
Understanding Feminist Rhetoric: A Socio-Cognitive Study of Women's March Slogans

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Abstract

This research work has studied the Feminist slogans being used in Aurat March. The slogans are analyzed through the socio-cognitive approach presented by Van Dijk. The devised theoretical framework which consists of five points given by SCA to get to know the influence of personal mental models and group-associated mental representations on contextual and interpretational phenomena of slogans. In-depth textual and visual analysis is made. The slogans are analyzed concerning the mainstream social ideologies regarding gender roles and religious gender representations and how these acceptable contextual boundaries are being resisted by this slogan text. 15 slogans have been analyzed thoroughly to describe and explain their contextual and interpretational phenomena. This research work is beneficial for people related to all fields as it discusses the very crucial social issue of feminism in the form of Aurat March and the textual effects of it on society and its people due to the unparalleled nature of text with the social and religious discursive contexts. The slogans also explain the personal mental model in the production of the slogan text and the possibility of misinterpretation of the actual context by replacing it with any other possible contexts which might have been considered as actual by the interpreter due to the influence of his mental cognition. Thus, positive and negative feelings in people or audiences are aroused regarding the slogan text.

Keywords: SCA, Mental models, Context, Feminism, Feminist slogans, Women March, and Patriarchy

INTRODUCTION

The feminist movement starts in the late nineteenth century and it consists of four waves. Major names for initiating this movement are Mary Wollstonecraft and Jane Austen. It fought for human rights, basic rights, self-respect issues and the rights of showing intellectual abilities for women

and humans in general etc. The first wave started in the late nineteenth and led towards the early twentieth century. The voice of this wave was for the eradication of all the suffrage bear by women in day-to-day life. The aim was to provide ease to women. Right for Vote was demanded and it raised a debate in which some claimed that women are displaying instances of unfemininity and causing danger to domesticity.

The second wave started in the 1960s and is considered the most radical one and high criticism of the patriarchal system, capitalism and women socially assigned roles as mother and wife.

The third wave began in the 20th century or in the middle-90s. This wave proved quite bold as the old feminist's generation is now replaced by the younger generation who has left no stone unturned in regards of shaking the normative patterns. Later on, internet has made their voices easy to be heard throughout the world.

The fourth wave was the mixture of all the above three and mainly it focused on intersectionality which means the suffrage of more than one discrimination or rights violation at a time. Activism became high and an anti-hierarchical societal system was propagated. Racism, sexism, classism, ableism, and many other such instances were immensely discouraged. Nowadays the fourth wave is currently in an effort to meet its destination of having a smooth world with justice and equality.

International Women's Day is celebrated throughout the world on 8th March. The day is of solidarity for all women who stand against all societal atrocities they face. In Pakistan, it has started in 2018. The main manifesto of this Women's March is to raise their voices against violence and to get all the fundamental rights they are not provided by the patriarchs. Gradually the demands took the shape of liberation in almost all societal domains and became an open threat to the general social norms for men and women. The slogans that are being used in all the marches since 2018 to till yet have deep-down ideology behind and this is generally perceived that they are full of double-meaning phrases. This Paper has used the Van Dijk modal of socio-cognitive analysis for throwing a heavy spotlight on the matter of feminist slogans and keenly looks for the reason how the same text could produce multiple interpretations.

Problem Statement:

The research topic of this paper is very crucial to be searched on in order to get to know all the possible contexts which could be involved during the writing of slogans for Aurat March and how the mental models are directly or indirectly involved in text production and interpretation. This paper also shows all the positive and negative interpretations of the slogans which have cracked the people into different ideological factions related to these slogans. This work is beneficial for the whole of society. This research study can fill the "Aurat March supporters up with the light of awareness that a lot of ambiguity is being caused by the slogans which have been displayed so far

and for quick results a more clarity to the subject for which they are marching is required. The need of hour is to aware the slogan holders that they are supposed to be more clear, placid and transparent about the rights they are standing for, so one can avoid the ambiguity of motives behind while understanding the meaning of slogans.

Research Objectives:

- 1-To describe every possible interpretation of slogans which are being used in Aurat March.
- 2-To explain the contextual facts in which Aurat March slogans are written.
- 3-To elaborate on the fact that the objective image of Pakistani women is highly being challenged through the feminist slogans.

