

Language as a Powerful Tool for Women's Rights in Pakistan: A CDA of Feministic Slogans

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Abstract

This research paper examines that language is a powerful tool used in the slogans raised in favour of women. It also highlights the disparities in social class and challenges of oppression faced by Pakistani women. This is a qualitative study involving textual analysis. Fairclough's three-dimensional model serves as the theoretical underpinning for this study. The situation of Pakistani women in society under the effect of social pressures is discussed in this study. South Asian women are constantly subjected to patriarchal pressure. This study reveals to what extent they have liberty and basic women's rights. Male dominance, gender disparity, and power are all examined in this study report. Feminism, as a discipline, advocates for women to have equal social status. Many political, social, and cultural movements have fought for equal rights for women throughout the history of human civilization. Feminism is a dogma, a creed characterized by a variety of ideas and movements aimed at promoting women's rights.

Keywords: CDA, socio-political perspective, three dimensional model, social injustice, patriarchy, power.

Introduction

There are various definitions for the term discourse. Discourse refers to the speech patterns and usage of language, dialects, and accepted assertions within a group in the study of language. The technique of analysing things by breaking them down into bits is known as analysis. The linguistic analysis of related writing and speech is referred to as discourse analysis. Critical

discourse analysis is an approach that allows for a thorough examination of what is meant when language is used to describe and explain something. In these situations, the broad term discourse can be used to refer to the different ways in which people communicate with one another. The use of language in social context is a key subject of critical discourse analysis. Using the Fairclough 3D Model, this article gives a Critical Discourse Analysis of the language used in slogans raised by Pakistani women activists.

CDA looks at how language is used in institutional discourses, as well as specific discourses, to identify overt and, more often, hidden inequities in social relationships. The use of language is viewed as a social practise that "implies a dialectical relationship between a particular discursive occurrence and the situation(s), institution(s), and social structure(s) that frame it" (Fairclough and Wodak, 1997: 258). As a result of this two-way dynamic, discourse is both socially constitutive and socially moulded. Because discourses have such sway, they can contribute to the creation and reproduction of unequal power relations among ethnicities, socioeconomic classes, genders, ages, and professional groups. The CDA of the chosen slogans emphasizes the connection between words and power in social contexts. It demonstrates how CDA influences the persuasiveness of linguistic choices. In all of these sectors, the present research has been characterised by presumably (supposedly) neutral and impartial examination, which feminist academics working within it have criticized. CDA is known for taking a strong political stance (Wodak, 2011) and focusing on many forms of social injustice. Furthermore, CDA has publicly acknowledged the importance of feminist gender studies methodologies in kindling the fledgling discipline in the 1980s (T. A. Van Dijk, 1995). As a result, it's not surprising that feminists have been working together constructively under the flag of CDA without having to explicitly explain their feminist position. The new feministic discourse strives to aid the vision on linguistic, social, moral, political, and economic levels, in addition to women's rights. Critical discourse analysis is a qualitative, analytic technique to uncovering and clarifying the mechanisms through which discourse perpetuates social injustice (Wodak, 2011). CDA assesses the ways in which language influences society and psychology, but also emphasises the role of language as a source of power (Willig, 2014). The language of slogans generated by Pakistani women activists, to promote awareness among the underprivileged section of Pakistani society, where women are mistreated in all aspects of life, is critically evaluated in this study. Women activists play an important role in promoting awareness and fighting for their rights by raising their voices to make women's

issues visible, whether through walks, seminars, or the exhibition of banners with powerful slogans. In light of society's unequal (disordered) arrangements, this study combines feministic discourse with critical discourse analysis to propose a feministic critical discourse analysis that aims to create a subtle awareness of the use of discourse and society's perspective of the opposite gender in discourse, resulting in hierarchical sociocultural discrepancies.

Research Question

1. How does the language of slogans reflect the reaction of women who are exploited?
2. Does the use of specific language leave a positive impact or negative?
3. To what extent the ideology of women equality/ injustice is expressed through the linguistic choices in the slogans?

These are researchable issues because the focus is on analyzing the language employed in the slogans. In order to discover the motifs, the researcher looked at the speaker's linguistic choices. Language is seen as the most important weapon for exerting power and expressing retribution against the dominant groups' influence in society. This project focuses on how speakers used language to raise their voice against the dominant group's hegemonic attitude, as well as how they used language to promote their ideas and themes.

Literature Review

The researcher has referenced 20 references in this portion of the project that are linked to the main issue included in the research questions. In this section, the researcher has attempted to weave a strong theoretical foundation in order to clarify further reasons. The work of various theorists in the vast interdisciplinary subject of CDA has been extensively developed. According to Vandijk (1998a), CDA is concerned with the examination of any discourse, whether written or spoken, from the view of social practice in a society such as supremacy, power, inequalities of basic rights, and social and economic prejudice. Its goal is to look at how these practices are carried out from a socioeconomic standpoint. The suppression of gender inequalities through language, as well as the connection of linguistic traits with social implications, is the focus of this study. In Pakistani society, traditional ideas are strongly preferred as conventional, stereotypical standards and values. Gender, class inequality, and caste are all factors that differentiate the socioeconomic situation. Within the larger area of discourse analysis, the subfield of feminist CDA Lazar has used both a theoretical and analytical basis for the

examination of gender hostility in the selected text. Critical Discourse Analysis (CDA) is a well-known technique of language analysis or "programming" (Wodak 2011: 50).

