UNFOLDING THE POLITICAL PARANOID: A DISCOURSE-BASED INQUIRY INTO PAKISTANI POLITICAL NARRATIVES

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Abstract

This paper aims at unfolding political conspiracies that help to manipulate political reality in Pakistan. It significantly builds on the empirical data to show how language and social semeiotics are used to coin catchy slogans to serve the politicians. Political narratives remained a field of utmost interest to the discourse analysts since they offer a rich data for a significant use of persuasively manipulative language, and they signify one of the most implicit ways in which socio-political dogmas are disseminated so they are to be carefully crafted to help model linguistic choices. Based on Discourse Historical Approach (DHA) the present study highlights that the identifiable linguistic patterns perform a greater role in shaping political reality, and those are influenced by the socio-political and historical perspectives of the society concerned. The data comprises slogans from different registered political parties in Pakistan such as Pakistan People's Party (PPP), Pakistan Muslim League Nawaz (PMLN) and Pakistan Tehreke' Insaf (PTI). The study has found that the political parties in Pakistan use to craft new slogans to manipulate reality to legitimise political environment in their favour and in doing so, they use different semiotic resources including entities, socio-cultural circumstances and verbal exchanges.

***Keywords*:** Political ideology, political language, political narrative, political reality and power

Introduction

Hardy points out that "we dream in narrative, daydream in narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criticize, construct, gossip, learn, hate and love by narrative." [1]The prevailing part of narratives in political discourse is additionally established on the hub of narrative in the conceptualization and perpetuation of world outlook. Fairclough & Fairclough highlights that the nature of political discourse is contentious. Behind each political discourse, there lie targets, strategies, motivation, and hypothetical categories. Within the paradigm of politics, the activities we perform are not intended or may be inserted within the setting that includes difference, vulnerability,

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[1] Barbara Nathan Hardy, *The Collected Essays of Barbara Hardy* (Brighton: Harvester; Totowa, 1987), 1-20.

and chance that leads to thinking, and systemic testing to outflank activities[2]. Legislative issues and discourse are interconnected as through speech a person act that shows its significance, commitments, rights, and obligations to something which in impact produces a response. To this, Van Dijk postulates that the dialogue in political discourse is crucial as its outlook is critical that takes discourse as a medium to the generation and representation of power. He isolates political talk into on-screen characters (politicians), processes (organizations that are included), and context.[3] This paper is an endeavour to enrol this approach of Political discourse analysis drawing especially on the Discourse Historical Approach through conspiracy theory. It scrutinizes the slogans employed by Pakistani political parties, which are utilized as a medium to speak to their themes and anticipate the future of a nation.

To probe out the predominant relationship between the political discourse and the conspiracies incarnated in the people's intellect through slogans, two frameworks have been implemented firstly, the approach toward the development of slogans are seen beneath the lens of Wodak's "Discourse Historical Approach"[4] and besides, through Allen's "conspiracy theory", the relationship between slogans and the context or occasions related to its production.

Wodak marked out that in organizing up politics, the lawmakers need to be centred on three things that are beliefs, sensational realization, and mystification. Belief shows the appearance, setting, behaviour, and veil. The sensational realization is how the execution continues and what the lawmaker should say. And finally, mystification is a few parts of data are given to the group of onlookers and a few are concealed.[5]

The findings illustrate that behind slogans, there's some ideology that prevails and they are not a mishap product of any activity rather followed by certain occasions. Hence, in considering the findings, discern that how political parties' institutes fabricate our ideologies and make us their willed creatures by narrowing down our vision and the individual will. Through dialect we oversee, recuperate, deal, instruct, console, legitimize, direct, and prevent. Dialect exhorts more a social hone because its fundamentals human encounter and through this our implications are built and we pass on our thoughts, values, and conviction to individuals effectively.

Moreover, these study apexes out that how discourse plays an important part not only in determining the individual's fate, but the representation of the complete country. Through this, they developed a standard to be taken up by all. This paper focuses on slogans as individuals from each corner of the country have coordinate or roundabout access to them.

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[2] Norman Fairclough and Isabela Fairclough, *Political Discourse Analysis* (New York: Routledge, 2012), 1-50.
[3] Teun A. Van Dijk, "What is Political Discourse Analysis," *Belgian Journal of Linguistics* 11, no. 1 (December1997): 11-52, https://doi.org/10.1075/bjl.11.03dij.
[4] Ruth Wodak and Michael Meyer, *Methods of Critical Discourse Studies* (London: Sage, 2015).
[5] Ruth Wodak, *The Discourse of Politics in Action: Politics As Usual* (Springer, 2009), 1-45.

