Chapter - II
Understanding the concept of Slogans
UNDERSTANDING THE CONCEPT OF SLOGANS

In today’s world, we cannot turn anywhere without being greeted by a slogan. Slogans have become an integral part of today’s public life, be it a street, bus stand, office, market place or in a public place. They are everywhere! And lets us face it- we can’t do without them. The history of slogans goes back to ancient times. Slogans came into existence very early, when individuals grouped together into tribes for shared protection. There is nothing that is new or culture specific about the use of slogans; they have been in existence as long as language has been around and generally employed as a means of focusing attention and exhorting to action. The subject of how symbols influence the way people think and act has been the centre of scholarly attention and social/political concern since ancient times. While rhetoric and medieval period respectively, it has served as the primary tool for social change and political control in both democratic and totalitarian societies of the modern era.

The term slogan may be traced back for its origin to the Gaelic word ‘sluagh-ghairm’; sluagh, ‘host’ or ‘army’, ghairm, ‘cry’ or ‘shout’. Thus signifying a ‘host-shout’, a ‘war-cry’, or ”the war cry or gathering word or phrase of one of the old Highland clans; hence, the shout or battle-cry of soldiers in the field”. Thus a war-cry; the cry of a political party. According to Harold Sharp (1984), “The word “slogan” is an Anglicization of the Gaelic “slaughghairm” which means “army cry” or “war cry”, formerly used by the Scottish clans. Its purpose was then to inspire the members of the clan to fight fiercely for its protection or the extension of its glory.”

Urdang and Robbins observe slogans “as a means of focusing attention and exhorting to action.” All these definitions show the inherent character of slogans as dynamism, vibrancy, spontaneity and the rhythmic movement in discourses.

The term ‘slogan’ came into the English language about 1589 and signified “a word, sentence, or phrase attached as a legend to an ‘impress’ or emblematic design. Hence, more widely, a short sentence or phrase... expressing an appropriate reflection or sentiment, also a proverbial or pithy maxim adopted by a person as his rule of conduct. As its Gaelic etymology indicates: “Battle-cry of a clan the slogan is a relative of the motto. It is aimed at a group or large gathering of people, to rally them and incite them to take certain given actions”. The motto, however, is a simple imperative which does not incorporate its own justification: and “Workers of all Countries, Unite" is only justifiable or even comprehensible in the context of the Marxist doctrine. The imperative sense even resides in mottoes which are uttered indicatively: “We’ll get them!” and “They won’t get past us!” are phrases which express a summons and a hope, rather than any confirmative statement or well grounded prediction. Likewise “Liberty or death” is not an inevitable alternative, but rather the refusal to live in bondage. Slogans incorporate not only an imperative, but also the claim that the imperative is justified. For the political world first and foremost part of the slogan is that of publicity and propaganda; they obey a concise, punch making formula which aims not to instruct, but to provoke action. Slogans are not only confined to the area of publicity and propaganda; slogans existed before them, and they exist apart from them; they are a function of language.

By 1704 the word slogan came to be used by the English-speaking people to mean the distinctive note, phrase, or cry of any person or body of persons. The early slogans frequently consisted of a personal surname or the name of some gathering place. During the Middle Ages slogans were common through out the whole of European continent; and their primary object, no doubt, was to animate the rival warriors at the moment of attack, they were also used as the watch word by which individuals of the same party recognised each other, either amidst the darkness of the night or in the confusion of battle.” 3 So slogans were used as an instrument to identify, recognise and communicate even in the battlefields. It created an identity, recognition and group feeling.

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Illustrated Encyclopedia of the World Knowledge edited by Harold Wheeler cites that 'In the bygone days each clan had its distinctive battle-cry or slogan, by which the clansmen rallied to their leaders, the slogan has come to mean a party cry in politics, a distinctive cry for solidarity, ideological affiliation and distinctiveness'.

The custom of using slogans may be traced back as far as there are available records, the oldest forms, perhaps, being those of a clan or religious nature, or those designated as patriotic cries, or sentiments employed by the Hebrews, the Greeks, and the Romans. Such slogans, however, were not written; but they were generally used only for some special occasion after which they were discarded and forgotten. Written slogans or inscriptions are found on monuments, tombs, and other remains of the earliest forms of civilisation. Slogans are employed by almost every division of organised society, ranging from individuals, families, chivalric orders, organisations, political parties, schools, labour unions, armies and towns to countries, states and nations.

Psychologist Muzafer Sherif states "slogans to be a phrase, a short sentence, a headline, a dictum, which, intentionally or unintentionally, amounts to an appeal to the person who is exposed to it to buy some article, to revive or strengthen an already well-established stereotype, to accept a new idea, to undertake some action, to imply a value judgment". In his analysis Muzafer Sherif has identified the unestimated amount of energy and power imbibed in a slogan. He was very staunch in analysing the element of strength, unity and solidarity inscribed in a slogan to undertake a course of action. This shows the spontaneity and dynamism of a slogan.

Richard Usborne defined a slogan as "a form of words for which memorability has been bought. It includes memorable lines and phrases, mottoes and catchwords, that standout from political campaigns and promotions with a social purpose and which may be said to have some of the force of full blooded spirits." (in a 1964 letter to the editors of The Penguin Dictionary of Quotations).

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Slogans consist basically of unconventional words or phrases that express either something new or something old in a new way. It may be flippant, irreverent, and indecorous; it could even be indecent or obscene. Its colourful metaphors are generally directed at respectability, and it is the succinct, sometimes witty, frequently impertinent social criticism that gives slogans its characteristic flavours. Slogans, then, includes not just words but words used in a special way in a certain social context. The common denominator is that all these phrases promote a cause, idea, ideology or a product. They contain universal truths or profound insights. The origin of the word slogan itself is obscure; it first appeared in print around 1800. The term however, was probably used much earlier. So slogans stirred deep emotions, promoted a crusading spirit. It can be interpreted that slogans granted a license to rebel, protest, insult, torture or even to kill a human.

For Shankel and Denton, slogans are “significant symbols” of a society, defined as fittingly worded, as much as they are carefully crafted phrases or expressions that suggest actions, evoke emotional responses, and perform persuasive functions. Any given symbol can be shared by certain groups or cultures or it can be entirely unique to a particular group or culture shedding light on its ideological formation. In this context the persuasive natures of slogans have to be remembered. A group uses slogans to evoke specific responses with the index of the group’s norms, and conceptual rationale for its claims. Slogans are easy to remember. They facilitate the release of pent-up feelings and allow us to engage in polarised thinking. According to Robert Denton, slogans also function to simplify complicated ideas, express group ideology and goals, create identification, provoke violent confrontations, and fulfill hopes for the future. In this sense, slogans can be considered as a particular form of public discourse aiming to unify public thoughts and agitate public actions and reactions.

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9 Ibid.,
Dictionaries indicate that slogans are close relatives of epigrams, cries, mottoes, propaganda, hyperbole, ambiguity, parables and half truths. *Webster’s Third New International Dictionary* gives a very good definition in this regard; it states that “a known standard vocabulary composed of words and senses characterised primarily by connotations of extreme informality and usually a currency not limited to a particular region and composed typically of coinages or arbitrarily changed words, clipped or shortened forms, extravagant, forced, or facetious figures of speech, or verbal novelties usually experiencing quick popularity and relatively rapid decline into disuse”. Slogans distort as well as communicate. The great themes of freedom, social justice, communism, human rights, and the like in the domain of public opinion and propaganda; no wise different from the catchy slogans in the domain of public sphere. Slogans can be either sharp or blunt instruments, even if it is hard to measure what slogans do to our minds by simplifying issues and purveying propaganda or what they do to our language by relying so heavily on puns, alliteration, rhythm and balance.

Commercial ventures of mankind too are closely associated with the slogans. Disciplines like advertising, brand promotion, marketing, business communication etc show the traits of slogans. Prominent Economists like Thomas O’ Guinn, Chris Allen and Richard J Semenik illustrate that “A slogan is a short phrase in part used to help establish an image, identity or position for a brand or an organisation, but mostly used to increase memorability.” A slogan is established by repeating the phrase in a firm’s advertising and other public communication as well as through sales people and event promotions. Slogans are often used as a headline or sub-headline in print advertisements. So slogans are used in the commercial world as a tool to promote, propagate, and publicise a product or a service. It can advertise and mark a corporate identity or a brand image. In fact slogans in the commercial world function as an aid to the sales man to sell the product and to the business man to earn the profit indirectly. Practically the basic dynamics involved in business and political slogans are somewhat similar and are same. In the business world; the importance of a good

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slogan or trade name is a recognised fact. A well known advertiser’s journal, *Printer’s Ink*, has published thousands of slogans used in business in America. At least a few of them have an effect that lingers on. It is to be remembered that slogans are not magic ways of selling merchandise without offering anything substantial in return.

Slogans emanate from conflicts in values, sometimes superficial, often fundamental. When an individual applies language in a new way to express hostility, ridicule, or contempt, often with sharp idea, he may be creating a slogan. If the person who uses the slogan finds that his creation projects the emotional reaction of group members towards an idea, person, or social institution, the expression will gain currency according to the unanimity of attitude with in the group. A new slogan is widely used in a subculture before it appears in the dominant culture. Slogans sometimes stem from with in the group, satirising or burlesquing its own values, behaviour and attitudes. Social forces largely produce slogans.\(^{11}\) Communication itself in the various forms of the street has become a real form of political participation. The practice of open and democratic communication at the grassroot level always remains necessary, but it is no longer sufficient.

Fred L. Casnir says"Words are the primary means of persuasion, they not only affect our persuasions, attitudes, beliefs and emotions, they create a reality. Language has a major impact on all individuals and shapes their organisational reality."\(^ {12}\) Slogans tend to evolve by some strange form of osmosis and normally more than one person can genuinely lay claim to having made a contribution. In the context of sacred texts such as the Bhagavath Gita, the Mahabharata, the Ramayana, the Qur’an and the Bible, slogans are used as a means of moral persuasion. Many contemporary churches strive to attract the surrounding population by utilising various adjectives to describe themselves. For example, words such as “exciting,” “dynamic,” “friendly,” or “caring,” are used as part of the catchy slogans designed to grab the attention of anyone who would see or


hear it. And such slogans are supposed to be descriptive of how the particular church wants to be perceived. This applies especially to the congregations that are sometimes called "seeker sensitive." The idea is that there is a market in the surrounding culture that will be attracted to the implications of the slogans.

