

## Hate and polarization in society: A case study of Imran khan and Maryam Nawaz Speeches

1. Sadia Farooq, Trained Graduate Teacher (TGT), FG Middle School Wavel Line Chaklala Cantt. Rawalpindi, M. Phil Scholar English Linguistics, Riphah International University Islamabad, Email: [sadiafarooq501@gmail.com](mailto:sadiafarooq501@gmail.com)
2. Ayesha Zain, PhD Scholar, Department of English Linguistics, the Islamia University of Bahawalpur, Pakistan. Email: [ayeshazain165@gmail.com](mailto:ayeshazain165@gmail.com) (Corresponding Author)
3. Shabana Sartaj, Associate Professor, Department of English, Agricultural University Tandojam. Email: [ssartaj@sau.edu.pk](mailto:ssartaj@sau.edu.pk)

### Abstract

*Ethnic integration and national identity have swept Pakistani society since its founding. Traditionally, society is still divided by religion, race, language, and province. However, the political developments of the past decade have added a new dimension, dividing society along different political lines. Disturbing aspects of the ongoing trend to infuse violence into our political behavior and culture are undermining the foundations of the Pakistani nation and state. The researcher would like to argue that the rhetoric of hate eliminating opponents and promoting a wave of anger, and conflict in the streets of Pakistan is easier said than done. Moreover, this has degraded and polarized our society which is already suffering from a lack of basic amenities like education, health, and employment. Overwhelmed, the desire for power at all costs erodes our national values and identity. This article investigates rising trends of hate and polarization in the political speeches of Pakistanis two politicians by using a thematic analysis and socio-cognitive approach.*

**Keywords:** Hate speech, Polarization, ethnic integration

### Introduction

From a political perspective, hate speech is the incitement to hate primarily directed at a group of people. This agitation is often manifested in terms of race, culture, tradition, lifestyle, gender, religious beliefs, etc. This means that hate speech is essentially any word that can be written or spoken, any symbol, or any form of evidence approached or seen by a person intent on causing panic and concern violence. People are supposed to be activists who do rational things. But when expressing thought, one should be controlled, conditioned, and combined by another's expressions, thoughts, and opinions. So, this is considered a common practice, and many people with diverse castes, creeds, and religions are linked (Gupta, 2021). This paper represents an exploration of the political speeches of Imran Khan and Maryam Nawaz concerning hate and polarization in society.

Toxic polarization makes our society distrustful of “Us and Them” Groups (Saleem, 2021). It is damaging social cohesion, creating rifts, and intolerance, and breaking our social bonds. Party affiliation defines our social identity. The use of hate and strange language are the new trends in our political setup in dealing with opponents. Moreover, using the religious card is adding fuel to the fire and the use of self-satisfying accusations, charges, and blaming others without a fair trial is creating more hate and polarization in society (Niazi, 2012, p. 1).

In this technological era, where advancements have seamlessly integrated into every facet of our society (Akram et al., 2021a; Akram & Abdelrady, 2023; Abdelrady & Akram, 2022), the age of digital media has played a significant role in shaping various aspects, including the political landscape (Ramzan et al., 2023). The infusion of technology has brought both opportunities and challenges (Akram et al., 2021b). In the context of Pakistani politics, the impact of digital media becomes evident as it has contributed to the revitalization of hate-filled speech and the cultivation of political cynicism (Ramzan et al., 2023; 2020). On the one hand, keyboard warriors are using social media to make derogatory remarks about the personal lives of opposing party representatives. Political leaders, on the other hand, address one other with insulting terms and use violent rhetoric towards supporters of other parties. However, because politicians are public personalities, they cannot abuse or threaten other people with unidentified ids on social media. Politicians are actors on social media, and they are expected to perform according to the screenplay that has been provided to them (Hendriks et.al 2016).

### **1.1 Purpose of the study**

The foremost goal of the study is to understand the usage of particular language phrases in political speeches which perpetuate hate and polarization as the online discourse is believed to be well-thought-out. Additionally, social media particularly youtube is deeply ingrained in everyone's lives, and nothing can stop it from affecting their language or forming their beliefs. Politicians frequently use social media like youtube to direct the flow of political information and motivate their supporters to participate by posting comments against the opponents, which has an impact on those supporters. The researcher wants to investigate the impact of political speeches on their supporter and how their usage of derogatory remarks against the opposition affects their follower and creates polarization in society.

