Configuring Socio-economic Crises through Vehicular Discourse in Pakistan: A Socio-linguistic Outlook

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Keywords	Abstract
- Code-switching - Discourse analysis - Linguistic analysis - Vehicular discourse - Socio-economic crises	*This research focuses on the discourse analysis of Vehicular discourse on Pakistani public transport vehicles. The data was collected from the roads, parking lots and market places in the twin cities, Rawalpindi and Islamabad. It was purposive data collection, reason being, only those texts were selected that highlighted the theme of socio-economic crises. Vehicular discourse in the twin cities was found to be written in three languages, English, Urdu and Punjabi and there was observance of code-switching. The sample size was twenty-five, but it was delimited to five samples. The data was then analyzed keeping into consideration Janks' rubrics for linguistic analysis. The linguistic analysis revealed that the text employs the use of lexicalization, over lexicalization and lexical cohesion, and there is extensive use of metaphors, similies and personification. The data was then further analyzed to highlight the socio-economic problems a common man faces in day-to-day life. This research provided a deep insight into the life of public transport drivers in Pakistani society. The drivers, in this research, represent every layman in Pakistan.*

1. Introduction

This research paper explores the phenomenon of vehicular discourse in Pakistan, where the text written on vehicles conveys a rich array of messages that reflect the culture, beliefs, and identities of the drivers and their communities. The text can be found in various forms, including quotations, slogans, poetry, and images, and it often expresses themes such as wisdom, religion, romance, humor, socio-economic issues, and political views. The discourse on vehicles also signifies the driver's love for their country, family, and religion. Over time, political messages have become a common feature, further expanding the scope of vehicular discourse.

The historical development of truck art, as described by Elias (2012), traces its roots back to Afghanistan in the 1970s. Afghan refugees brought this tradition to Pakistan after the Soviet invasion and civil war disrupted Afghanistan. Initially, truck art focused on decorative paintings, including images of landscapes, animals, and women, along with intricate woodwork and mirror designs. Over time, the art form evolved to include written texts, which now feature on a variety of vehicles, not just trucks. Today, written discourse can be found on buses, vans, carts, cabs, private cars, and motorbikes, written in languages such as Urdu, English, Punjabi, Pashto, Sindhi, and others, reflecting the multilingual and multicultural nature of Pakistani society.

In this research, the study of vehicular discourse involves discourse analysis, a concept defined by Gee (2014) as the sequence of sentences that create meaningful communication. Discourse analysis helps to explore how sentences and phrases are ordered to convey messages and facilitate interpretation. The sociolinguistic variation in the language used on vehicles highlights the diversity of language users and their social contexts, especially in light of globalization and societal complexity. This research aims to examine how this variation manifests in the texts seen on vehicles and what it reveals about the socio-economic struggles of drivers and their communities. Vehicular discourse in Pakistan is a unique and evolving form of public expression that conveys a wealth of cultural, religious, and social meanings, providing a fascinating lens through which to study language, identity, and society in the region.

1.1. Significance of Study

This research is significant in a way that Vehicular Discourse can be introduced as a new genre of study for the students of linguistics and cultural studies, as this text is representative of Pakistani society and culture. The current research exhibits how this text imitates life and is useful in highlighting various socio-economic problems in Pakistani society. Most importantly, this study is unique in its kind, as very little substantial work has been previously done to study vehicular inscriptions in Pakistan from a sociolinguistic perspective.

1.2. Research Objectives

This research has the following objectives:

To reveal the lexical features employed in vehicular discourse on Pakistani public transport vehicles that discuss the economic and financial conditions of the drivers.

To verify if the use of linguistic features such as euphemism, similes, metaphors, and personification in vehicular discourse on Pakistani public transport vehicles plays a significant role in conveying the socio-economic struggles of the drivers.

To explore how the transitivity system of language plays a crucial role in shaping the way meaning is constructed in vehicular discourse, particularly in relation to expressing the driver's deprivation from the basic necessities of life.

1.3. Research Questions

This research covers the following research questions:

i. What kind of lexical features are employed in the vehicular discourse to convey the economic and financial condition of the drivers?
ii. How does the vehicular discourse employ euphemism, similes, metaphors and personification highlight the socio-economic struggles of the drivers?
iii. To what extent is transitivity a regular feature of vehicular discourse, and how do these processes contribute in expressing the driver's deprivation from the basic necessities of life.

