



An Ideological Critical Discourse Analytical Research Probe into the Bold Language Use in Women's Freedom March in Pakistan

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Abstract

Language plays an important role in expressing thoughts and ideas. Hidden meanings can be conveyed through language. This study is about the use of bold language in the women's freedom march in Pakistan, contrasting it with Islamic and eastern cultural values. Sapir and Whorf's theory and Halliday's perspective on language functions are drawn into this study. Fairclough's 3D Model of CDA is employed as an analytical framework to uncover the ideological foundations of bold language used in this women freedom march. The aim of the research study is to uncover the hidden meanings and societal layers of the language used in the march from the Islamic perspective. The study bridges the unheeded gap in discourse analysis by bringing in verses from The Holy Quran adding spiritual dimension to Fairclough's three dimensional model. It sheds light on women's representation and their modesty amidst the contextual spiritual-socio-cultural complexities. This study also highlights the hindrances and obstacles to this march from religious groups as they claim Pakistan is based on Islamic values. The study conducts valuable discussion on the plight of women's socio-political conditions in Pakistan. The study gives insights into the cultural and ethical values, the language users' hidden ideology and women's representation in communal discourses.

Keywords: Bold language, Cultural Values, Ideology, Islamic Values, Placards, Slogans, Women's Freedom March

1. Introduction

Language plays a great role in presenting thoughts and emotions. Critical discourse analysis (CDA) analyzes language use in a specific society in specific contexts. The social systems of the society are highlighted through CDA, pointing out discrimination, disregard, supremacy, and political issues. It also focuses on how the text counterfeits and opposes the social forms in political and social contexts (Van Dijk, 1977). Power is used through language. CDA is also a multi-disciplinary approach to studying language and its relation to ideology, and society. CDA emphasizes on how dissertation shapes and is shaped by political and social contexts. It is used to examine spoken and written texts to reveal the community and social power dynamics, inequality, dominance, and rooted within them. (Fairclough, 2013). Language is a means to present contemplations and concealed meanings of words. Language is a tool to mirror values, norms, cognition, creed and social disparities. Language plays many functions; the most prominent function is communication be it between God and the creatures—human beings. Quran exemplifies the ultimate high use of language for communicating best messages to humanity—The Divine Discourse. The study aims to conduct Quranic Constructive Critical Discourse Analysis to attain productive acute speech inquiry of some Quranic descriptions. It intends to combine linguistic and conventional descriptions with the analysis of divine discourse that might lead to the deeper meaning of the text unveiling the socio-political realities.

This analysis aims to uncover the hidden values and perspectives. The present study is an effort to critically analyze the bold language used by women in their freedom marches. Women's freedom marches emerged to get equal rights in a society dominated by males. They challenged the tyrannical systems and demanded justice for women. In Pakistan, the women's freedom march was observed on 8th March 2018 for the first time. This march was characterized by bold language use. This bold language is a tool for resistance and mobilization. This article examines the ideological aspects of bold language use and aims to unveil the implicit hierarchy, socio-political effects and change-making potential within the movement. In an Islamic country like Pakistan, such bold language is considered against social and religious values. The symbolic elites declare that Islam strictly prohibits women from these types of vulgar activities. Instead of taking positive turn to establish a just gender system, the marches which were observed in Pakistan show another picture that is completely against Islamic values. They seemed to be more ideologically aligned with Western societies. The bold language of this women's freedom march may ruin the modesty of women ideological construct, affect the social fabric and harm women social relations with the sacred male characters, if research and reflection is not conducted in a systematic manner.

The study explores the hidden meanings of written language on the posters used during the women's freedom march. The main focus is to examine its deviance from Islamic and moral values. These marches can be a medium of dialectal data showing partakers' feelings and beliefs. The aim is to disclose the clash between the language and social, ethical and traditional norms. Furthermore, the investigation endeavours to discover the representation of women through the written dialect on the posters. As language is a means to communicate, it

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not only mirrors but also forms the insight and approaches of the community. Another distinct feature of this research is to compare the message of the language on the posters with the message given in the verses of the Holy Quran. A distinctive outlook on the superficial divergences between the language of posters and ethical perspectives is presented in this study. Investigating the semantic features in contrast with the Holy Quran aims to expose the intricacies of beliefs and norms. This study plays an important role in dialogue examination, mainly in the traditional perspective of the state. The preceding research might have reached the same themes, but this study intends to give different intuitions and considerations. Finally, this research develops intellectual insights while investigating the language written on the posters in the women's freedom march from Islamic as well as cultural perspectives.

