

**RESEARCH PAPER****Emergence of Emotions in Politics: A Historical Perspective****<sup>1</sup>Nabeila Akbar \* and <sup>2</sup> Asma Shabbir**

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**ABSTRACT**

The function of emotions in politics is not a recent thing and was an element of theoretical studies until the Age of Reason. Then sentiments and feelings were disregarded in studies until the 1980s. Sentiments and feelings have recently resurfaced in studies. A deep understanding of emotions and politics is required to comprehend national and international system. The main objective of the present study is to investigate the relationship between the emotions and politics. The study examines the influence of emotions in contemporary politics. The study utilizes qualitative research methods to analyze the role of emotions. This research paper is historical, descriptive and analytical. Data will be collected from secondary sources, books, articles and journals. By analyzing Social Identity Theory, the research paper explores that societal identification that emerges from the sharing of political thoughts and opinions becomes political via the actions of group ruling members. The result shows that human feelings and emotions have a tremendous impact on politics, where the society has been split into groups such as caste, bridari, and tribes.

**Keywords:** Behavior, Emotions, Individual, Politics, Psychology**Introduction**

Since the birth of nation-state in political studies, emotional politics has been a constant in the state system. It is emotional politics based on a political society's socio-cultural and economic ideals. Traditional societies, such as those in South Asia, are seriously impacted by their social value system. These civilizations' diverse cultures and social beliefs have resulted in a pluralistic culture. Such ideals have a significant impact on the political systems of these civilizations. Emotions have also played an important part in the evolution of the democratic system and political culture. Understanding an individual's political mobilization and engagement is aided by the study of emotional dynamics (emotional politics). It also aids in the observation of the function of emotions in the development of democratic processes.

Emotions matter a great deal in democratic politics because they have the power to mobilize the people. The politicians and policy makers are quite conscious of the role of emotions in politics as "Getting people to share in the concerns of others, to take an interest in a problem, a crisis, or issue that is not part of their intimate lives, depends on making a specific connection between the observed grievance and one's emotional response" (Marcus G. E., 2002).

The politicians spend much time to manage people's sentiments to motivate hope, trust and passion or fear, terror and obedience as per circumstances and context. Emotional control is such a vital aspect to exercise power that some scholars has suggested to redefine politics as 'process of determining who must repress as illegitimate, who must foreground as valuable, the feelings and desires that come up.....in given contexts and relationship' (Reddy, 1997). Though, the redefinition of politics might not be acceptable to political

scientists but it can't be denied that a variation of emotions is involved with authority relations as vanity, arrogance, resentment, and humiliations with many others which influence public emotional expressiveness. The scholarly works show that emotions both positive (love, trust, pride, compassion, pleasure) and negative (grief, guilt, shame, anger, fear, hatred and resentment) are not only persistent in politics but also have explanatory power. They throw light on classical questions about political regimes, governance, participations, mobilizations and violence. For example, voting is the expression of a hope or desire or disappoint. Similarly clientelism is an indication of trust and gratitude, and a terrorist attack is to instigate 'terror' and 'fear' in heart and mind among the people.

Personal emotions are sensed, as are the beliefs, thoughts, and attitudes of societies, organizations, and businesses. The role of emotions during electoral campaign and activities was not recognized by society and academic work till 90s. Now the international community has recognized their place in politics after being has encountered extreme hatred such as ethnic cleansing in Bosnia and Rwanda, communist policy based on terror and fear, terrorist activities in the contemporary era. (Pearlamm, 2013).

The previous studies have discussed the emotion and politics relation in the context of political personalities' attitude, as political ideology and psycho-political dimension. The existing work mainly described the world politics with reference to emotions. The role of emotions in the political and electoral process of South Asia has not been addressed. In this context, this research is a preliminary work in the scholarly debate. It has generalized the Social Identity Theory (SIT) to Caste Emotions in South Asia which is also its limitations as no particular South Asian state has been studied in this research article. The significance of research is that SIT has been applied to a Third World region like South Asia for the first time and it has discussed the transformation of social and cultural identities into political identity. The research paper evaluates the role of emotions, as group identification, in the electoral process. The research has been conducted through historical-descriptive and analytical study method. Data was collected through secondary sources like Journals, books, newspapers, articles and websites.

