



Writings on Wheels: A Discourse Analysis of Truck Writings

Amber Firdaus

Lecturer English

Government Degree College Bahawalpur

Scholar of Ph.D

The Islamia University of Bahawalpur, Pakistan

Date of Submission: 28-06-2021

Date of Acceptance: 12-07-2021

ABSTRACT

The given research tries to analyze the truck writings. Truck writings are a main focus of this research because they are a real representation of our Pakistani society. This research was done to understand the attributes and features which make the truck writings unique and the ideologies represented in them. Our so many social and cultural aspects have a strong connection with truck art and especially the truck writings. To understand the belief systems and our social affiliations, it is essential to research on the truck writings which give us an insight about the language and discourse of general public. It is a qualitative research. Discourse analysis method is implied to analyze the truck writings in detail. The trucks moving of Rawalpindi and Mianwali were taken for this research. The textual and social analysis of the writings was conducted to know the attributes and the ideological representations in these truck writings.

KEY WORDS: *Discourse, truck writings, characteristics, ideologies, textual analysis, social analysis.*

I. INTRODUCTION

The current study examines the truck writings in Pakistan. We all have an experience to encounter the truck art as roads of Pakistan are like real displays of them. The truck compositions and writings have acquired acknowledgment as a native artistic expression now; particularly the wonderfully designed trucks have a social and philosophical portrayal of our country and society on them. The current examination endeavors to explore the attributes of these works and the philosophical portrayals through the compositions on trucks, which are a window to the philosophical relationship of these truck writings with the Pakistani society.

The compositions found on trucks have significance because all the texts of language in written form, from ancient age to new universe of today, have always been important because of their sanctity, whether they are found on stones or on papers. Generally, the surface importance of any composed or spoken content is taken however this examination would explore the superficial as well as the hidden meanings of the truck writings.

Discourse Analysis is utilized in this research study to explore the truck writings. In the discourse analytical studies, writings are not only studied at a textual and superficial level but the encompassing cultural, social and philosophical settings are also considered for a detailed analysis (Janks 1999). In this discourse analysis, the compositions found on trucks, that convey various messages, have been investigated with a specific spotlight on how that message develops a perspective on a world and constructs a social reality.

Hence, the focus of this proposition is to dissect and analyze the writings and compositions on trucks with all their linguistic, semantic and social perspectives. The words, sentences, phrases, statements, stanzas and quotes are the most fascinating part of vehicle craftsmanship in Pakistan as they have an enduring effect on public reading them with all their oversimplified but extremely wise humor and reasoning. Truck art is nothing without the incorporation of these statements and stanzas as an important feature. These compositions have various topics and different implications which can give us an insight into the social, philosophical, cultural and religious associations of our country, when the works are inspected and analyzed thoroughly. The trucks in Pakistan are significantly considered a genuine reflection of the individual characters of truck proprietors and our general public as well. These works on trucks address



individual and socially shared belief systems which are concentrated in the current study.

Truck Art has consistently been a mainstream art in Pakistan and uncovers much about local patterns, ethnic style and different social affiliations of our society. The works on trucks have their own qualities; they have basic attributes phonetically and socially which address different beliefs and ideologies of our society. This examination centers around the attributes of these writings found on trucks. They showcase the morals, convictions, dispositions, belief systems, qualities and custom which thus are molded by the historical backdrop of people and social orders.

In this examination, discourse analysis has been utilized to analyze these writings found on trucks to explore that how the compositions address different ideologies and our social associations. To comprehend the philosophies and ideologies which are addressed in these writings, discourse analysis is the most appropriate method because people mostly get and show their beliefs and cultural associations with the language (text and talk). Discourse analysis is utilized to understand the specific philosophies and ideologies behind these truck writings and how these belief systems are gained, communicated and promoted with the help of truck compositions. To dissect these genuine art forms, which are a real heritage of Pakistan and which is identified with a particular social class working on trucks, the examination investigates the attributes of this particular discourse and discovers the philosophical implications of the discourse found on trucks.

These writings on roads have some exceptional qualities with hidden belief systems, ideological associations and attitudes of this general society. Discourse Analysis was utilized to research and investigate all of these issues. The current examination investigates the qualities, characteristics and philosophical portrayals of the ideologies in the truck writings.

1.2 Thesis Statement

This research article ventures to explore the attributes, characteristics and ideological representations in Pakistani truck writing.

