

IMPACT OF POLITICAL CULTURE ON FOREIGN POLICY OF PAKISTAN: AN ANALYTICAL STUDY

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ABSTRACT

The relation between political culture and policy decision making in a political society is not only significant but also an interesting study to analyze. Policy decision making in a democratic society is a difficult task because in such a society which is overwhelmed by the actual pluralism and social diversification. Pakistan is a novel example of being combination of such socio-cultural value system. The study will through the light on the major components which effect on foreign policy. In this research, process of decision making, contributory causes, persuasive factors, key components will be discussed. Hence, historical background of Pakistan's Foreign Policy, its various time spells, alliance with numerous treaties, international organizations, and ties with other states will be heightened. Moreover, inclination of Pakistan towards West bloc or its on Eastern bloc will also be addressed. Quantitative research method will be used in this research. Data will be collected through Secondary Data Collection Method. Descriptive, Historical and Ethnographical method will also use for this research work. Sufficient material will be collected through books, journals, official papers, newspapers, memories and websites etc.

Additionally, this research work will also talk about the political culture of Pakistan, how socio-economic culture makes a political culture. As Pakistan is a country where a beautiful blend of cultures, norms, social and economic values, ethics, beliefs have been found. With this collection and blend of various cultures, central governing body constitutes and present on national level. Objective of this study has to highlight the role of mixed political culture on foreign policy of Pakistan and relate the political culture with decision making.

This study will provide a preliminary base for decision making of Pakistan. As Pakistan consisted on four provinces Punjab, Sindh, Khyber Pakhtunkhwa and Baluchistan. Representatives of these provinces make a central body that draw foreign policy. With the blend of this fragmented political culture an autocrat foreign policy came at national and international level.

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INTRODUCTION

Foreign Policy itself is a part of national policy which relates the external world for many purposes, such as national security, economic prosperity, ideology, diplomacy and maintenance of prestige in the global world.

Political culture is that part of culture which affects the political decision making among the people such as regionalism, ethnicity, religion, language, rural environment, urbanization or sectarianism. Social diversity is to do with life environment such as wealth, literacy, official positions etc. Therefore, policy decision making directly or indirectly is influenced both by culture pluralism and social diversification which are the parts of culture, defined as political culture. The emergence of Pakistan in 1947 had a basis of Islamic Ideology. The new state looked for democrization of urban based rural society. Traditionally speaking, Pakistan's social background was agrarian. Historically particularly during the British Colonisam in the subcontinent, there appeared a combined feudal lords. "The trading business, money-holder, clause of the cities as urban elite and they guiding-cum-directing clause of emerging British trend civil servants as bureaucratic elite" (Karim, 1994). Therefore, the political society of Pakistan was founded with "Elite Oriented" and "Elite Dominated Society". Consequently, they developed in urban based rural society in Pakistan combined with feudal, capital and bureaucratic leadership which ultimately affected the process of policy decision in the country. In the study of comparative politics to analyze the political process, the study of functional approach or functionalism emphasis to analyze the input output interaction in the political system (Almond, 1974). In the system analysis given by Almond, political culture is a part of input functions representing will of the population through partition for expressing their demands, whereas the Government as policy maker plays a former role for output functions. Hence, the input-output interactions are inter-dependable upon political culture and policy making in the political system.

The national interest and plural interests are achieved in the political process through leadership, economic resources, ideology and socio-cultural forces. In case of Pakistan, all these are under the influence of the elite which has combination of feudal lords, urban rich and the bureaucrats in both the areas, rural and urban. Therefore, Pakistan's political culture has a combination of cultural pluralism and social diversification. Its pluralistic culture is the combination of ethno-regional, rural-urban, mass-elite, and religion-sectarian. On the other hand, socially, the nation is diversified with rich-poor, literate-illiterate, manager-worker, officer-subordinate or teacher-student. Such socio-cultural pluralism has created a fragmented political culture in Pakistan which creates difficulty in decision making in the democratic society.

