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Gaddar (Traitor) Narratives: The Discursive Construction of the Anti-State agent in Pakistani Political Discourse

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Abstract

This study examines the informal structure of the word “Gaddar” (traitor) in Pakistani political speech, with specific importance on top political statement on Twitter (now X). Portrayal on Critical Discourse Analysis (CDA), as hypothesized by Fairclough and van Dijk, the study observes how allegations of betrayal are linguistically shaped and tactically arranged to delegitimize political disagreement, reporters, and public people performers. Using a qualitative inquiry of tweets from confirmed Pakistani political legislatures throughout times of political struggle, the study detects frequent word shapes, sociopolitical inclosing, and mix language use that build binaries of nationalist contrasted with traitor. The conclusions reveal that “Gaddar” narratives meaning as thoughtful sociopolitical outfits to moralize faithfulness, defeat opposition, and strengthen hegemonic power assemblies by framing political disparity as an existential risk to the state.

Key word: *Gaddar (traitor), Twitter(now X), Qualitative inquiry, Hegemonic power, Political disparity, Sociopolitical narratives.*

Introduction:

In Pakistani political discourse, the practice of the word "Gaddar" (traitor) is an influential linguistic method which goes afar imaginative practice to move out sociopolitical work. This tag is used in top party-political communication, particularly on platforms like Twitter (now X), to counterweight, disgrace, or downgrade political performers, whose situations are supposed to challenge well-known power structures. In this condition, “charges of disloyalty are planned speech acts that have the power to redefine political opposition as an existential danger to the state rather than impersonal characterizations” (Wodak, R. 2015, p34). “Evaluating how morphological properties create categories of insider versus outsider, "patriot" versus "traitor," and more commonly how political intervention is regulated over language is critical given the emergent use of this term in digital political dissertation”. (KhosraviNik, 2017).

It is very important to stare at how “Gaddar” descriptions are built for the reason that they show how political leaders use diverged personalities, social worries about outside interference, and

shared worries to grip onto power. Understanding these dynamic improves our solicitous of public opinion formation, elected practices, and sociolinguistic elements of political correctness in Pakistan. This study concentration is on the related vocabulary constructs (such as “foreign agent” and “Western puppet”) that co-occur in descriptions of legitimization in order to study the informal strategies used by protuberant Pakistani politically aware party representatives to ordnances the term “Gaddar” in tweets.

A huge amount of research highlights how vital language is in making social and political authenticities. By highlighting the close linking between discourse, power, and ideology, Critical Discourse Analysis (CDA) spots language usage as both a reflect and a reagent for sociopolitical procedures.

Problem Statement:

In Pakistani political dialogue, the tag “Gaddar” is commonly recycled as a delegitimizing linguistic approach against political enemies, newspapers, campaigners, and unorthodox speeches. While the word conveys strong ancient, sociopolitical, and passionate meanings, incomplete academic courtesy already assumed to its methodical conversational operational. The lack of difficult linguistic examination has stemmed in an imperfect considerate of how such classification follows subsidize to political divergence, barring, and the muzzling of opposition. This study speaks this gap by disapprovingly investigative how “Gaddar” narratives are built and deployed to frame certain persons or groups as anti-state mediators.

Research Objectives:

1. To highlight the word “Gaddar” is linguistically and conversationally built in Pakistani political discourse to tag persons or groups as anti-State performers.
2. To investigate the ideological purposes and power dealings rooted in “Gaddar” descriptions, mainly within political statement on social media platforms.

Research Questions:

1. How is the tag “Gaddar” linguistically and conversationally built in Pakistani political discourse?
2. What ideological values and power dealings are shaped and continued over “Gaddar” descriptions in political and social media statement?

Research Limitations:

In spite of its influences, this research has definite boundaries. Primarily the qualitative form of the study bounds the generalizability of conclusions. Additional, the data are mainly draw from Twitter (X), without other important platforms such as TV dialogue shows and print media. Third, dialogue explanation includes a component of subjectivity; yet, operational clearness and theoretic foundation were engaged to reduce bias.

Rationale of the Study:

The rationale for this research lies in the growing usage of unreceptive and exclusionary language in Pakistani political dissertation, where opposition is regularly associated with betrayal. Examining “Gaddar” narratives is vital for understanding how language meanings as an instrument of regulator, ideological command, and political marginalization. By judgmentally investigation these conversational follows, the study pursue to increase consciousness about linguistic operation and to boost more comprehensive and democratic forms of political statement.

