# Exercise of Power-Stretches and Ideology: A Critical Discourse Analysis of Imran Khan's Speech on Freedom of Media and Corruption

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| ARTICLE INFO | | | ABSTRACT |
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*The present study is qualitative, conducted to understand the power stretches and the ideological illustration of the former Prime Minister of Pakistan, Mr. Imran Khan. The study aims to understand the politicians' discursive practices to control the audience's thinking. Imran Khan's "Freedom of Media and Corruption" speech is selected as the study sample. Corruption and media freedom are the core aspects used in the Pakistani political stretches through which the speakers are intended to gain the listeners' favor. The study has adopted the framework of Norman Fairclough (1989), discussing the socio-cultural practices of the discourse through discursive strategies. The study has found that former Prime Minister Imran Khan uses discursive practices to exercise power and hegemony by selecting particular terms related to national issues. Self-positivity, self-orientation, and self-ideological supremacy are the core aspects of his speeches.*

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## INTRODUCTION

A fundamental right to freedom of expression which includes the right to information, enables other human rights, and protects democratic principles. The right to freedom of expression consists of the release of the media. It allows the general population to look for and receive information and ideas, make informed decisions about anything from politics to economics to social issues to cultural matters, get involved in public affairs, and improve society. Free,

diverse, and independent media are a crucial tenet of democracy. For a democratic culture and institutions to operate effectively, media freedom must be protected (Procedures United Nations Human Rights Special, 2023).

Corruption is using public office for private, personal, and group interests rather than public interests. Corruption destroys confidence, undermines democracy, stifles economic growth, and worsens inequality, poverty, social division, and environmental problems (Transparency International, 2023).

Imran Khan is the former Prime Minister of Pakistan whose regime was changed on April 10, 2022. His party aimed to eradicate corruption and give the public essential rights. His main tenants of political ideology were the rule of law, freedom of expression, human rights, and social welfare (Khan, 2022).

The present study is his address in a seminar on "Freedom of Media" and "Corruption." The study is adopted to understand the political discourse of Imran Khan used in public speeches. A speech of Imran Khan analyzed for persuasion found strong indicators of using power (Razman et al., 2023). Perceived social support affects quality of life (Adeeb et al., 2017).

Critical Discourse Analyses (CDA) are a form of discourse analysis investigation that focuses on how texts and discussions in social and politically conscious settings function, imply, replicate, and target communal power abuse, hegemony, and inequalities (Van Dijk, 2004). It aims to show how ideological assumptions in texts are hidden behind the curtain of selected language structures (Machin & Meyr, 2012). Critics who use CDA methods to analyze political speeches use various theories and concentrations, but they will often analyze and discuss how ideological ideas are expressed in the language (Fairclough, 1992). CDA is also used to investigate how different social-political groups are misrepresented and can be misrepresented in the news media, gender, political, and institutional discourses (Wodak, 2001).

CDA is a method of observing and studying asymmetrical influence in discourses by a critic. It depicts manifestations of racism in social classes and attempts to raise public consciousness about these issues. According to a new institute of discourse research, the relationship of power and bias in political languages (Luke, 1995). Fairclough (1992) views that critical discourse is a research collection of methodologies for studying texts and languages as social and ethnic activities (Fairclough, Discourse and social change, 1992). The CDA is based on three broad theoretical frameworks: First, it is based on post-structuralist assumptions that text has a productive role in creating and constructing humanity's identity and behavior. Second, it is based on Bourdieu's social assumptions that textual activities and conversations with text become "Embodied Forms" of "Cultural Capital" of "Exchange Value" in some social contexts. Third, it is based on the assumptions of Neo-Marxist cultural theory that discourse is produced and operated in political economy and that its use yields and expresses larger secret ideological objectives (Hall & Du Gay, 1996).

**Statement of the Problem:**

Political discourse is loaded with power and ideological illustrations to prove personal hegemony. Using political aspects close to the public domains can lead toward ideological supremacy and hegemony in the listeners' minds. Through discursive practices, the speakers seek the desired reaction in political favor.

**Research Objectives:**

- To critically understand the textual interpretations of adopted discourse by Imran Khan on Media Freedom for power and corruption.
- To manipulate the power stretches and ideological interpretations of Imran Khan's speech on Media Freedom and Corruption?