## **Literature Review**

The existing work on this subject helps to examine and comprehend the phenomena from all angles. The research assists in identifying weaknesses in prior work and improving the study. The examination of literature also highlights features that have gone overlooked and have yet to be explored. The misinterpretation of sentiments and emotions may lead to a clash and confrontation, so emotions have a vital role in policy making and warfare. Ahall and Greogry have described the emotions in the context of war, international relations, security, and counterinsurgency operations (Ahall & Greogry, 2015). This book offers an inter-disciplinary analysis of global politics using post-colonial, post-structural, cultural, and psychoanalytic perspectives. The author discusses several methodological approaches to emotion interpretation, analyses various ways in which emotions act in politics, and provides historical and empirical data. Various sociologists, philosophers, and politicians have contributed papers to the book, presenting comprehensive thoughts on emotion mapping, political power of emotions, and cultural and social issues. The book provokes thinking in the researcher and has aided in the exploration of empirical, methodological, and analytical relationships.

The politics-emotion connection is described by Nicolas Demertzis (2013) at both the individual and mass levels. It provides an excellent history of how emotions affect social movements, civil society, and opinion, and how emotions have gained relevance in social sciences and academic study during the 1990s. Following a lengthy period of neglect by academic scholars, the sentiments are regaining prominence in the contemporary wisdom based age paving the way for the debate of the 'politics-emotion nexus' (Dermetiz, 2013).

Emotions have been described as shaping public opinion, social movements, the formation of civil society, and protest in international politics in a variety of ways. The book offers an excellent history and evolution of the politics-emotion nexus, as well as their importance in worldwide political circumstances.

A philosophical debate regarding "affect and emotion" has been presented by Hoggett and Thompson. Diverse aspects of emotions are explored, as well as their importance in political life. It's a philosophical debate regarding "affect and emotion" (Hoggett & Thompson, 2012). Emotional topologies such as positive and negative emotions have been discussed in relation to their role in policymaking and political participation. It is a source for learning about the significance of emotions in politics. Marco and Guell (2011) have also discussed the resurgence of emotions in politics. According to the author, Western and traditional democratic countries have marginalized emotions and conceived of politics in terms of power and rationalism. Now that time has passed, emotions have supplanted hyper rationalism in policy making and policy behavior. The first half of the book focuses on a theoretical viewpoint of emotions and politics. The second portion examines several methodological concerns in relation to ways to studying emotions. In the third and final segment, the 'Obama Phenomenon' was used as a case study to better understand politics and emotions (Engelken & Ibara Guell, 2011). This book employs a variety of methodological techniques, including individualistic methodology, quantitative and qualitative methodologies, and contextual study of emotions and politics. Constructive effects, as well as an ambiguous and complicated influence of emotions on politics, are explained, along with the problems that political analysts and political sociologists encounter. Several theories of moods, affects, and emotions are studied in methodological literature, and political attitudes and behavior in reaction to pertinent information are observed and documented. Emotions are examined as a psychological theory tied to political issues, demonstrating that current political theory is revisiting the significance of emotions and passions in political science. Emotions play a significant role on individual and state attitudes, behavior, and relationships. Dominique Moisi (2009) has investigated the function of emotions in the establishment of state relations. He claims that comprehending the world system or politics requires a thorough comprehension of emotions and has analyzed the world politics in the context of hope, humiliation and fear (Moisi, 2009).