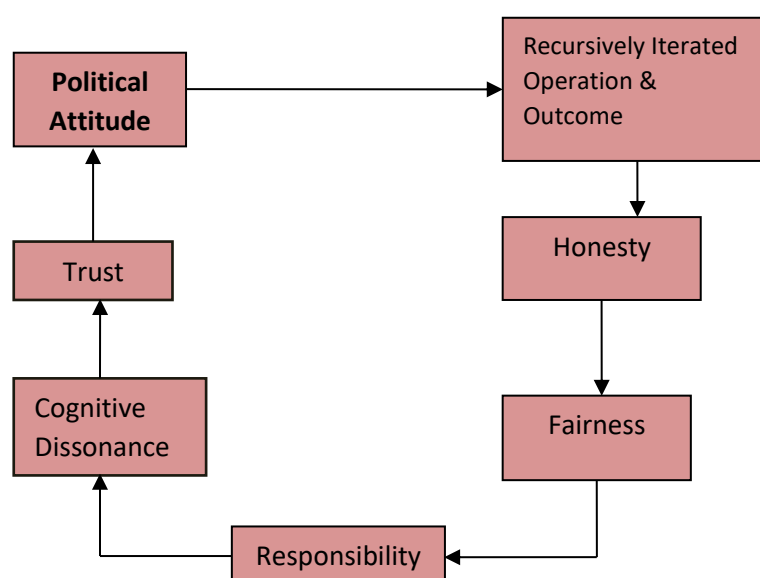
POLITICAL CULTURE

The term Political Culture is taken from anthropology which relates to the concept of political ideology, public opinion, model personality and national character. Broadly speaking, Political culture is political behavior. It directly influences political system and affects the decision making by the authority for the distribution of the resources. Moreover, it also stands as an important tool for the success of or the failure of a political system in the process of development and change.

Political culture contains of people's common and cultural views about their political structure and also their part in that structure. Political culture affects what are the most valuable beliefs in their political world. Some political beliefs place at great value on individual autonomy whereas other cultures awarded the common unity. These political beliefs formed people's role and their activities contained by their political world (Branson, Schechter, & Vontz, 2009).

Basically, political culture is collection of behaviors, beliefs, feelings, emotions those took participate in political matters of a state. In it, political variations and ideas also includes. “Political culture is thus the manifestation in aggregate form of the psychological and subjective dimensions of politics. A political culture is the product of both the collective history of a political system and the life histories of the members of that system, and thus it is rooted equally in public events and private experiences” (International Encyclopedia of Social Sciences, 1968).

Idea of political culture may be assuming as usual development in expansion of attitude of human beings. Moreover, idea of political culture was grown in result when there was requirement of interaction between political leadership and common man. In this way social and psychological approaches came into being and new term developed in this filed (International Encyclopedia of Social Sciences, 1968). Political culture is modern expression in which open and organized connection among political beliefs, local community, public



opinion, state’s political background etc. Implementations of political directions of political leaders and people’s opinion carried great worth in this regard.

Figure No. 1 Political Attitude/Political Culture- Based Model of Society and Polity,Voinea, 2017).

According to Almond, there are three types of Political Culture.

1. **Parochial Political Culture**, where people are neither not know nor participate in the political culture.
2. **Subject Political Culture**, where people know but do not participate and are passive.
3. **Participants Political Culture**, where people know and actively participate.

These three types are not possibly present in pure form. They are interrering mixed in many situations. Hence, the mixed political culture is existing into these forms:

- The Parochial-Subject Political Culture
- The Subject-Orientation of Political Culture
- The Parochial-Participant Political Culture

Pakistan cannot be put in one particular category of political culture. We have seen in Pakistan, being clouded with cultural pluralism and social diversification. Pakistan is combined with many categorizations of socio-

cultural value system. Therefore, the decision-making process directly or indirectly affected by the existing of cultural pluralism in Pakistan.

The political culture of Pakistan, thus represents a fragmented nature, it promotes heterogeneity in the society, leading to the upsetting of uniform development in the country. Moreover, the political culture of Pakistan directly affects the policy making process which is influenced by parochial political culture.