### **1.2 Research objective**

This research aims to:

- Examine the impact of hate speech on followers.
- Investigate the role of political speeches in creating polarization in the society

### **1.3 Research question**

The study deals with the following research questions:

1. What is the impact of political hate speeches on society?
2. How their choice of language is creating the polarization in society?

#### **1.4 Significance of the study**

The current study will help the common people understand hidden the purpose of politicians using these strategies to change and influence the belief system of the people. Moreover, most of the people in Pakistan are not literate this study will help them to understand the real faces of politicians and how they are using their personal agendas to manipulate them. Furthermore, critical discourse analysis is a multi-disciplinary subject it will be beneficial in the educational department, particularly for those who do not study CDA. This research will be helpful in all aspects of the socio-cognitive approach presented by Van Dijk to analyze and understand the political discourse and how the language of a powerful leader affects the cognitive system. Additionally, how socio-political theories will help to reveal the relationship between discourse and society.

#### **1.5 Limitations of the study**

The current study is "Hate and polarization in society: A case study of Imran Khan and Maryam Nawaz speeches" limited to a thematic analysis of only one speech and comment of both Imran Khan and Maryam Nawaz speeches because of short time duration.

## **2. Literature Review**

The term "hate" typically refers to severe unfavorable attitudes and ideas held by society about a certain group of people because of their race, ethnicity, religion, gender, or sexual orientation." The phrase "hate speech" refers to all comments and expressions, whether verbal or nonverbal, that promote racial hatred, xenophobia, anti-Semitism, or other types of intolerance (Council of Europe's Protocol to the Convention on Cybercrime). Hate speech is defined as any form of communication, whether verbal or nonverbal, that incites unfavorable feelings towards a specific racial, ethnic, or political group by labeling them inferior or displaying prejudice towards them. Hate speech is made cynically for certain goals and purposes, but free speech is essential for a truly democratic and pluralistic society. As a result, most industrialized democracies incorporated a section on free speech that prohibits the use of hate speech. Political communication is concerned with how the media reports power struggles, prejudices, and unbiased coverage to ensure a fair political process. The most important aspect, however, is the analysis of political speeches. Political communication theory describes the process by which information and persuasive messages are transferred from society's political institutions to the citizens to whom they are ultimately accountable via the mass media (Hassan et.al, 2022). In a democratic setting where campaigns and the quest for power are mostly determined by the ability to convince and win popular support, language plays an important role in mobilizing people and canvassing votes. During campaigns, political actors and parties rely on rhetoric to spread their beliefs.

The propagation of divisive speech is facilitated by several dynamics in the digital media sphere, and it is also challenging to create space for consensus, conversation, or moderate material. Some of these mechanisms are connected to the social media platforms' new media function and politicians' usage of social media. A piece of misinformation or disinformation will swiftly turn into an instrument of ideological

division used by allies and foes alike in an age where the majority of leaders make official pronouncements through these platforms (Jose et al. 2022)

There was no concept of hate speech in international and European case law for a long time. Indeed, the expression has come to apply to unpleasant speech that is perceived as a threat to social harmony. The Council of Europe is the first international institution to formally define hate speech. This multinational intergovernmental group is aggressively combating hate speech. This activity is carried out through a comprehensive approach that includes several activities aimed at monitoring the phenomenon and developing standards to promote the objectives of the numerous treaties. (Omlate, 2019).

In the contemporary era of digital media, Pakistani politics has been fueling political distrust, which has in turn fueled hateful discourse. On the one hand, keyboard warriors are occupied with posting derogatory remarks about the private lives of opposition party representatives on social media. On the other hand, political leaders refer to one another in negative terms and are also abusive to the supporters of the other party (Z. shafiq.2021)

