



Discourse Analysis of Written Text on Pakistani Transport Vehicles: A Study of Socio-cultural Perspective

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ABSTRACT

The written text on Pakistani transport vehicles, such as busses, cars rickshaws, vans and taxies etc. offer a unique window into the country's socio cultural landscape. These texts often convey a range of messages from devotional phrases and poetic couplets to humorous slogans and advisory warnings. Beyond their aesthetic appeal, these texts reveal the values, beliefs, norms and attitudes of Pakistan society providing a fascinating site for discourse analysis. This study explores the discourse present in the written texts displayed on Pakistani transport vehicles from a socio-cultural perspective. Through a qualitative discourse analysis of textual contents collected from a diverse range of vehicles of twin cities (Rawalpindi and Islamabad), the research investigates that do these texts are written to convey a particular message to the assumed community or general public or these are just eye candies to amuse an aesthetic reader. This study also aims to highlight intrinsic ideologies behind these texts so that true and real meaning and purpose of these texts may be known. Theoretical framework for the current research study has been chosen form Norman Fairclough's three dimensional theory and analytical framework for this research study is quite in line with the Jank's Rubrics for linguistic analysis (2005). First linguistic analysis of the text is carried out followed by socio-cultural explanation of the same. The findings reveal that these inscriptions and texts are not merely written for decorative purpose, but these function as rich sites of meaning-making, expressing national pride, regional affiliations, moral codes, and social commentaries.

Keywords: Discourse Analysis, Transport Vehicles, Moving Canvases, Values and Norms, Socio-Cultural and Linguistic Features.

Introduction

Text written on public transport vehicles in Pakistan is a common practice. Since these texts are available in English, Urdu, Punjabi, Pashto, and other regional languages, it is a multilingual phenomenon. Taxi, rickshaw, truck, bus, van, bike, and other vehicle drivers enjoy writing such messages on their vehicles. This work contains religious slogans, poetry, quotes, and statements by well-known figures. These texts are romantic, humorous, idealistic, and grounded in religion or wisdom based Bilal & Shehzad (2019).

Sometime a socio economic problem is highlighted in a light hearted way and sometime criticism is made through such texts which provide entertainment as well for the reader. They also show one's love for religion, parents, beloved, tribe or country. As the current research will focus on the discourse analysis of the text on the vehicles, it is important to define the term 'discourse' (ibid). Gee (2014) defines the term discourse as "it is the sequence of sentences. It is the ways in which sentences connect and relate to each other across time in speech and writing". According to the author, when a speaker speaks or a writer writes, he chooses a specific order to sequence his words and phrases. Discourse, therefore, relates to the way various sentences flow one after the other to create meaningful communication and to facilitate interpretation. Language is a mirror that reflects culture, social values, social attributes, moral and ethical values, religious attributes, socio-economic problems, desire for upward mobility and various other factors.

The topic under research has already been explored by many researchers. These researchers have primarily focused on the

general public's perceptions and their experiences in a light hearted manner but they could not go beyond the surface meanings of the text. They remained limited to the comic and funny aspect of this text and kept on entertaining the readers. In the present research the researcher will analyze the discourse on Pakistani Transport vehicles from socio-cultural perspective which will help in highlighting underlying purpose and intrinsic ideologies behind this text. This study will give an insight into the phenomenon whether this text has a serious and intended message for the assumed community or general public or it is just an attempt to entertain the reader.

Statement of Problem

The pieces of writings on Pakistani transport vehicles present a unique form of public discourse which reflect and shape social values, beliefs and cultural norms. There have been a number of interpretations of these artistry pieces of writings but the researchers could not go beyond the comic and humorous aspect of this discourse. Real meanings of this text and general socio-cultural background behind it remained under studied. So no one attempted to extract the intrinsic ideologies and real purpose behind this text. This knowledge gap is problematic which needs to be studied and analyzed in depth.

Therefore this study aims to investigate the discourse on Pakistani Public Transport Vehicles from socio-cultural perspective. It will focus on understanding the true meanings behind this flashy text written in Urdu, English, Punjabi or Pashto language and determine if these writings are used to address and deliver a particular message to a targeted community or serve solely as visual pleasure for artistic purpose.

