

## EMPLOYING LANGUAGE TO DETERMINE POLITICAL THOUGHT: A LINGUISTIC RELATIVITY ANALYSIS OF PAKISTAN'S 2024 ELECTION SLOGANS

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### ABSTRACT

*This paper examines how language contributes to political thought in Pakistan's 2024 election campaign, using the framework of Linguistic Relativism. It is therefore the intention of the study to find out how and to what extent certain aspects of political language in the election slogans including the lexical density and complexity, use of metaphor, syntactical features and repetition bear their impact on the perception and ideology development among the voters. In the following research, both quantitative and qualitative methods are adopted which are content analysis of five leading political party slogans and an opinion-based structured questionnaires using random sampling technique to capture a wide range of voters' emotions and cognitions on slogans. Defining various linguistic activities, the study shows that imperative and parallel structures, possessive language, and metaphorical framing of slogans are among the effective ways to build strong ideological messages. Consequently, the analysis indicates that these elaborated linguistic features are not only referential but also constitutive of the electorate's experience and understanding of the Party's identity, the nature of its leadership, and policy agenda. The consideration reaches political analysts and sociolinguists, as well as media theorists concerned with language-related contingencies that impact higher mental processes in constructing shared beliefs in diverse social settings.*

**Keywords:** Political slogans, Linguistic Relativism, Voter's perception, Pakistan 2024 election

### 1. Introduction

The use of language as a tool to analyze political thought offers a deep insight, especially in the context of the elections in Pakistan in 2024. The hypothesis of linguistic relativity, mainly associated with Edward Sapir and Benjamin Lee Whorf, posits that the structure and vocabulary of a language affect the world view. and the knowledge of its speakers (Lucy, 1997; Whorf, 1956). The idea puts forth that political campaign slogans serve not just as rhetorical tools, but also influence public opinion and political dialogue in Pakistan. where several languages, mainly Urdu and English, coexist, the interaction between these languages can significantly influence the way political messages are constructed and interpreted. For example, the choice of language in election slogans can reflect wider sociopolitical dynamics and cultural identities, thus influencing voters' cognitive frames (Rashid, 2013). The Sapir-Whorf hypothesis can be examined through the prism of linguistic relativity, which affirms that different linguistic communities perceive reality differently because of their linguistic structures (Lucy, 1997; Rashid, 2013). In the Pakistani context, political slogans often incorporate cultural nuances and social values, which may have a different resonance among Urdu speakers compared to those who mainly use English. This difference brings to light the function of language in reflecting heliopolitical doctrines and shared feelings. For example, the slogans they use Idiomatic expressions or specific cultural references in Urdu can evoke emotional responses that are

distinct from those elicited by more formal or Western expressions in English (Rashid, 2013). In addition, the functional aspect of language - the way it is used in specific contexts - plays a vital role in the formation of political thought. The use of persuasive language techniques, such as metaphors or rhetorical questions in slogans, can significantly influence voter behavior framing the problems in a particular way (Hill and Mannheim, 1992). This discursive approach conforms to the notion of "thinking to speak," which suggests that the way individuals express themselves linguistically can shape their cognitive processes (Slobin, 1996). Therefore, the analysis of electoral slogans through this framework provides a valuable insight into how language not only reflects but also constructs political realities. In Pakistan Election 2024, Understanding the linguistic choices of candidates and parties will be crucial to decipher their political strategies and its underlying motives. The slogans used will probably reflect the socio-political landscape of the country, addressing issues such as nationalism, identity and governance while attractive for different linguistic communities. Thus, an analysis of the linguistic relativity of these slogans will reveal how language works as a powerful tool to mobilize public sentiment and shape election results. Examining these dynamics through a linguistic lens, researcher can reveal the complex ways in which language influences thought and action the political domain, thereby contributing to a better understanding of Pakistan's electoral politics. In conclusion, using a framework of linguistic relativity to analyze political slogans during Pakistan's 2024 elections offers a new perspective on how language shapes political thought. This approach not only highlights the importance of language choices, but also highlights the wider implications for understanding voter behavior and political discourse in a society multilingual. As the election approaches, it becomes more and more important. consider how these elements interact to influence the democratic process in Pakistan. The current research will answer the following questions;

### 1.1 Research Questions

1. How do political slogans in Pakistan's 2024 election campaign influence voter perceptions and reinforce or reshape political ideologies?
2. To what extent do the linguistic structures influence public perception and decision-making?

### 1.2 Research Objectives

- a. To analyze the linguistic features of political slogans used during Pakistan's 2024 election campaign through the lens of the Sapir-Whorf hypothesis.
- b. To investigate the impact of these slogans on shaping voter ideologies and perceptions of political issues.
- c. To explore the relationship between language ideology and political messaging, examining how different segments of the population respond to specific linguistic choices in the slogans.