Research Questions:

- 1-How are the feminist slogans challenging the objective image of Pakistani women?
- 2-How do people interpret the feminist slogan's texts more than one way?
- 3-What could be the possible contexts in which the feminist slogan's texts are arranged?

LITERATURE REVIEW

Previous Studies:

This is a highly controversial and hot topic in contemporary society, Aurat March in Pakistan is seeming as to bring back the feminism third wave. Reviving of feminism. This article is enriched with the sayings of a lot of feminist and anti-feminist figures. This written piece provides all the basic knowledge and origin of this march and discussed how this march is drowned in social and political agendas. The opponents to this march considered it an open threat to social orders and societal hierarchy where the women play as submissive and the men are meant to run patriarchy. Later on, it is discussed how the demand for the fundamental women's rights has taken the turn and transmitted into the demand for sexual freedom and gender equality as these marches have manifested a bundle of vulgar slogans and broke the taboo by bringing up the light on the most untouched topic in the society. International women's day is celebrated on the 8th of march and a long march of female's squad as the revival of feminist moments come out on the roads to get their basic rights by having the worst written slogans which are polluting our society and are damaging the familial and collectivistic idea of our society because their stances are totally for themselves, they want to see themselves as an individual with no support of man so that they can act like whatever they like and want to be Feminist moment masqueraded in "women's march" is creating a bundle of disturbance throughout the societal system. There are some Islamic moments too in opposition of these marches and are in favor of the life which our Holy Prophet has transferred into us regards what are the specific behaviors of

man and women and both are equal but the certain works have assigned to them are distinct from each other duties. Overall, the research is highly a knowledge booster as far as the "Aurat March" in Pakistan is concerned as it has just addressed the females place in this Islamic country (Batool and Malik, 2021).

Akhtar et al. (2021) studied the concept of patriarchy through the slogans that were being used in women march 2019. In this research work researchers mainly dealt with patriarchy perception behind the inappropriate manifestation of slogans wording. Almost 65 slogans had been analyzed for the findings with having some limitations as this work does not took the interviews and listened to the Real time stories of the women for using such wording for the protestation. And very rare slogans were being found on internet because the researchers itself didn't attend the march for getting the multitude numbers of slogans for their study and the better results. This study looked into the patriarchy perception in the signs board and how this thing is being displayed through filthy words. Apparently, the women as proponents proposed the motive to remove systemic patriarchy as a product of society but their sign boards tell another story and demands for the western type of freedom for women here in Pakistani context instead. The visual and discourse analysis has been made to understand the tradition of male dominance. According to this research article's analysis; the placards are not only revealing the patriarchal system and the demands for anti-patriarchal society but are nude enough to challenge the Pakistani cultural norms.

Humaira (2021) had dedicated her efforts to worked on the propaganda against Aurat march through the Facebook that how Facebook users through their democratic right to comment are contributing to the image of Aurat march movement. But the huge drawback I found is that author initially mentioned the research as a quantitative one by using the PC programming QDA miner 4. but later on, gradually shifted the analysis to qualitative one so, the veracity of the results is in question. The lexicalization tool had been used for the major analysis of discourse being used as memorandum for slogans and placards in order to excavate the hidden ciphered message and how the reviews of the audience are shaping the Aurat march and vice versa. Some of the slogans were analyzed by author and the final judgment is *ipso facto*, states that the slogans with slangs, vulgar codes and abusive language painted the movement exclusive to the westernized agenda or propaganda with having adverse and diminished demands whereas the posters with humble words and righteous demands on fundamental neglected issues of women were appreciated by the people throughout. That's how the way people comment get affected by the posters and the reviews of people shape the Aurat march into dissident agenda. Most of the slogans were written in codes so they gave a kind of disconcerted notion to its reader. Image of the Aurat march is exceedingly dependent on how its receivers are discerning

the slogans diction. Overall, this research work is not the way accurate as it could be. The focal point of the research work had been lost by the author; as the author was intended to prove that how propaganda affect the Aurat march movement as the propaganda is a independent variable in this research work but instead her results displayed that Aurat March and the usage of cards and it's choice of words are leading the comments pattern of the audience.