**Research Questions:**

- What are the textual interpretations and perspectives of Imran Khan's speech on Media Freedom?
- What type of ideological practices are intended to be rooted in the audience through power exercise in a legitimate way?
- How are hegemony and power relations strategies intended to be constructed through specific discourse?

**Significance of the Study**:

The present study helps to understand the dimensions of political discourse and its discursive practices. This study supports how discursive practices are used in the discourse to enjoy power and prove personal ideological supremacy.

# LITERATURE REVIEW

The fundamental theory for the current investigation was Discourse Analysis (in the future CDA) since the results from the information investigation were translated using its concepts. CDA began as a small gathering of researchers at the University of Amsterdam in the mid-1990s as a specific framework for investigating chat. Norman Fairclough, Ruth Wodak, Gunther Kress, Theo van Leeuvem, and Teun van Dijk were among those honored. However, the origins of CDA are diverse and ancient, with some of the core concepts traceable to humanism, ethnography, logic, connected phonetics, and pragmatics.

CDA's fundamental goal and principle is to manipulate and reveal the secret agendas in the language. According to Wodak and Meyer (2009 (Wodak & Meyer, 2009)), CDA allows for studying ideology in opaque and transparent forms, exposing power structures, discrimination, domination, and the influence of minds. There is a need to develop an interdisciplinary approach

for CDA, and through this phenomenon of interdisciplinary work, other disciplines in the field of life, such as economics, sociology, management, and psychology, can be related. The area of deception has been extended to social media, broadening interdisciplinary approaches.

Ashraf, Nayab, & Tahir (2022) researched "Analyzing Language and Power Relationship; A Critical Discourse Analysis of Imran Khan's Speeches." The study found that language has many roles in people's lives. It conveys a lot about a person's use of language and distinguishes them from one culturally diverse person to another. In this way, language is fundamental to how and what people say. As a result, how people use language in political discourse will impact how others perceive them, either favorably or unfavorably. Politicians in any society frequently rely on language to impose their authority and persuade people of their views. This essay examines the vocabulary utilized by Mr. Imran Khan, a former Pakistani prime minister, in his spoken political discourse. It made a more focused effort to evaluate the language "you," well-known politicians and leaders. Used The study aims to interpret Mr. Imran Khan's word choices as reflecting his intentions in the political sphere through a qualitative analysis of his spoken political discourse. Undoubtedly, it can persuade individuals to believe a specific goal, philosophy, or even action. Imran Khan's leadership during this time, both domestically and internationally, was examined for this purpose using Fairclough three-dimensional model as the theoretical foundation. The study shows several conclusions about Mr. Imran's use of language and rhetoric to demonstrate his leadership in Pakistan and overseas (Ashraf, Durr-e-Nayab, & Tahir, 2022).

Jabeen, Ayub & Khanam (2022) conducted a study on "Critical Discourse Analysis of Imran Khan's Sit-in Speeches." The current study uses critical discourse analysis to examine the ideological discourse structures in Imran Khan's political statements during the sit-in. It attempts to decipher the underlying ideological connotations of his words, phrases, and sentences. The three-dimensional framework Fairclough (1995) developed was used in this study to examine the implicit and explicit meanings of the linguistic patterns he used. The information was gathered from his public addresses and daily sit-in statements from August 14, 2014, to December 17, 2014, in various cities. a Subject that keeps coming up in speeches with essential themes. The findings of the current analysis indicate that the two main themes of his speeches have been compelling governance and a free and fair electoral process. He frequently used brief phrases and sentences to emphasize these ideas to implant the desired worldview in the populace's minds. Through speeches, he created an impression that he was the nation's savior and that everyone else was dishonest and corrupt. The results demonstrate that language is essential for producing and communicating intended meanings (Jabeen, Ayub, & Khanam, 2022).

