

Leadership Rhetoric and Political Intolerance among Party Workers in Pakistan: An Exploratory Study

Sarwat Chohadry 

Ph. D Scholar, Department of Political Science G. C. Women University
Sialkot, Punjab, Pakistan

Dr. Muhammad Muzaffar 

Assistant Professor, Department of Political Science G. C. Women University
Sialkot, Punjab, Pakistan

Corresponding: muzaffarrps@gcwus.edu.pk

Abstract

This study was designed to examine the Leadership rhetoric and political intolerance in party workers of Pakistan, recognizing the fact that ideological belief, leadership rhetoric, sectarian and ethnic identities, and socio –economic tensions have powerful impact on Political workers in increasing political intolerance. This study is explanatory in nature and Qualitative method by approach. The target population was the political Leaders of four major political parties as, Pakistan Muslim League Nawas, Pakistan People’s Party, Pakistan Tehreke Insaf and Tehreke labaik Pakistan, from federal capital; Islamabad and provincial capitals; Gilgit Baltistan, (Gilgit) Sindh ,(Karachi), Punjab (Lahore) Khyber Pakhtunkhwa (Peshawar) and Balochistan (Quetta) were taken as study sample The data was collected with a Structured interview protocol and was analyzed by applying thematic Analysis . The result of the study showed profound ideological conviction, leadership rhetoric, ethnic and sectarian divergence perform a crucial role in political intolerance among political workers of Pakistan. This study recommends that through an integrated approach consisting of effective law enforcement, propagation of inclusive democratic values, civic education, economic and social development, and counter-radicalization. It is imperative to create a situation where political grievances can be resolved through peace, religious and sectarian concord, and political workers and citizens are empowered to engage in the democratic process without fear of violence or coercion.

Key Words: Ideological Belief, Ethnicity, Sectarianism, Leadership Rhetoric, Political Worker, Political Intolerance.

Introduction

The intolerant behavior of political party workers is a concern in many countries, including Pakistan. This conduct can appear in different ways, going from forceful manner of speaking and terrorizing to demonstrations of savagery. A few elements add to the intolerant displayed by party workers. It's vital to take note of that the hazard of political intolerance in party workers of Pakistan are impacted by a blend of verifiable, financial, and international elements, making it a complex and developing peculiarity. Pakistan has confronted many changes of mentalities and

values. The nation is administered by a tip top that might have driven the general public to pass the changeover boundary with inverse changes. Be that as it may, as the result of existing social designs, it has both a faith in authenticity as well as the dictator propensity of a normal vote based request (Kalin & Siddiqui, 2014). Intolerance is expanding step by step in Pakistan. Political intolerance and the reasons for its expansion in the public eye are customary society and traditionalism (Ahmed, 2011).

Political parties have been criticized for undermining the parliamentary democratic system by prioritizing personal gains and expanding their influence, engaging in corrupt practices, and neglecting long-term public interest. In Pakistan, political parties tend to prioritize and protect their leaders' interests, which ultimately weaken the democratic system. When radical and opposition groups cease to focus on their immediate interests in the current political setup, it sets the stage for political polarization between the establishment and revolutionary forces. In a society with limited political engagement, the unification of factions and diverse opinions is crucial for incorporating new groups and fostering closer connections between mobilization and various social forces. Dissension or polarization is essential for transforming sectarian politics into party politics. Harmful polarization has made people wary of divisive "us versus them" dynamics, which undermine social cohesion, breed intolerance, and weaken societal bonds. Political party affiliation now defines social identity, and the use of inflammatory language and hate speech has become a norm among political leaders. Elite polarization refers to divisions among formal political actors, such as politicians and political parties, while mass polarization affects society at large. Not all forms of polarization are detrimental to democratic processes. A certain level of polarization is expected and even necessary in a democratic system, as it provides voters with clear choices, increases political engagement, and stabilizes the system. Healthy polarization can lead to honest political debate, offer distinct options, counter political disillusionment, and encourage participation (Hanif, Sultan, & Haqeeq, 2024).

Pakistani society has suffered from nepotism and corruption, with leaders and state authorities often buying votes or manipulating electoral processes. Political corruption in Pakistan has contributed to polarization by creating disparities in the allocation of resources, such as funds for welfare programs or development projects. This can create a divide between those who benefit from corrupt practices and those who do not, leading to resentment and polarization. When corruption is widespread, it often results in a lack of accountability for those in power. Some political scientists argue that failures in government policies and significant deviations on key issues are pushing society towards increased polarization (Sadiq, 2024).

Politicians often use slogans and rhetoric to energize the public, employing these tactics in statements and speeches. In Pakistan, both military and civilian leaders rely on slogans rather than substantive political discourse. Famous slogans like "Pakistan ka MATLAB kiya, La Illaha Illah," "Pakistan Baan ky rahey gaa," Zulfikar Ali Bhutto's "Roti, Kapra aur Makan," Asif Zardari's "Pakistan Khapay," and Imran Khan's "Naya Pakistan" and "Tabdeeli aa k Rahy gi" are examples of how rhetoric is used to galvanize the public, especially before and after election campaigns. However, instead of focusing on strengthening democratic institutions, Pakistani politicians often discuss electoral reforms and the energy crisis in public demonstrations, which has diminished the sanctity of parliament and eroded trust in democratic institutions. Extreme contest and competition between ideological groups can prompt a climate where party workers view individuals from restricting gatherings as foes instead of political rivals. This competition can fuel antagonistic way of behaving and make it challenging for party workers to participate in valuable

exchange. Frequently leaders in our country maintain personality politics, to organize workers they emphasize racial, ethnic, linguistic, or religious identities. Crowded aggression and sectarianism in Pakistan prolongs to make threat the nation's social structure and stability. Deep seated division in religion contains the bloodshed, and hostility, creating a noxious atmosphere that ruined unity and development. Utilization of religion one of the major reason of sectarianism in our country. Radical groups, rigid clerics, narrow political thoughts, as well as so-called centrists boost religious diversity to promote their own perspective or objectives, which enhance high level of frustration and bloodshed. In many situations or events political workers adopted the approach of intolerance because of their leader's affection how they speak and act. In the practice that party head boost violence and narrow-minded thoughts, definitely all acts present in their followers logically. Advancing a culture of resistance, deterring hostility, and setting an illustration of conscious talk are vital stages (Sadiq, 2024).