### **Theoretical Framework**

The importance of emotions in governance is not a new phenomenon; rather, it is being slowly rediscovered after decades of denial. Socrates, Plato, and Aristotle, the Greek philosophers, regarded emotions as having an essential part in political discourse and deceiving the masses through manipulators. Machiavelli and Hobbes identified love and terror with power (Hobbes, 1968), while Hume examined the influence of ethical feelings on reason. Emotions were separated from thinking and rationality during the Age of Enlightenment and thinking, and political decisions were viewed as logical acts. For over a century, political studies dismissed the importance of emotions and passions in politics. Political actors were regarded as rational agents who were primarily concerned with their state's interests, subject to constraints on information processing capacities. Passion had been detached from reason in the personality traits of a politician or leader, and emotion was cut off from cognition. Following WWII, a surge of behaviorism and positivism grabbed the academic studies. The theories of 'Discursive turn' and 'Affective turn' (Thompson & Hoggett, 2012, p. 1), were developed in the twenty-first century. It has explored how people's interactions impact and form individuals' opinions, beliefs, and behavior, as well as how they are shaped by them.

Emotions are produced from socially manufactured feelings. From the time of the Greeks, there has been a link between politics and passion. Emotions give incentive for our reasonable actions and improve our thinking skills. South Asian history also demonstrates

that emotions had a vital part in the formation of two states-Pakistan and India-under influence of religious and protestor feelings. So far as this research is concerned, it concludes that how emotion-politics relation has influenced the voting behavior or electoral choices of the people generally in traditional societies of South Asia.

### **What are Emotions?**

In 1884, William James, a U.S. psychologist, raised a question about the definition of emotion. (Gul & Mubarak, 2017). The Greek philosopher, Plato has called emotion as a motivational force which should be controlled. According to Wilhelm Wundt, thoughts, affections, and emotions are the basic elements of conscious. Darwin says that emotions help in adjusting the environment and communicating self-feelings. According to Watson, emotions are not inborn; they are required through learning by conditioning. The emotions can be evoked and can be eliminated by conditioning method. According to McDougall, he associated emotions with 7 basic instincts. These emotions help to satisfy or protect the needs of these basic instincts; 1) the emotion of fear for escape instinct, 2) The emotion of anger for combat instinct, 3) The emotion of wonder for curiosity instinct, 4) The emotion of subjection for self-abasement – inferiority complex, 5) The emotion of dejection for self-assertion, 6) The emotion of love and affection for maternal or paternal instinct, 7) The emotion of repulsion for the avoidance instinct. There is no agreement among philosophers, psychologists, and sociologists about how to define emotions (Engelken & Ibara Guell, 2011). There is also no adequate common thread available that combines diverse cultural emotional variances into a single definitional basket (Frank, 2006).

Emotion is a broad category with many definitions that depends upon epistemological and disciplinary preferences. Socialists are not agreed upon how 'emotions' differ from 'feelings'. An emotion is a 'bodily cooperation with an image, a thought, a memory- a cooperation of which the individual is aware'; it denotes a state of being overcome that "feeling" does not (Hochschild, 1979). Some scholar define 'feeling' as a vague impression and non-reflexive perceptions, and describe 'emotion' as the activity taken by reflective conscience, of selecting and transforming the information received from feelings (Blom & Tawa, 2020). Emotions are inseparable from cognitive assessments as well as are learnt and internalized social rules. Another sociologist has defined 'feelings' as 'affects'. Gould put together 'affect' as 'unspecified and unstructured bodily sensation' with 'emotions' and defines it as 'the expression of affects in language and gesture' (Gould, 2009). Other scholar are of the view that there is a difference among 'bodily urges', 'reflex emotions', 'moral emotions', and 'moods' (Jasper, 2006). As there is no consensus among the scholars, so 'feelings', 'affect', and 'emotions' are used interchangeably in scholarly work on emotions and politics. Emotion is a complicated phenomenon that is assumed to be formed of socially constructed norms for experiencing and expressing emotions (Gordon, 1990). Some saw emotions as a 'multi-component phenomena' (Frijida, 2004), others as an 'open system' (Dermetiz, 2013). The sociology of emotions, like psychology of emotions, offers a variety of theoretical perspectives. Affect control theory, for example, emphasizes affective appraisal (Robinson & Smith-Lovin, 2005), while interaction theories emphasize cultural norms (Peterson, 2005), and ritual theories emphasize the appearance of emotional states and processes (Summers, 2005). In an unstructured sense, emotion, as a single entity, is a thought category or an abstract idea that connects the underlying shadings of sensation (Ahall & Greogry, 2015). Emotion may be described in this context as an interior state of mind and heart that is related to sociological, psychological, economic, and cultural norms and variables. Fear and submission are the most exploited emotions in the field of emotional politics. Moral and cultural values influence two primary emotions, love and hatred. Emotions are internal states distinguished by distinct cognitions, physiological responses, and expressive behavior.