Nusrat, Khan & Shehzadi (2020) did a study on "Critical Discourse Analysis of Imran Khan Dharna Speeches in Socio-Political Perspectives." In this study, Imran Khan's speeches from the 2014 Dharna are examined to identify instances of power play. The theoretical perspective of power (Fairclough, Analysing Discourse: Textual Analysis for Social Research), which has two

dimensions—power inside and behind discourse—has been applied to the study. This study is critical because it will help Pakistan's general population understand the concept of power their leader represents by understanding the meaning of language. The three-dimensional model developed by Fairclough in 1989 is used as a tool for data analysis in the research approach, which also incorporates theme analysis. The textual, discursive, and societal levels of discourse were considered when analyzing the speeches. The speaker used the pronoun "I" to demonstrate his power, and by employing the pronoun "we," he garnered the audience's support to win their hearts and reflect this as a power on the rulers. These are the essential conclusions in the case of power within discourse. The speakers used many linguistic devices, such as modal verbs, lexicon, transitivity, inter-discourse, etc., to describe in detail the government's oppressive rule. The power of the West and Islam in the speaker's utterances is another important discovery in the study of discourse power (Nusrat, Khan, & Shehzadi, 2020).

Rauf, Sajjad & Malghani (2019) researched "Ideology, (Mis) Perceptions and (Re) Construction of Political Identities: A Critical Discourse Analysis of Imran Khan's Political Speeches." The political rhetoric of Imran Khan is investigated in this study for its persuasive techniques. Additionally, it draws attention to the subtle ideological tenets that permeate his political remarks. The analysis is based on Fairclough and Van Dijk's theoretical viewpoint. To uncover latent ideologies, this study examines linguistic components and environmental features. According to the research, Khan used various tactics to gain political influence and spread his philosophy by encouraging urban young and those from less affluent backgrounds to participate. Additionally, linguistic analysis demonstrates that Khan's claim is (un)conventional because he constantly acknowledges and discusses the support of women for political engagement. It is discovered that Khan has developed and portrayed his political party's good political identity. He also leveled numerous accusations against rival political parties, portraying them as unfair, biased, and corrupt political organizations. Political actors frequently use the dichotomy of "negative attribution of others and positive attribution of themselves," which was mentioned earlier, to advance their political agendas, persuade popular ideologies, and (de)construct the political images and identities of their rival political forces. In this study, the political actors have accused other political opponents of injustice, rigging, and prejudice. On several occasions, they have indirectly damaged the political reputation of other political organizations by downplaying all of their positive characteristics. Therefore, political actors perceive themselves as members of a righteous, obedient, and fair political group that adheres to traditional political practices. However, one distinctive feature of Khan's discourse is the strong emphasis on women's political activism and participation and the strong desire to advance women's rights (Rauf, Sajjad, & Malghani, 2019).

Rehaman et al. (2019) did a study on "Persuasion and Political Discourse: A Critical Discourse Analysis of Imran Khan's UNGA Speech (74th Session: 2019)". This study seeks to investigate the political leaders' views and goals through language. To spread their views, they use language in a civilized manner. The speech made by Pakistani Prime Minister Imran Khan at the 74th

session of the UNGA is examined critically in the current paper. He spoke during the 74th session of the UNGA. The address concentrated on domestic and global topics such as the Kashmir conflict, money laundering, Islamophobia, and climate change. The researchers have worked to expose and elucidate the ideals and visions that drove that speech. The employment of various language tools (rhetorical techniques) to advance political goals and objectives has been observed in this study. The Fairclough model has been used to analyze Imran Khan's UNGA address qualitatively. Many important topics are covered in light of this modal, including word repetition, developing rapport with the audience, word choice, the meaning of words, context, and speech impact. The investigation has shown the politicians' covert beliefs and points of view, which they spread through their speeches. Imran Khan communicated logically to divert the attention of world leaders and spread his philosophy, according to an analysis of his speech. Using discursive techniques, he spoke about his four-point agenda and the pressing concerns plaguing the entire world. He presented himself as a courageous Muslim leader and a spokesperson for Kashmiris. He discussed the problems affecting the Muslim population worldwide and Kashmir (Indian-occupied Kashmir). He exposed positive and negative self-presentations to others using the Fairclough model and various language techniques. He employed various techniques to motivate and persuade his audience, including tone, register, and prediction procedures. He spoke diplomatically to attract the attention of various world leaders. He exposed Prime Minister Modi's unjust agenda as a lifelong member of the RSS. He established that RSS is a recognized terrorist group that has been outlawed in India thrice. Researchers who analyze speeches by world leaders in the future may find this study helpful. Imran Khan presented his ideas at the UNGA and exposed the Indian government to the world, leaving it up to the rest of the world to decide how they would respond. Imran Khan spoke about the urgent subject of climate change and how we may protect our generation by raising plants and sanitizing rivers per this research (Rehman, et al., 2019).