Rationale

Nothing is useless here in this world. Everything has meaning and purpose. Same is the case with the language as well. Every word or sign written or spoken contains meaning in itself. These meaning may be apparent, implied or hidden. Sometime the reader easily comes to the intended meanings but some time he has to read between the lines or even go beyond the lines to extract the real meanings. Prevailing socio-cultural and socio-economic conditions help understanding the meanings of a particular text. Text written on Pakistani transport vehicles is also not a useless or futile exercise. There might be a hidden message behind every text. Current research aims at knowing what is real meaning and purpose of this text. Do these texts contain a serious message in them or they are just written to entertain the public. What are the social and economic circumstances which lead drivers, calligraphers and owners to convey their inner feelings through this text? What linguistic features are used in this text? Researcher will try to find the answers of all these questions in the present research study.

Research Objectives

As the current research is based on discourse analysis of the text from socio linguistic as well as socio-cultural perspective, therefore its objectives are also based on these two aspects. The prime objectives of this research are as under:

Main Research Objective

- To Analyze and explore from socio-cultural perspective whether the texts written on transport vehicles in Pakistan contains a serious message in them or they are just written to entertain the public.

Sub Research Objectives

1. To highlight the general background and embedded ideologies behind the text writing on the transport vehicles in Pakistan
2. To explore the theme of the text and find out linguistic features (similes, metaphors, satire, personification,

euphemism, code mixing, code switching bilingualism and multilingualism etc.) used in the text and to delve into what do they signify?

3. To determine social values, beliefs and cultural norms reflected through the text written on public transport vehicles and also to study socio-economic as well as socio-cultural condition of drivers & owners of the vehicles.
4. To analyze the socio-cultural impact of these texts on the lives of common masses in general.

Research Questions

Main Research Question:

- Do the texts written on transport vehicles in Pakistan have some meanings and purpose and what is their socio-cultural significance?

Sub Research Questions:

1. What is general background and intrinsic ideologies behind the text written on public transport vehicles in Pakistan
2. What theme and linguistic features (slimily, metaphor, satire, personification, lexicalization, code-mixing, code-switching, multilingualism) etc. are used in the text written on these transport vehicles and what do they signify?
3. How do the texts written on Pakistani transport vehicles reflect social values, beliefs and norms and as well as socio-economic and socio-cultural condition of the drivers and owners of these vehicles?
4. What is socio-cultural impact of these texts on the lives of common people in general?

Limitations of the Current Study

Text written on public transport vehicles in Pakistan is a very broad based research area which has many dimensions. All the dimensions and aspects cannot be covered under one topic. Keeping in view the time constraints and other related limitations, I have delimited myself to discourse analysis of the text written on Pakistani transport vehicles from linguistic and socio-cultural perspective only. The point of my prime focus is transport vehicles of twin cities Rawalpindi and Islamabad as this area is easily accessible to the researcher. In the current research study I have delimited myself to the text of three main languages Urdu, English and Punjabi because I am fully conversant with these languages. As for as the vehicle samples are concerned; I have concentrated on the text written on buses, vans, taxis, trucks and private cars only.

Literature Review

Literature review provides basic information on a particular topic. It is an extensive fact finding activity that highlights the relevant information about the research which has been conducted in past. Much has been written on truck art, and the text written on vehicles in Pakistan but the researchers could not go beyond the surface meanings of the text as the remained limited to highlighting the comic and humorous side of the text. This topic still lacks in depth study to highlight intrinsic ideologies, background and real purpose of the text written on vehicles in Pakistan. The current researcher study has tried to fill the said literature gap in the current research study and to pave the way for future researchers to contribute in this area. the following review of literature may help to evaluate the research questions.

Hongzhi Wu (2010) has pointed out in his research article 'A Social Cultural Approach to Discourse Analysis' that discourse analysis can be divided into five categories from the angle of method i.e. structural analysis, cognitive analysis, social cultural analysis, critical analysis and synthetic analysis. Author is of the view that this method not only analyzed word and sentence expression form and meaning but also thrown light on the kinds of social cultural factor related to discourse. Discourse is a creative use of language as a social practice and it consists of talk and text. There are many forms of discourse, for instance, narrative, course book materials, speeches, images, videos, etc. Mc Gregor (2004).