### **3. Methodology**

#### **3.1 Theoretical background**

The socio-cognitive paradigm for studying “Hate and polarization in society: A case study of Imran Khan and Maryam Nawaz's speeches on social media groups in Pakistan is based on the work of Van Dijk (1998) and Kecskés (2014). Cognition is the mental operations necessary for knowledge and comprehension, including thinking, knowing, remembering, judging, and problem-solving. The social cognitive approach explains the foundational ideas of cognitive linguistics and the idea put forth by Lakoff and Johnson (1980) that linguistic knowledge affects cognition and thought. Van Dijk (1998) emphasizes the concept of "presupposition," contending that language use constantly assumes the antecedent mental models, objectives, and conventionalized social representations of knowledge, attitudes, ideologies, norms, and values. Because language users "reach out to and engage with [their] social environment]" and "create [and] interact with [their] social environment," language biases are consequently byproducts of memorized experiences (Laurita & Spreng, 2017, p. 537). Moreover, analysis of political speeches to explore the discursive aspects of politics and political rhetoric is a deliberate use of language to change public thinking and mold according to their objectives.

#### **3.2 Data Collection**

Primary data was used which comprises two speeches: one from Maryam Nawaz and the second from Imran Khan. YouTube videos and comments were selected for collecting required data because of the way it facilitates political debate and represents politicians' ideology. Social media sites are the key tool used to create aggression, hate, and polarization in society.

#### **3.3 Sample**

The sample was drawn from YouTube videos of two political speeches of political leaders Maryam Nawaz and Imran Khan of two major Pakistani political parties (PTI, and PMLN) respectively because of the role they play by voicing the party's ideology as the front-desk representative on social media and mainstream media alike.

**Imran khan's speech on 1<sup>st</sup> November 2022 in Gujranwala  
Maryam Nawaz's speech on 8<sup>th</sup> September 2022 in Chishti an**

However, the aforementioned two parties have been selected because of the major role and contribution they have in shaping the face of the Pakistani government as these two parties are the most popular among the masses.

**3.4 Ethical Considerations**

It was deemed ethically permissible to use the videos of the chosen politicians and the comments underneath as data because they are well-known public figures whose recordings are easily accessible to all YouTube users. Additionally, by using the social cognitive approach as a well-established theoretical framework, the researcher ensured perfect neutrality while gathering data and didn't let political inclinations cloud her judgment while assessing data. The study didn't set out to support or oppose any particular person or political group.

**3.5 DATA ANALYSIS**

The current study analyzed two speeches of politicians selected from YouTube and the comments below to interpret all kinds of expression used by politicians that are meant to express or incite hatred, anger, and polarization against their opponents, their policy, and their followers. Most of the selected comments were in Urdu, so they were first transcribed in roman English. The qualitative research method was used to analyze the speeches and comments by employing the social cognitive approach. Ritchie et al. (2013) method of analysis was adopted and the selected examples were coded for politicians' expressions of hate, conflict, and polarization. An inductive approach was followed to develop the coding scheme by observing the categories and themes emerging from the selected texts.

**4. Results / and Discussion**

**4.1 Hate and Polarization representation of Imran Khan and Maryam Nawaz Sharif's speeches**

This part answers the first research question. Four themes, (a) conflict/clash, (b) emotional blackmailing, (c) accusation, and (d) figurative hatred have emerged from the data during the analysis of speeches and comments. I have interpreted each theme by drawing illustrations from the data of how political leaders play with the emotions of common people. Moreover, the comments below the videos indicate the effect of Van Dijk's social cognitive approach. Politicians' agendas reflected in followers' comments indicate hatred and polarization in society.

**Table 1: Imran khan's speech of 1 November in Gujranwala.**

Text	Codes	Categories	Themes
1. Hum ne <b>qanooni jang</b> larni hy. Kyu ke hamra mukabala <b>mujromoo</b> se hay, <b>juriam paisha logo se hy,</b>	Qanooni mujrum, Juryaim paisha log	Jang, Derogatory remarks	Conflict /Clash

