



RESEARCH PAPER

Analytical Review of the Slogans of Aurat March expressing the Right of Freedom

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ABSTRACT

The aim of this research paper is to analyze the slogans of Aurat March 2020 with right of freedom of expression. The right of freedom of expression is a fundamental right guaranteed in the constitution of Pakistan 1973. This is a quantitative analysis conducted with the help of UAM Corpus Software to perform SFL analysis of the slogans. Researchers make use of Halliday's ideational meta-functions to analyze the slogans. The data has been collected through random sampling from social media and web sources. SFL transitivity analysis helps researchers keep their research relatively objective and unbiased. In depth analysis of all the processes has been conducted in the research. Results indicate that the Material Process has been used the most in the slogans which indicate actions. Relational process is also quite prominent in the results which show that slogans were meant to create a comparison between two entities. This paper paves the way for the researchers to look into PDA through the linguistic lens of SFL. Women rights is a burning issue in Pakistan which has been taken up by the marchers and their slogans have been criticized by the media and social media. This paper aims to explore the objective reason for that.

KEYWORDS Aurat March, Critical Discourse Analysis CDA, Ideational Meta-Function, Slogans, Transitivity Analysis, Systemic Functional Linguistics SFL

Introduction

There is a common saying that "Man is a social animal". We all live in a society where people are supposed to collaborate and cooperate with each other. Everyone is given a particular role and duty for the smooth functioning of the society. A social position is supposed to be a social identity that carries with it a specific scope of commitment and obligations that a character accorded that identity may activate or carry out (Almeda, 2008, p.168). Language as an integral asset makes the solid linkage among individuals through social, financial as well as religious identity. It is a finely refined vehicle for differences in hierarchical social structures or an individual and gives a social possession. (Wardhaugh, 1998, p.116). This article investigates the slogans of Aurat March 2020 under the approach of two theoretical approaches: CDA and SFL. Critical discourse analysis (CDA) is scholarly framework, which is based on the view that language, as social practice, is an important element in social life. Both approaches believe that language is the main segment in public activities therefore discourse is studied in relation to language. This article explains this SFLCDA connection and emphasizes on the portrayal of the discursive development of the women discourse which arises as an output of Aurat March 2020 as drawn from the thematic study in a body of texts taken from the social media or web-based media.

The Sapir-Whorf Hypothesis focuses on the concept that language has the tendency to manipulate. Language gives shape to the thoughts and considerations. Language works as a tool to present the said and hidden meaning of the words. Moreover, Sapir and Whorf believe that our culture is dependent upon the language and is defined by it and it also provides the medium to counter it and to bring change. Researchers and specialists here accept that language builds personalities and ideologies of any society. For example, Halliday contends that language is a social phenomenon to communicate and individuals use it consistently to speak with one another. Thus, language reflects, records, and sends social contrasts. (Spolsky, 1998). Therefore, a language characterizes the behavior of people in each society. On this premise, analysts will analyze the themes of the slogans of Aurat March to investigate the hidden meaning in the language of slogans. According to Halliday (1967), language performs various functions among which the prior one is communication and it is through the language that a perception of external world is created. Halliday's semantics, referring to the use of language as a research object and to analyze how language is used shows three meta-functions of language: the ideational function, the interpersonal function, and the textual work. (Zhang, 2017)

Referring to general view of Pakistan that it is viewed as a Patriarchal society where Man is usually prevailing, dominant, and definitive while woman is considered as submissive, subordinate, accommodating, delicate, obedient as well as innocent. In such a society, when we look at the intense and challenging slogans of Aurat March 2020, an individual is caused to feel the disruption of hierarchy in the society. According to Heller, Language Practices are socially, as well as politically restricted (2007, p. 1). If language is the guide of speakers' exceptional worlds, and of their experience of process (Halliday & Matthiessen, 1999, p. ix), then mapping a speaker's portrayals of the world through language ought to permit us knowledge into 'what goes on in the realms of their own consciousness'. Halliday (1967, p.38) contends that "transitivity is the name given to a network of system whose point of origin is the 'major' clause, the clause containing a predication" and "the transitivity systems are concerned with the types of process expressed in the clause, with the participants in this process, animate or inanimate, and with various attributes and circumstances of the process and participants" (Zhang, 2017). The present research aims to focus on the ideational function of discourse in the representation of the rights of the women through the slogans of the Aurat March 2020. In the SFL practice, the ideational is among the three main functions (Halliday & Matthiessen, 2004, p. 31). In other words, one may say that ideational function refers to the experiential meaning and the representation of content. In this paper the researchers explore the types of transitivity processes used in the slogans of Aurat March 2020. It is analyzed that how transitivity process highlight the implied meaning and discourse construction. It is also seen that which transitivity process has been used the most in the slogans and why. Critical Discourse analysis of multiple texts including speeches, interviews and novels is a common practice but SFL has not been addressed much in the field of research specifically when it comes to deal with political discourse analysis (PDA). It is a common notion that political discourses are meant to establish some agenda (Van Dijk, 1996). It can be used for any purpose either to create a good image or to defame someone. It may also be used to create sympathy or to clarify things. (Mushtaq, 2021) At the same time, there is very less scholarly work available regarding the slogans of Aurat March which must be taken as an important aspect of the dynamic changes in Pakistani society. Some of the works available on Aurat March either refer to the religious and feminist perspective or discuss the role of media in representing the slogans of the Aurat march. However, the slogans have not been looked through linguistic perspective which shall be achieved through this paper.