Shah & Alyas (2019) studied "Critical Discourse Analysis of Imran Khan's Speech at Global Peace and Unity Forum." The purpose of the research was a critical discourse analysis of Imran Khan's address at the Global Peace and Unity Forum. This study aims to investigate the role of language in shaping political leaders' ideologies. How do Political leaders select specialized vocabularies to communicate their intellectual force to the audience? The ideational metafiction of Halliday has been employed in this study work to examine how political leaders use their ideologies to manipulate the public's minds. The analysis has been conducted using a quantitative technique. The research is concluded with results and a conclusion. The study discovered that the preferred discourse that Imran Khan wanted to construct in his speech was about Islam and then the West, as evidenced by the frequency of the words "Islam" (57) and "Western" (40) in the text. Pakistan has been accused of terrorism for over ten years solely for supporting its militants in their struggle against Hindu rule in the disputed region of Jammu and Kashmir. Imran Khan defended Islam and clarified to the Western nations that there is no connection between Islam and terrorism during his speech at the Global Peace and Unity Forum. After the 9/11 incident, when Al-Qaida attacked the Pentagon and the World Trade Center, the

misconception that Islam is radical and extremist was created. Islam is a religion that values peace. The majority of the sentence's use of the model verb "should" demonstrates the failure of Pakistan's tyrants to present a favorable picture of their nation to other nations. It also demonstrates the tyrants in Pakistan's inability to demonstrate how the terrorist deeds of 18 people can be attributed to 1.3 billion Muslims. Most material verbs were used to demonstrate that the government is not doing as it should and that our dictators are the puppets of the UK under the guise of liberalism. They neglected to make it clear that Islam encourages diversity, accepts people from other regions, and that Allah's will has separated us into various communities and religions. The cognitive verbs believing and accepting demonstrate that Muslims follow Allah's will, and if they accepted communities, they would demonstrate how terrorists operate and justify their attacks (Shah & Alyas, 2019).

# RESEARCH METHODOLOGY

The present study is qualitative, which is based on textual analysis. The study is designed to understand the political ideology based on the stretches of power, exercise of power, and hegemony. The study has adopted the theoretical framework of Fairclough (1989) for the analysis of excerpts of PM Khan's speeches.

**The Sociocultural Approach of CDA by Norman Fairclough (1989):**

Fairclough (1989) presented the framework of CDA with its functions (Fairclough N. , Language and Power, 1989). Three of the dimensions are presented in his framework:

- Text (it can be written, spokes of the visual images).
- Production of discourse, its consumption, and distribution.
- Sociocultural practices of the produced discourse.

To critically analyze the discourse, Fairclough (1989) believes that three certain aspects should be kept in concern:

- Linguistic description of the produced text.
- Interpretation of the text for discursive/interactional purposes.
- The explanation of the produced discourse with the cultural and social realities.

Fairclough believes that there is selection discourse has underlying assumptions for discursive practices. These assumptions are not free from innocence and values. There are driven ideologies in the underlying assumptions of the discourse. These produce discursive practices embedded with ideological effects for producing and reproducing power exercises between the genders, ethnic groups, social classes, cultural minorities, and majorities. These exercises are undertaken by the discourse presenter/producer to elaborate the positions of people and representation of the things. Fairclough (1989) says that, in modern society, ideology is achieved through power

exercise in the discourse. The relationship of discourse-power-ideology can be elaborated by the term "hegemony," which is "relationship changing constructions to make power evolution relations through which discursive change is mainly focused and allowed to the broader process of change (Fairclough, 1993). Fairclough (2002) says political hegemony can be better employed for discourse order analysis. Social media impacts motivation (Ramzan et al., 2023). Mindful workers have a good quality of life (Javaid et al., 2023).

**Sample of the Study:**

The selected sample of the study is the exerts of the speech of Imran Khan on "Freedom of Media and Corruption."

**Data Collection:**

The data is selected through online sources such as YouTube, where recorded speeches and other documentaries are available. The speech is taken from the following source:

https://youtu.be/u_BPqzltSFg.