1.3. Research Questions

1. What are the physiognomies of truck writings?
2. What are the ideologies present in the truck writings?

II. REVIEW OF LITERATURE

Writings on trucks are utilized as a mode of outdoor art display. An overview in the current

exploration uncovers that the discourse and its investigation at various level from different points of view have been examined by numerous researchers and analysts. But there is less work done on the subject of truck craftsmanship in Pakistan. After reading the literature, it is clear that no deliberate logical investigation of works found on trucks has been done to comprehend the belief systems which are available in the composed words on trucks in Pakistan. The current study is about the discourse analysis of compositions found on trucks which is a social legacy of Pakistan.

Our reality comprises of knowledge and there are many individuals, surrounding people and the societies which make our thoughts, assemble our insight about this world with the assistance of language whether that is in the form of spoken, composed structure or in the form of written structures (foucault, 2013)). Those thoughts and belief systems change into unchallenged realities, certainties, convictions and general ideologies after some time. Foucault wanted to investigate such realities and uncover the hidden meanings which are not visible in the text and talk (discourse)

'On Wings of Diesel: Trucks, Identity and Culture in Pakistan' is a book in which the truck adornment and workmanship which is a genuine portrayal of Pakistani culture is discussed. This truck art gives us knowledge about Pakistani society, our complex culture and our religion. There is a great significance of the truck proprietors to comprehend the society and culture in which they effectively partake this exceptional truck art (Jamal J.E 2005). The book informs us that the truck craftsmanship has solid relationship with our culture and society. In this book, the truck art and images are examined in detail but the truck writings are not discussed which are and important parts of it.

Hahmi B composed an article "The Art and Artist" about the set of experiences and foundation of this truck craftsmanship and she says that the historical backdrop of truck workmanship in this very locale traces all the way back to the mid-1950s when Pakistan came into being in 1947. In the start, the composed writings present on trucks were only a source of amusement for the transporters who need to go on long, exhausting and tedious ventures. Another explanation was the reasoning that most appealing trucks and rides would draw in more travelers and clients. This craftsmanship was a source of getting more money and amusement in prior times (Hashmi and Batool 2019). This craftsmanship was a source of getting more money and amusement in prior times. As indicated by her, presently the trucks are not enhanced and decorated



to get clients however have become a genuine portrayal and coordinated piece of Pakistani culture. Sightseers and outsiders appreciate the vivid trucks on the streets of Pakistan with all their beautiful work of art and compositions. The truck specialists and drivers attempt to communicate their social character through this artistic expression now.

Joanna Kirkpatrick (1997) in "Bangladeshi expressions on vehicles" investigates the creative structures and their set of experiences yet in this examination she was more worried about the artworks and enhancements on trucks. As per her perspectives, this streets craftsmanship ought to be viewed as the people art. She says that this present individuals' specialty serves the outflow of profound longings of the everyday person who are genuine citizenry for ladies, influence, wellbeing, abundance, power, religion and their different belief systems (Kirkpatrick 1999). According to the writer, the canvases and beautifications present on a truck address the cravings, culture and ways of life of an everyday person of society since they are made by that class of society which is general public and they fill their financial need along with cultural and social one too.

Ali Usman (2008) in paper article, "Pakistan's Truck Art" examines the truck adornments. The historical backdrop of truck craftsmanship is discussed about in the article that this workmanship got famous during Afghanistan War when various messages were spread by painting them on trucks. Notwithstanding, it was normal for individuals from various regions to have various needs and tastes in regards to the enrichment of their trucks. The truck craftsmanship ought to be considered similarly essential just like any other art form created by incredibly famous artists (Ali, 2008).

"Truck Paintings and poetry", is an article which examines the truck craftsmanship to get an idea about how these verses and poetry on truck can change the ideas of individuals. Verse or poetry composed on trucks is short and simple, only involving few of couplets. These truck works might be viewed as low rated poetry according to the perspective of scholarly principles yet they tell us about the mindsets of people who are reading and writing them. Since trucks are consistently moving on streets of Pakistan, individuals who appreciate and get entertained from this verse are typically overall population outfitted with moderate schooling and they cherish such poetry on the roads when they travel. (Raheem, 2010) He discussed how are these verses produced and delivered, what kind of messages is passed on through them and how they

would impact individuals. A solitary couplet was investigated in this article to show the genuine attitudes of society which is writing these poetries and the ones who are getting entertained by it after reading in the Pakistani society.

