted positively by connecting it to the concept of privacy in Islam. She linked all the negative vibes about the Aurat march to rumors. The second reader also does not have a strong schema about the Aurat March and is not aware of the controversies behind the topic. His schema has been significantly changed after reading the blog. The author has succeeded in changing the schema, as the reader was of the view that “somehow they are doing it right as people on wheelchairs and Balochi women were there. One should go and attend the Aurat March in the right way to raise a voice for women's rights.” The reader had a strong schema about the topic, as she had already read a lot of information about the issue. The author has convinced her to change the schema, as she said, “A few points changed my perspective, like the mentions about people in wheelchairs, the women of DHA, labor rights, the presence of female police, and men also attending these marches.” The fourth reader claimed to have obtained significant knowledge about the Aurat March and had the strongest anti-feminist schema among these five respondents. He was of the view that “Aurat March seems like a healthy, sort of

recreational event happening as a constant effort to include the marginalized community or entities of society. The media is playing the ‘yellow journalism’ card against Aurat March.” The reader 5, who was initially anti-feminist, but after reading the blog, altered his existing schema and started to support Aurat March, as he stated, “Reading this blog made me support Aurat March now, but only to some extent.”.

4.6 Summary

This chapter made a detailed analysis of the data collected, text identified from the selected blogs on Aurat March by 20 reader participants. Four blogs were selected as the sample of the study and each blog was given to be read by five participant readers. Moreover, the readers provided their pre and post reading responses through one to one focus group interview, including self-retrospection and read aloud techniques. This chapter has provided detailed tables on the responses provided and the text identified by the readers as per the prompts asked in the post reading response interview and connected the implications derived from the textual analysis with the pre and post responses.

CHAPTER 5

CONCLUSION

This chapter is the final stage of the study, where the researcher provides the findings of the study to answer the research questions, discussion, recommendations for the practitioners of psychology of language and future researchers, and concluding remarks by summarizing the whole study.

5.1 Findings of the study

The first and foremost important finding the present study made is that the more knowledge a reader has, the stronger his or her schema on the subject are. The comparison of pre and post reading responses regarding schema alteration showed that the readers who have read seen or heard a lot on the subject of Aurat March had better, well established formal, linguistic and content schema. The researcher discovered that readers were better able to navigate the conflicting narratives and perspectives when they had more in-depth and developed prior knowledge of Aurat March. By using their existing schemas, these readers were able to assess the arguments critically, recognize nuances, and develop more complex understandings of the complexity within the Aurat March discourse. Readers who had little or no prior understanding of Aurat March, on the other hand, were more likely to undergo more significant schema alterations. These readers underwent a more thorough reconstruction of their knowledge structures as a result of the contrastive discourse's challenge and disruption of their pre-existing conceptual, stereotyped, and societal schemas. This is seen as a reason as to why their existing schema were least altered during the process of text world building. Among the readers who read blog one, reader 2 and 4 while reader 1 and 2 from blog two, reader 1, 4 and 5 from blog three and reader 1 and 2 from blog 4 agreed to had more knowledge on the subject in the pre response and most of them responded to have a little addition into their existing knowledge during post reading response. Just to discuss an example, one reader, who has not read much information about the Aurat March, had weak schema about the particular topic but was against Aurat March but so once faced with contrastive text world, she was convinced by the author that 'Mera

Jism, Meri Marzi' can be interpreted positively by connecting it to the concept of privacy in Islam.

The second finding drawn from the analysis shows that in most cases, the schema alteration happened due to the addition of new information into existing schema. The researcher noted that readers were more likely to experience schema modifications when they were exposed to new knowledge that expanded or contradicted their preexisting schemas. Readers were forced to face beliefs and limits ingrained in their preexisting schemas when new ideas, arguments, and narratives that were not familiar to them were presented. The new information either made a modification into the existing schema or changed the existing schema altogether whereas in few cases the new information formed a new schema itself. This happened in the cases where the reader has less existing formal, linguistic and particularly content schema. One strong instance of this finding is depicted by the reader responses collected from the readers of the blog 3. During the post reading response of this blog, it was recorded that more than one readers have mentioned the phrase "no foreign funding" in response to the new information found in the blog. It was later seen in their responses to schema alteration prompt that they have mentioned the same point causing or triggering a content schema alteration. Other than that, few readers responded to have linguistic schema development regarding the new vocabulary introduced to them in the given blogs like 'cismen' 'vilification' etc.

Another noticeable finding made by the study indicates that the personality differences also affect the schema alteration as some readers who had rigid thinking or inflexible belief set on the subject of Aurat March, agreed that reading the given data has made them question or doubt their existing beliefs but they will not make any changes before confirmation of the stated facts. Likewise, the reader with flexible thinking pattern, whose did not completely agree or disagree with the march at first place, agreed to an open interpretation of upcoming information. Readers' stereotypes and sociocultural schemas were most effectively challenged by narratives that focused on the voices and experiences of marginalized or under-represented groups, people from diverse socioeconomic backgrounds. The narratives exposed readers to experiences and realities that were frequently omitted from their preexisting knowledge systems by enhancing these viewpoints.

Adding on to the finding mentioned above, it is seen that different readers perceived the same text differently. This finding proves a significant impact of previous knowledge over the “text-drivenness” aspect focused by the present study. Though it is assertive that the certain type of language use and text world construction can trigger and bring forth the schema related to that particular subject but nevertheless, the perception of that text world is initially based on the existing knowledge and later on altered according to the new information adding on to or modifying the existing schema, that again varying from person to person and to how much they allow their existing knowledge to be altered. The role of narrative cannot be denied. The researcher was able to better grasp how information presentation and framing might either impede or accelerate schema transition by examining the effects of narrative style. With the aid of these contrasting narrative styles, readers were able to incorporate the opposing viewpoints into their developing knowledge structures and make meaningful connections between the new material and their own life experiences. The development of educational materials, public dialogue, and media narratives that seek to promote more inclusive and transformative participation with complicated social and political problems like Aurat March will be greatly impacted by these findings.

The adapted framework of Text World Theory by Paul Werth and schema theory by David E. Rumelhart has been employed in this research. The research contributes significantly to these two theories. The Text World theory offers an organized method to analyzing how readers use language signals to create and navigate the textual world cognitively. It has influenced cognitive poetics, discourse analysis, and stylistics. While Rumelhart’s scheme theory clarifies how humans interpret the world and interact with and comprehend new information by relying on their past knowledge. It shows how readers’ schema is activated related to any topic and they interpret the text based on their prior knowledge and culture. The use of language and the author’s tone plays an important role in changing and building a perspective of a reader. In this research, it was found that the readers’ previous knowledge was activated and based on that they interpreted the texts. Their textual world was evoked while reading the texts and they interpreted the text based on their existing knowledge but in return those existing schemas were affected by the incoming information from the text too.