**Data Processing and Analysis:**

After collecting the data from the above given online sources, the speeches were transcribed into text. All the selected speeches were available in Urdu language so the selected excerpts of speeches were translated into the English language **by using Google Translator** to maintain the authenticity of the text. Finally, the translated excerpts were analyzed under Fairclough's critical discourse analysis framework (1989).

**Data Analysis:**

**English Translation of Excerpt One given by Google Translator:**

"Empire, if you look at all of human history, the attempt is that the person sitting on top, the king or the dictator, is trying to control the thinking of the person. Control his opinions. Society. And why does he want control? He doesn't want it for the betterment of society, he wants full power to rule over humans, but wants to be a small god, wants to be a god on earth. And it is also a thing in human history that most societies have gone up in which those who have freedom, freedom of opinion. Those who allow criticism, who make the ruler accountable. He can be held accountable.

**Analysis**

Discourse is selected for discursive practices and assumptions (Fairclough, 1989). The textual practices are the "constitution of such words," which are loaded with "ideologies" and "power exercises." The intentions behind the speaker are to gain "positive views and favoring to own."

Textual interpretation presents the meanings as "monarchy is not applicable and ideal" and "freedom of opinion" is controlled by the monarchy. This monarchy is similar to "opponents" as these opponents look like these people favor the "dictatorship." Speakers assume the status of the "opponents" as these are intended to "control the society." The socio-cultural practices are to "make one" part of the society. "Exercises of power" is about the practiced as the speaker is making other 's orientation showing that "opponents" practice the "power" while the discursive practices are "making own power as legitimate". The interactional purpose of the speaker is to "make perfect relationships with the audience." making the opponent "illegitimate for power" as the "freedom of opinion" is not the core subject of the plan of the opponents. Discursive strategies used by the speaker as "self-positivity and own group positive presentation", "hegemony," "self-legitimation" and "moral values as higher than opponents." Use of terms as "corruption, power, social construction, freedom, and monarchy describes that the "speaker" show self-reflection as diverse to the ideology of opponents. In this regard, the speaker tries to close to the public and wants to take the favor of the people as moral support. The speaker uses the differences between "us and them," making the "freedom of speech" the legitimated and directed elements of their ideology while considering the opponents as "them" by making the allegations that those have no ethical consideration related to the freedom of speech and the rule of law. The speaker seeks moral power and loads the ideologies in the language selected for gaining ethical and moral powers in the shape of "support and affirmation" by the audience.

**English Translation of Excerpt Two given by Google Translator:**

Look, this is the freedom of the press, which is bigger than the freedom of the expression, this is a part of liberating a person. Because when a person is mentally free, the same nations go up. Those people do great things. Slaves can never do great things. That's why if you read all the poetry of Allama Iqbal, he was trying to wake up the slave Muslims. They were waking people up. Because slavery is the worst thing that makes a person feel inferior. I remember very well, like Ayaz Amir, we are also the first generation who grew up in Pakistan. Only I can tell you about slavery, what oppression it does to a person, and how it destroys his potential. Is."

**Analysis:**

Discourse is the selection of words and the selection of ideological descriptions. In the lines, the speaker uses discursive strategies to gain ethical power and is intended to control the people's minds. Fairclough (1993) further expands that ideologies are constructed through the order of discourse. The selection of discourse is for discursive practices (1989). Usage of terminologies related to the "national poet," the sponsored discourse is as "the speaker is the true followers of national heroes." He believes in the "moral values" and the "moral codes" directed by national heroes. Stretches of ideologies as the speaker connects the "national freedom" to the "freedom of minds," making the moral aspects of "developments and dignity." As in the lines, the exercise of power can be seen in the shape of "moral values, nation's dignity and the message of the national

poet." Construction and reconstruction of ideology is where the speaker seeks the moral and ethical supremacy of the audience and the nation. The constructed ideology is that the "nation is still in the slavery of monarch."