Muhammad Ali, (2015) in his article "Truck Art reveals Pakistani Cultural Identity" examines that the beautiful floral designs and delightful compositions of legends, heroes and the calligraphy of wonderful stanzas, poetry and written verses are a significant piece of Pakistani vehicle custom particularly the Pakistani truck workmanship. Muhammad Ali says the truck art has been perceived not only as a fine art but as a method for articulation and expression. Distinctive kind of issues in the prevailing in our society like populace control, social wellbeing, poverty and inflammation, defilement and tidiness could be phenomenally and effortlessly passed on to the general population both in country and metropolitan territories through this art because something is composed on this moving vehicle and individuals continue on perusing and reading it occasionally (Muhammad, 2013).

In another article "Poetry in Motion on Roads of Pakistan", it is discussed that on that the country's belief systems, idyllic preferences and interests are in plain view on the rear of trucks and different vehicles. The pictures and verses composed on trucks are celebrated and very famous. (Curren, 2009). The set of experiences how this practice of verse composing was begun in Central Asia's plentiful markets in NWFP (Peshawar) which was a resting place in past hundreds of years for parades and voyagers, going between India, Persia, Afghanistan, china and UAE is examined by him as well.

'Truck Art: A Unique Form of Culture in Pakistan', is an article in which the writer says that the truck art is an exceptional craftsmanship which should be praised. One of the numerous things which add to the genuine socially rich legacy of Pakistan is the Pakistani truck craftsmanship. Trucks are improved and decorated with compositions of birds, blossoms, saints and pioneers of our country (sheikh, 2011). The compositions on them are diverting statements, humorous expressions and jokes, political statements and trademarks, statements by popular Pakistani artists or the casual considerations of the vehicle proprietors. Mottos composed on trucks and vehicles are a significant piece of the truck workmanship culture in Pakistan. Diverse strict and political thoughts are advanced with the things composed on trucks According to the author; this extraordinary craftsmanship in Pakistan is valued by many individuals.



In “Decorated Trucks of Pakistan”, the author examined a few realities and perceptions about brightened trucks of Pakistan. According to her, Truck craftsmanship is a showcase of a wide scope of magnificence, shading plans and topical canvases, pictures of most loved film stars, lawmakers, pioneers or spiritualist, some fanciful made bird or creatures, some renowned structures, a situation of a nightfall, landscape or blossoms with a great deal of pictures of the real world (Qazi D. 2008.) Verses and couplets are viewed as a significant piece of this truck craftsmanship.

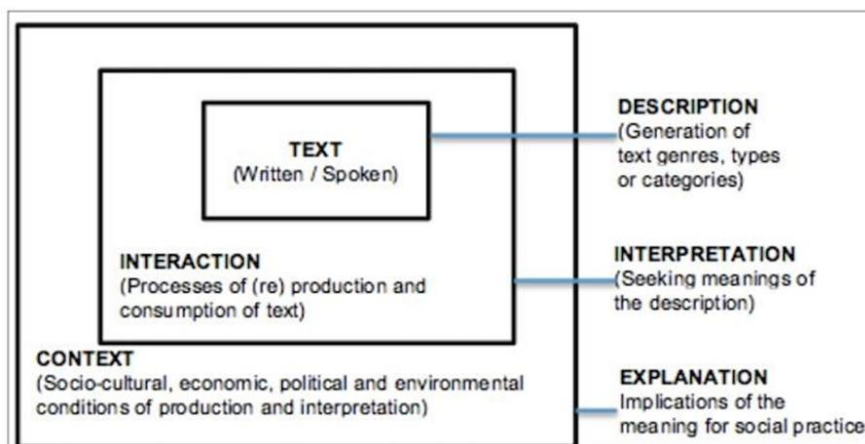
So much literature is available on the investigation of pictures and spray painting's present on trucks (Mahmood, 2006) . The studies about the pictures and canvases present on truck are done however the compositions present on trucks without which this truck craftsmanship and embellishment is deficient are the less examined marvel. This current examination is extraordinary as it centers explicitly around the works found on trucks in Pakistan which have certain remarkable qualities, have different secret implications, addressing different philosophies whether those are religious, political, moral or social. Discourse analytical strategies are utilized to consider the surface implications of these compositions as well as the covered up and hidden implications of works which are there on trucks. The works are a portrayal of the belief systems and culture present in and they are related with the ideologies of the readers as well. So this particular and special kind of discourse is examined in the current paper to praise this truck craftsmanship which is our genuine social legacy.