2.	Sana ullah jayse qalatoo se, Nawaz aur Shabazz Sharif jaise mujromo se, Asif Zadari jeise bemari se	Qatal, Bemari	Mujrum,	Insulting remarks
3.	<b>la ilaha ill Allah</b> , ye dawa humy azad kerta hy, koi <b>zalim, firhoon,</b> koi Sana ullah jaisa qatal aur Shari foo jaise mujrum aur Zardari jaise <b>mafia</b> , quam kabi in ke samny ni jukay ge	la ilaha zalim, mafia	ill Allah, firhoon,	Religious card , Name calling
4.	Jis ne bi in <b>churro</b> ko musalat kernay ke koshish wo <b>zalil</b> ho ga, in ke sath <b>tabah</b> ho ga. Hum wo log ni jo band kamroom main faisly keryein , aj ye chour kal NRO mil gaya, phir chour bana diya NRO mil gaya	Chour, Tabah	, Zalil ,	Informal and abusive remarks
5.	Koi kushhali Nai a sakti <b>zulim</b> ka nizam hy Pakistan main. Sirf chutty <b>choron</b> ko pakerty hain aur baray <b>dako</b> ko ni pakar sakti.	Chour, zulam	dako,	Allegations
6.	Awam jag gaye hy, jo koi is <b>shahoor</b> ko bottal main band kerny ke koshish kry ga, awam ke samandar main beh jaye ga.	Shahoor ke bottal, awam ka samandar		Playing with the psyche of the common public Emotional blackmailing
7.	Duniya main ja kar <b>bikhario</b> ki tarha paisa manag raha hy (Shahbaz Sharif) iski waja yai hy aik hadees hy ap. S.A.W.W 1500 sal pahley kah diya tha jo koom choty choron ko jail main dalti hyy aur bary <b>dakao</b> ko chor daiti hy wo tabah ho gati hy	Bikario, dakao	chour,	Stereotypical remarks Accusation
8.	Ye zo <b>cheery blossom</b> dunya main beak mang rha hy	Cherry beak	blossom,	disrespecting opponent/bullying Figurative hatred

### Conflict /Clash

Due to derogatory and insulting remarks by leaders of PTI and N league both political party workers at the gross root level are confronting each other which is creating a conflict in society.

The clash of opinions is getting rapid and creating a situation of intolerance among various religious groups. This is leading to increasing sectarian biases and religious rifts and ultimately affecting the peace and harmony in society. Hate and conflict in the language used in Imran khan's speech like juraim paisha log, qatial, mujrum, firhoon are hinged on a group-held perception that his political belief is superior to the others. Name-calling and abusive words like 'chour', Zalil, and firhoon 'Dako' are lexical indications of the speakers' agenda of changing the mindset of common people. In the same manner, calling other politicians "Dako and chour" project himself as superior, thereby pre-supposing that the common public would not be able to judge their agenda of creating hate against the opponent.

**Emotional blackmailing**

People of subcontinents are known to be emotional, and sentimental. Power elites, politicians, and religious groups often play with the psyche of common people and direct their emotions to get their desired targets.

Common people often put their economic and social status and sometimes their life at stake to fulfill the foul play games and fulfill the political targets. All these situations often compromise the law and order situation and disturb the peace of society

**Accusation**

Both political leaders accusing each other and making disrespectful comments are triggering hatred emotions of society. These situations are making a tensile environment rifted by hate and polarization. Are these negative opinions of opposition parties founded on their real policy positions? Perceived political polarization refers to the degree to which an individual feels politics is divided along ideological or party lines—primarily between the two major parties (Ploger, 2019), and it differs from real political polarization. People tend to believe that opposing parties are ideologically coherent and radical, according to the hypothesis of false polarization (Pronin et al., 2002; Robinson et al., 1995; Sherman et al., 2003). Party elites' employment of party rhetoric to appeal to in-group (vs. outgroup) bias, as well as the partisan media that amplifies the speech, contribute to divided perceptions, particularly among supporters.

