Interpreting Between the Lines: Unveiling the Vituperative and Manipulative Linguistic Expressions Used in Pakistani Political Discourses

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Abstract

Political discourses always serve the agenda of political figures through the use of manipulative and vituperative language. Manipulative language is cunning or scheming language, having a certain agenda, while Vituperative language is bitter and abusive and hurts someone's feelings either directly or indirectly. Today's society is breaking away from normative language and is choosing the manipulative language that most of the public uses in daily conversations. This article delves into the complexities of the layers of political language by thoroughly studying the words' approach at different levels. The correctness of language is marred by the grossness spread among the masses. The study is based on the analysis of the political speeches delivered by Imran Khan and Nawaz Sharif during different periods in the course of their tenure to check the validity of their language choice. This research will be beneficial to unmask their vituperative and machiavellian language, penetrating the roots of society and invigorating the masses to be vigilant and critical. Their victory speeches, speeches after their government was toppled, the speech by Imran Khan at the prominent event of Amar bil Maroof, and the homecoming speech of Nawaz Sharif are analyzed. Moreover, Fairclough's 3D model is applied to these speeches to interpret them at different levels. Collectively, the article's approach is to cover the broader perspective of language use or misuse.

Keywords: CDA, face-saving acts, language, linguistic strategies, Political discourse, societal impact, power dynamics, verbal hygiene

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Introduction

The selection of appropriate language expressions in political discourses is hindered due to the usage of manipulative language. Language contributes either to forging or devastating a society due to the approach with which it is used. This approach varies with the literacy rate, societal expectations, and decorum of a society. This article aims to analyze the linguistic patterns of political leaders, which undergo continuous shifts depending on the circumstances. The incorporation of manipulative language in political discourses has become a regular practice, which goes unchecked and unfiltered. This is because these expressions are delivered by the political personas with whom greater admiration of the masses is attached. Such expressions are adopted by their followers, who continue to reiterate these expressions in their daily life conversations. In addition, these expressions are sarcastic, double-layered, and based on a certain propaganda. This propaganda invigorates the masses of every age group to participate in political utterances spreading language defilement. Thus, thrilled by the political speeches, the youth come up to the public gaze to prove themselves ardent followers of justice and stability. In doing so, they also incorporate indecent words in their language that need to be avoided and abolished. The social standards of language use are also threatened due to the burgeoning trend of incorporating disrespectful terms in discourses.

This article provides insights into the limitations of political figures' speeches in a flourishing society and the intentional politics embedded in their public engagements. It also contributes to highlighting the influence of political speeches, processions, and strikes on the present society in the form of haste and aggression in the media, youth, and ordinary people. This article delves into the context of various political speeches and is particularly enthusiastic to critically evaluate them and then discourage their foul invective. Moreover, it locates the hidden strategies of political leaders in their word choice during public addressing. It encourages the masses not to blindly follow their leaders just for the sake of their appealing speeches. Collectively, it goes on forging a literate society that is undefeatable by the political agendas. Besides examining this regional phenomenon, the current study tries to broaden the application of Critical Discourse Analysis (CDA) by using Fairclough's model for a post-colonial and politically charged environment i.e. Pakistan. The study is an attempt to explore that this environment yields unique discursive strategies wherein religious allusions, emotive appeals, and political conspiracy tales tend to intertwine. These characteristics constitute a difference

from political discourses in the Western world and underscore how power and ideology function differently in different societies. In this sense, the research not merely addresses a regional lacuna but also contributes to theoretical comprehension of CDA in different political and cultural contexts.

The significance of this study is to spread awareness in the youth by shedding light on recent events so they can reshape their ideologies and critically analyze their surrounding situations. It would encourage the political figures to reevaluate their strategies and work for the interest of the country instead of delivering self-interested speeches. This analysis will also unveil the hidden propaganda concealed within the layers of political speeches.

Review of the Literature

Discourse is defined as the communication of every description (verbal, non-verbal, or any other form). It is a way of uniting and integrating various aspects of life that recognizes a group of people as a single unit (Gee 1999: p.21). According to Van Dijk (1993), discourse holds keen significance in composing and demolishing a society as it builds a relationship between an infinitesimal level interaction with a broad-scale construction of society (107). Discourse is not just a set of words but has certain elements. One of the pivotal elements is understanding (Kudratovna 2022: p.203). That Understanding could be achieved from the surface degree of content or perhaps the meanings are hidden under the dimensions of complex narratives (Wodak, 2011). McGregor (2004) states, "Our words are never neutral". This indicates that discourse must contain concealed interpretation. Discourse analysis (DA) aims to unveil those hidden interpretations by evaluating the oration in affiliation with its context (Ullah and Javed, 2023). Harris (1952) first coined the term discourse analysis and defined it as a method used to analyze speech (verbal or written) in connection rather than as a single sentence.