### 1.3 Problem Statement

The most recent election campaign in Pakistan leading to the 2024 elections was characterized by high competition among political parties and best use of political slogans to unlock party ideologies. However, the extent to which these slogans assist in the shaping of public thought has remained unexplored. This study seeks to fill this gap by examining the issue of how the

linguistic practices of political slogans as hypothesis 'effects of language on voters' perceptions and ideologies' based on the Sapir-Whorf hypothesis. The supposition arises because there is need of such research for understanding in a wider scope especially in regard to the politics of language and its role in construction of public consciousness in a multilingual society.

#### **1.4 Significance of the Study**

Research on this topic therefore informs media and language scholars about the role of language in setting a political climate, or changing it once it has been fixed. This study will utilize the Sapir-Whorf hypothesis to explore how political slogans reflect ideology, but also actively create a political consciousness & making. This has major implications for political strategists, linguists, sociologists and others wishing to shape voter behavior or those trying to understand the cognitive effect of language in building certain polity-affecting ideologies. In addition, it would add to the ongoing discussion on language ideologies and how its influence is used deliberately or otherwise for structural societal change in a multilingual context as that of Pakistan.

#### **2. Literature Review**

The hypothesis of linguistic relativity, originating from the work of Sapir and Whorf, asserts that the language we speak shapes our perception and conception of the world. This hypothesis has been a central theme in linguistic and cognitive research, but it is still in an early stage of development, with an empirical base that is developing, but still sparse. John A. Lucy (1997) classified empirical approaches to linguistic relativity into three main types: Structured, domain-centered, and behavior-centered approaches. Structure-centered approaches begin to examine the differences between languages and their implications for thinking, domain-centered approaches focus on how different languages encode the same reality, and domain-centered approaches behavior studies the practical concerns influenced by language. Lucia points out that although these approaches have made empirical progress, it remains necessary to find a more integrated theory that relates how languages shape thought processes. Building on Lucy's seminal analysis, Wolff and Holmes (2010) explored linguistic relativity focusing on the question of whether speakers of different languages think differently. His study identified seven areas in which language can influence thought, such as movement, color, spatial relationships and the number. They argue that language does not define basic categories of thought, but it can make certain distinctions inevitable or promote particular types of thinking. The proposition that language can induce a schematic way of thinking, where certain linguistic structures can encourage having fixed or habitual patterns of perception, is particularly important for political discourse. In the framework of political thought and slogans, this hypothesis takes on importance. Political slogans - short, loaded with ideological meaning - have the potential to shape public perceptions and behaviors, especially during election campaigns. In Election 2024 in Pakistan, Slogans like "vote ko izzat do" (respect the vote) reflect complex socio-political dynamics, ideological positions and the projection of national identity. Application of the framework. The linguistic relativity of these slogans allows us to study how language not only reflects political thinking, but can also influence public perceptions and choices during critical political moments. The hypothesis of linguistic relativity, especially in the light of the contributions of Lucy, Wolff and Holmes, provides a valuable perspective through which to analyze the political language of elections in Pakistan. Grasping the role language plays in shaping political cognition and action allows a deeper exploration of the ways in which election slogans can manipulate or reflect

political ideology, public emotions and the formation of national identity. Therefore, this study draws on empirical and theoretical advances in linguistic relativity to explore how political slogans from the 2024 Pakistani elections can influence collective thinking and shape public political behavior.

### **2.1 Role of Linguistic Relativity in determining thought**

The thought of linguistic relativity, especially as expressed by the Sapir-Whorf hypothesis, according to which the language we speak shapes our mental processes and worldview, was developed and led to a distinction between strong and weak versions of linguistic relativity. The principle of linguistic relativity arises from studies carried out at the beginning of the 20th century by Sapir and Whorf, who suggested that language shapes thought and perception. However, this construction was established much earlier in the work of Franz Boas, who underlined the links between language, culture and cognition (Stam, 1980). This hypothesis, accepted in the 1950s - sparked lively debates in anthropology, linguistics and psychology - states that language influences thought processes (John.L, 2016). The Sapir-Whorf hypothesis consists of two parts: linguistic determinism and linguistic relativism. Linguistic determinism assumes that spoken language limits or determines thought, while linguistic relativism asserts that individuals who speak different languages think differently because of the differences between their languages (Simply Psychology). This distinction is essential to understanding the different interpretations of linguistic relativity.