Civilised society tends to divide into a dominant culture and various subcultures that flourish with in the dominant framework. The subcultures show specialised linguistic phenomena, varying widely in form and content that depend on the nature of groups and their relation to each other and to the dominant culture. Occupational groups are legion, and while in most respects they identify with the dominant culture, there is just enough social and linguistic hostility to maintain group solidarity. In addition to occupational and professional groups, there are many other types of subculture that supply slogans. These include institutional population, agriculture sub societies, political organisations, the armed forces, gypsies, sporting groups, sexual deviants, narcotic addicts, ghetto groups of many varieties etc. Most subcultures tend to draw words and phrases from the contiguous language (rather than creating many new words) and to give these established terms new and special meanings; some borrowing from foreign languages.

Grass root population with limited space and time frames to develop key messages to reach their objectives but, ironically, the pressured environment can lead to an accelerated creative process resulting in highly effective and memorable slogans. Allen Umwin, the well known public relations practitioner of United States of America illustrates "slogans are essentially a written positioning statement, usually adding more depth or description to an ideology or used as part of distinct campaign or intended image by a movement." Slogans intend a course of action. It can be denoted as verbal expressions which instill the elements of dynamism and spontaneity. Interpretations can dig up ideological traces in the growth and evolution of slogans. Perhaps one could look at the concept of 'Mantras' of the Hindus. The Mantras are highly concentrated and

compressed thoughts, ideas, realisations and philosophies. In the ancient Indian existence, the *Mantras* were a daily matter of fact, which had undergone some changes through foreign rule of many forms. But till today the mantras remain significant, they are learned and also used. The wordings, vocabulary, slangs, ideas and ideals from the Hindu *Mantras* are still extensively used in the political slogans of Indian context.

**THE WORLD OF SLOGANS …….*

For the western world the first ever known slogan cited is from the Holy *Bible* are the words of the serpent uttered to the Eve: *Eritis sicut Dei…..?* This is, indeed, the perfect slogan. Under a veil of rational justification, (“being aware of good and evil”) it answers the deepest need of the human being: the need to feel oneself absolute master of a gentle and reassuring world, where good and evil are known, and classified once and for all. This was the first slogan for the Europeans and it was the first lie too.

In Indian context, to find something like slogans, one has to go to *Rig Veda* itself; undoubtedly one can find many expressions which could be seen as slogans in the *Rig Veda*. One example is the expression: ‘Praja Arya Jyotiragra’, meaning, ‘*those people who are lead by ‘light’ and who seek ‘light’ are known as the Aryans*’. What makes this expression a slogan is the prescriptive nature of this expression. Indeed the expression is made as a prescriptive, with the tremendous imperative of *Dharma*. From apparently or merely stating a fact, it actually prescribes that one ought to seek light and thus, one ought to become an Aryan. Needless to say that light here amounts to *Dharma* and wisdom.

“*Remember the Alamo !, “No taxation without representation !,” “I shall return !,” “I have not yet begun the fight !,” “Never give up”………..*These memorable slogans are the stuff of legends. They represent a level of commitment that led many to give their lives for a cause or country. Are the slogans of today any less intense? No doubt many new ones are entering the consciousness of those who have been at the centre of the tragic conflicts in Bosnia, Iraq, Palestine, Lebanon and other violent conflicts. Strife seems to create powerful slogans. But what of the strife that is found on the battle field of our
minds? Slogans are indicative of the war that is a part of the life of the mind; and it is as if slogans were hidden in some underground culture; we are flooded with them at every turn. True slogan is invariably a form of education. It claims teaching us what ought be done and how it must be done.

Often slogans contain double entente intended to attract us on at least two levels. For example, an ad for toothpaste from several years ago asks, “Want love?” Obviously the advertiser is playing upon a universal need. All of us want love. But the initial answer to the question is “Get……Close Up.” Of course a couple is pictured in close embrace with vibrant smiles and sweet breath as a result of their wise use of the product. The implication is that they are sharing love, but only as a result of the using the love-giving tooth paste. This illustration is indicative of the success of slogans in attracting individuals through different aims and dimensions. What are the causes of slogans? Why do we use it? When do we use slogans?

Slogans are usually employed for more than one reason. As the spring of action is obscure in most of the human behaviours, the motives very often get mixed up. Yet the following reasons, whether singly or in combination with one or may be two of the others, probably account for nearly all the slogans we use. In exuberance of spirit, as a conscious exercise, the sheer joy of living, the exhilaration of the moment, playfully or waggishly, as a whole or mainly spontaneous expression, of resistance, of protest, of unity, of solidarity, of wit of humor…. G.H. McKnight in his famous book ‘English Words and Their Background’ pinpoints on the elements why we use slogans? And in which occasions we use slogans frequently? They are,

- To speak-or to shout, whether by a vigorous graphic expression or from the desire to avoid dull, the trite and the insipid.
- To place oneself on a mental or moral or emotional level with ones public or audience or on a friendly level with ones subject matter.
- As an out let for ones thoughts, feelings, emotions, protests, representations, outbursts etc. The motive may be either petty-snobbery or self-display; or
neutral-emulation; or creditable – delight in one’s audience, or in one’s own virtuosity.

- To achieve an arresting, even a startling or rather shocking, effect. Analogous to the preceding, but carrying the impulse a stage further and intensifying it, the wish to startle someone or, at least, to be forceful and arresting.

- To be brief, terse and concise. To improve upon the wordy and the windy; to speak, shout or sing more economically, more briefly and concisely.

- To show, perhaps to prove, that one is “different” from others, an effect usually achieved by being original; or at least to be novel.

- To escape from clichés - an intention usually arising from impatience with existing words and phrases. To break the bonds of overused phrase, the battered and defaced, or the bleached and colourless phrase, especially if it has become a cliché and therefore offensive to any mind having the slightest claim to freshness.

- For ease of social intercourse, or to ripen solidarity to affiliation, and affiliation to participation. (a motive not to be confused, much less to be merged, with the preceding).

- To induce or to promote a deep or lasting ideology, philosophy, theory, friendliness or intimacy.

- Conversely, to intimate, may be to prove, that something must be resisted, protested, opposed, promoted, propagated, preached and prevented.

- To intimate, to hint, rather than to assert, may be to prove, that one belongs or has belonged to a group, ideology, school of thought, artistic, cultural group, profession, trade, political party or even a social class/stratum. (This may be done in order to establish relations)In short, to establish contact and to show that one is “in the swim” and “with it”.
• To prove or, more often, simply to imply that someone else is not “in the swim” or “with it,” but an outsider.

• To coin a new word or phrase, or to invest an old word or phrase with a vividly new sense. An impulse literary and - except among cockneys, with their highly develop inventive faculty - deliberately.

• To entertain and amuse a superior public, to speak down or write down, to what one conceives to be important and highlighted to ones publics.

• To invest the abstract with concreteness, the idealist with realism and earthiness, the remote with aptness and immediacy.

• Either to mitigate or, on the other hand to render unmistakable a refusal or rejection or rarely a recantation.

• To reduce, or, better, to dispel the solemnity or pomposity of a policy, decision, rule and implementations.

• To reveal the ugliness of rank ingratitude or treachery and to increase the starkness of protest. To mitigate a refusal or a rejection, or, on the other hand, to render it more pointed.

• To be picturesque, either positively and creatively or as in natural desire to avoid insipidity, negatively.

• To enrich the language, such deliberate originality is common only among the mass. It is literary or at least cultured rather than spontaneous.

• To convey or to communicate, to transfer or transmit to the bystanders or ones companions.  

**FORMATION OF SLOGANS: THE LINGUISTIC PROCESSES**

When an individual applies language in a new way to express hostility, ridicule or contempt, often with sharp wit, he may be creating a slogan, but the

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new expression will perish unless it is picked up by others. His creation projects the emotional reaction of its members towards an idea, person, or social institution; the expression will gain currency according to the unanimity of attitude within the group.\textsuperscript{16} Newer and newer slogans are being introduced everyday as the society grows and widens. Slogans are developing and airing in an amazing pace. The processes by which words become slogans are the same as those by which other words in the language change their form or meaning or both. Some of these are the employment of metaphor, simile, folk etymology, distortion of sounds in words, generalisation, specialisation, clipping the use of acronyms, elevation and degeneration, metonymy, synecdoche, hyperbole, borrowings from foreign languages and the play of euphemism against taboo.

Language use is inherently ideological and ideological signs construct the political reality more over. A sense of political consciousness cannot be achieved by individuals alone; it is created by social organisations and moulded through the process of social intercourse though the roles of powerful minded individuals in the moulding of social intercourse and public opinion formation cannot be ruled out. Ideological signs in the form of political slogans and jargons are communicated through mass participation and various levels of social interactions. In this process ideological slogans exercise their force in shaping a consensus perception, one that is collectively shaped, shared and blindly endorsed.\textsuperscript{17}

Language, a major component of culture, conveys and constructs a world-view, as well as formulating ideologies and belief systems for the people of any culture. In fact, as Robert Hodge and Gunther Kress state “Language is ideological in another, more political, sense of that word: it involves systematic distortion in the service of class interest……Political ideology is liable to project fantasy versions of reality.” \textsuperscript{18} Ideological/Cultural investigation allows the researcher to examine how cultural products work rhetorically within certain historical contexts and social structure, how language is used to construct social and ideological reality and how certain ideological orientations affect the thought and culture of certain

\textsuperscript{18} Hodge, Robert., & Kress, Gunther., (1993). Language as Ideology, 2\textsuperscript{nd} edn. Prospect Heights, IL: Waveland Press.
group or nation. Undoubtedly Indian Independence struggle slogans has created and constructed iconic images of the then prevailing social realities and historical artifacts through the languages. The cross sections of the socio-politico-cultural and economic conditions of the British Raj were clearly reflected in the languages of the slogans used against the English East India Company.

Wanders, in his description of ideological/cultural analysis, suggested the examination of two elements in this regard:

(a) **Fact**, defined as what is present in the text and the medium.

(b) **Negation**, defined as what is absent in the text and its medium.

The former includes any rhetorical acts, artifacts and media used to communicate messages that have significance. The latter refers to the identification of elements, people, or issues that are muted or objectified into a ‘third persona’. In other words, it refers to the avoidance and dehumanisation of certain characteristics and groups of people when an individual or group is equated with. According to Wanders, “The potentiality of language to commend being (acceptable, desirable, and significant) carries with it the potential to spell out being unacceptable, undesirable insignificant.”