**Table 2: Maryam Nawaz's speech of 8th September in Chishtian**

Text	Codes	Categories	Themes
------	-------	------------	--------

1. Muslim League ki badqismati yai hy k Nawaz Sharif aur Muslim league ka muqabala aik aisy shakahs sy hy , jo <b>shaitan</b> b hy <b>ghatia</b> b hy, mujy nahi pata kis <b>jungle</b> main iski tarbiyat howi hy.	Shaitan, Ghatia, Jungle	Insulting Remarks	Hatred against opponent
2. Meri mushkil yai hy main jis insan ki shakal dakhna b gavara ni karti, jiski <b>ghatia</b> speech sunna b gavara nahi, mjy us insan k bary main bat krni parti hy.	Shakal, Ghatia	Abusive language	
3. Maryam Nawaz agar Nawaz Sharif ki beti na hoti jis ny <b>ikhlaqi iqdar</b> sy apni beti ki tarbiyat ki hy, tou yad rakho Imran khan tumhien Pakistan tou kia is duniya main <b>mun chupanay ki jaga</b> na milti.	Ikhlaqi iqdar, Mun Chupanay Ki Jaga	Asserting oneself as the most righteous one	
4. Jis insan ny ghar ki khawateen ko <b>maal lotnay</b> par rakha ho us insan k andar kaisy <b>ikhlaqi jurat</b> ho sakti hy k wo kisi par ilzaam lagaye (Heeray ki Angothian do aur files par dastakhat karwao).	Maal Ikhlaqi Ilzaam, Lootna, Jurat,	Derogatory Remarks	Polarization
5. Main ny Kaha tha ya <b>fitna</b> hy, fitna khan hy, <b>instishaar</b> hy, instishaar khan hy main is nateejay par pounchi hun ya Pakistan ki sub sy bari <b>tabahi</b> hy	Fitna Khan, Intishar, Tabahi , Intishar Khan	Disgusting Language	Hate
6. Jub nam rayasity Madinah la laita hy apni <b>napak zuban</b> se, aur jub maike ke agay khara hota hy, <b>bazari</b> logo ke tarha jumly kasta hy. Is ko <b>sharam</b> ni atti.	Napak Zuban, Bazari Jumly Kasna , Sharam	Unethical remarks	Hatred and rage
7. Imran khan na siyasatdan hy, na is ke jamat siyasi hy, balky ye <b>badmashoo, ubashoo</b> aur <b>ghundoo</b> ka guru hy. Jo paiso ke khatiar mulk ko tabah kernay ke liye launch kiya gaya hy	Badmah, Ghunda, Ubash,	Abusive and offensive remarks	
8. Dushman <b>quwato</b> ke nazar is per kyu parhi, kyu wo is ka track record janty hain, is ke shakil ko pehchanty hain, un ko pata hy ye <b>paisay ke liye kush bi</b> kary ga.	Dushman Quwat, Track Record, Paisay Ke Liye Kush Bi	Targeting values	



<p>9. Aj kal army chief ke takarari per isy <b>takleef</b> hy, koi is pouchy tumhara takarar merit pe howa tha jo tum merit ke bat kerty ho. Tumhary liye RTS ko band kerna perha, Nawaz Sharif ko jail bejna perha.</p>	<p>Army Chief Takarari, Takleef, RTS</p>	<p>Accusation Criticizing institutions</p>
<p>10. Judges ko <b>damkiyan</b> daita hy. Khatoon judge zeba ko name ke ker damki daita hy. Pakistan main ye riwaj ni dalna ke <b>gali do</b> aur faisla lo.</p>	<p>Damkiyan, Gali Dena</p>	<p>Individual attack</p>

### Below standard Language

Offensive remarks about the army official and abusive language for the judiciary are affecting the performance of army officers and putting pressure on the personal and professional capacities of the judiciary as well. These force judges to do leading decisions that often don't reflect justice, and these decisions are suppressing justice. This also lowers the morale of upcoming youth who are inspired for joining a career in these fields. These offensive remarks are reflected in the daily life of people and youth are showing disrespect and disowning the elders and norms of society. These offensive remarks and hatred against the institution changed the cognitive structure of society because previously our institutions were considered sacred nobody was allowed to talk about them. However, now the thought of common people is changed due to the political affiliation and beliefs of their leader. Social cognitive change is evident in public comments.

### Figurative hatred

Figuration in speech provokes violence and intolerance. The shocking result of hatred is spreading divisive fustian in society. Currently, this figurative hatred is becoming part of society's behavior. Both Maryam Nawaz and Imran khan's speeches extract like "Chitan, Gatian, Firhoon" invoke the emotion of supporters negatively which is evident in the comments of both speeches that leaders' perceptions and their hidden political agendas are reflected in their supporter's reactions.