During election campaigns, party workers might feel massive strain to get triumphs for their competitors. This strain can prompt uplifted feelings, forceful battling, and a readiness to turn to intolerant way of behaving to acquire an edge over rivals. Party workers might see individuals from rival parties as dangers to their party's prosperity or to their very own advantages. This impression of danger can add to a protective and intolerant mentality.

Even though such elements like scarcity and joblessness, can add to a feeling of disappointment and anxiety among party workers. This may lead them to channel their discontent through intolerant behavior, particularly if they believe that political power is the key to addressing their grievances. Social and normal practices inside a local area can mold the way of behaving of party laborers. Now and again, cultural capacity to bear forceful political way of behaving may add to the standardization of intolerant activities. In Pakistan Ideological groups frequently cover hard, authentic help bases. The rivalry among major groups, for example PPP, PML-N and PTI can enhance sever political division or divergence, among allies angrily guarding their party situation (Hanif et al., 2024). The role of media is forming public opinion. Regularly, in Pakistan media houses linked with unambiguous political leanings, additional polarizing mass discussion. The divergence in media revealing can add to an alienated command of policy determined matters (Arshad, 2023).

Proscribed emotions participate a major role in determining a country's fate. Get example of Japan. Despite the tragic events of August 6, 1945, they channeled their energies into rebuilding their nation. Unfortunately, we Pakistanis are often driven by emotions, particularly concerning religion and politics. Anger and frustration, prevalent among our people, contribute significantly to the alarming levels of intolerance. Political militant groups willingly resort to violence against those who do not share their ideological, political, or religious views. The long history of sectarian violence attests to this deep-seated anger and frustration. These groups fail to recognize that diversity of religious views and opinions has always existed, and it is virtually impossible to unify everyone under a single idea.

In Pakistan, as in numerous different nations, political intolerance can show itself in different ways, and different ideological political worker might be impacted in an unexpected way. Political intolerance in Pakistan has, on occasion, prompted savagery and shocking against workers of contradicting parties. This jeopardizes people as well as makes an environment of dread that can hinder political investment. Intolerance might prompt negligence for vote based processes, including fair decisions. At the point when parties and their workers are reluctant to acknowledge appointive results, it subverts the vote based rules that are vital for the security of the country. Political intolerance in Pakistan might bring about limitations on opportunity of articulation. People might fear communicating diverse

point of view and information sources can tackle strain to line up with precise political narrative

However, there have been instances where party workers have been involved in extremist activities. This can occur across the political spectrum, with individuals adhering to ideologies ranging from far-right extremism to far-left extremism and everything in between. Extremist party workers may engage in activities such as promoting hate speech, inciting violence, organizing extremist groups, or participating in extremist acts (Crawford & Pilanski, 2014). Politics and society have been intervened; the training of party workers is one of the earliest reasons for developed countries. Parties are responsible to provide education and awareness to their workers to come in the field of politics. Ignore hawking or distributing unenthusiastic narratives to their supporters from the side of political leaders as public tend to be extra concerned towards such sentiments (Mushtaq, Baig, & Mushtaq, 2018). But the situation is entirely different in Pakistan. Our political socialization process is not strong enough. For our leaders its peak point to finish this insulting political culture. If our country sustained to stay politically intolerant, that would cause stern aggression in our society. That's a natural phenomenon.

Literature Review

Political intolerance in Pakistan directly knotted with sectarian and ethnic tensions, increasing unstable climate which diminish country harmony and democratic enlargement. Political parties use sectarian and ethnic identities to construct support bases, to a certain extent enhancing comprehensive and affair –based politics. This enhances partition and deep distrust between divergent communities. Areas like Baluchistan, Sindh and Khyber Pakhtunkhwa, drastic grudges are politicized, foremost sentiment of segregation. In the same way, sectarian tensions-predominately among sunni and shia groups are occasionally exacerbated through political oratory or unnoticed by leadership for fear of losing support fear religious parties. All these tensions have long influence the inner dynamic of political party workers in Pakistan, frequently weaken accord and executive strength. Party members, who are ideally approximated to mobilize behind common political agendas and national objectives, are usually fragmented along sectarian and ethnic cleavages, mesmerizing the wider societal fault lines in the nation. Such tensions result in favoritism, exclusion of minority groups in parties, and sometimes violent clashes. Resolution of these divisions is imperative to construct genuinely representative and unified political movements in Pakistan. Sectarian and ethnic conflict has been an enduring problem in Pakistan, seriously impacting its social life, political stability, and national integration. This disintegration weakens democratic process and increasing proliferation floor for inner conflicts, diminish the efficiency of political activism and ascendancy.

Senator Mushahid Husain of the PMLN highlights various occurrences of political intolerance among lawmakers. He points out that during Zulfikar Ali Bhutto's presidency; there was a deep-seated animosity between the left and right factions, exemplified by the violent clash between Agha Shiarosh Kashmiri and Molana Kausar Niazi. He further notes that between 1988 and 1990, Prime Ministers and representatives from opposing political parties refused to even acknowledge each other's presence. This increasing political intolerance among politicians has been exacerbated by the removal of Imran Khan from power. Even on matters of public security, there is a lack of willingness to cooperate between the government and the opposition. The events of May 9, 2023, when prominent leaders of the PTI, which had been in power for over three years, were arrested and the atmosphere became highly charged, will undoubtedly be remembered as a dark day in Pakistan's political and institutional history. Political intolerance in Pakistan has various underlying

factors. The initial characterization was offered by Mushahid Hussain Syed (PMLN). Leaders exhibit an unyielding disposition and perceive themselves as infallible (Basit, 2023).