The study covers the application of positioning theory on AURAT march that how the freedom of commenting on social media contributes in positioning the Aurat march. How people set "themselves" and "others" identities discursively and more frequently they tend to set themselves higher and pin the others lower intellectually, morally and in capabilities of cherishing power. This theory is mainly for sensing the social and power distance via creating differentiations, distinctiveness and disparities among inter-groups discursive connections. This research paper explores the comment section of a video made on AURAT March 2019 hosted by the male host who was discussing the mainstream issues of the Women here in Pakistan. This video provided a great podium to audience for expressing their opinions by posting bunch of succinct comments deemed to the theme of video which is "Aurat March". The positioning theory based on a communicative practice or process which involves three things if one wants to go for the discursive analysis; positions of the participants, storyline/themes and Speech actions. In communicating process through the use of discursive dictions one can be supportive, challenging, conflict raiser, controversial and many more. This process via its three components looks for these discursive acts and analyses that how the people create and induct themselves and others in discursive chambers by talking about each other. The analysis shows that the whole thread of commenting under this exclusive video supporting two themes in common which are about "the erroneous women who are gone astray of the righteous path and the men who play as rectifier of them" and "the constant threat from west to Islamization". The commentators were expressing themselves about these story lines and elevating them in Islamic teachings whereas despising and disdaining onto the women who are a part of Aurat march as base-off creatures standing at the highly inferior place in following the Islamic commandments. In a nutshell, this work is good and informative as far as history of Women's Day and positioning factor is concern but the minor lacking is that it took the lower figure of comments for analysis purpose, otherwise the endeavors for this research work deserve appreciation, indeed.(Shomalla and Marko, 2022).

Romano (2021) had researched on the creation of new discourse for is try applying the critical social cognitive approach presented by Van Dijk. In this research paper, the researcher had taken up almost 137 slogans from the past 3 years Women March, 2018-2021. This research had been done

in Spain mostly the content of slogans is in Spanish which is later on translated into the English language during analysis. The research has taken up the Socio-Cognitive Approach (SCA) with the combination of Critical Discourse Analysis (CDA) and Feminist Critical Discourse (FCI), whose main focus is on the discourses that support patriarchal society and led down plus shattered the female world of ownership and independence. The paper is highly important to know how the old discourses or the discourses from different areas come into connection to build or create a new one under the term of recontextualization. There are also the implications of Critical Metaphorical Analysis to get to know the metaphors as social effects in real-time discursive settings. Socio-Political Discourse is also has been applied by the researcher. Recontextualization, the context, and shared knowledge are very important in the creation of new discursive terms; the main area of research in this paper is the same to find out how the feminist slogans had worked to create new and better discursive terms for females as banners and slogans are with the sole purpose for attracting people and to change or rebuild the ideologies of the people. Slogans are taken as political transitional action. Slogans are about to bring change to the current society. The data has been collected randomly and via multiple sources such as through media, mass media, Instagram, Facebook, Twitter, etc. Overall, the research is beneficial but it just analyzed and addressed the area of feminism just as the creator of new discursive terms and nothing else by using multiple models instead of relying on one framework; A little touch is given to Multimodal as well while analyzing the colorful banners with having a deep thematic point in it.

METHODOLOGY

Research Approach:

This paper has used qualitative research which is subjective in nature. Its data collection involves close-ended interviews and surveys and through that, the conclusions are made statistically by quantifying the answers through interviews and surveys. In qualitative research and especially in the area of social sciences; linguistics the observations and textual analysis via selected framework are more frequently used as tools for analysis.

Data Collection Procedure:

The data collection techniques or tools are detailed interviews, focus grouping, and observations in qualitative research methods. This research paper is a supporter of qualitative research methods and for this study the data collection tools are researcher observations and judgments via following the purposive sampling method by using internet sources for collecting the banners, placards, and slogans; including Facebook, Instagram, YouTube, Tweeter, Google sites. Now due to a wide access to social media it is far easier to collect data online.

Theoretical Framework:**Van Dijk Model of CDA:**

SCA is given by Teun A. van Dijk. CDA is a critical perspective that itself just studies discourse buildings and social buildings and looks for the abusive power system within these structures. It goes from a grammatical description, speech acts, semantic structures, syntactic structures, communication strategies, conversational actions, participants, and the aim of the discourse to hidden agendas within discursive events. However, SCA is one step ahead from this critical perspective. as it adds the cognitive point of view in linguistics activities. It connects the chains of three; social and political discursive structures with cognitive structures within the mind.

SCDS has major two purposes to serve while having a discursive analysis:

1- Search for the connections of beliefs, attitudes, knowledge, and prejudice that are overtly or covertly implied by the producers and the receiver in discursive events.