Seventeenth century English Empirical Philosopher John Locke argued that “Words are the signs of ideas, tones the signs of passions”. Words had great power, because they evoked the things to which they referred. Slogans, owe much of its power to shock to the superimposition of images that are incongruous with images (or values) of others, usually members of the dominant culture. Slogans are most popular when its imagery develops incongruity broadening on social status. A very alert observer of language, Ernest Weekley, remarked in 1920, “The slogans of our generation have often become the literary languages of the next, and the manners which distinguish the contemporary life suggest that this will be still more frequently the case in future.”

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proportion, one should add that most slogans neither rises nor falls; it has its day and is forgotten by the general public. Nevertheless, some words and phrases have risen so far that only scholars remember that once they were used or not.

Oliver Wendell Holmes the notable linguist comments that "A word is not a crystal, transparent and unchanged; it is the skin of a living thought that may vary greatly in colour and content according to the circumstances in which it is used."21

Often when the audience faces a new influence they do not realise it since the words used in the communication keep their familiar appearance on the surface while carrying a new message in their meaning just by the use of their communicator.

The processes by which words become slogans are the same as those by which other words in the language change in their form or meaning or both. Some of these are the employment of metaphor, simile, folk etymology, specialisation, clipping, the use of acronyms, elevation and degeneration. According to Ernest Cassirer, Language can be divided into two functions, mythmaking and rationalising, with the mythmaking function being more prevalent among humans but slogans related to Indian Independence struggle were of rationalising the status, conditions and situations of both the state and citizenry during the British Raj. The phenomenon of mythmaking often creates a thoughtless mob of sloganeering. According to Arendt "When language becomes banal and commonplace, one’s ability to think is impoverished."23 Since thought has political implications, the lack of conceptual clarity leads directly to the "banality of evil" on a political scale. This is why many argue that a slogan motivates violence in the mob. This is why many a times sloganeering masses create public destruction and inhuman deeds.

Before electronic media linked the world into a global village, the jargons and slogans in communication could afford to dominate a message, mostly into two instances: if times were critical or tense, no matter what the society’s official

ideology was, or if a community was ruled by a dictatorship. A dictatorship used slogans and jargons as “daily bread” since it was always in a state of tension. Western democracies, on the other hand, moved close to extreme jargons and used slogans mostly in times of war or other critical events when fast actions and understanding was needed from the public. Slogans always ask for fast action and immediate understanding because slogans often are short, rhythmical, presenting a one-sided view (often extreme), and emotionally charged. The linguistic features of superlatives, parallel structure, and an exact number of words commonly used in slogans facilitate memorisation along with chanting.

Every slogan word, however, has its own history and reasons for its popularity. When conditions change, the term may change in meaning, be adopted into the standard language, or continue to be used as slogan with in certain enclaves of the population. Slogans have high birth rate and death rate in the dominant culture, and excessive use tends to dull the luster of even the most colourful and descriptive words and phrases. It exhibits traits of natural phenomena. The rate of turnover in slogan words is undoubtedly encouraged by the mass media, and a term must be increasingly effective to survive. Many slogans introduce new concepts, some of the most effective slogans provide new expressions-fresh, satirical, shocking-for established concepts, often very respectable ones. A slogan can even be a deconstructing mechanism on established norms. Sound is often used as a basis of slogans. It is also used in rhyming slogan, which employs a fortunate combination of both sound and imagery. Most slogans, however, depend upon incongruity of imagery, conveyed by the lively connotations of a novel term applied to an established concept. Slogans are not all of equal quality, a considerable body of it reflecting a simple need or dissent seeks an immediate solution. Strained or synthetically invented slogan lacks verve.

Slogans in a language is often relate to convenience, topicality and human nature at its most uninhibited, not to rules of grammar, nor to the so-called “laws” of phonetics, and still less to ideals of style and philosophy. It is

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fathered and then fostered by unconventionality. Slogans won’t make a sound unless the words are right. Language does make a difference. Every word has nuances and connotations. When great slogans of the past are examined we can find the subtle interaction between *What’s Out There* and how the slogan is worded. Each illuminates the other. As a literary form, slogans don’t get much respect. That’s probably because they often seem crafted to push buttons without hitting nerves. Slogans aren’t epigrams. They don’t succeed or fall on their wit, pith or poetry. There is some other standard operating, and some standard is operating, make no mistake, if slogans were all alike, they did all be equally successful, which clearly isn’t the case. Some slogans demonstrate strength by proliferating. They get picked up by the people and enter the language world. The great philologist and lexicographer Henry Bradley once said that “among the impulses which lead to the invention of slogans, the two most important seem to be the desire to secure increased vivacity and the desire to secure increased sense of intimacy in the use of language.” Slogans are more art than a craft. A slogan isn’t your argument. It promotes the underlying rationale for many specific arguments to secure.

Linguistics states that slogans possess two inherent characters: ‘euphemisms’ and ‘dysphemisms’. Euphemism is mild or indirect words used in place of unpleasant or tabooed words; dysphemisms is disagreeable or disparage expressions substituted for agreeable or neutral ones. Quite frequently slogans too exhibits the above two features knowingly or unknowingly. Euphemism is indulgent whereas dysphemism is brutally frank and pitiless, euphemism is discreet whereas dysphemism aims either to irritate and shock or to stimulate, euphemism aims to soothe and calm. So slogan is both a sedative and a means to an easy gradual assimilation. Both euphemism and dysphemism, which operate all the time in slogan, tend to appear in expressions comparatively long-lasting. Many of the short-lasting expressions arise from different causes, equally characteristic of the slogans of all periods and of all countries: volatility and light-headedness, so much less amiable than light-heartedness; ephemerality of the object or
situation concerned; the search for novelty, on the one hand, and the sway of fashion, on the other.  

Apart from some neutral terms, all slogans, whether ephemeral or comparatively durable, is either good or bad. Good slogans say clearly, briefly, vigorously, what too much literary language says obscurely, diffusely feebly. Where bad slogans has no little meaning, although perhaps a pleasing sound, good slogan has real, often much, meaning and is both expressive and idiomatic. Good slogan may even achieve a kind of poetry, neither lofty nor intellectual, both pithy and popular. Good slogan as John Brophy has noted, “Is that which gives new life to old or abstract ideas. Bad slogans... arise from mental sloth instead of from mental acuteness. It puts the imagination to sleep instead of awakening it. It is usually cumbersome where good slogan is compact.” Usually it is also colourless instead of bright, silly instead of sensible, strained instead of natural, unconvincing instead of inevitable. A slogan poses a danger because of its apparent self-justification and because of the actual satisfaction which it obtains. During a political campaign; anyone who uses slogan is careful to disguise the connotative meaning very well. The Dictionary of American English on Historical Principles (London 1944) under “slogan” states: “Since these phrases, especially as used in advertising and politics, are intended to be more inspirational than factual, the word is acquiring a connotation of mistrust. Oh, that is just a slogan!” 

Perhaps one has the impression that slogans are hiding something. A formula is a slogan when its power to instigate does not rely-or does not rely solely – on what it says. In other words slogan does more than they say. What then is hidden? The essence of slogan is to persuade, not to convince. It accordingly plays on our emotions and on the emotions of the masses, taken as masses: fear, hatred, envy, resentment are often antagonistic: aggression versus fear, the desire to dazzle versus avarice, eroticism versus guilt and so on. A real slogan must be able to reconcile the opposites in the space of just a few words. “Imperialism is just a paper tiger” manages to provoke hatred (“a tiger”) and, at

the same time exercise fear ("paper"). Now why this conclusion, which seems to express the very essence of the slogan?. This concision is clearly in no way a last resource. It fulfills a basic condition. Slogans are only effective if they are seen, remembered and repeated. The reader must be struck by a slogan. The slogan often involves a play on words. S.H. Greens stamps – “The more you lick them, the more you like them” or a brief poem: “I like Ike!” Where there is no reason, rhyme is a reason. One thing then slogans has in common with proverbs, puns, and poems are that they cannot be translated.27 In all these devices, what is meant is an integral part of the way in which meaning is expressed.

Most slogans and phrases die within a generation, many within a decade, a few even more rapidly, and novelties no less transitory replace them. Precisely because it is short-lived, slogan is unsuitable as a means of general written communication. It is, in the main, a thing of the present and very much for the present. Yet slogan terms are found to be genuinely useful, as many are, rise to the status of the colloquial and, some of them, to that of Standard English. With very few exceptions, indeed, slogan terms are sociologically valuable and historically revealing.

The most effective slogan operates on a more sophisticated level and often tells something about the thing named, the person using it, and the social matrix against which it is used. Pungency may increase when full understanding of the term depends on a little inside information or knowledge of a term already in use, often on the slogan side itself.

SLOGANS............. THE RHETORICS’S OF ABRIDGEMENT

The factors which make slogans distinct from all forms of verbal persuasion is the conciseness; something like the Vedic Mantras. If one is to grasp the essence of the slogan, it requires explanation. The essence is primarily functional: to get certain things done. It is not to inform, or explain, but to instigate. On the other hand the slogan operates by means of language; similarly,

27 The adaptation of slogans poses a major problem in so-called bilingual countries. See in this respect the excellent analysis by Roger Bivineau in Meta, Les Presses de', University of Montreal, Vol.17, No1 March 1972.
it almost always contains an informative element and even an element of justification. In this light, a distinction must be made between the complete and the incomplete slogan; the latter is only effective, or even significant, as result of the accompanying picture or design, or the text which follows it. “Twinkle twinkle little star” would be an incomplete slogan, because the concept needs a picture of the star which is for sale.

When slogans in a language became a subject of sustained scholarly concern, it was inevitable that scholars would turn back to the classical rhetoric for help. Encyclopedia Americana defines rhetoric 'as the art of using language effectively, whether in speaking or writing.' Slogans are inevitable spoken/ written verbal usages in a language. Slogans in a broader sense can be the art and technique of persuading the public and the political institution through language; Whereas Rhetoric is one of the three original liberal arts or the trivium (the other members are dialectic and grammar) in culture.