OVERVIEW OF POLITICAL CULTURE OF PAKISTAN

Political Culture of Pakistan is under influence of:

1. Religion
2. Political Parties
3. Regionalism
4. Ethnicity
5. Grave/Shrine Politics
6. Biradarism

Religion

Pakistan got independence in the name of Islam as official religion. Culture, administration and rules and regulations are strictly under the directions of Islam. In Pakistan, for balancing the holy traditions and individual independence, “Rule of Sharria” is blended with modern trade and complete lawful culture. Rule of Sharria is stands on explanations of Holy Quran and directions of Prophet Muhammad (PBUH). Rule of Sharria contracts with a various feature of day-by-day practice and political affairs, trade and relatives. In Pakistan, Political Religious Parties were established in a proper and well-planned way after getting independence for completion of their plan. Main Focus of Religious Political Parties is promotion of Islam in the country and to establish Religion based society.

Political Parties

Political parties have played a vital role in the political history of Pakistan as these parties took participate in the electoral process after getting success in this practice, they become part of the National Assembly and Senate. Through this, they are directly or indirectly making the foreign policy of Pakistan. In Pakistan, multiparty system exists and following active political parties are in the Pakistan: All Parties Muslim League, Awami Jamhuri Ittehad Party, Awami National Party (ANP), Awami Tehreek , Baluchistan National Party, Jamat -e- Ahl-e- Sunnat, Jamiat Ulma-e-Pakistan, Jamiat Ulma-e-Islam, Mutahidda Majlis-e-Amal (MMA), Mutahidda Qaumi Movement (MQM), National Awami Party, Pakhtunkhwa Milli Awami Party, Pakistan Awami Party, Pakistan Awami Tehreek, Pakistan Democratic League (PDL), Pakistan Muslim League (N), Pakistan Muslim League (Q), Pakistan People’s Party, Pakistan Tehreek Insaf, Sunni Tehreek

Regionalism

In Baluchistan, very clash of regionalism was occurred in 1948 while Baluchistan has main important regions from Britishers i.e. Makran, Kharaan, Las Bella. During 1958-59, Nawab Noroz Khan goes against One Unit Policy. Along with his supporters tracked a Guerilla war against Pakistani leadership after it they go into prisons. In this circumstance he and his followers got the plenty of death and most of them were died during their prison. Then regional conflict was start in 1963 and continued upto 1969, when central government

assigned the duty to Armed forces to occupy the agencies of Baluchistan. Sher Muhammad Bijarani directs the activists in a direction by forming their aggressive attitude and covers the land of 72000 kilo meters from the tribal areas of North and South Baluchistan. Their major aim was to build up the pressure to Pakistan to divide the income which was gained Sui gas field. During the period of Zulfikar Ali in 1973, dismal of provincial government of Baluchistan and martial law was imposed. This incident creates regionalism issue among Baloch leaders. In past decades, murder of Nawab Akbar Khan Bhughti creates more regional issue in Pakistani politics which affect the political instability of Pakistan.

In Sindh, Sindhi Legendary Movement was appeared in 1967. This was under Peer Ali Muhammad Rashdi, who was opponent of One Unit Policy, carried out the Urdu as national language and muhajirs of Sindh were decided to settle in their province. Basically, “Sindhudesh” is a Sindhi word has meaning of a “Sindhi State”. Purpose of this idea/concept was to create a separate state that must be free from Pakistan government. This movement for support the Sindhi language and region was come from Bangali language movement but this idea has some other dimensions like not so aggressive. Thorough this, Sindhi autonomous attitude become more popular among the Sindhi muhajirs and have a great vote bank from Sindh. The demands of Sindhi leaders were just to sake the rights of Sindhi and gave them proper representation in politics of Pakistan. When leader of this movement, Benazir Bhutto died, this movement got more recognition.

Punjab carried great importance for Pakistan as it is an agricultural and industrial province. In Punjab, after partition many regional conflicts raised and Punjab administration solved these conflicts with their will.

In Khyber Pakhtunkhwa, Pashtuns controlled their region while government’s participation was also there. After independence, many regional movements were start but due to increased influence of federalism these movements become abolished.

