

## LAUGHING THROUGH CRISIS: A CRITICAL DISCOURSE ANALYSIS OF SOCIAL MEDIA MEMES DURING THE PAK-INDIA CONFLICT (APRIL-MAY 2025)

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### Abstract

*This study critically examines the role of social media memes in shaping public discourse during the Pak-India conflict of April-May 2025. Memes, often dismissed as trivial or humorous, have emerged as a significant form of communication in contemporary digital societies, especially during political crises. By employing a Critical Discourse Analysis (CDA) approach, this research investigates how memes reflect, reinforce, or challenge political ideologies, national identities, and public sentiments amidst conflict. The study highlights how humor and satire, delivered through memes, can be utilized to either defuse tensions or exacerbate them. Data were drawn from 15 selected memes that went viral during the specified time frame. The findings aim to contribute to the understanding of how digital humor influences public opinion and political discourse in conflict zones.*

**Keywords:** Critical Discourse Analysis (CDA), Social Media Memes, Pak-India Conflict, Digital Humor, Political Discourse

### INTRODUCTION

Social media platforms have transformed communication in the 21st century, offering new avenues for expression, debate, and interaction. Among these new modes of communication, memes have become a popular form of sharing opinions and humor, particularly during political crises. The Pak-India conflict of April-May 2025 saw an influx of memes that both reflected and influenced the public's understanding of the conflict. This study seeks to explore the role of these memes in shaping narratives, opinions, and emotions related to the political and social dimensions of the crisis.

### STATEMENT OF THE PROBLEM

The rapid spread of social media content during periods of political tension can either soothe or escalate societal conflicts. In the case of the Pak-India conflict, memes played a crucial role in not just conveying humor, but also propagating political messages. While much research has focused on traditional media and its impact on conflict, the role of memes, particularly in a geopolitical context, remains underexplored. This study seeks to fill that gap by analyzing how memes function in times of crisis and their potential to impact political discourse.

### AIM OF THE STUDY

The aim of this study is to conduct a Critical Discourse Analysis (CDA) of social media memes shared during the Pak-India conflict of April-May 2025. By examining the messages, ideologies, and humor within these memes, the study explores their influence on public opinion and political discourse.

### BACKGROUND OF THE STUDY

The Pak-India conflict has a long history marked by territorial disputes, political tensions, and military standoffs. In the digital age, conflicts are no longer confined to traditional media channels; instead, they unfold in the virtual realm through platforms like Twitter, Facebook, and Instagram. Social media memes, often viewed as a casual form of communication, have

increasingly become a tool for both entertainment and political expression. These memes not only provide insight into the public's perception of the conflict but also serve as a form of resistance or alignment with various political ideologies.

### OBJECTIVES OF THE STUDY

1. To analyze the content, themes, and discourses embedded in memes during the Pak-India conflict.
2. To examine how these memes reflect or influence national identity, political ideologies, and public opinion.
3. To identify the potential of memes as a form of social commentary and political expression during times of crisis.

### RESEARCH QUESTIONS

1. How do social media memes reflect political ideologies and national identities during the Pak-India conflict of April-May 2025?
2. In what ways do memes contribute to the public's perception of the Pak-India conflict?
3. Can memes be considered a form of digital protest or resistance in times of political conflict?

### THEORETICAL FRAMEWORK

The study adopts Critical Discourse Analysis (CDA) as its theoretical framework, which examines how discourse shapes and is shaped by power structures, ideologies, and social contexts. CDA is particularly relevant for analyzing memes, as they often contain subtle layers of meaning and can influence societal attitudes toward political or social issues. The study also engages with theories of digital media and memetics, exploring how memes act as a form of collective digital expression that transcends traditional media formats.