One point worth noting was that readers with strong pre-existing schemas rarely

modified their schemas. These readers did acknowledge the author's writing style and their selection of words in depicting the said subject in a different light but they contradicted how those words were used in manipulated or contrastive context for Aurat March. They also voiced that the slogans promoted by Aurat March were being translated differently from how those are tagged in their minds, but they showed resistance to getting influenced by it without further research. The only thing the readers with strong existing knowledge agreed upon was the opening of possibilities in some distortion present in their existing schemas, hence making a room for possible schema alteration in future with constant reinforcement. On contrary, the readers who didn't have prior knowledge of the topic and their schemas were developed after reading the texts. Some readers confessed to schema alteration after reading the texts provided by the researcher and they also talked gaining new insight and learning new vocabulary from the blogs. The research has offered a nuanced and thorough explanation of how readers interact with and derive meaning from textual worlds by combining text world theory and schema theory.

To summarize all, present study highlights several key findings regarding schema alteration in response to new information, particularly in the context of readers' knowledge, personality traits, and interpretation of text. Firstly, it reveals that readers with more prior knowledge on the subject of Aurat March tend to possess stronger formal, linguistic, and content schema, resulting in minimal alteration of their existing schema during text world building. Secondly, schema alteration primarily occurs through the addition of new information into existing schema, either modifying them or forming entirely new schema, particularly among readers with limited prior knowledge. Additionally, personality differences significantly influence schema alteration, with rigid thinkers often questioning their beliefs but requiring further confirmation before making changes, while flexible thinkers are more open to interpretation. Moreover, the study underscores the impact of readers' previous knowledge on their perception of text, highlighting the dynamic nature of schema alteration as readers integrate new information and adapt their existing schema accordingly. Overall, the findings emphasize the complex interplay between knowledge, personality, and interpretation in the process of schema alteration and asserts that the stronger the text world is established in the given blogs the greater the schema alteration is noticed.

5.2 Discussion

This research study attempted to combine two theories of cognitive linguistics i.e. Text World Theory and Schema Theory, on their stance about mental representation of text and its connection with existing knowledge of the reader. While doing so, the study particularly focused on the alteration of schema i.e. activation, modification or reconstruction of existing schema, through the process of text world building process shared by the writer and the reader in text comprehension. The present study found its gap in the preposition that not only the text comprehension is affected by the existing knowledge but the existing schema can also be equally affected by the upcoming information present in the text and this could be particularly and deliberately achieved while building a text world accordingly.

The first research questions posed aim to delve into the intricacies of text world building within the discourse of Aurat March, specifically focusing on the construction of contrasting perspectives, the activation and modification of existing reader schemas, and the levels at which schema alteration occurs. The findings shed light on various aspects of this complex interplay between text construction and reader interpretation. The first finding suggests that thematic meanings within the discourse of Aurat March are subject to change through different connotations. This implies that the contrasting perspectives depicted in the text worlds constructed by various narratives contribute to the nuanced understanding of the themes explored. The construction of these text worlds involves the portrayal of divergent viewpoints, which may influence how readers interpret and engage with the discourse. The readers' textual world is evoked by the language used by the authors. The manipulative use of language by the author to support or contradict the Aurat March ideology frames the text world of the reader. The vocabulary and narrative style of the authors build or challenge the existing schemas of the readers. The readers own knowledge of the world and existing schemas helped them interpret the different opinions presented in the text by the authors. Each reader interpreted the given text based on their prior knowledge. Instead of relying on simplistic or binary schemas, readers construct more multifaceted and contextually-sensitive schemas that account for the diversity of perspectives presented by the authors. The contrastive perspectives on Aurat March can encourage readers to take a more critical and analytical stance by making them examine

their presumptions, challenge their schemas, and think and assess the subject matter in greater depth.

The second question underscores the impact of narrative style on text world construction with regards to the activation, assimilation and reconstruction of the readers' schema on Aurat March. It is answered by the analysis suggesting that the narrative style adopted in the text construction can significantly influence the strength and vividness of the text worlds created. A powerful narration not only captures the reader's attention but also facilitates the establishment of robust text worlds, wherein the depicted perspectives are vividly portrayed and deeply resonant with the audience. Through experiential reader response, responses of readers were collected and analyzed, showed that the readers responded to each article based on their existing schemas and their knowledge of the world. Some of readers had strong prior knowledge of the topic Aurat March and one notable thing about their pre and post reading responses was their opinions were shaped based on their culture and knowledge of the world. The author's narrative style plays a major role in influencing the readers and challenging their existing schemas regarding the topic. The researcher selected four blogs, in which each author has his own style of addressing the topic of Aurat March. The readers were able to recognize the authors' writing style and pointed it out, one of the author had a very confrontational style while he others had argumentative, descriptive and convincing style. Two authors used religion to validate their points against Aurat March and by doing so they were able to change the views of the readers. One of the author used bold and informal language in his blog which was contradicted by the readers. Some of the readers had stronger pre-existing schemas as compared to others and writers' style and selection of words played a major role in challenging their schemas. When two authors used religion as a tool to criticize the Aurat March, one of the reader shared that he never looked at the Aurat March through religious perspective and it was something new for him. Another reader criticized the author of blog 4 for not having enough knowledge of religion Islam and misleading the readers.

The third question indicated that most schema alteration occurs when readers encounter new information or when existing schemas are supplemented with additional insights. This suggests that the connection between reader responses and textual analysis plays a crucial role in shaping the evolution of reader schemas and their subsequent

interpretation of the text worlds presented. The readers with strong pre-existing schema had subsequently well-developed linguistic schema related to Aurat March, they easily understood the texts and they shared that had learned nothing significant from the pieces of texts they read. On the contrary, readers who had weak schema accordingly had weak linguistic schema and they acknowledged they learned new linguistic terms from the provided texts. The readers formal schemas were also altered due to contrastive writing styles of the authors. Each author addressed the topic of Aurat March in their own way and manipulated the language to influence the readers. The readers existing schemas were challenged as they came across different perspectives of the authors from different backgrounds. Each reader interpreted the texts based on their background knowledge and culture but after pre-reading they acknowledged that their schemas were altered due to different opinions of the authors and when they found new information in the provided texts. Some of the readers who had weak schemas they admitted they learned new information (new vocabulary words, information regarding Aurat March) and their linguistic and content schemas were altered.