Ethnicity

In Pakistan, provinces have their own ethnic, cultural, lingual, political, societal issues. Due to these issues hatred feelings is found among the provinces as well as local mass. During decade of 80’s, survey was made to monitor the migration trend, it was resulted that a large number of people move from urban to rural areas to improve their life style. To analyze the past in special reference of a state (Pakistan), Ethnic Disparity consisted on commercial and armed force’s inequality or regional and lingual disputes go for a battle among West Pakistan (North- West Frontier, West Punjab, Sindh & Baluchistan) and East Pakistan (Bangladesh) on March 26th, 1971, after end of this warfare East Pakistan shaped a new or separate state in form of “Bangladesh”.

Ethnicity is a major factor in Pakistani politics. In Pakistan’s provinces, various ethnic factions exist and they have their own individuality at their own part. If it is discussed about Sindh MQM, is major ethnic factor which holds all Sindh as well as tried to make hegemony in other parts of the state. In Baluchistan, Baloch National Party, Mangal Group Baluchistan same cases in Punjab and Khyber Pakhtunkhwa. Ethnicity was merge in an autocratic rule in the time of Ayub Khan. Ayub Khan may be capture as a military leader and he start to modernize the politics of Pakistan. In his view, he wants political strategies of Pakistan to see in two frame works: Uniformity of State and create a dictatorial organization

If we see, “One Unit Policy: was existing earlier (1955) by Iskandar Mirza while second policy to make a dictatorial organization may be observed in the system of his “System of Basic Democracies” but some of his policies were liable for separation of west Pakistan and creating of Bangladesh in 1971. In this time period, Zulfikar Ali Bhutto got majority from West Pakistan and appear their political leader but he do not agree to share his political powers with other political leaders of Bangladesh. At the same time, Yahya Khan cannot remove any stance among two Bengali political leaders (Sheikh Mujib-ur-Rehman and Zulfikar Ali Bhutto). Resultantly, ethnic protest and hostility was spread in this region. Likewise in East Pakistan ethnic clashes between Muhajirs and Punjabis become more extensive. But in political history of Pakistan, all ethnic groups involved in politics of Pakistan through national and provincial assemblies. In history they have not their remarkable contribution but now these faction`s make great contribution in national decision making process.

Grave/Shrine Politics

Shrines carry a significant place in Pakistan. The adherents of these shrines place it as a “Holy Position” and have great association with. Followers of these shrines considered that the “Sufi” is mediator between them and ALLAH ALMIGHTY for their demands. Followers of saints carries significant place in politics of Pakistan. They have authority in politics to rule over the devotees of shrine. Authoritative bodies of Pakistan and many administrators of government choosed by their devotees. A very common example is Syed Faisal Salih Hayat, as he is “Sajada Nashin” of a shrine (Shah Jewna) and visitors or devotees votes for him and he got shrine`s devotees with him. Time and again, he has changed the political party but he has successful from 1977 to get his seat in National Assembly. He became Federal Minister many times. This is a great contribution of shrines into Pakistani politics, a significant example of shrine politics (Farooq, 2014). In Southern Punjab “Makhdoom`s family” has their influence and also governs the political affairs of Southern Punjab. Shrine`s authoritative attitude became a practice on religious grounds but in political agenda. Moreover, Shah Mehmood Qureshi, well-educated leader of his followers (Former Foreign Minister of Pakistan) also took participate in politics due to his association with shrine “Shah Rukn-e-Aalm” (“Grandson of Bahaud-Din-Zakriya”). Shah Mehmood Qureshi has connected with “Pakistan Tehreek-e-Insaaf (PTI)” and got a major vote bank due to his shrine politics. Another example of Syed Yousaf Raza Gillani who took participate in politics due to his popularity of his associated shrine “Syed Mosa Pak Gillani”, most famous Sufi family in region. It is a common trend that most of the visitors of the Sufi shrines belongs to rural areas as the considered quite backward but the political leaders choose a shrine for their fame which is quite rushy so that they may more popular or their vote bank must be broader.