Modern rhetoric is far more than a collection of terms. The perspective from which it views a text is different from that of other disciplines. History, Philosophy, literary criticism, and the social sciences are apt to view a text as though it were a kind of map of the author’s mind on a particular subject. Rhetoricians, accustomed by their traditional discipline to look at communication from the communicator’s point of view, regard the text as the embodiment of an intention, not as a map. They know that the intention in its formulation is affected by its audience. They know also that the structure of a piece of discourse is a result of its intention. A concern for audience, for intention, and for structure is, then, the mark of modern rhetoric. It is as involved with the process of interpretation, or analysis as it is with the process of creation, or genesis. Studies of slogans whether political or commercial are also concerned with the intention of the communicator and are also depended on structure and audience itself. So slogans can be cited as the golden grains deposited in the streams of rhetoric in usage and practice.

28 Encyclopedia Americana, (2001). Vol-23, analyses the origin, growth, and development of Rhetorics as a branch of Linguistics
Greek Philosopher Aristotle taught that rhetoric was search for all the available means of persuasion. Slogans are active instruments of persuasion and representation. The study of slogans can be compared and supplemented with the studies and contributions on Aristotle in 'Civic Rhetoric.' Slogans are part and parcel of the phenomenon of civic rhetoric. Aristotle characterises rhetoric as an antistrophe of dialectic, he no doubt means that rhetoric is used in place of dialectic when discussing and debating on civic affairs and practical decision making in civic affairs. Slogans too generate discussions and debates in the day today civic affairs of human beings. Aristotle's “Treatise on Rhetoric” is an attempt to systematically describe civic rhetoric as human skill or art. He identifies three types of rhetorical proofs in the phenomenon of civic affairs:

- **ethos**: How the character and credibility of a speaker influence an audience to consider him to be believable. This could be any position in which the speaker knows about the topic, to being an acquaintance of person who experienced the matter in question.

- **pathos**: The use of emotional appeals to alter the audience’s judgments. This can be done through shouting, singing, enchanting slogans, metaphor, storytelling, or presenting the topic in a way that evokes strong emotions in the audience.

- **logos**: The use of reasoning, either inductive or deductive, to construct an argument. Inductive reasoning uses examples (historical, mythical, or hypothetical) to draw conclusions. Deductive or "enthymematic" reasoning uses generally accepted proposition to derive specific conclusions. The term *logic* is evolved from *logos*.30

Slogans in public sphere for collectivism must possess the three attributes of rhetorical proofs suggested by Aristotle. Credibility of both the slogan and the sloganeer is equally important in public discourses. The conceptual usage of credibility in the discourse of sloganeering is important because many of the mass

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at the receivers end possess rational thinking in the process of decision making. Aristotle also identifies three different types of civic rhetoric’s:

- **Forensic:** concerned with determining truth or falsity of events that took place in the past.

- **Deliberative:** Concerned with determining whether or not particular actions should or should not be taken in the future.

- **Epideictic:** concerned with praise and blame, demonstrating beauty and skill in the present.31

Slogan being an effective tool in the civic discourses all the above three types of civic rhetoric’s can be seen in different proportions on the different slogans human use in their day today purposes. Slogans in comparison with Aristotle’s civic rhetoric can be termed as a tool for seeking truth, an instrument of projecting the past, a vehicle of association or dissociation, and finally a process to decide the future course of history.

Rhetorical analysis is actually an analogue of traditional rhetorical genesis: both view a message through the situation of the audience or reader as well as the situation of the speaker or writer. Both view the message as a compound of elements of time and place, motivation and response. An emphasis on the context automatically makes a rhetorician of the literary critic or interpreter and distinguishes that approach from the other kinds of verbal analysis. Critics who have insisted upon isolating, or abstracting, the literary text from the mind of its creation have found themselves unable to abstract it from the situation of its audience.32 Studies of slogans too fall in the purview of the rhetorical analysis because meanings are born and conceived in slogans both on the user and the receiver. Slogans have both the connotative and denotative meaning in its wide scale usage. The context and the situation of the public sphere at the time of

31 Ibid., p237.
usage of the slogans too contribute to the meanings, impact and effect of slogans.

All discourse now fall within the rhetorician’s purview. Modern rhetoricians identify rhetoric with more critical perspective than with artistic product. They justify expanding their concerns into other literary provinces on the basis of a change in thinking about the nature of human reason. Slogans too valued and evaluated in the same perspective both as a mean of communication and also as an artistic form of expression, persuasion. Modern Philosophers of the Existentialist and Phenomenologist schools have strongly challenged the assumptions whereby such dualities as knowledge and opinion, persuasion and conviction, reason and emotion, rhetoric and slogan, and even rhetoric and philosophy have in the past been distinguished. The old line between the demonstratable and the probable has become blurred. According to modern Philosophers, a persons’ basic method of judgment is argumentation, where in slogans, dialogue with others, or within a text, and the results are necessarily relative and temporal.

Rhetoric has come to be understood less as a body of theory or as certain types of artificial techniques and more as an integral component of all human discourses. Slogans are considered as one of the most effective form of human discourses. As a body of discursive theory, rhetoric has traditionally offered rules that are merely articulations of contemporary attitudes towards certain kinds of prose and has tended to be identified with orations in which the specific intent to persuade is most obvious. But modern rhetoric’s is limited neither to the offering of rules nor to studying topical and transient products or controversy. Rather, having linked its traditional focus upon creation with a focus upon interpretation. Creation and interpretation of slogans for the purpose of human discourses has much significance in the political history of mankind. Modern rhetoric offers a perspective for discovering the suffusion of text and content inhering with in any human discourses. And of its twin tasks, analysis and genesis, it offers a methodology as well: the uncovering of those strategies whereby the interest, values, or emotions of an audience are engaged by any speaker or writer through his discourse. The perspective has been denoted with the term situation; the
methodology, after the manner of certain modern philosophers, may be denoted by the term *argumentation*. It should be noted at the outset that one may study not only the intent, audience, and structure of a discursive act but also the shaping effects of the medium itself on both the communicator and the communicant. Slogans are instruments of mass and public discourses which request interactivity and participation to the core for the purpose of sensitising and representing.

Rhetorical instruments that potentially work upon an audience in certain way, it must be assumed, produce somewhat analogous effect within the writer or speaker as well, directing and shaping his discourse. The most important tool in the art of rhetoric is: metaphor or comparison between two ostensibly dissimilar phenomena. In slogans comparison is maintained to such an extent that it becomes the central structural principle of the entire work. Seventeenth century English Poet John Donne had said those elements in rhetoric and the art of rhetoric has contributed largely to slogans in making distinctions both on its purpose/aim, and function/performance. The elements that attribute from rhetoric's to the persuasive and communicative art of slogans can be seen from John Bunyan’s classic of English prose ‘*Pilgrim's Progress*’ written in 1684. The major assumptive elements suggested by Bunyan’s from rhetoric's to the language of slogans are as follows,

(a) **Allegory**: Words/phrases symbolising an underlying meaning.

(b) **Parallelism**: Constructing sentences or phrases that resemble one another syntactically/grammatical arrangement of words.

(c) **Antithesis**: Combining opposites into one statement- ‘to be or not to be’, that is the question.

(d) **Congeries**: An accumulation of sentences or phrases that say essentially the same thing.

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(e) *Apostrophe*: A turning from one's immediate audience to address another, who may be present only in the imagination.

(f) *Enthymeme*: A loosely syllogistic form of reasoning in which the speaker assumes that any missing premises will be supplied by the audience.

(g) *Interrogatio*: The rhetorical question, which is posed for argumentative effect and requires no answer.

(h) *Gradatio*: A progressive advance from one statement to another until a climax is achieved.

(i) *Simile*: A comparison announced by "like" or "as".

(j) *Personification*: Attributing human qualities to a nonhuman being or object

(k) *Irony*: A discrepancy between a speaker's literal statement and his attitude or intent.

(l) *Hyperbole*: An overstatement or exaggeration or an understatement.

(m) *Metonymy*: Substituting one word for another which it suggests or to which it is in some way related as a part of the whole dissemination process. It is also known as *synecdoche*. 

Rhetoric's in fact attributes in the construction and functioning of slogans in multidimensional ways. Metaphor or comparisons in slogans may pertain to contribute either to the texture of the discourse, the local colour or details, or to the structure, the shape of the total argument in a slogan. Certain slippage in the categories of trope and scheme from rhetoric becomes inevitable in the day today usage of slogans, not simply because rhetoricians were inconsistent with the use of terms but because well constructed discourses reflects a fusion of structure and texture. Modern rhetoricians are very compulsive in stating that; like the elements

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34 Bunyan, John., (1684), *Pilgrim’s Progress*, is considered as a classic among the earliest written English prose in the literary history. In this prose man’s method of earning salvation is compared to a road on which he journeys across.
of rhetoric, reflect and determine not only the conceptualising process of the speaker’s mind but also an audience’s potential response.

When studying the distinction made by Aristotle in the discourse analysis of rhetoric’s we can see that three voices of discourse exists. It is same as in a slogan or in a lyric poetry. A poet, according to Aristotle, (a) speaks in his own voice in lyric poetry (b) in his own voice and through the voices of his characters in epic or narrative (c) only through the voice of his characters’ in drama. Thus, the sloganeer of slogan or the speaker of oratory or of most nonfictional prose is similar to the lyric speaker, with less freedom than the latter either to universalise or to create imaginatively his own audience. Modern day sloganeering is nonetheless divorced from the traditional rhetoric’s in two ways. First, there is an almost exclusive emphasis upon the user, speaker or writer in traditional rhetoric; and, second, there is an implicit belief that the truth can be detached from the forms of discourse and can be divided into the demonstrable and probable. In both of these respects, modern rhetorical practice differs.

The traditional rhetoric is limited to the insights and terms developed by the rhetors, or rhetoricians, in the Classical period of ancient Greece, about the 5th century BC, to teach the art of public speaking to their fellow citizens in the Greek republic. Public Performances was regarded as the highest reach of education proper, and rhetoric was at the centre of educational process in Western Europe for some 2000 years. ‘Institutio Oratoria’ (before AD 96; ‘The Institutes of Oratory), by the Roman rhetorician Quintilian, perhaps the most influential textbook on education ever written, was in fact about rhetoric. Quintilian writings have consciously paved the way for three intellectual issues in the orbit of public communication: (a) the relationship between truth and verbal expression, (b) the difficulties of achieving intellectual and artistic integrity while communicating with a heterogeneous audience and (c) audience in the public communication discourse is no longer the full partner in the creative event. Focusing on these three attributes Quintilian suggested five cannons in rhetorical studies on public persuasion and communication:
Inventio: (invention) is the process that leads to the development and refinement of an argument.

Dispositio: (disposition or arrangement) is used to determine how it should be organised for greatest effects, usually beginning with the exordium (extraordinary).