The findings collectively underscore the dynamic interplay between text construction and reader interpretation within the discourse of Aurat March. The depiction of contrasting perspectives through nuanced thematic meanings not only enriches the text worlds but also stimulates reader engagement by presenting diverse viewpoints. Moreover, the influence of narrative style emphasizes the importance of effective storytelling techniques in shaping reader perceptions and constructing immersive text worlds. Additionally, the findings highlight the iterative process of schema alteration, wherein reader responses and textual analysis interact to refine and expand existing schemas, ultimately influencing the interpretation of text worlds at various levels.

Overall, this research study meets the research objectives by answering the research questions and solving the research problem. The discussion of the research findings underscores the complexity of text world construction within the discourse of Aurat March, emphasizing the multifaceted nature of reader engagement and interpretation in response to contrasting perspectives and thematic nuances presented in the text.

5.3 Recommendations

Below are some of the recommendations the future researchers to conduct further research studies in the domain of cognitive linguistics and psychology of language based on the implications from the present study:

1. This study is delimited to studying the opinioned discourse on Pakistani Feminism and Aurat march in particular, further research can be conducted on other subjects and fields encompassing contradictions or polar opinions.
2. This study is also delimited with regards to the number of blogs selected to be read by the reader participants in reader responses collected and the number of reader participants as well. So, future researches can bring forth detailed results by including larger number of sample text and readers.
3. Moreover, due the limited time assigned for the conduction of the research, the focus group sessions are also shorter in time duration. So, the future researchers can study the same phenomena on bigger level for longer period of time through case study research.
4. This study is only being investigated with reference to Pakistani discourse, further researches can be done by investigating the contradictory subjects and their textual representation with regards to schema alteration focusing international discourse.

5.4 Recommendations for Interdisciplinary Researches

Other than linguistic researches, interdisciplinary researches can also be conducted in future based on the present study, especially in the field of psychology, therapy, journalism and education

1. Child psychologists can use the implications of the study towards helping the problematic children in therapy and day to day counselling.
2. The findings of the present study can be used to develop useful classroom phrases or set of classroom language to promote certain values or behaviors.
3. Journalism can also be benefited by the findings of the study as to see the language of propaganda or also into promoting particular ideologies.

5.5 Theoretical Contributions of Previous Studies Vs. Present Study

It is impossible to dispute the part that media has played in disseminating false information and giving the Aurat March a bad image. The newspapers should not be biased and present the true picture. Numerous researches have been done which analyzed the portrayal of Aurat March by Pakistani Media outlets. They used different methodologies and theoretical frameworks for their studies. Zafar et al. (2020) conducted a multimodal analysis of three distinct articles from three distinct newspapers with the aim of determining the media's contribution to the formation of Aurat March's ideological portrayal. Since the study used an exploratory qualitative research design, the posters and newspaper articles that make up the qualitative data were collected with a specific purpose in mind. The study's three pieces were all poorly written, which amply demonstrates how the media is detrimental to the formation of sociocultural notions. Khalil Ur Rehman Qamar's speech discourse during the live TV broadcast on the topics of feminism and the Aurat March had been subjected to a critical analysis by Rehman and Ghani (2022). Fairclough's (2013) model and theoretical understandings of critical discourse analysis were used to analyse the speech conversation. The research discovered that Khalil's usage of verbs, phrases, and grammatical structures reflects Pakistan's anti-feminist mindset. Nishat and Hussain (2022) conducted a comparative analysis of news discourse in "The News" and "Dawn" newspapers to identify the ideological depiction of Aurat March. The discourse and meta-discourse theoretical frameworks developed by Michael Foucault and Ken Hyland were used to examine the function of the media in the formation of ideologies. The study's intentionally gathered data was divided into three themes, including violence and abuse, women's rights, and patriarchy. According to this study, there was a great deal of polarisation in Pakistani newspapers' media narratives around the Aurat March. In order to manipulate readers' opinions, the media employed language framing to divide opinions on the topic of Aurat March.

According to the current study, Pakistani newspapers also have very polarised media narratives, which have been manipulated using text-world theory and schema to manipulate discourse on the "Aurat March" topic, in an effort to serve their own interests and goals. The current study examined how schema modifications, activations, and alterations played a role in the addressing the topic of "Aurat March." In order to further

emphasis the socio-cultural aspects of the study, readers of all discourse kinds were included in the current research study. These readers shared their opinions regarding Aurat March before and after reading the articles. This research has been used to critically analyse the presentation of Aurat March in blogs by using the adapted theoretical framework of Text World Theory and schema Theory. The readers' schemas have been challenged and altered due to the four articles selected by the researcher. The current study findings showed that manipulative use of language and the narrative style also plays a major role in evoking the textual world of the reader, helping him interpret the topic according to his existing schema and if new information is found by the reader his pre-existing schema can be altered. Ultimately, this research serves as a foundation for further exploration into the cognitive processes underlying text comprehension and the construction of meaning within diverse discourses.

5.6 Conclusion

To conclude the present study, this research study fell under the domain of cognitive linguistic, following phenomenological research design, making a qualitative analysis of the four selected blogs and twenty reader responses collected on the blogs, it has successfully explored the intricate dynamics of text world construction within the discourse of Aurat March, weaving together the frameworks of Text World Theory and Schema Theory to illuminate the interplay between text construction and reader interpretation. By delving into the construction of contrasting perspectives and the activation and modification of existing reader schemas, the study has provided valuable insights into how readers engage with and interpret complex texts. The findings highlight the fluid nature of thematic meanings within the discourse, emphasizing the role of divergent viewpoints in enriching text worlds and stimulating reader engagement. Furthermore, the influence of narrative style on text world construction underscores the importance of effective storytelling techniques in shaping reader perceptions and fostering immersive reading experiences.

The analysis revealed that perspectives within the Aurat March discourse are not static but rather shift through varying connotations presented by different narratives. The depiction of divergent viewpoints by different authors contributes to a nuanced understanding of the themes, influencing how readers engage with and interpret the

discourse. The authors' language plays a pivotal role in constructing text worlds that either support or challenge Aurat March ideologies. This language manipulation frames the reader's understanding, as their interpretation is deeply tied to their existing schemas and world knowledge. Rather than adhering to binary or simplistic schemas, readers develop multifaceted and contextually sensitive frameworks that accommodate the range of perspectives presented. This process encourages a more critical and analytical engagement with the material, prompting readers to reassess their assumptions and delve deeper into the subject matter.