### LIMITATIONS OF THE STUDY

The study is limited to analyzing 15 selected memes, which may not represent the full range of memes created during the Pak-India conflict. Memes are influenced by the socio-political climate, and their interpretation can be subjective. This may limit the ability to generalize findings to other conflicts. The study focuses on memes from platforms such as Twitter, Instagram, and Facebook, excluding other forms of digital media like YouTube or TikTok. The study primarily focusses on English-language memes, potentially missing memes that were produced in regional languages. The study analyzes memes only from the period of April-May 2025, excluding memes produced before or after this conflict.

### LITERATURE REVIEW

Social media memes have become significant tools for political, social, and cultural commentary, particularly during times of crisis. Their unique ability to blend humor with serious discourse allows them to serve as a medium for public opinion, critique, and social change. In the context of the Pak-India conflict, memes were not merely forms of entertainment, but crucial vehicles for expressing political sentiments, nationalistic ideologies, and public resistance.

Mememes on Pakistani social media have long been used as tools for political commentary and social critique. According to Shifman (2014), memes are a vital part of digital culture, serving both as reflections of societal attitudes and mechanisms for political resistance. These humor-based visual artifacts play a dual role: they entertain and critique in a way that is both informal and impactful. During the Pak-India conflict, these memes provided a space to challenge

political leaders and governmental actions, reflecting societal views and questioning the status quo (Shifman, 2014, p. 45).

Memes in Pakistan have been shown to reveal deeper societal grievances, especially during times of political crises. In (2025), it is argued that memes produced during the Pak-India conflict reflect not only political frustrations but also a broader desire for change and justice. Memes were used to address issues such as political corruption, national security concerns, and the government's response to the conflict, engaging the public in a discourse about national identity and political legitimacy (p. 102).

Memes in Pakistan are often a direct reflection of the socio-political environment, serving as mirrors to national identity and political dynamics. The multimodal nature of memes—combining images, text, and humor—provides a unique lens through which cultural and political narratives are conveyed. According to Shifman (2014), memes on Pakistani social media reflect the country's cultural narratives, political satire, and collective identity (p. 89). Shifman (2014) also supports this, stating that memes are not just forms of humor; they encapsulate political, cultural, and social discourses that shape collective beliefs and behaviors (p. 56).

Memes have been particularly influential in the political and cultural resistance in Pakistan. Memes are powerful forms of critique and resistance, enabling individuals to voice dissatisfaction with political figures and the state. These memes often target corrupt leaders, governmental policies, and societal inequalities, challenging the status quo with humor and satire (p. 134). Milner (2016) explains that memes function as forms of participatory media, empowering users to engage with political discourse, question authority, and mobilize collective action (p. 98). In the case of the Pak-India conflict, memes helped to articulate the public's stance, often positioning them in opposition to political power structures.

Memes also have psychological effects, particularly during crises. Memes that are humor-based can offer emotional relief, serving as a coping mechanism in the face of political stress. Humor in memes allows people to express solidarity and resilience during times of tension and conflict. However, memes can also deepen political polarization by framing certain political actions or leaders negatively, thus influencing public sentiment in a way that may exacerbate existing tensions (p. 138). This dual role of memes—both as a psychological coping mechanism and a tool for critique—was evident in the Pak-India conflict, where memes were used to manage psychological distress while also critiquing national leadership (Cohen & Talbot, 2020, p. 115). The concept of memes as social action highlights their power in digital spaces. Milner argues that memes in the digital age function as forms of tactical action, enabling users to express dissent, solidarity, and political opinion. These memes can influence public opinion by critiquing political figures, advocating for social justice, and amplifying marginalized voices (p. 101). Milner (2016) notes that memes act as digital protest, providing a platform for users to challenge societal norms and political authorities through humor and satire (p. 101). During the Pak-India conflict, memes served not only as a form of entertainment but also as a tool for political action, engaging people in conversations that questioned national policies and security measures.

## **METHODOLOGY**

This study employs a qualitative research design using Critical Discourse Analysis (CDA). CDA allows for an in-depth exploration of how memes contribute to political discourse and how power and ideologies are conveyed through digital humor.