III. RESEARCH METHODOLOGY

A Qualitative approach is utilized for the collection of information and an understanding of that data. Discourse analysis was inferred to direct this exploration. Discourse Analysis is a subjective technique for understanding writings, archives or discussions to recognize and investigate the associations between language, it's covered up and strict implications, information, correspondence and social practices. It fundamentally centers upon the importance and design of language in specific setting and context. For the current investigation, I was concerned about readings on roads, composed writings and verses in truck writings. We are supposed to know the strict implications and of those works with the specific circumstances and societies delivering those compositions are delivered. Discourse Analysis is the most relevant method for this research.

IV. THEORETICAL FRAMEWORK

In the field of discourse analysis, Furlough's three dimensional models were chosen for my research. Fairleigh says that that this model incorporates three levels to break down any kind of discourse: the text, its interpretation and its sociocultural practice. (Fairclough 2003). This model would best suit my research as I want to know the attributes of the truck writings and the ideologies promoted by them and with which they are produced.



- Textual (text or talk) analysis
- Discursive analysis
- Social analysis (Ideologies)



4.2 Population

Population chosen for this research is the trucks on road of Rawalpindi to Mianwali which are moving or standing on truck stops of these two cities. Fifty images were captured and fifty writings from the truck were hand written to conduct this discourse analysis. The writings of Urdu language were captured and noted from the Trucks only.

4.3 Sampling

Non-probability sampling technique is used for this research. The truck writings were gathered from the moving trucks on roads or those parked on with convenience sampling technique. Two truck stops were visited in Rawalpindi and two truck stops were visited in Mianwali to collect data.

4.4 Data Collection

This investigation uses the Urdu text and writings on the trucks. The written data was collected from the sample and then it was analyzed to know the linguistic, social and contextual characteristics of it. The data was transcribed first and then an initial coding was done of the collected data.

V. DATA ANALYSIS

The research analysis was done at two stages

- I. A linguistic analysis of writing was done at first.
- II. A social analysis was done at second level.

5.1 First Level of Analysis (Textual Analysis)

The characteristics of writings were try to be analyzed at first levels where we analyzed the genres, literary devices, connotations, dictions and themes present in these writings.

5.1.1 Genre

When the writings on trucks are analyzed, we come to know that there are so many genres present in them. They are found in the form of poetry, prose, verses and slogans etc.

Genre of poetry

Poetry found on trucks is an important part of these writings. When people mostly talk writings, the first thing comes into mind is humorous and a completely different sort of poetry present on trucks.

Poetry from the Literature

Some of the poetry, written on truck is taken from the existent literature. The given lines are written by Ahmed Faraaz, who is known as a great poet of Urdu literature, and are written on truck without even a slight change.

*In baarshon se dosti ache nahi faraaz
Friendship with these rains is not suitable faraz
Kachaa tiira makaan hay Koch to khyaal kar
Your home is made up of mud, keep that in consideration.*

Humorous and Sub-Standard Poetry

This type of sub-standard, informal and humorous lines are written in a colloquial form and expression as a part of truck writings. The purpose of such poetry is just to amuse the readers with very informal expressions.

*Daikh magar pyar se, Dhoka na kar yar se
Look but with love, never deceive your friend*

Poetry with Fake Names of Writers

In some of truck writings, the fake name of the writers are used to show that this truck art is so much literary in nature and it borrows the poetry from great literary figures.

*WO bewafa nahi thy yunhi badnam ho Gaye faraaz
He was not disloyal yet he became notorious faraz
Hazon chahny walay they kiss kiss se wafaa kartay*

There were so many of his lovers, with how many he been loyal.

Genre of Prose Form

Phrases, sentences, slogans, proverbs, Quranic verses, religious sayings, golden words of great personalities, idioms etc. are part of this genre are used a lot in these writings.

Sentences (advisory)

Whole sentences are in the forms of idioms or proverbs are used just for the purpose of teaching from the present literature and language.

*Lalach buri balaa hai
Greed is a curse*

Quran Verses

The Islamic verses, religious phrase taken from Quran or hadiths of the Holy Prophet (SAW) are written on trucks as well. Almost all the trucks noted had these phrase and verses written on them.

*Nasrum min Allah e wa fathun qareeb
Success is from Allah, so the success is near*

Slogans

A lot of various types of slogans are written on trucks in praise of country, army, politicians or some religious groups.

*Kashmir banay gaa Pakistan
Kashmir will become a part of Pakistan*

Phrases

These types of small phrases are written on trucks. They are in form of a prayers, desires, interests or life of the truck drivers or painters.

*khair nal ja. khair nal a
Go protected, come protected*

Quotes

Quotes and sayings are an important part of truck compositions. The words of an Urdu writer Wasif ali Wasif, were seen in truck writings. Golden words



of some writers are written on trucks which are already a part of literature.