Gee (1999) believes various types of discourses are employed for several objectives (20). Politicians utilize specific linguistic patterns in their addresses to foster ideologies, structure opinions, and maintain influence among the masses to accomplish their secret agendas. Politicians entice the masses by engaging ingenious strategies in their speeches (Naseer, 2023). According to Chilton and Schaffner (1997), politics is unachievable without discourse involvement. Furthermore, debate within social groups also encompasses "politics" in a broader

perception (206). Political discourse analysis (PDA) evaluates these strategies and linguistic patterns of political discourse to devise its impact on society (Butler et al., 2024). According to L. Dunmire (2018), the PDA technique is concerned with linguistic motifs and discursive practice of speech (735). Van Dijk (1997) explains PDA as an approach that encounters every political discourse by analyzing its nature and function. Thus, PDA is concerned with critically investigating the capacity of politicians to produce, sustain, and resist contemporary power dynamics (L. Dunmire 2018: 736).

Power is a central consent in political theory and practices. The concept of politics without power seems incomplete (Guzzini, 2022). Politicians, to acquire and retain power, execute several tactics in their conversations that strike individuals emotionally and psychologically. Politicians often employ face acts, presenting themselves in a positive light and others in a negative one, thereby legitimizing their endeavors and delegitimizing those of others, to sustain influence and trigger the audience against the opposition party (Khajavi & Rasti, 2020). Politicians often become polite to satisfy their buried intention depending on the situation (Ambuyo et al., 2011) and sometimes exert directive speech acts to wield stress on the opposition (Boicu, 2007). Politeness is envisaged as the opposition to affront (Lakoff and Robin, 1973). These directive speech acts are considered face-threatening acts (FTAs) (Brown and Levinson, 1987). While triggering individuals against opposition politicians do not pay utter concern to verbal hygiene, thus disturbing the social standards of language. Politicians repeatedly use dehumanizing language that further leads to violence (Navarro, 2020).

Verbal hygiene is a new concept, referring to some impurity and unhygienic substances existing within a discourse that needs to be evaluated before the acquisition (Nnuta and Ezeifeka, 2017). Deborah Cameron (2012) first coined this concept as a general phenomenon. According to him, verbal hygiene is not synonymous with prescriptivism. He says, "Verbal hygiene comes into being whenever people reflect on language in a critical (in the sense of 'evaluative') way" (9). It refers to the use of exploitative, unethical, or bullying expressions. Bullying expression, according to Marriam Webster dictionary is defined as "mistreatment and abuse of someone vulnerable by some powerful personas". Political bullying is when someone having complete or comparatively more knowledgeable about politics teases others (Farkas, 2018). Political bullying can also be seen when some

politician comes into opposition's public gaze. Such behaviour unmasks a striving dynamic of Pakistani political culture (Naveed, 2024).

Discourse analysis aims to bring the idea of how different linguistic patterns work differently in a distinct framework (Ahmad Bilal et al., 2012). Critical analysis of discourse allows critics to discover the insights of these different linguistic patterns. CDA skillfully manipulates data and presents the complicated agenda hidden within uncomplicated discourse (Van Dijk, 2006). Critical Discourse Analysis (CDA) and Political Discourse Analysis (PDA) are different approaches, with somewhat similar functions. PDA provides insights into political discourse, while CDA is a contemporary approach that applies to texts of any context. Through the implementation of CDA, political discourse can also be critically analyzed, and its meanings can be interpreted at three different layers within a similar context (Van Dijk, 1997: p.1). "CDA (Critical Discourse Analysis) sees itself as politically involved research" (Titscher et al, 2000, p.147). According to Van Dijk (2011a), critical analysis of power encapsulated within discourse remains the main focus of CDA. Norman Fairclough (1995) originated the concept of Critical Discourse Analysis, in which he introduced a 3-dimensional model. Where the discourse contents can be evaluated at 3 interconnected levels, CDA aims to analyze the text in its nature at the textual level, possible interpretation, and its societal implications.

The above-mentioned review provides a stage to analyze political discourse and how it influences the contemporary issues of Pakistani society. Upon reviewing the previous work done in the field of discourse and society, the researchers found a gap between discourse and its relevance to Pakistani issues. There is no such work completed that highlights the reason behind the issues of the everyday public gaze and the moral and ethical downfall of Pakistani individuals. This paper highlights some of the major causes that are aligned with the rise of disturbing language motifs and the widespread grossness in society.

Methodology

The researchers have carried out qualitative research using Fairclough's (1995) Critical Discourse Analysis 3-Dimensional model. This research analyzes six speeches of Nawaz Sharif, the former prime minister of PML-N, and Imran Khan, the former prime minister of Pakistan Tehreek-i-Insaf (PTI), three of each. Both the political leaders are in rule one after the other.