1.1. Significance of the Study

The present research investigates cultural and ethical norms by focusing on women's demonstrations in their protests. The study unveils different scopes of discourse and depictions of women in the posters used in these marches. It also uncovers the basic social approaches and principles about femininity and women's authorization. Besides, the study investigates the conception of women's modesty from an Islamic perspective, especially in the light of the verses of The Holy Quran. Thus, the study provides a good understanding of the interconnections between the intricacies of femininity and religious norms. As the study explains the importance of women's modesty in light of The Holy Quran, it plays a great role in the ethical and moral domains. The research supports a more comprehensive and reasonable explanation of ethical teachings to make women recognize the importance of their modesty and womanliness. Overall, the research provides an understanding of the problems of women who demand equality with the opposite gender and desire reforms in cultural values. It also provides valuable growth and social harmony.

1.2. Research Objectives and Questions

The study is set to achieve the following research objectives:

- To analyze the inscribed discourse and the language women use in their freedom march from Islamic and cultural perspectives.
- To analyze the representation of women in the written text of these marches in contrast with the verses of The Holy Quran.

As Per the objectives, the following research questions have been formulated:

- How do the written discourse and the language women use in their freedom march align with Islamic laws?
- How does the representation of women in the written texts of these marches align with their modesty stated in The Holy Quran?

2. Literature Review

This section deals with the written dialogues used by women in the posters. This study places great emphasis on discourse analysis of the written text of those placards. The posters are written in many forms, such as slogans, expressions, and verdicts. They are written in both Urdu and English language. Through these placards the women have demanded their basic rights. However, many written slogans and sentences lack moral, cultural and social values pointing out an acute philosophical and theoretical control.

Theory has a great role; because of these theories, researchers reach the truths. Theories are also responsible for social structure shaping and social change (Zhang, 2017). They address the social cognition which governs the social actions and movements. The cognitive feature is about the representation of the experience of a real-world speaker (Martin, et al. 2020). The speakers stay systematic while making grammatical vocabulary choices consciously or unconsciously (Fowler, et al. 2018). How accurate and valuable someone is about any issue in his/her written or spoken discourse, depends on the meaning making process based on the theory. The transitivity system has six procedures to represent the world's experience. They are the substantial procedure, the conceptual procedure, the social procedure, the interactive procedure, the stated procedure and the existential procedure.

The present study is about the critical discourse analysis of women's freedom march's bold language. The researchers are more interested in this approach due to its objectivity and unbiased analysis. This system considers the unification of meaning and grammar, and the choice of word translates the meaning taking full account of the context. The entire clause is described not only by the verb or its object but also through Halliday's transitivity approach (Thompson & Watkins, 2021). Nevertheless, the importance of verbal organization cannot be ignored. Categorization still holds importance for the participants (Zhao & Zhang, 2017). As the present research study is centred on examining a unique form of discourse—the written slogans on placards in women's freedom march, the term "discourse" is crucial to be defined. This term was invented in 1952. According to this term, stray words and sentences do not create language; they occur in connected discourse. The study of sentences' sequences can be termed as discourse analysis. In this way, sentences in speech and writing relate to each other over time (Gee, 2014). Discourse is an outgoing event that blends linguistics form, cognitive structure and speech act (Van Dijk, 2008). Therefore, it can be said that discourse is

about using language to construct a meaningful conversation or interaction in all contexts. So, language is a mirror that shows the picture of divergent features, i.e., societal, traditional, spiritual and socio-economic.