Literature Review

Theory plays an essential role in the research work, because of theories; researchers try to identify the facts about their interlinked studies. In this study, the researchers analyze the slogans of Aurat March 2020 to identify the aims and directions of the slogans as described in the research questions. Researchers aim to achieve this by doing the Functional analysis under the fields of CDA. In this way SFL will guide researchers to identify and indicate the implicit meaning in the slogans. There is a consensus in each SFL and CDA that context has critical bearings at the analysis of language use and language exchange. In 1978, in his traditional sociolinguistic concept Language as Social Semiotic, as an example, Halliday (1978, p.35) emphasizes that the criteria for describing context must be sociological, i.e., 'based totally on a few theories of social shape and social change'. (Zhang, 2017) According to Halliday's model language has three basic features. These include ideational, interpersonal, and textual (Halliday, 1985). According to Fowler et al. (2018), and Martin et al. (2019), the ideational function is meant to denote the experience of the speaker of the real world. Whether the speaker makes grammatical and vocabulary choices consciously or unconsciously but they stay systematic (Fowler et al., 2018, p.188). SFL is the main concern of this paper therefore it requires detailed description. Halliday (2000, p.41) explains that "the purpose is to create a grammar for purposes of textual content analysis: one that would make it feasible to say realistic and beneficial things about any text, spoken or written, in modern English." This provides meaning to the text and allows one to describe that what text means and how. There are six processes in the transitivity system which represents the world of experience. The material process, the mental process, the relational process, the behavioral process, the verbal process and the existential process are the six processes. This approach is gaining the interest of the researchers due to its objectivity and unbiased analysis. Through this system it is considered that meaning and grammar are interconnected and the word encodes the meaning. Halliday's transitivity approach is broad as it describes the entire clause and not merely the verb or its object (Thompson, 2000). But this does not mean that it doesn't give importance to verbal organization, it still holds its importance for describing categorization of the participants. (Zhang, 2017)

The components of Transitivity Reality are made up of processes. A process consists, in principle, of three components:

- (i) The process itself
- (ii) Participants in the process
- (iii) Circumstances associated with the process (Halliday, 2000, p. 107).

These processes act as a referent to interpret the experience. The concepts of manner, participants and situation are semantic categories which explain the representation of the real world through linguistic structures. Process is the significant component in transitivity, which can be associated with one or more contributors and circumstances. The process is the action, state or something that is being cited, and is realized as a main verb. Collectively there are six process kinds, namely, material process, mental process, relational process, behavioral process, verbal process, and existential process. (Zhang, 2017)

Material process: the material process is the procedure of action.

Mental process: the mental system is the method of sensing. It describes the inner working of the mind.

Relational process: In this process a relation is established between two different entities but it is not necessary that they influence each other.

Behavioral process: It deals with physiological and mental behavior.

Verbal process: As the name indicates it refers to the method of saying.

Existential process: It refers to the existence of something. (Zhang, 2017)

Critical Discourse analysis (CDA) is a scholarly approach which has been explored by various researchers in the field of education. It has been used to highlight educational problems and to describe the relationships between language, hegemony and ideology. CDA has also served to analyze the texts and to represent the inner working of the minds of the writers that how they perceive the world (Baig et al., 2020, p. 70). CDA explains that how discourse is constructed by using power and ideology and then how it has an impact on social identities, their knowledge and their perception. The social order of the world is in changing constantly and therefore right and wrong tends to become relative. When people interact with each other meaning is constructed by using the concepts of ideas and language (Bryman, 2008). According to Fairclough CDA is a three-dimensional framework which includes discourse as a text, discourse practice and sociocultural exercise. (Zhang, 2017)

Whorf noticed those fashions of talking as existing methods of seeing the world through language; a CDA perspective would possibly reinterpret his typically anthropological hypothesis sociologically in terms of the fashions of talking that social actors display in their private discourse. For if language is the map of speakers' exceptional worlds, and in their experience of process (Halliday & Matthiessen, 1999, p.ix), then mapping a speaker's representations of the world through language must permit us insight into 'what is going on within the nation-states of their very own attention.'

Political discourse Analysis (PDA) is included with in the CDA whereas it aims at the analysis of the discourse from political perspective. Much work can be said to be available in the field of CDA specifically referring to speeches and interviews but there remains a need to explore PDA from SFL perspective. Fatima Zafar Baig et al, in this research, explores the banners of Aurat March and lines from the articles by critical discourse analysis. Through social constructivism, the researchers have recognized the associations between the language and power in the making of ideologies, explicitly through the media (print and social media). The research results indicate that media plays a significant role to create explicit ideologies and beliefs. Therefore, media holds the power to create an image by playing positive or negative role. This article is important because it is among the few identified works that are available on the Aurat March 2020 and it relates to Critical discourse point of view as well. Other works done on Aurat March by Tuba Iqbal and Syeda et al; alludes to feminist perspective of Aurat March which is not directly applicable to the point of this research. A great deal of research has been done on CDA and SFL. Angela Alameda in her research analyzes the assurance of systemic-functional linguistics (SFL) to discourse studies. Both theories have a common idea that language, as social practice, is a main element in social life. Angela in her paper investigates this SFLCDA association and emphasizes on the representation of the discursive construction of the Gibraltar way of life.

Fairclough (1995) holds that analyzing processes of transitivity can depict cultural, political or ideological significance. Transitivity analysis has been done by various researchers including Xin Bin (2005). He has worked on transitivity framework to draw a connection between two texts of English news describing the same occasion. Huang Guowen

(2001, 17) has also used transitivity system to define and explain functional discourse analysis. He contemplates SFL as an important framework for discourse analysis.

Similarly, Fairclough and Wodak (1997) refer to fundamental principles of CDA. These include social issues, ideological work, society and culture. Van Dijk (1993) refers to the CDA as being interested in social problems. Wodak and Meyer (2008) highlight that how language plays a significant role in spreading knowledge, establishing social institutions and in maintaining hierarchy. According to Rogers et al., (2005, p. 367), CDA describes the construction of social worlds and clarifies the link between language and social practices. Language guides, shows, communicates, and establishes social relations and it additionally challenges them. Language possesses a specific power which can be used in both ways either for oppression or to liberate but the control it surely exercises over individuals (Rogers et al., 2005). One may say that CDA and SFL have been connected often. Renkema (2004) has suggested that Halliday's approach to CDA is an effort to counter the commonly presented criticism of objectivity and unbiased approach (2004, p. 284). According to Fowler et al. (2018), and Martin et al. (2019), the ideational function is meant to denote the experience of the speaker of the real world. Whether the speaker makes grammatical and vocabulary choices consciously or unconsciously but they stay systematic (Fowler et al., 2018, p.188).