Elocution & Pronuntiatio: (presentation).

Memoria: (memory) comes to play as the speaker recalls each of these elements during the speech.

Actio: (delivery) is the final step as the public communication is presented in a gracious and pleasing to the audience way.

Quintilian cannon can be very well cited as similar to the process by which a slogan too is originated and evolved in a public sphere. Quintilian was very successful in highlighting how an argument originates and becomes a rhetorical discourse. The origination of the idea, argument or ideology, The arrangement of the argument in sequential order whether ascending or descending, the style of presentation of the arguments in natural ambience or through voice modulations, the way the slogans are recited from the memory of the leader or the participant, and finally the persuasion of the slogans to the spirit of action can be traced similar with the Quintilian cannons of rhetorical studies.

Inevitably there were minor shifts of emphasis in so long a tradition, and for a long time even letter writing fell within the purview of rhetoric; but it has consistently maintained its emphasis upon creation, upon instructing those wishing to initiate communication with other people. Since the time of Plato it has been conventional to posit a correlative if not casual relationship between rhetoric and democracy. Plato located the wellsprings of rhetoric in the founding of democracy at Syracuse in the 5th century BC. Exiles returing to Syracuse entered into litigation for the return of their lands from which they had been dispossessed by the overthrown despotic government. In the absence of written

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words and records claims were settled in a newly founded democratic legal system of rhetoric/oratory. In the experience at Syracuse, certain identifiable characteristics become prototypal: the orator, or the speaker, is a pleader; his discourse is argumentative; and members of his audience are participants in and judges of a controversy. In the modern day democracy of the world; the sloganeer too experience such a prototypal phenomenon of he being the argumentator of the discourses in using the slogan and he sees the audiences solidarity as a form of judgment.

The function of rhetoric appeared to be the systematic production of certain kinds of public discourses including slogans, but the significance of this now clearly productive art became increasingly dubious in ages when governments did not allow public deliberations on social or political issues. Famous Rhetorician Cicero has formulated five “offices” in the formation of public discourse through rhetoric’s: invention, analysing the speech topic and collecting the materials for it; disposition, arranging the material into an oration of public communication discourse; elocution, fitting words to the topic, the speaker, the audience, and the occasion; pronunciation or action, delivering the speech orally; and memory, lodging ideas within the minds store house. Not only oration but also slogans, poems, plays, and almost every kind of linguistic product except those belonging peculiarly to logic (or dialectics) fell within the rhetorician’s creative art.

In the Philosophy of rhetoric discourses ‘Memory’ was considered not a matter of creating sound effects to enhance the memorisation of the orators idea but a matter of effective disposition, so that separate attention to memory disappeared. Elocution and pronunciation were considered the only two offices proper to rhetoric, and these fell under peculiar opprobrium. Elocution, or style, became the centre of rhetorical theory and the art of sloganeering too counts for it to a great extent. Theories of rhetorical invention of the 18th and 19th centuries seldom treated the exigencies of oral composition before live audiences or even

involved an imaginative projection of oneself into a public situation. Rather, they posited an inventive process that was silent, solitary, and meditative—a process of conducting solitary, or inward, dialogues. Imagination, the faculty by which man may potentially synthesis what faculty psychology termed his rational and sensory experience. In the opening decades of the 20th century, an attempt was made in American Universities to restore rhetoric to the serious study of communication i.e., of creating public discourses.\textsuperscript{38} The true public discourses and communication of any age and of any people is to be found deep within what might be called attitudinising conventions, percepts that conditions one’s stance towards experience, knowledge, tradition, language, and other people. Public communicators have to be aware that human percepts or the perceptions of heterogeneous masses are secularised and compartmentalised. Often slogans as a part of public discourses in rhetoric’s create a feeling of unity, solidarity, oneness etc through the inherent nature of the spontaneity and the rhythms embedded in the slogans.

Slogan is a form of argumentation; that has its object of discursive techniques that aim to provoke or to increase the adherence of human minds to the theses that are presented for their assent. Argumentations through slogans develop conditions and begin to create effects for or against it. Slogans whether it be called rhetorical or dialectical, always aims at persuading or convincing the audience to whom it is addressed of the value of the idea for which it seeks assent. Because the purpose of all slogans is to gain or reinforce the adherence of an audience, it must be prepared with this audience in mind. It must be similarly conceived as demonstrations’ in impersonal manner. Similarly it must be adapted to the audience if it is to have any effectiveness. In the broad sense slogans can treat the most varied questions and be addressed to the most diverse audiences.

The form of slogan is so effective that it can sometimes work without its content: message without meaning. During the war, the four notes of Beethoven’s Fifth were used in BBC announcements; later, they were interpreted as the tolling bells of fate and next as the Morse code symbol (dot-dot-dot-dash) of V for

\textsuperscript{38} Ibid., p761.
Victory. Where there is no proof, the form is the proof, because it invites repetition of the formula, just as one repeats a catchy refrain. From repeating to believing, there is just one step. The difference between slogans and non verbal forms of propaganda—pictures, signs, symbols, and music—is that the formers purpose is not just to strike, but to prove. How?

Regardless of the form which makes the slogan stick, (rhythm, rhyme, pun, etc.), this form is first and foremost concise. The conciseness clearly has a practical function (slogans must be easy to remember, etc). Let us remember that a slogan must please if it is to work. According to David Victoroff\(^{39}\) it obtains the same type of pleasure as Sigmund Freud assigns to the play on words: that of an economy of psychic effort. Even if one does not admit the Freudian interpretation in its entirety, it is beyond doubt that the conciseness of the slogan gives us the sensation of a happy verbal result, and this itself gives us pleasure; we are stimulated to repeat it. But it plays yet another and this time more decisive role, which may let us in to the secret of slogans, whose essence is to conceal the very devices which make them persuasive and which must remain mysterious in order to be effective.

In the art of rhetoric and usage of words slogans undergo three principles of practices they are:

First, is the principle of Polysemeia: in other words the fact of playing on the ambiguity of a word, and displaying one of its meanings in order to conceal the others. The art of the slogan is to focus on the attention on the gratuitous meaning of “offer” and make the audience forget the other meaning.

Next, the principle of taking things to the limit: slogans itself suggests a sense of universality which would be hard to swallow if clearly set forth. The users of the slogans are always right. Good slogans avoid being hyperbolic; it is enough if they imply hyperbole.

Lastly, the principle of enthymeme: here, a line of reasoning is put forward in which one of the premises is suppressed. “Brittany for the Bretons” is based on

the universally admitted principle of the right of peoples to settle their own affairs; but the line of reasoning would be convincing if its major premise were also admitted: The Bretons are a people.

Slogans simply expressed the principles which alone give them any meaning; they would shock and disturb people, as opposed to rallying and pleasing them. The elliptical factor is thus essential to them. They polarise the attention on the admissible and plausible incentive, and in so doing mask the actual driving force which, if set forth in direct terms, would be shattered. Slogans never say everything that they do; they politely assail us as adults by seducing the child in us at one and the same time. It is said that many good slogans make no logical claim and that even those which contain a justification are no more than fallacies, which are easily refuted. On the contrary in certain occasions slogans are irrefutable also. Better expressed, perhaps: they cannot be refuted. The formula, "where precision and indecision merge" leave no room for either arguing with or contradicting the facts. The 1940 French slogan: "We shall win because we're stronger" was ridiculed by the 1940 defeat: but it was not and has not been refuted. A slogan is strong when one-the reader-cannot find any retort, when the formula defies response, eliminates dialogue, reflection and questioning; when the only possibility is repetition. The slogan is like a speech act, and as a direct result it stops our thought, and anaesthetises its vigilance; it brings satisfaction, relief, and the pleasure of thinking about us. Slogans have three cutting edge advantages over a symbol or picture i.e., a picture or a symbol only ever persuades those who actually see it, whereas the slogan provides those who hear or read it with the incentive and pleasure of repeating it. There can be no doubt that the slogan is the only form of propaganda which multiplies propagandists. Next, the slogan clearly and strikingly formulates what people feel in a confused way, which prohibits them from expressing what they feel; as a result it obtains a sensation of obviousness and satisfaction in those at whom it is aimed. Lastly as opposed to pictures or symbols, the slogan tends to justify whatever it proposes; and people require justification more than anything else.\footnote{Thomas, C., T., (1960).The Language of Education, England: Springfield, chII.} If the aim of slogan is to be effective, its effectiveness resides primarily in its
conciseness. It is this which enables slogans to be reproduced, to please and, last
but not the least, to conceal. The most effective type of slogan is the one which
contains these three elements by virtue of its own conciseness: a striking form, an
appeal to the deep-down tendencies of the masses, and a semblance of logical
justification. And so slogans are thoughts which, in every sense of the word,
arrest thought.

A slogan that seeks to persuade or convince is not made up of an
accumulation of disorderly arguments, indefinite in number; on the contrary, it
requires an organisation of selected arguments presented in the order that will
give them the greatest force. The discourses through slogans may be addressed
to various particular audiences or to the whole of mankind-to what may be called
the universal audience. In sum, the basic perspective of slogans and rhetoric's is
simply this: all utterances, except perhaps the mathematical formula, is aimed at
influencing a particular audience at a particular time and place, even if the only
audience is the speaker or writer himself; any utterances may be interpreted by
being studied in terms of its situation-within its original milieu or even within its
relationship to any reader or hearer—as if it were an argument. Effective
arguments through the spectrum of slogans can modify the opinions or the
dispositions of an audience.

INEVITABLES AND INGREDIENTS OF SLOGANS

A message is the key item that you want people to know and agree with.
A message is not the same as a slogan. A slogan is usually a few words that sum
up the message. Message themes can be few sentences that explain the main
idea. These themes should be the basis of all communications such as slogans,
posters, pamphlets, speeches, interviews submissions and petitions. So what,
after all, is the true nature, the essence of slogan? This is probably a question
impossible to answer, but a question so important that one must at least try to
answer it, despite the complexity of slogans, which, standing on many levels,
is therefore of many grades. It may be innocent or sophisticated; uncouth or
cultured; tawdry and vulgar, or vigorously racy; distinguishly low or healthily low;
linguistically corrupted; graphic, picturesque, imaginative, or nauseatingly
repetitive. At all levels and in all grades, one of the most serviceable criteria
resides in the degree of familiarity and popularity. Slogan if viewed as a whole, is seen to be an accumulation of words and phrases that, arising in every class and springing up in all quarters are understood by the majority; viewed analytically, slogans are seen to rise and fall both in popularity and in dignity.