Furthermore, the impact of narrative style on text world construction is significant. The analysis demonstrates that the style of narration affects the strength and vividness of the text worlds created. A compelling narrative not only engages readers but also establishes robust and resonant text worlds where perspectives are vividly articulated. Readers' responses to various narrative styles—whether confrontational, argumentative, descriptive, or convincing—highlight how these styles influence schema activation and modification. Notably, authors who used religious justifications to critique Aurat March were able to alter readers' views, underscoring the power of narrative techniques in shaping interpretative responses. The differences in narrative styles and language choices led to varied schema alterations among readers, with some finding new perspectives and others reinforcing pre-existing beliefs.

Finally, the study underscores that schema alteration predominantly occurs when readers encounter new information or gain additional insights that challenge their existing schemas. The connection between textual analysis and reader responses is crucial in shaping how schemas evolve. Readers with well-developed schemas, based on strong prior knowledge, often found their interpretations affirmed rather than altered. In contrast, readers with weaker schemas experienced more significant schema modifications, learning new vocabulary and gaining fresh insights from the texts. The contrastive writing styles and varied perspectives of the authors played a key role in this process, challenging readers' existing schemas and prompting them to reassess their views.

Overall, the research highlights the dynamic and interactive nature of text world building, demonstrating how narrative styles, language manipulation, and reader schemas collectively influence the interpretation of complex social issues like Aurat March. The

findings emphasize the importance of understanding how different narrative approaches can shape and alter reader perceptions, contributing to a richer and more nuanced discourse on the subject. Moreover, this research contributes to a deeper understanding of schema alteration within the context of text comprehension, revealing that readers' existing schemas can be significantly influenced by the information presented in the text. The iterative process of schema alteration, as observed in this study, emphasizes the dynamic nature of reader-text interactions and the reciprocal relationship between reader responses and textual analysis. By elucidating the complexities of text world construction and reader interpretation, this study underscores the importance of considering both textual elements and reader perspectives in literary analysis.

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APPENDIX A

Existing Knowledge	
Reader 1	
Contradictory	Supporting
<p>1. This tactic seems to be working, looking at the glowing coverage Aurat March gets from mainstream news media in the West,</p> <p>2. These women instead embrace “Islamic feminism” and aspire to be part of the global Muslim community, turning to countries like Turkey for inspiration</p>	<p>1. When slogans like “Mera Jism, Meri Marzi” (“My body, my choice”) caused public outcry, the event being deemed un-Islamic. It’s common to hear Aurat March and the ideology it supports described as “foreign funded”, to advance “Western interests” in Pakistan</p> <p>2. March, are progressive Left organisations dominated by Western-educated women</p> <p>3. Armed with Fulbright and Rhodes scholarships, these “resistance feminists” pick up the rhetoric of anti-capitalist and, ironically, anti-imperialist activism and transport it wholesale to Pakistan</p> <p>4. Concerned about how they’re portrayed on the global stage, elite Pakistani feminists want to signal to their comrades in the West: Look, we’re not the backwards and uncivilised country that we seem to be, we believe trans women are women</p> <p>5. “Us versus Them”, zero sum game for which Pakistani feminists are risking their lives. But who exactly is “them”?</p> <p>6. The “dismantle the family” feminism of Aurat March goes against everything the new middle-class women seek out for themselves.</p> <p>7. But in the inter-middle-class battle of Pakistani feminism, working-class issues hardly get any airtime. These are the women who don’t have access to medical care</p> <p>8. As Maqsood writes in her book, it is from “a global stage which recognises only the language of development... that the progressiveness of the established groups becomes imbued with a moral purpose that distinguishes them from other classes”.</p> <p>9. Aurat March is comfortable with its</p>

	solid position on the “lifestyle Left”. It promotes questions of identity, consumption, and moral attitudes over tradition and community.
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Reader 2	
Contradictory	Supporting
<p>1. Whether Pakistani women turning to the Quran to understand their rights is a good thing is up for debate. But the fact remains that large swathes of educated Pakistani women do not feel that Aurat March represents them or their values, and the March’s leadership has done diddlysquat to change this perception. Instead, the established middle class, whose beliefs Aurat March champions, has been actively hostile towards such women, lumping them in with Taliban-sympathisers, and painting religious-minded critics as being brainwashed by Saudistyle Wahhabism. Accusing those who you claim to speak for of internalised sexism and stripping them of agency is hardly a winning strategy.</p>	<p>1. The Aurat March would have it that “they” are “radical, Right-wing Islamists”. But the truth is, “they” are the millions of women who — having ascended to middle- class life since the Nineties — reject the ideathat modernity in Pakistan must operate in lockstep with the West. These women insteadembrace “Islamic feminism” and aspire to be part of the global Muslim community, turning to countries like Turkey forinspiration. They advocate for women’srights within an Islamic framework, encouraging women to interpret the Quran and highlight the teachings of equality in the religion.</p> <p>2. But if Aurat March were to abandon this language, and incorporate terminology and manifesto demands more in line with the growing Islamic feminist movement in the country, its international brand would be irreparably damaged.</p> <p>3. The march organisers need to be able to take criticism, especially if it’s coming from those who’ve supported them from thebeginning.”</p>

Reader 3	
Contradictory	Supporting
<p>1. “Foreign funded”.</p> <p>2. “So many amazing feminist organisers I know have distanced themselves from Aurat March,</p>	<p>1. when slogans like “Mera Jism, Meri Marzi” (“My body, my choice”) caused public outcry, the event being deemed un- Islamic.....</p> <p>“Western Interests”.....</p> <p>there have been many accusations that the organisation only represents the first-world problems of the country’s bourgeois.</p> <p>2. Nineties, “progress” in Pakistan has been defined by connections to the outside world.</p> <p>3. The Aurat March would have it that “they” are “radical, Right-wing Islamists”. But the truth is, “they” are the millions of women who — having ascended to middle-class life since the Nineties — reject the idea that modernity in Pakistan must operate in lockstep with the West</p> <p>4. Don’t relate to Aurat March’s narrative about living in an “oppressed, patriarchal” society, because they believe their emancipation lies in applying the wisdom of the Quran to their daily lives</p>