Khush naseeb wo hai jo apny naseeb pr khush hai
Happy is the one who is happy upon his luck

Proverbs and idioms

Some proverbs or idioms are used in truck writings so much because they are used in the daily life by our society too

Nahi mohtaj zaiwar ka jisay khubi khuda ne di
Beauty needs no ornaments

4.2.1.2 Diction

Diction used in truck writings is mostly informal. The words which are mostly used are related to the life of persons driving the trucks or the truck painters. Words like driver, clutch, brake, kaarwan, Safar, sawari, pardesi, driver ka paseena, tayyara, manzil, musafir, safar etc. depict a life of those who spend their whole lives on the trucks.

Slang

Chal pyari tu chalti ja

O beautiful you keep on going

‘Tu’ is a slang word of Urdu language which is used to address or call someone in a very informal tone. Chall pyari is another word used in the above sentence which is not a part of serious or formal diction but a slang word.

Jargon

Driver, clutch, brake etc. are the vocabulary of truck writings which belong to this specific jargon. This sort of diction depicts the commonly used ideas and experiences of truck related people

Ameeron ki zindagi biscuit aur cake par

Whole Life of rich, spent eating (on biscuit and cake)

Driver ki zindagi clutch are brake par

Whole Life of a driver spent on the vehicle (clutch and brake) .

Colloquial Expressions

Zyada khayee gi tou moti hoti jai gi

If you eat more, you would get fat

These lines show an informal diction used in the writings of trucks. In the first sentence, it is written that ‘ziada khayee gi’ which is an informal and colloquial expression. These type of phrases are not used in formal language. The truck writings show a wide range of colloquial expressions as a part of this art.

4.2.1.3 Themes

Islam

Khatain daikhta bhi hai ataaain km nahi krta

He sees our bad deeds but still does not stop blessing us

Smjh main nahi ata wo itna mehrbaan kiun hai

I can't understand why is He that much merciful

The religious verses which show our religious belief systems and affiliations are used so much in the writings found on trucks. Our religious themes are discussed a lot in these writings.

Sadness in love:

Dilon k zakhm bhi mohsin kamal hotay hain

The injuries of heart are amazing to be taken

The sorrows and grief given by the loved ones is the main theme which is so widely used in the truck writings.

Ethics

Jalnay walay ka munh kaala

The person getting jealous should be destroyed

The ethics and moral values to be used in life are a main theme of truck writings. To tell us what the morality is, what are the ethical behaviors one should follow in their lives; these truck writings try to convey some serious messages too.

Driver's life

Sarak se dosti sawari se yaari, Daikho pyarey zindagi hamari

Friendship with roads, love with truck, see my life dear (spent in travelling)

The verses and quotes about the truck driver's lives are a main theme. The given lines show the hardships of people who spend their whole life on trucks.

Patriotism

Dill mera Pakistani jaan meri Pakistani

My heart is for Pakistan, my life is for Pakistan

The love for country is another important theme of truck writings. Our nation is so patriotic and this depiction of the love for our country is evident in the writings

Parenthood

Jo kuch mila maan baap ki duaon ka sila

Whatever I achieved is because of the prayers of my parents.

The theme about the role of parents, their love and their respect is so much prevalent in these writings. How much they do for us, how much their prayers matter and how important it is to respect the parents are a common theme.

Romance

Nazuki un k labb ki kia kahiay

What to say about the delicacy of her lips?

Pankhari ik gulab ki si hai

They are just like the bud of roses

The romantic verses and poetry is an important part of truck writings. Sometimes the love verses of some poet are taken and sometimes they painter write a substandard verse but romance is a common theme



Advisory

Mehnat kr hasad na kr

Work hard instead of getting jealous

Quotes about advice and moral lessons are another theme which I found. For example in the given quote, the idea is that one should do hard work instead of getting jealous of others.

4.2.1.4 Connotations

Kaghaz k tukary

(Pieces of paper)

In the above lines, the given phrase, Kaaghaz Kay turkey, gives us meanings that our money is not more essential. The writer wants to say that we should not run behind the materialistic things as the money which we have is nothing more than a piece of paper if it is not bringing us the real happiness of life.

4.2.1.5 Literary Device

There are so many literary devices used in the truck writings which are given below.

Metaphor

Mjh ko bhaye tera chaand chehra

I love your face which is just like moon

A face cannot be like a moon but the metaphor of moon is used for the face of lover. Such kind of so any metaphors are used in truck writings.