**Table: 3 Comments on both Maryam Nawaz and Imran khan's speeches**

Text	Codes	Categories	Themes
<b>Comments below Imran khan's speech</b>			

1. Rana <b>Jahannam mai</b> jalsay ki <b>qiyadat</b> kregyn	Jahannam Main Qiyadqt	Insulting remarks	Hate and Polarization
2. Qurb e qayamat ko iqtadar pe jangy hongy , ye aaj wahee ho rahaa hay	Qurb E Qayamat , Jang	Fight for power	
3. Fitana I azeem	Fitna	Derogatory remarks	
4. Koi is ki bat ka sir pair nhi jo ye baty ker reha hy koi bhi <b>muslman Allah kay siva kisi k agy nhi jhukta</b> ager vo kisi k agy jhuky ga to uska Iman jay ga	Muslman, Allah Ke Siwa Jhukta Nahi Hy	Provoking Religious sentiments	
5. Is chor ke <b>bakwas</b> sun ker kan puk gay hain	Bakwas,	Offensive remarks	
6. Is chor ko <b>sharam</b> ni atti , <b>beghairat</b> hy ye Naizi	Sharam, beghairat	Abusive language	
7. <b>Bakao media lanat</b> ho duniya news per galat reporting ker rha hy.	Bakao media, lanat,		
8. Niazi <b>mulk dushman</b> hy	Mulk dushman	Accusation	

### Comments below Maryam Nawaz's speech

1. No wonder Maryam wants to go <b>cry with Daddy</b> LOL	Cry Daddy	With	Insulting remarks	A feeling of anger and hate
2. Wah Bai wah... Maza agaya... Maryam <b>Giraaj</b> zabardast... Pakistan: Zindabad...!!!	Giraaj			
3. <b>Chour chour</b> choar. Chour <b>machayyy Shoar</b>	Chour, Machayy Shoar			
4. Iss mulk ki <b>tabahi</b> pe Nawaz Sharif ka naam hy	Tabai		Humiliation	

5. lotyy kahan hain hazri lag rahi hai	Loty Baghoora, Mafruur			
6. Speech ka aghaaz hi Nawaz Sharif ke sheroon se Kya gya... Nawaz to <b>Baghoorha</b> aur <b>Mafruuur</b> Geedarh hy to Geedhron ke Lashkar main Sheer kya kr rhy hain? hhhhhh Jhuuti awrat	Jalta Tawa		Disrespect	
7. Aisa lagta hy muhterma jalty taway per khari hy				
8. Khoty youthiey murda bad	Khoty			
9. Is jangli ki tarbiat mansehrah kay jangloon main hoi ha isnay Lahore ki aik aurat ko shadi sy pehlay	Jangli			
10. Budmaash chorni Bey shurm fraudi orat	Budmash, Chourni, Bey Sharam			
11. Educated Toola Giraj wali Aurat ke jalse main aaa ke Sun rhy hain... Teri awaaz Meri awaaaz Giraaaj main Maryam aur Safdar Nawaz...	Giraj Aurat Imran phobia	Wali	Insulting remarks	Polarization
12. Is aurat ki zindagi may sukoon nahi he Imran phobia hogaya he isay yahi saza he tmhari	Sara chour	Tabar,		
13. <b>Sara Tabar chour</b> hy				
14. Imran Khan fitna khan ya such hai	Fitna			

### Humiliation

It causes physical or mental mistreatment which is causing embarrassment to leaders in public which is affecting the fame and self-respect of leaders. This humiliation is transferred down in second and third tire leadership. All these leads to political and societal unrest.

### Polarization

The political polarization in Pakistan has been deeply affecting the stuff that holds society together. It seems increasingly difficult when people are surrounded every day by evidence of the speeches of these two political leaders that shows the lack of compromise and courtesy in society. This polarization is a widening gap between people with different political views and a growing mistrust between them. This can lead to social and political division and even violence. This can lead to people becoming further entrenched in their beliefs and less likely to listen to opposing viewpoints. These discoveries have several ramifications and it implies that our contemporary impressions of political polarization are influenced in part by the incivility we encounter on the Internet and the fury it elicits. The growing volume of uncivil internet speech necessitates scholars to investigate its repercussions from diverse perspectives. A previous study has demonstrated that hate comments have a negative impact on the psychological and physical well-being of members of the target group (e.g., Lee-Won et al., 2017). According to research on political communication, online incivility contributes to divided opinions on an issue (Anderson et al., 2014). Adding to that, the current findings show that hate comments might alter perceptions of polarization through negative emotion.