According to Wodak & Meyer (2009) the role of discourse in CDA is very vibrant; it is an "integral component of social processes" and it further reinforces and challenges the status quo Fairclough (2001). Van Dijk (1993) notes that discourse can be used to justify the imbalance by combined balanced strategies. Such strategies are positive for 'self' and negative for 'others'. Carling (2004) is of the view that any spoken or written medium should communicate a specific message about any theme through a concise linguistic interpretation. Willing (2008) defines discourse as a distinct way of language categorization. Ideologies attain and retain positions according to the messages they carry. Ideologies might vary among individuals based on the construction of communication in the form of discourse. Van Dijk (1995).

The most comprehensive definition of the term 'discourse analysis' has been given by Jenna Crosley in one of her articles, what (exactly) is discourse analysis? A Plain Language Explanation & Definition (with Examples) She has commented that discourse analysis is one of the most popular qualitative analysis. It is verbal or written communication between people that goes beyond a single sentence. Importantly, discourse is more than just a language Jenna Crosley (2021).

Truck art in Pakistan is one of the powerful and dynamic components to highlight its cultural values and soft image to the world through its colorful decoration and inscriptions. No one can clearly pin point exactly who started the art of embellishing vehicles, but some sources give multidimensional historical background of truck art. Khan (2021) in her article titled 'Truck art, made in Pakistan' says that although the exact origin of this form of art is untraceable, but some archives lead us to Kafeel bhai, an artist from a small town in Sindh, known as Ghotki. His bright colored and lively illustrations on rickshaws, trucks and busses inspired everyone. She further says that the roots of truck art go back to British Raj era when during 1920 Elahi Buksh hired artisans from Chiniot, (Punjab) to help him with the project for the kohistan Bus Company. These artisans had experience in working on ornamenting palaces and temples from the time of Mughal Empire. (Ibid. 2021).

After the initial study on truck art that was carried out in Afghanistan in the 1970s, many researchers worldwide turned their attention to truck painting as an artistic medium. However, the Soviet invasion and subsequent civil war in Afghanistan put a stop to research into Afghan truck art in the same decade. Some Afghan refugees fled to Pakistan at that time, bringing with them the truck art heritage. Truck art and decoration research consequently moved from Afghanistan to Pakistan. Originally consisting solely of ornamental paintings on the vehicles, truck art developed over time to incorporate written language as well (Elies, 2012).

In their research paper titled "discourse analysis of the text written on Pakistani public transport vehicles," Bilal & Shehzad (2019) claim that there is a lot of variation in the content written on the trucks and their decoration, and that the trucks' attractive and decorative designs and patterns reveal a lot about the religious, social, and national identities of their owners and drivers.

Language, culture and their relationship with one another is an integral part of the current research. Importance of these two components in the development of a civilized society cannot be denied. Tariq Rahman (1996) in his book titled 'Language Planning and Politics in Pakistan' has taken each of these language movements in turn and discussed the state of language planning in each community. In another book of Tariq Rehman (1999) titled 'Language, Education and Culture, the author has succeeded in giving the reader an overview of many of the ways in which language interacts with both education and culture in Pakistan.

Saussure (1974) says that language is a system of signs. For him, a sign consists of a signifier (the sound- image or the written shape) and a signified (a concept), in the manner that, they both are inseparably linked with each other Tengku & Sepideh (2012). Language is a life line for the whole of humanity and, culture

ensures social as well as communal identity to the people of different communities and societies on the face of Earth. Language and culture are interconnected and influenced by social factors Rizwan Aftab, et.al (2022). Culture is full range of “learned human behavior patterns” which is further explained that learned behaviors are not limited to human beings only, this quality is extended to the animals as well who teach their young ones what they themselves learned in order to survive Taylor (1871). Culture has been classified as material and non-material by Crowell (2014) in his research article ‘Culture is peoples shared way of Living’. Rasool et.al (2024) in one of her articles ‘A Discourse Analysis of the Language used in Pakistani Prime TV Shows Neelam Ghar and Jeeto Pakistan, compared the language used in early 80s and that of the current time. She concluded after comparing and contrasting Neelam ghar of Tariq Aziz and Jeeto Pakistan of Fahad Mustafa that drastic changes have occurred in the linguistic patterns of both the shows. The language used by Tariq Aziz used to be more polite, sophisticated and respectful but the language used by Fahad Mustaf is more informal and disrespectful to some extent. The author reiterated that with the passage of time our socio cultural norms have also gone under drastic change which is being reflected in our TV shows. Although the author has made comparing and contrasting mechanism to highlight the changes taken place in our culture with the passage of time but the reasons behind the discourse which became the cause of such a drastic change could not be paid attention and hidden ideologies behind discourse remained untouched.