In contrast, the reconstruction of ideology is the "awakening of the nation by the speaker's vision." Existing ideology, as in the lines, is the "national poet gave an authentic lesson of awakening the nation," while the reconstruction of ideology is that the speaker conveys a similar lesson and message to win the "glory of nations." Discourse is combined with ethical supremacy, national issues, creation of the relationship between the issues and the "glory of the nation," which shows that the speaker tries to complete the interactive purpose with the audience and wants to prove themselves as the "true well-wisher" of the nations through selections of ideological loaded discourse.

**English Translation of Excerpt Three given by Google Translator:**

"So, what I am trying to say is that when I talk about real freedom, I want my nation to be free and only a free nation will go up. But that nation cannot be free until first. So, let's make this freedom of opinion within our society. People say to me that there was during your time. So, you don't know any hardships. First of all, I assure you that I have never been free. There is no fear of the media, nor is it the reason. Why are dictators afraid? Why are you afraid? Whenever someone comes, you see the king who was inside the Middle East. There is no free speech because they want to control the people."

**Analysis:**

Fairclough (1989) clarifies that discourse is ideologically and fully loaded with stretches of power. Here in the lines, the speaker uses the terms and words "real freedom," "freedom of the nation," "I wish," and "will not be free," showing that the speaker intentionally proves the "ethical supremacy" of the audience. Issues of public interest as to be free from the "cowered and hidden policies" of the nations, being played by the non-elected people. The speaker seeks ways to inlaid the ideology that "nation 's freedom" is necessary from the non-elected and global establishment. "Own surety" and "no fear" show that the speaker tries to inlay the "oriented truth" as the "true direction for the nations"—construction of differences as "us and them" denoting own country and gulf countries as different. The difference is trying to portray the "freedom of media" whereas the "control of voices" is as the "issues exposition is controlled." Mind mapping and recollection of the theology of the state-controlling actors, and the gulf countries, the speaker tries to ensure that these have no differences. Things are regulated and directed parallelly rather than the "freedom of media" in the country. The speaker also seeks the audience's attention to exercise moral power by illuminating "freedom of media" as its motif. The speaker tries to inlay the ideology in the minds of the audience, as an exercise of power in the past was based on the "moral values" as the speaker portrays himself as a "true spokesperson of the ethical values and self-positivity. Speaker tries to expose the social reality of "freedom of

media" as is not existing while presents that social, moral values regarding "freedom of media" were highly acted upon in the days of speaker's ruling.

**English Translation of Excerpt Four given by Google Translator:**

"What is happening in Pakistan? Ayaz Amin has just discussed this matter in great detail. I am just telling my little evolution that we were watching the spectacle inside Jab. Both parties came. Two times corruption. When both of them were expelled, after seeing our two parties, it occurred to me that maybe there would be less corruption if the military were better than that. We started to think that it was better than that. During Zia's time, the growth rate was also high. The economy was also ahead, it seemed. Then there is another thing that there was no criticism, so many things were not known. So, we also started to think that because the two cases that they went into corruption, both of them piled on top of each other. There was no end of corruption, there was no Hudaybiya paper mill.

**English Translation:** What is happening in Pakistan? I just had Ayaz Amin discuss this in great detail. I am telling my little evolution that we were watching the spectacle inside. Both parties came. Two or two times, both of them were removed due to corruption; then, after seeing these two parties, it occurred to me that maybe there would be less corruption if the military were better than that. We started to think that it was better than this. During Zia's time, the growth rate was also high; the economy was ahead. Then there is another thing: there was no criticism, so many things were unknown. We also started to think that because of the two times, they went into corruption, both piled the cases on top of each other. There was no end to corruption; there was no Hudaybiya paper mill.

**Analysis:**

In the following lines, the speaker turns from "freedom of media" to "corruption." Though the seminar is going on and the acting role is played by "Imran Khan" while the "audience" is passive and has to listen to the truth. The speaker is here in the role of "us and them," where "us" is his party while "them" are the "political opponents." These opponents are the former opposition leaders who have suffered in corruption cases. Fairclough (1989) describes the dimensions as the production of the text, its composition, and sociocultural practices. The selected lines are encompassed with the frequent word "corruption," which is blamed by the speaker on its "opponents," showing that "opponents" have no moral victory over the ruling.