An additional driver of political intolerance is the discord among politicians regarding their willingness to collaborate on addressing Pakistan's security challenges. Farahatullah Babar, associated with Pakistan's People Party, asserts that the prevalent cult-like leadership approach contributes significantly to political intolerance. Moreover, Farah Zulfarnain, a psychologist, attributes the rise of political intolerance to the influence of social media. Furthermore, she asserts that the uncritical trust exhibited by individuals towards political figures has led to an emergence of political intolerance within Pakistan. Political intolerance in Pakistan stem from the presence of extremist factions. These factions resort to violence as a means to quell political rivals and stifle their voices. In doing so, they not only quash opposing viewpoints but also trample upon the fundamental civil liberties of individuals. The collapse of the Pakistani government is to tackle the economic and social grievances of its people has fuel the enlargement of radical groups that proffer a substitute apparition of justice and order. While political intolerance in Pakistan has been extensively recognized, but there is a be short of empirical study investigate the interaction among leadership style, media manipulate, and radical ideologies enhancing this intolerance. The researcher focused on how these elements together destabilize democratic collaboration and institutional constancy. Additionally, the internet also social media have performed a significant duty in the spread of extreme ideologies among party workers. Now with the advancement of technology this intolerance has reached a level of extremism (Kaur & Kaur, 2013).

Now political intolerance in Pakistan is not limited among political officials but it can also be observed socially among individuals, party workers. People supporting different political parties don, t tolerate the opinions against their favorite party and in favor of disliked political parties. This intolerance was a tragic incident in Haripur where a man was fatally targeted by a former friend due to his aversion to the latter's chosen political party. Notably, trends on Twitter, posts on Face book that target opposing political groups, and the rallying cries of rivals stand as stark illustrations of the prevalent political intolerance in Pakistan. One striking illustration is the viral video featuring a young child candidly discussing a specific political party. In a fervent outburst, he exclaimed, "You two brothers devour the entire nation, while we three brothers struggle to share a single loaf of bread." This emotive display of resentment towards one political party was matched only by his ardent loyalty to another, as evidenced by his attire aligned with the PTI. Regrettably, what we inadvertently nurturing in our culture is polarization or political extremism. Had we imparted him with a foundation of factual information, rational viewpoints, and the ability to engage in constructive disagreement, his response towards the opposing political party might have taken a different form? This incident, while just one of many viral videos, epitomizes the most extreme manifestation of this concerning trend. In the perspective of social media's impact on political dissertation here residue major gap in perceptive long- standing social psychological effects. Nearly all Available studies focus on political intolerance at the institutional as well as party intensity, but the researcher is necessitating for deeper investigation or examination addicted to how this intolerance is impute and articulate between common people particularly party workers and youth.

The presence of populism in politics is another factor that encourages political intolerance. Liberal democracies are in danger from populism, and leaders with populist views make it difficult for democracies to function well. Whether or not populists sit on the Treasury benches, they still have the capacity to significantly lower the level of respect for fundamental rights among people in general. Populism

creates two types of people in society: (a) good and morally upright individuals, with (b) evil and ethically dishonest persons. They place themselves in the first category, while every one of their rivals are in the second (Javid, 2019). Yes-men or like-minded thinking are more probable. When people talk about it and share identical thoughts about the same issues, it strengthens the views they hold and makes these individuals more politically radical in nature. Populists have a tremendous cult following, with hundreds of thousands of individuals sharing the same views. They become incapable of changing their minds, making them unbearable to others who hold different opinions (Borum, 2011). The most significant challenge lies in the fact that the Pakistani populace is fragmented and divided based on political affiliations, exacerbating an already fragile division along religious, tribal, feudal, linguistic, and ethnic lines. This situation is detrimentally impacting the intricate web of national integration across Pakistan. Political actors exploit public sentiments to secure what is often referred to as a popular mandate, yet they make minimal efforts to alleviate the people's hardships once in power. The emergence of a "haves and have not's" dichotomy is an alarming and perilous trend. This trend not only goes against the principles of democracy but also infringes upon the fundamental rights established by Pakistan's constitution (Ishaque, Mukhtar, & Tanvir, 2022). Furthermore, there is an unsettling trend of undermining the credibility of the political institutions within the state. The researcher focused partial experimental research investigative how populist bombast and leadership in Pakistan particularly intensify social diversion and weaken democratic principles and institutions. Modest consideration has been given of how these factors influence nation-wide assimilation and the attrition of admiration of fundamental rights in Pakistani perspective, wherever racial, religious and political disintegration is already prominent.

Unlike many other developing nations where democratic systems are fragile and political parties suffer from a lack of organization and intellectual sophistication, in Pakistan, both civilian and military leaders predominantly depend on political rhetoric and slogans, rather than addressing political realities and offering substantial solutions. Political rhetoric dominates the landscape of Pakistani politics, with political party leaders employing captivating slogans to ignite and shape public sentiment regarding specific matters. The significance of the parliamentary system is often disregarded by these politicians. This lack of political maturity has propelled the country into a phase of public demonstrations and societal division. The existence of intolerance within the political sphere has hindered the development of shared agreement and practical remedies by the leadership. Instead of working towards enhancing democratic institutions such as the parliament, which serves as a platform for discussing and resolving matters of national importance, Pakistani politicians tend to resort to agitation and demonstrations as a means of expressing their concerns (Shafiq, Sultana, & Munir, 2017). The researcher focused for additional examination into the interaction among political communicational approach, institutional efficiency, and democratic forms of government in Pakistan.

Recent political changes have introduced a novel division, aligning society along political affiliations. The concerning aspect of this evolving trend is the growing incorporation of violence into our political conduct and societal norms, which is eroding the very foundations of both the Pakistani nation and the state. It can be contended that the rhetoric advocating the use of violent methods to eliminate opponents and promoting a bloody revolution in the streets of Pakistan oversimplifies the complexity of the situation. This oversimplification has already had a detrimental effect on our society, which is already grappling with a deficiency in fundamental necessities like education, healthcare, and employment. The

unrelenting pursuit of power, regardless of consequences, has significantly impacted our national principles and sense of identity (Dzhekova et al., 2016).