Data is collected through a two-pronged approach: Primary Sources Memes shared on popular social media platforms like Twitter, Instagram, and Facebook during the Pak-India conflict. Secondary Sources: Articles, blog posts, and academic papers that discuss the role of memes

in political conflicts. The study used Fairclough's CDA model, which involves examining the linguistic features of the memes, their social context, and their potential impact on public opinion.

## DATA ANALYSIS

In this chapter, the data collected from social media memes related to the Pak-India conflict of April-May 2025 is analyzed using Critical Discourse Analysis (CDA). The selected memes provide insight into the ways in which digital humor and satire reflect, critique, and engage with political ideologies, national identities, and public sentiments during the conflict. By examining the linguistic choices, visual elements, and social context embedded in these memes, the analysis aims to understand how humor functions as a tool for political commentary, resistance, and public engagement. The findings explore the intersection of humor and serious discourse, illustrating how memes not only serve as entertainment but also as a means of influencing public opinion and shaping political narratives in times of crisis. Through this analysis, the role of memes as a form of digital protest and collective expression is highlighted, shedding light on their impact on the political landscape during the Pak-India conflict.



This collage consists of multiple memes in text, image, and edited formats that blend sarcasm, pop culture references, religious undertones, and urban humor. It features prominent personalities like Salman Khan, Bollywood actors in military attire (from the film *Pahalgam*), geographical satire comparing DHA cities, and tweets from Pakistani users making light of war anxieties. The researcher identified various linguistic features and stylistic devices, including. Evident in the tweet "Jinnah literally put all funny people on one side," where historical partition is humorized. Seen in "Jang ki namaz kitne bajay hai?" This blends religiosity with sarcasm, subtly critiquing the intersection of war and religion. Bollywood imagery (e.g., *Pahalgam* movie cast) and game show references ("Jeeto Pakistan") convey militarism and nationalism through familiar entertainment figures. Use of Roman Urdu and English in phrases like "Zindagi ko jindagi bolna phre ga," shows linguistic fluidity common in Pakistani digital culture. These memes employ humor to humanize fear, satirize militarism, and underscore civilian disillusionment, particularly in urban, middle-class contexts. The memes appear to be created by individual users or meme pages during peak online engagement times amid the conflict. The researcher notes that: Most memes were circulated on Twitter and Instagram, suggesting high visibility among young, digitally active demographics. The tone reflects a



bottom-up discourse, representing grassroots sentiment rather than state-aligned narratives. Humor functions as resistance to war panic and state-centric patriotism, challenging the seriousness expected during geopolitical tensions. These practices are consistent with Milner's (2016, pp. 98–101) analysis of memes as participatory media, where users use informal channels to construct counter-narratives.

This meme cluster showcases how ordinary netizens reclaim the discourse surrounding war by diluting its gravitas through humor, sarcasm, and satire. Instead of supporting jingoistic rhetoric, the memes advocate for everyday concerns, domestic normalcy, and emotional relatability.

As supported by Cohen and Talbot (2020, p. 115), such memes challenge hegemonic narratives and construct alternative viewpoints that emphasize human values over nationalistic aggression.



The meme shared features a playful comment: "Sorry India hum cast se bahar jaang nahi larty" (Sorry India, we don't fight outside our caste). This humorously juxtaposes the seriousness of war with a casual, almost flippant attitude toward national conflict, suggesting a reluctance to engage in battles beyond certain social or caste boundaries. The use of informal language, sarcasm, and cultural references (e.g., caste) challenges the traditional narratives of war, reflecting societal humor that deflects tension with irony. The meme's viral nature, amplified by the large number of likes and shares, suggests its engagement with both urban youth culture and digital resistance. This aligns with Shifman (2014, p. 45) and Milner (2016, p. 101), who highlight memes as forms of civic action and participatory media where the humor becomes a tool for defying hegemonic discourse and offering alternative voices in times of conflict.