Symbolism

Hm un patton se nahi jo

hawaon se girr jaty hain

We are not from those leaves which fall down with the winds

Symbolism is a literary device which is used in the writings too often. In the above given lines, "patton" word is used as a symbol of people and "hawaon" is a phrase which is used to show the hardships of life. Fallen leaves with the winds are the symbols to show the people who are weak and meeker.

Personification

Jhumtay naachti chalti sawari

Dancing and rolling vehicle

Personification is a literary device which is used in so many phrases and sentences written on truck. We all know that a truck cannot dance and roll but still the trucks are personified as some lady who is dancing and feeling happy.

Allegory

Ye rangg brangi dunia kay, insaan bdalaty rehtay hainn

Human beings keep on coming and going in this colorful world

Gharr aikk hi rehtaa hai wesa, mehmaan bdalaty rehaty hainn

Home remains the same, but the guests keep on changing

In the above given lines it is said that the home and this earth remains the same but people keep on coming and going from this planet. We are just like guests on earth. Earth remains the same. When one guest leaves the planet, another one comes at his place. These types of allegories are a part of truck writings.

Satire

Horn ahista bajain qaum so rahi hai

Use the slow horn, the public (nation) is asleep

Use of satire is a unique flavor of truck writings. In the above mentioned lines, apparently they said that one should press the horn slow because the public is in deep slumber but actually it is a satire on our nation that they keep on sleeping and do nothing in real.

4.2.2 Second Level of Analysis

The given study explores so many aspects of the text and its relationship with the contexts too. At a second level of analysis in this research, I tried to see the discursive practices and specially the intertextuality as a part of truck writings. It means that the literary texts or the sentences, quotes or verses which are written as part of literature are made a part of these truck writings too. After a detailed study, I came to know that a lot of literary works are copied and they are written as a part of truck writings. The poetry and verses are also written on trucks. Our religious texts, the holy book or Quran and any hadiths of our Holy Prophet Hazrat Muhammad (SAW) are also a part of this discourse.

Bis milla hi rehman ar raheem

Start with the name of Allah, who is most beneficent, the most merciful.

These lines are a part of our daily routine, our religious beliefs, and the verse from our Holy Quran. The lines are taken as it is and they are made a part of the discourse of truck writings. Same is done with the quotes and sayings of literary figures or some writers, the proverbs from our daily routine lives. There is wide range of such sentences seen in the truck writings which show us a discursive practice or intertextuality. When the truck art comes in contact with the society in which it is produced, the several features of that society are taken and made a part of this truck discourse

4.2.3 Third Level of Analysis

Fairclough says that the ideologies and philosophies are having their placements in texts. So the discourse of truck writings is taken to know and understand the ideologies which make these writings and which are promoted through these writings.



4.2.3.1 Religious Ideologies

We as a nation follow the religion Islam. The writings on the trucks show that we have strong connections with our religion. The phrase and writings on trucks clearly promote religious ideologies and show that we have our belief systems, strongly connected with our religious teachings. Phrase like maa shaa ALLAH, subhan Allah, in shaa ALLAH, bismillah etc. are seen on almost every truck. Religious verses and the concepts of Islam are promoted through these writings.

Aur tum apnay Allah ki kaun kaun si naimaton ko jhutlao gey

And which of the favours of your Allah will you deny?

This given verse is a part of our Holy book Quran which I found in truck writings. It shows that being the followers of Islam and our belief system ingrained in an Islamic culture, these writings written on trucks show our religious affiliations and they convey the message by making a certain ideology in the mind of readers too when they come in contact with such verses and phrases on roads.

4.2.3.2 Economic Ideologies

The inconsistent wealth distribution, desire for money, need for procuring, class differentiation because of inconsistent circulation of riches, hardships of life because of less financial resources are a part discourse on trucks.

Chand noton ne mera chann pardesi kia

Few notes of money have made my lover foreigner Chand noton (less money) is a lexical item showing an interest in wealth. 'Meraa chan' is a lexical item used for the driver. The girl at home who loves the driver lover is concerned about the distances which this truck journey created between them. The driver goes away and his lover feels for him. This lexical item of "mera chan" is used to show an affiliation with somebody and the driver is similar to moon for the person who is depicting the affection. Pardesi is somebody who is not near or living on place of some far off city or country leaving all the family and connections for earning money or any other need. The sentence depicts that the driver has become foreigner in search of money; he has gone somewhere and has become 'pardesi' simply for bringing in some cash. It is said that for limited quantity of cash, one needs to endure the difficulties of being away from the friends and family. And ever after all this one doesn't get sufficient cash to consume a fun time on earth in light because of the fact that the money in return of all these sufferings is so little to be cherished.