#### 4.2 Conclusion

Ethnic integration and national identity have swept Pakistani society since its founding. Traditionally, society is still divided by religion, race, language, and province. However, the political developments of the past decade have added a new dimension, dividing society along different political lines. The analysis of both speeches and comments showed that political leaders are creating hate and polarization in society by accusing others. The analysis shows that feeling of hate varies from one group to another, resulting in the creation of group identity and perceived political superiority. The tendency for inter-group projection of culture and political plurality often results in clashes and the enactment of hate speech and stereotypes with dire political implications for democracy and nation-building. In this situation, hurtful language is used to boost group identity at the expense of the out-group members. Following van Dijk's (1998) and Kecskés' (2014) socio-cognitive framework, the study highlights the cultural factors which often account for hate speech and their lexical choice. Moreover, it shows that presentations of hate speech and stereotypes are constructed by specific cultural components in 'the dynamic play of personal, behavioral and environmental influences' (Kecskés, 2014, p. 6), namely: knowledge and beliefs, group ideals, and preferences.

These political speeches have manifold meanings and implied hatred. The given data, by employing a socio-cognitive approach, gave an insight into how plain language has implied negative connotations. It revealed that e-political discourse is the actual carefully crafted rhetoric. The socio-cognitive approach assisted in deconstructing the manifestation of HS in political discourse. Analyzing the linguistic components and structure of the selected comments unveiled the underlying actualities of e-political discourse. The political leaders are meant to voice their parties ideologies and their linguistic/word choices effectively reveal their socio-psychological conceptualization.

## References

- Abdelrady, A. H., & Akram, H. (2022). An empirical study of ClassPoint tool application in enhancing EFL students' online learning satisfaction. *Systems, 10*(5), 154.
- Akram, H., & Abdelrady, A. H. (2023). Application of ClassPoint tool in reducing EFL learners' test anxiety: an empirical evidence from Saudi Arabia. *Journal of Computers in Education*, 1-19.
- Akram, H., Aslam, S., Saleem, A., & Parveen, K. (2021). The challenges of online teaching in COVID-19 pandemic: A case study of public universities in Karachi, Pakistan. *Journal of Information Technology Education: Research, 20*, 263-282.
- Akram, H., Yingxiu, Y., Al-Adwan, A. S., & Alkhalifah, A. (2021). Technology integration in higher education during COVID-19: An assessment of online teaching competencies through technological pedagogical content knowledge model. *Frontiers in psychology, 12*, 736522.
- Al-Tahmazi, T. H. (2015). The pursuit of power in Iraqi political discourse: Unpacking the construction of sociopolitical communities on Facebook. *Journal of Multicultural Discourses, 10*(2), 163-179. doi:10.1080/17447143.2015.1042383.
- Anderson, A. A., Brossard, D., Scheufele, D. A., Xenos, M. A., & Ladwig, P. (2014). The "nasty effect." Online incivility and risk perceptions of emerging technologies. *Journal of Computer-Mediated Communication, 19*(3), 373-387. <https://doi.org/10.1111/jcc4.12009>
- Chilton, P. (2004). *Analyzing political discourse: Theory and practice*. Routledge.
- Gupta, S. (2021). A Contemporary Analysis of Hate Speech in Political Context. *Turkish Journal of Computer and Mathematics Education, 12*(9), 2513-2520.
- Hassan, A. A. U. ., Fazal, H. ., & Khalid, T. . (2022). Political Hate Speech in Political Processions: A Comparative Analysis of PMLN, PPP and PTI Processions for Election 2018. *Pakistan Journal of Social Sciences, 40*(2), 1161-1171. Retrieved from <http://pjss.bzu.edu.pk/index.php/pjss/article/view/920>
- Hendriks, C. M., Duus, S., & Ercan, S. A. (2016). Performing politics on social media: the dramaturgy of an environmental controversy on Facebook. *Environmental Politics, 25*(6), 1102-1125. [http://www.na.gov.pk/uploads/documents/1333523681\\_951.pdf](http://www.na.gov.pk/uploads/documents/1333523681_951.pdf)
- Keckskés, I. (2014). *Intercultural Pragmatics*. Oxford University Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press
- Laurita, A. C., & Spreng, R. (2017). The hippocampus and social cognition. In D. E. Hannula & M. C. Duff (Eds.), *The Hippocampus from Cells to Systems: Structure, Connectivity, and Functional Contributions to Memory and Flexible Cognition* (pp.537-558). Springer International Publishing. [https://doi.org/10.1007/978-3-319-50406-3\\_17](https://doi.org/10.1007/978-3-319-50406-3_17)
- Lee, Jayeon. (2021). The Effects of Racial Hate Tweets on Perceived Political Polarization and the Roles of Negative Emotions and Individuation. *Asian Communication Research, 18*. 51-68. 10.20879/acr.2021.18.2.51.
- Lee-Won, R. J., Lee, J. Y., Song, H., & Borghetti, L. (2017). "To the bottle, I go... to drain my strain": Effects of microblogged racist messages on target group members' intention to drink alcohol. *Communication Research, 44*(3), 388-415. <https://doi.org/10.1177/0093650215607595>.

