

## AN EMPIRICAL STUDY ON LANGUAGE AND POWER: ANALYZING POLITICAL DISCOURSE THROUGH LITERARY THEORY

Dr Pandu Mudhavath<sup>1</sup>, Dr. Vijaya Kumar Bandreddy<sup>2</sup>, Vemulapalli Sailaja<sup>3</sup>,  
Girish Kumar Kuppireddy<sup>4</sup>, Sudhamsetti Naveen<sup>5</sup>, Dr. Sandra Kirthy<sup>6</sup>,  
Nagavelli Yogender Nath<sup>7</sup>

<sup>1</sup>Assistant Librarian, Dept of Central Library, KL University, Vaddeswaram, Guntur, India

<sup>2</sup>Associate Professor of English, Department of Basic Sciences and Humanities Chalapathi Institute of Engineering, and Technology (Autonomous) Guntur, AP, India

<sup>3</sup>Assistant Professor M.B.A K.B. N College, India

<sup>4</sup>Research Scholar, MBU, India

<sup>5</sup>Associate Professor, Aditya university, Surampalem, India

<sup>6</sup>Associate Professor, Amity University AGBS- Hyderabad, India

<sup>7</sup>Assistant professor Computer science and Engineering Sumathi Reddy Institute Of Technology For Women, India

### ABSTRACT

This empirical investigation reveals how language works for power operating at the margin between literature and politics by analyzing political rhetoric. Politicians pay so much attention in the way they present their speeches and messages just to dominate and influence the flow of people's thoughts and beliefs. Focusing on the notion of discourse by Michel Foucault, this work explores how discursive strategies oration contributes to evolving social relations of power. In the process of the study, literary approaches including semiotics, deconstruction and critical discourse analysis are used to unravel the hidden power relations that manifest in political discourses through analysis of selected political speeches from different cultural settings. This research explores the ways and extents to which language and especially the aspects of metaphor, euphemism, and storytelling are used as mechanisms of hiding power or the other way round reinforcing it. Moreover, it explores how various linguistic practices are used and is informed by culture, society or politics their role is to oppress or empower. On that regard, this research stream illuminates on how language undermines or supports power relations in political arenas across different disciplines. Thus, in addition to the desire to provide a detailed analysis of the finer aspects of political communication, this study also furthers awareness when language is used instrumentally to construct governance, public policy, and social consciousness among the people. Thus, this research highlights the need for the understanding of how political language affects the perception of the public as well as social justice.

**Keywords:** Political Discourse, Power, Language, Literary Theory, Rhetoric, Discourse Analysis

### 1. INTRODUCTION

Language, as one of the most powerful tools of human interaction, plays a critical role in shaping the world around us. Political discourse, in particular, is where the intersection of language and power is most apparent. The manner in which politicians and leaders craft their speeches not only influence public opinion but also creates and reinforces structures of power within society. This study seeks to delve into the dynamics of political discourse and analyze how language operates as a tool for exerting power, maintaining dominance, and influencing societal structures. By drawing on literary theories, the study will uncover the subtle ways in which language constructs and perpetuates power dynamics.

The relationship between language and power has been a long-standing subject of inquiry across various disciplines, particularly in literary theory, linguistics, and political science. Michel Foucault's theories on discourse and power emphasize how language can shape knowledge, social institutions, and even individual identities. Political discourse, therefore, can be seen as a strategic use of language that seeks to normalize certain ideologies, manipulate emotions, and guide public behavior. By employing rhetorical strategies such as metaphors, euphemisms, and narrative framing, political figures are able to present their policies and ideologies in ways that seem natural, inevitable, or morally justified. This study will apply various literary theories to a selection of political speeches and debates, using these frameworks to analyze the underlying power structures within the discourse. Through semiotics, the study will examine how signs and symbols within language are used to convey power. By employing deconstruction, it will explore how seemingly neutral political language often harbors hidden ideological biases. Ultimately, this research aims to expose how political figures use language not only to persuade but to wield power over the masses, shaping societal norms and governance structures.