The cultural environment fostered by political elites and parties cannot be accurately characterized as democratic based on a simple definition. It tends to lean more towards an autocratic, inflexible, intolerant, and undemocratic nature. The self-centered interpretation of the constitution, devoid of any legal rationale and driven by self-fulfilling prophecies, along with a disrespectful attitude towards state institutions, is promoting a sense of lawlessness and even advocating for violent upheaval. This situation has now reached an intolerable threshold where the authority of the state and its highest institutions is being openly contested by hypocritical political leaders. These leaders depict themselves as above the law and immune to consequences, going so far as to issue threats of severe outcomes if their perspectives are not embraced. These trends have become the new standards in our political conversations (Kalra, 2009). The researcher focused to explore that how this politicized culture of intolerance and violence is personalize public, and how it influences national identity, community actions, and legality of democratic procedure.

Political intolerance in our general public is our ceaseless political disarray, scorn for political affairs, and revengeful society in rallies. Nations like Pakistan, that have been captivated from its beginning, grow to be all the more politically intolerance after their chiefs and leaders take position on the podium and tag the opponents crook, ethically bad, as well as politically untrustworthy. They ridicule their language with oppress them in view of orientation. At the point when these things are illustrated to their devotees, they do likewise. They advocate the crazy assertions of their chiefs and legitimize them at each intersection, which breaks down the society. Political intolerance has split an already divisive society in Pakistan. Differences between families, government employees, trainers, and still school and college students that cut diagonally other societal departure in our divided people. Cultists reject to perceive the further side and be blind to the see illusion of their leaders' explanations and phony stories. The general public has developed blind faith in their ideal political leaders while having no knowledge of politics. Politicians are not in agreement with one another. Respect for one another's viewpoints is not encouraged. People who live in this environment are always on the verge of slitting their enemies' throats. They don't take a seat and think about troubles; instead, they opt towards confuse their rivalry by claiming to be incorrect, morally corrupt, and vulgar without providing any proof to back up their accusations (Fleschenberg, 2015). The researcher needed to explore how political fictional form public attitude and how blind loyalty to political facts participate to the attrition of democratic values and civic discourse in Pakistani society.

Political intolerance can be influenced by the prevailing political culture. In situations where the political culture is weak, characterized by a lack of political awareness and blind adherence to leaders, any critique aimed at those leaders can provoke a hostile response. This animosity ultimately fosters an environment of political intolerance. Lately, there has been a surge in active participation in political discourse. This trend was exemplified by a recent incident involving Senator Mustafa Nawaz Khokhar and MNA Noor Alam Khan, who engaged with a civilian that criticized politicians for switching party allegiance. Such exchanges often escalate into heated arguments and even physical altercations due to the strong attachment people have to their political identities. Political intolerance is the condition where a mass supporting a political party is not in favor of the rights and liberties of those who have unpopular views or views different from them. Political intolerance can easily be observed when people having different opinions interact with each other. It is found that in the United States only 6% of people were in favor

of providing basic rights to supporters of political parties they disliked. A reason for political intolerance is political culture. When there is a low political culture where people have no awareness of politics and people blindly believe in a leader, then any view against their leader causes aggression which leads to political intolerance. Accurate implication of political intolerance lies in the True significance of political intolerance lies in the involvement of a society of political compliance a mores where freedom is restricted because of intolerance in politics (Gibson, 1992). The researcher focused on how weak political culture and canopy allegiance towards leaders contribute to growing political intolerance throughout enlarged Public political meeting.

Since ouster of former Prime Minister Imran Khan only intolerance has increased in Pakistan. Leaders are not even ready to unite on public security issues. Opinions against opponents remain harsh even facts are unable to change these opinions. Simultaneously the rise of abusive culture in society is increasing intolerance. It starts with hatred speeches by a party leader, addressing their opponents with aggressive remarks. Cyberspace is also a cause of political intolerance in Pakistan, where political parties designates special groups to weaponries social media against their opponents. All this allows the supporters of a particular political party to abuse anyone having different opinions from them. This congested environment has shrunk the room for negotiations and ultimate conclusions among political parties and the public too (Kaur & Kaur, 2013). The researcher needed on how post-leadership political changeover and manipulation of social media enhance political intolerance and undermine democratic discourse.

Collaborative efforts among leaders to address public security issues become improbable. Even concrete facts struggle to sway individuals from their negative perceptions of their political adversaries. Simultaneously, the rise of an abusive culture within society further exacerbates this climate of intolerance. When intolerance is prevalent and there is general agreement regarding the target of intolerance, the threat to liberal democracy is highest since there is popular agreement in the society to restrict the rights of the targeted group. In contrast, if residents are intolerant of other groups, which is known as pluralistic intolerance, the chances of any one group surviving drop (Mendus, 2019). The researcher needed empirical investigation into how multiracial intolerance- where manifold clusters are under attack-erode mutual leadership efforts in contacting public safety issues.

They must understand that it spreads outside of their rallies and leads to more intolerance and indirect violence in general society. Children cannot be associated with a political party which their parents do not support. Even though they live under the same roof, family members no longer communicate with each other. In a normal Pakistani family, discussing politics is a custom, but sadly, people no longer do it since they are aware of how it affects them personally. Due to their blind loyalty to their political leaders, people in politically extreme societies no longer engage in reasonable arguments because they are too emotionally attached with their leaders' views (Abro, Fateh, & Saeed, 2017). The researcher focused on how this intolerance has special effects on every day mutual interaction, family dynamic and wider societal consistency.

We grow up in a number of overlapping communities, families, politics, culture and religion. We get mature and grow up as those people who are reflection of wide range of influences and ambitions, duties and needs. There is versatility in us that we have to recognize, appreciate and develop. A pluralistic mutually enriching society needs several citizens who thanks to internal dialogue within their community and maintain dialogue with others (Robinson, 1996). The researcher focused on the part of the societal performances generally denoted via the perception

involving multiplicity interconnected with histories of the tolerance or intolerance of exact clusters or forms of behavior.

Political workers, as with any group of individuals, can believe a wide variety of political beliefs and ideologies. The particular beliefs and ideologies of political workers vary depending on their personal experiences, level of education, cultural identity, and political environment in which they work.

Following examples of familiar political thoughts to which party workers might grip contains.