Reader 4	
Contradictory	Supporting
<p>1. Aurat Azadi.</p> <p>2. In her 2017 book, <i>The New Pakistani Middle Class</i>, Ammara Maqsood argues that, since the Nineties, “progress” in Pakistan has been defined by connections to the outside world. It is only when “an imagined audience, an outsider that needs to be addressed and convinced” believes that Pakistan is modern that Pakistanis will see themselves as modern,</p> <p>3. The “dismantle the family” feminism of Aurat March goes against everything the new middle-class women seek out for themselves: they take pride in being supportive wives, for instance, or attending female-only.</p> <p>4. The established middle-class.</p> <p>5. 75% of women and girls are employed in the nation’s unregulated agriculture sector. But in the inter-middle-class battle of Pakistani feminism, working-class issues hardly get any airtime. These are the women who don’t have access to medical care. Hundreds of thousands die during maternity labour every year. Others are subjected to superstitious wedlock, underage marriage, and denied education.</p>	<p>1. But the fact remains that large swathes of educated Pakistani women do not feel that Aurat March represents them or their values, and the March’s leadership has done did dlysqat to change this perception.</p> <p>2. Elite`s</p> <p>3. “Lifestyle Left</p> <p>4. consumption</p>
Reader 5	
Contradictory	Supporting
<p>1. They advocate for women’s rights within an Islamic framework, encouraging women to interpret the Quran and highlight the teachings of equality in the religion.</p>	

APPENDIX B

Identified Lexicon/Formal structures
Reader 1
<ol style="list-style-type: none"> 1. The ideology it supports described as “foreign funded”. 2. The Fad du jour. 3. The New Pakistani Middle Class, Ammara Maqsood. 4. “Us versus Them”, 5. “Islamic feminism”. 6. “Dismantle the family”. 7. Painting religious-minded critics as being brainwashed by Saudi style Wahhabism. 8. “decolonise gender”. 9. There is no room for either the new and growing middle class, or concern for the working-class women who can’t even read — let alone win a Rhodes scholarship.
Reader 2
<ol style="list-style-type: none"> 1. The “dismantle the family” feminism of Aurat March goes against everything the new middle-class women seek out for themselves: they take pride in being supportive wives, for instance, or attending female-only religious study circles (dars). 2. Pakistani women do not feel that Aurat March represents them or their values, and the March’s leadership has done diddly squat to change this perception. 3. Hundreds of thousands die during maternity labour every year. Others are subjected to superstitious wedlock, underage marriage, and denied education. 4. But if Aurat March were to abandon this language, and incorporate terminology and manifesto demands more in line with the growing Islamic feminist movement in the country, its international brand would be irreparably damaged. 5. The march organisers need to be able to take criticism, especially if it’s coming from those who’ve supported them from the beginning.”
Reader 3
<ol style="list-style-type: none"> 1. How many women in Pakistan know what “non-binary” and “cis woman” mean? 2. Why bend over backwards to champion the rights of Pakistan’s transgender community. 3. Ammara Maqsood argues that, since the Nineties, “progress” in Pakistan has been defined by connections to the outside world. 4. “Us versus Them”, zero sum game. 5. “Radical, Right-wing Islamists”. 6. “New” Pakistani middle class — in contrast to the “old” middle class. 7. Slogans to “dismantle the patriarchy” and “decolonize gender”.
Reader 4
<ol style="list-style-type: none"> 1. Elite`s. 2. “Lifestyle Left”. 3. Consumption..

Reader 5

1. Slogans like “Mera Jism, Meri Marzi”.
2. Bourgeois class.
3. “Foreign funded”.
4. Elite Pakistani feminists.
5. Their emancipation lies in applying the wisdom of the Quran to their daily lives.
6. Hundreds of thousands die during maternity labour every year. Others are subjected to superstitious wedlock, underage marriage, and denied education. Aurat March has little to say about how to help any of these vulnerable women.

APPENDIX C

Existing Knowledge	
Reader 1	
Contradictory	Supporting
<p>1. They are the seedbeds of all that is behaya and fahash, many argue a soapbox that promotes looking down upon family values. Whatsapp messages urge family elders to keep their daughters, wives and mothers to keep away from the Aurat march, and our elders solemnly listen and restrict permission.</p> <p>2. Reactionary Slogans</p>	<p>1. Our work is menal, physical, emotional, whether it is in the production and provision of food, taking care of the elderly, raising and socializing children, or taking care of the environment and nurturing our communities. We sustain life as it is-with our hearts, our minds and our bodies.</p> <p>2. The dominant economic model, which exploits a women`s labor and demanded better pay, working conditions, social security, protection and the implementation for not just women but also “transmen, khwajasira ,and non-binary people”.</p>
Reader 1	
Contradictory	Supporting
<p>1. They are the seedbeds of all that is behaya and fahash, many argue a soapbox that promotes looking down upon family values. Whatsapp messages urge family elders to keep their daughters, wives and mothers to keep away from the Aurat march, and our elders solemnly listen and restrict permission.</p> <p>2. Reactionary Slogans</p>	<p>1. Our work is menal, physical, emotional, whether it is in the production and provision of food, taking care of the elderly, raising and socializing children, or taking care of the environment and nurturing our communities. We sustain life as it is-with our hearts, our minds and our bodies.</p> <p>2. The dominant economic model, which exploits a women`s labor and demanded better pay, working conditions, social security, protection and the implementation for not just women but also “transmen, khwajasira ,and non-binary people”.</p>
Reader 2	
Contradictory	Supporting
<p>1. Participants of the march were attacked by some men who shouted slogans and pelted stones at them. At Bagh-Jinnah there were many police officers guarding the entrance as well as the boundaries of the ground.</p> <p>2. Many came to the foot of the stage to perform the dhamaal as onlookers cheered them on.</p> <p>3. Slogan “mera jism meri marzi” has been usurped to reflect “vulgar” connotations that it</p>	<p>1. My perception of the Aurat March was formed entirely on what I saw on social media, and a lot of what you see on social media is not a kind and authentic take on what the march stands for.</p> <p>2. I saw men and women from all walks of life at Bagh-e-Jinnah, holding up their hand-drawn placards with so much passion.</p> <p>3. We don`t have to look far to see proof of</p>