Numerous research studies show that language plays the most important role in reflecting the usage and meaning of a discourse. In (2019), Bilal & Shehzad conducted a dialogue examination of the written manuscript on Pakistani Communal Transportation Vehicles. They noted the language in their research as a reflection of various societal ethics of its manipulators. They highlighted the societal variables credited to the manual labour of Pakistani society. Saeed et al. (2019) also studied discourse analysis in various disciplines. This study described the significance of language in exchanging and reporting figures about culture, values, and norms. It also analyzed written dialogues and their linkage with linguistic use in various conversations, i.e., spoken and written. It examined how dialects affect communities and cultures Akhtar et al.'s (2019) study revealed that the Women's Freedom March in Pakistan was a landmark in raising awareness of gender and women-related issues. Women's march has significantly influenced Pakistan's socio-political conditions.

Different evaluation studies show that this march has raised awareness of gender-related issues and given space for debate on women-related issues. Mainstream media is also split into multiple points of view to pressure society, policymakers, and the inequalities that prevail in society. Khan et al.'s (2020) study reveals that the women's freedom march in Pakistan is the change-maker and catalyst for policy-making and legislative initiatives. It guides the execution of women-related laws, including laws on domestic violence, harassment at the workplace, acid burn issues, and women's right to make decisions about education, profession, and marital life. Sarwar & Huma (2021) discuss that the Women's Freedom March has played an important role in women's empowerment and in raising a sense of solidarity among participants. This research highlights that this freedom march provides a platform for women to raise their concerns and points of view on social, political, domestic and personal matters. This freedom march also provides space for women to actively participate in socio-political activities, discuss their issues and approach Parliament for legislation. However, this movement faces controversies and resistance from different religious and sectorial groups in Pakistan. This resistance sometimes reaches extreme conditions as threats to the March organizers and participants. These are considered threats to women's freedom and gender equality in Pakistan. Despite this resistance, this women's freedom march symbolizes women's rights and resilience.

The present study is an input into the existing body of knowledge as it examines the language used by the speakers, their various qualities and the socio-economic and social features that inspired them to use such arguments in the posters. The socio-economic and cultural difficulties faced by Pakistani women are highlighted in this research. The use of dialect and its sense is also highlighted by examining the treatise on women's freedom march's placards with Fairclough's 3-D Analytical Lenses.

There are numerous studies pointing out the utility of Fairclough's 3-D model. Tariq et al.'s (2020) study praised Fairclough's 3D model discourse analysis as a medium for effective communication for women March participants. The text dimensions of this model involve analyzing specific language and communication used in women's freedom marches, including slogans, speeches, play cards, and banners. This also includes improvising the situations faced by women on multiple platforms and forums. This model helps use empowering language and slogans to positively promote women's empowerment in the country. Akhtar (2023) discussed the practical implications of Fairclough's 3D model in various fields of life, including media studies, political discourse, and education. The researcher focused on the dimension of texts to be used in public platforms like the women's freedom march. In the women's freedom march, there is involvement of social and print media. Text is produced, distributed and consumed in the women's freedom march. This 3D may facilitate planners and organizers to communicate their concerns and messages effectively. The impact of communication may have multiplier effects. Akbar et al. (2019) acknowledge and appreciate the potential of Fairclough's 3D model for language analysis and discourse. Researchers discussed the socio-cultural dimension of this model in the context in which the discourse takes place. This dimension guides and links the political, religious, and historical aspects of things. All these aspects are highlighted and addressed in the Women's Freedom March. This discourse in Pakistan analyzed traditional gender norms, societal values, and political challenges. According to Nisar et al. (2024), the Critical Discourse Analysis (CDA) model is a widespread context for analyzing manuscripts and their association with cultural and social contexts. It mainly consists of three interconnected dimensions: Text Analysis (Description), Discursive Practice (Interpretation), and Social Practice (Explanation).

Tabatabaei (2016) conducted research to apply the CDA model on examining gender representation in news media. A range of news articles from multiple media outlets were studied to analyze and main focus was to observe use of language, framing the news and representation of gender. It was found out that women were often portrayed in roles that had some stereotype like caregivers and victims. Men were represented in leading roles possessing decision making powers.