While adhering to these premises, Rogers and her colleagues (2005) defined CDA as a focus on "how language, as a cultural tool, regulates hegemony in interpersonal relationships in society, organisations, and academic disciplines" (p. 367). CDA is also fascinated by social issues and the linguistic nature of social structures (Richardson, 2007). According to Fairclough (1995), the "critical" aspect of CDA is knowing that causes and relationships are frequently hidden. Researchers can start uncovering the reasons and links by undertaking a systematic examination into the language in use, demonstrating, analysing, and linking it to specific, systemic, and societal issues (Fairclough, 1993, 1995a, 1995b; 2001). Because texts cannot be interpreted in isolation and must constantly be understood in context, CDA is frequently concerned with "reading between the lines." Fairclough refers to this as "intertextuality" in communications (1995b). The researcher defines the Fairclough framework in order to comprehend and apply the process and social analysis elements. The researcher makes interpretations based on the study findings using these dimensions, resulting in a broader perspective on the investigation using CDA approaches. By presenting the data in this way, the researcher demonstrates how language elements contribute to the creation of social identities and activities. The language of slogans identifies the social role played by social actors, which necessitates a meaningful result that is understood. The purpose of CDA is to provide tools for analysing everyday language in order to raise awareness regarding equality and power issues, such as educational possibilities. Fairclough, 1993, 1995a, 2001; Gee, 2005; Luke, 1996; Rogers, 2004; Woodside-Jiron, 2004. Fairclough (1992a, 1995a, 2001) proposes that different levels of language are studied through interpretations, analysis, representations and by examining the relationship processes affecting individuals and society. Fairclough's technique allows the researcher to iteratively shift between linguistic and social features of language in order to conduct a micro and macro examination (Rogers, 2004). Critical discourse analysis is a qualitative, analytic technique to uncovering and clarifying the mechanisms through which discourse perpetuates social injustice (Wodak, 2011).

Research Methodology

Feminist Critical Discourse Analysis is an inter disciplinary study. It draws various disciplines and theories to address the problem. As a research instrument, the researcher will use an

analytical and theoretical framework. There are several schools of discourse analytics, and CDA is commonly associated with Fairclough (1992) and van Dijk's ideas (2007). Language, according to CDA, is a social construct that both shapes and is shaped by society (Fairclough, 2001). It is a qualitative study in which the researcher examines gender inequality as it is expressed via language. 15 slogans will be studied by the researcher. The language utilised in the slogans of Pakistani women activists will constitute the study's sample. The research will be based on the Fairclough model. Fairclough's CDA research approach will be used to analyse the data. The researcher will use this technique to interpret ideological components of feminism in Pakistan and to assess hidden ideology in text. The study includes a linguistic analysis of the slogans, which will be evaluated in terms of linguistic devices and described in critical discourse. In light of language and power, it will also assess the relationship between language and other social elements of discourse to determine whether this social injustice is inherent in social order. The goal of this research is to raise awareness of women's rights. Another area of the analysis will be modality, which includes the speaker's position, tone, and statement. It can be objective, subjective, or categorical (Fairclough 1992). Finally, the text will be examined on the level of 'social practise' in order to better understand the relationship between the text and a broader social context, as well as the ramifications of how effective these slogans were in meeting the demands of women. The aspects of ideology and hegemony will be considered here. According to the Fairclough model, speech is hegemonic when it produces power relations, and hegemony is a power that dominates society.

Fairclough's CDA technique seeks to assess discursive occurrences, which are characterised as "instances of language usage analysed as text, discursive practise, and social process" (Fairclough, 1993, p.138). As a result, texts, as well as cultural surroundings (text generation and processing) and society norms, are all part of a discursive agenda (together with situational, organisational and community practice). In many important works, including *Language and Power* (1989), *Discourse and Social Change* (1992), and *Critical Discourse Analysis* (1993), Fairclough presented a three-dimensional framework based on this theory and within a critical discourse paradigm to relate micro levels of language usage to larger dimensions of social activity (1995). The concept of "order of discourse," which refers to the sum of all discourses in use within a given social domain or institution, can be used to evaluate social practise

(Fairclough, 1993). Text, discursive practise, and social practise are the three dimensions of every communication or discursive event, and they should all be examined:

1. Text: A text's linguistic elements include lexicalisation, vocabulary, coherence, and language patterns.
2. Discursive Practise: mechanisms such as utterance "drive," coherence, intertextuality, and interdiscursivity that are engaged in the formation and evolution of texts.
3. Social Practise: the discursive event, its organisational and institutional surroundings, and the underlying implications of the discourse.