Bilal & Shehzad (2019) - as already referred - conducted a study on Discourse Analysis of the written text on Pakistani vehicles. In this research study linguistic analysis was carried out by the authors on certain aspects. The findings revealed that such statements show the social and moral attributes of its language users; they also briefly touched the socio-economic problems that the people are facing in the country but the major focus in this research study remained on the linguistic analysis only and socio-cultural aspect of text could not be paid attention due to which the curiosity of the reader could not be provided sufficient food for thought.

Hasan et al, (2020) highlighted that people revealed their social, religious and intellectual identities through inscriptions written on vehicles. The corpus of the study looked at a hundred vehicles that were found around Lahore. In this project the author tried to highlight the general attitude of the common masses towards prevailing social norms and concentrated on the humorous aspect of the text only. Deep insight into the text and hidden ideologies behind this discourse in this study could not be paid much attention to.

In addition to the writers mentioned above, some other researchers and scholars have also contributed on the topic and tried to look at the discourse analysis from their perspective. These researchers include Khurram Yasmeen et al (2014), Ikenna Kamalu (2015), Aamna Hassan (2018), Waseem Hassan et al (2020), Sidra Mahmood (2021) and Muhammad Arshad & Nazish Khan (2021). Some of these researchers conducted research on discourse analysis of news headlines, others on wheels; a few on corpus-based linguistic analyses and some on news bulletin on budget etc. All the researchers mentioned above have strengthened and validated the fact that language reflects the social attributes of its users and various texts whether written on wheels or anywhere else convey a certain message and they mean something but the statement looked like a sweeping statement as all these researchers remained limited to the surface meanings of the text and no one could go beyond the text and approach the indigenous communities to extract real meanings and purpose of the text.

Current research aimed at ensuring in depth study to extract real meaning and purpose of this text. What are the social and economic circumstances which lead drivers, calligraphers and owners to convey their inner feelings through this text? What language features are used in this text and what is their semantic

aspect? Researcher has tried to find the answers of all these questions in the present research work through participant observation, prevailing socio-cultural norms and interviews of concerned persons. In the present research study it has been attempted to find out intrinsic ideologies behind the text written on transport vehicles in Pakistan and highlight its socio-linguistic as well as cultural aspect.

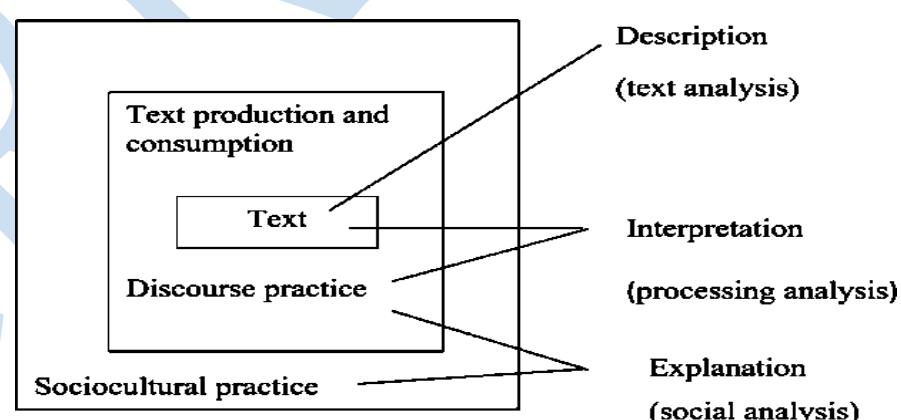
Research Methodology

Research methodology for Current research work comprises on theoretical framework, analytical framework, sampling technique, data collection and analysis mechanism. Detail of each component is mentioned as under:

Theoretical Framework

Theoretical framework for this research has been chosen from Norman Fairclough’s Three-Dimensional Model (2010). This model has three key elements as claimed by Janks (1997). The first element is the message, which is termed as ‘text’; the second element is the ways these texts are inferred and last is the socio-cultural aspects presented in the text. The core concept of using this model is to analyze how the text is made up, the main reasons behind the written texts, the use of linguistics features, and finally, how the text is represented. The application of the Fairclough’s three D model is significant as it helps with the description, interpretation, and explanation of a text. Below mentioned figure better helps in understanding of his three dimensional model for critical discourse analysis (CDA):

Figure No 1: Three dimensional model of discourse analysis by Norman Fairclough.