Sharififar and Rahimi (2015) have done SFL study of the speeches of Obama and Rouhani. It is shown through their research that how political leaders use language to maintain hegemony. It has also been found through transitivity analysis that language performs significant role in formulating ideology and establishing power. Researchers analyzed that the common use of personal pronouns by both leaders showed that they associated with the common people and recognized their problems. Yet another research work by Naz et al. (2012) does transitivity analyses of the speech of Benazir Bhutto. It is discovered in the study that leaders use certain definite words to convince people of their belief. (Mushtaq; 2021). Mishal Mushtaq et al; in their work analyze the speech of Prime Minister Imran Khan. They use the Ideational meta-function of Halliday's (2009) systemic functional linguistics (SFL) as a theoretical framework. Through quantitative analysis researchers highlight the theme of Islamophobia and Kashmir. This paper has also played significant role in showing that political discourse can help to represent the ideology of leaders. (Mushtaq, 2021).

Material and Methods

The present paper uses quantitative research approach. Using UAM Corpus the clauses are analyzed which represent the unit of study. This analysis helps one in understanding how linguistic expressions aid in representing thoughts and ideology. For the analysis of this political discourse, experiential features of the language are interpreted. The trees created by the Corpus software have been included in the paper to provide a proof of the analysis and to interest the readers for their understanding. Clauses are analyzed using Ideational meta-function proposed by Halliday through the concept of SFL. Language assists one in discussion, argumentation and negotiation. It's a social practice which helps human beings to communicate. SFL has usually provided the analytical apparatus for critical discourse analysis since its inception. Functional linguistics considers language as a societal phenomenon and therefore analyzes it that how is it used in society and how is it used to attain certain goals (Halliday, 1994). SFL serves to make a connection between language, its meaning and the context. It therefore becomes a suitable medium for the type of analysis CDA requires. The unbiased approach of SFL analysis and objective analysis makes it the instrument of choice for the researchers. From CDA perspective the present paper discusses the demands of women hidden in the slogans of the Aurat March 2020. Researchers intend to reveal the efficacy of the Corpus equipment to assist the CDA analysis; it evaluates the gender

role and challenges the existing one. It is clarified that researchers will translate the slogans into English for the ease of the readers. Transitivity analysis makes a link between clauses and embedded ideologies in the text. As Halliday and Matthiessen's Puts it: "Clauses of different procedure types hence make different contributions to the construal of experience in text" (2004, p. 174). Subsequently, in the present investigation, the identity and analysis of the varieties of processes within the slogans in addition to the situations related to them help us to apprehend how the slogans were meant to subvert the patriarchal ideology, alternate the mindset of the teens and undertaking the established social roles of the Pakistani community.

Sampling of Data

The population of the study is posters of Aurat March 2020 available on social media and published in newspapers. The sampling of the study is probability sampling. To sample the clauses for transitivity analysis researchers have used random sampling. The transitivity analysis includes material, relational, mental, verbal, etc. This sampling technique is helpful to represent the whole Aurat March purpose and overall findings of this political discourse. (Mushtaq, 2021).

Results and Discussion

Table 1

Mera Jism, Meri Marzi , My Body, My Choice
Khud Khaana Garam Karlo
Lo baith gayi sahi se : Look! Now I sit properly.
Mujhe kya maloom tumhaara moza kahaan hai : How would I know where are your socks?
Dupatta itna pasand hai to apne aankhon par bandh lo: If you like scarf so much, wear it on your eyes.
Gali nahi khud mukhtari do
Don't abuse, give independence.
Adhi na adhuri hun, barabar aur puri hun:
Am neither half nor incomplete, am equal and complete.
Bachay bhi mangay azadi, aurat bhi mangay azadi, mazdur bhi mangay azadi, hai haq hmara azadi: Kids demand liberty, woman wants liberty, laborer wants liberty, liberty is our right!
Ao khana sath banain:
Come, let's cook together
Mere kapray meri marzi
My Clothes, My choice
My periods, my luxury, stop taxing our pads
Rishtay nahi haquq cahiyen:
Proposals are not needed, rights are required!
Mai lollipop nahi aurat hun
I am a woman, not a lollipop!
Maa hun, behn hu gali nahi hun
Am a mother and a sister not an abuse!
Beti dil mein, beti will mein
If daughter is in the heart, she should be in the will too!
I pledge to stop honor killing
I pledge to stop honor killing!
I march for rape victims, and their unheard stories
Mere inkar mein iqrar mt dhundo
Don't find Yes, in My NO!

Ghurna band karo, tarna band karo
 Stop Staring! Don't gawk!
 Jahez nahi, jaydad mein hissa cahiyee
 Don't give dowry, give rightful share in assets!
 Park jitney tmhary, utnay hmary
 Parks as are yours so are ours!
 Dekh magar consent se: Stare me but with my consent

Table 2

Length:	
- Number of segments:	116
- Words in segments:	389
Text Complexity:	
- Av. Word Length:	4.15
- Av. Segment Length:	2.96
- Min. Segment Length:	1
- Max. Segment Length:	22
Lexical Density:	
- Lexemes per segment:	1.57
- Lexemes % of text:	53.06%
Subjectivity:	
- Subjective Positivity:	0.571
- Subjective Strength:	0.493
Reference Density:	
- 1p Reference:	10.20%
- 2p Reference:	3.50%
- 3p Reference:	1.75%

Data Analysis

The number of segments consists of 116 and word in segments are 389. Text complexity explores that the average word length is 4.15 and the average sentence length is 11.4. In lexical density, lexeme density is 1.57 and lexemes percentage of text is 53.06%. It is also investigated that word "my" is the most frequent used word in these slogans indicates the ownership. "My" is a possessive adjective and it also shows that the material process is mostly used in this text. Material process type takes the second number in the slogans which are 12.71. Relational Process is 4.24%, Mental process is of 3.39%. Verbal process is 0.85%. Reference density includes 1st person reference is of 10.20%, 2nd person reference is 3.50% and 3rd person reference is 1.75%. Subjectivity Positivity is 0.571 and Subjectivity strength is 0.493.