2.   Literature Review

2.1. Reflection of Socio-Economic Problems through Language:

Social problems are interwoven with economic problems. Economic success serves as a pillar for the overall advancement of a nation. One thing is communal in all advanced nations is that they are economically sound. On the other hand, meager economic state is the root cause of so many social problems in a country. These socio-economic problems are reflected in the speech and writing of the people. Since this research highlights the socio-economic problems faced by the citizens of Pakistan, it also takes into account some of the researches conducted in the field of Economics. It has been observed that the same problems have been mentioned in both the disciplines.

Adil (2012), in his article highlights various social and economic challenges that Pakistan has faced since its independence in 1947. Initially, the country struggled with issues like lack of funds, refugee's rehabilitation, poor infrastructure and widespread poverty. Today, the most pressing threat is terrorism, which has destabilized the nation. Poverty, illiteracy, unemployment and child labor are significant issues. Corruption in government, overpopulation and economic inequality also exacerbate the country's problems. These social challenges are impacting the economy, which faces crises in energy, inflation, outdated technology and a lack of foreign investment. Many multinational companies have packed up, and tourism has suffered a setback due to security concerns. Overall, Pakistan's economy has continued to deteriorate and has worsened by its ongoing war on terrorism.

Aslam and Baloch (2012), in their research about socio-economic challenges that Pakistan is facing have described different factors that have resulted in country's economic instability. These factors include lack of foreign and national investment, bad governance, debt reduction, and corruption, polarization of society, political instability, poverty and inflation. They believe that political stability is crucial for the economic development of any country. But in Pakistan, due to political instability, the country's economic growth

received a major setback. Economic policies implemented by one government have always been dismantled by the successor government.

There are certain factors that result in the economic downfall of any society. The current research would bring to lime light these socio-economic problems, which are reflected in the vehicular discourse in Pakistan.

2.2. Vehicular Discourse in International Context:

Writing texts on the vehicles has become a global practice in many countries including Pakistan, India, Afghanistan, Sri Lanka, Nigeria and Ghana. However, it has been observed that this practice is fairly common in third world countries that are still in the phase of struggling through social and economic instability. The developed countries like China, Japan, United Kingdom and United States of America, have not been observed to deploy any text on their vehicles.

Kumar (2015) in his article entitled, "Wisdom on Wheels in India" says that goods-carrying trucks in India are very famous because of the wisdom they spread. The text on some trucks is witty and sometimes it's gloomy. She has mentioned some of the messages that she found on the trucks (with apology to the international readers, because most of them were in Hindi language).

Vehicular discourse is also common in Sri Lanka, but it is limited to three- wheelers only i.e. rickshaws. In Sri Lanka, Sinhalese and Tamil are the official languages, whereas English is used as a foreign language. It has been observed that the inscriptions on the rickshaws are in their official language as well as in English.

In modern Nigeria, stickers on vehicles serve as a means of social communication, often conveying religious, social, or political messages. Adamo (2015) conducted a study that analyzed the religious texts, particularly psalms, inscribed on vehicles. Psalms, which are biblical quotations from the Hebrew Bible and Christian Old Testament, are commonly found on around 70% of commercial vehicles in Nigeria. These inscriptions are believed to invoke divine protection for travelers, with the psalms symbolizing God's presence as an escort. Drivers and passengers view these inscriptions as a safeguard against potential misfortunes, such as accidents, theft, robbery, or kidnapping, as they navigate Nigeria's dangerous roads.

Taluah and Musah (2015) in their research conducted in Ghana, comment that inscriptions are a common sight in their country and can be found on bars, stores, houses and vehicles. They believe that vehicles do not only serve as a mode of transportation, but also as a means to communicate their thoughts, ideas, attitudes, opinions, interests and knowledge. Vehicular inscriptions in Ghana are written in response to social fears, worries, uncertainties and anxieties, and, therefore, are a reminder of human nature. They propose preventive guidance and recommendations that may lead other people to live their lives peacefully and successfully. These inscriptions on vehicles in Ghana are a sign of unique national speech community and social network that shares similar values and norms. This research shows that most vehicle owners and drivers use these inscriptions as norm.

