

REVISITING THE DYNAMICS OF POLITICAL PERSUASION AND THE PSYCHOLOGY OF EMOTIONAL APPEALS IN PAKISTANI POLITICAL CAMPAIGNS

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ABSTRACT

Politico-psychological studies have revealed, Political campaigns have traditionally used for emotional appeals to engage with people. This study examines the efficacy, influence, and ethics of emotional appeals in Pakistani political campaigns. Through case studies and a literature analysis, this research examines politicians' emotional appeals, their effects on voters, and their ethical implications. The study included primary and secondary sources. The data shows that Pakistani political campaigns get benefit from emotional appeals. These appeals had symbolic, psychological, and collocative effects. These chants are also utilized in Pakistan to boost self-esteem and denigrate others. These outcomes raise concerns about manipulation and exploitation. The article concludes that ethical considerations and fair and balanced use of emotional appeals in political campaigns are crucial.

Keyword: Psychological appeals, Emotions, Political Persuasion, Voter behavior.

INTRODUCTION

Politicians in democracies need effective channels of communication to get the word out about their programs and to inspire and persuade voters to support them in elections. This is accomplished through a variety of methods, the most important of which is the use of words by political leaders. The work of Chilton, and Schäffner (1997) is to support the claim that "politics cannot be carried out through the use of communication." To appeal to voters' emotions, politicians are turning to more belligerent and populist rhetoric (Mudde, C, 2004).

The use of language as a means of influence dates to prehistoric times. According to Frymier, A. B., & Nadler, M. K. (2007), "persuasion" is the process of inducing a change in someone's attitudes, opinions, or behavior through the conveyance of an idea. Orators who are skilled at indirect manipulation use phrases efficiently to make deceptive assertions look like accurate ones in order to persuade people of all ages to consent to embracing the proposals even if they are at odds with the interests of the general public (Thomans, & Wareing, 1999).

The utilization of emotional appeal in argumentation is considered a logical fallacy, as it involves an attempt by the debater to elicit an emotional response from both the opponent and the audience in order to gain an advantage in the argument. The phenomenon is commonly distinguished by the utilization of emotionally charged language and ideas, whereby positive concepts such as God, nationalism, and apple pie are upheld, while negative ones such as drugs and crime are condemned. From a debating standpoint, emotional appeals can be a potent rhetorical tool, but are typically viewed as unsophisticated or disingenuous as a logical argument, as they frequently rely on the biases of the audience rather than providing an objective evaluation of the matter at hand (Bulbul, & Menon, 2010).

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In order to evoke an emotional response from the reader, it is helpful to employ phrases that are loaded with pathos. Pathos is a rhetorical strategy for evoking a response from the audience by an appeal to their emotions. Words like "strong," "powerful," "tragic," "equality," "freedom," and "liberty" all have an emotional "pathos" charge and psychological implications. These phrases can be incorporated into a speech to heighten the impact of an emotional appeal (Carvalho, & Mazzon, 2015).

Today, political campaigns rely heavily on advertisements. Modern political advertisement, which includes rallies, canvassing, billboards, and phone calls, also primarily depends on campaign segments that are shown on television or websites, including social media. Two features of campaigns in Pakistan are of particular interest to us in this paper: initially, the general atmosphere of a campaign (i.e., either encouraging or hostile); and secondly, the incorporation of emotional appeals (especially enthusiasm, fear, and religious catchphrases). According to the available literature, candidates must make the essential option of whether to adopt a positive or negative campaign approach in terms of tone.

THEORETICAL CONSTRUCT

Emotional appeals are a social psychological tool. In order to be fallacious, the appeal to emotion must cause one to lose focus on the validity of the inference that is being drawn and instead focus on the feelings being evoked. The purpose of a deception using an appeal to emotion is to persuade the listener or reader that the assertions provided are either accurate or false by appealing to their emotions, which might include fear, pity, or delight. According to research by psychologists Petty alongside Cacioppo, there are two distinct ways of evaluating the credibility and validity of persuasive messages:

- (1) Focusing on the message itself (central analysis) and
- (2) Focusing on contextual factors unrelated to the message itself (peripheral processing).

When people respond to messages using a centralized or systematic process, they are more likely to be swayed by convincing arguments and less likely to be convinced by unconvincing ones (Labossiere, 2014).