Language is not merely a means of conveying but also a cultural artifact. Distinctive qualities of a language reflect the values and experiences of its speakers. As such, linguistic relativity underscores the importance of considering cultural contexts when analyzing cognitive processes (Oxford Bibliographies). This view aligns with Hymes' assertion that language and culture are reciprocally determined (Stam, 1980). The study of Arslan et.al (2023) also revealed the language power within cultural contexts. Recent studies have introduced the concept of functional relativity, which examines how context and discourse influences thought. This approach recognizes that speakers may interpret situations differently based on their linguistic backgrounds and the social contexts in which they communicate (Lucy, 1997). Such analyses highlight the dynamic interplay between language use and cognitive interpretation. Linguistic relativity presents a complex interplay between language, thought, and culture. Sapir and Whorf, among the early proponents, highlighted a deterministic perspective which interpretations lean towards a more nuanced understanding that acknowledges both the influence and independence. Research is constantly being advanced to explore these dynamics, reinforcing the relevance of linguistic relativity in understanding human cognition.

### **2.2 Political Slogans and Power dynamics of Language**

Repetition effectively underscored important words and left a strong impact on the general public. This rhetorical analysis exposes how language is manipulated through slogans to have an emotional impact on the voter's mind and behavior. The political slogans of the 2024 election in Pakistan can be viewed with the linguistic relativity to describe the fact of how language constrains our political thoughts and possibilities because every slogan is designed to produce a certain effect. Slogans play a significant role in constructing voters' perceived reality, as suggested by the Whorfian hypothesis of linguistic relativity. For the first time in Pakistan, recent research is applying linguistic relativity to analyze political slogans. This approach will allow for a deeper understanding of how slogans not only reflect political ideologies but also shape the electorate's understanding of political issues through the language choices embedded in them. Liu Boya and Chen Min (2021) explore political protest slogans through the lens of



pragmatic identity, revealing how speakers craft their identities contextually to convey messages and achieve communicative goals. Their study emphasizes that political slogans reflect a speaker's dynamic identity and respond to the social context of protests. Similarly, Magda Stroinska (2021) discusses the linguistic manipulation in totalitarian regimes, illustrating how propaganda creates a pseudo-reality that shapes public perception. Concurrently, Moses James Olenyo Malande (2018) analyzes Kenya's political language, showing how it is manipulated at various linguistic levels to form political identities and influence voter behavior. Nadia Kaleem et al. (2022) focus on how Pakistani political slogans mirror party ideologies and deconstruct opponents' narratives, utilizing systemic functional linguistics for analysis. Lastly, Aiman Gul et al. (2021) investigate the rhetorical devices in the political slogans from Pakistan's 2018 elections, revealing their effectiveness in communication.

For the first time in Pakistan, recent research is applying linguistic relativity to analyze political slogans. This approach will allow for a deeper understanding of how slogans not only reflect political ideologies but also shape the electorate's understanding of political issues through the language choices embedded in them.

### **3. Theoretical Framework**

The theoretical foundation of this study holds the Sapir-Whorf Hypothesis, or linguistic relativity. It posits that the structural and lexical elements of language offer channels that direct and mold cognition and perception in the speaker. Political slogans, therefore, are not merely expressions of political intent but are viewed as linguistic tools through which issues and ideologies are framed and which may serve to realign the political mindset of the electorate. The paper looks into the influence that variations in linguistic choices, that is, lexical items, metaphors, and structures of political slogans have on public perception and ideological linkage.

### **4. Methodology**

The methodology for this study involves two main aspects; a content analysis conducted manually using the framework of linguistic Relativism and an opinion-based survey. The manual analysis of 20 coded slogans is done to find repeated language, and in turn explain how the notion of Sapir-Whorf hypothesis elucidate the contribution of language in determining political ideology. The opinion based survey is done to collect public sentiment of slogans based on their cognition and emotion features, using random sampling to guarantee sample diversity.

#### **4.1 Data collection**

The data for analysis of political slogans is taken from You-tube recordings of political gatherings and news media where different parties leaders introduce their political slogan for election campaign 2024.

#### **4.2 Sampling and Data size**

For content analysis, 20 political slogans of five political parties, which are used during election campaign 2024 are taken. For the survey, through the random sampling, a questionnaire is divided between 200 people without any age restriction to know public perceptions about political slogans.

### **5. Analysis**

The current study has done the analysis of slogans of 5 major Pakistani political parties using the framework of linguistic relativism during election campaign 2024.

The slogans are taken from these Political parties; PTI (Pakistan Tehrik e Insaf), PML-N (Pakistan Muslim League-Nawaz), PPP (Pakistan people party), JI (Jammat e Islami) and MQM (Mutahhida Qomi Movement). In 2024's elections, PTI was the most popular Political party while other parties had the alliance against PTI in the form of PDM (Pakistan Democratic

Movement). This section analyses the slogans of the above mentioned parties to understand how the linguistic structures of these political parties influence the voter perceptions. First of all, Researcher takes the slogans of PTI for analysis as it was the most popular party of Pakistan in elections 2024.