Review of Related Literature

Political discourse analysis, a principled and precise assessment has looked for and tended to conclude up with the reflection of political issues in which language, control, philosophy, choice-making, polarization, and political activity is central. To correlate, Woods highlight that in our day-by-day exercises, language is rotated in our social activities[6]. Furthermore, Fairclough & Fairclough states that "who gets what thing, in which way and when" that inside the worldview of political discourse, the central component is contention and its viable execution. The political discourse rises from the financial and money-related emergency that prevails within a society. The vital highlights that are central to PDA are [7]identity, metaphor, representation, and narratives. Moreover, Dunmire spells out that PDA includes associate and multi-disciplinary examination that centres around the etymological and rambling components of political substance and conversation and on the political nature of drifting digressive hone[8]. Essentially, Chilton too states that political discourse gives us twelve suggestions in a brief-bounded rundown. These are related to representation such as twofold restriction, allegories that are most habitually utilized in political discourse. It is additionally centred on spatial cognition and political representation that is related to part players and relations.[9]

Political activities such as the building of accounts by political parties can be understood in specific circumstances where diverse and conceivable choices can be made. The key points suggested by Finlayson regarding the measurements to which the political way of talking and political discourse, past those are emphasized by discourse expository strategies, counting issues of transport, story course of activity and the 'development' of reasons suitable for presentation to other people[10]. Furthermore, Van Dijk puts forward that PDA can allude either to the examination of political discourse and defines the content and conversation of lawmakers inside unmistakably political settings, or to a political i.e., a basic approach to talk investigation[11].

Elsharkawy highlighting Fairclough's views on social examination that discourse can be displayed in three ways that are semiosis (that relates to things or a unique concept). Secondly, as per discourse, it's field-oriented as in political scenarios, the discourse got to be political discourse. Lastly, it contains talks, classes, and styles. To form, especially a sensational and steady impact in open and political discourse, each striking party comes up with a promoting conspire that can be decreased into the shape of a political motto or a party chant[12]. In view of this, Van Dijk states that "political flyers, slogans and mottos

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[6] Nicola Woods, *Describing Discourse: A Practical Guide to Discourse Analysis* (London: Routledge, 2015).
[7] Norman Fairclough and Isabela Fairclough, *Political Discourse Analysis: A Method for Advanced Students* (London: Routledge, 2013).
[8] Patricia L. Dunmire, "Political Discourse Analysis: Exploring the Language of Politics and the Politics of Language," *Language and Linguistics Compass* 6, no. 11 (November 2012): 735–751, https://doi.org/10.1002/lnc3.365
[9] Paul Chilton, *Analysing Political Discourse: Theory and Practice* (London: Routledge, 2003).
[10] Alan Finlayson, "Rhetoric and the Political Theory of Ideologies," *Political Studies* 60, no. 4 (December 2012): 751-767.
[11] *Ibid*., 11-52.
[12] Anwar Elsharkawy, *Critical Discourse Analysis and Discourse of Power: CDA in Practice*, (Munich: GRIN Verlag, 2017).

would have different actors as members, different gatherings being included, and also various kinds of political cycles."[13]

Inside the political discourse examination, there lies a noteworthy relationship between slogans and political parties because it speaks of ideologies and hidden motifs. Wodak & Meyer apexes out that PDA is found in the discourse historical approach as Wodak states that "DHA is three dimensional and involves the analysis of different linguistic sources through various discursive strategies."[14]Wodak centres in the hypothetical system of DHA, which gives way to centre on different approaches of political sciences. She characterized discourse in DHA with connection to large scales - a subject that incorporates argumentation, regulating legitimacy, validity /truth, and diverse points of view of different on-screen characters. This broad approach is supportive to comprehend the concept of power battles apparent at each time and place[15].

In this respect, Reyes points out that voice plays an imperative part in making a politician to which they proclaim solidarity, honesty, and in giving data to the open. As in accounts, the narrator's part, interlocutor's part, and character's part are central within the advancement of talks.[16]Legislators should pay attention to three factors while organizing politics, according to Wodak; belief, the realization of sensationalism, and mystification. Faith manifests itself in the form of appearance, surroundings, behavior, and veil. The shocking revelation is how law enforcement is continuing and what legislators should say. Finally, the assumption that some aspects of the data are presented to the audience is perplexing. Miskimmon, O'loughlin, & Roselle highlight fact that narratives play an imperative role when it comes to human relations as they configure our worldview and coerces our behaviour. The politicians are the ones that act as on-screen characters in front of gatherings of people and their power lie in their portrayal. And, lastly, the environment (context) plays a crucial part in the stream of the discourse and the anticipated outcomes. Slogans play a pivot role in the promotion of narratives[17]. Cwalina et al. pins out that the essential work of a slogan is to advertise the victory of a party. It contains messages, party campaign advancements, their positions, and the cognitive hopelessness related to the voters. Mottos include plans, generalizations, scripts, and interminable strategies[18]. Karmazin states that slogans serve five capacities that are the advancement of propaganda, a few ideological developments, structuring of politics, organizing of legislative issues, and how to maintain a party[19]. Foucault states that mottos are another way of speaking to how legislative issues work in a society. These are the source of dialect formalization inside politics. Political power 'traverses and produces

[13] *Ibid*.,11-20.
[14] Ruth Wodak and Michael Meyer, *Methods of Critical Discourse Studies* (London: Sage, 2015), 23-62.
[15] Ruth Wodak, *The Discourse of Politics in Action: Politics As Usual* (Springer, 2009), 1-4
[16] Antonio Reyes, *Voice in Political Discourse: Castro, Chávez, Bush and Their Strategic Use of Language* (London; New York: Continuum, 2011).
[17] Alister Miskimmon et al., *Strategic Narratives: Communication Power and the New World Order* (London: Routledge, 2014).
[18] Wojciech Cwalina et al., *Political Marketing: Theoretical and Strategic Foundations* (Armonk; New York: M. E. Sharpe, 2011).
[19] Ales Karmazin, "Slogans as an Organizational Feature of Chinese Politics," *Journal of Chinese Political Science* 25, no. 3 (January 2020), 1-19