2- elaborate the reasons that how structures of discourse and their interpretations are depended on the cognitive structures in any communicative scenario.

In this research work the slogans and results are analyzed and interpreted under the light of the following points of SCA;

-Visual Analysis; SCA provides an edge to multimodality as in order to get the whole communicative situation every detail is important so the triggered mental models may work accordingly

-Mainstream Context; It is based on socially shared knowledge at macro level related to the communicative event from which other contexts with the mental model's interface come into existence while interpreting an event being part or supporter of some specific group.

-Stress and Word order; Stress and word order; Both are used when the ground is not common. The speaker wants to introduce new things or wants to put something in the listener's mind through emphasizing.

-Presupposition; The words used in text which insinuates the existing knowledge or the common grounds supposed to be known by the recipients of the text.

-Metaphors; Metaphors are always present there in speeches and writings in the generic sense related to the autobiographical experiences of one's life.

-Ideological Polarization; This is the stress about ultimate positive and negative representations. Whenever we make a speech as a follower of some particular Ideological group we tend to focus on others as negative and us as positive.

-Semantic and pragmatic models; Societal context is very crucial which means in any particular community or society whatever a speaker says and the writer writes is highly controlled by the contextual situation in which he is speaking or writing. The choice of words, Grammar usage, and communication hacks all are controlled not by the innate reality of the

society but are manipulated by the speaker and writer's own personal ideological context. (van Dijk, 2006)

-Personal opinions and emotional representations; Mental Models in the form of emotions and personal opinions are represented in a speech via stress patterns and intonations even when a shared ideology is being discussed.

-Discourse Production and Comprehension; It deals with the involvement or mediation of mental models based on the association with some particular social group or community and also the generic knowledge based on experience related to that particular communicative event or idea which help in generate the possible contexts as it is not compulsory the listener get the discourse according to the producer's point of view.

DATA ANALYSIS

A- Textual and Visual Analysis

B- Ideological polarization

C- Personal opinions & emotional representations

D- Contextual Analysis and Role of Personal and Social Cognition

E- Comprehension and Interpretations

Slogan



Figure

A- Textual and Visual Analysis

Feminist slogans in Aurat March are the biggest means to put women's voices and views forward. The feminist group is based on shared experiences in society, social cognition, and mental representations and their discourses reflect these mental representations. The slogan in the figure says that "See, I have sat in the right way" along with the picture in which a girl has sat with wide open legs posture. The statement is crossly paradoxical with the sitting girl image. The slogan is written authoritatively. The written words are used in bold, stressed, and thick ways for attention-catching purposes of the audience. The word order "Loo, Beth GaeSahi Say" suggests and presupposes that there is a certain sitting way that is socially and morally

restricted for girls. They are countless times reprimanded, guided, or corrected by society to adopt a certain manner of sitting and standing. The text and the theme of this slogan are resisting social norms and religious ideologies moreover, the basic moral codes told by the religion and implemented by the society for a harmonious and civilized environment. The slogan is produced within the context of the feminist movement where women are allowed to put their opinions up against what they have found inappropriate and biased regarding genders in society. Though the present social context for women is not the way very rigid as it used to be in past centuries. It is believed that the liberal community already has broken the religious codes for women and wants to politically legitimize freedom regarding all human matters and an urge for creating equality equal to men. The Aurat march is meant for voicing against violence and unentertained female rights granted by the religion but the slogans in the march tell different stories than the themes told by the feminists. The contradiction is seen between the social norms of behaviors for girls which they found as restrictions and the way they want to behave in the name of freedom.

B- Ideological Polarization

The feminists (in-group) through this slogan's text "Loo Beth GaeTheek Say" implicates that there is no right and wrong way for sitting and posing the body. Whatever way one feels right to use is correct and the others (out-group) including extremists, social norms followers, and religious and patriarchal groups should mind their own business and not criticize females for their basic right to sit and stand. The slogan text represents the feminists in a positive light as they are victims of conservative groups with countless restrictions for behaving in a certain manner while the religious and social groups with narrow mental representations the negative light due to restricting women's freedom to act. The implication of liberal ideas through the text is only supported by liberal groups and strictly resist the social traditions and religious ideologies which suggest women act modestly, unlike men for their physiology and the sexual arousal patterns due to the revealing outfits and immodest manners which can persuade men towards sinful acts as consequences thus, increase violence, frustration and rape crimes. The slogan is harsh enough to trigger the groups and sects that strictly belong to religious ideologies and conservative social mental representation as it is believed by religious groups that females are not even allowed to get out of their homes concerning Islam and what demands are made by feminist groups in the name of Aurat march are highly anti-religious, unacceptable and worth contempt.