### 5.1 PTI

1. نظام بدلو، حالات بدلو۔
2. عمران تیرے جانتار، بے شمار، بے شمار۔
3. ظلم کا بدلہ ووٹ سے۔
4. امپورٹڈ حکومت نامنظور، نامنظور۔
5. نہ بیمار نہ فرار، قیدی نمبر 804۔

Slogan 1: This slogan exists after the general leadership of PTI introduced it before the election to be held in 2024 due to inflation and economic issues which the PDM government has caused. It called for systemic work to be done to tackle the increasing and diverse challenges of life. This slogan mostly uses imperative and parallel structure within order to sound urgent and simple: the change of the “system,” primarily governance, will enhance the “conditions” – socioeconomic. The use of particular term “نظام” rather than identifying certain individuals or officials is clearly a critique upon the whole government structure which is reminiscent of PTI’s previous emphasis of changes at institutional level. The linguistic codes deployed here might well strike a chord with people in need of coping strategies – promoted with the message that improving everyday experience is possible under political leadership at the macro level.

Slogan 2: In the end of 2023 before the coming general elections, when Imran Khan get prisoned, this slogan was chanted during party protests and Jalsa's; it showed how much he was liked, particularly among Youth of Pakistan, as well as the pupil determination to stayed under his leadership. The repetition of “بے شمار” portrays a collective identity tied to loyalty and resilience underscores the immense support for Khan. This slogan through using possessive language “تیرے جانتار” give the impression to the readers and viewers that Khan is a leader who has committed with lots of supporters, in this away a sense of carnival and solidarity is presented. Regarding language style, it demonstrative that the subject of the given work is loyal to khan endlessly and without the slightest doubt, which creates an ideological clotting of a given community. This slogan rests and strengthens the image of Khan as a leader that symbolizes hope and resistance through emotional association.

Slogan 3: Using this slogan, PTI was able to bootstrap the voter sentiment against the government and its actions such as sanctioning PTI, imprisoning its leadership and halting public meetings and rallies during the election process. The slogan portrays the electoral process as not just the voting activity but as an act of rebellion against PDM by using the antonyms ‘ظلم’ with ‘ووٹ’. Thus, the language distorts the democratic voting as the justice or, at least, revenge which has the ideological sense. This labeling of governmental actions as “ظلم” stands the current temporary ruling powers as oppressive; and with voting, it seeks to turn the power back over to the people. The term ‘بدلہ—revenge’ forms a retribution which makes the people feeling injustice and may even compel them to go for voting.

Slogan 4: This slogan came up right after when Imran Khan was expelled from the Parliament through a vote of no confidence, the people chanted it as a protest against PDM led government which they said was placed into power by the establishment. The phrase ‘امپورٹڈ حکومت’ ‘imported government,’ is to deride and delegitimize the ruling coalition. It uses alluvial references to the idea of nation and state, implying that in fact the government does not have the

support of Pakistan per se. Apart from amplifying the degree of rejection the word “نامنظور” (unacceptable) is used repeatedly and an emotive rejection among the enthusiastic supporters of PTI is developed by planting a notion that the present regime is detrimental to the interest of PTI. It thus performing narratively a/re-creation of disappointment that underpins attitudes towards outside interferences in indigenous affairs.

Slogan 5: This slogan was used by insiders of PTI to approve that Imran Khan was very determined while he was in prison comparing to other leaders who in the past have always looked for a deal or flee the country. Khan followers used this slogan by using contrastive terms, or negative sentences, in which they expressed his unwillingness to bargain or to run away from problems, “نہ بیمار نہ فرار”. His prisoner number “804” is to make him representative of strength and to give his sacrifice a face. The linguistic choice is in the thought that he is still imprisoned for his ideas and for his supporters. Such a slogan cements the assured image of Khan as a highly principled and trustworthy leader, the epitome of sacrifice and honor – concepts which go to the core of the sociopolitical language of Pakistan.