<p>never intended in the first place. “what is the problem with this line”?</p>	<p>this- no one can forget what happened to Noor Makadam, She belonged to the upper echelons of society and yeshe was still a victim of a gruesome murder, just like many other women in Pakistan</p>
Reader 3	
Contradictory	Supporting
<ol style="list-style-type: none"> 1. (even though the blog talked about labour rights of women, the actual marches are not focused on these real issues.) 2. (the support of transmen and non-binary is not acceptable according to our values). 3. I did not see myself represented in the pictures that flooded in the social media. 4. This year`s Aurat March really focused on women`s labour. Our work is menal, physical, emotional, whether it is in the productionand provision of food, taking care of the elderly, raising and socializing children, or taking care of the environment and nurturing our communities. We sustain life as it is-with our hearts, our minds and our bodies. 5. The dominant economic model, which exploits a women`s labor and demanded better pay, working conditions, social security, protection and the implementation for not just women but also “transmen, khwajasira ,and non-binary people”. 	<ol style="list-style-type: none"> 1. You`ll know just how controversial Aurat marches are. They are the seedbeds of all that is Behaya and Fahash, many argue, a soapbox that promotes looking down upon family values, Whatsapp messages urge family elders to keep their daughters, wives and mothers to keep away from the Aurat march, and our elders solemnly listen and restrict permission. 2. The vilification on social media left an impression on me. 3. I didn`t see myself represented in the pictures that flooded social media. 4. a woman`s labour and demanded better pay, working conditions, social security, protection and the implementation... 5.organizers had made the ground wheelchair accessible. 6. Money and status is yet to shield woman from rape and discrimination in the DHAs of Pakistan, and we don`t have to look far to see proof pf this.
Reader 4	
Contradictory	Supporting
<ol style="list-style-type: none"> 1. Many came to the foot of the stage to perform the dhamal as onlookers cheered them on. (not religiously and culturally appreciated) 2. Sara Gill who says she is Pakistan`s first transgender doctor, made a provoking speech on stage about how the slongan “Mera Jism, Meri Mrzi” has been usurped to reflect “vulgar” connotations. 3. ...further fueling the emotions of the crowd. (for writer, it might be something positive but I 	<ol style="list-style-type: none"> 1. We labour in factories,on farms, labour as home-based workers, on the streets, as sanitations workers, in homes, as domestic workers and as artisans. The labour we also undertake is our activities, our behaviours, our emotions, our responsibilities which maintain society. Our work is mental, physical, emotional, whether it is in the production and provision of food, taking care of elderly, raising and socializing

see it negatively)	<p>children or taking care of and environment and nurturing our community.</p> <p>2. The pictures that eventually end up on our Instagram feeds are cherry-picked out of 100 and purposely misrepresented to show the march in a negative light.</p> <p>3. While class privilege does shield individuals from a number of disadvantages, especially in Pakistan, where divide between the haves and have-nots is the difference between life and death, multitudes of women experience abuse harassment and discrimination despite their class privilege.</p>
Reader 5	
Contradictory	Supporting
<p>1. Since you don't want reactionary slogans, here's feminist theory. Will you read it. (even if they don't read your theory, doesn't mean, usage of vulgar slogans is okay)</p> <p>2. There claims about Mera Jism, Meri Marzi not being vulgar is not true.</p>	<p>1. The labour we also undertake is our activities, our behaviours, our emotions, our responsibilities which maintain society. Our work is mental, physical, emotional, whether it is in the production and provision of food, taking care of elderly, raising and socializing children or taking care of and environment and nurturing our community. We sustain life as it is – with our hearts, our minds, and our bodies.</p>

APPENDIX D

Identified Lexicon/Formal structures
Reader 1
<ol style="list-style-type: none"> 1. Behaya and Fahash 2. Manifesto 3. Ek hi nara, ek junoon, Ujrat Tahafuz aur sukoon 4. Since you don't want reactionary slogans; here's feminist theory. Will you read it though? 5. Empty ground in front of the mazaar. 6. Mera jism meri marzi. 7. Vulgar.
Reader 2
<p>A privileged section of society. Socio-economic privileges. Ek hi nara, ek junoon, Ujrat Tahafuz aur sukoon. We believe that human labor is at the rooh [soul] and heart of creating and producing for society as a whole. We labor in factories, on farms, labor as home based workers, on the streets as sanitation workers, in homes as domestic workers, and as artisans. I saw Baloch woman protesting against missing family and friends, I saw non-binary people with flags. Many came to the foot of the stage to perform the dhamaal as onlookers cheered on them. No one can forget what happened to Noor Mukadam. She belonged to the upper echelons of society and yet she was still a victim of a gruesome murder.</p>
Reader 3
<ol style="list-style-type: none"> 1. The vilification on social media left an impression on me. 2. From my vantage point, which was my phone screen, it felt like the Aurat March was held for only a few, a privileged section of society, Men and women who are the beneficiaries of socio-economic privileges that the majority don't have. 3. On paper, the march's ethos was inclusive, it reflected the needs of a diverse community, way beyond the needs of a selected few. 4. Designated ground zero. 5. Negative light. 6. the maligning campaign is pretty effective at deterring people from participating. 7. A discernible sense of ease and comfort. 8. Money and status is yet to shield a woman from rape and discrimination in the DHAs pf Pakistan, and we don't have to look far to see proof of this. 9. This line was brought forward by woman but it isn't just for woman, it is for men, children and the khwajasira.
Reader 4
<ol style="list-style-type: none"> 1. sneaked out, all in a bid, controversial, looking down upon (all these words presenting Aurat March as something "sinful") 2. maligning, discernible, elating, extrapolating, vilification (all of these words are new words, I

didn't know their meaning)

3. vantage point, game-changer, cherry picked (casual expressions used to make text sound friendly)
4. seedbed of behaya and fahash, ujrak (use of language switch for foregrounding)
5. use of word 'marchers' instead of women
6. differently-abled bodies, people suffering from mental health.... (inclusive terms used)

Reader 5

1. Behaya and Fahash, many argue, a soapbox that promotes looking down upon family values.
2. The vilification on social media left an impression on me... a lot of what you see on social media is not a kind and authentic take on what the march stands for.
3. "we believe that human labour is at the rooh and heart of creating and producing for society as a whole"
4. It rejected the dominant economic model which exploits a woman's labour and demanded better pay working condition social security protection and the implementation for not just women but also transmen, khwajasara and non-binary people.
5. Participants of the march were attacked by some men who shouted slogans and pelted stones on them.