There are primarily two emotional appeals used in contemporary philosophy. Both the *ad baculum* (appeal to force) and the *ad Misericordia* (appeal to mercy) strategies have been used throughout history. Many studies in recent years have demonstrated the significance of emotions in politics and the prevalence of emotive rhetoric in political speeches, which is typically centered on either positive or negative language. Emotions have a larger role in how people engage with political figures, structures, including one another (Frijda, Manstead, & Bem, 2000).

Political campaigns can benefit from the use of emotional appeals because they are more likely to sway voters than purely rational arguments. Motivating individuals to vote, volunteer, and donate to a campaign can tap into emotions like fear, wrath, optimism, and empathy. Candidates and their campaigns frequently employ emotional appeals in an effort to forge bonds of trust and friendship with voters. Candidates can gain support and enthusiasm from voters by appealing to their emotions and establishing common ground on issues and experiences (Westen, 2007).

However, if they are focused on negative feelings like wrath or fear, emotional appeals can be problematic and potentially divisive. Emotional appeals have been criticized for being misleading and manipulative and for diverting attention away from more pressing policy issues. Emotional appeals, like any other campaign strategy, deserve careful thought and evaluation in light of their possible effects on voters and the larger political debate. Because emotions are subjective and hard to pin down, gauging their effect on a political campaign is tricky (Rico, Guinjoan, & Anduiza, 2017). Voters, however, can assess the effectiveness of emotional appeals in a political campaign by taking the following measures:

1. A voter's evaluation of a political campaign should take into account more than just the candidate's ability to appeal to their emotions. The candidate's policies, history, and qualifications, as well as their collaborative and results-oriented nature, should all be taken into account.
2. Determine the reliability of the reference. Think about where the appeal is coming from emotionally. Is this coming from the candidate themselves, from their campaign, or from

some other source? Do they have any basis in reality, or are they just trying to play with people's feelings?

3. Evaluate the mood: Mind the tenor of the impassioned plea. Is it encouraging and uplifting, or discouraging and filled with fear? Short-term gains from using negative emotional appeals can be tempting, but they often backfire by making the political climate more polarized and hostile. Think about what effect the emotional appeal might have on political debate. Will it inspire people to get involved, or will it make them jaded and make them want to stay on the sidelines?

Finally, while assessing the effectiveness of emotional appeals in a political campaign, it is crucial to consider evidence from a variety of sources. If you want to make a good choice, you should get as much information as possible and consider other points of view (Vedantam, 2014).

Psychological mechanisms employed in emotional appeals

Emotional contagion: Emotional appeals aim to trigger emotional contagion, a psychological phenomenon where individuals tend to "catch" and mimic the emotions they observe in others. By evoking powerful emotions such as happiness, sadness, anger, or fear, emotional appeals can create a contagious emotional response among the target audience (Pratkanis, 2007).

Identification and empathy: Emotional appeals often seek to establish a sense of identification and empathy with the target audience. By presenting relatable characters, situations, or narratives, emotional appeals tap into individuals' capacity to empathize and connect emotionally with others, fostering a sense of shared experience or understanding (Oxley, Holman, Greenlee, & Lay, (2020).

Framing and narrative: Emotional appeals in Pakistan often utilize storytelling and narrative techniques to frame their messages. By presenting information within a specific narrative context, emotional appeals can shape individuals' perception of events, issues, or products, influencing their emotional responses and attitudes (Oliver, & Wood, 2018).

Cognitive biases: Emotional appeals frequently exploit cognitive biases, which are systematic errors in thinking that affect decision-making. For example, the availability heuristic, where individuals rely on easily accessible information, can be exploited by presenting vivid and emotionally charged examples that distort the overall reality of a situation (Silvia, 2009).

Social proof and conformity: Emotional appeals often leverage social proof, which is the tendency for individuals to look to others when making decisions. By presenting testimonials, endorsements, or examples of others' emotional responses, emotional appeals can create a perception of widespread agreement or conformity, influencing individuals to adopt similar emotional responses (Thórisdóttir, & Jost, 2011).

Fear and threat appeals: Emotional appeals in Pakistan sometimes utilize fear and threat appeals to elicit specific emotional responses. By highlighting potential dangers, risks, or negative outcomes, emotional appeals aim to generate fear and anxiety, motivating individuals to take action or change their behavior to avoid those negative outcomes (Voci, & Hewstone, 2003).