The researchers first took their victory speeches and then their first speeches after the dissolution of their government. These speeches hold immense importance because at the time of victory, any leader would be at the positive extreme of their career. Whereas, after disqualification, the situation reverses and reaches the negative extreme. Following that, the historical speeches used by researchers are the ones that are declared as the greatest of their power shows, by their own leaders, media houses, as well as the general public, in terms of audience size, media coverage, and political context.

Since these leaders belong to prominent political parties in the country, their speeches are available on social media and news channels. Both leaders orated their speeches in the Urdu language, which are recorded and available on YouTube channels of eminent news channels. But, the researchers have utilized the translated versions of these addresses. The translated versions used by researchers are taken from authentic media press, but still, this serves as a potential limitation of this research. The aforementioned data is used to contemplate the destruction caused by political discourse and its contribution to triggering contemporary social issues prevalent in Pakistani society.

The research uses three-dimensional CDA model presented by Fairclough as a theoretical framework to analyze how power and ideology are constructed linguistically within a post-colonial and politically charged environment. Hence, the current the research seeks to push the use of CDA outside of Western contexts, opening up a distinct discursive landscape in which political discourse regularly collides with religious imagery, populist sentiment, and conspiracy themes. This methodological strategy not only assists in unveiling how language constructs public opinion in Pakistan but also helps to test and enrich Fairclough's framework across different sociopolitical contexts.

Theoretical Framework

Researchers employ the Critical Discourse Analysis 3D model to uncover the concealed agenda within comparatively simple linguistic expressions. Critical Discourse Analysis can be used to elucidate data from any context. Its most critical dimension is Fairclough's 3D model, which benefits analysis with three different levels of interpretation. It enables researchers to understand things more deeply. That is why the researchers use this model of CDA to delve deeper into the

dimensions of text, understanding their function on the surface level, the prevalent ideologies found within the text, and their broader social, cultural, and political implications based on varied contexts.
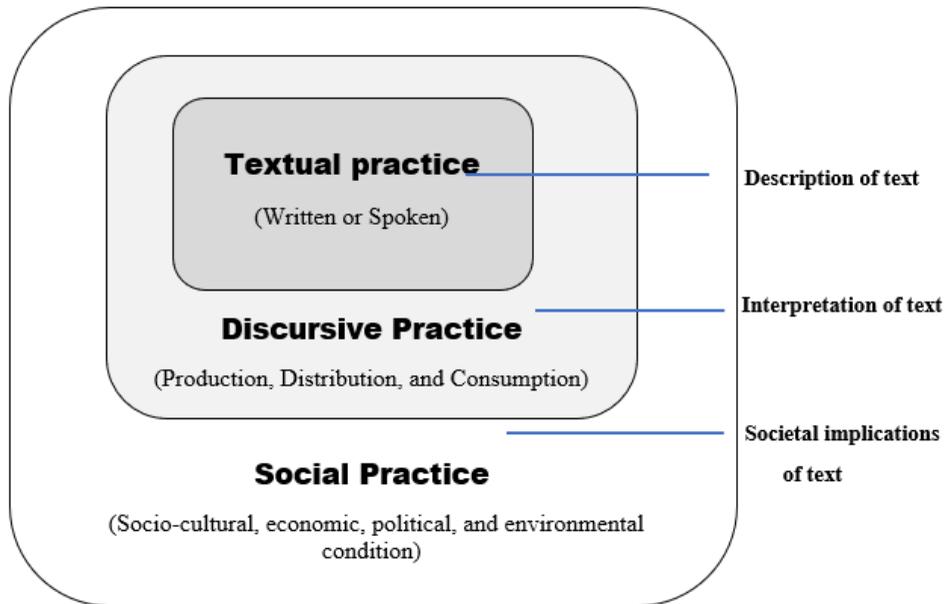
Textual practice

(Written or Spoken) — Description of text

Discursive Practice

(Production, Distribution, and Consumption) — Interpretation of text

Social Practice — Societal implications of text

(Socio-cultural, economic, political, and environmental condition)

Fig. 01: Fairclough's 3-Dimensional Model of Critical Discourse Analysis (CDA)

Analysis

❖ **Victory Speeches**

Researchers at first analyzes the victory speeches of Nawaz Sharif and Imran Khan. The political speeches, especially victory speeches are delivered by foregrounding a certain purpose, which is given more importance than the subject matter of the speech itself. Such purposes can vary from trapping more followers by introducing new developmental strategies and proclaiming to fulfill them as such assertions serve their hidden purpose.

❖ **Nawaz Sharif's Speech**

Nawaz Sharif in his victory speech on 19 August 2013 says, "To me, your confidence means a great responsibility and a sacred trust" (line 3). "During the last 14 years, worst governance, widespread corruption, incompetence, nepotism, and wrong

policies have shattered the very foundations of the country" (Dawn, 2013). By saying so, he wittily plays with public emotions by proving himself a responsible leader.