Fairclough, N & Fairclough, I, (2018) research utilized the CDA model to critically analyze political speeches of some famous and prominent leaders. This study was conducted to know the construct and reinforce power dynamics and ideologies. It was found out that leaders repeat their words in speeches to make them important for listeners and use in their daily life discussion.

3. Research Methodology

3.1. Research Design

Discourse analysis is a diverse field of studying written forms. A researcher can examine or investigate the text with the help of written discourse analysis. The study of fictional scripts and the study of form-function associations within the linguistic sections is conducted through discourse analysis (Grabe & Stoller, 1997). This research is qualitative research methodology incorporating Quranic Constructive Critical Discourse Analysis. Social and linguistic features are considered when the written text of placards is analyzed. It also highlights the use of language and the representation of women through these placards. Fairclough's following model has given the study the desired analytical and conceptual control:

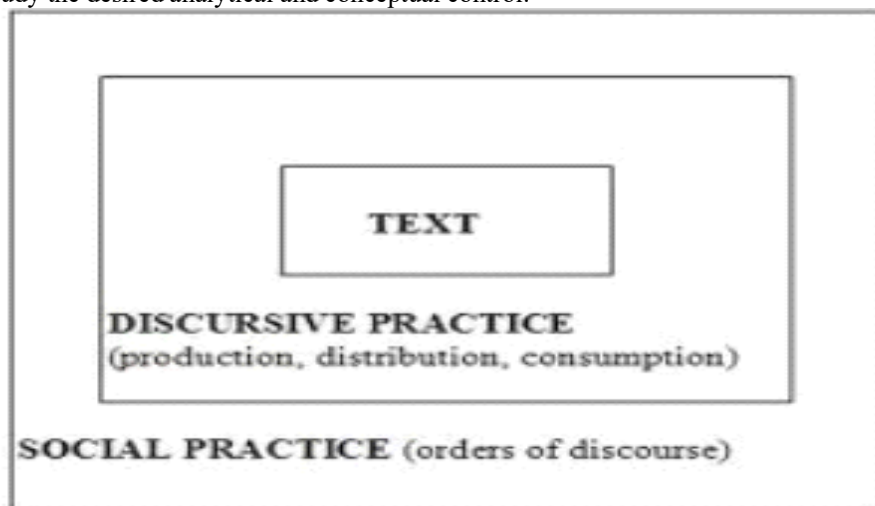


Figure 1. Fairclough's three-dimensional model, 2001

- Text analysis (description) involves examining the text's linguistic and semiotic features.
- Processing analysis (interpretation) delves into how meaning is constructed and understood in discourse.
- Social analysis (explanation) explores the socio-cultural and historical context within which discourse operates.

4. Analytical Framework

Fairclough's 3D model is applied as an analytical framework to investigate the written dialect on the posters used in women's marches. This model examines written text, dialogue, and socio-cultural practice. It also broadly considers the relationship between dialogue use, social practices, and traditional aspects. Furthermore, this model investigates dialectal features used in placard slogans.

The second aspect of this model explains the production of these slogans and their interpretation from social perspectives. In this dimension, the methods of utilization of the language and its manifestation are investigated. This aspect also concerns the role of many sponsors, such as protesters, planners, and media channels, in shaping the slogans.

The third dimension of this model involves investigating social values and their impact and reflection in discourse. Thus, by applying this model, the slogans are analyzed in light of the verses of the Holy Quran. This gives insight into how ethical beliefs shape the content and function of the posters' mottos. This investigation develops the intellectual role of language and culture to determine mutual action and support societal integrity.

5. Data Analysis

Play cards with Urdu and English language texts are selected as data. The data is collected for the qualitative critical discourse analysis. Women use many slogans in their freedom march. Only four slogans were chosen as a sample for the study. The set selection criteria for the sample is to pick only those slogans which point out a direct clash between two genders and seem to be heading to the culture of clash instead of cooperation.