Careful analysis of the appeal's source, message, and context is required for identifying potential biases in an emotional appeal. Some methods are outlined below for spotting biases:

Take into account the origin: Find out who is making the emotional appeal and if they have any skin in the game. A political campaign, for instance, may favorably portray its own candidate, while a lobbying group may favorably portray its own goal. **2. Listen for loaded language.** Loaded language is phrasing that is intentionally inflammatory or persuasive. Pay close attention to the words and phrases used in the emotional appeal, since they may have been chosen specifically for the effect they are intended to have on the reader. **Third, examine the proof:** Think about the proof offered in the emotional appeal and whether it is correct and applicable. Keep an eye out for evidence that has been left out or is being selectively used to support one side over another. **Fourth, be wary of stereotyping.** A stereotype is a false generalization about a group of individuals. Psychological appeals that rely on generalizations about a group's members and their experiences may be less than objective (Marcus, Neuman, & MacKuen, 2000).

McLeod and his colleagues have identified four broad categories of individual media effects. (i). Irregularities in the creation and modification of opinions. (ii), mental shifts. (iii) The extent to which

people grasp the workings of government. (iv) active political participation of voters (McLeod, Kosicki, Gerald & McLeod, & Douglas, 1994).

The Psychology of Othering in Political Campaigns

The term "othering" describes the behavior in which one or more people attach negative qualities to another group of people in order to distinguish them as the antithesis of the original group. For a long time, scholars in the fields of politics and psychology have tried to unravel the mysteries of prejudice in an effort to comprehend the causes of discrimination (Ahmed, 2003). The practice of othering leads to inequality along multiple dimensions (Intersectionality) and maintains a power dynamic between "Non-Others" and "Others." the members of one side have a fundamental hatred for the other, a phenomenon known as "othering" in which one side sees the other as completely foreign in every manner. This poisonous divisiveness has had a profound impact on public dialogue, decency, and the methods politicians use to govern (Bakkær-Simonsen, 2018). Philosopher Michel Foucault said that people engage in such behaviors out of a subconscious desire to appear more powerful. People try to elevate their social standing by adopting the language and customs of othering. When people are fighting for limited resources, the tendency to stereotype others increases (Allos, 2011).

The three essentials of "Othering" are: The first is the practice of "othering" those who are deemed to be fundamentally different from oneself. The second component is what we call "aversion" and it refers to the feeling that they are not just different from us but also unlikable. They are ethically bankrupt, which brings us to the third point, that they have no morals (Poole, 2000).

It has long been assumed that affiliation is the primary prism through which the public views politics. Whether one views their partisan identity as a socio-psychological framework inherited from their parents (Campbell et al., 1960), a consequence of the influence of their peers (Berelson et al., 1954), or a rational orientation toward the political world (Downs, 1957), it is the single most important factor in shaping their political outlook. Recent studies in the study of emotion linked with politics have demonstrated that Americans are increasingly negatively affected when thinking about followers of the opposition political party, even while partisanship remains a crucial predictor of political behavior and beliefs. Such pessimism, variously called "affective polarization" (Iyengar et al. 2012, Druckman et al. 2021) or "negative polarity" (Abramowitz, & Webster, 2016), contributes to and bolsters an insular perspective on political rivalry (Mason, 2018).

Mediatization of Politics and psychology of persuasion

The media in Pakistan is crucial to the country's political system since it is used by politicians and political parties to promote their causes and gain public support. Talk programs in Pakistan capitalize on the growing public interest in the country's political scandals. The 24-hour news cycle on cable TV has a significant impact on our daily life. Media researchers and the general public are deeply concerned about the impact of emerging media technologies. A major worry for contemporary society is the exponential growth of media technology in the 21st century (Saqib, 2010).

Media also plays a vital role in educating voters on their democratic rights and reporting on the election campaigns of political parties. The media serves as a conduit via which voters can communicate their concerns and preferences to political parties and candidates. "The essential element that defines information 'political' has nothing to do with the authorship of an idea, but rather its message and its intention" (Denton, 1998). And Brian McNair explains a similar concept by saying, "the fact political communication is deliberate discourse concerning democracy" (McNair, 2003).

With 64% of Pakistan's population under the age of 30, and the voting age set at 18, it was clear that young voters would determine the country's political trajectory. However, these younger generation's political views were less grounded in the political trajectory of Pakistan & were more receptive to political efforts via electronic and social media than those of their elders. The Pakistan Telecommunication Authority (PTA) found that out of a total population of 217.1 million Pakistanis, 70.1% are engaged on at least one social media platform. With 71.7 million users, YouTube dominates in Pakistan, followed by 57.5 million users of Facebook. While Snapchat only has a little over 18 million Pakistani subscribers, Snack Video has twenty million of them (ProPakistani, 2023).