Restructuring political motives in PTI slogans can democratize ideologies and mobilize voters as each slogan here encapsulates particular value-emotions. These slogans evoke the use of ordering personal frolic structures like imperatives, parallelisms, possessive structures, and reiteration, to put up an ideological architectural plan that will appeal to supporters. For instance, the word “نظام” (system) is used consecutively in some slogan such as “نظام بدلو، حالات بدلو”، Which changes the scope of the criticism towards governance as a whole, and which is in line with PTI’s reformist agenda and relevant to whatever people going through hard economic time. Likewise, such phrases as ‘ظلم کا بدلہ ووٹ سے’ which in English is ‘the retribution is voting’, in the similar manner, people in this capacity are urge to participate in rewarding oppression. It also is constructing an intense brand loyalty to Khan in “عمران تیرے جانثار” and Nationalistic sentiments of anti-Pakistan slogans such as “امپورٹڈ حکومت نامنظور” the opposition is labelled as ‘imported’. Finally, 804 in “نہ بیمار نہ فرار، قیدی نمبر 804” finally dehumanizes Khan’s collective image of invincibility and transforms him into the image of martyrdom. These are the linguistic elements in accordance with linguistic relativism, which shape the voters’ perception through implanting ideological positions that are filled within terms that are meaningful an’ emotionally attractive to the PTI’s electors and hence forging a sense of identity and allegiance towards the PTI’s cause.

## 5.2 PML-N

1. پہلے امید پھر احتساب۔
2. امید سے یقین تک، پاک سرزمین تک، امید پاکستان نواز شریف۔
3. وزیر اعظم نواز شریف، وزیر اعظم نواز شریف۔
4. شیر کو ووٹ دو، پاکستان کو نواز دو

Slogan 1: This slogan was coined by the PML-N leadership to warn the establishment and judiciary if they want to build a message that PML-N future government will herald an era of accountability. This slogan has put “امید” (hope) before “احتساب” (accountability); thereby making hope a precondition for reckoning. In linguistic relativity terms it changes the mental paradigm where a sense of accountability comes second when compared to the positive association regarding the brighter future PN-LN promises to offer its people. The very construction of the slogan is conditional, saying that fairness in scrutiny should begin only after the institutionalization of confidence in the party can alter public perception of accountability. For the supporters of the PML-N, it gives them the perception that they deserve good governance as

a fundamental right – which they believe supports their stand of balanced leadership that they promised to offer to the society.

Slogan 2: This slogan was adopted for repeating Nawaz Sharif's performance and the pledge that if voted to power then the PML-N will revive Pakistan again. The literal translated of this slogan is "From Hope to Conviction." The 'hope' equals 'یقین' and the 'conviction' equal 'امید'. Linguistically this process is that of a journey charted by a choice for the PML N equated to a journey that translates the hope felt in the country to the conviction of progress. The idea of پاک سرزمین (Pak sarzameen: literal translation pure land) also culturally, emotionally appeals to nationalism and reduction of Nawaz sharif to امید پاکستان (the hope of Pakistan) positions him as peoples' choice. This discursive construction can work to mobilize perceptions by reappportioning the term 'national pride' to Sharif's benefaction, and isomorphic to ground ideological support for him and particular conception of Pakistan success.

Slogan 3: The leading political leaders of PML-N employed this slogan with the spirit that Nawaz Sharif would be the next prime minister; repeating the leadership identity of Nawaz Sharif. In the context of linguistic relativism, the constant referral to Nawaz Sharif keeps him linked to the Prime Minister position therefore establishing him in the people's minds as the definitive, steady long term candidates for leadership in the country. Repetition is used as a form of catch phrase and is used here to rehearsed the notion of Nawaz Sharif as Prime Minister into supporters' consciousness. The rhythm, simplicity and repetition of the slogan keeps audience emotionally engaged and subconsciously weighs them with perception of Sharif's leadership as organic part of the position.

Slogan 4: To build up support with this slogan, the message expressed the view that voting for PML-N and making Nawaz Sharif its Prime Minister would automatically lead the country of Pakistan forward. Connecting the lion, the PML-N symbol to strength and tying Nawaz Sharif leadership to the lion, 'نواز' (bless), which semantically connects Nawaz Sharif to 'نواز' which means blesses and adds positivity to Pakistan. This is relativity because the icon takes on two different meanings and is completely opposite at the same time: They are portraying the leader as mighty with words and also as a helper for the nation. The slogan suggests that Nawaz is the synonym for Pakistan progress; therefore, it appeals to people, subconsciously putting thoughts into their head that when they vote for the leader, they vote for the country's good.