Research Significance:

This research pays to the fields of sociolinguistics, and life-threatening linguistics by only if a

deep analysis of traitor tagging in a South Asian political setting. Elsewhere educational application, the research highlights the societal concerns of exclusionary political language and its inferences for elected contribution, freedom of communication, and media beliefs in Pakistan.

Literature Review:

CDA has been used broadly to examine how political performers build descriptions that support particular political objectives, often by using hidden enclosure and rejection strategies. For example, it highlights temptations that political bombast plays a part in defining what types of difference are comprehensible or delegitimized in adding to expressing positions (Fairclough, 2012).

The guidance of Teun A. van Dijk shelter more graceful on how political dissertation makes “us” versus “them” in oppositions. In specific, the sociopolitical square ideal stresses that out-group actors are represented destructively, often over verbal configurations that take bitterness, risk, or moral deviancy, while in-group performers are described positively (van Dijk, 1998). This model shows how words like “traitor” are amalgamated into larger negative othering strategies that uphold top power by stopping rebellious views.

Besides, researches shown in sociopolitical backgrounds show how patriotism and individuality descriptions are used to legitimize specific political programs and challenge opposition. Languages linked to disloyalty, foreign encouragement, or anti-national performance is used to legitimize exclusionary policies and sustain hegemonic worldviews, according to researches of political rhetoric in various worldwide backgrounds. This propensity is particularly conspicuous in troublesome backgrounds where political orthodoxy is disorderly with patriotism and faithfulness.

Although a large form of CDA literature, there are quiet few studies that obviously examine the linguistic devices used in South Asian digital political domains to build allegations of disloyalty, such as “Gaddar” and related labels. Such labels often interconnect with more common descriptions of foreign machination and national lack of confidence, according to current inquiry on Pakistani political grandiloquence; though, a systematic investigation of word relations, conversational patterns, and their philosophical suggestions is still missing. Therefore, acute gap is occupied by joining theoretic perceptions from CDA with experiential analysis of modern Twitter discourse.

Research Methodology

Theoretical Framework

This research is grounded on Critical Discourse Analysis (CDA), which comprehends language as a social repetition carefully linked with authority and philosophy. The study largely follows Fairclough’s framework, concentrating in what way the term Gaddar is used in political manuscripts, how it mixes in political and media dissertation, and in what way it replicates wider party-political and social realisms in Pakistan. In addition, van Dijk’s method assistances describe in what way such tagging generates a clear separation between us and them shaping public sympathetic of who is understood as faithful or unfaithful to the state. Over these viewpoints, the research explores how the Gaddar tag is used to dishonor enemies and governor political descriptions.

The logical structure is mainly grounded on Fairclough’s three-dimensional model of dissertation, which studies (a) textual features, (b) discursive practices, and (c) broader sociopolitical contexts. This study permits the study to attach micro-level linguistic adoptions with macro-level arrangements of power and ideology in Pakistani political statement.

Research Design:

This study assumes a qualitative research strategy stranded in Critical Discourse Analysis (CDA) to examine the conversational creation of the word “Gaddar” (traitor) in Pakistani party-political dialogue. A qualitative method is mainly appropriate for observing ideological senses, power relationships, and character building rooted in political language. The study is learnt by an inter preterist pattern, highlighting how denotations are shaped, assigned, and spread within definite sociopolitical settings.

Data Collection:

The data for this research contain of political tweets, community speeches, and particular media extracts created by protuberant Pakistani political performers, party-affiliated social media accounts, and powerful belief frontrunners on Twitter (X). Tweets remained nominated using purposive sampling based on keywords such as Gaddar, traitor, anti-state, and related words. The selected mass symbolizes politically important instants categorized by sensitive opposition, permitting for a contextualized and serious inspection of discourse observes.

Data Analysis Procedure:

The composed data was examined by Critical Discourse Analysis, with specific courtesy to, Word selections and classification approaches ton Evaluative language and sociopolitical setting. Inter stylistic allusions and historical descriptions, Power dealings, authority, and hegemony. Diagnostic model was applied analytically to communicate linguistic structures at the written flat to conversational performs and wider sociopolitical structures. The examination was lead inductively though lingering hypothetically knowledgeable to confirm logical consistency and clearness.

Analysis:

In elite party-political tweets, the dissertation of “Gaddar” is rarely originate in a space; somewhat, it is a part of greater word complexes that function to attribute the goal’s political and moral deviancy. For example, a conspicuous political representative tweeted:

“These so-called leaders are nothing more than finger-puppets of Western powers trying to Weaken Pakistan; they are nothing more than Gaddars.” Traitors will not be permissible in the country (Spokesperson pti, 2025, Twitter).