At the start of World War I, when modern communication strategy was in its infancy, a famous poster called on young British men to heed the need expressed by one of Britain’s foremost soldiers, Lord Kitchener, and volunteer to serve their country. The famous slogan “Your Country Needs You” was heard around the world. Still today America use a variant of this slogan “Uncle Sam Wants You” or “The Army Needs You.” All these slogans used by different people in different ways and forms at different parts of the world indicate that universally slogans must have some essentially indispensible and inevitable ingredients or elements throughout the world.

Catherine Franz in her famous book ‘Slogans; Creating and Using then in Life’ clearly illustrates the essentials with in a slogan. She says that ‘a slogan is a phrase, usually repeated and persuasive that creates a memorable catch phrase, motto or jingle, which expresses a particular item or concept. A concept that you want stick in your audiences’ mind like the glue to the paper. Best way to get to remember a message is to able to sum it up in a few words or short phrase. Developing a good slogan is an art. But there are few rules that should make it use easier is....

a) Brevity is first in line-normally 10 words or less. It should never comprise of more than 10 words.

b) A perfect slogan is suppose to promote a cause, name and define a product as well as promising some benefits for the potential user or buyer. Plenty of phrases will fail to promote the product or cause effectively.

c) Slogans must have simple, direct, crisp, concise and apt statements.

d) Slogans must adopt a distinct “personality” or “uniqueness” of its own.

e) Slogans must give a credible impression of a message, idea, reason, protest, ideology, argument or a brand or a product. Slogans must possess credibility because it is to influence decisions, persuade and promote.

f) A slogan must make the user feel its need and desire to register the mark or identity.

g) Slogans must be hard to forget—it adheres to ones memory (whether one like it or not), especially if it is accompanied by mnemonic devices such as jingles, ditties, pictures or film sequences.

h) Slogans must imply distinctions between it and other slogans - of course with in the usual conditions, context and situations.

i) Slogans must possess rhythm in its use. Rhythm can be created by repetition in use and also through the language vividness.

j) Use emotional words in a slogan. Emotional words will make an impact on the user and cause them to remember your slogan and your message.

k) Keep the slogans true to the message. All it has to do is get your message across in a slogan. Make sure that an average user, hearing your slogan for the first time, knows what your message is just from hearing the slogan.

l) Slogans must be short. Slogans need not be whole sentences, and should never be more than one sentence. Most good slogans are only a phrase or liked together.

m) Sloganeer must have the notion of feel “good” while using a slogan.

n) Slogans must exhibit a rare structure – design or collection put together for a single purpose.

o) Slogans must have an inherent “dare” or a “challenge”; that may highlight and project something urgent and needy.

p) Slogans must possess a thought provoking interrogation or a posing question.
q) Slogans must help the user or listener to associate himself with the idea projected in the words or phrases used in the slogans.

r) A slogan must be a memorable and a catchy maxim in overall projection.

Information is coming from all directions nowadays. This pace requires us to demand that we receive it first and predigested in order to inch ahead of the game. This also requires a new strategy and filing system for saving messages and creating remembrance. So many strategies and techniques are used to make slogans more attractive and unforgettable. Slogans were made exciting by exaggeration, boastfulness, metaphors, playful, humorous, inspirational, uplifting, vivid, self-referencing, freshness in usage of language, triggering etc.

Stuart A. Selber states that “all effective communication campaigns and political propaganda must be limited to a very few points and must harp on slogans until the last member of the public understands what you want him to understand by your slogan. Neglecting the slogan and become many sided, the effect will piddle away”, for the crowd can neither digest nor retain the material offered. In this way the result is weakened and the end entirely cancelled out.” 43 These statements’ aptly highlight the significance and importance of slogans in the discourses in the public domain. It can be said that slogans of the mob first makes individuals as members of the group.

Jay G. Blumler and Michael Gurenitch in their famous book Crisis of Public Communication argues that a good slogan can serve several positive purposes for a movement or for a cause44. They listed them as the following

a) A slogan can be an integral part of an image or ideology.

b) If a slogan is carefully and consistently developed over time, it can act as short-hand identification, and provide information about important issues.

c) A good slogan also provides continuity across different media.

d) Slogans will give an underlying theme for a wide range of campaigns.

e) Slogans are useful tool in helping to bring about the thematic integration of communication.

f) The use of slogan can create a consistent presentation.

g) A slogan helps in coordinating messages across all forms of communication.

**PSYCHOLOGY BEHIND AND OF SLOGANS**

Psychologically more interesting, because more profound is that tendency inherent in all language, especially in slogan, to substitute a dissent, protest, argument, an opposition disparaging or unpleasant word or phrase for or another or, at a more agreeable level, to use a trivial for a weighty, or an official, term. Referring to World War I, John Brophy said, “Some of the terror disappeared, together with the pomp, from war and military glory, when the soldier decided to call his steel helmet a *tin hat*, his bayonet a *toothpick*, his entrenching tool a *piggy stick*, and a murderous bombardment a *strafe or hate.*” During the war slogans were used to glorify the war, after the war it was used to belittle the war. Slogans are double edged swords in the real usage.

Frank K. Sechrist wrote penetratingly of the psychology of slogans in his *Psychology of Unconventional Language* in 1913. Slogans, words, and phrases, he said, are often richer in association than others, “because they appeal to recent experiences rather than to dim memories”; “the emotional tension produced by slogans is greater than that of more customary and conventional language, and the mind in time seeks a relief from it”. In many ways “slogan is radical. It looks to the present, put of the restraint, and does not concern itself with the limits in sloganeering”; “it is the language of reality as common sense conceives it”; “it is realistic, naturalistic, and romantic”; “is individual and intimate”. It is also unstable and temporary. But however fitful, irregular and protean it may be, the impulses that inform it are permanent.”

Sechrist paid insufficient attention both to what he calls “the play impulse”- what others call “a sense of fun” and “high spirits”- and to the fact that the best slogan passes to colloquialism, and much of it on to standard speech.

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Psychological and social psychological experiments done in the recent past shows that “Experimentation with stimulus situations has shown that the stimulus field is organised into a definite pattern and that certain aspects stand out, the rest forming the background. If the stimulus field is itself patterned, the experienced pattern is determined by the conditions of external patterns such as slogans. If the stimulus field is not itself patterned, we tend to perceive it in some sort of pattern. Especially in cases where patterning is externally lacking do we tend to experience the situation by reading our own unconscious inclination or interpretations into it. To perceive and experience things in some sort of pattern or order seems to be a basic and general psychological tendency. Patterning is organised around some salient features or outstanding points of references which are themselves part of the stimulating agents that form a functional unit at a given time. This fact has revealed itself in almost all fields of investigation-sensory phenomena, judgments, perception, memory, affectivity, experiences of success or failure, etc.47

With the shifts of reference points as slogans there may result a reorganisation of the whole pattern or structure. This is especially true in cases in which the stimulus lacks intrinsic patterning. Some established attitude, some pressing desire, past acquaintance, or some other sort of preparedness may work in favour of singling this or that feature out of other possible ones. This tendency to experience an indefinite, unpatterned, unstructured stimulus situation in some form of order has been shown in some recent experimental studies in social psychology. When a group of individuals face an unstable stimulus situation and are asked to report on some indefinite aspect of it, they tend to experience it in terms of a common range and a common reference point within that range, both of which are built up in the course of group activity: Once the common reference point is established for the group, the individual member persists in adopting common reference point even when he faces the same stimulus alone on subsequent occasions.48

It seems that the essential characteristics of the circumstances contributing to the rise and catching quality of slogans are psychologically similar in essentials in spite of the fact that the experiments referred to the above lack the concrete vitality and motivating direction of the actual situations. This especially is true of political slogans. The similarity lies in the fact that new slogans also arise or become effective when the situation people face is unstable, indefinite and demands a short epitomising expression.

In business also the persons who are interested in rendering their slogans effective have to launch their slogans on people who are more or less indefinite as to the articles or conveniences offered to them. It is difficult to know beforehand which slogans will catch and thus focus attention on this or that campaign. Usually the effective slogan is the one that appeals to a particular appetite, need, or other demand with a short-cut, simple expression whose features — such as rhythm, alliteration, punning— makes it recurrence or repetition easy. But none of these features is enough in itself to make a slogan effective. Otherwise it would be comparatively easy to sit down and construct a slogan. In actual practice, some of the best known slogans that make the most effective appeal—because they and not others are the best short-cut expressions of the situation on hand have entirely accidental one.

Psychology of the political slogans is characterised by “spontaneity” in the inception of it. Spontaneity is preferable because of the casual and accidental smack of indeterminism. A slogan may have been formulated unintentionally or by some business or political propagandists. It catches the public imagination almost spontaneously when it fits in as a short-cut expression summarising a direct and unsatisfied wish carrying with it effective qualities of some established stereotypes if they exists. In other words, slogans catch almost spontaneously when (and not before, because only a few might notice them) they stand out as short-cut characterisations of the direction and temper of the time and situation. The difficulty in formulating an effective slogan that will catch like wild fire may be attributed to the fact that very few people can hit on a happy combination that express the temper of the best time. If this is not hit upon, mere structural
qualities such as simplicity and rhythm will not help. It is because of this that the deliberate propagandist or leader is not always the person who originates slogans.

The psychological properties of slogans came into high relief when we take into account the rise and effectiveness of slogans in times of panic, critical situations, or revolutionary moments. Ordinarily the routine of daily life is regulated by more or less well established norms - i.e., customs, traditions, modes, various kinds of well implanted social values. Some of them become ossified stereotypes, and the flow of social life and human relationships as regulated by these norms and stereotypes is almost taken for granted. But in critical times when the existing norms or stereotypes are no longer sufficient to regulate the new conditions, the situation upset by the rise of new and heretofore accounted factors and relationships has to be reformulated. The new situation produces its own appropriate norms. For a coup or a co-activity that lasts for any length of time result, in asset of norms that defines the desired ends and taboos of the group. And, slogans especially at the times of crises and tension, become short-cut battle cries of the situation which may be used or abused as magic focal catchwords for intense action and feeling. Thus slogans may serve as crystallisation points in the confusion of crisis which tends to develop into a new regulation of a new order.49 The extent of upset may vary - it may affect and reformulate one aspect of group life, or it may affect the whole structure of society. Especially in cases where the whole structure of society is affected, we see masses moving intensely and summarising their movement with certain sharp slogans. At such times people are not in the mood to read or hear long political speeches on platforms. Slogans and headlines that fit into the temper of the movement are the things that count.