- Neisser, E. (1994). Hate Speech in the New South Africa: Constitutional Considerations for a Land Recovering from Decades of Racial Repression and Violence. *South African Journal on Human Rights*, 10(3), 336-356. DOI: 10.1080/02587203.1994.11827544
- Niazi, K. H. (2012). *The constitution of the Islamic Republic of Pakistan 1973*. Islamabad.
- Pérez-Escolar, Marta & Noguera-Vivo, José. (2022). Hate Speech and Polarization in Participatory Society. 10.4324/9781003109891.
- Ploger, G. (2019, November 26). Causes and consequences of perceived polarization. <https://doi.org/10.17605/OSF.IO/7UTDR>
- Pronin, E., Puccio, C., & Ross, L. (2002). Understanding misunderstanding: Social psychological perspectives. In T. Gilovich, D. Griffin & D. Kahneman (Eds.), *Heuristics and biases: The psychology of intuitive judgment* (pp. 636-665). Cambridge University Press. <https://doi.org/10.1017/CBO9780511808098>
- Ramzan, M., Awan, H. J., Ramzan, M., & Maharvi, H. (2020). Comparative pragmatic study of print media discourse in Baluchistan newspapers headlines. *Al-Burz*, 12(1), 30-44.
- Ramzan, M., Bibi, R., & Khunsa, N. (2023). Unraveling the Link between Social Media Usage and Academic Achievement among ESL Learners: A Quantitative Analysis. *Global Educational Studies Review*, VIII, 407-421.
- Ramzan, M., Javaid, Z. K., & Fatima, M. (2023). Empowering ESL Students: Harnessing the Potential of Social Media to Enhance Academic Motivation in Higher Education. *Global Digital & Print Media Review*, VI, 224-237.
- Ritchie, J., Lewis, J., Nicholls, C. M., & Ormston, R. (Eds.). (2013). *Qualitative research practice: A guide for social science students and researchers*. Sage.
- Robinson, R. J., Keltner, D., Ward, A., & Ross, L. (1995). Actual versus assumed differences in construal: "Naïve realism" in intergroup perception and conflict. *Journal of Personality and Social Psychology*, 68(3), 404-417.
- Saleem, D. F. (2021, August 1). Polarization. *The News*, 18
- Sherman, D. K., Nelson, L. D., & Ross, L. D. (2003). Naïve realism and affirmative action: Adversaries are more similar than they think. *Basic and Applied Social Psychology*, 25(4), 275-289. [https://doi.org/10.1207/S15324834BASP2504\\_2](https://doi.org/10.1207/S15324834BASP2504_2)
- Source: <https://youtu.be/cIcVBYJvGIM>
- Source: <https://youtu.be/qljomULbVgM>
- Van Dijk, T. A. (1997). What is political discourse analysis? *Belgian Journal of Linguistics*, 11(1), 11-52.
- van Dijk, T. A. (1998). *Ideology: A Multidisciplinary Approach*. Sage. van Dijk, T. A. (2005). *The Deepening Divide: Inequality in the Information Society*. SAGE Publications.
- Zunaira Shafiq. (2021). Discourse of Political Hate Speech on Twitter in Pakistan. *Harf-O-Sukhan*, 5(4), 230-245. Retrieved from <http://www.harf-o-sukhan.com/index.php/Harf-o-sukhan/article/view/225>