### 5.3 PPP

1. ایک زرداری، سب پہ بہاری۔
2. چنو نئی سوچ کو۔
3. شیر کا شکاری، زرداری
4. غربت مٹاؤ، بھوک مٹاؤ۔

Slogan 1: This slogan was developed when Asif Ali Zardari became an active leader of the PDM alliance during election 2024 and with the cooperation and coordination of various political parties, PDM divided electoral representation and seats sharply according to region's experience. This slogan used in the language serves to building up a language image of Zardari as a power controller whereby the word "بہاری" (overwhelming) denote strength and authority beyond the other people. In the lens of linguistic relativism, the wording used in the slogan emphasizes Zardari as remarkable and unrivaled, presenting his leadership as both skilled and influential in the political setting. The slogan could work on the mind-set by building Zardari as inevitable by reinforcing and programming into the minds of the public that the PPP needs his leadership to



uphold power or balance in the coalition. The diverging linguistic framing predisposes supporters to certain modes of citizenship and thus how the vertical political order and the power are seen to rest in Zardari's exceptionalism for political order.

Slogan 2: PPP leaders and particularly its young Chairman Bilawal Bhutto introduced this slogan to make votes for him instead of traditional politicians who offer stale approaches. The slogan, 'نئی سوچ' — that directly translates to new thinking — employs the opposition of Bilawal to traditional politics. Through the use of the phrase 'چنو' the audience is encouraged to 'choose', so the slogan linguistically enfranchises the voters making the identity one of progressiveness of going forward. This relates back to the idea of linguistic relativity where language is paired with cognitive structures, in this case; 'new thinking', is mapped onto Bilawal and PPP and so the received viewpoint of the voters getting formed on what constitutes as leadership. This framing conveys that change demands a break from the past, thereby comparing Bilawal with older, "traditional" personalities, which may lead people to think of the PPP as more adaptive and inventive.

Slogan 3: After PTI's disqualification of its symbol PPP tried to establish itself as a major contender to PML-N, through the use of which this slogan painted Zardari as its rightful opponent to PML-N's lion symbol. The slogan essentially recasts Zardari linguistically as a "شکاری" (hunter) which must surely resonate with voters and help to give him a strong and assertive persona. To do so, using the "شیر" (lion) symbol of the PML-N, the slogan casts Zardari as an opponent, and potentially even a better one than the incumbent established party. From the Sapir-Whorf point of view, this way of positioning defines how supporters see political rivalry – with focus on the hunter-prey relationship, in which Zardari's leadership is essential to defeating PML-N. This metaphorical thinking brings competition into PPP when people start to view it as a force capable of conquering the strongest opponents, and this shapes up Zardari as an invincible man.

Slogan 4: Continuing with his mother Benazir Bhutto's legacy and expanding on her BITSP (Benazir Income Support Program), PPP Chairman Bilawal Bhutto adopted this particular slogan to evoke the spirit of people'. This slogan is based on social concerns, the word "غربت" (poverty) and "بھوک" (hunger) are crisp and can touch the hearts of people. Language relativity hypothesizes that due to language the problems such as poverty and hunger are put in cognitive prominence making PPP as an organization own to economic fairness and food security. The commands of the slogan such as "مٹاؤ" or "eradicate" create a perceiving of effective, necessary positive change so the public perceives PPP as working for solutions to basic needs. Such simple words may grossly appeal to the less educated farmers as identifying PPP with welfare and reform to achieve socioeconomic justice. In more specific semiotic ways, each of these slogans organises an ideological image of PPP through its language and its framing. In the following article, this language will be explained as a representation of and a possible impact on supporters and the general public, on PPP's leadership, values and priorities. According to Sapir-Whorf these slogans do not merely 'report' political positions, rather they construct the way the public thinks and categorises when engaging with PPP's leadership and its policies.

#### 5.4 MQM

1. پیٹنگ پہ مہرین لگاؤ۔
2. کراچی ہمارے حوالے کرو
3. اختیار سب کے لیے۔

Slogan 1: Since MQM is one of the regional party in Sindh they used this slogan in their public meetings to compel the voters vote for them by chanting the word 'kite' which is their election crest. This slogan is clear and energetic, avoid using fancy wordings but go to the basic verb 'لگاؤ' (stamp), which make it compulsory that the action has to perform soon. From the linguistic point of view, focusing on the symbol "پیتنگ" /kite/, MQM appeal to the ethnic and regional sentiments, thus turning the vote into simple and clear congruency. From the Sapir-Whorf point of view, this language builds a psychological connection where stamping the kite is greater than voting—it can be seen as pledging allegiance to MQM's local administration, and empaneling oneself with the interests of this part of the world. This slogan can create change at the level of voter identity by enshrining the notion that vote for MQM is a vote for Karachi and Sindh.

Slogan 2: This slogan developed in reaction to what MQM regarded as PPP's inability to properly run Karachi as far as governance and increased incidence of street crime were concerned. The slogan "ہماری حوالے کرو" hand over to us put the MQM as the rightful owner of Karachi. The slogan, which employs language associated with responsibility and guardianship, back to the party's roots and ties it closely to local concerns, so possibly recasting residents' perceptions of the MQM as better able than other parties to understand and address their problems. In terms of linguistic relativity, the phrase signifies that MQM has a legitimate, if not inherent, claim to govern the city, influencing public opinion by portraying MQM as uniquely capable of dealing with Karachi's difficulties.