C- Personal Opinions and Emotional Representations

Feminism is for seeking women and human rights. The idea that before the gender marks all are human beings and from humanity's perspective the rights are equal to everyone regardless of gender is opinionated by this women group. Genders are part and parcel and cannot be neglected in any way but the idea that is suggested and implicated by the slogan from a particular feminist community

at the communicative event of the feminist movement is that if boys have no restriction to behave, act, sit, and stand then why the girls have. They are also eligible to do what they want to. They don't need to have a do and don't list from society in the name of social norms to act and religion in the name of Islamic commandments. And the idea is highly resistant to social and religious ideologies and gives a secular and liberal view of life as in the Western world. At a vast level, the idea is that they are too equal to men and stop asking them things or restricting them from certain occupations and fields of life by saying or showing biasedness that they are girls and can't perform well as the men do. In the present context, such ideas are somehow acceptable to liberal communities as far as the choice of outfits and freedom to behave is concerned but mostly the middle, lower and rural classes are of anti-liberal perspectives and it is believed by the religious and conservative groups the liberal community of women are trying to manipulate the social norms and put liberal ideologies in people belonging to all social classes.

D- Contextual Analysis and Role of Personal and Social Cognition

Aurat March is the pragmatic context here for the slogan under observation and the semantic context is the arrangement of text on the slogan controlled by its pragmatic context. The democratic right to put forward the issues related to the unfulfillment of women's rights within the social context. The slogan "Loo Beth GaeTheek Say" along with the image of a girl sitting in an open wide legs posture says that a rebellious attitude is shown towards the social norms and the gender's acceptable behaviors concerning religion and society. The slogan is not supporting religious and social ideologies and nor does the slogan represent any social issue or the voice for women's negligible rights. The slogan is giving liberal and secular ideas contrary to the religious point of view. The Contextual explanation with the interference of social cognition; which is a mental representation based on the collective shared experiences of a certain group (Van Dijk, 2018) which in our case is a feminist group or people representative of feminist ideologies. Feminism aims to get equal rights for women and the slogan is suggesting the idea of equality as the men are allowed to sit the way the girl is sitting in the portrait but the women are not. It is believed that feminists want to get equality for men from all perspectives but are less concerned about their major social issues and deficiencies. According to personal Mental Cognition, the slogan possibly has been written as a representation of the demand of having equal rights for women from all perspectives and in all fields of life. Another context is the girl is asking to stop criticizing, reprimanding, and guiding them about certain behaviors if the boys are free from such restrictions. The slogan is giving a clue of vindictive and agitated behavior about the things the girls are constantly criticized and restricted from. The slogan is not supporting any kind of neglected women's rights concerning religion. Religious and conservative social ideologies and discourses are highly resistant to this text instead the text is supporting liberal ideas.

E- Comprehension and Interpretations

The interpretations and comprehension of the text are highly dependent on the person's association with the certain group that follows certain mental representations and mental models which affects the comprehension of the discourse. The social cognition of extremist, religious, conservative, tribal, and patriarchal communities is more unlikely to accept the slogan as it is resisting the social norms and religious ideologies. It is believed that the Pakistani social context is not the place for asking for rights against Islamic laws and orders. The slogan is a clear indicator of the rebellious attitude of girls if they are asked to have an unbiased definition of freedom compared to men. It seems that they are of the view that they are as free as men in their behaviors and actions. Society is not in authority to account for their will of actions and freedom but the slogan is highly against religion and society's endeavors for setting gender roles and a list of behaviors. That's why such slogans seem to have high rates of opposition as this slogan is not suitable for the Islamic social environment. The slogan is most likely to be acceptable by secular and liberal associations and it is believed by the people due to such placards' representations that the march is politically designed to introduce liberal ideologies and manipulate the present foundational social norms and gender roles.