The foundations of Fairclough's technique are the three components of description, interpretation, and explanation. According to Fairclough (1992; 1995), the three aspects of discourse correspond to three conceptual traditions: the linguistics tradition, which emphasises close textual and linguistic analysis; the macrosociological tradition, which prioritises social systems; and the interpretive philosophy or microsociological perspective, which emphasises individual action and agency. He offers a constructivist approach, emphasising that speech shapes social reality by stating that speech occurs in a dialectical relationship with events, things, and social systems, i.e., it is influenced by society and then modifies it. Two important empirical outcomes emerge from an emphasis on the dialectical relationship between discourse and society, structure and agency. To begin, examining the influence of discursive practises on the production of social experiences and definitions, as well as interpersonal relationships, requires examining how they interact with preset reality. Second, discourses do not completely define and dominate people; rather, they present subjects with chances to participate in struggle and social reform as activists. For this investigation, the researcher used CDA as an approach. The research is completely qualitative in nature using Fairclough's 3D Model. CDA has also been used as an approach for a broader scope of analysis. On the theoretical foundation of CDA, the language of slogans has been examined. It has been used to investigate the dominating social group's hegemonic attitude and discursive activities.

Data Analysis

The qualitative research paradigm is ideal for investigating the language of slogans. This paradigm is most suited to comprehending the context that shapes the social behaviours and meanings that individuals and institutions construct (Fairclough, 1995). Because the purpose of CDA is to understand the various features and social context of language usage as a social practise, CDA research is rarely chronological (Fairclough, 2001). It's descriptive in nature, and the researcher chose 15 slogans to define the linguistic characteristics and nature of discourse. There are three degrees of description and interpretation: descriptive, interpretative, and explanatory. The researcher concludes from the analysis of the slogans that these specific slogans are the real data for the feministic CDA in this study. To investigate the nature of language and its socio-cultural components, the researcher chose 14 slogans. The data will be obtained through social media platforms such as Facebook, magazines, newspapers, and websites. This study employs a three-dimensional data analysis approach based on Fairclough's CDA model: it first segregates the data sample by describing the collected data, then uses inferential methods to analyse the discursive intended purpose signalled by the depiction of both textual and visual data, and finally integrates the interpretations with the perspective of larger social and cultural narratives in an explanatory pattern. The descriptive analysis follows the content analysis strategy, which aims to identify the data's major patterns and linguistic features. In the first stage of content descriptive analysis, the researcher encodes textual elements for the incorporation of words. The analyst analyses the aims of, and linkages between, elements in addition to the content descriptive analysis to discover how different sections work together to achieve certain discourse goals. Such goals indicate the themes of the discourse under consideration. When the categories are categorised, this type of data analysis involves making descriptive checks for each category and then utilising an interpretative methodology to elicit connotative meanings and layers of meanings for each theme.

Conclusion

This study discusses the outcomes of a investigation of the discursive representation of discourse of 15 slogans and their relationship to power. It focuses on how particular sections of the discourse, which frequently cross over, emphasise entrenched power relations and attempts to make explanatory ties between the discourse and the current and broader social-political

context. The process of empowering women (also known as female empowerment) is known as women's empowerment. It can be defined in a number of ways, including acknowledging or seeking to embrace women's viewpoints, elevating women's status through education, knowledge, literacy, and training, and so on. In the face of societal difficulties, women's empowerment prepares and empowers women to make life-changing decisions. They could be able to reshape gender roles or other related obligations, giving them the confidence to pursue their own objectives. Patriarchy is the major hindrance to women's advancement and growth. The core elements remain the same, regardless of the degree of dominance: men are in power. It's possible that the control's nature will change. It is critical to understand and unravel the system that keeps women controlled and subservient in order to work for women's development in a systematic manner. Patriarchy provides difficulties for women to advance in modern society, where advancement is based on merit because patriarchal structures and social relations contribute to women's lower or secondary position. Men are given overwhelming primacy in patriarchal society, which inhibits women's human rights to some extent. Women have become conscious of the patriarchal injustice of the social system against them, which they have voiced through the power of language, according to this study. Patriarchy refers to male dominance in both the public and private spheres. The goal of this study, it is fair to assume, is to demonstrate the social inequalities and obstacles experienced by women in Pakistani culture. It is clear from the source of CDA approaches how the effective use of discourse aids in the achievement of the goal. Fairclough's 3D model was used to critically assess textual, social, and discursive processes in the study. How speakers impact their recipients/audience has been proven by the relationship between all three aspects. As a result, using 3D Technique to analyse slogan discourse helps to discover the ideological statements that are embedded in them. This investigation's findings are shocking. Future research could broaden the scope of the study by analysing discourse behaviours using multicultural and multiregional slogans. The CDA approach is excellent for analysing spoken or written language. According to Rogers, "discussions are always socially, politically, racially, and economically weighted." As a result, it is advised that this subject be taught in schools. From an early age, students must grasp the discursive techniques that people in positions of authority might use. Learning to stand up to individuals who abuse their power is especially vital for young females. As a result, it is expected that adding this issue will serve to promote awareness and grow a critical audience.

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