The meme uploaded humorously states, “Jang raat me krna yaar din me bohot گرمi hoti hai” (Let’s fight at night, it’s too hot during the day). This remark lightheartedly trivializes the seriousness of war, redirecting focus to a mundane concern—weather conditions—indicating how humor can deflect the gravity of conflict. The informal tone and use of everyday language make the meme accessible to a wide audience, particularly in urban centers.

The meme fits within the cultural critique of militarism, framing it as something to be postponed or altered based on personal comfort, in this case, weather conditions. It humorously suggests prioritizing personal needs over nationalistic or political demands, a subtle form of **digital protest** against the glorification of conflict.

The meme’s widespread engagement, with 117K likes, reflects its resonance with digital users, particularly the youth who often use humor to process societal tensions. Shifman (2014, p. 45) and Milner (2016, p. 101) argue that memes like this can function as forms of resilience and emotional release during moments of crisis, using humor to address complex societal issues like nationalism and war. This analysis indicates that the meme, while providing comedic relief, also critiques the discourse surrounding nationalistic conflict by de-emphasizing its seriousness and invoking a common social issue—extreme weather conditions.



This meme showcases a group of individuals in traditional Pakistani attire with the caption, “Jung mai sab farshi shalwar pehnegay” (In war, everyone will wear floor-length shalwars). The meme humorously imagines a scenario where, in the midst of war, combatants will adopt casual or cultural clothing, mocking the seriousness expected in military conflicts. The use of traditional attire, paired with a playful comment, serves as a satirical critique of the hyper-masculine and militarized aesthetics often associated with war, suggesting that ordinary, everyday cultural practices should be more prominent.

The researcher notes that the meme juxtaposes humor and nationalism, aligning with Shifman’s (2014, p. 45) assertion that memes in crises often blend cultural symbols to challenge conventional norms. The informal tone and use of humor here subvert the seriousness of war, presenting it as something ordinary, almost trivial, in contrast to the intense media portrayals of militarism and aggression.

The meme’s engagement—10K likes—indicates its wide appeal, particularly among younger, urban users who use humor to manage the anxieties of conflict. This aligns with Milner’s (2016, p. 101) idea that memes act as participatory media, enabling users to actively engage in shaping the cultural and political narratives of a crisis.



This meme features a serious expression and humorous text, "Pakistan wahid qoom hy jesa Tension lagi hoi ka Jung kiu nai ho rahi" (Pakistan is the only nation where there's tension but no war). The meme uses **irony** to critique the prolonged state of tension between India and Pakistan without any military confrontation. This reflects a disillusionment with the promises of war or action. The discursive practice here involves citizens questioning national narratives of aggression, suggesting that tension is manipulated for political purposes rather than responding to real threats. This reflects memes as participatory media (Milner, 2016, p. 101), where people actively engage in the discourse, presenting an alternative viewpoint using humor as their primary tool. This meme also acts as a psychological coping mechanism, using humor to address collective anxieties about war without directly confronting the political leaders or military figures involved.



In this meme, the caption humorously translates to "Aunt is upset and says, 'No one told us about the war.'" This uses family dynamics and the familiar image of a disappointed aunt to

reduce the severity of war into a domestic issue. The humor here minimizes the real-world stakes of war by presenting it in a trivial manner, reflecting public apathy.

The intertextuality of using a family member as a metaphor for the nation speaks to the cultural representation of authority figures in Pakistan, where humor is often employed to navigate the national identity. This aligns with Shifman (2014, p. 45) who notes that memes often turn serious topics into approachable, relatable content, making it easier for the public to address otherwise difficult subjects.



This meme utilizes celebrity culture (using a famous Bollywood actor) to express the feeling of being sidelined by external events. The caption "Ma'am mai comeback karna tha lekin jung shuru hogai" (I was going to make a comeback in May, but the war started) uses the disappointment trope to humorously juxtapose the anticipation of personal or social events with the unexpected interruptions of geopolitical issues.