- **Liberalism:** This Thought of school highlights person's liberties, equality and some degree of interference in the economy. Political workers hold liberal ideology in favor of societal justice and advocating public liberties.
- **Conservatism:** Political workers may align themselves with conservative ideologies, which typically emphasize old-fashioned values, less government intervention, and free-market capitalism. Conservatives prefer maintaining existing social structure and religious convictions.
- **Socialism:** Political workers may subscribe to socialist beliefs, which promote government or collective ownership and control of the means of production. Socialists tend to value social equality and can support policies that minimize economic inequalities.
- **Communism:** Though less prevalent in current politics, there are political workers who believe in communist philosophies, which preach a classless society with the means of production owned by the community. It is usually allied to the removal of personal property.
- **Feminism:** This idea promotes gender equality and women rights problem, Feminist known's as liberal feminism, radical feminism, and socialist feminist
- **Environmentalism:** Political workers who are concern the atmosphere may focal point on green sustainability and enhancing polices that make sure environment change responses, biodiversity protection and increase renewable power.
- **Nationalism:** This ideology promotes worth of wellbeing and culture of its own nation. Nationalists tend to advance countrywide autonomy at the cost of worldwide collaboration to which they subscribe as undermining the national interest.
- **Multiculturalism:** Political activists can believe in ideologies that advocate for cultural diversity and openness. This attitude usually entails an acknowledgment and appreciation of the input of different cultural groups in a society.

It's important to note that individuals within any political group can hold a range of nuanced and diverse views. Political workers may also be motivated by pragmatism, personal ambition, or other factors in addition to ideological considerations. Additionally, political landscapes and ideologies can evolve over time, reflecting changing social, economic, and cultural dynamics (Heywood, 2021). The researcher needed to explore how neutral elements- like individual goal or pragmatic concerns- form political manners crossway diverse political context above time.

Research Methodology

This study was qualitative in nature and based on phenomenology in order to concentrate on political rhetoric and political intolerance among political workers of Pakistan.

Population and sampling

The expert opinion from party leadership is being taken from the federal and provincial secretariats of political parties; Islamabad, Gilgit Baltistan (Gilgit), Sindh (Karachi), Punjab (Lahore), Khyber Pakhtunkhwa (Peshawar), Baluchistan (Quetta), was chosen on the basis of purposive sampling technique. The structured interview protocol for party leaderships in federal and provincial capitals secretariats of Pakistan by using purposive sampling technique was developed by the researcher. The 18 volunteers, carefully chosen, made sure that everyone knew everything about the subject of the study. The participants' capability and skill to give inclusive judgment and perspective on the research problem were the fundamental considerations (Patton, 2002). The reason of using this technique is to target those participants who will serve the purpose of the study.

Instrumentation

Structured interview protocol was developed by the researcher to accumulate figures, record, information from party leadership by using purposive sampling technique. The interview was taken for 30-40 minutes. The validity of the instruments was guaranteed through experts. The trustworthiness of the interview protocol was checked by conducting an interview from the pool of sample in order to check whether the tool is reliable enough in collecting the required information regarding the problem under study.

Data Collection

Data was collected by taking interviews of the respondents telephonically. All the questions of the interview were discussed with the respondents before conducting interview. All the interviews were recorded by taking the consent of the respondents. After taking the interviews, the interviews were then transcribed in English language. The researcher used thematic analysis to create codes from each transcript meaningful statements. The research evaluates the codes suitability with the assertion to ensure internal validation of the codes. (Guba & Lincoln, 1994). Data precision came through fellows and pasture experts debriefing. Study authenticity and dependability were assuring via a spontaneous approach to researcher biases (Denzin & Lincoln, 2011). Individual bias could not influence study outcomes as reflexivity determine presumption and assurance. Data split, participant authentication, peer interrogation, synchronized and unwrap data analysis, and reflexivity assure the investigation's data truthfulness and trustworthiness. This method reputable confidence and inveterate findings. The researcher read through all of the interview materials numerous times after completing the transcription stage in order to identify the primary themes and phenomena. In light of the research objectives, the categories and codes for these categories were created. The concept of the coding process has been mostly derived from the objectives of the study.

Data Analysis Technique

The thematic analysis was used for interview and documents data analysis. In interviews, respondents (political leader's) data, themes and trends were identified via thematic analysis. According to (Braun & Clarke, 2006) the investigation was appropriate for the use of thematic analysis because it discovered information trends and themes linked to the objectives and questions of the study. Through constantly

and evidently organizing and analyzing the data, (Ishtiaq, 2019) claims that coded and categorized data evaluation is suitable for the research and safeguards secrecy. Codes and categorizing helped ascertain connections among information concepts and trends that exposed the study topic's difficulties. Data analysis integrated demonstrate of information and simulated, which proved satisfactory for the intention of this research since it provides for simple and clear-cut outcomes reporting (Miles, 1994). The way the data and analysis were presented helped discover approaches and common intimidation that show what was found. Themes and sub themes are discussed below in according to the questions

Ethical Consideration

The permission of all respondents will be guaranteed by researcher before conduction of interviews. It was conveyed to the respondents that their interviews were recorded for the purpose of analysis. All the ethical consideration was assured before taking further steps. Data was kept confidential and only be used for research purpose. This has been conveying to all the respondents before taking their stance.

Results and Discussion

Table 1: Respondents

No.	Participants of the study	Total	Code
1	Pakistani Political leader form GB	01	A-1- A-1
2	Pakistani Political leader form Islamabad	03	B-1-B3
3	Pakistani Political leader form Sindh	03	C-1- C-3
3	Pakistani Political leader form Punjab	05	D-1- D-5
3	Pakistani Political leader form KPK	03	E-1- E-3
3	Pakistani Political leader form Baluchistan	03	F-1- F-3

Table 1 draw an outline of the respondents in the study, divided through their area and position as Pakistani political leaders. A total number of 18 were interviewed, from different region of Pakistan. Every respondent was assigned single code for secrecy and locality purposes. The allocation includes 1 respondent from GB, 4 as of Islamabad, 3 from Sindh as well as from KPK, 5 from Punjab side and also 3 from Baluchistan