2.3. Vehicular Discourse in Pakistan:

One can find dozens of cars with inscriptions on them. This tradition of writing on the vehicles in Pakistan, came from Afghanistan, when the Afghan refugees migrated to Pakistan after Soviet invasion. At that time the tradition became popular among commercial trucks, but with passing time, it was adopted by buses and Suzuki vans. They were often called 'Dulhan Buses and 'Dulhan Suzuki', because of their lavished embellishments in the form of art work, mirror work and colourful, intricately patterned decoration laden with text. ('Dulhan' is an Urdu word for bride, and these vehicles are metaphorically called dulhan, because of their shimmery and colourful beautification and adornment).

Elias (2012) believes that this truck culture in Pakistan is completely distinct from private car-owning circle of urban community. It has its own class structure which is based on economic and ethnic terms. The highest in this hierarchy are the fleet owners, who have government contracts. Then come the truck owners, and the lowest in the order of hierarchy are the truck drivers. He also claims that the class differences between the owners of trucks are due to the differences in the prices of trucks. In recent times, this truck art and truck decoration has become a subject of discussion not only among Pakistani elites, but it also has started to receive international recognition.

3. Research Methodology

The theoretical framework for the current research is based on Halliday's Systemic Functional Grammar (1995), which focuses on the function of language in social contexts and views language as a social semiotic system. It focuses on the functional aspects of language, emphasizing the relationship between language and its use in different contexts. It views language as a tool for communication and meaning-making within specific social and cultural contexts, and helps speakers achieve various purposes, such as informing, questioning, persuading, or expressing emotions.

The analytical framework chosen to analyze the data is Janks' Rubrics for Linguistic Analysis (2005), which was developed from Halliday's Systmic Functional Linguistics. It offers a comprehensive approach to analyze the linguistic data and covers a broad spectrum of linguistic features. For current research Janks' model has been adapted and the following linguistic features have been selected for the analysis of vehicular discourse:

i.   Lexicalization
ii.   Over-lexicalization
iii. Re-lexicalization
iv.   Lexical cohesion
v.   Metaphor
vi.   Euphemism
vii. Transitivity
viii. Similes
ix.   Personification

The last two linguistic features mentioned above are not a part of Janks' model but have been analyzed in the texts because they could not be ignored while analyzing the data linguistically.

3.1. Data Collection & Sample Size

The data was collected from market places and parking lots of different commercial areas in the twin cities, Rawalpindi and Islamabad. In order to conduct the research, twenty-five samples of the vehicular discourse were snapshot but to delimit the study, the sample size was reduced to five. Since the data was in Punjabi and Urdu language, it was crucial to translate it. The purpose of providing the translation is that Urdu and Punjabi texts are not comprehendible for the English-speaking readers.

4. Data Analysis

Discourse analysis of the vehicular discourse reveals that the drivers and the common man have been facing different socio-economic problems for quite a long time and are now offended to such an extent that they have started to raise their voice and express their concerns by writing them on their vehicles. The analysis of the selected samples in this section reveals their socio-economic struggles.

Text 1:

Main Text	Translation
دل کرتا ہے، دنیا خرید لوں، جیب کہتی ہے، بکواس نہ کر	The Hearts urges me to buy the world The Pocket gives me a shut-up call.

Lexicalization: This Urdu text, written at the back of a truck consists of two interdependent clauses. The first glance at the text gives the impression that it has been written for the sake of fun, but in fact the driver is directing the readers' attention to a grave issue of sky-high rate of inflation in Pakistan. He says that his heart urges him to buy the whole world but his pocket gives him a shut-up call.

Lexical Cohesion: This text is lexically cohesive and the two parts of text have been cohesively linked by the use of connecting word 'magar' (but)

Metaphor: In this text the words, 'dunya khareed loun' have been metaphorically used, and refer to the driver's desire to get all the luxuries of life. The words, 'jaib kehti hay' have also been used metaphorically, as 'jaib' (pocket) itself cannot interact and implicates that his pocket does not allow him to spend lavishly and lead a luxurious life.

Transitivity: The following transitivity processes can be observed in this text:

   a. **Mental Process**: The heartfelt feelings of the driver have been mentioned in this text. 'Dil' is the sensor, where his desires get nourished, whereas, 'dunya khareed loun' is the phenomenon. In second clause of the text, driver's 'jaib' is the sensor which perceives the phenomenon, 'bakwaas na kar'

   b. **Verbal Process**: In this text the driver is sharing his feelings. In first clause, 'dil' is the sayer, and the verbiage is 'dunya khareed loun'. In the second clause 'jaib' is the sayer and verbiage is 'bakwaas na kar'. All the readers who read this text are the addressees.

   c. **Existential Process**: The text seems to be existential, because it is the voice of every common man in Pakistan, who is deprived of basic necessities of life and cannot even dream of having any luxury in his life.