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
"A great responsibility".	It is admirable that a leader recognizes his responsibilities.	He wittily plays with the emotions of the masses, as no political leader holds themselves accountable for their state affairs.	These expressions are quite devastating, as such assurances by the leaders manipulate the masses and hinder their independent growth. Moreover, these expressions assign the status of agents to the masses led by the few powerful personas. The dogma of leaders is to satisfy their conscience and selfish ideology, neglecting the rights of the masses.
"Worst governance".	It is used to refer to another political party that is not in power now.	It is degrading and depreciating some other leader's ruling time to drag attention from his own shortcomings.	
"The return of your sweat and toil".	It is an emotive expression as the leader is relating his sentiments to the public that he is concerned about their labor and wages.	An interplay of grabbing attention towards his schemes of increased wages for the welfare of farmers.	

Table 01: Critical Discourse Analysis of Nawaz Sharif's victory speech.

❖ **Positive Self and Negative Other Presentation**

Verbally, he gives his masses supreme importance, but not practically. When he recalls the previous government and its services in the office, he imposes certain allegations on its policies and calls it a "worst governance" (2013, line 12). Fairclough's 3D model of Critical Discourse Analysis (CDA) allows us to look at his expressions from different perspectives. Firstly, the outlook of the word, that is, the text itself is self-explanatory as it suggests something negative is being said about the previous government. Secondly, it disturbs the common values, and it is interpreted at different levels by the listeners. It might be intentional that Sharif wants to convey a specific message to the recipients and to raise rebels against his

opposing leaders. As words always consist of multi-layered meanings. Thirdly, this expression's societal influence is also damaging to society, as it undermines the esteem of an entire organization.

Furthermore, he directly uses political tactics by sympathizing with the minorities and the striving class to prove that he is the sole person who is sincere about their rights. So, he wants to dispatch a certain message to his listeners. To elucidate this, he says that "institutions such as WAPDA, Pakistan Railways, and Pakistan Steel have eaten up Rupees 2500 billion of national wealth during the last 5 years. All this amount is the return of your sweat and toil" (2013, lines 13,15,16). In hidden words, he wants to blame the previous government for the wreck of the state and now, its circumstances are out of control. It also influences the working class, as they either develop a sense of lack of confidence or relate their excessive sentiments to the political figure. They rely on the government and lose energy to work hard and prosper. In return, it becomes the reason for their decline and lack of means. Both of these approaches are devastating for the welfare of a country. This is because it paves the way for a society that is highly dependent on the government, with a decreased sense of dignity.

❖ **Imran Khan's Speech**

Talking about Imran Khan's speech after holding office on 20 August 2018, he implied various face-saving acts in his speech to prove himself innocent, while his opposing leaders schemed and were the puppet masters. A chunk from his speech reads, "Pakistan's Prime Minister has 524 workers, 80 cars, of which 33 are bulletproof. The price of each is more than Rs. 5 crores; helicopters, airplanes; the Prime Minister's House is spread over 1100 canals, we have Governor Houses, Rest Houses, Chief Ministers' Houses. They have cars, Secretaries have 2/3 cars. Our D.C.s, Commissioners reside in large residences" (2018, para.16). The impact of this sentence supposedly is to set a tone that shows Khan's priority for limited means and dislike for extravagant resources for a prime minister.

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
	On textual grounds, it is simply asserting a notion that the	Imran wants to appear in news broadcasts and	To destroy the language standards through inappropriate

"Pakistan's prime minister has 524 workers".	proportion of power is associated with a prime minister's stature.	public gaze to cast an influential religious figure of himself who dislikes wasteful spending.	word choice, and casting a negative influence on society, especially the youth. To invigorate the masses to blindly support their political leaders by downplaying the role of criticality. Create hustle and bustle among the masses and conditioning of their minds to introduce herd mentality among them. Blindfolding the public from their own rights.
"Tonga party".	In the light of words, it is simply a derogatory term used in political conversation.	It is associated with a political party, that is, Imran Khan. So, this party is led by a horse, symbolically Khan.	
"But you should stand by me".	It is simple on the word level as it is a maxim of every political leader to gather his public on a common stance to support him.	Critically speaking, he may foster hatred among the masses against other political leaders. As it works a lot for the cringe and uncritical masses.	

Table 02: Critical Discourse Analysis of Imran Khan's victory speech.

❖ **Positive Self and Negative Other Presentation**

He says, "I will not live in the PM house but in these two the 3-bedroom Military Secretary's House. I will use 2 servants and 2 vehicles, two on account of security considerations" (2018, para.28). His remark undermines the privileges attached to the stature of a prime minister which is an approach of positive self-presentation and negative other-presentation. His purpose to come into the public gaze is achieved as famous newspapers, including Dawn, have published his statement of not reside in the PM's house. Dawn's news report states, "Khan had announced that he would not use the Prime Minister's House as his residence and that his party would later decide the fate of the building" (2018, para 11). Another debatable aspect of his speech is his emphasis on the need for education. The irony is that he asserts the importance of education, but he destroys the standards of language by embedding bullying expressions in his speech. For illustration, he uses the expression "tonga party" (2018, para.4) to refer to his political alliances, which is a

cause of language defilement. Though he enjoys the praise of being an esteemed cricketer and an educated man, and has done several projects for the enhancement of education, he does not meet the standards of language.