Table 2: *Perceive political intolerance along with party workers*

Codes for the Data:	<ul style="list-style-type: none">• Violent attitude and actions (B-1, B-2, C-2, C3)• No space for divergent opinions (A-1, B-2, C-3)• Oral exploitation, ill treatment and online aggression (B-1, C-3)• Affection with political parties above democratic norms (A-1, B-2, C-3, D-5)• Social media like a polarizing representator (B-1)• Parochialism and ethnic division (E-1, F-1)• Repression of disagree (D-2, E-2)• Emotional and corporeal damage (D-1, D-3)• Be short of political maturity and community education (D-5, E-2)• Family politics and dishonesty (E-3, F-1, F-2, F-3)• Failure of people confidence in institutions(F-2)• No opinions (E-3, D4)
Final Themes	<p>Theme 1: Deep rooted, inherent political hostility</p> <p>Against antagonistic political viewpoints, party workers habitually show violent and aggressive attitude, often ensuing in personal barrages, equally in physically and online.</p> <p>Theme 2: Devotion excessively with leaders</p> <p>There is a tradition of severe allegiance to political parties or leaders, with small space for diverge or unwrap debates, whichever resist democratic values.</p> <p>Theme 3: Domestic and ethic division.</p> <p>Resources imparity and ethnic polarization between provinces intensify political intolerance and distrust.</p> <p>Theme 4: Impact of social media and manipulation.</p> <p>Between part worker's social media expedite abhorrence, division in opinions, and enhance the succession of intolerance.</p> <p>Theme 5: Constitutional failure and cultural limitations.</p> <p>Ancient issues like family politics, be short of civic education, dishonesty and regionalism strengthen intolerance and lessen trust in self-governing system</p>

Participant's responses show that in Pakistan political intolerance, particularly between party workers, is a versatile and extremely entrenched problem. It arises from antagonistic membership, blind devotion to leaders, and the false impression of social media. The intolerance frequently guides to the repression of oppose, individual attacks, and a worsening of democratic values. Systematic troubles, such as family politics, dishonesty, bribery, be short of political education, supplementary ingrain this split.

Table 3: *Personally witnessed or been affected by any acts of intolerance*

Codes for the Data:	<ul style="list-style-type: none"> • During election face intolerance (B-1, B-2, D-5, E-2) • Social media hostility (B-2, C-2, E-2) • Oral or physical aggression (F-2, E-2, B-1, B-2) • Internal party strife (C-3, D-2, D-5) • Ideological and cultural heritage Vilified (D-1, F-3) • Common assertion with lacking detail (D-4, E-1) • Individual practice of intolerance (D-3, E-3, F-1) • Appeal for admiration and democratic principle (B-2, D-1, C-2)
Initial Common Themes:	<p>1. Verbal abuse, Election-time stress, Party worker conflict</p> <p>2. Social media aggression, Verbal fights, Emotional distress</p> <p>Denial, No experience</p> <p>General confirmation</p> <p>Rival hostility, Unbearable environment</p> <p>Online intolerance, Lack of democratic values</p> <p>Internal and external aggression</p> <p>Observational, Need for respect</p> <p>Physical violence, Verbal aggression, Threat to peace</p> <p>Personal attack, Heated arguments</p> <p>General confirmation</p> <p>Campaign stress, Aggression for gain</p> <p>General confirmation</p> <p>Threats, Smear campaigns, Political violence</p> <p>Personal victimization, Verbal conflict</p> <p>State oppression, Ethnic profiling, Political exclusion</p> <p>Internal party prejudice, Ethnic exclusion</p>

Ideological silencing, Media intolerance	
Final Themes	<p>Theme1: Corporal violence, spoken mistreatment, sharp stress between party workers and supporters in the time of election campaign.</p> <p>Theme 2: Task of platforms like social media is escalation intolerance, also take part in polarization and its sites used to attack rivalries with abusive spoken.</p> <p>Theme 3: Due to conservative views, ideological rigidity and ethnic divergence, intolerance not only present in opponents' parties but also within political parties.</p> <p>Theme 4: Crush traditional/ religious voices based on ethnicity and ideological viewpoints.</p> <p>Theme 5: Frequent responses from respondents to cultivate tolerance, particularly in varied communities.</p>
<p>From a variety of region participants expressed that election duration are hot point for political intolerance, manifest by speaking abuse, and strain on workers, and infrequent aggression. The spirited environment escalates violent behavior. Participants recognized that social media promote intolerance quickly, with political controversies shift personal attacks and spread campaigns. Not merely is opposition with rival parties are reason of clashes, however ideological differences in intra parties also raise exclusion and antagonism. Intolerance in Baluchistan exclusively connects to ethnic outlining, ideological silencing, and political domination, illuminating structural and systemic dimensions of the matter. Quite a few responses, particularly those that experience sorrow rather than resentment and hatred, accentuate a desire for mutual esteem, endurance, and devotion to democratic values.</p>	
Table 4: Main factors to party workers' intolerance	
Codes for the Data	<ul style="list-style-type: none">• Ideological strictness and group conformity A-1, B-3, E-3, F3,• Leadership polarizing and slogans politics B-2, D-1, D-2, F-1,• Deficiency of political education and knowledge B-1, B-4, C-1, E-3,• Media biased narratives, sensationalizes issues and spread misinformation B-2, C-2, E-3, D-3,• Socio-Political tension C-3, E-2, F-1 F-3
Initial Common Themes	<ol style="list-style-type: none">1. ideological rigidity and group thinking2. Polarizing leadership3. Lack of education4. Media and information warfare5. Socio-economic and political environment
Final Theme	<p>Due to strict part ideology party worker's unwillingness to accept opposing political opinions. Group thinking more increase the issues, as party workers tend to follow the collective mindset,</p>

disregard other narratives. The tactic used by political leaders has a direct effect on the level of intolerance within the party ranks. Leaders used harsh speeches to engaging supporter's fuel animosity between party workers, making them more likely to accept intolerant behavior toward rivalries. Lack of awareness about the importance of tolerance and democratic principles. Spreading biased narrative and fake reports which flame political bigotry. Financial instability, sectarian tensions and identity politics provide fertile ground for the development of intolerant political attitudes.