## **Emotion-Politics Relationship**

The relationship between emotion and politics is deeply embedded, manifesting itself in all strata of relationships at the individual, group, community, and mass levels. Emotions influence individual social behavior, public opinion, and civil society in various ways. (Shafiya, Amin, & Hasnain Ali, 2013). Emotions are distinct from politics because they have historically been associated with love, romanticism, and fantasy ideas. These were regarded as isolated to Habermas' contemporary 'public sphere' and as insignificant for political process, which retained an accepted vision from the late 1960s to the current day. The second cause for the marginalization of emotions was giving preference to interests over passions which influenced the politics till eighteenth century. Thirdly, the emotions were insignificant due to the supremacy of rational choice theory in the West. (Dermetiz, 2013). Emotions, according to the rational choice paradigm, are illogical aspects or external features that do not alter actors' reason based thinking (Druckman & Lupia, 2006). A person is encircled by social context, so the emotions have a socio-biological and psychological reality. The social context dictates 'which emotions are exhibited, on what foundation, and under what expression. (Kemper, 2004). These sentiments manifest as a result of 'the interplay between people and their societal contexts' (Barbalet, 1998). In this research, Emotions have been considered as strong societal roots, both within society and within the person, dating back to the arrival of the first people (Adam and Eve) on our planet. Emotions according to science are electromagnetic or nerve impulses, affective as a transformation in a person's behavior in connection to its surroundings-social and psycho-political. Consequently, it may be described as a form of mind and heart that is influenced by social, political and psychological elements.

A new movement towards emotions has evolved in the field of the social sciences and humanities and resultantly Sociology of Emotions has emerged as new ideology and sub-field. Political sociology of emotions, on the other hand, has yet to establish itself as a subfield, and academics have yet to recognize its significance as a micro foundation of individual political behavior, political beliefs, political motives, popular sentiment, macro political institutionalization, socio-political behavior, and group politics. An uncertain link exists between emotion and politics. Political neuroscience study, sociology of emotions, and psychological evaluation of political thought, opinion, and action have shifted the research direction away from cognition and behaviorism (Capelos, 2013). Emotions have not been discussed in cognitive or behavioral psychology (Naqvi, Abbas, & ShiYong, 2022). These views emphasized mental processes and behavior while ignoring emotions as a crucial role in human psychology. The postmodern age has passed, and emotions and reasoning are not separated in research. In its structural and organizational aspects, sociology also gives several techniques to explain emotions and feelings (Hochschild, 1979). Emotions come first, followed by cognition and ideas, and form the foundation of a person's attitude and behavior. In politics, power is identified with emotion and plays an important role in decisions. (Marcus G. , 2000). It has been proved by neuroscience and psychology that to make a decision itself is an emotional input (Frank, 2006), and individuals are unaware of their emotive involvement (Marcus G. , 2003). As a result, there appears to be a relationship among judgement, decision-making, policies, and sentiments