things, it induces pleasure, forms knowledge, produces discourse.'[20]In this regard, Vaes et al. highlights the enticing limit of emotions in political proverbs. Previous researches based on human emotions state that people change unquestionably to the evaluation of individuals from the in-pack or the out-group when those objectives are manipulated to the extent at par with the human feelings. There is an unnoticeable congruity measure that is applied because of an infra humanization cycle[21] operating in a society. Nassar and Al-Harahsheh explore the socio-pragmatic features of the Lebanese political slogans and the clearest separation that is clear in this review relies on dysphemism by the protestors for their demands. The researchers observe that the Lebanese protestors break the norms of utilizing taboo words and verbalization. Besides, it looks that females viewed people utilizing dysphemism in passing on their requests same as males[22]. In addition, Xing Lu highlights that change in political slogans initiate in respect of changing social conditions in China. Besides, the pervasive use of rhetorical strategies in political slogans has impacted the Chinese culture and thought pattern[23].

Objectives of the study

The aim of this article is to assess the question of how strongly a political slogan articulates 'political reality'. The purpose of this research is to highlight the ideology and power behind the political discourses. Political narratives aim to reduce complexity, negotiate dangers and possibilities, and shape the worldview to highlight the conspiracies embedded through the political slogans.

Research Questions

1. How ideology and power are incarnated in a political discourse?
2. What is the role of political narratives in inculcation of conspiracy?

Research Methodology

This paper scrutinizes political narratives of selected political parties which are PPP, PMLN, PTI and PDM of Pakistan by applying Ruth Wodak's "Discourse Historical Approach" and Gray Allen's "Conspiracy theory." The data under analysis is being taken from political narratives of Pakistani political parties. The data comprises of the diachronic slogans of the selected political parties. The basic paradigm of this study was to analyze the slogans at two general levels. The first level was to analyze the ideology and power employed in slogans by using the strategies given by Wodak, and secondly, by anatomizing the conspiracy behind the slogans, by implicature of Allen's Conspiracy

[20] Michel Foucault and Colin Gordon, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977* (New York: Pantheon, 1980).
[21] Jeroen Vaes, Maria Paolo Paladino, and Chiara Magagnotti, "The Human Message in Politics: The Impact of Emotional Slogans on Subtle Conformity," *The Journal of Social Psychology* 151, no. 2 (November 2009): 162-79https://doi.org/10.1080/00224540903510829.
[22] Mahmoud Mamdouh Nassar and Dr. Ahmad Mohammad Al-Harahsheh, "A Socio-Pragmatic Study of the Lebanese Uprising Slogans," *International Journal of English and Education* 9, no. 3 (July 2020): 174-184.
[23] Xing Lu, "An Ideological/Cultural Analysis of Political Slogans in Communist China," *Discourse & Society* 10, no. 4 (October 1999): 487-508 https://doi.org/10.1177/0957926599010004003.

theory. This study probes the slogans at five strategies that are referential, predication, argumentation, perspectivization, or framing, and intensification.

Theoretical Background

Wodak pins out that the discourse-historical approach (DHA) has a place within the broadly characterized field of the Critical Discourse Studies (CDS) or rudimentary in the Critical Discourse Analysis (CDA)[24]. Wodak highlights that triangulation is at the core of DHA as it reduces the element of subjectivity among researchers and enables them to view data from a variety of perspectives. The DHA follows the socio-philosophical introduction of the critical theory. The Discourse Historical approach (DHA) discerns the importance of power and ideological relations in language. Language can be a medium of acquiring and maintaining ideologies through the far-fetched utilization of devices and procedures used by individuals[25].

DHA elucidates that the language employed by individuals in power represents diverse segments of society that possess diversified ideologies. **Ideology,** in DHA, is characterized as a one-sided viewpoint that is associated with mental rendition, opinions, evaluations, convictions, and attitudes[26]. The members of particular social groups have the corresponding ideologies prevailing among them. Ideologies succor a vital part in manifesting and keeping up asymmetrical power correspondence by discourse as for instance, by setting up identity narratives either hegemonic or by the access to control the particular discourse. In DHA, language possesses no power alone; rather it depends on how the powerful individuals maneuver it to recruit control over others. Through this, the relationship of **power** becomes asymmetrical[27]. Because of this, social troupers wavered in between the expectations of having a distinctive social position or have a place in diverse social lots. Power places people in the social groups either by their own will or in the opposition of others. In discourse, the relationship of power is either legitimized or delegitimized. Texts are frequent destinations of social battles as in that they show manifestations of the varying ideological brawl for dominance and authority. Hence, within the in-depth investigation of texts, the DHA centers on how linguistic structures are utilized in different expressions and controls of power. Power is desultorily applied not as it were by grammatical disposition but too by a person's sovereignty of the social event as it implies the content of a text or by controlling some public domains.

Wodak gave five discursive strategies that are following[28]:

1. **Referential/Nomination**: In this strategy, discursive devices have been utilized in establishing groups (either in or outgroups).