Personification: The word 'Jaib'(pocket) has been personified, as it is mentioned in the text, 'jaib kehti hay'. 'Kehna' (saying) is a human attribute that has been associated with 'jaib' (pocket).

In this text, the driver has highlighted a grave truth of people's sufferings in Pakistan. In a witty manner, he aims to reveal that the poor people desire to live a luxurious life, but their finances do not allow them. It is difficult for them to afford the three basic necessities of life, i.e. food, clothing and shelter, and in such a situation they cannot even think of affording any luxury and if they do so, they make fun of themselves and their desires.

Text 2:

Main Text	Translation
سوری نہیں کر سکتا۔ sorry کیا کرایہ کم کروں؟ ہاں آپ کا ووٹ کر سکتا ہے، یاد سے یکم مئی کو ووٹ ڈالیں	Should I discount the fare? Sorry I cannot. Yes, your vote can. Forget not to caste vote on the 1st May.

Lexicalization: The following text is written in the form of a dialogue in Urdu language, and the passenger is requesting to offer discount on the fare and the driver is responding to his request. The content of the text reveals that the driver is concerned about the economic condition of the people of his country and wants to guide them that their vote can help in bringing a positive change in the country.

Over-lexicalization: Over-lexicalization can be observed in this text. The driver intends to convince the people to caste vote on the said date, but he has over-lexicalized the text to convey the same idea. Actually he wants to make the people aware that their vote can help to bring a positive change in their economic condition.

Lexical Cohesion: Lexical cohesion can also be found in the form of repetition where the writer has used a pair of antonyms i.e., 'han' (yes) and 'nahi' (no).

Transitivity: The following transitivity processes have been observed in this text:

a. **Material Process**: In the text there are two material processes. First in 'main nahi kar sakta' and second in 'yaad se 11 may ko vote dalein'. In the first sentence, 'main' is the actor, 'kar sakta' is the process and 'nahi' is the goal. In the second sentence, 'actor' is the reader, 'dalein' is the process and 'vote' is the goal.

The driver seems to be a patriotic Pakistani who is hoping for the good future of his country. He has discussed the problem of inflation in a light manner. He has used a dialogue form to convey his message and is assuming that a passenger has asked him to give discount on the fare of the rickshaw and he is responding to that request. This rickshaw driver is asserting in an implicit manner that the drivers are also victims of inflation just as the passengers are, therefore they should not be blamed for the increase in

the fare of the rickshaws. He has made an effort to convince the people that if they want to see a decrease in the transportation fare, the only thing that can help them is their vote. If they take this matter seriously and caste the vote to the most eligible member, only then the country can prosper.

Text 3:

Main Text	Translation
موت برحق ہے، کفن پہ شک ہے۔	Death is certain; shroud is uncertain.

Lexicalization: This text consists of two short sentences written in Urdu language. Both the sentences are interlinked with the theme of death.

Lexical Cohesion: Lexical cohesion has been observed in the following ways:

a. **Antonyms**: The words, 'bar-haq' and 'shak' are antonyms. The former one refers to something which is confirm, and the latter one refers to something which is doubtful.

b. **Collocation**: The word 'bar-haq' is a collocation. The two words, 'bar' and 'haq' tend to occur together.
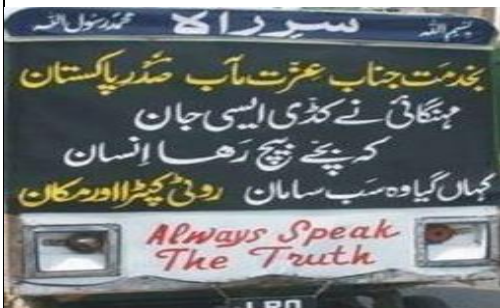
Transitivity: The following transitivity features can be observed in this text:

a. **Mental Process**: As mentioned in the second sentence, the driver's perception is that after death the provision of shroud is doubtful. Therefore, the driver is the 'sensor'.

b. **Verbal Process**: The driver is the sayer, every person who reads this text is the addressee, and the verbiage is, 'maut bar-haq hay, kafan pay shak hay'.

c. **Relational Process**: In first sentence, the carrier is 'death' and its attribute is that it is certain and cannot be avoided. In second sentence, 'kafan' (shroud) is the carrier.

d. **Existential Process**: Death is the ultimate reality of every soul, this fact makes the text existential.