Another Khan's remark is taken into account: "But you should stand by me. Either the country will survive or the corrupt people" (2018, para.41). By deeply analyzing his statement, he spreads purposeful hatred against Sharif, which also encourages the people to stand against Sharif's corruption. This is because, at that time, Sharif was out of the country due to a self-imposed exile in the case of money laundering in London. This aligns with the opinion of Kaukab Saba (2024) that language is the focal point for the creation of peace and conflict in society. According to Deborah Cameron, it is 'perverting language and reading things into words' which attracts opposition (1995, p.120). There is always no need to discuss the shortcomings of a previous leader but the need is to prove yourself a sort of leader who is the man of his word. Therefore, this political bullying is a part and parcel of political speeches, which becomes the reason for the distortion of verbal hygiene and sanctity.

❖ **Incitement to Action and Societal Consequences**

To ponder over the devastation of the concept of verbal hygiene at the hands of political leaders as well as their respondents, the Twitter memes of Nawaz Sharif's homecoming speech, delivered on 21st October 2023, are considered. Shahbaz Sharif gives a welcoming gesture to Nawaz Sharif by saying, "My leader Nawaz Sharif will be among you today, InshaAllah"[1] (2023, 2:01 PM), which gains plenty of hatred from the opposition. Nazia Aftab ironically comments "welcome"[2] (2023, 3:14 PM) and then posts a disrespectful picture of Sharif. Then, Anees Khan Tareen writes, "The caravans of Patwaris are on the way to welcome the Mian Snake"[3] (2023, 2:04 PM) and posts a picture that ingeniously portrays the caravan. Moreover, another meme is shared by Hamza Khan in which Sharif's picture is compared with a shoe and a bouquet which is also disrespectful and challenging to societal norms. These in-response messages by the public demonstrate the shattered standards of language in the Islamic Republic of Pakistan. So, the aforementioned commenters are all somehow contributing to destroying the language of other people as well. These pictures are reflective of the mindset of the public that it is so free from labor and business that it forms such kinds of memes. This approach is wrong as it spreads hatred, vulgarity, and manipulation of freedom of expression. According to Kaukab Saba et al. (2025), Such behavior fosters dispute that further impacts the peace within society (79). However, there are supporters of Sharif as well who talk

gibberish against Imran Khan. For illustration, one of Sharif's supporters, Zahid Nad, comments, "Nawaz Sharif was never a criminal, but he was made so to impose the sort of incapable, illiterate people like you. Do not compare a Foreign Funds agent like Imran Khan, at least with a politician. They hire paid eunuchs to dance in their processions to grab more public. False slogans. False accusations"5 (2023).

Disqualification Speeches

The next speeches analyzed by the researchers are the disqualification speeches of Nawaz Sharif and Imran Khan. Both these leaders delivered their speeches in Lahore, the capital of the province, Punjab. Regarding the disqualification speeches, the researchers have incorporated excerpts from a prominent Pakistani newspaper, Dawn.

❖ **Nawaz Sharif's speech**

Starting with the disqualification speech of Nawaz Sharif, instead of talking about his shortcomings during his tenure as the prime minister, he proceeds to explain his achievements during this time. He talks about how he made electricity and gas feasible for the common masses at their request. He further mentions the progress he initiated in the transport sector by coming up with the metro and the orange line. After enlisting his accomplishments, he asked, "Is the Pakistan of 2017 not better than the Pakistan of 2013?" (DAWN, 2017), which was responded with loud shouts of "yes!" (DAWN, 2017).

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
"Is the Pakistan of 2017 not better than the Pakistan of 2013?"	Rhetorical question.	This is done intentionally to mask his flaws and to maintain a positive influence.	People forget about his wrongdoings.
"Will you stand with me as we bring a revolution to Pakistan?"	Rhetorical question.	By taking the name of the country, he wants people to become one with him.	People come to the streets without thinking about the welfare of the state.

Table 03: Critical Discourse Analysis of Nawaz Sharif's speech after disqualification.

❖ **Positive Self and Negative Other Presentation**

This is done intentionally to divert the attention of people from thinking about his failures. So, he masks his flaws by constantly emphasizing his achievements and continues to maintain a positive influence. In addition, he claims that whatever he is doing would only benefit the country and not him solely. This is yet another face-saving act as proposed by Penelope Brown and Stephen Levinson (1987) in their theory of politeness that revolves around the notion of positive and negative self-esteem. He says, "Will you stand with me as we bring a revolution to Pakistan? It is August 14 day after tomorrow: remember the sacrifices of the people who made Pakistan. We have to honor their sacrifices. They must be rolling in their graves at what we have done with this country," (DAWN, 2017). By taking the name of the country, he wants people to become one with him. He wittily plays with the emotions of people by taking the name of the country. By calling people from the country to protest against the departments for removing him from power, he is not benefiting the country in any manner. Rather, he is only preparing the nation to go against the government if it takes action that goes against them.