The elements participating to party workers 'intolerance is many –sided, including ideological rigidity, political leadership self-motivated, media biased as well as socio-political factors. Leader's rhetoric, mainly when it is disruptive, encourages unsighted devotion and hostile actions towards political rivalries. Furthermore, be deficient in political education avoid workers from understanding democratic procedure and considering further than the thin scope of their own political ideology. Media play a crucial role in amplifying division through disseminating biased or false news. Financial discrimination and societal partition, mainly religious and ethnic, provided an extra coating of difficulty, deepening intolerance. These factors collectively contribute give to a culture where party workers view political opponent not as rival, but as enemies, block the development of a more tolerant and democratic political culture.

Table 5: Endorsement or Avoidance of Intolerance

Codes for the Data:	<ul style="list-style-type: none"> • Leadership influence A-1, B-1, D-2, E3 • Internal communication's role in shaping party culture B-2, B-3, D-4 • Social and political polarization E-1, D-1, F-1 • Empathy and role modelling in leadership C-2, C-3, F-2 • Violence and intolerance C-1, D-3, E-2 • No opinion F-3, D-5,
Initial Common Themes	<ol style="list-style-type: none"> 1. Leadership tone and behaviour 2. Influence of party leadership 3. Communication strategies 4. Violence and intolerance
Final Theme	<p>Leadership who choose optimistic tendency to reduce intolerance, as discordant rhetoric enhance intolerance. Constant inner communication help endorse tolerance by keeping party members well-versed and united in an ordinary reason. Leadership – driven polarization participates to the increased split within society, escalate intolerance and aggression. Leaders who model compassion and respect make a culture which discourage intolerance and promote peaceful appointments.</p>

The interviews describe that, the manner in which leaders converse, straight impacts party worker's behavior. In shaping attitudes of party workers in the direction of

intolerance, party leaders have physically powerful influence. Inner meeting in either promoting unity or promoting divisiveness. The relationship among leader’s messages and the increase in physical and spoken violence.

Table 6: *Social, verbal and physical violence among party workers*

	<ul style="list-style-type: none">• Violation and political attitude (B-2, C-1, D-2, E2)• Social media as an agent of intolerance (B-1, D-2, D-3)
Codes for the Data:	<ul style="list-style-type: none">• Intolerance drives to diversity suppression (D-4, F2)• Harassment and threats (F-1, E-3, C3)• Crash mental well-being (E-2, D-2, F-3)
Initial Common Themes	<ol style="list-style-type: none">1. Aggression and political actions2. Social media like a vehicle for hostility3. Intolerance drives to diversity4. Persecution and threats5. Crash mental well-being
Final Theme	<p>The data depict that political intolerance leads to oral mistreatment, physical fighting and social media quarrels. Party workers and common person repeatedly practice verbal and bodily confrontation, particularly in election timing and in other political events. Social media raise all these things by diffusion hate speeches and misinformation. These events not only subvert the political climate but also gain a toll on the mental health of party workers. Psychological anxiety caused by dread of violent and discrimination.</p>

Responses of interview portray concerning sight of political intolerance in Pakistan. Equally verbal and physical violence has become continual problem, mainly among party workers and the common people. Political protests, rallies and leaders’ speeches frequently provide flashpoint for these aggressive confrontations; with social media aggravate the situation. Party workers from opposing parties frequently subjected to harassment, injustice, and yet danger to their lives. The continue dread and anxiety influence their mental condition and health, contributing to an increasing logic of insecurity and tension in political meetings.

Table 7: *Sound effects will this intolerance have on Pakistan*

Codes for the Data	<ul style="list-style-type: none"> • Slaughter of people trust (D-1, F-2) • Deteriorating of democratic values (C-3, D3) • Amplified political polarization (A-1, B-2) • Turn down party structure (D-1, C-3) • Aggression and dread (D-5, F-3) • Sectarianism and group actions or activities (E-3) • Corrosion of free communication or debates (B-1, D-1) • Necessitate for civic erudition (E-2 and general response) • Worldwide image spoil (B-3, C-2) • Manipulate phony news (General response) • Repression of oppose and Falling down voter contribution (B-2, F-1 and general response) • Institutional crumble and Damage national harmony (C-2, F-3)
Initial Common Themes	<ol style="list-style-type: none"> 1. Reject democratic principles and norms 2. Lack of inner democracy and party squabbling 3. Decrease public rendezvous and conviction 4. Divergence and societal polarization 5. Increase in political hostility and trepidation 6. International implications and external illustration 7. Derivation causes and possible solutions
Final Themes	<p>Theme 1: Intolerance leads to the collapse of essentially democratic values as free speech, comprehensive and discussions. Parliamentary debates are flattering battle fields, relatively than platforms for positive speeches.</p> <p>Theme 2: Political parties are enticing split because of intolerance, through wings and internal strife deteriorating the capability to collectively deal with nationwide efforts.</p> <p>Theme 3: People drop confidence in political institutions while intolerance subjugates dialogue. Low voter turnout and indifference are straight results of a poisonous political informant.</p> <p>Theme 4: It propellant “us vs. them” frame of minds, cheering social disintegration with ethnic, religious and ideological appearance. This delay national concord and increased violence.</p> <p>Theme 5: The atmosphere becomes aggressive, after cultivating violence, Parliament speeches and crowd actions which weaken solidity and community safety.</p> <p>Theme 6: Political intolerance pessimistically disturb Pakistan’s position globally. Manufacture it emerges</p>

wobbly and undemocratic, which can impact foreign relations and investments.

Theme 7: Necessary work for civic education, manage propaganda, inside parties' democratic practices should be done to reduce the impact of intolerance.

Interviews highlight that in Pakistan political intolerance destroyed democratic principles, weakening public confidence and promote division. National floor speeches have twisted violence, and political parties face inner split. Intolerance fuels polarization, sectarianism, and community dread, leading to diminish public participation and censored oppose. Pakistan globally suffer due to weaken institution and manipulation of news. To re-establish solidity, community learning, amendments in self-governing system, and hard work to rebuild conversations and trust are immediately required.