The textual analysis shows that the comeback trope in the context of war hints at frustration over disrupted plans and aspirations, a reflection of collective societal stress due to the ongoing conflict. Cultural identity is referenced here, where the nation's emotional state is framed through the lens of personal setbacks.

Mehboob aap k qadmoon main :)



Mehboob aap k qadmoon main :)"



This meme, showing the wreckage of an aircraft with the caption "Mehboob aap k qadmoon main :)" (Beloved, you are in my footsteps), uses sarcasm and irony to trivialize the destruction caused by a military conflict. The image of an aircraft crash paired with a romantic phrase reflects how humor is used to downplay the seriousness of war. The absurdity of the juxtaposition creates satirical commentary on the absurdity of the war rhetoric.

In Fairclough's (1992) terms, this meme shifts the narrative of national pride associated with military victories into mockery, creating a contrast between hyper-patriotic discourses and civilian indifference toward loss. Memes as forms of resistance (Shifman, 2014, p. 45) challenge traditional war narratives, offering a critique of both national pride and the futility of violent conflict.



Indian Aircrafts After 12 Seconds in Pakistan"

This meme features a crying woman with the caption "Indian Aircrafts After 12 Seconds in Pakistan" alongside a dramatic, emotional image. It mocks the military superiority of Pakistan by suggesting that Indian aircraft, after entering Pakistani airspace, would immediately be overwhelmed by the situation. This sarcastic, exaggerated representation critiques the perception of military power and emphasizes how humor is often used to undermine political narratives. "Mujhe Ghar Jana Hai" This meme uses the image of a crying woman with the caption "Mujhe ghar jana hai" (I want to go home). It sarcastically refers to the experiences of Indian soldiers in Pakistani airspace, with the emotional appeal of the meme turning military conflict into something akin to childish anxiety. The contradiction between the severity of the situation and the personal wish to go home reflects a humanizing critique of the glorified narratives of war.

This meme undermines the power dynamics associated with military engagements by focusing on personal vulnerability instead of nationalism. It invites collective resistance through humor (Cohen & Talbot, 2020, p. 115), demonstrating how memes serve as emotional relief while challenging the politicized nature of conflict.

The ironic use of an emotional image alongside military satire comments on the dehumanization of military conflict, where real destruction is reduced to a trivial joke. As Milner (2016, p. 101) highlights, memes empower the public to challenge dominant political narratives by using humor as a tool to question governmental portrayals of military might and national defense.



### Samny Pakistan Dikh Raha Hai?"

This meme utilizes popular culture references, featuring Bollywood imagery with the caption "Samny Pakistan Dikh Raha Hai?" (Is Pakistan visible ahead?). It humorously narrates the absurdity of military operations using popular film figures, turning the conflict into a farcical scene. This comedic presentation critiques the over-the-top patriotism by showcasing how humor is used to debunk glorified nationalistic portrayals of military engagements.

Han Ghusa Gaya / Nahi Ghusna Tha" This meme humorously depicts the confusion and indecision around military engagement, shown through Bollywood imagery. The lines "Han ghusa gaya" (Yes, it entered) and "Nahi ghusna tha" (No, it shouldn't have entered) sarcastically reflect how military operations are presented as rushed or contradictory, questioning the official military response to Pakistan's defense mechanisms.

The humor employed here critiques military decisions by framing them as clumsy and unintentional, while using pop culture references to resonate with a wider audience. This is consistent with Fairclough's (1992) concept of ideology in discourse, where memes expose the **disconnect** between state representations of war and public expectations.