Slogan 3: MQM raised this slogan with an intention to demand local government autonomy and fair decentralization of power among all institutions in Sindh. In linguistic terms, "سب کے لیے" (for everyone) of this slogan reduces any kind of structural advantaging and creates the message that power should not be monopolized. In the case of official language, the word "اختیار" (authority) has been given the right in such an ideological position that all the groups should have a say in governance. From a linguistic relativity's viewpoint, this language influences the public outlook since it dethrones the present political order and makes people realize that locality is the key to fair democracy. Such framing makes the supporters of MQM want the party to reform the society's power dynamics to make power a collective commodity instead of a central authority. All of these slogans are semiotically coloured to remind the voters that MQM is their party which promises to fight for regional pride, local autonomy, and representation.

### 5.5 JI

1. آزاد بلدیاتی ادارے
2. سستا کھانا، سب کے لیے
3. انصاف سب کے لیے
4. احتساب سب کے لیے

Slogan 1: In the 2024 elections, JI employed this popular slogan for campaign and mobilization to seek decentralized political institutions, thereby recognizing the capacity of local institution to meet the needs of the communities. The word "آزاد" means independent and therefore creates an image of a free and self-ruling bureaucracy within the local administrative set up. Due to the words applied in the slogan, there is a tendency to associate JI with the party of independent governance and democratic liberties. Sapir-Whorf seen here serves to determine the language choice to mobilize an imperative of decentralisation in governance that gives the public a forced paradigm where central authority is a limiting force and decentralised agencies are the only way to get empowered and efficient in their delivery of services to communities.

Slogan 2: This slogan was adopted in view of the escalating cost of living about which JI stressed that, in his view, everyone should have the right to, and concern for, cheap food. The

slogan applies the Arabic phrase “Jilden kEE” which, when translated to English word by word, means “for all” and points rather literally to common benefits, good for all. JI add an important layer to their propaganda by linking the term “سسنا كهانا” (cheap food) with rights, and particularly human rights. In terms of linguistic relativity it defines public opinion through the creation of the concept that cheap food is necessary to people’s life hence creating an opinion that JI is a party that responds to basic needs of voters. The easiness and openness of the text of the slogan makes everybody understand it and repeat, thus once again emphasizing the party’s principal idea, the need for economic assistance and people’s welfare.

Slogan 3: JI used this slogan as part of their campaign, and the intent was to cultivate the indication that justice can only mean equal opportunity to the entire citizenship regardless of the class into which some people may GIS them. The term “انصاف” is highly moral and group reference “سب كے ليے” makes justice a universal right so it is powerful in portraying the concept in support of the government’s cause. Known in linguistic relativity as ‘thinking for speaking,’ this slogan refashions the public’s way of thinking about justice as non-discriminatory entitlement that can be obtained by anyone. The language positioning here designs JI as the fair and balanced alternative that particular supporters may wish to view the organisation as. On this level, this simple slogan encourages the public to merge into a perspective wherein equal justice for all is imperative for peace.

Slogan 4: This slogan was brought to encourage people accept what JI had to say on accountability where the party wanted everyone to know that it will do so fairly to any individual or institution without discrimination. The combination of the word “احتساب” and “سب كے ليے” means responsibility to other people and to the state for everybody, as no one is protected from legal responsibility. Referential verbs are like linguistic relativity: the slogan constructs accountability to be inclusive, hence making people view it as ethical rather than negative, punitive or selective. The use of such language in policy making cements ideologies among the supporters by creating an impression of a new JI party that is considerate of transparency and moral right as a centre to a just and accountable society.

By these slogans; JI employs language that is civil, egalitarian assertion, and one that champions the welfare of all people. In each case the slogans put into words such notions as independence, affordability, justice, and accountability as entitlements, rather than privileges.

After the Manual analysis of slogans under the framework of Linguistic relativism, the current study done an opinion based survey in Bhawana, District Chiniot. The questionnaire was made using Likert scale including 20 questions relevant to each slogan of political parties. Using random sampling, Questionnaire was distributed among 200 people without age restriction, 100 males and 100 females. The averages of responses from participants are given below which may take as an evidence that how much the linguistic structures of political slogans influence public perception and decision making.