Table of Data Analysis

Table.3

Token	Frequency	Relative Frequency
my	8	5.26%
are	5	3.29%
i	5	3.29%
don't	4	2.63%
a	4	2.63%
in	4	2.63%

liberty	4	2.63%
am	4	2.63%
and	3	1.97%
stop	3	1.97%
not	3	1.97%
give	3	1.97%
choice	2	1.32%
is	2	1.32%
your	2	1.32%

The corpus analysis of the word count tells us that the most pronoun used is the personal one 'my' then is the count of 'I' and then 'am' whereas the 'we' pronoun which can be said to apply to the whole community or the whole gender is missing in the collected data of slogans. It can be interpreted that the choice of these specific words shows more of the value that the participant women were giving to individuality than homogeneity. These pronouns indicate the demand of self-esteem and independence on the part of the women. It can also be seen that "your" has been used quite less therefore diminishing the value of the other gender and challenging the patriarchal male chauvinist. We define 'your' here as the other gender as the thematic sense of the slogans does not address an authority or a particular office but it addresses the other gender vividly.

Transitivity Analysis

Transitivity analysis has already been explained in detail in literature review. It is based on three features according to Halliday (2009) these are ideational, interpersonal and textual meta-function. Among these the ideational meta-function helps in the meaning making process and shows what is intended in the slogans. Mcenery and Hardie (2011) emphasized utilizing a corpus-based model in examining the meta-function of ideational use of language that is also termed as experiential or representational (cited in Mushtaq et al). Here few important terms are defined for the ease of reader.

Participant: It refers to the person or the objects involved in the process.

Process: It points to the action in the clause.

Circumstances: This process explains the circumstances and answers the when, where, why and how. If we look at a quantitative data analysis of the slogans using the UAM software, we can interpret that all three elements of SFL are present there.

Table 4

Feature	Percent	
GRAMMATICAL-RANK	N=118	
participant	9	33.05%
process	1	26.27%
circumstance	1	17.80%
configuration	6	22.03%
configuration-complex		0.00%

In this evidence, from the software, there is a total number N of 118 words and they are making 99.15% of the total N. These ranks shall be explained further while analyzing clause – type processes.

Process Analysis

This section tells us which process has been used the most and what it indicates. As has been used by other researcher the Halliday's (2009) model of transitivity analysis, a corpus-based analysis was done and from it, and it shows that the most used process here is that of Material process which can be interpreted to be used to persuade the listeners and watchers to focus on their argument. Moreover, it is shown in the table given under that at the second number the most used process is relational. This process indicates that the slogans were not based on a single entity but they were meant to develop a link with the second entity, not necessarily affecting it but surely highlighting its presence. At the third number the process used is Mental which highlights the inner working of the minds of the slogan writers or the drafters. Verbal and Modal Processes have been found out to be in the minimal ratio and UAM corpus has not highlighted any existential process.

Table 5

CLAUSE-TYPE	N=118	
material	15	12.71%
mental	4	3.39%
verbal	1	0.85%
relational	5	4.24%
modal	1	0.85%
existential	0	0.00%

Though the data of the slogans was very limited still one can see that these clause types make 22.04% of the total text. Based on this, it can be said that these clauses play a significant role in formulating the text and therefore worth an analysis. Now the researchers will analyze and evaluate the processes individually. (Mushtaq, 2021).

Material Process

Material verbs are the most frequently used verbs in the slogans. They tried to convey to the people the aims and objectives of the modern women in Pakistan. As already explained, material process is the clause of action, doing and happening (Halliday & Matheissen, 2013, p.224). There are two participants in the material process: the actor and the agent (Wang, 2010, p. 77). It shows the energy in the action and the change demanded. (Mushtaq, 2021).

Recorded Tabulated Results for Material Process

Table 6

MATERIAL-TYPE	N=118	
intransitive	5	4.24%
monotransitive	8	6.78%
ergative	0	0.00%
ditransitive	2	1.69%

When we scrutinize the material process, we see that the role of the actor is quite significant as he is the doer and holds more power than is attributed. The above given table shows the four types of Material process i.e., intransitive, mono-transitive, ergative, and ditransitive. Material processes appear 15 times in the data slogans, which are used to convey some message to the public. This process can be considered useful for the marchers to convey their challenge to the existing social structure.