## **Emotions and Politics: Theoretical Approaches**

The political phenomenon is complicated, and it has long been a source of debate among political philosophers. New methodologies, research, tactics, and a variety of approaches have been employed to solve problems such as what causes people to assess a candidate. What are a voter's preferences? What are people's intents and behaviors during the election? What factors, perceptions, and motives drive individuals to vote? What variables have an impact on voting behavior? Behavior, attitude, affect, emotions, opinions, intentions, personality traits, and thinking processes are all connected to the psychology of

politicians and give a modern foundation, methodologies, and approaches to analyze politics. Political psychology investigates the interface between the philosophical concept of politics and psychology, focusing on how political institutions impact and are influenced by human behavior (Jost & Sidanius, 2004). It aids in understanding political leaders' personalities, attitudes, and behavior. Political psychology theories address people's personalities and attitudes, as well as the significance of emotions in their political views, actions, ideology, and intergroup interactions.

In the mid-twentieth century, the study of individuals in politics created the groundwork for political psychology. Political leadership was initially examined in the early phases of political psychology by analyzing personal qualities such as motives and attributes. Psychoanalytical approaches and motivation theories were examined in an attempt to characterize political personality. Psychobiography was used for psychoanalytic studies of political figures to investigate their defense mechanism (Link & Glad, 1994), personality disorders such as narcissism (Volkan, 1980) and paranoia in politicians (Birt, 1993). The trait approach evaluates a person's qualities, motives, and thinking styles, as well as their influence in relationships, conventionalism, communications, and judgement and administration in politics. The Authoritative Personality Concept, which arose after World War II, was a prominent political psychology theory. Using psychoanalytic concepts, psychologists established the notion of authoritarian personality to analyze Fascism (Adorno, 1950). Personal characteristics as subservience to powerful persons, orthodoxy, and dictatorial assertiveness were signs of a person's tendency for dictatorship and anti-democratic actions reflecting an authoritarian temperament.

The Michigan School's studies on attitude and voting behavior, a second wave of psychology, emerged in the 1960s and 1970s. For the first time, the University of Michigan performed substantial study on voting preferences (Campbell, Converse, Miller, & Stokes, 1960). This study on political opinion led in the development of various ideas on attitude and behavior in electoral psychology, such as the role of media in affecting political views, ethnic politics, and partisan socialization. (Ottai, 2002). Afterward, more research was conducted to analyze political cognition, mentality, and behavior as a result of being socialized by family, instructors, and peers. Political socialization arose as a result of this, which is defined as the development by which a person learns a certain orientation acquired throughout childhood. The circumstances, agents, or effects to which a human being is exposed throughout childhood play a vital impact in the formation of future voting behavior. The major agent or factor in the orientation is recognized as parents. The hypothesis of parents as main influencers of political knowledge has also been validated by recent Australian Electoral Commission study.

The 1980s and 1990s are referred to be the third period of political psychology because of the growth of public opinions and social cognition (Jost & Sidanius, 2004). This stage of political psychology is influenced by George A. Miller's Information Processing Theory (IPT). Traditional voting behavior models emphasized social, attitudinal, and rational variables (Lazarsfeld, 1949). When judging candidates, these voting behavior models ignored cognitive processes. Recent models of voting behavior have focused on the thought processes that influence decisions about votes and voting choices. It points out that the collection, comprehension, interpretation, and integration of information concerning a political candidate determines voting preferences for that politician. (Riggle, 1996). The facts that a person gets has a significant impact on his judgement and political preferences. Individuals are often more focused to material that analogizes to the previous one. People seek information which supports their approach and avoid that contradicts their attitude, according to the Cognitive Dissonance Theory. People reinforce their beliefs by seeking relative knowledge, whether regarding a candidate, a party, or a political philosophy (Wyer & Radvansky, 1999). During the voting process, an individual must assess and analyze a variety of elements, influences, and candidate information. When voters lack or have

inadequate knowledge or are unable to obtain necessary facts regarding a candidate, they rely on Heuristic processing (selective retrieval heuristics) or use Cognitive heuristics, which can mislead both administrative decisions and common man choices (Jost & Sidanius, 2004).