Hillary Janks while commenting over three dimensional model of Fairclough further says that the first dimension represents the discourse fragment, i.e. “the object of analysis (including verbal, visual or verbal and visual texts)” According to Janks (1997), the second dimension of discourse can be defined as the context or even the setting in which power relations struggles take place. The third dimension of discourse, which contains “the socio-historical conditions that govern these processes (of production and reception),” can be characterized as the “power behind discourse” or as social practices. Text analysis, processing analysis, and social analysis are the three aspects of analysis. Because these dimensions are mutually explanatory and interdependent, analysts are able to spot patterns and disjunctions that require interpretation, description, and explanation.

Analytical Framework

Current research is qualitative in nature. Analytical framework for the current research is quite in line with the Jank’s Rubrics for linguistic analysis (2005) who has derived this rubric from Halliday’s Systemic Functional Grammar (1985). The researcher has not adopted the Jank’s model as a whole but the same has been adapted in the light of the requirements of text analysis. The text has not only been analyzed from socio-linguistic but as well as socio-cultural perspective to find its real meanings. Some additional linguistic features other than Jank’s model for linguistic analysis that have been taken into consideration include personification, similes, bilingualism & multilingualism, code-mixing and code-switching etc.

Sampling Technique

In the current research study, the researcher has collected data via purposive sampling technique. Relevant and purpose oriented data has been selected. In addition to it only relevant persons have been approached for interviews so that the questions raised in the beginning of this research study may be answered.

Data Collection

Data for the current research project has been collected via snapshots from the vehicles at the roads of twin cities Rawalpindi/Islamabad, market places and parking lots of the commercial areas through purposive sampling technique. Sufficient data was available for analysis but the researcher delimited itself to a specified data for analysis purposes. In addition to the data collected from vehicles in the form of text, the researcher has conducted the semi structured interview of some of the drivers, owners and civil society to know their view point about the vehicular discourse. The point of view of the stakeholders taken as a result of their interviews has been incorporated in socio- cultural analysis section of the text. The next step after collection of samples was its classification and categorization. The data collected has been thoroughly reviewed and categorized based on the discourse written on them quite in line with the grounded theory. These categories made as a result of careful categorization process include love, morality, socio-economic problem and socio-cultural problems etc. Data collected for the analysis purpose was bilingual or multilingual (Urdu, English, Punjabi, Pashto) in nature. It was translated into English and original text has also been mentioned with it. In order to ensure originality of the language, services of a language expert has also been taken. After linguistic analysis the same has been analyzed socially as well to highlight it's socio-cultural, socio-political and socio-economics aspects.

Data Analysis

Data has been analyzed at two levels, Firstly the text is analyzed linguistically and then its socio-cultural aspect has been highlighted. Original text is translated in English (if it was in any other language). Detailed analysis of the thematic categories is mentioned below:

Category 1: Morality

Morality refers to the principles, values, and norms that guide human behavior decision-making, distinguishing right from wrong, good from bad and just from unjust. The study samples that encompass the theme of morality have been analyzed below:



(Figure 1)

Table No 1 Morality

Main Text	Translation
Ye rona dhona kis bat ka he Jo khoya he sath laye the kia	Why do you repent for, Did you bring it with you what you have lost?

Text 1

The text under discussion is written in Urdu language on the back of a truck. The below mentioned linguistic features have observed in it

- A) Lexicalization: The text comprises on two independent clauses written in Urdu language. It contains a deep moral lesson for the human being. In order to make the

message more effective the author of the text presented it into interrogative style which proved as a successful tool to convey the meanings of the text,

- B) Mood: In order to emphasize the message being conveyed, text is written in indicative mood. "Jo khoya he sath laye the kia ? (Did you bring it with you what have you lost?
- C) Code- Mixing) As the entire text is written in Urdu language and no other word of Punjabi, English or any other language is mixed with it so no code-mixing has been found in it
- D) Narration: Text is written in direct narration. Although the pronoun is missing but it is understood the 'you' is the subject and the pronoun to whom writer of the text is addressing.