FINDINGS AND DISCUSSIONS:

Feminism is a movement that took privilege and recognition in Pakistan five years ago in 2018 with a very notoriously famous slogan "*Mera Jism Meri Merzi*" due to its controversial nature. The women's march every year represents several slogans; some are good while others are not suitable and acceptable according to the Pakistani social and religious context. This research work is based on the study of these slogans, especially the ones that are not suitable and people or audiences have shown several reactions; backlash, and criticism towards them. This research work has studied 10 slogans, the ones which serve the purpose of the research. The theoretical framework is the Socio-Cognitive Approach given by the theorist Van Dijk. Some aspects of the theory are delimited by the researcher and each slogan is analyzed in a way in which the discussion is made on its textual and Visual aspects, the elaboration of ideological polarization in it, the interference of personal opinions, and the emotional representation of the producers of the text during the production of that cluster of words (slogan), the contextual study is made from every perspective with personal mental models involvement and the concerning social cognition role as the member or the supporter of some certain group ideology; liberal social groups, conservative social groups, religious and extremists of the society in Pakistan and the process of comprehension and interpretations of the text influencing by the mental representations of a certain group. Each slogan is being studied according to the above-mentioned tenets. Many other textual aspects such as metaphors and presuppositions are also pinned down during the analysis if

they were present there. The mainstream and acceptable social contexts are also discussed above in the portion of the data analysis. A deep analysis and description are given related to each slogan that has been studied. Stress, intonations, and word order are the highlighted techniques of the writing to bring out the focus of the audience. A detailed description of the feministic phenomenon is made. How the textual usage outside of the standard discourses in Pakistani societies made and influenced the people around. The social and religious contexts are not considered by the feminists while producing the text of the slogan. Politically it has been tried to put liberal ideologies into the audience's mind so that their ideas can flow down to the middle and upper classes of society from the elite class or the class in power. The social and religious contexts are discussed and the reason why they show this much resistance towards slogans. The reason for the criticism of slogans being used in Aurat March is their resistance to the standard discursive contexts in Pakistan. The slogans which are distracted from the given contextual paths have faced high criticism. The study has gone through all ideological polarization used in the slogans in which the society and the patriarchy have presented as out-groups and the females and feminists are shown as in-group members that how the people have oppressed and violated their rights and freedom and the deep-rooted discrimination between genders by society is an unjust attitude and the feminist slogans are about getting equality between both instead of addressing the real issues. All the possible contexts that a producer of each slogan can keep in mind while arranging the text of a slogan are discussed because a slogan can be interpreted in many ways but probably the real context can be neglected. Some contexts are positive while others are negative. All the way possible personal mental models and the influence of mental representations due to a certain social group member while producing and interpreting/comprehending text are discussed in the analysis portion of this research paper. The demands made by feminists through the slogans are highly anti-religious and not suitable for the social structure of Muslims. The right of freedom from all perspectives and demand for equality to men rather than asking for the rights given by Islam is presenting Muslim women as admirers and seekers of Western culture. The freedom of expression through their dressing style and abandoning the abaya and the national dress of Muslim khawateen suggests as if the women's objective image or definition given by the Muslim society and the religion is affected and dismantled. The political use of power through liberal groups to manipulate the standard and accepted ideologies in Muslim societies have been observed in these slogans. The research questions of the paper with findings precisely are mentioned below:

1- How are these slogans challenging the objective image of Pakistani women?

The slogans which are analyzed for this research work are not aligning with the pre-set boundaries and patterns of discourses in Pakistani society and are

opposing the acceptable religious and social discourses and contexts. The defined image of Pakistani women by society and religion is not reflected through the slogans, instead the Western lifestyle of women is demanded in the name of freedom and human rights which goes against the image of Muslim women guided by Religion and later on by the society in the name of gender roles. Some slogans have positive and negative interpretations and some easily can be sensed by their negative energy at first sight. But overall the text and the visual imagery is not supporting the positive context concerning religious and social discourses. So, the women's objective image is tried to change politically and the liberal and free women's image and ideology are tried to be transferred to all classes in society.

2- Why do people interpret the slogan's text more than one way?

The research is done on the slogan being used in Aurat March and the SCA is used to analyze the slogans. The people do interpret the text out of possible contexts in which a slogan might be written according to their knowledge and experience related to the subject they can relate the slogan with or being the follower of a certain social or ideological group. The liberal social ideological groups are going to take the slogans even the controversial ones as normal and fair while the religious and socially conservative groups interpret the slogans negatively if the slogans are deprived of the religious and social content. The belongings of the different social and personal mental models also impact the way one understands the text. Sometimes the real context the producer keeps in mind while producing the text could almost be missed out due to the interpreter's social cognition and mental representational influences.