Language Politics

Pakistan is a state where mixed ethnics groups, different language-oriented people are found. In Pakistan 6 major and at least 57 minor languages are spoken. Provincial languages face remarkable pressure and this pressure built many lingual problems within the state. There were few facts for ethnical factions and language movements in Pakistan. Many of them were formed and continued through original facts and factors and they were authorized within the centralization and non-centralization structure. If we talked about the East Pakistan, language was the supreme factor that authority was assigned to Sheikh Mujib-ur- Rehman. In Sindh, activist devotees of Sindhudesh have enough voting bank and in Khyber Pakhtunkhwa, “Pashtun Movement” was

really destabilized and Awami National Party's voters became reduced. It is also a fact that while socialist groups were unproductive and poorly structured in Pakistan.

Biradarism

Biradari may be described as "Brotherhood" derived from Persian language "Baradar" which stands for "Brother". After partition, biradarism carried more importance as four provinces have their own strong and powerful biradaris which ruled the other biradaris from generation to generation. "As Andrew Heywood, a public body is staffed by appointees rather than politicians or civil servants" (Heywood, 1997). In Punjab, major quality of politics is biradari as it enacts on the politics on provincial and state wide level. People of same caste participate in elections for their similar caste which reflects their association for biradari as compare to political party. Biradarism play a major role in provincial elections. In Punjab, Aarian, Jatt, Gujjar, Rajput, Multani, Bagri, Jangli biradaris are exists. As far as other provinces are concerned, there is tribal system which indicates the value of politics. In Baluchistan biradaris/tribes Bhugti, Chandio, Jamali, Kharal, Khosa, Magsi, Lashari, Laghari are significant. In Sindh major biradaris/tribes are Loond, Jatoi, Leghari, Ranger. In KPK Pashtuns, Pathans, Daavi, Yousafzai, Khattak, Afridi, Bangesh and Wazir biradaris/tribes are famous.

FOREIGN POLICY

"Foreign Policy is the practice of political power in command to convince other states to implementation of their law-making authority in a way preferred by the nations apprehensive, this is collaboration among armies initiating outside the state's boundaries as well as those who employing contained with them"(Prof. Northedge).

Objectives of Foreign Policy

Following is some objective of Foreign Policy of any state (Rizwan, 2009):

1. **Short Range Objects:** These are also called Fundamental Objectives, as these objects are accomplished. A nation cannot afford to show any negligence for this objective. In this, regional integrity and political liberation relishes to be the leading precedence of every sovereign state. Deprived of any physical harmony any nation would come to an end to persist a state.
2. **Middle Range Objectives:** This specific type is contained of commercial elevation of the public, increasing their life standard, improving status and position of the state or development, mutually regional, as well as conceptual. These objects are required to be attained in a particular time period, involving that after the termination the tenure, the objects even if achieved would have vanished their actual importance. At this time, the objectives are more than one or two nations. It has to covenant with manifold sources whereas following these objects. Foreign policy objectives at accomplishing commercial affluence, as only an economically successful state is to play extra emphatic part in global policies.

That's why, Pakistan is trying to tackle the step of its commercial development and to achieve economic success. Position and status of any nation can be protected merely, if the nation is commercially firm and well-off.

3. **Long Range Objectives (Extensive Sort of Objects):** A nation although following such sort of objects pursues to obtain almost at the cost of entire former nations. Additionally, they have no time limits, such as time limit is generally engaged in chasing of fundamental and middle series objects. Extensive Sort of Objects are not only time consuming, however they are unlimited too as well as unclear i.e. nothing

can be determined as regards the result of the detection, thus they are also irregular. In the same way, distribution of capitalist economy and democracy is one of the Extensive Sort of Objects of the major state's foreign policy. In the termination of cold war, it was assumed that there is no severe competitor to the Western Democracy

Determinants of Foreign Policy

all those elements which affect and determine the foreign policy of any state are called "Determinants". Foreign Policy is important for the any state's development; its key determinants are inconsistent in nature. There are further two types of determinants:

Internal Determinants

External Determinants

Steps for Foreign Policy (Decision Making)

In foreign policy making various steps are ahead then a foreign policy constituted. These steps are as under:

1. Consideration of Global and State's own Political Situation
2. Objectives
3. Purpose of Foreign Policy (Decision Making)
4. Proper and Planned Guidance
5. Application of Selected Strategy

Consideration of Global and State's own Political Situation

Foreign policy may be designed and practiced into global and state's own political situation that subsequently contained a country for ideal foreign policy, .i.e. if a country is required to react on an global issue, ultimately Pakistan would develop and sustain its pleasant ties among the participants of International Organizations. Pakistan must help out the concerned state by the decision of local mass through their nominees in Government.