APPENDIX E

Existing Knowledge	
Reader 1	
Contradictory	Supporting
<p>1. The Aurat March is an inclusive; grass roots led movement that welcomes khwajasiras, gender minorities, men, and women from all walks of life to protest for women’s rights on March 8, which is a global event marking International Women’s Day.</p> <p>2. The reason so many people fear the Aurat March is because it features scores of women openly.</p> <p>3. Protesters sing songs, dance, perform theatrical pieces and feature artwork that epitomises this potent combination of women’s rage coupled with their joy — all in a public space.</p> <p>4. The Aurat March features women speaking simultaneously for themselves and for each other. It shows their collective power — their joy and their rage, proudly on display for all to see without apology and without fear.</p> <p>5. Such uncontrollable, beautiful, and raw honesty but that is your cross to bear.</p>	<p>(No supporting text identified under this section by the reader)</p>
Reader 2	
Contradictory	Supporting
<p>1. Television anchors and guests spin cautionary tales, detailing various themes of behayai [shamelessness] that the Aurat March is exclusively held responsible for.</p> <p>2. Like “agar aurat aise kapre pehnegi to aadmi kya kare [What can a man do when women wear such clothes?]”, “aurat bahar phiregi to usske saath bura hi hoga [Only bad things happen to women who venture outside]”</p> <p>3. ‘Not real women’</p> <p>4. The reason so many people fear the Aurat March is because it features scores of women openly embracing two emotions that women are seldom, if ever, allowed to express in our culture — anger and joy.</p>	<p>1. We are told from a young age that we should not go ‘outside’ because ‘it isn’t safe for women’</p> <p>2. The Lahore, Islamabad and Multan chapters all received notices that the march would not go ahead two days before March 8, and it has taken entire days for volunteers, lawyers and organisers camping outside of the courts to finally secure permissions and security protocol for the Aurat March to proceed.</p> <p>3. It would be prudent to visit their vibrant social media pages and see how much effort every chapter of the Aurat March makes to engage with as many women from as many walks of life as possible.</p>

Reader 3	
Contradictory	Supporting
<p>1. Aurat March funds are painstakingly collected through bake sales and dholkis, with students and volunteers selling everything from handmade face masks, tote bags and posters to conducting storytelling sessions.</p> <p>2. In some ways, the greatest testament to the fact that the Aurat March receives no foreign funds is the treatment it receives. No matter how Pakistanis denigrate western nations at political rallies, no one messes with any group or institution that actually has foreign funds backing it up. Not in this country.</p> <p>3. Denying peaceful protesters this protection while it is extended to violent groups openly making threats, carrying sticks, and throwing bricks, implies that the state endorses institutionalised violence over independent, peaceful citizens, especially when those citizens happen to be women.</p>	<p>1. Protesters sing songs, dance, perform theatrical pieces and feature artwork that epitomises this potent combination of women’s rage coupled with their joy — all in a public space.</p> <p>The Aurat March is not a sanitised, polite, controlled version of a narrative of women’s rights. It is organic and therefore, it will always be messy and diverse.</p>
Reader 4	
Contradictory	Supporting
<p>1. Television anchors and guests spin cautionary tales, detailing various themes of behayai [shamelessness] that the Aurat March is exclusively held responsible for.</p> <p>2. The reason so many people fear the Aurat March is because it features scores of women openly.</p> <p>3. Not real women’</p>	<p>1. We are told from a young age that we should not go ‘outside’ because ‘it isn’t safe for women’</p> <p>2. The Lahore, Islamabad and Multan chapters all received notices that the march would not go ahead two days before March 8, and it has taken entire days for volunteers, lawyers and organisers camping outside of the courts to finally secure permissions and security protocol for the Aurat March to proceed.</p> <p>3. It would be prudent to visit their vibrant social media pages and see how much effort every chapter of the Aurat March makes to engage with as many women from as many walks of life as possible.</p>
Reader 5	
Contradictory	Supporting
<p>(The reader did not identified with the writer’s stance on the type of values the march is promoting like singing and dancing in public)</p>	<p>(The reader marked the word behayai and commented that yes connotations are associated with the march)</p>

APPENDIX F

Identified Lexicon/Formal structures
Reader 1
<ol style="list-style-type: none"> 1. Will March. 2. At present is behayai. 3. Hallmarks of a ‘respectable’ society. 4. ‘Men are not robots’. 5. Is it goblins or ghosts or wolves or djinns? 6. ‘Not real women’. 7. Is punished for it socially. 8. Where supposed ‘bad women’ aren’t even women any longer. 9. The Aurat March is also well acquainted with the charge of being ‘foreign funded’. If only! 10. No matter how Pakistanis denigrate western nations at political rallies, no one messes with any group or institution that actually has foreign funds backing it up. 11. The protection of a political party or religious group, someone to ‘claim’ them as ‘their’ women and therefore ensure their safety, the Aurat March rejects this frame. 12. Here to stay. Despite all the intimidation and the last-minute hurdles, harassment and hiccups, rest assured that the Aurat March is here to stay. It is here to stay because it is a movement that showcases something markedly different from all other protests. 13. Anger and joy. 14. Protesters sing songs, dance, perform theatrical pieces and feature artwork that epitomises this potent combination of women’s rage coupled with their joy — all in a public space. 15. The Aurat March is not a sanitised, polite, controlled version of a narrative of women’s rights. It is organic and therefore, it will always be messy and diverse. 16. These are women who have taken the slurs, insults, and attacks on them and turned them into art and laughed at the men trying to terrify them. Nothing destroys insecure men more than such brazen defiance. 17. It shows their collective power — their joy and their rage, proudly on display for all to see without apology and without fear. 18. I get why some of you are terrified in the face of such uncontrollable, beautiful, and raw honesty but that is your cross to bear. Because the women will march.
Reader 2
<ol style="list-style-type: none"> 1. Most of these commentators are men, but there are many women who also buy into this narrative. 2. Men’s izzat rests in how they manage ‘their’ women. 3. ‘Not real women’. 4. This has been the first year when the Lahore District Commissioner actively chose to cater to the Haya March over the Aurat March, even though the former arose as a violent response to intimidate Aurat March organisers.
Reader 3
<ol style="list-style-type: none"> 1. Aurat March funds are painstakingly collected through bake sales and dholkis, with students and volunteers selling everything from handmade face masks, tote bags and posters to conducting storytelling sessions.

2. In some ways, the greatest testament to the fact that the Aurat March receives no foreign funds is the treatment it receives. No matter how Pakistanis denigrate western nations at political rallies, no one messes with any group or institution that actually has foreign funds backing it up. Not in this country.

3. Denying peaceful protesters this protection while it is extended to violent groups openly making threats, carrying sticks, and throwing bricks, implies that the state endorses institutionalised violence over independent, peaceful citizens, especially when those citizens happen to be women.

Reader 4

1. 'Men are not robots'.

2. Will March

3. Men's izzat rests in how they manage 'their' women.

4. Denying peaceful protesters this protection while it is extended to violent groups openly making threats, carrying sticks, and throwing bricks, implies that the state endorses institutionalised violence over independent, peaceful citizens, especially when those citizens happen to be women.