The study by Garramone and Atkin compares the impact of television, radio, newspapers, and newsmagazines on two types of politicized perceptions and two types of political activity. The study looked at how people of varying ages responded to media content, with a focus on how they responded to stories about politics. The study found a more significant correlation between watching the news on television than reading newspapers. The study's authors also demonstrated that exposure to news broadcasts, rather than general education, was a significant predictor of interest in contemporary concerns. However, exposure to print news equally predicts both sorts of information. According to the findings, reading the news in print was more strongly linked to actual engagement than to the expected interpersonal dialogue, while watching the news on television had the opposite effect (Garramone, & Atkin, 1986).

2013 and 2018 Elections; a Psychological Evolution of Emotional appeals

Civilian and military leaders in Pakistan have relied more on political rhetoric or emotional appeals than on political reality or material ever since the country's inception, much like their counterparts in other developing countries where democratic processes have become fragile along with political groups lack framework, organization, and intellectual depth. Muslim leaders before Pakistan's independence utilized political discourse and appeals to rally the public and move them toward Pakistan's ultimate aim. Popular chants included "Pakistan Zindabad," "Ban Kay Rahy Ga Pakistan" as well as "Pakistan Ka Matlab Kya La Ilahah Illalah." The slogan "Roti Kapra Aur Makan" (Free Bread, Tea, and Butter) popularized by Zulfikar Ali Bhutto is still widely used in Pakistan today. Some examples of popular and hit slogans in Pakistani political rhetoric include: To name a few: Imran Khan's "Tabdeli Akar Rahy Gi," "Tsunami Arahi Hay," and "Naya Pakistan," Nawaz Sharif's "Qarz Utaro Mulk Sanwaro," Asif Zardari's "Pakistan Khapay," General Pervaiz Musharraf's "Sab Se Pahlay Pakistan" and "Enlightened Moderation," and others. "Motivating and gaining public sentiment in their favor, these emotional appeals are typically centered on the scenario and concerns during and after political campaigns (Hasan, 2014).

A study on Pakistani television talk shows was completed by Bilal et al. The study's stated goal was to determine whether or not "ideologies of the talk-show format & phrases used by the anchors" are related. The two Geo TV programmes were compared. According to Bilal, the show's message was strictly enforced by the network and the show's host (Bilal et al., 2012).

Imran Khan entered the political scene in 2011 with the promise of "tabdeeli" and enormous rallies in both Lahore and Karachi. This 'repackaged' PTI successfully attracted large numbers of voters in a Pakistan that is rife with paradoxes and ideological confusion. This made him accessible to a wide range of people. The privatisation of public services in the years 1990 to 2000 benefited a politically unattached middle class that interacted with and expected little from the state. Some Pakistanis living abroad had experience with efficient methods. Some conservatives and nationalists were attracted to his anti-Western, religious and Political rhetoric. They were all extremely young, but they were all linked together by their cell phones and social media. In 2013, 47.8 percent of Pakistan's 84 million registered citizens were younger than 35, according to data given by the country's Election Commission. Large rallies were repackaged as concerts, complete with a DJ, a move that was not lost on critics but was later emulated. There have been countless songs written in support of PTI since then, but "Naya Pakistan" seems to have struck a chord with the public (Islam, Zubair, & Muhammad, 2019).

The millennial generation that saw Imran Khan as an international athletic hero and a model humanitarian were eligible to vote in the country's elections in 2013. Neither the Bhuttos nor the Sharifs were around when this generation was growing up. When they glanced about them, all they saw were the parties' failures, not their successes in the early days. Since they already had food and shelter, the chanters focused on more pressing matters: gas, bijli, and water.

Maria, a doctoral student from Peshawar, claims she began "supporting" Imran Khan while she was in elementary school. She collected the most money towards his cancer hospital at her school. To be honest, I didn't care much about politics, but I did think he was a decent human being. The fashion industry held greater attention for my social circle. The elections of 2013 brought about this shift. Imran Khan seems to have the same effect on the rich as Bhutto did on the impoverished. People who were disillusioned with politics before saw someone who was 'clean' ("saaf chali, shafaaf chali, Tehreek-e-Insaaf chali") and politically untested, giving them new reason to hope (Hussain, 2016).