3- What could be the possible contexts in which slogans' texts are arranged?

The research work also has gone through all the contextual studies related to each slogan. Pragmatically the contextual setting is the feminist movement which is an open platform for negotiating about the women's social issues they faced in daily lives countrywide and the pragmatic context is followed by the semantic context but the choice of words and the used textual cluster collapsed with the social and religious discourses and legitimate social contexts for discussions. The SCA is been used to look into mental phenomena while production of slogans for the feminist movement. The contexts are seen at the personal mental model level that can be influenced while producing the text or at the mental representational level or shared social cognition being as the part of a certain group member as before saying something one always thinks and the thinking are always influenced by our personal and social sets of beliefs, ideologies, and attitudes (Van Dijk, 2018). So, being a supporter of feminism, the producers have presented their mutual experiences and beliefs reflected through the slogan texts which are more likely to disregard the social and religious discourses and contexts and presented more liberal ideas for a Muslim woman.

Conclusion:

This research work has gone through the slogans being used in Aurat March. Feminism is a movement that started in the West and now has become a crucial ideology in Pakistani societies. The research paper discusses feminist slogans and studies them through the lens of the Socio-Cognitive approach given by Van Dijk. This paper has gone through 10 slogans suitable for the research requirements and purpose. Many types of research have already been done in this regard but the SCA has not been applied by any other researcher yet. The paper has delimited some aspects of the theory and chosen those which are suitable for the studies. This paper is followed by qualitative research method and the data is collected through purposive sampling. A descriptive analysis of slogans is made. The data is collected through the internet and the online spaces via FB, Tweeter, Instagram and Google. The study searches for the disturbed or dismantled objective image of women reflected through the slogan's text, the possible contexts of each slogan, and how the role of cognition at the personal or social level impacts the production of text and the unfollowing of social and religious contextual constraints affect the interpretations and the people division into factions of supporter and non-supporter due to their interpretational and comprehension processes and influence of the mental models and mental representations in this regards; these all phenomenon are inter-relatable. The textual and visual analysis has been made. The presupposition, word order, word stress, and metaphors all are considered during the analysis process. The role of opinions and emotional representations has also been discussed. The ideological polarization has also been found in the slogan. The contextual analysis and the role of social and personal cognition in the core of this research and the last is that comprehension and interpretations of each slogan are made out. The slogans have shown high resistance to the social and religious discourses and contexts in Pakistan. The feminists have produced the slogans through their shared experiences related to the subject of the slogan. Their social cognition is associated with liberal social groups that can easily be detected. Different connotations are present related to the slogans and a slogan can be interpreted into more than one context and some people could have triggered one or others may interpret the slogan text concerning other contexts. The interpretational process of the slogan is also based on the mental association with different social groups and ideologies because according to SCA the interpretation and production of text always gets influenced by the personal mental models and MRs (Van Dijk, 2018). The people who are extremists from religious perspectives have taken the slogans negative due to their contextual and textual resistance to the religious discourses. The other are the conservatives who are not about to change the previous social rituals related to genders and their roles are also going to get them negative. The patriarchal mental representational associations of

people are also criticized the slogans who see the movement and the slogans as threat to the patriarchal system. Only the mental representations of liberal social groups who do not consider religion's role in human rights do interpret text into a positive context. That's how the people are divided into supporters and non-supporters of feminist slogans due to interpreting them under the influence of their social cognition and mental representations. The research also looked for the transfer and manipulation of the liberal ideologies through the texts to the lower- and middle-class people as their human rights while disregarding the religious rights. The research work is beneficial for the audience related to all fields, classes and societies in Pakistan as the research work is entertaining a social issue and no one can dissociate himself from society and its issues.

Recommendations:

This research work deals with the SCA analysis of feminist slogans in which it has gone through all the contextual, production, and interpretational details of the slogan text with the interference and influence of personal mental models and social cognition concerning the religious, social, political, liberal, conservative, and extremist groups. A detailed research work is needed to be done by conducting open-ended interviews with selective participants; producers of the slogan and the interpreters about each slogan under study and then the reflection and their association with social cognitive patterns should be analyzed under the lens of a socio-cognitive approach in the given answers. It would be more helpful in understanding the role of social cognition and personal mental models in understanding and production of the slogan text.

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