Top

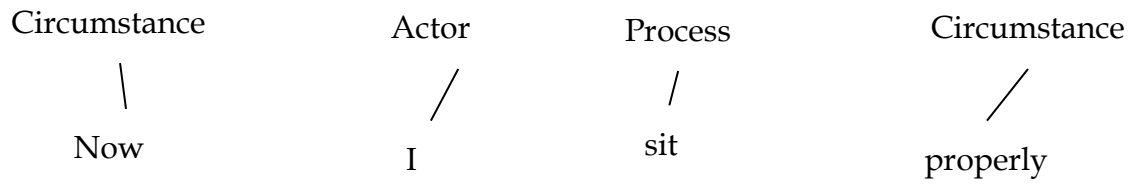


Figure 1 Example 1 of Material Process

Top

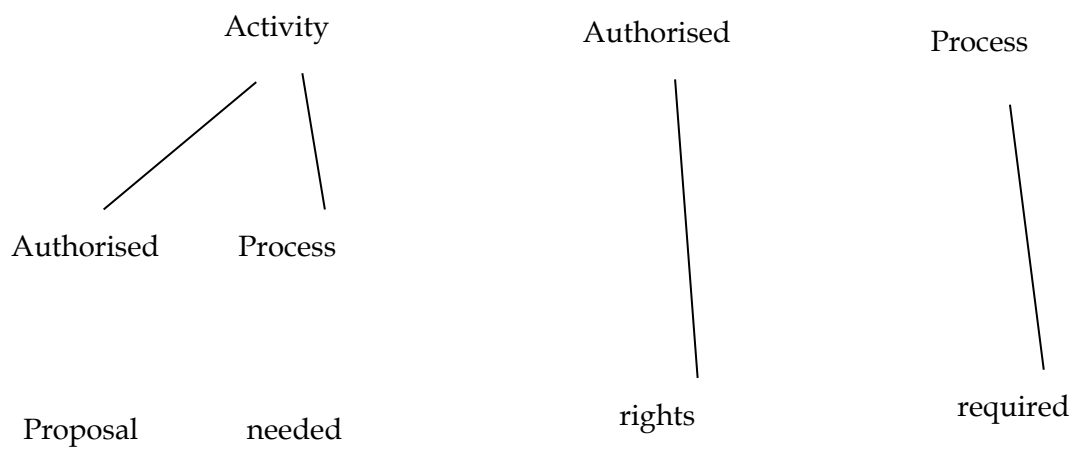


Figure.2 Example 2 of Material Process

Top

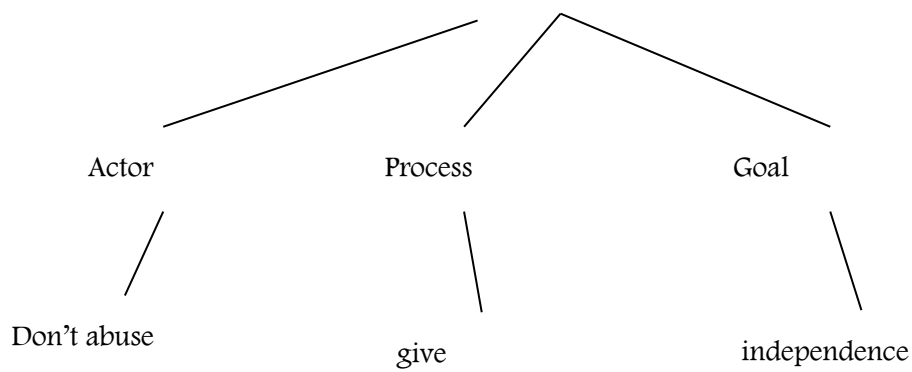


Figure.3 Example 3 of the Material Process

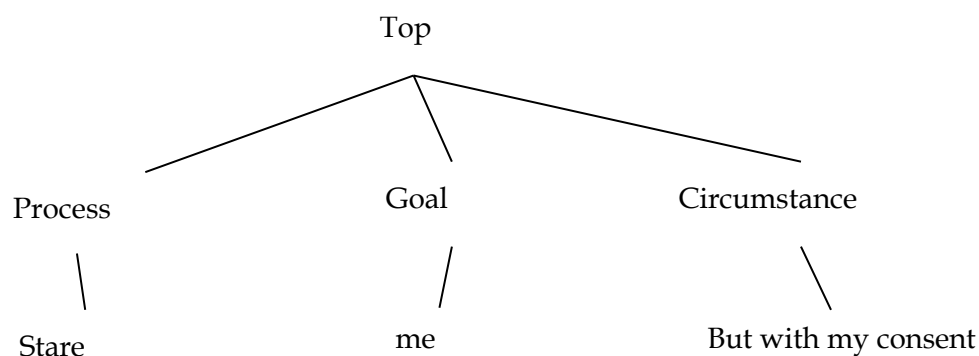


Figure.4 Example of Material Process

In the above screen shots of Material process it appears obvious that slogans are radical and more focused on challenge and inclusiveness. We see that 'I' comes there as an Actor and 'me' as a goal indicating that slogans are more dedicated to oneself and individuality. And as described above, " Actor" is taken as more powerful than attributive therefore, "I" comes as an actor in most of the slogans showing the power of the feminine gender.

Mental process

Mental clauses are better explained in the words of Halliday "our inner experience of the world, our consciousness, our state of being, and our reflection on or our relation to outer experience" (2013, p.245). There participants involved in this process are sensors and the phenomenon. There are four types of mental processes which are: affection, feelings, cognition, and perception. (Mushtaq, 2021).