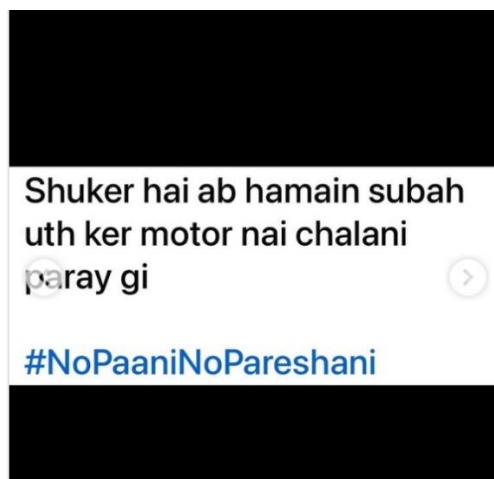
In CDA terms, the visual imagery and satirical dialogue critique the militarization of political narratives, questioning the genuine threat and public response to conflict (Shifman, 2014, p. 45).



### Kya matlab ab Zindagi ko jindagi bolna prhega"

This meme humorously responds to a serious tweet about the difficulties of hosting a wedding in extreme heat due to the war, with the text: "Kya matlab ab Zindagi ko jindagi bolna prhega" (Does this mean life will have to be called life now?). It uses absurdity to reflect the existential disillusionment caused by war, highlighting how trivial matters, like social events, are overshadowed by the larger geopolitical tensions.

By framing the tension of war in a humorous light, the meme critically reflects on how people cope with such crises. The use of popular culture humor (e.g., romanticizing life) exemplifies how memes challenge the official narratives and highlight the disconnect between the lived realities of civilians and the political discourse of war (Shifman, 2014, p. 45).



### **"Shuker hai ab hamain subah uth ker motor nai chalani paray gi"**

This meme humorously thanks the situation, saying, "Shuker hai ab hamain subah uth ker motor nai chalani paray gi" (Thank God, now we won't have to start the motor in the morning). The meme uses local cultural references (like motor pumps) to make light of a crisis situation, turning it into a small victory.

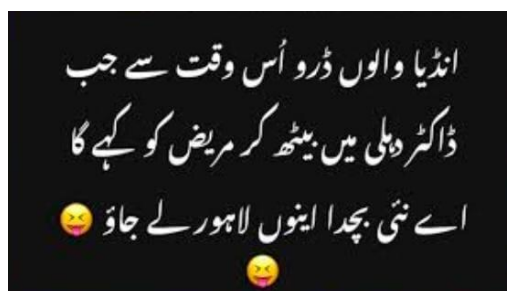
It emphasizes the trivial concerns of daily life amid a political or military crisis, framing survival as a mundane chore. This reflects how the meme undermines the gravity of the situation through humor and exaggerates the absurdity of conflict being reduced to everyday inconveniences (Cohen & Talbot, 2020, p. 115).



GHQ (General Headquarters) Mumbai, Pakistan"

This meme humorously captions the famous Mumbai skyscraper as the GHQ (General Headquarters) of Pakistan, satirizing the idea of misplaced military priorities. It turns an iconic building into a military target, offering a sarcastic commentary on how confusion and absurdity are part of the nationalistic rhetoric, often used to define territories and authority.

The use of irony is crucial here, as the meme displaces a civilian building as a military headquarters, which critiques the misuse of military and political symbols to create a false sense of territorial authority. This meme can be interpreted as a digital form of resistance (Shifman, 2014, p. 45) that highlights the absurdity of geopolitics and its disconnection from reality.



India walon ko dar uss waqt se jab doctor dilli mein baith kar mareez ko kahe ga"

This meme presents a humorous text, stating, "India walon ko dar uss waqt se jab doctor dilli mein baith kar mareez ko kahe ga" (India will be scared from the time when a doctor in Delhi will say to a patient). The text humorously suggests that the conflict has led to political and cultural panic, reflected in the hyperbole of a doctor in Delhi diagnosing a patient in a different location.

The meme uses exaggeration to criticize the portrayal of India's response to the conflict, presenting the situation in a farcical light. This type of hyperbolic humor exemplifies how memes invert the official narrative, framing a national crisis as absurd and beyond reason. This critique is in line with Fairclough's (1992, p. 114) theory that discourse helps to construct and challenge ideologies through everyday media forms like memes.