Reader 5

1. themes of behaai

2. 'outside'... 'oit isn't safe for women'

3. Djinns

4. 'not real women'

5. 'good/bad women'

6. punished (exaggerated)

7. Here to stay

8. Harassment and hiccups (satire plus alliteration)

9. The Aurat March is not a sanitised, polite, controlled version of a narrative of women's rights.

It is organic and therefore, it will always be messy and diverse. (reluctant approach)

APPENDIX G

Existing Knowledge	
Reader 1	
Contradictory	Supporting
<ol style="list-style-type: none"> 1. Islam allows marriage once a girl or a boy reaches the age of puberty. This is the Sunnah of our Messenger ﷺ. 2. Men are authorities over women. 3. not co-equal 4. Fulfillment of rights, 5. immodesty and vulgarity propagated. 6. women’s public and private lives. 7. 7Have women no shame? 	<ol style="list-style-type: none"> 1. “Hum Aurtain” 2. Non-binary people to help bring about political action on women’s rights and gender justice. “The agenda of the march was to demand resources and dignity for women. 3. But more importantly, to acknowledge that women’s emancipation is inherently linked with improvement of all mistreated groups and minorities”. 4. “equality is important, not victimization” and raised slogans in support of their rights. 5. Our azaadi — our freedom — in the law, not in our bodies and tongues. 6. Awara Azaad 7. Saying they dilute the movement’s message and take away from its ‘real causes’. 8. against modesty, gender roles, family, motherhood, and other traditional Islamic values clearly depicts the agenda of such marches..... back the rights of women or addressing real issues such as marital rights, pornography, etc.
Reader 2	
Contradictory	Supporting
<ol style="list-style-type: none"> 1. The first question which comes to my mind is that what are transgender and non-binary people doing in this march which is being organized allegedly for claiming back the rights of women? 2. Other placards target the fact that complete gender equality is important. There can be no differences in gender roles. However, Allah has clearly mentioned in Quran 4:34 – “Men are authorities over women, as men have been provisioned by Allah over women and tasked with supporting them financially.” (the quotation is superficially interpreted) 	<ol style="list-style-type: none"> 1. Feminism has gone ‘too far’. 2. The use of French Flag at the March.

Reader 3	
Contradictory	Supporting
<p>1. In reality, this March is collecting all those who have problems with Islam under one banner,</p> <p>2. Feminists want to change and reform Islam by claiming that our Prophet ﷺ and righteous predecessors did not fulfill the rights of the woman.</p> <p>3. “Men are authorities over women, as men have been provisioned by Allah over women and tasked with supporting them financially.”</p> <p>4. And what does the use of the French flag really signify? France is a country whose leaders are clearly against Islam and Muslims</p>	<p>1. “The agenda of the march was to demand resources and dignity for women, for the transgender community, for religious minorities, and for those on the economic margins, but more importantly, to acknowledge that women’s emancipation is inherently linked with improvement of all mistreated groups and minorities”.</p>
Reader 4	
Contradictory	Supporting
<p>1. Tongues.</p>	<p>1. So the rights of men and women are not co-equal but different according to their individual roles as decreed by the supreme wisdom of Allah.</p> <p>2. The immodesty and vulgarity propagated during the March were absolutely obscene and outrageous.</p> <p>3. Do we not take pride in helping our brothers hunt for their socks? Shouldn’t we be grateful</p>
Reader 5	
Contradictory	Supporting
<p>1. Like the one depicting a girl sitting with her legs spread out, Lo Beth Gayi Sahi Se or theirreverent Akeli Awara Azaad,</p> <p>2. The purpose of this so-called ‘Woman’s rights march’ was never claiming back the rights of women or addressing real issues such as marital rights, pornography, etc.</p> <p>3. They make fun of our Prophet ﷺ and oppose him to the fullest.</p>	<p>1. Some of their posters were trying to target the fact that Islam allows marriage once a girl or a boy reaches the age of puberty. This is the Sunnah of our Messenger ﷺ as he consummated his marriage with Aishah (عزة الله رضي) when she was 9 years old.</p> <p>2. The message constantly displayed throughout the March was to diminish gender roles and the lines of the separation between the two genders.</p>

APPENDIX H

Identified Lexicon/Formal structures
Reader 1
<ol style="list-style-type: none"> 1. Are transgender and non-binary people doing in this march which is being organized allegedly for claiming back the rights of women? 2. Who have problems with Islam under one banner, whether they be feminists, liberalists, secularists, or LGBTQ+. 3. With feminism so as to divert Muslims from the roles set by Allah for both males and females.
Reader 2
<ol style="list-style-type: none"> 1. Ordinary women and feminist collectives. 2. Transgender people, and non-binary people to help bring about political action on women's rights and gender justice. 3. The first question which comes to my mind is that what are transgender and non-binary people doing in this march which is being organized allegedly for claiming back the rights of women? 4. Feminists want to change and reform Islam by claiming that our Prophet ﷺ and righteous predecessors did not fulfill the rights of the woman. 5. Other placards target the fact that complete gender equality is important. There can be no differences in gender roles. However, Allah has clearly mentioned in Quran 4:34 – 6. “Men are authorities over women, as men have been provisioned by Allah over women and tasked with supporting them financially.” 7. So the rights of men and women are not co-equal but different according to their individual roles as decreed by the supreme wisdom of Allah. The fulfillment of rights of each man and woman by the other is important but the limits in rights are set by none other than Allah. 8. Feminism has gone ‘too far’. 9. The use of French Flag at the March. 10. France is a country whose leaders are clearly against Islam and Muslims. 11. Despite this, the marchers want to use their flag as a symbol in their protest.
Reader 3
<ol style="list-style-type: none"> 1. “Stop underage marriages”, “equality is important, not victimization”. 2. Kishwar Naheed a feminist Urdu poet of Pakistan said: Women should not call themselves azaad, Kishwar says, we should locate our azaadi — our freedom — in the law, not in our bodies and tongues. 3. The use of French Flag at the March.
Reader 4
<ol style="list-style-type: none"> 1. “Hum Aurtain” 2. LGBTQ+. 3. “Stop underage marriages”, “equality is important, not victimization”. 4. Azaad. 5. We should locate our azaadi — our freedom — in the law, not in our bodies. 6. “Keep your d**k pics with yourself.”

7. “See, Now I am sitting with modesty.”
8. Lo Beth Gayi Sahi Se.
9. Akeli Awara Azaad.
10. Have women no shame?
11. ‘vulgar’
12. so-called ‘Woman’s.
13. Pornography.

Reader 5

1. They were carrying placards with messages “Stop underage marriages”, “equality is important, not victimization” and raised slogans in support of their rights.
2. “Men are authorities over women, as men have been provisioned by Allah over women and tasked with supporting them financially.”
3. Kishwar Naheed a feminist Urdu poet of Pakistan said: Women should not call themselves azaad, Kishwar says, we should locate our azaadi — our freedom — in the law, not in our bodies and tongues