❖ **Societal Consequences**

His speech has an everlasting social impact. When he mentions only his success, he is diverting the attention of people from his flaws. As a result, people blindly follow him without critically analyzing his work. Even though he mentions that he only wants to benefit the country, it is ironic because, at the time when he is delivering this speech, the entire city of Lahore is blocked for him. This is an indication that blocking roads benefits the country in no way.

❖ **Imran Khan's Speech**

The next disqualification speech taken into account is that of Imran Khan, also held in Lahore. Khan, too, employs the same pattern of presenting a positive image of his party by listing his achievements during his time as a prime minister. Finally, he says, "The wall I had to erect ... I did not take money from the government, and these people are today doing this propaganda. I'm challenging that never in Pakistan's history a prime minister has ever spent as less on himself as I did" (Farooq, 2022).

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
"I did not take money from the government"	Stating facts	Positive self-presentation	People are emotionally attached to him and they immediately take to the streets upon his call without the fear of consequences.
"We do not want to hurt our country"	Betterment of the country	Emotionally engaging people to trust him	

Table 04: Critical Discourse Analysis of Imran Khan's speech after disqualification.

❖ **Face-Saving Acts**

He, too, is of the view that he did not commit any mistakes during his time. Moreover, he maintains a positive image (Brown and Levinson, 1987) of himself by negatively portraying the other parties. He ends his speech by informing people to wait for his call, and they must come out to the streets. He also claims, "We do not want to hurt our country" (Farooq, 2022). Yet, the country has witnessed that such protests do more harm than good. Khan, in his speech, never mentioned even once that he was cast out lawfully by the vote of no-confidence led by the Pakistan Democratic Movement.

❖ **Societal Consequences**

Since leaders have set up an example of coming to the streets on any matter, the entire nation blindly follows it without giving much thought to its repercussions. As a result, every single person in Pakistan has to suffer. For instance, the PTI protest in November 2024 contributed heavily to causing harm, particularly to the capital, Islamabad. This was reported by both local and international media. The New York Times mentions that "Islamabad was once one of the most peaceful cities in the country, but in recent years, it has become far more turbulent" (Rehman, 2024). Besides, DAWN mentions that "PTI protest caused daily losses of Rs190 billion" (Raza, 2024) and "The country's stock exchange market, which had crossed the historic mark of 99,000 points a few days back, lost 4,000 points in one day due to the chaos" (Raza, 2024). DAWN, at another place, also quotes, "Thousands of food delivery drivers who scrape a living using online apps were also left without work during the protests in Islamabad" (AFP, 2024).

Historical Speeches

The researchers at last analyze the public addresses of Imran Khan and Nawaz Sharif at their historical power shows.

> ❖ **Nawaz Sharif's Speech**

Nawaz Sharif, after disqualification, spent four years in self-imposed exile. On his return, his party arranged a power show at Minar-e-Pakistan, Lahore. That power show is of extreme significance because Nawaz Sharif made his appearance on that show after four years and this was one of the biggest rallies in the history of his political career (khan, 2023). Nawaz Sharif, in his speech, talks about many factors that aid him in the positive presentation of his narratives. He begins his speech by saying, "I am meeting you today after several years, but my relationship of love with you is the same. Today, trust me; after seeing your love, I have forgotten all my grief and pain. But there are some wounds that can't ever heal. Some wounds take time to heal, but I have no wish for revenge. Nawaz Sharif only wishes for the well-being of the people" (Sadozai, 2023).

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
"My relationship of love with you"	His speech is merely an emotional address that highlights the suffering and grief he encountered during his exile. He further adds that he only desires the well-being of his people.	Builds an emotional connection with the audience.	People blindly follow them because of the emotional or personal terminology used in speech, and thus do not inquire about the reality of controversies that are promulgated regarding them. As a result, people used to criticize the judiciary and other departments for
"My grief and pain"		Sympathetic tone.	
"No wish for revenge, Nawaz Sharif only wishes for the well-being of the people".		Employ political tactics to maintain influence among the masses and attract more audiences.	
"Who separated Nawaz Sharif from his nation?"	Rhetorical question.	Puts the whole blame on the opposition parties.	
	Underscores some development projects	Strategies to remind people about the	

"We are those who built Pakistan".	that were initiated or completed during his tenure.	development they brought to Pakistan in times of crisis.	holding them accountable.

Table 06: Critical Discourse Analysis of Nawaz Sharif's speech at the Minar-e-Pakistan power show.