The numerical data of these responses in the form of tables is given below in table;

Party	Slogan Number	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)	Male Average Response	Female Average Response
PTI	1	14	22	30	18	16	3.3	3.5
	2	10	20	35	20	15	3.5	3.8
	3	8	15	32	25	20	3.7	3.9

	4	9	17	28	30	16	3.6	3.8
	5	12	20	25	25	18	3.3	3.7
PML-N	1	15	18	32	20	15	3.4	3.6
	2	8	17	30	25	20	3.6	3.9
	3	12	15	25	35	13	3.5	3.8
	4	10	20	28	22	20	3.4	3.7
PPP	1	18	22	30	20	10	3.1	3.5
	2	12	18	33	22	15	3.4	3.7
	3	15	25	27	18	15	3.3	3.5
	4	10	20	35	20	15	3.4	3.8
MQM	1	15	20	32	20	13	3.3	3.6
	2	10	18	30	25	17	3.5	3.7
	3	12	25	28	20	15	3.4	3.6
JI	1	20	15	30	25	10	3.2	3.8
	2	10	25	35	20	10	3.1	3.5
	3	15	20	40	15	10	3	3.2
	4	10	15	30	30	15	3.5	3.9

Table 1

## 6. Findings and Discussion

The current research examines selected political slogans of the major political parties in the Pakistani 2024 election campaign and establishes how language is used to operationalize the contestants' political existence in relation to the voters. As it will be shown with reference to the recent study in political slogans of the 2024 elections, the application of the linguistic relativity framework developed by John A. Lucy (1997) and later compared with Wolff & Holmes (2010), is a useful tool. Slogans embody numerous socio-political relations and presage national image, thus showing that language reproduces political ideas and vice versa affects voters' opinions. Dubbing language, a 'structural' entity that defines the limits of our political outcomes implies that the artful amplification of the Republican and the Democrat mantras functions to impose a certain 'structural mindset' onto the voters, generating stereotyped ways of perceiving, which coincide with those of the party in power. Liu Boya and Chen Min noted that slogans are not only the conveyors of ideas, but also the embodiment of the identity of the speakers, as Liu Boya and Chen Min pointed out. This type of framing is also seen in mottos like PTI's *نظام بدلو، حالات بدلو* did not only demand change but painted PTI as change maker. This is in line with the pragmatic identity whereby the speaker wishes to create a certain identity which can be appropriate by the target voters as being reform minded. Such slogans are designed to meet communication objectives since political language is flexible and changes depending on the current feelings of the society. Stroinska (2021) also writes about how language is able to construct the ideas of pseudo-realities which does echo the language incorporated into the political slogans of Pakistan. Such attributes as justice, hope and change means that there is an enhancement of some important narratives and at the same time suppression of other important narratives. For instance; *”ظلم کا بدلہ ووٹ سے“* is not only communicates a strong ideological message but also contributes toward the social construction of the reality where oppression and



power to act, is symbolised voting.in narratives while marginalizing others. This use of language is not different from what is obtained in totalitarian politics where language is particularly used as a propaganda tool. Aiman Gul and Akram Liaqat Iqbal (2021) support the conclusion about the efficiency of the general rhetoric means in political slogans, studied in the contemporary research. The replication in the slogans such as ‘بے شمار، بے شمار، بے شمار’/glcing vehement appeal that provides an emotional turnout and a major Para personal compatibility. The recent analysis also supports Malande’s (2018) argument that the independent variable, language, is elaborated at phonological, morphological, and syntactic levels to create appealing political messages. Emotional connotation of such slogans is very essential, especially for political purposes since these bring about emotional ownership. The study by Nadia Kaleem et al. in 2022 using CDA demonstrate how the political slogans encompass and produce party beliefs in parallel to dismantling opposed discourses. For example, the slogan of the PTI is “نظام بدلو حالات” which means change and the slogan of PML-N is “پہلے امید پھر احتساب” which translates to hope before accountability thus when reminding voter to vote the party wants to shape voters’ expectation to be suspicious of the incumbent in a given context. This is in line with the research work of Fairclough and Van Dijk that pointed out the fact that relation between language, power and ideology is so relevant in political process specially to deal with the political interests of an electorate.

## 7. Conclusion

Analyzing political slogans from the 2024 Pakistan general elections brings out the complexity of the contest between language and Identity. Following the existing literature, this research study innovatively employs the concept of linguistic relativity while studying the slogans of political parties therefore contributing to the progressive development of the Pakistani context. This particular application enables the extension of focus beyond the way language is a mirror to political thinking to how it is a tool that leads the thoughts and actions of voters at electoral sensitive moments. Lastly, the way language is used in these political slogans is not only reminiscent of the current political climate but also normative in the process of shaping it, again fully supporting the key idea of this article that language should be seen as a factor instrumental in constructing political identities and political ideologies.

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