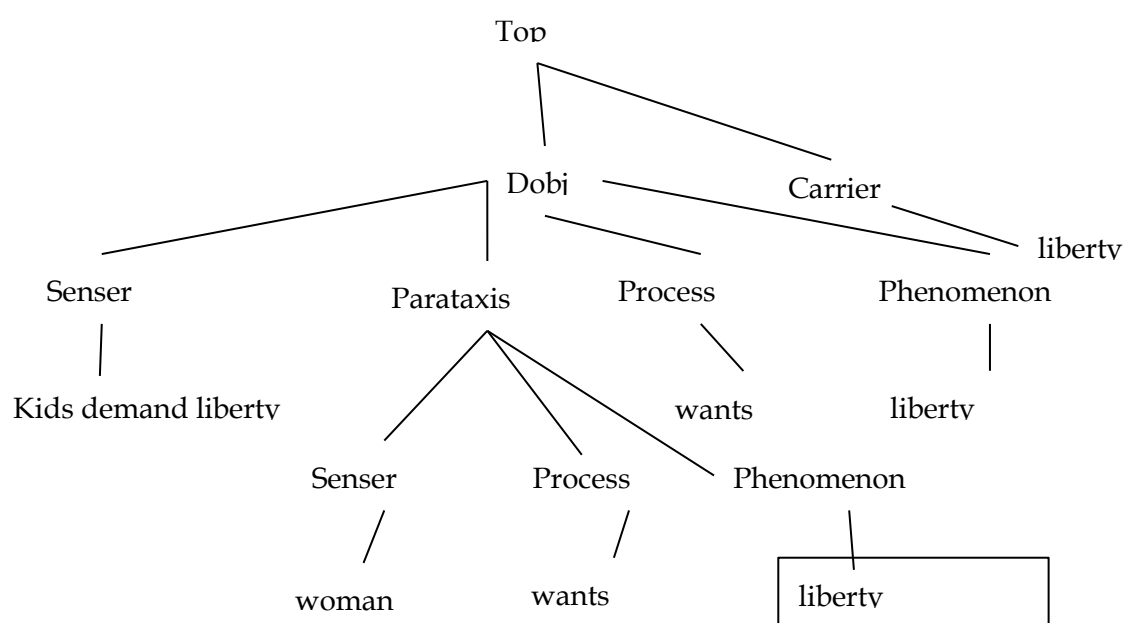


Figure.5 Example 1 of Mental Process

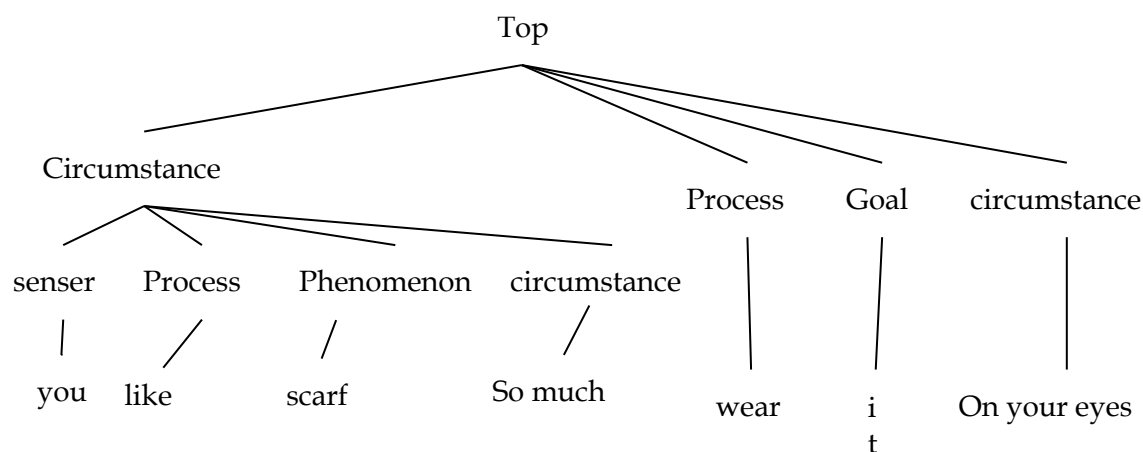


Figure.6. Example 2 of Mental Process.

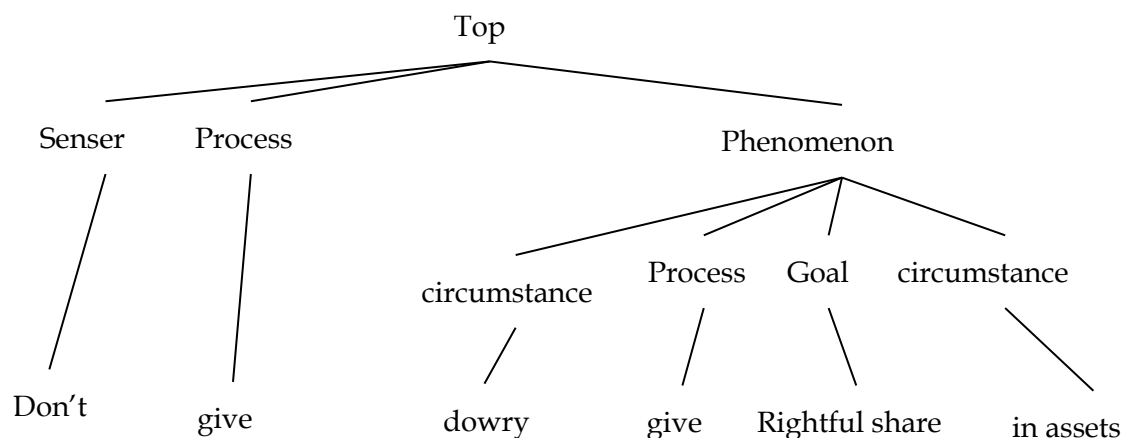


Figure.7. Example 3 of Mental Process

Here in the above shared tree diagrams, we can see that “phenomenon” highlighted by the corpus in the given slogans are ‘liberty’ ‘scarf’ and ‘rightful share’ which shows the intended meaning and the aim of the marchers to get liberated from the shackles of patriarchy. It will not be wrong if one interprets that ‘scarf’ has been shown to be a binding chain for the women who need liberty. ‘You’ comes as a sensor in one example and ‘don’t’ in another. Though nowhere slogans mention clearly who they are addressing but the context makes it clear that the focus is on the other gender. The “circumstance” in the above examples are ‘in assets’, ‘dowry’ and ‘on your eyes’. Looking at these results from CDA perspective we can say that these slogans challenge the tradition of dowry and seek rightful share in the assets but at the same time the other gender is again addressed to let women be free in their dress code and to keep their eyes shut with the scarf. If this slogan had been drafted to say ‘keep eyes down’ it would have appeared as an advice but here comparing it to the scarf that women in Pakistan are usually appreciated to wear by the other gender relations and preferred by traditional society and their religious bindings make this slogan an effort to change the existing trend.