Socio-cultural Analysis:

The text consists of two independent clauses written in easy Urdu language giving a motivational message especially for those segments of the Pakistani society who are superstitious and keep on cursing their fate whenever they face troubles and loss in their lives. Text gives them fortitude to face the challenges and difficulties with open arms because whatever a man has is earned from this world. He didn't bring anything with him when he took birth so why to repent and lament. Drivers point of view was that he believes In fate whatever happens here in this world is according to the will of God so why should be lamented over whatever you lose in your life.



(Figure No 2)

Table No 2

Main Text	Translation
Zindagi main kahin jab be koi mushkil maqam aya Na break ne sath dia na koi gear kaam aya	Whenever any difficult situation did arise in life, neither break nor the gear gave any support.

Text 2:

The text under discussion is written in Urdu. Following linguistic features have been found in this text

- A) Lexicalization: Text is written in Urdu. It consists of two inter connected clauses. Last words of both sentences are rhyme scheme (maqam and Kaam). Bitter reality and truth has been portrayed in the text in humorous and light hearted way but the theme and hidden message is quite serious.
- B) TENSE: Text is written in past tense. 'Maqam aya' and 'Kaam aya' are the phrases which are the examples of past tense.
- C) Code Mixing: Brake and gears are the names of parts of a vehicle. These English names so the element of code mixing has also been observed in the text mentioned above
- D) Simile and Metaphor: No simile or metaphor is found in the text. It is simple, to the point and direct language which is unveiling is bitter reality of life.
- E) Bilingualism: Although the text is written in Urdu but the names of two parts brakes and gears are making the text bilingual.

Socio-cultural Analysis:

Above mentioned text is a poetic verse written on the back of a vehicle. Poetry is one of the powerful means to express and give vent to inner feelings of its writer. This text consists of two sentences written in Urdu. The writer of this text has pointed out one of the bitter realities of life that when a man is entangled in bad luck nothing turns into its favor. The writer has tried to make us understand that brakes and gear are two most reliable tools in a vehicle but when his bad days surrounded him even these two tools could not support him and he found himself helpless. Pakistan is a developing country and the main issue of a large number of the people here is financial issue. A man even after getting required education when fails to get employment, goes disheartened and feels that everything has turned against him.

Category 2: Love



(Figure 3)

Table No 3

Main Text	Translation
Kaash dilon k be election hote shah G, Ham dhandli kr k tumhein jeet lete	Had there been the elections of hearts shah G, we would have won you through rigging

Text 1

It is the text in Urdu language comprising two dependent clauses expressing the desire. Following linguistic features have been observed in the text:

- A) Conditional Sentence: It is a third conditional sentence (these are used for unreal or hypothetical situations in the past). ‘Kash k dilon k elction hote shah G’
- B) Mood: Text mentioned above is written in subjunctive mood. The writer or the author of the text is expressing his wish and desire to create an ideal situation for him but he cannot.
- C) Voice: both the clauses are written in active voice where the subject (we) is made prominent.
- D) Pronoun: the text contains two pronoun ‘Ham’ (We) and Tumhein (you). Although we is used for plural pronouns but here the writer has used it for himself to increase its effect however tumhein is used for the person to whom he loves .
- E) Narration. Text under discussion is written in direct narration rather than indirect.
- F) Turn Taking: Text is the evident that only one person (author) is speaking and there is no body to respond.

Socio-cultural Analysis:

The current text consists of two calluses in which an unfulfilled desire has been expressed. An unsuccessful loves wished that had there been the election of hearts, he would have won the heart of his beloved. Pakistan is an Islamic country and prevailing culture discourages free mixing of male and female members of the society consequently most of the time the feelings of love cannot be expressed and remain suppressed. Same is the situation here. In addition during interview of the concerned driver it revealed that he could not had the feelings of love for a girl in his childhood. He could not succeed in marrying her so he is satisfying his unfulfilled dreams through this text.

Category 3: Socio- cultural Issues



(Figure 4)

Table No 4

Main Text	Translation
I am married, Do not disturb. I am already very much disturbed.	I am married, Do not disturb. I am already very much disturbed.