Table 8: *Steps have you and your party taken to combat work place intolerance?*

	<ul style="list-style-type: none">• Training workshops for party members and workers on democratic ethics B-2, E-2, D-2• Emphasis on respectful communication A-1, D-5• Creating awareness through speeches and campaigns B2, D-3• Leadership as role models D-5, C-2, D-1• Policies and disciplinary actions against intolerance E-1, D3
Codes for the Data	<ul style="list-style-type: none">• Intra-party dialogue and unity promotion C-1, D-3,• Promoting political ethics and mutual respect C-2, E-2• Advocating calmness, patience, and emotional regulation B-2, F-5• Encouraging diversity and accountability B-3, E3• Under appropriate arrangements F-1• No opinions F-3, C-3
Initial Common Themes	<ol style="list-style-type: none">1. Working out along with capability construction2. Liability of leadership3. Policy execution as well as answerability4. Promote dialogue5. Responsiveness advertised and education
	Regulated tolerance throughout preparations, discussions and moral leadership.
Final Themes	This theme sums up the cooperative hard work to decrease intolerance by learning interventions, communication programs and leadership responsibility. With prearranged preparation, open discussions, and consummate leadership to make an extra reverential society inner their position.

The finding of this data exposed intensive attempts by political parties' diagonally different areas to combat workplace intolerance with a variety of amalgamation of educational, institutional, and physiological technique or approaches. Respondents from various provinces detailed initiatives that correspond with key thematic grade such as teaching, headship, strategy, and responsiveness. Institutionalization open-mindedness through preparation, discourse, and moral leadership, take the cooperative approaches engaged by political parties domini intolerance. Parties must function to promote a culture of shared respect and to educate both party leadership and workers in democratic norms, civic communications.

Table 9: *To mitigate political intolerance in Pakistan*

Codes applies to the Data		<ul style="list-style-type: none"> • Municipal and political education
	B-1, B-2, E-2, D-1, D-3	
		<ul style="list-style-type: none"> • Rules and instructions of detestation debates and manipulating news
	B-2, D-1, E-2, D4	
		<ul style="list-style-type: none"> • Intensification of democratic institutions and rule of regulation
	A-1, C-1, C-3, F-1	
		<ul style="list-style-type: none"> • Media and electoral amendments
	B-3, F-1	
		<ul style="list-style-type: none"> • Encouragement of discourse crosswise political parties
	B-2, E-3, D-4	
Initial Common Themes:		<ul style="list-style-type: none"> • Grave thought and fact base education
	E-2, D-2	
		<ul style="list-style-type: none"> • Inner democracy inside political parties
		<ul style="list-style-type: none"> • B-1, C, 3, D-1
		<ul style="list-style-type: none"> • Beneficial political commitment perforation
	B-2, D-5	
		<ul style="list-style-type: none"> • Reverential civic dialogue and compassion structure workers E, 1, E-3, F-2
		<ul style="list-style-type: none"> • No opinions F-3, D-1
		<ol style="list-style-type: none"> 1. Community and political education
		<ol style="list-style-type: none"> 2. Answerability of media and false reports rule
		<ol style="list-style-type: none"> 3. Democratic Reliability and institutional amends.
		<ol style="list-style-type: none"> 4. Inside party level amends and inner democracy.
		<ol style="list-style-type: none"> 5. Dissuasions, cooperation, and forbearance endorsement

Final Themes	Enhance forbearing Democracies via learning, education, institutional amendment, and accountable communication. This theme emphasized the organized approach to counter political intolerance in Pakistan, connecting early education, clear institutional performance, media guidelines and restructuring of party structures to promote comprehensive, respectful political meetings.
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The interviewers emphasized on a variety of recommendations, beginning from institutional amendments plebs civic learning as well as media answerability. Every answer has been classified using a coding scheme that found or pinpointed key chronic elements. The early coding was inferentially concluded from the data, and later cluster into comprehensive themes which mirror respondents’ vision for democratic development in Pakistan. Interviewees were additional confidential based on geographic derivation to recognize regional variation in concerns and suggestions.

Conclusion

Political intolerance damages democratic institutions' credibility and independence. It divides society along party lines, making it harder to build national unity and consensus. Additionally, it fosters a climate of fear and division that discourages civic participation, particularly among party workers and underrepresented groups. To defend and make stronger Democracy in Pakistan, vital and constant efforts are essential. Invest time on political education, cheering open discussions, and ensure democratic values within their inner structures, political parties are obliged to assume responsibility for educating tolerance among their political workers. Leaders, too, need to set a good example of respectful speech and put the interests of the nation ahead of their own or their party's interests

To send opinions and rumors of politics a number of political high-profile personalities and political workers have their social id and authorized sites. To diminish this disgusting political society its peak time for our politicians. Stipulation our nation remained politically severe, to would generate excessive hostility in our society. A youngster whose video go viral is not responsible. Does not appear toward know what’s going on around him, moreover stipulation we stay on filling his head with hate, after that one day we will be hearing the tune of all our mistakes. That's an ordinary process. For our leaders, intolerance will work in their favor for a temporary time. However, it would be more desirable our leaders assigned a doctrine of democracy and practiced a strong democracy that in the long run would prove too beneficial to our nation. Demand the hour is that party workers should receive proper awareness and political leaders should create a negotiator atmosphere to prevent this intolerance and to transform Pakistan into a politically peaceful nation.

Recommendations

This study recommended that political parties are obliged to assume responsibility for educating tolerance among their political workers. Leaders, too, need to set a good example of respectful speech and put the interests of the nation ahead of their own or their party's interests.

This also recommended that, by promoting civic education, a trend of regard, inclusivity and democracy, political leaders avoid negative narratives and develop a negotiator environment then it is possible to reduce intolerant behavior in part workers of Pakistan to make Pakistan a politically peaceful state. All parties should agree on a code of conduct that is respectful and free of violence, especially on social media and the media. Against political hatred verbal communication legislation and enforcement should be strengthened, mainly from dominant leader and social media influencers. Build political forums for young people that promote straight and open debate from corner to corner. Media narrative must be controlled, to watch political actions Election Commission should be specified the power. It is crucial to foster an environment where political grievances can be addressed peacefully, religious and sectarian harmony is promoted, and citizens, political workers are empowered to participate in the democratic process without fear of violence or coercion.

Conflict of Interest

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