Two important revolutions which happened in the history of mankind - the French and the American Revolutions - reveal the relationship between slogans and the temper of the context and the social situation in which revolution occurred. One of the most important slogans in the world’s history is the “Liberty, Fraternity, and Equality” of the French Revolution. This revolution started at a

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time of tyranny and oppression, when the French masses lived under destitute conditions while the privileged minority took pride in being useless in the world of luxury and fantasy of their class. The percentage influence of political slogan has no longer any connection between economic and social realities and the superstructure of norms and etiquette. The French Revolution "arose front the ever increasing divorce between reality and law, between institutions and men's way of living, between the letter and the spirit." When a superstructure of norms is separated too much from the basic realities, sooner or later that superstructure suffers. The objective realities force themselves through the destruction of the degenerating and parasitic superstructure to a new order. When life was becoming unbearable the old traditions and superstitions began to lose their grip on the French masses. Therefore, religious life, an important part of the superstructure, "no longer had any attractions," and the innovators won the movement.

When again and again the good life promised by virtues of loyalty to values and institutions is not fulfilled, people wake up and challenge them. If the unfortunate conditions of living are intensified by new crises, things move faster and come to tile point of explosion. This is what happened during the years just preceding the French Revolution. A few concrete items will give a clearer picture:

"At Abbeville there were 12,000 workmen unemployed, at Lyons, 20,000 and the numbers at other places were in proportion. At the beginning of the winter, which was a very hard one, it was necessary in the large cities to organise workshops supported by charity, especially as the price of bread was constantly rising.' The harvest of 1788 had been much below normal. The shortage of forage had been so great that the farmers had been forced to sacrifice part of their cattle and to leave some of their lands uncultivated, or else sow it without previous maneuvering. The markets were short of supplies. Not only was bread very dear, but there was a risk that it would run short. . . . The wretched people cast

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covetous glances upon the well-filled barns in which their lay and ecclesiastical lords stored up the proceeds of their tithes and their rents in kind."  

The effect of this situation in individual experience is well expressed in the words that were uttered from a peasant's mouth:

"I am miserable because they take too much from me. They take too much from me because they do not take enough from the privileged classes. Not only do the privileged classes make me pay in their stead but they levy upon me ecclesiastical and feudal dues. When from an income of a hundred francs, I have given fifty-three anal more to the tax collector, I still have to give fourteen to my senior and fourteen more for my tithe and out of the eighteen or nineteen francs I have left, I have yet to satisfy the excise-officer and the salt-tax-farmer. Poor wretch that I am, alone I pay for two governments-the one obsolete, local, which is today remote, useless, inconvenient, humiliating, and makes itself felt through its restraints, its injustices, its tares; the other new, centralised, ubiquitous, which alone takes charge of every service, has enormous needs and pounces upon my weal: shoulders with all its enormous weight."  

This is the time when the individual, and many others like himself, is open to new possibilities. In fact, people feel the need to hold on to something new; the whole of life has to be reformulated. Therefore, "the rising was directed not only against those who were speculating in foodstuffs, against the old system of taxation, against internal tolls, and against feudalism, but against all those who exploit the populace and live upon its substance. It was closely connected with the political agitation. At Nantes the crowd besieged the Hotel de Ville with cries of Vive la Liberté." In this atmosphere of unrest, confusion, and ferment, the slogan "Liberty, Equality, and Fraternity" emerged as a magic torchlight which crystallised the aspiration of the masses in a shortcut way.

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51 Ibid., p34.
53 Ibid., p25.
American Revolution too gives such a picturesque example in this regard. Analysing the conditions from which some of its well-known slogans emerged: Long before the outbreak of the American Revolution and especially during the ten years preceding it, commercial legislation in the colonies was in a state of anarchy. The chronic confusion that accompanied the shifting conditions under which "American business and agricultural enterprise was growing, swelling, and beating against the frontiers of English imperial control,"^54 was augmented by a business depression following the war of 1763, and Grenville's programme for relieving English taxpayers with American taxes. In the swift reaction that followed, inflated prices collapsed, business languished, and workmen in the towns were thrown out of employment, farmers and planters, burdened by falling prices, found the difficulties of securing specie steadily growing. "By the new imperial program, the evils of the depression were aggravated."^55

"No Taxation without Representation" was the slogan that rallied the colonists up and down the seaboard in overt protest: a boycott of English goods, riots in the large cities, tarring and feathering of tax collectors, the destruction of imported goods and royal officials' property. Once the revolution broke out, new slogans arose. Resolving the crisis with rebellion and independence came so swiftly that many colonists who were firmly for "No Taxation without Representation" did not accept this method. A number of slogans evolved to sanction the course that had been taken; for example, "Resistance to Tyranny is Obedience to God."

More serious than the doubts of those who hesitated to defy authority was the want of unity among the thirteen colonies, a lack leading to uncertainty on the battle field and disorganisation in civil life. Even the indefatigable cheer-leader for the revolution, Thomas Paine, said "When I look back on the gloomy days of last winter and see America suspended by a thread, I feel a triumph of joy at the recollection of her delivery and a reverence for the characters which snatched her from destruction."^56 There was no administrative machinery ready-made to

^55 Ibid., p211.
coordinate activities. "Exactly the opposite was true; they had to create everything national out of a void—a government, a treasury, an army, even a bookkeeping system, and agencies for buying supplies." To make matters worse, the revolutionaries themselves within each state were divided into opposing factions that nullified each other's work and sometimes came to blows. The merchants and property owners were intent upon overthrowing the feudal mercantilism of England, while the mechanics, small farmers and labourers were anxious to utilise the upheaval to abolish the remnants of feudalism within the indigenous social structure.

Unity of action against the external foe could alone meet the situation, and slogans to that effect were effective and widely circulated: "United We Stand, Divided We Fall"; and "If we don't Hang Together, We'll All Hang Separately." Anybody who reads John Reed's Ten Days That Shook the World and goes through the misery and starvation depicted there, can easily understand why such slogans as "All Power to the Soviets" and "Peace, Bread and Land" became signals that stood out in the midst of destruction and wretchedness as symbols of a new life.

In the Psychological characterisation of the rise and effectiveness of slogans, the chief point is that slogans are short-cut expressions arising in confused and critical situations. This does not mean that these short-cuts necessarily express the true and objective solution of the problems they are facing. We have not even implied this. At critical times, such as ours, demagogues may arise and catch the temper of the times, uttering slogans which may move millions of people temporarily. The analysis of actual forces and the evaluation of the correctness of the solutions offered lie outside the limits of our discussion. But it may be safe to say that the more correctly and the more objectively a set of slogans expresses the underlying forces in a critical situation, the more vital and lasting they will prove to be. Slogans of liberty and equality at times of tyranny and oppression, and of peace and bread at tinges of insecurity and war, scarcity and starvation, will keep on moving the masses as magic torches, since they express a deprivation and tension that shakes the very depths of human life.

Slogan is suggestive of the soil, whether the national or the regional soil; it inevitably discloses, intentionally or not, the virtues and vices of a people. But it may also exhibit the prejudices, occasionally the ideals, of a group or the nature or the idiosyncrasies of an individual. Much of the keenest philosophy and most radiant idea are expressed in slogan, for it imposes no shackles on spontaneity. Yet slogan concerns itself no less with the presentation of an idea than with the idea itself.

Except among the cultured, the very intelligent and the supple or, again, among the sly, slogan is usually simple and overt rather than complex or subtle or insinuatory. Delighting though it does in the particular, the odd, the eccentric, it tends to reduce them to the level of general comprehension. It tends to shorten and simplify rather than to develop and elaborate; to omit the incidental and the marginal rather than to describe in full, and never to "pad"; to render metaphorical, pictorial, picturesque, rather than to divest of colour; to strip persons and things of hyperbole and highfalutin; to take nothing too seriously yet clearly, though very lightly and briefly, to imply a moral standard and an intellectual criterion; to render international rather than to restrict to the national and, when the theme is unavoidably national, to treat it humorously or downright flippantly; to overstate rather than to understate, but when overstating to do it in a manner at once conscious and droll.

In short, the nature of slogan is too catholic, tolerant, human, humane, though often with derision or acerbity. From another angle slogan is rather a spoken than a written language-or, more accurately, a vocabulary-and it normally springs from speech rather than from political printed page.

The causes of and reasons for slogans throw bright light on its characteristics. The fact that is very difficult to characterise slogans affords no excuse for not trying to do so. ‘In La Science du mot’ (1927; "The Science of the Word"), the Belgian scholar Albert Carnoy has said "Slogan consists of a peculiar vocabulary in which intentional fantasy plays a dominant role. It tends to produce a feeling of novelty, unexpectedness and ingenuity by giving to certain words an unusual or even an unused and piquant sense. The process employed in achieving this end are
analogous to those presiding in general over evolution of meaning, notably those processes which produce a metaphorical, richly and emotive language.” 58 In slogans, however, the role played by the conscious mind is greater, and one is always aware of an effort made to speak in a manner different from the normal, to be droll or tortuous or ironical. Slogans answer to that disdainful or effective ideological based state of mind which does take seriously the thing one is talking about.

SLOGANS AND PRAXIS

A slogan is used for many purposes, but generally it expresses a certain emotional attitude; the same term may express diametrically opposed attitudes when used by different people. Many slogans are primarily derogatory, though they may also be ambivalent when used in solidarity. Some crystallise or bolster the self image or promote identification with a class or group. Carl Sandburg’s says that “words and phrases in language which takes of its coat, spits on its hands-and goes to work among the masses is the popular slogan of our times.” 59 He analyses the spirit of slogan. Slogan develops mostly in groups with a strong realisation of group activity and interest, and groups with this sense of unity.

Slogans sometimes insults or shocks when used directly. There are many other uses to which a slogan is put, according to the individual and his place in society. Since most slogans are used on spoken demonstrative or protests level, by person who probably are unaware that it is a slogan, the choice of terms naturally follows a multiplicity of unconscious thought patterns. When used by writers, slogan is much more consciously and carefully chosen to achieve a specific effect. Writers however seldom invent slogans. It has been claimed that slogan is created by ingenious individuals to freshen the language, to vitalise it, to make the language and expression more pungent and picturesque, to increase the store of terse and striking words, or to provide a vocabulary for new shades of meaning. Most of the originators and purveyors of slogan, however, are probably

not conscious of these noble purposes and do not seem overly concerned about what happens to their language.