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[24] Ruth Wodak, *Critical Discourse Analysis* (London: Sage, 2013).
[25] Ruth Wodak, *The Discourse of Politics in Action: Politics As Usual* (Houndmills: Palgrave Macmillan, 2011).
[26] Ruth Wodak, *The Discourse of Politics in Action: Politics As Usual* (Springer, 2009), 32-34
[27] *Ibid.,* 35-49.
[28] Ruth Wodak, "Critical Discourse Analysis, Discourse‐Historical Approach," *The International Encyclopedia of Language and Social Interaction* (March 2015): 1-14.

2. **Predication**: In this strategy, the naming of social performing artists is done more or less emphatically or negatively, deprecatorily or gratefully.

3. **Argumentation**: In this strategy, justification of the attributions has been done.

4. **Perspectivization**: In this strategy, a discourse has been represented as a way of framing a point of view, and of the position of a social actor (speaker).

5. **Intensification**: In this strategy, illocutionary forces have been employed to mitigate the intensity of an utterance.

Table 1.1
Discursive Strategies

Strategy	Objectives	Devices
Referential/nomination	Construction of in-groups and out-groups	• membership, categorization • biological, naturalizing and depersonalizing metaphors and metonymies • synecdoches (pars pro toto, totum pro pars)
Predication	Labelling social actors more or less positively or negatively, deprecatorily or appreciatively	• stereotypical, evaluative attributions of negative or positive traits • implicit or explicit predicates
Argumentation	Justification of positive or negative attributions	• topoi used to justify political inclusion or exclusion, discrimination or preferential treatment
Perspectivation, framing or discourse representation	Expressing involvement Positioning speaker's point of view	• reporting, description, narration or quotation of (discriminatory) events and utterances
Intensification, mitigation	Modifying the epistemic status of a proposition	• intensifying or mitigating the illocutionary force of (discriminatory) utterances

(Wodak 2001: 73)[5]

Allen in his book *'**None Dare Call it Conspiracy,***' highlights that conspiracy has become a central element in politics. In the book, he points out that the conversations related to conspiracies have 'insiders' in the form of culture and politics shaping the policy of a country[29]. The essential workings of the worldwide arrange of Insiders that would decide to use control over all of mankind within the coming Unused World Arrange. He associates the powerful elites with the term 'insiders' to represent power. The powerful people control the mind of the people and make them their slaves[30]. Whatever deeds a political individual performs; there are few underground bases which represent the dark sides of the government and a quest for control.

[29] Gary Allen et al., *None Dare Call It Conspiracy* (Rossmoor, Cal: Concord Press, 1972), 55.
[30] *Ibid., 55-56.*

Data Analysis

Bruner pins out that narratives lead to "good stories, fascinating performances, convincing (even if not fundamentally "true") historical exposition". It endeavours to "find the encounter in time and place" is more attractive and locks in the "paradigmatic" or "logico-scientific" shape utilized in "attempts to fulfil the perfect of a formal, scientific framework of depiction and explanation."[31]In the political arena, this form of thinking and expression based on unresolved occasions has another advantage: they are consistent with the political logic to shape the contemporary based on past experiences.

Referential/nomination

Slogans are used as a narrative form of the nomination of political parties. As for PPP, the main slogan used is "*Maangta hai har insaan, roti kapra aur makaan*" to nominalize oneself with the in-groups and out-groups. By using this slogan, they expressed their ideology that we need basic nutrition, shelter, and home. Through this, people are integrated into in-groups and the administering party whose motto was "*Pakistan ka matlab kya? La ilaha illala*" being placed within the out-groups. This illustrates the shift in ideology from moral schooling to material needs. After that to place people in the domain of "us" they introduced the slogan *"Daal roti khaiyen gey/Bhutto ko laiyen ge"* to which those who back Bhutto would be placed as 'insiders' and other as 'them/outsiders.' As after the death of Bhutto, the narrative employed by the Bhutto's was *"Kal bhi Bhutto zinda tha, aaj bhi Bhutto zinda hai"* to reaffirm their ideology and power. In doing so, they appear to show their power over other parties that oppose them. When Benazir entered the politics, to show herself as an 'insider' the slogan used by the party was *'Bhutto ki beti'*. After Benazir's death, her son Bilawal became embroiled into politics and appeared inside as "*Bibi Shaheed rani ki tasweer Bilawal"* and "*Bilawal ki soorat main Bhutto nazar aya*". Therefore, the overall quest is to appear as a group of people, specifically as an insider 'us' and to labelled other as 'they', 'outside-group.'

The PMLN came in opposition to PPP, and their slogan was *"Jaag Punjabi jaag, teri pag nou lag gya dagh"* positioning the ruling party as an 'outsider' and themselves as 'insiders.' Its core is that PPP focuses on material needs because they emphasized that *'rizq'* is only provided by God. At that time, to show themselves as powerful they have opted for the symbol 'sher, tiger' and their slogan became *"Sher Humara."* To affirm their ideology and power they employed the slogan *"Qadam barhao Nawaz Sharif, hum tumharay saath hain"* which delineates their grouping as 'insiders.' They stabilize their party because their accounts became *"Khuddar, Khushal, Kudmukhtar Pakistan"* that their association is with Pakistan rather rotating and moving their accounts in search of a constant insider. Later, they related 'sher' with their pioneer Nawaz Sharif and to be an insider the party presented the motto *"Dekho dekho kaun aaya, sher aya, sher aya" and "Mian de naray"*. To be an 'insider' and being us they got to have an affiliation with Mian Sahab. In 2018, their trademark took an exceptional move from sher to *'Vote ko izzat do'* since of Nawaz's over the position as PM. To regain their control, they changed their concept back to 'izzat', their main motif.