Former (and currently self-exiled) Prime Minister Nawaz Sharif speaks at a lecture at Islamabad around April 17, 2018 to cries of "Wazeer-e-Azam Nawaz Sharif." "The intent of this seminar could be encapsulated in four words," he continues, taking his glasses out of the front pocket of his coat carefully. As the saying goes, "it's a brief word, but for many thousands of Pakistanis, it has grown to be an exceptionally important one." Putting on his glasses, he scans the room: "What is it?" The crowd responds in unison: "Vote ko izzat do!" (Khan, 2021).

In 2018, the Pakistan Muslim League-Nawaz (PMLN) has taken up the slogan "Vote ko izzat do" (Honour the vote) in the wake of his disqualification & consequent imprisonment, amid claims of political victimisation and conspiracy. They were chanted by thousands upon thousands upon the arrival of their leader's body in Lahore on July 13 and at campaign rallies and in television commercials leading up to the election. The slogans were engraved on placards by some loyalists, while others had them painted directly onto their skin. One PMLN supporter, Chaudhry Kashif, claims that he "was born a PMLN supporter," as everyone in his family have been loyal to Nawaz Sharif ever since his days in the Islami Jamhoori Ittehad (IJI), which was supported by the military. People recognise that there will be no development until civilian supremacy is established, which is why "Vote ko izzat do" has been so successful, as Kashif explains (Khan, 2021).

Songs and emotive appeals like this are a staple of any political campaign. Voters in a democracy need to be motivated to go to the polls on election day, and slogans have power to do just that because they speak to the hopes and concerns of the electorate and the context in which they were conceived. Nearly all of them build a cult of personalities surrounding their leader of choice; some emphasise the party emblem; others try to unite people along ideological, ethnic, or religious lines. Not everyone gets on board, and only a select few remain popular even when the campaign has ended. Focusing on the Pakistan Peoples Party (PPP), the Pakistan Muslim League (N) and the Pakistan Tehreek-e-Insaf (PTI), this article traces the history of a handful of iconic partisan songs and slogans from Pakistan (Saud, 2018).

For the 2018 election, PTI used the slogan "Do nahi Aik Pakistan" (Not two, one Pakistan). For the PTI, winning elections meant taking on the existing quo and fighting corruption. There are going to be no class distinctions, no special treatment for the wealthy, and everyone will be treated equally under the law. Political party PTI used the slogan "Change has come" (Tabdeli agai hai) to win votes after years of fighting for political power. The people also liked the PTI's stand on "one education system" (Siddiqui, Anjum, Saleem, & Islam, 2019).

After being disqualified by the Supreme Court, Nawaz Sharif quickly presented a new narrative for the masses: "Vote ko ezzat do-Sanctity of Vote." Sharif claimed that Pakistani voters never gave the voting process the sanctity it deserved. It never failed that the establishment would use unconstitutional means to remove the elected representatives. Martial law has a history of disregarding the mandate and violating the "sanctity of vote" in the past. The Sharif narrative marked the first time in Pakistan's political history that a strong anti-establishment attitude was articulated in the province of Punjab. Such theories and stories gained more traction under the military administration, when civilians and politicians were barred from holding public office. They rallied the populace in opposition to the military dictators and used that support to advance their political agenda. The integrity of elections relies on strong leadership and the development of strong institutions. Voters for Nawaz's Pakistan Muslim League (N) party are puzzled since Shabaz Sharif ran on a platform of performance and "development" while Nawaz ran on a platform of "resistance." His position, however, has won over the support of his Punjabi staff (Abbasi, 2018).

Vote ko izzat do, Dekho dekho kon aya Sher aya sher aya Teri awaz, meri awaz, were just a few of the PML-N's self-promoting slogans. Na ehli ka faisla- namanzoor, Maryam Nawaz Maryam Nawaz. Just like they used chants to paint a poor picture of Asif Ali Zardari and Imran Khan, these people did the same thing to paint a terrible picture of others. Go Imran go, Ro Imran ro, and JIT murdabad are some of the other popular chants (Rao, 2020).

Psychoanalysis of Emotional Appeals

To treat mental problems, psychoanalysts use a set of ideas and therapy procedures that focus on the unconscious mind. The hypothesis was created and perfected by Freud, the "assumption that there are aspects of unconscious mental processes," "the comprehension of the hypothesis of persecution and

rebellion," "the appreciation of the significance of sensuality alongside the Oedipal complexities," and so on are the things he listed as the foundations of psychoanalysis in an encyclopedia article (Mitchell, 2000).