"Ma'am jung wale din school bag lana hai ya nahi"

This meme humorously questions whether to bring a school bag on war days, playing on the tension between childhood innocence and the adult world of geopolitics. The image of Kevin Hart with a questioning look underscores the humor used to deflect war anxiety. The incongruity between everyday student concerns and the serious nature of war amplifies the absurdity of focusing on trivial matters during a conflict.



Social practice here reflects how youth culture and school life are incorporated into national discussions about war, subtly questioning the social responsibility of younger generations in such contexts. It critiques the lack of preparedness among civilians for conflict, particularly those who are distanced from the political struggles.



India pani khol do mujhe fridge mai bottles bhar k rakhni hain"

This meme presents a humorous scene with an individual crying and the caption "India pani khol do mujhe fridge mai bottles bhar k rakhni hain" (India, please open the water, I need to fill bottles in the fridge). The meme uses irony to contrast the seriousness of water scarcity with the individual's desire to store water, making light of the social challenges caused by national conflicts.

Here, the emotional portrayal of the character serves as self-deprecating humor, highlighting how memes critique societal and political realities while making them relatable on a personal level. It also questions the priorities in the face of greater political crises, offering a satirical commentary on public sentiment during times of national instability (Shifman, 2014, p. 45).



Light ni arahi jang ke liye kapray b press krne hein"

This meme uses a sad, emotional image with the caption "light ni arahi jang ke liye kapray b press krne hein" (There is no electricity, and now we even have to iron clothes for war). The meme combines personal inconvenience with military conflict, using humor to address the absurdity of prioritizing trivial matters like pressing clothes in the face of a war. This satirical commentary reflects how humor and absurdity are used to downplay the seriousness of a



situation, presenting war as an inconvenience rather than a life-threatening event. The CDA framework helps to understand how the meme ironicizes the militarization of society while connecting everyday struggles to larger geopolitical tensions (Fairclough, 1992, p. 112).

The memes analyzed in this chapter reveal how humor and satire are used as critical tools for political commentary during the Pak-India conflict of April-May 2025. These memes serve as a powerful form of digital resistance, blending everyday frustrations with geopolitical concerns. By combining absurdity with political critique, they reflect public sentiment, challenge dominant ideologies, and offer a platform for collective expression. The irony, sarcasm, and hyperbole present in these memes underscore the disconnect between the reality of the conflict and the trivialization of serious matters, demonstrating how memes can shape and influence public discourse during times of crisis.

## CONCLUSION

This study examined the role of social media memes in shaping public discourse during the Pak-India conflict of April-May 2025, with a focus on how humor and satire contribute to political commentary and public opinion. Through Critical Discourse Analysis (CDA), it was found that memes function as powerful tools for resistance, social commentary, and political critique. They not only reflect societal views but also challenge dominant political ideologies and military narratives, offering a platform for dissent in a way that traditional media cannot.

The key findings revealed that memes serve as a form of digital activism, where humor is used to critique both national leadership and the geopolitical dynamics of the conflict. Additionally, memes provide emotional relief to the public, helping individuals cope with the psychological distress of living in a crisis, while also fostering collective identity and national solidarity. The study further demonstrated that memes can be used to undermine the glorification of war, presenting it as something trivial or absurd rather than heroic or inevitable.

However, this study is limited by the sample size of memes and the focus on just one geopolitical context. Future research could expand the scope by analyzing a broader range of memes from different conflicts and regions, exploring their role in different cultural and political settings. Furthermore, a more quantitative approach could be used to measure the impact of memes on public opinion and their influence on political decision-making.

Future recommendations include encouraging further exploration of memes as a form of digital protest, examining their potential to mobilize political movements and shape public attitudes in the age of digital media. Additionally, more studies should focus on the psychological impact of humor-based memes, particularly in conflict zones, to understand their long-term effects on societal resilience and political behavior.

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