Data analysis is done in light of the verses of the Holy Quran. When data is analyzed in light of the verses of the Holy Quran, it means seeing and reading what the Quran teaches about the concerned situation. The thematic parallelism was maintained between the slogans and the verses. It is helpful for a better understanding of the principles of the Holy Quran. It also helps to make society better and more elegant by combining the divine discourse and human discourse on a social or human issue.

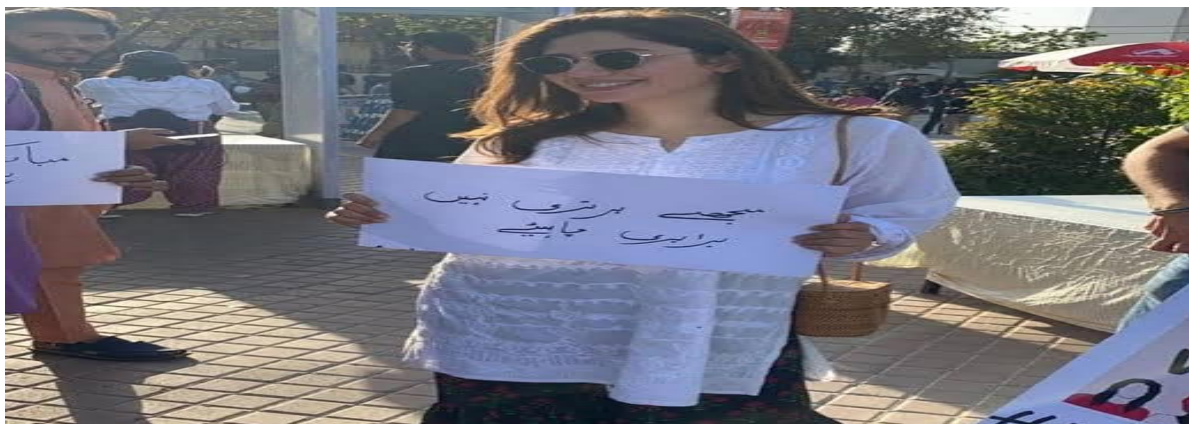


Figure 2: Slogan-1 Women Demand for Equality, not Superiority over Men

Textual Analysis: The placard's statement is written in Urdu, which means "I don't want superiority; I want equality." This shows a strong demand for equality. The Urdu language is chosen to make the message relevant and impactful to the Urdu speaking native community. Two positive adjectives "bartari" and barabri" are used with a rhyming scheme. This scheme plays an important role in grabbing the attention of the reader. This quality makes the message effective and appealing. The words "equality" and "superiority" indicate two different positions. Women do not want superiority over men; they want equality. The statement on the poster is short and straightforward. It conveys a strong message about the speaker's objectives and ideals. It also indicates different social norms and principles of equal rights and fairness for all individuals. The statement challenges all disparities and promotes societal equality within wider socio-cultural backgrounds. The social suffocation faced by women has forced the women to confront the males and demand equality which is ill-conceived and ill-grounded when viewed in light of Quran.

Discursive Practice: A well-known Pakistani actress, Mahira Khan, holds this placard, which gives additional significance to the message because of the public support for that renowned Pakistani actress. The message has social pragmatic value. Islam gave the message of giving value, grace and respect to women centuries ago. The bitter reality expressed in this message is that women still feel suppressed and marginalized. The Holy Quran states: "But men have a degree (of superiority) over them [women]" (Quran 2:228). This verse from the Holy Quran declares the kind of 'equality' demanded in this slogan is ill grounded. Men and women are from different cognitive categories intended to have peaceful coexistence in the company of each other. There is no question of comparing them and declaring one superior or inferior. Men have physical and mental power superiority over women. They are mentally and physically stronger than women. So, this claim of demanding equality with men has to be taken in light of following verses from the Holy Quran. Quran has given just a degree of superiority of males that too due to the inherent physical strength to earn and support the women companions: "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means" (Quran 4:34).