Objectives

A country has numerous purposes for its foreign policy and country figured out the purposes which influenced through global and its own political situations. Moreover, foreign policy requires more clear and direct purposes. In special reference to Pakistan, it would be more significant to design a foreign policy which may protect it in the region. After independence foreign policy was determined in a way but after the incident of terrorism in USA, foreign policy of Pakistan became totally changed.

Purpose of Foreign Policy (Decision Making)

State decides that which decision/policy making may obtain to attain the targets and try to maintain its strength for the sake of political stability. When Pakistan decides go towards the western coalition during decade of 1950's the decision makers put a suggestion for its defense while these may be changes according to time and global situation.

Proper and Planned Guidance

Planned and proper foreign policy may be seized as the duty of administrative body of any state. This assignment would be done by the administrative division of state. Generally, President, Prime Minister and party of Prime Minister participate in decision making process.

Application of Selected Strategy

When a decision has named then proper strategy for application of that policy would be made then policy applicable. Usually, this may be applicable thorough experts, .i.e. Bureaucracy, Bureau of External Affairs (Ministry of Foreign Affairs). Beside these departments many other controlling departments also involve to apply the foreign policy.

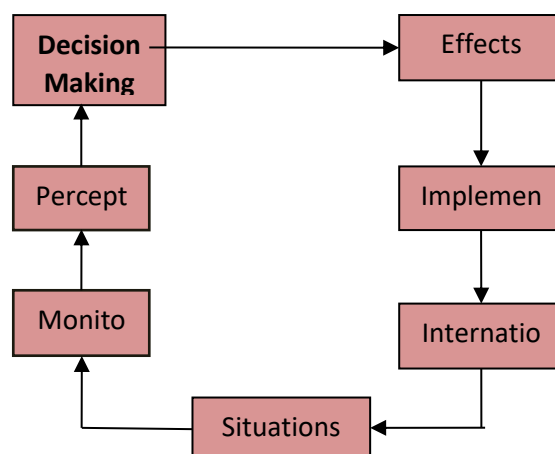
Model of Foreign Policy Decision Making

Figure: Foreign Policy Decision Making as Steering. (Glodstein & Pevehouse)

Prime Motives of Foreign Policy of Pakistan

“A provident foreign policy is no more than a part of the salutary strategy for a better future”. Alike the states on global level, prime motive of foreign policy of Pakistan to secure the essential concerns of the state. From independence, foreign ties of Pakistan declared as followed:

1. Sovereignty of Pakistan
2. Productive Well-Being
3. Nation Uprightness
4. Maintenance of Norms & Traditions (Especially being an Islamic State)

Sovereignty of Pakistan: Prosecute the safety or exist like a sovereign body (Nation/State).

Productive Well-Being: Make Pakistan strong in economic field as Pakistan’s land is very fertile and rich in natural resources.

Nation Uprightness: Settle the clashes or strain ties to neighboring state “India” that is the focused agenda of Foreign Policy of Pakistan, along with Geo-Political location as Pakistan exists such at location where its Geo-Political location is significant for its region.

Maintenance of Norms & Traditions (Especially being an Islamic State): Pakistan got independence in the name of “Islam”, so to keep preserve its old norms and traditions. “Country’s entire solidarity with the Muslim world and unflinching support to the Muslim Cause”.

The study of Pakistan’s foreign policy had captivated to intellectuals since independence 1947. System approach had used to examine the foreign policy making behavior of any state in global world. It also gave the broad vision to Pakistan’s foreign policy. “The injustice with Pakistan, its efforts for an identity, ancient religion, historical legacy, cultural diversity, state structure, societal cohesion, its ruling elites, its failure in

democracy, military dictatorship, alliance with west and above all, its relations with India, have received different treatment by scholars in the analysis of its foreign policy.” In this way, there are some external and internal factors involve in foreign policy decision making of Pakistan, i.e. set of variables can be linked to the distinction of any other set.