Humans have emotional responses, according to current surveys and research, and they use these feelings to evaluate political contestant and vote. This study looked at contestant's features, environmental signals, and emotional situations that influence cognition. This feeling can operate as a beneficial aspect or part in decision making, however appearing to be un-emotional has been shown to inhibit key factors in taking decisions (Marcus G. , 2000). Isen (1993) comments, in a review of research on positive affect, that positive affect and emotions promote progress in resolving issues, bargaining, and making decisions. (Isen, 1993).

Individuals don't exist in isolation and interact with others on communal and political levels (Cottam, 2004). Current political psychology investigates association among groups to comprehend policy formulation, decision-making, and group conflict. Two ideas on group relations have appeared: the Social Dominance Theory (SDT) and the Social Identity Theory (SIT). According to SDT, a person is prejudiced while accepting a thought, belief and embraces clan service, a chain of command, and dominance while rejecting egalitarian ideas (Jost & Sidanius, 2004). According to the Social Identity Theory (Tajfel & Turner), group conflicts arise as a result of the emotional processes of subjective categorization, community association, and identity improvement. This theory contributes to a better understanding of political intergroup phenomena such as in-group favoritism and out-group discrimination. The interaction among different groups and within a group members, collaboration in a group, biases, nepotism and discrimination promoting the concept of self, are all described by Social Identity Theory. This theory focuses on self-concept, supposing that a human communicates with its surroundings in two capacities: as an isolated person and as a member of a society or a group. Individuals experience bias, discrimination, and competitiveness with other group members, originating a conflict. Group identification has a beneficial impact for a person as it fosters collaboration among its followers and helps to strengthen its place in both capacities.

SIT is useful in explaining the political phenomena of Caste Identity Group (CIG) in traditional South Asian nations (such as Pakistan). CIG demonstrates group preference and collaboration by casting vote for members of a certain caste (group) with which they are affiliated or rejecting the other caste candidate (an out-group member) as demonstrating bias and discrimination. SIT is relevant and successful in describing caste group processes and interaction in the election process. It also explores the phenomena of democracy, as well as people's intentions and reasons for political engagement during elections.

### **Characteristics of Social Identity Theory**

Tajfel and Turner, social psychologists, initially introduced Social Identity Theory in the 1970s and then again in the 1980s. This theory explains group dynamics by describing social identity (Tajfel, 1978). An individual's self-concept, 'who am I,' is derived from membership in a social group and gives rise to the identity of our social selves- shared feelings of being a member of a group. Loy (2017) distinguishes Social Identity Theory from Social Categorization Theory (Loy, 2017). Due to a lack of knowledge or comprehension of former theory, John Turner and colleagues developed friend theory of SIT called a self-categorization theory, which gives a profound understanding into self and group developments. Social Identity Approach or Social Identity Perspective describes the accomplishments of both Social Identity Concept and Self-Categorization Idea. According to Social Identity Concept, a group to which a person belongs and which influences self-concept or self-identity might influence its behavior due to a mental connection to that group. Social

behavior, in accordance to the theory of Social Identity, is the outcome of two variables: cognition and social recognition. Theory of Self-categorization clearly defines the relationship between the two extremes, and SIT emphasizes socio structural elements that impact an individual's behavior and the sort of behavior that may occur. Societal structures are regular community arrangements that affect individual behavior in a social organization. Family, kin, religion, faith, law, the economy, class, and caste are all examples of social systems. These structures have an influence on a society's core social systems, such as the economic, legal, cultural, and political systems. Positive uniqueness is an important principle in SIT because it serves as an incentive for individuals to create or maintain positive social identity (David L, 2015) for a positive self-concept. (Haslam, 2001). When a group competes with an out-group (another social group) in a social system, in-group favoritism or in-group biases arise in order to achieve positive uniqueness.