This tweet demonstrates how the tag “Gaddar” is attached with English lexical chains like “Finger-puppets of Western powers,” connecting local opposition to foreign interference. The sociopolitical work here is dual, First it identifies disloyalty, enclosing political resistance as morally immoral; second, it appeals outward warning descriptions to strengthen terror and defend segregation.

Another:

“The journalists inquiring our strategies are Gaddars, increasing foreign schemata hidden as critique. True loyalists will stand with Pakistan” (Spokesperson News Chanel, 2025, Twitter). Here, the dissertation concentrations on a expert group (journalists) moderately than political performers, representative how the term “Gaddar” is used selectively to dishonor opinions that deny dominant descriptions. In line with van Dijk’s ideological square model, the word chain spreading foreign agendas strengthens the anti state enclosing, and the difference between “true patriots” and “Gaddars” launches a clear in group and out group boundary.

A third tweet demonstrates the use of mixture language:

“Anybody who works in contradiction of Pakistan for foreign benefits is a Gaddar. NGOs that accept money from the West and their associates will fail (Spokesperson news chanel, 2025, Twitter).

In this example, statements of ethical expert and nationalist sentimentality are strengthened by joining Urdu (Gaddar) and English lexical concepts (Western-funded NGOs). The tweet creates a discourse that legitimizes suspicion, delegitimizes dissent, and supports political hegemony by participating the tag into a system of positions with foreign effect.

Generally, these tweets examples show how the “Gaddar” narrative, when pragmatic selectively to people or groups opposite usual power structures, helps as a broad tool to frame opposition as betrayal. It regularizes prejudiced performs in political dissertation, makes moral oppositions, and attaches internal criticism to external threats.

The use of tweets undoubtedly exemplifies how word manacling, personalization of disloyalty, and hybrid linguistic methods are used in the “Gaddar” narrative. These tweets show trends like: Using relations like Western puppet or foreign agendas to attach opposition to foreign interfering.

Moralization of loyalty, representing disagreement as corrupt and immoral. Urdu and English are joint in mix language use to improve the expressive and ideological influence.

These results establish that “Gaddar” narratives are purposely created dissertations proposed to smother reproach and reinforce political expert rather than random charges. These narratives are augmented by social media’s briefness and imminence, which decreases complex political clashes to oppositions of loyalty versus betrayal.

Findings:

The investigation of this study discloses some regular informal forms in the creation of “Gaddar” descriptions inside Pakistani political Twitter dialogue. First, the word “Gaddar” is hardly used in loneliness; rather, it seems within prolonged word chains that acquaintance political obstruction, reporters, and NGOs with external encouragement, moral dishonesty, and national disloyalty. This habitual relationship supports the ideological enclosing of opposition as anti-state movement. Additional, the data reveal a clear portrayal of in-group and out-group classification. Political performers and groups are linguistically located as “true patriots,” while opponents are enclosed as traitors associated with outside powers. This two building shortens multifaceted political differences into moral antagonisms of faithfulness versus disloyalty, strengthening hegemonic political characteristics.

As well as, the planned use of mixed language (Urdu and English) improves the passionate and ideological influence of the dialogue. The Urdu word “Gaddar” conveys strong ancient and social character, while English expressions such as Western funded and foreign agendas provide globalized acceptability to allegations.

Lastly, the results show that “Gaddar” descriptions are not unprompted or secondary but are analytically shaped informal plans meant at delegitimizing criticism, depressing political opposition, and combining power. Social media platforms, due to their briefness and imminence, strengthen these properties by dropping political difficulty to extremely differentiated representative tags.

Conclusion:

The informal creation of “Gaddar” narratives in Pakistani political dissertation has been studied in this critique, which displays how the term “traitor” is weapon zed over interrelated word chains to challenge opposition and defend hegemonic political individualities. CDA offers a strong logical outline for classifying the ideological procedures by which political performers use language to affect how the common community opinions faithfulness, character, and domestic belonging. These consequences highlight the broader consequences of such oratorical

strategies for Pakistani independent contribution. Reframing disapproval as disloyalty decreases the room for normal conversation and brands political assignation reliant on on linguistic devotion to approved loyal standards. Future studies could enlarge on this analysis by associating disloyalty descriptions crossways numerous media daises, observing linguistic changes in political discourse over time, or examining spectator's responses to regulate how these labels affect public opinion.

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