Lucaites Condit identifies three ways that slogans are typically used: (1) as a justification for action (2) as a shared symbol for participation in a mass movement (3) as a means of persuasion. Political slogans share these functions in controlling and changing the public mind. They are the building blocks of ideology and are used to raise political consciousness and organise certain cultural attitudes as well as to further political goals and shape individuals. In this sense a slogan is closely associated with the ideological formation and the social construction of meaning that can be applied to any society.

Slogans also function to simplify complicated ideas, express group ideology and goals, create identification, provoke violent confrontations, and provide hope for the future. In such circumstances slogans should be considered particular forms of public discourse that aim to unify public thought and agitate for various actions and reactions in the public sphere. Slogans too can be successful and create a climate of opinion that discourages changes in policy when existing programmes do not work as believed or when conditions shift. Slogans are part of the routines and standard operating procedures that simplify politics and policy making. They provide part of the simplification and short cuts. They allow activities to go forward with a minimum of thought and planning. Slogans convey images. They reinforce existing attitudes and behaviours as well as seek to spread those attitudes and behaviours more widely in the audience. Slogans indicate how individuals should respond to situations that resemble those encountered previously. Slogans perform inevitable and indispensable functions in the process of communication information parlance. Slogans recognise and identify specific information, they understand and organise information. Slogans synthesis, share, transfer, and socialise information to the requirement of the citizen and the society.

The psychological basis of the use and effectiveness of slogans shows some interesting study. Lumley’s ‘Slogans as a Means of Social Control.’ He calls attention to the dangers that are brought about by the abuse of slogans. His way of summarising the effectiveness of slogans reads: "You cannot argue with disease germs. You cannot argue with slogans." Lumley does not offer any conceptual scheme in terms of which one can approach the psychology of slogans. His account is empirical. Approaching the subject with the common sense of everyday life, he says: "The features which make slogans so effective are too numerous even to mention, let alone to delineate, in this paper." Nevertheless, he cites fourteen features: (a) Rhythm; (b) Alliteration; (c) Alliteration and antithesis; (d) Ringing repetition of sounds; (e) Brevity; (f) Appeal to curiosity is not infrequent; (g) Punning (h) Sentiment of patriotism : (i) The propagandists do not hesitate to enter, all unbidden, the inner sanctuary of one's private life; (j) Certain slogans appear to be meaty, the unavoidable conclusions of profound thought; (k) Authoritative note of slogans; (l) Many slogans are strictly class-appeals; (m) The apparent obviousness of meaning is an effective feature; (n) Obscurity of origin, combined with euphoniousness, timeliness, and other features, adds greatly to the strength of the slogan. Certainly many of these items say something about the characteristics of slogans. In fact all of them may be true as separate items. But it will be readily seen that this enumeration of their features is not based on any consistent psychological principle. Some of the items characterise the eternal structure of the slogans, some the meaning, and a few the propagandist himself.

Words and phrases in general in informal uses that are not fully accepted as standard or that have non-standard meanings are raised as slogans in day today life. Slogans are used for many reasons. The user may feel that it is more forceful or colourful, or less formal or sentimental than its standard equivalent. Using slogans may give the sloganeer a sense of belonging to a certain group. A new discovery, ideology, philosophy, argument or even an invention may have no

\[^{61}\text{Lumley, F., E., (1934). Slogans as a means of Social Control, Papers and proceeding of the annual Meeting of American Sociological Society in 1921, p16.}\]
short or easily pronounced name, and a slogan is applied to it. Often a user simply uses a familiar word or phrase without realising it as a slogan.

If one holds the slogan to its proper function - to make us act - it is, in itself neither good nor bad. It corresponds to that function of language which consists in rallying people and making them act - a function which rational discourse admits that it is incapable of fulfilling. Slogans make it possible to push together, not to think together. The problem lays in the fact that they claim not only to push, but to think as well, they set themselves up as something which they are not, namely a form of education. And in this respect the most harmful slogans are the ideological ones, without a doubt.

The education offered by the slogans can in effect only be “indoctrination.” And to be pointed out that indoctrination is not necessarily the teaching of an error, but is far more likely to be the inculcation of the truth by putting across the idea that the truth has only got one side to it. If we admit that education must be universal, that its aim is to communicate the truth and, in particular, to enable people to find the truth by themselves, that it should thus liberate thought instead of manipulating it.

DIFFUSION OF SLOGANS

Slogans invade the dominant culture as it seeps out of various subcultures. Some words or slogans fall dead or lie dormant in the dominant culture for long periods. Others vividly express an idea already latent in the dominant culture and these are immediately picked up and used. Before the advent of mass media, such slogans invaded the dominant culture slowly and were transmitted largely by word of mouth. Protesters, agitators, marching mobs or social / political leaders may introduce a lively new slogan framed or already in use into millions simultaneously giving it almost instant currency. Slogans spread through many other channels, such as speeches, strikes, popular songs, pamphlets, billboards, loud speakers, graffiti’s, demonstrations, protests etc.

Communication is a social interaction through messages. Communication is conceived as a process in which someone says something to someone else in one
or other medium of channel with some or other effect. Communication in the pre industrial societies was predominantly personal, oral, direct and face to face interactions. It was not mediated by technologies of communication but only by word of mouth. Communication in that times were simply and purely the transmission of ideas, feelings, attitudes and experiences. Communication as social interaction through messages constitutes an individual as member of a group. It can be said that it is the slogan of the mob that first makes individual a member of cultural group.

Social mobilisation also requires a major communication effort and it is natural that all possible media that are available locally should have been used to create the charge in the atmosphere that is necessary for the success of the situation or the campaigns of the group. So there were no consciously structured and codified emergence of rhetorical communication. Suppressing of freedom, social unrest, denial of rights, arousal of inequality/discriminations, humiliations, insult, threat to life and existence, exploitation of men and property, physical assault, inhuman treatments, arbitrary interference’s, nepotism, favoritism, racial discriminations, gender inequality etc can pave the way for the formation and origination of slogans from a popular mass or culture. When the masses strengthen and dominate; slogans multiply and diffusion / dissemination occurs. Slogans also diffuse through alternate channels of political activity. Interpersonal and group communication contexts are the initial sprouting grounds for the diffusion process of sloganeering. Concealed and sublime political activities are often considered as the fertile planes; in which deeply ideological and politicised slogans germinates and spreads like the wild fire. When dominant culture gets devaluated and weakens because of the materialism and market system, the ethnic subcultures starts reviving and gain significance. Those strong subculture roots strengthen in the society and multiply discursive phenomenon’s, they also strongly contribute for the wide spread dispersion and diffusion of slogans in the community.

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“A slogan always has critical components of promoting and propagating. It advances a memory for an idea or an ideology broadens recalls and memory of an event or happening, it attracts new followers and transforms routine decisions or habits.” Slogans as essential to satisfying all the functional prerequisites of society-generating meaning in environment, role of differentiation, communication and social cohesion performs as rhetoric’s of the social communicators. Contemporary mass media and the personalities associated with them, such as news reporters, news editors, news casters, comperers’, presenters, anchors etc contribute greatly to the diffusion of slogans by creating a lively new world of slogans already used by an in-group into millions of homes simultaneously, giving it almost instant currency.

R.W. Pollay divides the communication function of slogans into two aspects “informational” and “transformational”. Through the informational function, masses or the mob are told something about the social situation; the transformational slogans try to alter the attitudes of the public towards the movement. The real importance of slogans in the modern society; it is the privileged discourse for the circulation of messages and social cues about the interplay between person and ideology. Though slogans are the result of purposeful creation and evolution, Pollay was very rational in assessing the natural functions slogans knowingly or unknowingly create. The dual natural performances of slogans are assessed by many scholars in multiple dimensions. In the famous book ‘Totalitarianism Reconsidered’, Hannah Arendt says slogans have a dual role.” They are channels through which information and interpersonal contact can flow and mix, binding together an otherwise dispersed and disparate population.” This analysis clearly reveals that slogans are also part and parcel of the social structure and public sphere in a polity, putting power and authority at the service of particular groups for particular purposes.

Slogans are essential to human condition. Politics would be poorer without them, advertising could not exist, and religion would be in trouble. They provide

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some meaning to those incapable of understanding what is complex, or not wanting to spend the time mastering it. They also express more than they say. They reinforce or trigger existing sentiments, they can soothe or provoke, bring out what is attractive or ugly in the audience.\(^{66}\) Slogans can be either sharp or blunt instruments, even if it is hard to measure what they do to our minds by simplifying issues and purveying propaganda—or what they do to our languages by relying so heavily on puns, alliteration, rhythm and balance.

Lawrence R. Frey in his famous book ‘New Directions in group Communication’ states that all demonstrations, chants and slogans are common means of conveying activists’ arguments.\(^{67}\) He points out that the use of slogans and chants is central to the argumentative practices. It motivates the protestors and sends messages to the passers by. Slogans are at the core of many protests and are employed to simultaneously attract attention and deliver a persuasion appeal. Slogans have to be brilliant to work, and actually say something rather than merely boast. If all that can be said is a bit of clever puff, we did rather do without.

Famous communicologist Charles K. Atkins and Lawrence Wallack points out that slogan must possess certain inevitable qualities for a perfect diffusion of them among the common public and the mass of the population. Atkins and Lawrence points out that slogan must have the following qualities for easy diffusion. They are,

a) Capacity to sustain conversation of interaction.

b) Capacity to link utterances’ with other speakers

c) Capacity to convey idea and information.

d) Capacity to organise information to achieve the purpose described.

e) Capacity to express an opinion as well as a fact in the information.

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\(^{67}\) Frey, Lawrence, R., (2002). New Directions in Group Communication., California, Sage Publications Ltd., p146.
f) Capacity to maintain the accuracy of expression, pronunciation, intonation, phrasing, vocabulary, grammar.

g) Capacity to highlight the range of expression from vocabulary to language structure.

h) Capacity to retain the accuracy of expression in the syntax selection.

i) Capacity to suit to the use and purpose of both the protestor and the audience.

Discourse analysts from diverse perspectives have argued that repetition of political slogans is critical to form diffusion among the masses in creating a deeper understanding in the grass root level of population.\(^ {68} \) Frequent repetition of political slogans in the public arena favours the easy diffusion and catalyses the discourses in a speedy manner.