Text 1

It is the text written in English language that contains three independent clauses giving a vibrant message. Following linguistic features have been observed in the text:

- A) Lexicalization: The text under discussion is already in English language quite contrary to majority of texts which are often found in Urdu or any other language. Although these are three sentences giving complete meanings but the use of punctuation has made them two sentences as there is full stop after every sentence.
- B) Voice: Although married and disturbed have been used as intransitive verbs but the text is in active voice for instance ‘do not disturb’
- C) Mood: The way text is presented to convey the message is the evident that it proved successful in conveying the message to the targeted community. Both indicative as well as imperative moods are reflected from the text. For instance ‘I am married’ (indicative mood). ‘Do not disturb’ (imperative mood).
- D) Theme & Rheme: The text contains theme and rheme which are mentions here. I (theme) am married; do not disturb (rheme). I (theme) am already disturbed (rheme).
- E) Pronoun: Personal pronoun ‘I’ has been used in both the sentences of the text.

Socio-cultural Analysis:

Pakistan is the country where family system is very strong. Everyone is connected with the strong bond of family. Although it is the male dominated society where male member of the enjoys the privileged position as compared to female members but most of married couple face problem from their better half. These problems may be economic, social, cultural or whatever but element of complaint remains to both the partners and the author of this text is also no exception. Although in interview the driver denied that this text does not represent him but if so what might be other purpose of this text to be written on his vehicle.



(Figure 5)

Table No 5

Main Text	Translation
Na zanani, Na pareshani, Begum main teri ponch say bhot door jar aha hon, ab ap mujhe nahin pakar sakti	No wife, No tension, O Begum, I am going out of your reach. You cannot catch me know.

Text 2

- A) Lexicalization: Text is written in Urdu and Punjabi language. It is written in prose style. Although there are two complete sentences but ‘Na zanani, Na pareshani’ are also two complete sentences which give compete meanings. This is a humorous statement which shows helplessness of a husband.
- B) Bilingualism:: Although the entire text is in Urdu language but only one Punjabi word ‘Zanani (Wife) has made it bilingual.
- C) Code mixing: In the text mentioned above the same word ‘wife’ has been mentioned twice but in two different languages. Begum and Zananni are the words of Urdu and Punjabi languages respectively. These words have been chosen to make the message more effective.
- D) Voice: Both the complete sentences are in active voice where both subjects and predicate are present
- E) Mood: both the sentences are just statements so it indicative mood in the text.
- F) Pronoun: ‘I’ and ‘you’ are pronouns used in the text. I is used for the author of the text while you is used for his wife whom he is addressing
- G) Turn Taking: only writer is speaking, no other speaker exists in the text.

Socio-cultural Analysis:

Text at hand is the reflection of prevailing socio-cultural value and norms of indigenous community in Pakistan. Although the text is comic representation to entertain the reader however at the same time, it is representing the local society as well. In the male dominated society in indo Pak subcontinent such a statement and text in which a husband shows his helplessness and feels emancipated in the outside world is a source of entertainment for the reader but in order to infer the intrinsic ideology behind such a text the point of view of the concerned driver is necessary. The statement of the driver was that this text is not for him but for those husbands who are disturbed from their married life.

Category 4: Socio- economic problems



(Figure No 6)

Table No 6

Main Text	Translation
For a happy life, give money to your wife.	For a happy life, give money to your wife

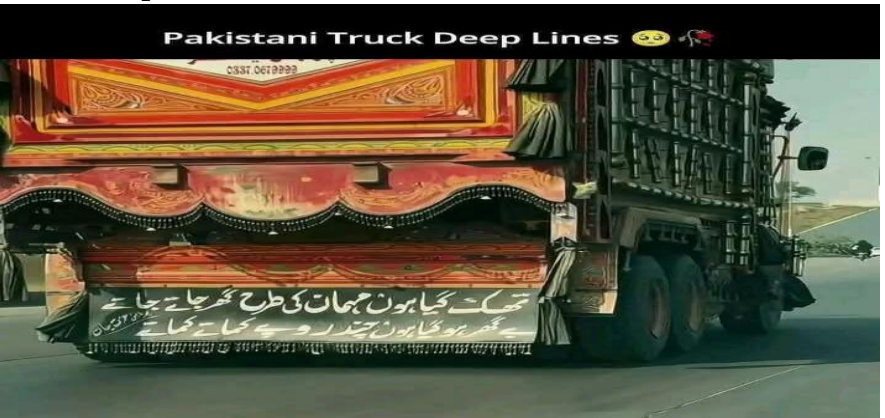
Text 1

- A) Lexicalization: The text was found written on the back of truck in Rawalpindi. It is already written in English language so no need to translate. It consists on a phrase ‘for a happy life’ and a clause ‘gives money to your life’. Due to prevailing economic uncertainty, everyone is concerned about it so a socio-economic problem has been highlighted through this text.
- B) Voice: As for as the first part of the text is concerned, it looks difficult to assess ‘voice” however second part “give money to your wife’ is in active voice.