Verbal-process

In this process three parts are involved: the sayer, receiver and the verbiage. The sayer is the participant who speaks, the receiver is to whom verbiage is directed and the verbiage is basically what is said.

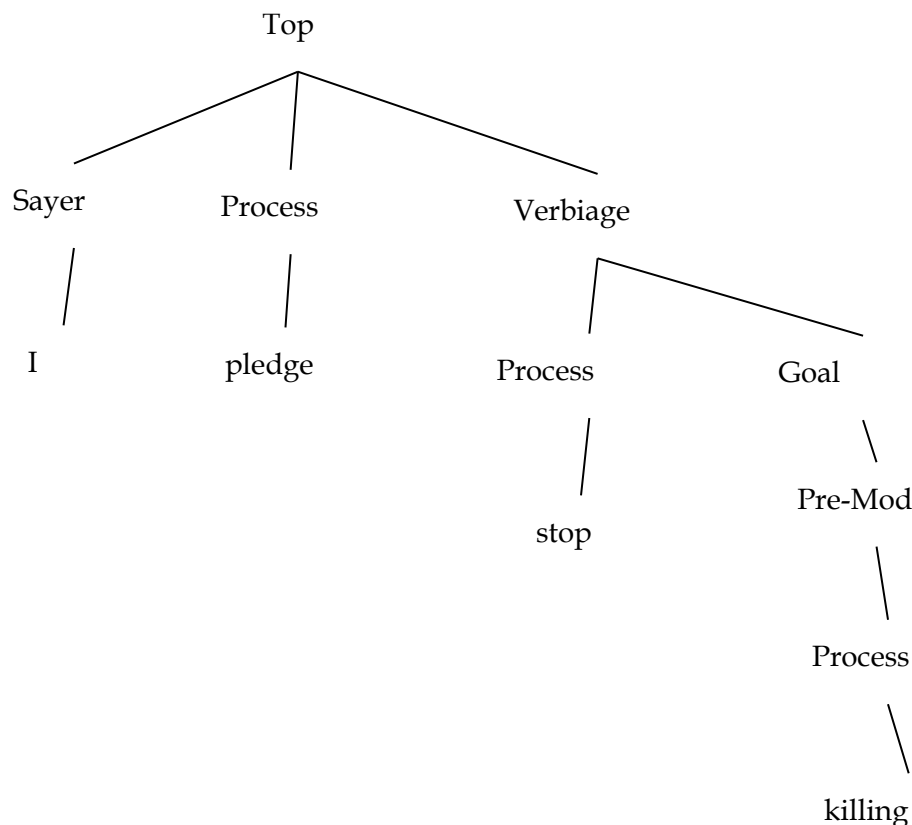


Figure 8. Example of Verbal process

Unfortunately, we must confess that our data was too limited for the corpus study therefore the quantitative analysis does not give us huge numbers here. But the analysis of the tree clip tells us much about the verbiage process. Here the sayer 'I' appears stronger and verbiage seems to have an impact on the target though the target has not been defined clearly and therefore the receiver is missing. Here it is again becoming evident that the aim of the writers of the slogan is to belittle the importance of the other gender or in other words to limelight the feminine gender over the other.

Relational process

This process plays an important role to examine identity and to evaluate power relationships. These are the "processes of being" (Halliday, 2009, p.119). Relational processes are significant in assigning identities and allocating roles (Halliday, 2009, p.214).

Tabulated Result of Relational Process

RELATIONAL-TYPE	N=118	
identifying	0	0.00%

attributive	5	4.24%
circumstantial	0	0.00%
possessive	0	0.00%

This table shows that there are four types of relational processes. As explained by Wang “relation processes create a relation between the entities” (2010, p. 12). The most located type of relational process in our results is attributive. The attributive process is referred to explain the quality and it attributes the quality.