Foreign Policy Making in Pakistan (An Outline)

Foreign Policy making in Pakistan carries great importance with many steps, in which Ministry of Foreign Affairs, President, Prime Minister and its party, think tanks, public opinion, Defense and Security Offices/ departments took participate. For example, related agenda would be present in foreign office, at this office other bureaus and units confers. This agenda may be sent to Prime Minister then he or she passes it to his party (cabinet) for next formalities. At this stage, members of legislature consult among themselves and it would be sent to those committees who have specially made for this purpose. Mostly, at this point assembly may start is official dealings with parliament.

Here, communication between leadership (President, Prime Minister, Cabinet) starts and related issues raised. Head of the state recommend to again view this agenda if Prime Minister has any objection discussion may be conduct at this stage and objection may be remove. Again same process will repeat after removal of objection and then this may be forwarded to Ministry of Foreign Affairs for reevaluation. At the same time, while this procedure is undergone, all public opinion, pressure groups, annalists, experts (Think Tanks) also participate directly or indirectly. If any matter carries serious issue then it would be sent to the expert department, if any query is found, there is need of removal and then go through the same process. After all these procedures, an agenda become policy.

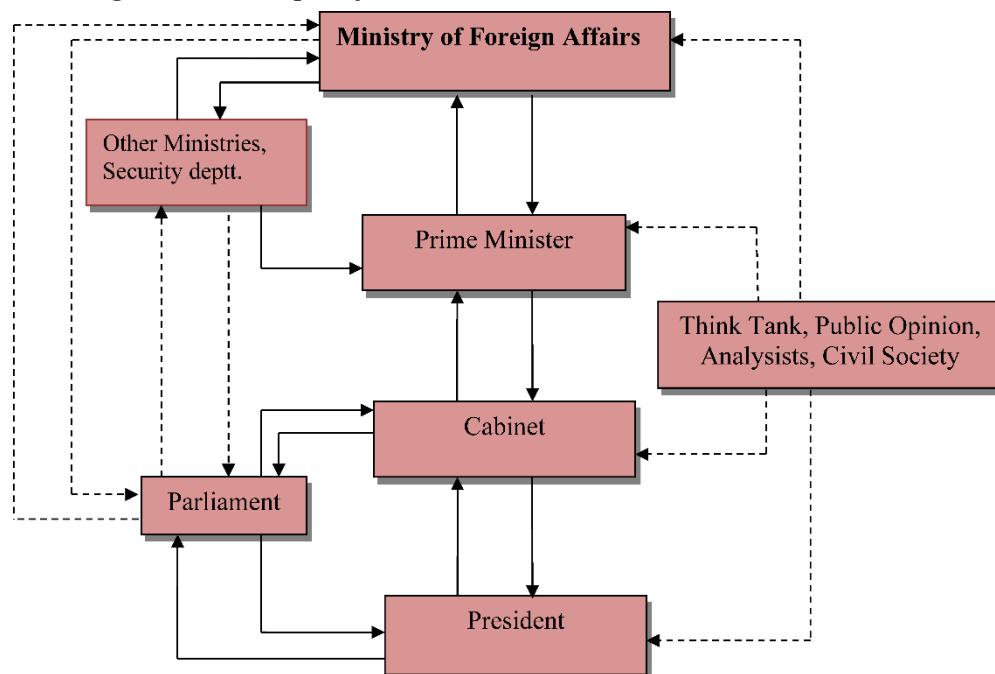


Figure No. 2 Foreign Policy Formulation in Pakistan, (The Process of Foreign Policy Formulation in Pakistan)

Note: Normal Lines show formal linkage while dotted lines show informal linkage.