The following verse has been taken in the sense that a woman is not like male but equal to a man:

"And when the wife of 'Imran said: 'O my Lord! I have vowed to You what is in my womb, to be dedicated to Your service. So accept this from me. Indeed, You are the All-Hearing, the All-Knowing.' But when she gave birth to her, she said, 'O my Lord! I have given birth to a female.' And Allah was most knowing of what she delivered, 'And the male is not like the female. I have named her Maryam, and I seek refuge for her and her offspring from the outcast Satan'" (Quran 3:36).

There are many ideas and opinions on how to interpret the sacred scripts. Some believe that men and women have different parts to play. Men are stronger than women, but it must be kept in mind that the interpretations vary. Many scholars are in favour of equal rights for men and women. With the passage of time, the ideas about gender in Islam have been changing. Some religious clerics state that the broader picture of equality should be seen regardless of gender differences. So, when religious texts are taken differently, the movement for equal rights for men and women rises in society. However, in the light of the quoted verses from The Holy Quran, some religious people take this statement as the physical and mental variance between men and women. On the other hand, some say that this verse is about opposite roles and responsibilities allocated to men and women in society. Nevertheless, the verses emphasizes that both genders must recognize their own aptitudes, roles and spheres of existence. Both are created in different forms and with different capabilities, they can never be equal in any circumstance.

Social Practice: The women holding the placard is wearing a western dress but raising a slogan on which east and west have no disagreement. Such social practice lead to an ideological clash which is not there on the ground. If the placard had been in the hands of a woman representing the suppressed social class, it would have

been more meaningful and thought provoking. The smile on the face of the woman seem to be provocative for such males who already have diseased cognition and treat women like slaves.



Figure 3: Women's Counterattack on Male Cognition

Textual Analysis: It is not my shirt that is short, but your sight is short (you are narrow-minded and short sighted). "Meri shirt nahi, Tumhari soch choti hy! In this text, "shirt," an English word, is used and highlighted to make it prominent and to grasp the reader's attention. Personal pronouns of the Urdu language, "meri" and "tumhari," are also used to show the possessiveness of some traits. The word "choti" is highlighted to show the negative quality of the pronoun "tumhari." At the end of the verdict, an exclamation mark shows the feeling. This poster also contains a straightforward but bold statement. The speaker conveys a clear attack on males' dominance designs, narrow-mindedness and short-sightedness with the adjective 'Choti' and the pronoun "Tumhari." The language of the phrase is simple, direct, and easy to comprehend. Overall, all these devices attempt to grab the viewers' attention.

Discursive Practice: The message in the placard is in sharp contrast with the Holy Quran:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَى إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ غَيْرَ أُولَى إِلَازِمَةٍ مِنَ الرِّجَالِ أَوْ الصِّبْيِ الَّذِينَ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

(القرآن سورة نور، ٣١)

"And tell the faithful women to keep their gazes down and protect their cloistered parts and not to uncover their beautification excluding that which [unavoidably] seems thereof and to cover their heads and their chests and not uncover their prettification excluding to their spouses, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical craving, or children who are not yet conscious of the cloistered features of women. And let them not stamp their feet to make known what they hide of their beautification. And turn to Allah in penance, all of you, O followers, that you might flourish" (Surah An-Noor Verse # 31).

In this verse of the Holy Quran, Allah strictly orders believing women not to expose their adornment to men. However, the text on the placard is completely against Islamic and religious principles. Women are challenging men to keep their perception high. In the Holy Quran, Allah clearly orders women to cover their beautification. Men are also ordered to keep their gazes down, but women are strictly ordered to cover themselves. Indirectly, women are challenging Islamic principles by not wearing scarves and persisting on wearing short shirts.

Social Practice: Islam emphasizes modesty for both men and women. It claims that modesty is the most fundamental feature of a faithful individual's conduct. So, in the Holy Quran, it is highlighted that it is the duty of both men and women to protect their gazes and to sustain their respect. Women are particularly ordered to cover their beautification to avoid any unfortunate happening.

The concept of modesty may vary over time in some cultures and societies. But Islam's central ideology remains constant. Different people may consider the principles of modesty differently. Some may consider it only physical apparel, while others consider it an addition to behaviour.