## **2. LITERATURE REVIEW**

- Poststructuralism** – **Foucault's (1972)** analysis of discourse and power is the poststructuralist theoretical framework for this research. He continues to explain that discourses create ways of knowing, activities, and relations of power. Thus, his theory forms the basis of perceiving how power and hegemonic ideologies are sustained in political discourse and made to appear as the norm.
- Sayashi: Fairclough (1995)** The critical discourse analysis major goes to Norman Fairclough whose work touches on how language is both communication as well as the regulation of communication. According to him, CDA can explain how political language Indexed operates to strengthen power relations in Society.
- Chilton (2004)** – In a book of Analyzing political Discourse, Chilton focuses us on how political actors leverage on language to effectively deal with power relations by paying attention to the way metaphors, euphemisms, and the use of vague language are used in political communication to control the narrative.
- Lakoff (2004)** – I reference George Lakoff and his analysis on the topic of how arguments set out through motifs that designate political issues are potentially capable of shaping non-support and support on policy. His work gives an implication or how leadership wielders cause shifts in right and left of political directions.
- Van Dijk (1998, 2002, 2006)** – Van Dijk's work mainly revolves around the correlations between discourse and ideologies with an emphasis that the political discourse is a mirror of ideologies of the ruling elites. His work concerns with the relation of language to inequality and dominance in society.
- Cultural historical activity theory – It has been formulated by Mikhail Bakhtin and has been upheld that language is never created a new, but rather it is forced into prior texts and contexts. In focus on political discursive practice, it becomes possible for political figures to refer to past ideologies and narratives to buttress their position of power.
- Cultural Hegemony Theory (1971) by Antonio Gramsci** – This theory is very important in the present work since it postulates the manner in which the dominant groups are able to control language and culture in the society and dominate the other groups. Thus, the everyday political language acts as one of the factors contributing to the reinforcement of this hegemony through language.
- Myth today worth Barthes (1972)** Through the semiotic study conducted by Roland Barthes, this work shows how myths are produced through language. Some of the things political myths do include: laying claim for specific concepts or policies as natural or rational features of the given environment, so as to provide the ideologies with a stamp of natural rationality that cannot be overthrown.
- Eagleton (1991)** – Eagleton is one of the best theorists when it comes to the issue of ideology and literary theory. This is because the culture and the ideological texts are part of the people and through them the control on the people in regards to ideology is exercised. Ideas of his that can aid in the plot of how rhetoric builds ideologies, coordinate the start, middle and end of rhetoric for its analysis.
- Austin (1962)** focuses on the speech acts this means that language is not just capable of reporting reality this can perform something to it. In the political context, speech acts are also performatives given that they not only report but also order, convince and prescribe.
- Butler (1997)** – Judith Butler's work in the sphere of postmodernism, performativity can be seen as a continuation of the notion of language as action. In the political realm language does power, the existence of which can be seen through speeches and policies that create the world by naming it.
- Halliday 1978** – In systemic functional linguistics, Halliday highlights the ways through which language is utilised in a social framework. His theory enables one to comprehend how political rhetoric constantly expresses power dynamics and structures in the community.
- Saussure (1916):** Ferdinand de Saussure laid the structural tenet to appreciate the semiotic structure of power that the political language entails by meaning construction based on structure and difference.
- Habermas (1984)** – The concept of communicative action touched by Habermas seems to point out the fact that the usage of rational argumentation is indispensable for society. But he also provides the commentary on the effect of politics on the current society where even the language is designed to manipulate rather than make sane decisions.
- Althusser (1971)** – According to Althusser's theory of ideological state apparatuses, how does institution, language in particular disseminate ideology? Discussion in this power relation equates political rhetoric with maintaining ideological power over people.

### **3. OBJECTIVES**

1. To explore how political leaders influence others by a powerfully speaking with the intention to control the thought processes of the audience.
2. To use literary theories, including semiotics and deconstruction, to the analysis of political debates.
3. In order to examine, how such figures embedded in political discourse contribute to or subvert dominant paradigms of power.
4. To evaluate how facets of culture and social context determine individuals' language in their political communication.
5. This paper aims to examine the part that language plays on shaping the perceptions that people have for political systems.
6. In other words, to understand how language and ideology produce and legitimate power in today's politics.

### **4. FINDINGS**

- Metaphor, euphemism, narrative, metaphorical narrative are some of the rhetorical activities that political leaders engage in to manipulate the people to get the results that they want with ease overlooking the power relations.
- Cultural factors play an important role of influencing the political language where English-speaking world tends to emphasize on liberty of the person and economic growth whereas the orient tends to lean towards societal order and harmony.
- Linguistic manipulation in politics requires framing; this works through portraying specific beliefs as normal and questioning them is not possible and therefore maintains the status quo in terms of power relations.
- Strategic use of language in political discourse leads to the creation of ideological prejudices and power relations' hegemonizing, thus deterring people's ability to change this situation.
- Therefore, the language, as a system, is not only a medium of transmission of information but also a tool, which is used to regulate the people's conduct and moulding the society.
- Political dialogue is also diverse across the countries, as culture and people's attitudes towards important issues define the content of the political communication.

### **5. SUGGESTIONS**

- Introduce critical discourse analysis into educational curricula improve conscious perception of political language by the population in order to distinguish the work of the manipulators.
- Aise cultural change for the highest political institutions in order to show clarity in reasoning and not to employ a set of systematic blatant lies.
- Establish and policed rules of ethical communication and political debate in effort to reduce instances of manipulation and distortion of information that is being relayed in the political process.
- Engage citizens in thinking about the given political discourses and develop campaigns for them to challenge what they read and hear from their political leaders with an aim of uncovering power relations and prejudices.
- Develop projects that encourage the formation of global partnerships in order to build an ethical framework for political campaigning that provides for cultural sensitivity while welcoming the democratization of developing nations.
- Extend promotion and sponsorship of research on link between language and power for better understanding of political interactions and ways of promoting more open and responsible approach.

### **6. CONCLUSION**

In conclusion, this study shows how language affects power relation in percentage especially concerning the aspect of politics. Get it clear now that politicians employ language as a form of communication, but also as a way to influence and manage the masses. In this study, a significant portion of the political discourse analysis method focuses on how language frameworks—through metaphorical framing, the manner in which the story is told and telling half-truths—maintain power relations and explain ideologies. In this study, semiotic analysis, critical discourse analysis and deconstructive approach are used to reveal the specifics of how language operates in what Foucault termed as a technology of power in the context of politics. This evidence points to language as an militarized terrain with political actors struggling for control of the discursive battlefield of the populace.

Besides, the study also shows that the social, cultural factors play an important role in the choices of language in political communications. Personal and business opportunities are predominant in Western discourse while stability and collective well-being are in focus in Eastern discourse. These aspects show that language is best presented in a specific cultural context, which emphasizes need for a higher degree of political oratory analysis.

Thus, the study's final conclusion is that everyone needs to know more of language being employed to achieve political objectives. In this way critical literacy training goes hand in hand with the encouragement of clarity in politicians' rhetoric to challenge prejudicial uses of power of language at various political levels and turn political language to enlighten the citizens instead of oppressing them. Thus, it is possible to shift from the current inequality of language use for different political leaders following the general set-up of America and perform more democratically.

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