This text highlights the driver's belief in death, and the fact that it has to approach on the destined day and time and no one can escape it. In the second clause, he is expressing his fear that getting a shroud before burial is doubtful. This statement can have multiple implications. Firstly, the driver is quite poor and is barely able to meet the basic requirements of his family. In such circumstances, if he dies, it is questionable that how his family would afford to buy him a shroud. Secondly, due to high rate of inflation, people have become materialistic and do not like to talk to anyone if they do not expect any benefit from each other. In a materialistic world like this, no one would buy his family a shroud for him.

Text 4:

Main Text	Translation
بخدمت جناب عزت مآب، صدر پاکستان مہنگائی نے کڈی ایسی جان، بچے بیچ رہا ہے انسان کہاں گیا وہ سب سامان، روٹی کپڑا اور مکان سرراہ محمد رسول اللہ بخدمت جناب عزت مآب صدر پاکستان مہنگائی نے کڈی ایسی جان کہ بچے بیچ رہا انسان کہاں گیا وہ سب سامان روٹی کپڑا اور مکان Always Speak The Truth	To the Honorable President of Pakistan Price-hike has ravaged so completely, Men are selling their children; Where all the things have gone—bread, dress and shelter?

Lexicalization: The first part written on the top depicts religious mindedness of the driver. The second part of the text is written in Urdu language and rhyming words have been used at the end of each verse. There is one Punjabi word in the second part: 'kaddi', which reveals that the writer belongs to the Punjab region. The third part is written in English language. The choice of text in English language reflects that writer is trying to adjust in the modern world by expressing himself in English language.

The text is divided into three parts. In the first part the writer has written 'Bismillah, Sar-e-rah and Muhammad RasulAllah'. The second part is a message in the form of an application to the President of Pakistan. It is highlighting the fact that price hike has ravaged completely and thus made the life of people so miserable that they have started to sell off their own children, because they cannot provide them a proper meals. He is questioning the President about his vows of providing the basic necessities like food,

shelter and clothing, before getting elected as a president. The last part consists of one sentence in which the writer is advising the readers to always speak the truth.

Over-Lexicalization: Over-lexicalization has been observed in this text. The driver has expressed his concerns about the high rate of inflation in the country and its impact on a common man.

Lexical Cohesion: Lexical cohesion can be seen in the text. All the sentences in the second and third part are lexically connected. Rhyming words have been used at the end of every verse in the second part of the text, which make the text cohesive. These words are, 'Pakistan, jaan, insaan, samaan, makan'.

Transitivity: The following transitivity processes have been observed in this text:

a. **Material Process**: In the text, a physical action can be noticed in the phrase 'bachay baich raha insaan'. Here 'insaan' is the actor, 'baich raha' is the process and 'bachay' is the goal. In the third part which is 'Always speak the truth', 'speak' is the process and 'truth' is the goal.

b. **Verbal Process**: Verbal process can be seen in the two parts. The whole second part is the verbal process as the driver (on the behalf of Pakistan) is talking to the President of Pakistan. 'Pakistan' is the 'sayer', President of Pakistan is the addressee and all the content of the second part is the verbiage. The third part of the text also shows verbal process. The writer is the 'sayer', the readers are the addressees while 'Always speak the truth' is the verbiage.

c. **Behavioural Process**: The text exhibits the behavioural process as well. The driver is playing the role of a responsible citizen who is worried and concerned about the plight of his country, and wants to create awareness among the people to raise their voice for the betterment of the country.

The present text is written in the form of an application to the President of the Pakistan. In this text he has described the effect of price hike on a common man. One of the inhumane truths that has been highlighted in this text is that many people have started to sell off their own children because they are not able to feed them.

Text 5:

Main Text	Translation
سوچ رہا ہے پاکستان نہ کوئی دھندا نہ کوئی کام، رشوت عام، ٹریفک جام امریکہ کے ہم غلام، ساری دنیا میں بدنام ہوگا کیا میرا انجام، یہ سوچ رہا ہے پاکستان 	Pakistan is thinking No business, no job; bribery rife, traffic jammed All slave to America; Disgraced all over the world What will be my end? Pakistan is thinking.