So, appropriate clothing and appearance have great importance in Islamic culture, as they reveal personal ideologies, traditional effects, and social norms. It is a very critical aspect of Islam, especially for women, to recognize the original principles of Islamic teachings regarding the choice of clothing and appearance. Muslim societies reflect collective moral codes and conduct.



Figure 4: Women's Sarcastic Attack on Males

Textual Analysis: "If you like the shawl so much, then wear it on your eyes." The statement is written in Urdu. By interpreting the meaning, the text suggests sarcastic and humorous ways to recommend men to wear a scarf on their eyes instead. This statement is embedded with context, tone, and potential social indications. The statement is also a sarcastic remark for men to wear a scarf. It has a metaphorical impact and indicates a connection between covering one's eyes and wearing a scarf. The statement uses figurative language, which adds additional depth to its meaning and message. Wearing the shawl on one's eyes conveys a metaphorical concept of modesty and self-controlled behaviour. Overall, it is clear that the lady holding this placard is suggesting that the men cover their eyes with scarves instead of ordering them to wear scarves.

Discursive Practice: This message is also in contrast with The Holy Quran:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهَا أَنْ يَضْرِبْنَ فُلَا يُذِينَ^{٥٩}
(القرآن، سورة الاحزاب، ٥٩)

O Prophet (SAWAWS), advise your wives, daughters, and other believing women to cover themselves with shawls and let them be recognizable so that they may be respected and no inconvenience may be caused to them" (AL Ahzab, Verse # 59).

Islam gives strict instructions to women to wear shawls in order to avoid any inconvenience. In Surah Noor, the faithful women are instructed to lower their gazes to protect their shyness and avoid showing their prettiness, excluding what is apparent. So, this verse shows the importance of modesty and distinguished manner for women. As far as Islamic culture is concerned, the instructions for women to wear shawls are a mirror to show the modesty and shyness of Muslim women. Scarves and hijab can be taken as a symbol of ethical distinctiveness, piousness and obedience to Islamic values.

Social Practice: It is clear that the teachings of Islam for women are strictly to cover themselves with shawls. The hijab is not only a symbol of religious characteristics but also a medium to let them be saved from any inconvenience. However, the statement on the placard aligns with Islamic teachings in the sense conveyed in the following verses: "Whoever does good, whether male or female, and is a believer, We will surely cause them to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do" (Quran 16:97). "And their Lord has accepted of them, and answered them: 'never will I suffer to be lost the work of any of you, be he male or female: You are members, one of another..." (Quran 3:195).

Women are given the responsibility to cover themselves with scarves also to save the males from sinful sights.

"And for women have rights over men similar to those of men over women." (Quran 2:228)

By wearing shawls, Muslim women can get more respect in the males in the society.