- C) Narration: The entire text is in direct narration
- D) Mood: if the text is read as a whole it looks in indicative mood however ‘give money to your wife is the direction or command so the text is in imperative mood.
- E) Pronoun: Although no pronoun is mentioned in the text however it is understood that is in imperative mood and ‘you’ is the pronoun.

Socio-cultural Analysis:

There is no doubt in the fact that economic stability is the priority No 1 of every individual in a developing country like Pakistan. In the male dominated society here majority of the married women are housewives and economically they are dependent on their husbands. Husband is the only person in the family who earns and financially supports his entire family. The text is not only a humorous statement to entertain the readers but very serious message is also hidden In the text that if wives who have no other source of income, are given money by their husbands they will pay respect to them which will put positive effects on their relationship.



(Figure No 7)

Table No 7

Main Text	Translation
Thak gia hon mehman ki tarah ghar jate jte	Have gone tired like a guest while going home
Be ghar ho gia hon chan Rupry kamate kamate	Have gone homeless while earning money

Text 2

- A) Lexicalization: This text was found written on the back of a truck in Rawalpindi. The text mentioned above is in poetic form in Urdu language have two verses. A socio economic problem is highlighted through this text in which the driver is complaining about his miserable condition while in search of livelihood.
- B) Simile: one simile has been found in the text ‘ thak gia hon mehman ki tara’. It means that guests who travel long get tired and the author compare himself with a tired guest.
- C) Voice: Although the subject is missing but it is understood that the driver is talking about himself so the subject is ‘I’. Text is therefore in active voice.
- D) Mood: Both the verses are just statements so there is indicative mood in the text.
- E) Theme & Rheme: ‘Thak gia hon’ is the theme while ‘mehman ki tara ghar jate jate’ is the rheme in first sentence. In the second sentence ‘beghar ho gia hon, is the theme while ‘chand rupey kamate kamate’ is rheme.

Socio-cultural Analysis:

Socio-economic problem of the country is presented and highlighted in a very sophisticated and light hearted manner in the text mentioned above. Literacy here in Pakistan is not up to the mark due to which a large segment of the population is forced to avail low income job. These professions are tiring as these they required a lot of hard work. The driver is also no exception who tried to convey his inner feelings through this text that he has been tired of this monotonous routine while making both ends meet.

Conclusion

This study of written texts on Pakistani reveals that these mobile texts serve as vibrant expressions of cultural identity, personal beliefs, and social values. Through the lens of discourse analysis, it became evident that such inscriptions are not merely decorative but are embedded with rich socio-cultural meanings. They reflect themes such as religious devotion, love, regional pride, humor, socio-economic problems and hardships.

After analyzing the data, it was concluded that the text written on the vehicles contained emotive language. Emotive language is the kind that engages readers and evokes a specific emotion in them. It elicits an emotional reaction from the reader (such as excitement, optimism, pity, guilt, patriotism, etc.) and may have a favorable or unfavorable impact on their thoughts. Additionally, it was noted that these facts are rich in the sense that they make use of numerous linguistic elements to captivate readers. Furthermore, this study emphasizes Pakistani society's salient characteristics in a variety of ways. Comprehensive analysis of the text mentioned above has revealed that it contains a number of linguistic features including lexicalization, euphemism, bilingualism, simile, metaphor, sequencing, turn taking, voice, narration, mood, personification etc. All these linguistic features have not been used haphazardly. Every text has semantic significance and these linguistic elements have made the text effective. Data was divided into four categories morality, socio-cultural issues, Love and socio-economic problems.

In order to extract intended and real meanings behind this text, not only socio cultural background of the drivers in context with prevailing cultural norms & values of the society have been highlighted but the point of view of the owners and drivers has also been included in socio-cultural analysis section which was obtained in the form of semi structured interview. Detailed analysis made it clear that the text written on vehicles in Pakistan are not an attempt to just entertain the reader but every text contains a serious message behind it which the writer wants convey to the assumed community or general public in a comic and humorous manner. Although it a new platform and a unique dimension of study which needs to be investigated further so the current research study may prove as a launching pad to further investigate the phenomenon.

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