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[31] Jerome S, Bruner, *Actual Minds, Possible Worlds* (Cambridge, MA: Harvard University Press, 1986).

The PTI's ideology is established within the motif *'ehtesaab'* and *'insaaf'*. Through these systems, 'ingroups' are those that don't fear accountability and justice while other parties such as PPP and PMLN as 'outsiders' based on corruption. Those who confirm their in-groups with PTI acquired the slogans *"Jeevay jeevay Imran Khan*" and "*Qadam barhao Imran Khan*". The conformity of PMLN as an outsider is made by the slogan *'Go Nawaz Go'*and *'Gali Gali Man Shor ha, Sara Tabar Chor ha'*. For PTI, the proverb emphasizes that you are an "insider" in Pakistan because your belief system is against derogation. They show it through the trademarks *"Naya Pakistan"* and *"RIYAST-E-MADINA"*.

The slogan of the PDM is *"vote ko izzat do"*, through this motto they in-grouped 11 political parties that accepted their narrative. Their ideology is to restore their misplaced position from the power coalition.

Predication

In prediction, the social figures on the screen displayed as positively and negatively. The power is manifested through their own positive representation of themselves and the negative image of others. PPP represented their positive image by centering on *'roti, kapra, and makaan'*, three basic needs of a human being of food, home, and shelter. The positive images of Butto after his death are done by *"Kal bhi Bhutto zinda tha, aaj bhi Bhutto zinda hai"* and *"Tum kitne Bhutto maro ge? Har ghar se Bhutto nikle ga" a*nd those who killed Bhutto as others portrayed negatively. The frontal portrayal of Benazir was done by *"Benazir aati hai, inqilaab laati hai"* which shows her as more capable than anyone else. and afterward. Later, Zardari came to the scene and said, *"Aik Zardari Sab Par Bhaari"* portrayed him as a powerful person above others, and displayed a positive image of power in the slogan. Bilawal Bhutto is labeled as the manifestation of his grandfather and mother depicted through "*Bibi Shaheed rani ki tasweer Bilawal"* and grandfather "*Bilawal ki soorat main Bhutto nazar aya*".

The time of PMLN begins with the negative depiction of the administering party and they did this by focusing on a particular area Punjab. They speak to themselves emphatically by saying *"Jaag Punjabi jaag"* which appears them as a savior and the administering party as depreciator through *"teri pag nou slack gya dagh".* They expressly depicted the communism of the administering party`s annihilation. Besides, they utilized the image `sher` which advance got to be their motto `*sher humara*` which verifiably presents a solid picture of their pioneer and is related to the Sharif brothers. The positive picture is additionally spoken to by the motto `*Mian de naray*` where Mian g got to be the center and advance continues by `*Go niazi Go*` delineating Imran Khan as a negative other. The attribute associated with PMLN leader is *"Dilon Ki Dharkan Nawaz Sharif"*, which puts them in a position where no one can harm them.

PTI hits the administering party by their account *'Go Nawaz Go'* that's by depicting them as negative and appreciatively portraying their image. And after that to legitimize their picture, they utilized the slogans *'insaaf'* and *'ehtesaab'* in contrary to PMLN as *"Gali Gali Man Shor ha, Sara Tabar Chor ha"* where they described all members as degenerate. A short time later, their narration was to express their leader's gratitude, for which they used the motto *"Hathon man Hath dain, Imran Khan ka Sath Dain"* and then *"Faisla Emaan Da, Vote Imran Da"*. In addition, they use slogans such as *"Naya Pakistan"* and *"tabdeeli"*

to highlight their image and show that they are the only people who are good for the country. It shows a positive representation of the PTI and a negative representation of other major political parties such as PPP and PMLN. Recently, to show their ideology, they used the narrative of *"Riyast-e-Madina"*, which goes back to the theme of the establishment of Pakistan and the only supreme leader, Hazrat Mohammed (PBUH).

By using the words "vote" and "izzat", they represent the positive image of the political party and the negative image of the ruling government. Such a narrative helps to reconstruct their position.

Argumentation

In the argument, the image represented by the sermon has reason to highlight its narrative. Since the death of its leader, PPP has been working hard to maintain its image, but to some extent, it has helped them maintain its positive image. First, Bhutto joined the electoral coalition in the 1970s and shifted the focus to basic human needs that should be provided for all. He emphasized discrimination and prioritized the use of *"roti, kapra, aur makaan"* to avoid discrimination caused by the previous narrative. He knows how to maintain his image and address the weaknesses of people. After Bhutto's death his image continued, people called him *"Mard-e-Momin"* and *"Mard-e-Haq"* and *"Jeay Bhutto"*. After Bhutto, his daughter Benazir took her seat and was given priority as *"Bhutto ki Beti"* and *"Dilla teer Bijja"*. By linking her to the four provinces, her image was further maintained, namely *"Charoun Soubon ki zanjeer, Benazir Bhutto"* and *"Mashriq ki Beti"*. Through debate, his image was kept until his death, according to Bhutto's death. His death also benefited the party. They kept their image saying *"Bhutto ki beti ae thi"* and *"Pakistan Khappay"*. After that, Zardari retained the image that Bilawal is now maintaining and working on.