Lexicalization: The text is written in Urdu language, in the form of a verse and consists of six verses. There are rhyming words at the end of each verse, which are 'kaam, jam, ghulam, bad- naam, anjaam'. The text shows that the driver is deeply concerned about the existing problems that Pakistan is facing nowadays.

Over-lexicalization: Over-lexicalization can be seen in the text as the driver has used numerous examples to describe different socio-economic problems that Pakistan is currently facing. The use of words like, 'Traffic jam, ghulam, badnam', exposes the dreadful socio-economic condition of Pakistan.

Lexical Cohesion: Lexical cohesion can be seen in the text. All the sentences in the first part are lexically connected. The two forms of lexical cohesion have been observed in the form of:

a. **Repetition**: The phrase 'soch raha hay Pakistan' has been repeated twice.

b. **Collocation**: The word 'Badnam' is a collocative expression used in the text.

Transitivity: The following transitivity processes have been observed in this text:

a. **Mental Process**: In the phrase, 'soch raha hai Pakistan' 'Pakistan' is the sensor and 'soch raha hai' is the phenomenon.

b. **Verbal Process**: In the entire text, the driver is the 'sayer', the readers are the addressees, while 'always speak the truth' is the verbiage.

c. **Relational Process**: In the verse, 'amreeka k hum banay ghulam', 'hum' is the carrier, 'ghulam' is the attribute and 'amreeka' is the possessor.

    d.   **Existential Process**: The writer is talking about the present situation of Pakistan therefore it exhibits existential process.

Personification: Pakistan has been personified in this text, as it is mentioned that 'Pakistan is thinking', and thinking is a human attribute.

With the help of this text the writer has mentioned some of the currently prevailing socio-economic problems and warned the people about the future of this country. The driver has personified Pakistan, as if it is a human figure, who is extremely upset about his own condition. He has stated three major problems in this country, which are joblessness due to job recession, bribery and traffic congestion on the roads. It is further contemplating that we have enslaved ourselves to America by taking huge loans. Due to foreign interference, Pakistan has suffered enormous damage to its economy. We have been disgraced throughout the world because of currently prevailing social problems and moral degradation. At the end, the driver has advised the readers of his text to speak the truth always, and raise their voice for the betterment of their country.

5.   Conclusion

The current study undertook the discourse analysis of the vehicular discourse in Pakistan. The study was undertaken from socio-linguistic perspective. It was a qualitative research. In this research the drivers have been chosen as the representatives of a layman in Pakistan. The data was randomly collected from Rawalpindi and Islamabad, and was analyzed according to Janks (2005) rubrics for linguistic analysis. The lexical features that were focused upon during the analysis of data included lexicalization, over lexicalization, re-lexicalization, lexical cohesion, transitivity analysis and the use of personification, metaphors and similes. The findings of the research have been discussed in the preceding paragraphs.

The first linguistic item that was analyzed in the data was lexicalization. It refers to the selection or choice of words. The study revealed that the choice of language for the writing of texts is usually Urdu. It was observed that most of the texts were written in Urdu language. Only one text employed the use of Punjabi language, while another text employed the use of Urdu and Punjabi both.

It was observed that most of the texts were short, consisting of two to three short phrase or sentences. There was only one text which was considerably large. It was also noted that some of the texts were in the form of poetic verses, usually comprising of two verses. In longer texts, the use of rhyming words at the end of each clause, phrase or verse was noticed. The short texts also showed the use of rhyming words.

The second lexical feature that was studied in the texts was over-lexicalization. It was observed in very few cases, since the texts are quite short. It was witnessed that rickshaws have longer texts written on them and are evident of the use of over- lexicalization. In order to explain the theme of their text, they over-lexicalized the texts using different words or by supplementing it with examples. For instance, in a text written on a rickshaw, the driver says, 'baray patton walay darakht laga lo sahib, aanay wala budget awami choray ga na pant pajami'. In this the writer has used different analogies to discuss the idea of inflation and soaring prices of the goods in a witty manner.

Re-lexicalization was the third lexical feature that could be found in only one text. It was a long text and in order to create a rhyme scheme in alliance with the preceding phrase, the word 'pajamas' was re-lexicalized as 'pajami', which is not used otherwise in spoken or written language. Therefore, it can be said that re-lexicalization was not very much apparent in Vehicular Discourse.