❖ **Emotional Manipulation**

By using such expressions as "my relationship with you" (Sadozai, 2023) and "love" (Sadozai, 2023), he builds an emotional connection with the audience. He further talks about the pain and grief he endured during his exile; it's a sympathetic tactic that has nothing to do with facts. Because that exile is his self-imposed exile, no one intrudes on him to do that. Besides, he states he has no wish for revenge, and he only wishes for the well-being of people. These expressions are a reflection of the political strategies that are used to accomplish their disguised incentives. He further states, "Tell me, who separated Nawaz Sharif from his nation? We are those who built Pakistan. We made Pakistan an atomic power. We brought an end to load-shedding. Ask this from the motorway, ask our narrative from the dollar rate, ask our narrative from our morals" (Sadozai, 2023). In this statement he misleads the audience and puts the whole blame on opposition parties. In addition to this, he never talks about the assets he owns, and calls all the cases "fake" (Sadozai, 2023). He further mentions the development projects he brought to Pakistan, this is another positive self-presenting strategy, that was required to sustain agency among attendees. But he never speaks about the contemporary condition of these projects. For instance, the motorways of Pakistan are mortgaged, similar is the condition of other government assets and buildings (Shadman, 2017), but he does not talk about these facts because this is something that did not assist his sentiments.

❖ **Societal Consequences**

Public addresses that exhibit such tactics have a long-lasting impact on society. According to Zia (2018), PMLN during his (2013-2018) "manifesto had set a total of 89 targets for various sectors. But only six of them have been achieved so far" (reported in The Nation). These statistics do not make them eligible to rule. However, their blind followers do not inquire about the reality of controversies that are promulgated regarding them. But used to criticize the judiciary and other departments for holding them accountable. Thus, followers become their ultimate power. And these selfish leaders utilize that power the way they desire to fulfill their hidden propaganda.

❖ **Imran Khan's speech at the "Amr Bil Maroof"**

In the end, the researcher analyzes Imran Khan's speech at the "Amr Bil Maroof" power show held on March 27, 2022. This was the epoch when Khan's government was in a difficult episode and was striving to survive. Therefore, this speech has immense importance and is considered one of the largest power shows of Pakistan Tehreek e Insaf (PTI) breaking all the previous records (reported by Associated Press of Pakistan, 2022). In this speech, he brings multiple issues in front of the nationals of Pakistan. He uses simple expressions but those expressions have profound meaning.

❖ **Blame game for Positive self-presentation**

At the climax of his speech, he states, "Attempts are being made to influence our foreign policy from abroad. We have been aware of this conspiracy for months. We also know about those who have assembled these people (the opposition parties) but the time has changed. This is not the era of Zulfikar Ali Bhutto" (Dawn, 2022).

Specific terms	Textual practice (1st dimension)	Discursive practice (2nd dimension)	Social practice (3rd dimension)
"Conspiracy"	These terms or phrases are just verbal patterns that he utters to enunciate to his followers regarding current dilemmas. He also highlights the sterling work his government has accomplished and makes commitments for the prospective era.	Something unlawful is happening behind the stage.	As a result, his followers developed fierce hatred toward his opposition and criticized them through every means possible. Furthermore, his audience took to the roads for a protest that not only damaged the country's economy but also portrayed the negative impact of Pakistan
"Attempts are being made from abroad".		Members of PDM as puppets working on the demands of foreign powers by taking privileges.	
"This is not the era of Zulfikar Ali Bhutto".		Depicting the intense nature of the conspiracy.	
"My people"		Building emotional relations with the audience.	
He calls Fazlur Rehman "diesel"	Adds the factor of humor.	Disturbs the standards of discourse.	

"Amr Bil Maroof"	**Enjoining good and forbidding wrong**	He ought masses to come and join him against the PDM movement and its members.	in front of the international media. In addition to this, by employing derogatory terms in public addresses, he put the ethical standards of young people at risk.

Table 05: Critical Discourse Analysis of Imran Khan's Speech at Amr bil Maroof Power Show.

His linguistic patterns can be analyzed by using Fairclough's (1995) 3D model to appreciate unseen connotations. At the textual level, these expressions are only for the sake of shedding light on contemporary issues. But deep down these statements are not that simple and have hidden sentiments. By intentional use of the term "conspiracy", he ought people to believe that some secret plan is proceeding that is unlawful. Similarly, he uses the phrase "Attempts are being made from abroad", by employing the word "abroad", he is placing allegations on the members of the Pakistani Democratic Movement (PDM), and alleges people to regard them as puppets working as per the demands of foreign powers by taking privileges. Then he also diverts the audience's attention towards the case of "Zulfikar Ali Bhutto", to depict the intense nature of the conspiracy.