In contrast, the speaker has the moral values to rule the constructions of ethical power. The speaker intends to control the abundance's minds by giving them a glimpse of past incidents, including the "ruling time of recent rulers and dictators." The assurance by the speaker to the audience is that the audience has to be part of the "speaker 's ideology," where ethical and moral support is asked of the audience, assuring the speaker. Social, and cultural practices are to take the "favor of audience and the listeners," while the interactional purpose posed by the audience is

that the speaker wants to portray their party and personality as the "true ambassador of "eradicator of corruption" which is soul needed for the folks. It creates the moral values and moral significance of the social aspects tending to elaborate that "opponents" ties to portray the self-victory but these have no ethical values due to involvement in corruption.

**English Translation of Excerpt Five given by Google Translator:**

If you want to destroy your society, you don't need to throw an atomic bomb. Just eliminate morality, eliminate the distinction between good and bad. Maulana Rumi has a famous saying." Someone asked. How does a nation die? He told about two trees. A big fragrant tree and a big bad tree. He said, "When a nation ceases to distinguish between them, it abolishes the distinction between good and evil, and the nation dies." That is why the state of Madinah stood on the command of good. The whole society was ordered to stand against evil. Now I have seen in England that they are running on command. "

**Analysis:**

Discourse is adopted for discursive practices, while sociocultural intentions are also loaded in the discourse (Fairclough, 1989). Discourse is loaded with ideologies, and the power stretches. Discourse is for controlling the listeners' minds and letting them in the state of desired thinking. In the speech, the speaker intends to elaborate on "corruption" as a more significant issue than the "attack by the atom bomb." These practices describe the speaker's intent to assure the audience that "corruption" can destroy the nation rather than the atom bombs. Political discourse is embellished with terms, examples, and a positive depiction of history. In this regard, the political discourse catches the current situation to cash in a favor. As the opponents of the speaker are accused of corruption so, in this regard, they have to suffer public resistance. To take more ethical power and "prove the dominance," the speaker presents the explores of the saints, which describe the sociocultural practices through which the speech is intended to take sympathy and emotional favor. Discourse encompasses the ideological and the power stretches. The loaded discourse in the lines is to prove the "supremacy of speaker's ideology, taking favor of the public, making opponents as not suit to elect and assuring that the speaker can best handle the existing aspects of national issues of "corruption."

## CONCLUSION

The study has found that the speaker is intended to exercise power legitimately and ethically through discursive strategies. The speaker tries to get closer to the audience and seeks to win the favor and support of the people as a source of morale. The speaker uses the differences between "us and them" to make the "freedom of speech" the legitimated and directed parts of their ideology while seeing the opponents as "them" by claiming that those have no ethical consideration related to the freedom of speech and the rule of law. The speaker also utilizes the differences between "us and them" to make the "freedom of speech" the legitimated and directed

elements of their ideology. The speaker is looking for ethical and moral force through "support and affirmation" from the audience. Thus they load their ideals into the language that they choose.

Discourse is combined with ethical supremacy, national issues, and the creation of a relationship between the issues and the "glory of the nation," all of which demonstrate that the speaker is attempting to complete the interactive purpose with the audience and wants to prove that they are a "true well-wisher" of the nation through selections of ideologically loaded discourse.

The speaker portrays himself as the "true spokesperson of the ethical values and self-positivity," which is a tie that helps instill the ideology in the audience's minds. This is because the speaker believes that the exercise of power in the past was predicated on "moral values." The speaker attempts to demonstrate that the social reality of "freedom of the media" does not exist while at the same time presenting evidence that the social, moral principles associated with "freedom of the media" were highly acted upon throughout the time of the speaker's ruling.

While the interactional objective posed by the audience is for the speaker to portray their party and personality as the "real ambassador of "eradicator of corruption," which is the soul needed for the folks, social, and cultural practices to take the "favor of audience and the listeners." It develops the moral values and moral significance of the social features, with a tendency to embellish that "opponents" ties to show the self-victory, even though these have no ethical values due to engagement in corruption.

The ideological and power strains are both included in the scope of discourse. The loaded discourse in the lines is to prove the "supremacy of speaker's ideology, taking favor of the public, making opponents not suit to elect and ensuring that the speaker can best handle the existing elements of national concerns of "corruption." Language use get affected by emotions (Javaid et al., 2023). These goals are to be accomplished by gaining the favor of the public, making opponents appear unsuitable to elect, and taking favor of the public.

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