4.2.3.3 Race Based Ideology

When we investigate the truck writings, we see so many instances where expressions, sentences, trademarks and poetry promote a certain race based philosophy and ideology which is a part of Pakistani society. There are so many examples where 'Gujjar group of companies', 'Chaudhary brothers' and many other phrases are used which show that we have a special caste based system and ideology in our country. Another focus in these writings is on the color of someone.

Hm kaalay hain tou kia hoa dill waalay hain

What is the issue if I am black; at least i am having a good heart

'Kaalay', black are people who are always considered low somehow from the white people. White group of people are considered superior and they look down upon the black ones. In these lines, the ideology is promoted that there is no harm in being black. And one should not outcast someone on the basis of his or her colour because what matters more is the purity of heart. If the black skin of color is not considered and the purity of someone's heart is seen more, that is even a better idea. Because colour based distinction should not be there in the society. There is a pre assumption in the quote too that people of black color are given less importance than the whites in our society.

kabhi hogaa naa purana, gorey rangg kaa zmanaa, the age for the appreciation of white color would never fade away

The lexical item of 'Goray' meanings 'white shows us a focus of our society on white color. 'zamana means era'. In the sentence, it is said that era of white color would never end up. It is the sad reality of our society and the reflection of our colonized minds that we still give importance to the color of skin. Still, we have in mind that white color of skin is more superior to the black one. Same belief system is reflected in the above given truck writing.

4.2.3.4 Gender Based Ideology

The ideologies based on gender are an important part of truck art in truck writings for women and men are assigned different roles in society. The objectification of some specific genders can also be seen in writings which depict our society as a whole. In these writings, trucks are considered as a female figure. The nouns and adjectives which are written for trucks are all feminine like meri shehzadi, chal pyari tu chalti ja, meri sawari bht e pyari, sundar haseena etc. other gender bias instances in the writings are discussed below.

Ziada khai gi tou moti ho jai gi

If you eat more, you will get more bulky



Above given lines show that the female figure is addressed in a very slang language. It is said 'ziada khaye gi', which shows that the female figure is addressed without any respect in the mention phrase because in Urdu language, if you address some with respect, the phrase should have been 'ziada khain gi'. In the second part, the focus is on the bulkiness of a woman that if you will eat more, you will become fat. In our society, male members are given a freedom to eat as much as they want. They can be fat or thin. But women are completely objectified as there is a belief system that women should have a specific figure according to the beauty standards of so called society. So a gender based ideology is promoted through the truck writings which show an overall thinking of our general society.

Gender roles

Maan ki dua jannat ki hawa

Prayer of mother is like the wind of heaven

A mother has a certain role and respect in our society. There are certain roles assigned to womanly figures. Men perform different roles and women perform different ones. In the given lines, the role which is assigned to a mother is that figure who is heavenly and who is praying for her off springs. Another affiliation of this quote is with our religious ideologies too. According to our religion, 'jannat' (heaven) is something which someones get after so many good and noble deeds. This gender role assigning statement says that the prayer of a mother (women) is just like an air from the heaven. So the gender based ideologies and belief systems of our society are certainly promoted through these truck writings.

VI. CONCLUSION, FINDINGS AND SIGNIFICANCE OF STUDY

The study was done to understand the characteristics and ideologies present in the writings which are there on trucks. This part talks about the findings and the conclusions on which we reached after all that investigation and study

6.1 Findings

When I conducted this research, the first inquiry was about the characteristics of the writings which are there on the trucks. This question was answered in a detailed examination of the textual analysis of the data which was gathered from the trucks. In this study, the writings on trucks have different genres in them. The genre belonging to poetry discussed in this research article shows that the sections and verse which are a part a truck

writings are not quite same as the genuine scholarly compositions since they are casual and exceptionally easygoing, informal and not standardized ones. When we analyzed the genre of prose in the truck writings, the Arabic verses, phrases and refrains which are now as a part of Urdu language now in our society, the trademarks, the brilliant quotes, the golden words and statements from literature, the phrases and idioms are seen a lot in truck writings. The expression and diction used in these compositions, the meanings of words and expressions utilized in the works, the connotations, the subjects which are generally passed on through these works, the artistic and literary devices were dissected at the first level of investigation to respond to the primary inquiry concerning the attributes and characteristics of these truck writings.