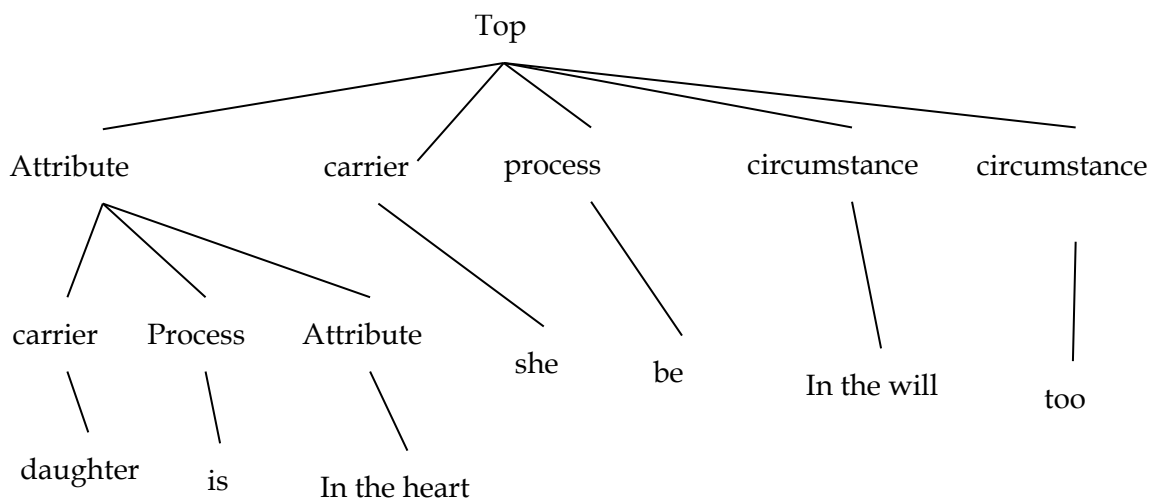


Figure.9. Example. 1 of Relational Process

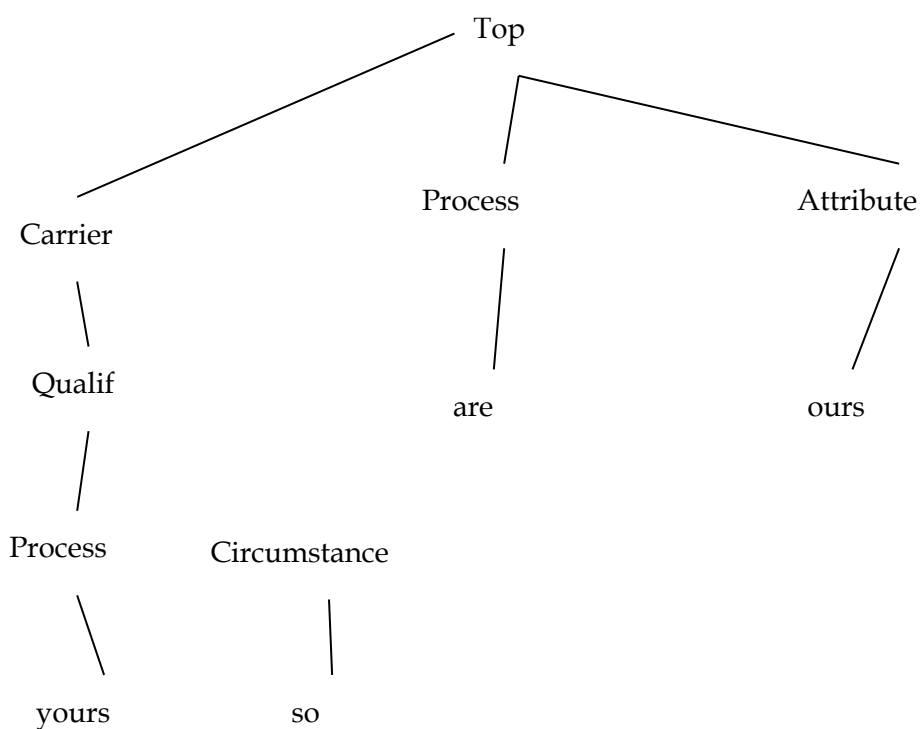


Figure. 10. Example.2 of Relational Process

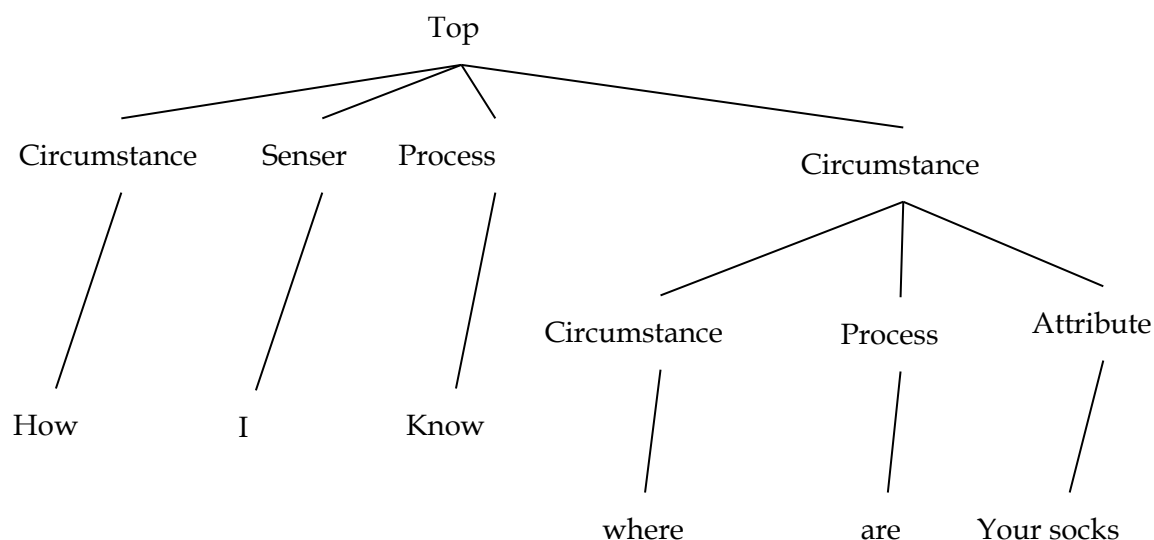


Figure.11. Example.3 of Relational process

Here, above the two examples show to us that that quality of being daughter is being highlighted and a comparison is drawn between having a daughter in the heart and then in the will, where in both clauses the 'daughter' and 'she' is the carrier. In the second clip we again see that a comparison is being drawn between two entities 'Parks are yours so are ours' shows that women in the march are making the other gender as an ideal at whose status they need to arrive at or the rights given to Men should be equally enjoyed by the other entity.

Conclusion

According to Taiwo (2007) language not only reflects reality but it also makes reality. Our words are never unbiased, they have the force which reflects the interests of those who talk or compose. The specific use of terminology by the writers of the slogans of Aurat March indicates that they don't only intend to claim for the basic rights of women but they challenge the other gender through their discourse. The slogans of Aurat March 2020 have been controversial in media and social media, various debates and talk shows have been carried out in the pretext that March was meant for the rights of the general woman who has been deprived of her basic rights. The Corpus analysis of the slogans shows that these were more intended towards an individual, than the whole woman race. It is found in the corpus results that material process is used the most in the slogans. And among material processes the mono-transitive verb is the most used one which shows the single object focus of the slogans. These findings show that slogans demand action and are a break from existing ideology. This paper will pave the way for the future researchers by indicating the complexity of language and how it intends the meaning implicitly. Mills (1995) has portrayed discourses as a system of knowledge to gain power or to challenge the existing one. Therefore, the discourse practices and discourse analysis are important, through which the individuals reproduce ideologies while analyzing ideology employing discourse theories. Systemic functional analysis as a tool to explore identities and relations in CDA assists well to provide unbiased quantitative data.

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