The next lexical feature that has been analyzed is 'lexical cohesion' which has been noticed in all the texts on public transport vehicles. All the texts were lexically cohesive. The lexical cohesion was observed in terms of repetitions, collocations and the use of metaphors and similes. Repetition could be seen in terms of synonymous and antonymous words. The use of metaphors has also been noticed and is fairly common in the texts on Pakistani vehicles. Personification is a linguistic feature, that is not a part of Janks (2005) rubric, but it is highlighted and explained since its use is very much evident. In a text written on a rickshaw, highlighting socio-economic problems, it was written, "soch raha hay Pakistan", Pakistan has been personified as an individual who is struggling with socio-economic crises.

From the current research, it was concluded that transitivity is the most common feature of linguistic analysis. All the texts that were selected for analysis showed different transitivity processes, including material, mental, verbal, relational, behavioral and existential processes. For instance: Material processes expressed some kind of physical activity, as mentioned in the text, "aanay wala budget na awami choray ga, na pant pajama". According to this text, government is the 'actor' who is going to announce the budget, whereas the Pakistani citizens are the 'goal' who are going to be negatively affected by this action. They will wear leaves instead of clothes, due to high rate of inflation.

Mental processes voiced the driver's observations, perceptions and feelings. For instance, the text, "Main Pakistan ka mehenti shehri hun or main halfan kehta hun kay maray mulk ka wazeer-e-azam chor hay', represents the driver's observation and perception about the charges of corruption on the Prime Minister of Pakistan.

Verbal processes conveyed different actions such as requesting, telling, arguing or warning. For instance, in the text, the driver has warned the fellowmen about the alarming financial crises that would begin after the announcement of the new budget.

Behavioural processes expressed different behaviours like mourning, enjoying, regretting etc. The texts do not employ much use of behavioural processes. However, one of the texts shows the behaviour of the driver that he feels distressed and deprived because he cannot afford to take the financial responsibility of his beloved because of his meagre salary.

Vehicular discourse exhibits the use of Existential processes by describing the existing economic condition of a common man due to inflation and poverty in Pakistan.

From this research, it was concluded that all these processes constitute the transitivity system of language, which belongs to the experiential metafunction. Hence, it can be said that transitivity analysis describes how language interprets our experience of the world around us. These findings relate to my third research question in the current study.

Focusing on the social aspect of this research, it was brought to notice that public transport drivers have played a crucial role in highlighting the most pressing issue of inflation through vehicular discourse. It has been found that such problems have been highlighted mostly by rickshaw drivers, and they have expressed their deprivation from the basic

necessities of life by writing longer texts on their vehicles. For instance, a driver wrote a text in the form of an application to the President of Pakistan, expecting that somehow his concerns would get delivered to him and he may take some action to rectify the problems of a common man. He has mentioned that due to high rate of inflation, people are unable to feed their children, therefore, they sell them off to rich people who engage them in child labour. He urges upon the President that before getting elected he had vowed to provide basic necessities (i.e., food, clothing and shelter) to every citizen, and now he has forgotten his vows. Actually, through this text the driver has highlighted miserable life of a layman who does not have the access to the basic necessities of life. Not only this, the rickshaw drivers have specifically played a significant role in highlighting the problems that a common man is facing. They have highlighted these issues with an aim to bring them to the notice of the government, so that they can be rectified and the plight of this country and its people can be changed.

The conclusive findings of my research manifest the fact that the vehicular discourse in Pakistan is evident of the use of almost all linguistic features. There is careful selection of words, choice of language and each text carries a specific message for the readers. There is use of similies and metaphors to make direct or indirect comparisons. Many drivers have used euphemized expressions to highlight harsh realities of Pakistani society in a lighter tone. The findings of my study show that vehicular discourse is a complete and new genre of study in the field of linguistics in a way that it has not been previously studied or analyzed linguistically in Pakistan. Janks' model (2005) has been comprehensive and reasonably supportive in analyzing the texts in my research in linguistic terms as it employs all the important linguistic features that can be taken into account to understand and analyze any linguistic text. However, some additional features such as similies, personification were not a part of Janks' model, but could not be ignored and were included in the analysis. The findings of the social aspect of this research reveal that vehicular discourse in Pakistan reflects a realistic image of socio-economic crises in Pakistan and the way people are struggling to make both ends meet.

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