Psychological analysis also revealed that political leaders employ these slogans to both promote themselves and criticise their opponents. Banega naya Pakistan, Kon bachayega Pakistan, Imran Khan, and similar PTI chants are just two examples. Slogans used for positive self-presentation include "Imran Khan, Ooper Allah, nichay- Imran Khan, Hum banayengay- naya Pakistan, Nar leader Pukhtun leader Atif leader Atif leader," among others. For example, the slogan "Gali gali mai shor hai- Nawaz Sharif chor hai" has been used to paint a poor picture of PML-N party leaders. With the tagline "Agli bari- Sindh ke sab se barri bemari- Asif Zardari," the PPP's leadership hopes to portray Asif Ali Zardari in an unfavourable light. The Laltain tabah na d-Laltain mukammal tabah d slogan was created with the express purpose of tarnishing the ANPA's reputation (Khan, Rahman, & Kashif, 2020).

In Pakistan, appealing to a sense of national identity is a common tactic. Many political parties appeal to voters' sense of community based on shared religious, ethnic, and geographical identities. Political parties try to rally their bases of support by emphasising common cultural beliefs and political grievances.

As in any country, emotional appeals have the potential to significantly affect voter behaviour in Pakistan. Political discourse in Pakistan frequently features fiery oratory and powerful emotive appeals. Some of the ways in which emotional appeals have influenced Pakistani voters:

Support Mobilisation: Emotional appeals can rouse and motivate voters. Pakistani politicians frequently appeal to citizens' dreams, anxieties, and aspirations with heartfelt, personal speeches. Candidates can sway voters' support, mobilise volunteers, and ensure their presence at the polls by appealing to their patriotism, religiosity, or economic distress.

Candidates and political parties can influence people's opinions by appealing to their emotions. Pakistani politicians can associate themselves or their opponents with pleasant or negative feelings by appealing to their emotions. A candidate may appeal to voters' sense of trust, compassion, or hope to portray themselves as a strong and compassionate leader. On the flip side, they could try to paint their opponents as corrupt, incompetent, or harmful through the use of emotional appeals. Voters' perceptions of politicians and parties can be swayed by these narratives, which in turn can affect their choices at the polls.

Emotional appeals have the potential to either strengthen voters' existing party commitment or influence them to switch allegiances. In Pakistan, political parties frequently appeal to followers' sentiments in order to fortify their sense of belonging to a larger group with a common set of beliefs. Voters' allegiances to political parties can be strengthened by appealing to their religious or ethnic identities, historical grievances, or nationalistic impulses. Voters might be inspired to show devotion to a political party through the use of emotionally charged communications that highlight the successes of the party or the sacrifices of its leaders.

Decision-Making Influence Emotional appeals can affect votes because they appeal to people's instincts rather than their reason. Emotional appeals in Pakistan can delve into strongly held ideas and anxieties because of the prevalence of identity, security, and economic well-being issues in political debate. Emotional appeals by political candidates, whether they be appealing to voters' fear, wrath, or hope, can sway people to make snap decisions without fully considering the programmes or qualifications of each candidate.

Emotional appeals have an effect on turnout and may be a contributing factor. Voter turnout increases when candidates or parties can energise their supporters and inspire them to take action. People who aren't invested in the political process can be persuaded to vote by appealing to their feeling of civic duty, personal empowerment, or the significance of the election's outcome.

CONCLUSION

Historically, political actors in Pakistan's election campaigns have relied heavily on emotional appeals to the electorate. Political leaders have always elevated them in a persuasive manner to win over an audience. The present study investigated the emotional appeals employed by Pakistan Muslim League-Noon and

Pakistan Tehreek-i-Insaf in the context of the 2018 election campaign in Pakistan. The findings revealed that the emotional appeals utilized by these political parties were characterized by interpretive, contemplated, social, emotionally charged, and collocative meanings, which were strategically employed to promote self-glorification. Strategically crafted party slogans are employed to promote a favorable self-representation and unfavorable portrayal of others. Additionally, it has been noted that slogans are efficacious in imparting insight into contemporary political and social circumstances. Leaders and politicians employ slogans as a means to mobilize the populace in support of their agendas, secure electoral support, disseminate their ideologies, offer a comprehensive overview of the political terrain, and emphasize salient issues during electioneering.

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