PMLN's approach is to maintain your image as opposed to PPP. They created their image through a negative representation of the PPP and first used Punjab as their stronghold. There they maintained a positive image, which was overwhelmingly imposed. Their arguments are based on intellectuals, they are directed to the intellectual class and they promote nationalism. By focusing on dyed scarves, they emphasize the need for a person with a positive image, rather than a negative image of a person. Then, to maintain their image, they associate a powerful motto with them, which is the "sher" that represents power and the king. Through "sher," they include political tolerance and exclude rulers. Because its leaders face corruption charges and are unable to perform their duties, PMLN must make many efforts to maintain its positive image. To this end, they introduced the *motto "qadam barhao Nawaz Sharif, hum tumhare sath hain"* and *"vote ko izzat do"* to keep their image positive and not to be distorted. This is done through argumentation.

The PTI opposes the two main parties, PPP and PMLN, and to put themselves in inclusion they excluded both parties for corruption. He kept the themes of *"insaaf"* and *"ehtesaab"*, and his ideology revolved around these two concepts. From 1996 to 2018, he worked hard to maintain his positive image and became prime minister to fully implement his theme. PTI launched its campaign to end corruption with the slogan "tabdeeli". Pakistan, where this "repackaged" PTI can attract large numbers of people, is a land of contradictions and ideological chaos. This allows you to attract all kinds of people. Later, their ideology took

root in Pakistan, and their slogans became *"Naya Pakistan"* and *"Riyast-e-Madina"*. Through argumentation, they emphasized that their narrative is not of preference or discrimination, but Pakistan as a nation.

Because of the allegations they face, the PDM narrative must support their positive description. They do so by accusing management of positively describing the foundation's tolerance which remains unchanged.

Perspectivation

Perspectivation emphasizes that behind every slogan there is a framework, participation and a speaker's point of view. As for PPP, its first slogan is *"Maangta hai har insaan, roti kapra aur makaan"*, which shows that it attracts people who fight for these needs: farmers, workers and working class. They are no longer interested in moral values, but are interested in materialistic views, and charge for this event. They described the needs of the people in detail. Afterward, everyone chanted the slogan *"Daal roti khaiyen gey / Bhutto ko laiyen gey"*, which is an indirect view of the narrator. When Bhutto was hanged, his era did not stop. Instead, a new perspective emerged. The party began chanting *"Jeay Bhutto"* and *"Tum kitne Bhutto maro ge? Har ghar se Bhutto nikle ga?"* To maintain their party position as a overbearing one, their fundamental narrative was Bhutto, which was afterward joined to Benazir and their trademark got to be *"Bhutto ki Beti".* This appears to us that an occasion leads to the framing of others. It is maintained through trademarks that represent a party's point of view. After Benazir`s passing, their trademark got to be *"Bhutto ki beti ai thi"* which worked within the favor of up-and-coming elections. With Balawal`s entry in legislative issues, they surrounded their point of view to the past that pioneers his mother "Bibi Shaheed rani ki tasweer Bilawal" and granddad "Bilawal ki soorat main Bhutto nazar aya".

PMLN was clear in their perspective as their viewpoint aroused resistance from the administering party. It has risen within the 1980s with a clear theme was to seize the control over Punjab as they began describing that *'Jaag Punjabi jaag.'* They focused on a specific area but through this, they picked up a parcel of ubiquity. A short time later, they were surrounded by the new motto *'sher humara'* that symbolized manly quality, control, vanity, and is additionally a term of charm. This point of view of PMLN remained for a long time until PM Nawaz Sharif was over throned which leads them to alter their point of view. To recapture their picture, and notoriety they surrounded a modern trademark *'vote ko izzat do'*that through this motto they are announcing the disgusting occurrence that happened to them and to clear their position of positive ones.

When it comes to PTI, they see their ideology as a means to end corruption and they hunt for new things. They use the words *"insaaf"* and *"ehtesaab"* to construct their ideology because they describe the desires of these words in their narratives. They express their participation by emphasizing the main themes that are common in the country and to expose the parties. They launched their views on the ruling PMLN party *"Go Nawaz Go"* and regarded the whole family as *"sara tabbar chor hai"*. They reported negative representations of the ruling party through slogans. Later, when Nawaz Sharif stepped down as prime minister, they constructed a new slogan that portrayed a new narrative.

Now, PTI's focus has shifted to *"tabdeeli"* and *"Naya Pakistan*" and *'Riyast-e-Madina'*. This shows how the event describes the utterances and narratives.

PDM surrounds various occasions by including the foundation and the administration, and they collect their accounts by controlling events.

Intensification

Intensification implies the worth of an articulation and the way it impacts on individuals. Slogans are utilized as a declaration to manifest control and ideologies are made in one of those ways. As for PPP, mottos are made as tag questions which will result in people to return back in line with their narrative. They exceptionally begin with the motto of *'Mangta hai har insaan'* as through verb of saying they assert their philosophies within the intellect of the individuals to which individuals reacted as *'Note bhi deyen gain/vote bhi deyen gey'*, which was the genuine manifestation of their ideology. The utilization of exaggeration can be seen valiantly in PPP's mottos as *in 'yeh bazi khoon ki bazi h, yeh bazi tum he haro ge, har ghar se Bhutto nikle ga, tum kitne Bhutto maro ge'* where a dead man is overemphasized for political reasons and got to be the party's narrative. Another one is utilized within the trademark *'kal bhi Bhutto zinda tha, aaj bhe Bhutto zinda hai.'* When Benazir died, they mitigate the passing by the motto *'Bhutto ki beti ai thi'* and through diminutive however capable sentence *'Pakistan Khappay.'*

PMLN begun its motto with an overstatement that was *'jaag Punjabi jaag'* where they attest their control on the people of Punjab and act as a savior. After that, they embodied their pioneer with 'sher' (tiger) and their motto got to be *'sher humara'* which is the exemplification of mettle and power. When Imran Khan came as a resistance they began chanting *'Go Niazi Go'* to appear their control with Niazi being used especially for its history.