At another level, the question which was tried to be answered was about the investigation of the philosophies and ideologies which are addressed in the truck writings. This inquiry was replied by leading a social examination of compositions and writings taken from the trucks. the ideologies which were mainly seen in the writings written on trucks were the ethical and moral ideologies, economical ideologies, gender based ideologies, assigning gender roles, religious affiliations and belief systems etc. . These philosophies and ideologies were tried to be analyzed at a deep in-depth analysis of writings with critical discourse analytical theories. The data was collected and then it was analyzed with qualitative approach to know the real belief systems and mindsets of the public who is producing and reading this discourse found on trucks..

6.2 Conclusions

At the end of this this investigation, the conclusion is that the truck writings have such a lot of variety in them. We read and see very over exceptionally intriguing and profound sentences, cite stanzas, expressions, trademark and slogans composed on the trucks. We feel that these compositions are very unique in relation to the wide range of various other sort discourses. The characteristics of these writings are completely different and unique from any other discourse. We came to realize this by breaking down and analyzing the qualities and characteristics of these compositions at a literary and textual level investigation which proves that the truck craftsmanship is a totally unique form of writing than any other discourse which we come across.

The truck writings address a specific belief system and considerations of the contexts and



society where they are delivered. They show the ideologies which are already a part of our society and which produce these writings. At the same time, these writings spread and teach different ideologies too the ideologies promoted by these truck writings are the thoughts and convictions which are important for our general public and which give us an insight into our general belief systems and associations too. Our certain religious affiliations, political affiliations, gender based belief systems, patriarchal society, gender role assignment, ethical and moral belief systems and our economical setups sexual orientation predisposition perspectives, race based biases, all these convictions and ideologies are examined in the truck writings. We come at a conclusion that these truck writings depict the society and culture in which they are produced, they promote certain belief systems and they have unique characteristics than any other discourse.

6.3 Significance of Study

The conducted exploration is important because it is a study wandering into multi disciplines like linguistics, semantics, discursive analytical studies, anthropology, cultural studies ideological investigations. Numerous social, political, religious and cultural dimensions have a strong relationship with these writings which have not been delineated scholastically at this point. To comprehend our overarching belief systems and their reflection through truck compositions, it is important to explore and investigate something which is real portrayal of society and culture of Pakistan. The given study investigated all these issues in Pakistani truck writings.

BIBLIOGRAPHY

- [1]. Ali, U. (2008). "The Elusive History and Politics of Pakistan's Truck Art" . International Journal of Social Sciences.
- [2]. Curren, B. (2009). "Poetry in Motion on Roads of Pakistan" . n.j.
- [3]. Foucault, M. (2013). *Archaeology of Knowledge*. Routledge.
- [4]. Mahmood, A. (2006). "The Elusive History and Politics of Pakistan's Truck Art. national journal of Bangladesh.
- [5]. Muhammad, A. (2013). Truck Art reveals Pakistani Cultural Identity. Daily Times.
- [6]. Raheem, P. (2010). "The Discursive Construction of National Identities" . JNSS.
- [7]. Sheikh, S. (2011). Impact of truck art, as popular culture on Pakistani society. International Journal of multidisciplinary and current research.
- [8]. Qazi D. 2008 "Decorated Trucks of Pakistan | Artnow." Retrieved May 26, 2021a (<http://www.artnowpakistan.com/decorated-trucks-of-pakistan/>).
- [9]. Ahsan Ahmad. 2006. "The Elusive History and Politics of Pakistan's Truck Art - DAWN.COM." Retrieved May 26, 2021b (<https://www.dawn.com/news/1278386>).
- [10]. By JAMAL, Pakistan J. n.d. "On Wings of Diesel: Trucks, Identity and Culture In." doi: 10.1017/S0021911811002828.
- [11]. De Cillia, 1999. "The Discursive Construction of National Identities." *Discourse and Society* 10(2):149–73. doi: 10.1177/0957926599010002002.
- [12]. Fairclough, N. 2003. *Analysing Discourse: Textual Analysis for Social Research*.
- [13]. Hashmi, Salima, and Farida Batool. 2019. "Reframing the Contexts for Pakistani Contemporary Art." Pp. 73–92 in *Intersections of contemporary art, anthropology and art history in South Asia*. Palgrave Macmillan.
- [14]. Janks, Hilary. 1999. "Critical Language Awareness Journals and Student Identities." *Language Awareness* 8(2):111–22. doi: 10.1080/09658419908667122.
- [15]. Kirkpatrick, Joanna. 1999. "Art and Life in Bangladesh: Art and Life in Bangladesh." *American Anthropologist* 101(3):674–75. doi: 10.1525/aa.1999.101.3.674.