Tajfel and Turner proposed that human connection may be classified as interpersonal on one end of the range and exclusively intergroup on the other. An interpersonal connection contains people who are fully and entirely unaware of groupings, and then it changes to an intergroup communication when a person loses distinctive features as it becomes conscious of its affiliations with a certain group. This feeling of group perception creates a division as 'us and them' and a shift appears in individual behaviors and perceptions of themselves and others change. The relational pattern is 'personal identity,' that is composed of people's views of themselves that identify them from others, and is composed of attitudes, behaviors, experiences, and sentiments that distinguish them as distinct (idiosyncratic) persons. Personal identification blends into 'social identity' at the intergroup level, and individuals receive identity from the social categories to which they belong. People in intergroup behavior are motivated to have a positive image of themselves, perceive their peer group as an ideal, and interact in ways that maintain their positive distinctiveness in comparison to outgroups.

In Europe and the USA, affiliation with a group is of a social group, and identification with a group may be classified as racial, religious, ethnic origin, and gender having specific objective and goals. South Asian society, on the other hand, is divided into several social groups depending on the profession of ancestors as taken by future generations. In South Asia, this type of social identity is known as Caste, Zat, or Tribe. The members of the same caste cluster share similar family tree and dynasties. It is a perceived sense of identity experienced by members of each separate group as they develop into a sense of social identity.. These recognized groupings can become politicized and gain political coherence or affiliation with a political party or policy under particular conditions. It politicizes the socially identified division (caste group) through identity politics or political-party representation. These are political perspectives based on the interests and perspectives of social groups with which people identify. Identity politics focuses on how components of the public's identity influence their politics through loosely linked social groups. Age, religion, societal class or caste, culture, dialect, impairment, education, nationality, jobs, occupation, ethnicity, party affiliation, and gender identity, are all examples of social organizations. Political coherence of a socially identifiable group is an objective sense of identity, whereas Social Group identity is a subjective sense of affiliation shared by all members of the group. Tajfel describes social identity as a person's awareness of his or her participation in social communities or groups, along with the value and emotive importance associated with that membership. (Turner J. C., 1978).

Partisan identification, according to Campbell and colleagues, involves not only an array of beliefs but also feelings that culminate in a person's "psychological attachment" to a political organization (Campbell, Converse, Miller, & Stokes, 1960). As a result, political identity is a social association with political ramifications. Individuals who share political ideas and the viewpoint on a contender for power, political party, policy subject, or feeling of political involvement are said to have political identity. This definition of political identity



is substantially comprehensive as compared to Simon and Klandermans' (2001) definition, which limits it to groups, involved in common authority struggles. A partisan identity is an outgrowth of societal identification that emerges from the sharing of political thoughts and opinions and becomes political via the actions of group ruling members.

### **Conclusion**

Emotions have physiological or socio-cultural origins and are employed largely in a socio-cultural aspect in this study. Emotions, passions and feelings are individual's attributes that are expressed in cultural organization and fabric of the society. Human feelings and emotions significantly influence the democratic process not only in the West but also in South Asia societies, where the socio-cultural structure is divided into identified groups as Caste, Bridari and Tribes. These social groups have become politicized and effectively influence the political system or democratic process in South Asia region. People's political engagement and political mobilization in the South Asian societies can be analyzed through the lens of SIT (Social Identity Theory). As emotions influence an individual's political behavior, motives, beliefs, and choices in elections, so it can help to understand how individuals develop their political attitudes, behavior, motives, perceptions, and intentions, all of which have evident consequences for democracy. People formed their opinions, their likes and dislikes, selection and rejection, not just through logic but also through emotion. Individuals judge political leaders and cast vote in elections based on their emotions. A candidate with a good character and reputation inspires feelings of honor, respect, or hope, whereas a politician with a bad character and a terrible reputation inspires feelings of anxiety, wrath, and aggravation. Individuals are the fabric of society, and they elect or reject candidates based on their feelings and affiliations, and emotions become a deciding component of the decision-making process in elections.

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