From the examination of the mottos utilized by PTI, we found that most of their trademarks drop beneath the category of orders and subjunctive. The mottos utilized are the subjunctive *'tabdeeli'*, in directives as *"Rok sako to rok lo, Tabdeeli ai re", 'Go Nawaz Go'*, and *'Naya Pakistan'*. The motto *"Gali Gali Man Shor ha, Sara Tabar Chor ha"* appears the utilization of exaggeration as on the off chance that one part of the family is labeled as the degenerate entire family falls in that domain.

PDM uses this authorization in its trademark *"vote ko izzat do"*, which increases the occasion. They use the trademark "vote ko izzat do" to control people's thoughts, thus demonstrating their "izzat" and control philosophy.

Discussion

By employing Wodak's strategies of referential, predication, argumentation, perspectivation, and intensification, we deduce that there is an underlying ideology and power behind every political narrative. **Ideology,** by utilizing DHA model, shows that it is a one-sided perspective that is associated with psychological explanations, opinions, evaluations, convictions, and attitudes. And power, in DHA centers on how linguistic structures are utilized in different expressions and controls of powerful. Because of this,

social troupers wavered in between the expectations of having a distinctive social position or have a place in diverse social lots. For PPP, one of the remarkable resources it has is the martyrdom of their pioneer. This allows them to gain vigor and recognition from their workers, and they tell them that we are ready to pass on for what we have accepted as the ideology. This ideology appears in slogans as with the arrival of Zulfikar Bhutto, his wining of elections, his death, which leads toward his replacement in the form of his daughter, her tenure, then her exile, her death, which than move towards her son Bilawal. So, this represents their ideology that for the sake of their country they are ready to offer their entire family. Through narratives they manifest the power; their slogans represent their positive image and their opponents as negative beings. The ideology of PMLN is rooted in overcoming PPP which they achieved by targeting Punjab. They showed a fortification of power, a special Punjabi chauvinistic brand, against what was believed to be the rule of PPP in Sindhi. The intellectuals and cultural class of Punjab turned to Punjabi nationalism. Through its ideology and with power in its hands, it is the true manifestation of their slogan *'sher'* symbolizing flamboyance, male robustness, and endearment. The party's ideology remained same until in 2017 their leader was over positioned and we saw a shift in party's ideology because the power is fluctuated. Their slogan shifted to regain power and to sustain their positive image.PTI developed with the ideology of novelty established in justice and responsibility and to do so they battled hard to gain some control. So far, their narratives are the same, the need for change, and the means to end depreciation. Through their prevailing narratives and belief systems, they discovered that the first step is to over-control the administering and chosen PM. After that, their narrative got to be of making this state the same as of Madina and says that all Pakistanis are patriots. PDM's ideology is rotted within the narrative to remove PM Imran Khan and weaken the military. This movement developed with the consolidation of 11 parties and their philosophy is to outcast the administering party and to hold their control. The PDM may trust that applying nonstop weight through huge, maintained revives and persistent naming and disgracing, they can provoke the military or, more practically, capable groups inside the military to turn on those at the beat.

Allen emphasized in his book *'None Dare Call it Conspiracy,'* that the conspiracy has become a medial element of politics. He points out that there are 'isniders' behind all politics and no one admits that there is a conspiracy behind it[32]. There is a hidden ideology behind every slogan and to manifest power the manipulation is carried out on a wider level. Zulfikar Bhutto was stimulated by Islamic socialism of the ruling party and he offered a shift in power and resources from the minority of elites to the overwhelming majority of poor He focused on the needs of the rural area purposively and was elected in the elections of the 1970s. His behavior was considered unapologetic and he appeared as a man with strong beliefs. When Bhutto died in 1979, their part cashed this incident and used Bhutto's martyrdom as source to exert power on masses. Their mottos became *'Jeay Bhutto,''Naray-e-Bhutto,'* and *'Mard-e-Momin'* depicting that Bhutto's death was because of the Pakistan and its progress. The hidden idea was to show power over others by the slogans *"Kal bhi Bhutto zinda tha, aaj bhiBhutto zinda hai"* and *"Tum kitne Bhutto maro ge? Har ghar se Bhutto nikle ga"* which is the manifestation of insiders hidden in conspiring the events. In this way, they paved the way for Bhutto's daughter Benazir

[32] Gary Allen et al., *None Dare Call It Conspiracy* (Rossmoor, Cal: Concord Press, 1972), 55.