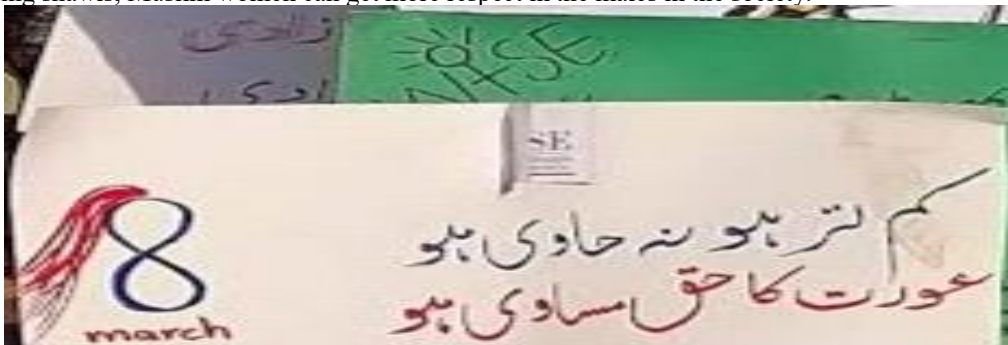


Figure 5: Women's Demand for Equality

Textual Analysis: "Neither inferior nor superior, a woman deserves equal rights." This text is also written in Urdu language. Rhyming words "haavi" and "masaavi" make the statement attractive. Then, a negative adjective, "kmter", is used to defend women's rights. Positive adjectives "haavi" and "masaavi" are also used to enhance the attraction of the statement. This statement is about to demand equal rights to men. Women are demanding equality with men. The statement is divided into two parts. The first part shows a sense of imperative sentence. The second part is a straightforward demand for women's equality. The statement shows a conflict between domineering manners and the model of fairness. Overall, the statement's rhythmic pattern has a great impact on the readers and effectively conveys the message.

Discursive Practice: This message is also in contrast with The Holy Quran:

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

(القرآن سورة نساء، ٣٤)

"Men are the maintainers of women because Allah has made one of them excel over the other"

(Surah Nisah, Verse#34)

Aligning with this verse of The Holy Quran, women's demand for equal rights shows another picture. Because Allah has bestowed superiority to men over women, they have physical and intellectual superiority over women. Many scholars take this verse in the sense of protecting women. This means that the men are given superiority to support women financially and to protect them.

This is one side of the picture. Only men are not given the rights of superiority. Women also have significant value and prominence in Islamic society. The most prominent example is the eminent position of mothers. As the Holy Prophet (SAW) said, *"Paradise lies at the feet of mothers"* (Sunan An-Nasa'i). This Hadith highlights the respect and dignity of women. Furthermore, Allah uses the example of a mother's love to describe his own love for his creatures. As he states, *"He loves his creatures more than seventy mothers."* This example enhances the value and respect for women.

Social Practice: Women's demand for equality is baseless because they can never be equal to men. Both of them have their roles to play. They have different ranks of dignity and respect. Based on the data and its analysis, it is found that the women's march in Pakistan impacts women, different social groups, and legislation. On the other hand, it receives barriers, challenges, and threats at the same time. The march faces barriers as generally it is considered as challenging traditional gender concepts and against religious values. This march includes slogans that leave questions about their rights given by religion but forcefully not given by society, like the right to get an education, choose a life partner and property rights.

This march also highlights and challenges traditional gender discrimination, including forced and child marriage, domestic and workplace violence and harassment. This freedom march provides women a platform to highlight the issues that might be barriers to gender equality in the country. At the same time, they challenge societal taboos, myths and norms that are hindrances to women's empowerment. The media has a keen eye on the march, its proceedings and demands for legislation. With the passage of time, this women's freedom march is getting international attention and participation. Pakistan's women's freedom march faces much criticism and controversy. As a country based on Islamic values, the cultural values are also influenced by religion. Women are not given the liberty to raise their voices for the rights which are given in religion, like the right to get an education, adequate well-being, safety and protection and property rights. Women's March in Pakistan is considered to promote anti-Islam and Western culture. Religious parties consider organizers and participants a threat to cultural and religious values. This march has been proven to be a catalyst for women's legislation in Pakistan and a source to transform so-called norms.

6. Conclusion

To conclude, it can be said that the written slogans and the language used in these texts involve the readers in getting their feedback and insight. The placards used as a research study sample are infused with many meanings and linguistic features. The study has also concluded that the texts show negative features and some positive features as well. Moreover, the language is in contrast with the cultural and religious values because our religion does not allow women to be involved in such types of activities, i.e., it does not let them uncover themselves. However, the language written on the posters, such as "agar dupatta itna pasand hai tau ankhon pe bandh lo" and "meri shirt nahi tumhari soch choti hy", shows an opposite picture, completely against Islamic values and principles. The selection of this type of language completely changes the meaning of the women's freedom march. Furthermore, it is a dark spot on the status and tenacity of this women's freedom march.

Pakistan's women's freedom march is getting protection and considerable space in socio-political movements. Many influencers from all fields of life are joining it with the passage of time. Fairclough's 3D Model of Critical Discourse Analysis offers a valuable framework for examining the influence of effective communication in this freedom march. Participants share their thoughts, viewpoints and issues through slogans, speeches, printed material and performances.

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