❖ **Derogatory Language and Verbal Hygiene**

At another moment he recalled the initiatives his government has taken to lower the stress from the public, "We are providing loans to families for housing, technical education, and small businesses. As soon as our tax was enhanced, I announced a subsidy and reduced rates of petrol and 'Fazlur Rehman '," he said. "I promise I will spend more money on my people" (Dawn, 2022). He executes this statement so that the public remains supportive of him. He promises his listeners and calls them "my people", this is yet another way of positively presenting himself and assembling emotional relations with the audience. This strategy strikes Chilton (1990), who thinks that political discourse utilizes facial acts and off-record strategies to deploy influence. Furthermore, he used the expression "Fazlur Rehman" rather than

mentioning "diesel". This reflects the compromise of language standards at the hands of powerful politicians. Not just this time, but he was repeatedly observed calling "Fazlur Rehman" diesel (The Express Tribune, 2022). The word "Amr Bil Maroof" itself grasps keen importance. "The meaning of Amr Bil Maroof is that a nation is bound to wage jihad against the evil and support the good" (Dawn, 2022). He wisely utilizes religious terms and religious references in his speech, which further adds to his power.

❖ **Incitement to Action and Societal Consequences**

As a result of such speeches, audiences develop fierce hatred toward the opposition and blindly defy them without considering their odds. One representation of such hatred can be seen in 2023. On May 9th, 2023, protests erupted all over the country after the unlawful arrest of ex-Prime Minister Imran Khan. His party leadership called for the protest, and as a result, thousands of protestors took to the streets in every city of the country (Al Jazeera, 2023). During these riots, around 10 people lost their lives, hundreds of protestors underwent injuries, and around 40 government and army structures were damaged (Naseer, 2024). The country also sustained a loss of around 2.5 billion out of which 1.98 billion belonged to the military (Dawn, 2024). Federal Minister for Planning, Development, and Special Initiatives Professor Ahsan Iqbal, in an interview with the Associated Press of Pakistan (2023), claimed that the 9 May riots are not less similar to the 9/11 of 2001. These massacres befell the state due to the blind support of workers and the subjective urges of leaders without the fear of consequences.

Discussion

After analyzing the speeches of former prime ministers of Pakistan, Mian Muhammad Nawaz Sharif and Imran Khan Niazi, researchers discovered that politicians use vituperative tactics and manipulative language to favor their agenda. Politicians deceive the masses by using personal pronouns and religious terms in their speech. As in the case of Nawaz Sharif's speech, he abundantly uses personal pronouns to build an emotional connection with the audience. In the case of Khan's speech, the use of religious terminology is prominent, which enables him to justify his stance in a more sacred way. Additionally, the positive self-presentation and negative other-presentation create an impact of us vs them in society. Following that, researchers also realized that in the game of attaining political dominance, the politicians often bully others in order to amaze their audience. In this activity of

bullying, the major thing that hurts the most is the language standards. This blurs the concept of verbal hygiene and its importance within a speech.

Now, the question arises, why do these politicians do so? The answer is simple and easier: to maintain influence and to stay in power. Positive self-presentation benefits these politicians to justify their stance and put the blame on the opposition party. As a result, individuals stand in their favor, and they start following them by taking part in protests, rallies, and other political meetings. This fulfills the concealed motives of politicians by risking the country's interests and reputation. This also fosters the spread of hatred through the use of slang language, disturbing the moral and ethical standards of the language. In addition to this, this also distorts the phenomenon of mutual respect between the masses as well as politicians. It is also observed through analysis that one politician relies more on the use of vituperative or aggressive language, while the other's major focus is on a victimhood narrative.

Conclusion

The crux of this entire discussion is to put forward the notion that speeches do not merely consist of words. They tend to leave a lasting impact on any nation. Besides, these political figures claim that they work for the welfare of the state and its people but when it is time to fulfill their commitments, they hardly take the situation into consideration, and put the country's economy into danger, which continues on disturbed with every passing day. As far as the impact of such attitudes is concerned, it is devastating for the countries, especially for the developing countries that are already striving to make up for their shortcomings and losses. Instead of incorporating purity in their expressions, the political personalities compromise on these crucial aspects in search of fame, power, and approbation. They wittily play with the identities of the masses without letting them even know, thus achieving their surreptitious motives. These agendas need to be checked strictly and then tackled prudently to stop the exploitation of the innocent masses at the hands of clever political personas. Critically speaking, the youth must not destroy their time by indulging in political activities and wasting their energies in devising memes full of hatred. This approach to viewing life is a step ahead in building a nation free of vulgarity, bullying, and double standards.

Recommendations

This research and its proven results provide a stage for further accountability of political discourse and its societal implications. The future researchers may study:

1. The body posture, facial expressions, and tone of politicians using the non-verbal theory proposed by Paul Ekman.
2. Researchers may analyze politician's gestures while they meet public using Ray Birdwhistell's Kinesics theory.
3. Furthermore, future observers will investigate the use of personal pronouns or religious terms in discourse to maintain influence.

All these studies allow the masses to gain further insights into the hidden propaganda of politicians encapsulated within multiple layers of expressions.

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