Bhutto. The slogans now revolved around Benazir and become *"Charoun souboun ki zanjeer, Benazir Benazir"* and *"Benazir aati hai, inqilaab laati hai"*by referring to her as 'daughter' and 'sister.' With the entry of Benazir in legislative issues, PMLN has risen into the scene and they have begun an 'Anti-Benazir' development and this purposeful publicity boomed from amplifiers in mosques. As Nawaz Sharif had no belief system or trademarks of his possess in the 1980s. It was fair that at whatever point progressives ventured ahead, the first-class played the religion card. And in the 1990s we have seen a near-constant fight for control between Nawaz Sharif and Benazir Bhutto. The two divisions are of left-wing versus right-wing legislative issues, communism versus capitalism, female versus manly. They have effectively overseen to have a solid territory Punjab at their side as they control individuals with the trademark *'Jaag Punjabi Jaag.'* And with that PTI developed in 1996 with a belief system to end debasement but it was not capable at that time. They centered fundamentally at 'insaaf,' and 'ehtesaab.' With Benazir's death in 2007, PPP once again utilized that occurrence in their favor and this time slogas changed into *"Bhutto ki beti ai thi"* and *"Pakistan Khappay"* to which PPP pick up control and ruled the nation as they got sensitivity votes. After Nawaz's banish, he returned and the party changed its account from "right-wing to centre-right" and they changed their position towards 'anti-establishment.' PMLN came into rule until in 2017 their pioneer and the Prime Minister was off to his situating since of the debasement cases. This cleared the way for PTI and it developed once more with the unused philosophy of *'tabdeeli.'* When PTI won the election and came into ruling there emerged the PDM (Pakistan Democratic movement), an alliance of 11 parties including PPP, and PMLN. They make individuals their claim intellect slaves by interfacing the show government with the military as in a country where the military makes difference nurture and maintain careers; it's a huge chance for standard lawmakers to nibble the hand that bolsters them. Behind every slogan there lies a strategy that makes people mind slaves and power revolves around certain people but it is not dared to call conspiracy because of the fear of power and life.

Conclusion

Given the expanding utilization of account ideas in political talk, individuals are frequently incited to nearly ponder its relationship with other key ideas of human idea, for example, "history" and "reality." This article endeavours to portray and make an ideal manual for measure how a narrative dependably tells "political reality" *(power and ideology)*. And utilizations representations of Pakistani political talk as trademarks to examine how to tell the political reality. It is an indispensable piece of political life. The idea of a narrative can be utilized to concessions to a wide scope of practices dependent on the crucial connection between a narrative and the materiality of politics. The relationship of "political reality" shifts in the direction of their lives or under particular conditions, so their perspectives on account limits are not fixed.

The basic point of view also largely determines the nature of political slogans between politicians on the screen, rather than the nature of the weight of political narratives. The present article centres on how to utilize trademarks to discuss the account of political narratives. These trademarks acknowledge five abilities, to be specific, the improvement of publicizing, the headway of certain philosophies, the association of governmental

issues, the association of managerial issues, and how to keep an ideological group. Five strategies of Discourse-Historical approach given by Wodak have been utilized. Through this technique, we induce that there is a hidden ideology behind each word utilized in the slogans by political parties. Slogans are utilized as sources to show control of others and control them in like manner. These include political relations, political backing, conduct, suppositions of control, conduct of political talk, and political control. From the analysis of the slogans used by the *Pakistan People's Party (PPP),* we infer that there is an ideology behind each new slogan. Through their slogans, we infer that if something happens to their party leaders, they use their names in their slogans to promote their ideology and win the sympathy of the people. In this way, they make people's minds slaves and chart more important issues. Based on the motto used by the *Pakistan Muslim League N (PMLN),* we infer that the party opposes the PPP. Its ideology is to overcome the rule of the People's Party in the largest province of Punjab and to realize its ideology of provoking the conscience of the Punjabi people with slogans. Through their motto, they gain the right to rule in the province of Punjab, and through their symbol "Sher" represents power. From the analysis of the slogans of the *Pakistan Tehreeke' Insaaf (PTI),* we infer that its ideology is to defeat political parties such as PPP and PMLN. They do so by inducing the slogans of "insaaf" and "ehtesaab" and through the concept of New Pakistan and the state of Medina. The *Pakistan Democratic Movement (PDM)* emerged as a coalition of 11 political parties opposed to the PTI, and its slogans reflect its izzat ideology that has been dismantled by the ruling party. A few groups accept that the disposition of political sayings makes them the principal instruments of government correspondence, and yet, similar qualities likewise make them the main unprotected apparatuses.

This study investigates how politicians formed their slogans and their encounter with language. The philosophical assumption that political language makes a relative importance in conveying a message through political slogans power and ideology are delivered. This can be seen through variations of dialects used in gathering can impact an individual's perspective. The reality of a particular political record is confined by the relationship between ideology and power employed in the political slogans that addresses their objective. The ideology manifested in the slogans is to develop the interest of the people toward them and the slogans should have an emotional appeal also. Through slogans, the politician's manifest power to show their dominance over one another. Behind every slogan lies a conspiracy, since they don't seem to happen abruptly, rather the outcome of some insiders. These insiders are plotting against one another and are using the respective events for their possible advantage. The present study recommends that language plays a vital role in the development and deconstruction of political narratives. The ramifications and encoded writings of the lawmakers are utilized to build up examples of force, strength, the norm, and disparity. This research gives a distinction by permitting the peruser to have an improved capability of information and acknowledgment identified with Pakistani governmental issues.

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