CONCLUSION

The study consisting on the role of political culture in foreign policy decision making of Pakistan. In this study, political culture of Pakistan was studied, in this way it affects the decision makers. Ultimately, this

aspect influenced on the foreign policy. People of Pakistan are variant in culture, habits, traditions, ways of life, beliefs and so on, so this practice makes Pakistan a blend of variant political cultures. Likewise Pakistan having a culture of mixed people, i.e. Punjab, Sindh, Baluchistan and Khyber Pakhtunkhwa. In these four provinces, people have their own living style and living standards, social norms, economic conditions, religious values, political ethics etc.

Social diversity in these provinces has their own impacts on political culture. When people of different societal background came into one platform, they have their own views for political participation, political culture and decision making. Society plays a vital role in any institute's beneficiary, as if any society has enough ethical values, it would must be helpful for the mass of the concern society same like if a society has enough political thought or awareness it must be develop political maturity among the people of that society. Political awareness is a main constituent for developed political culture. Pakistan's foreign policy is directly concerned with the political behavior of the people of Pakistan which differed according to its region, like people of Punjab have their own political values for example in Punjab rural political culture matters. People of rural areas votes for that person who always elect from their place/ area. Bradrisam is common there. People appreciate their selected members and on the basis of biradarism they try to win the election. As community votes on the basis of bradri. While trend become change in urban areas, people participate in electoral process if they have interest, awareness about political behavior.

If looks into matter, political behavior change in the provinces of Pakistan, people of Sindh votes on Bradri bases too, as a grand example is there of Pakistan Peoples Party. This party always won elections from Sindh as it became a part of the Sindhi politics. But in some regions Mutahhida Qaumi Movement also involve in political affairs of Sindh especially Karachi region. If we critically evaluate the situation in Sindh, from the last three to four years or after the death of Mohtarma Benazir Bhutto, Pakistan Peoples Party is going to unpopular among sindhis because of the image of Asif Ali Zardari and Bilawal Bhutto Zardari. In a talk show on TV at News One Channel, program of Dr. Shahid Masood, a very significant point has been raised by him that Asif Ali Zardari has become the leader or superior body of his Qabeela "Zardari Qabeela" now where is Bilawal Bhutto Zardari exists, either he is the member of Bhutto family or Zardari Qabeela. This point has created mass and disturbance in political bodies, social media as well as in local people. So, ultimately position and popularity of Pakistan Peoples Party has been lapsed in Sindh.

In Baluchistan, tribalism exists. People of Baluchistan did not accept any other political party except their own tribes. Baloch Qaumi Movement took participate in Pakistan movement as well as after independence in Baluchistan. In Khyber Pakhtunkhwa, Pathans have their own political culture, they take participate in electoral process in their own way.

In short, it may be summed up that Pakistan is a state where different kind of people, have their own socio-economic and political culture which directly effects the decision making process, ultimately it influenced on the foreign policy of any state. Variation of leadership comes into a platform where all of them represent their ideas and views because they have been elected from different units. As Pakistan is state, where various kind of communities and factions exists. Subsequently, it is proved that a fragmented political culture may leads to autocrat foreign policy in a democratic state.

RECOMMENDATIONS & SUGGESTIONS

Study has discussed the foreign policy, socio-economic culture and political culture of Pakistan. As it has been mentioned that Pakistan is a state where multi-cultural system exists, resultantly foreign policy carries great importance. Here are some suggestions for more comprehension of the study:

1. For making foreign policy of Pakistan strong, there is dire need of a strong leadership who guide the nation and lead the state into a successful lane.
2. Pakistan is a state where cultural pluralism and variations in societal design are exists, so there is need to have a nationally seeded, well organized political party to detestation the cultural pluralism in Pakistan.
3. The inclination of representation in law making body should be strongly based with the consideration of polarization of political culture.
4. Foreign policy of a state is a very significant for her as well as in the race of other states. The policy making and its implementation should have rationalized basin rather than emotional values.
5. Division of proper political rights must be equal among the provinces/units of the state as Pakistan is a state where four provinces/units are found, so division of resources must be justifiable so that these unit will make their contribution in positive sense not in racism.

In Pakistan, cultural pluralism, ethnicity, sectarianism, political hassle, social diversification, regionalism etc. found, then the leading body should keep in mind about all these facts because where this kind of political and social differences or issues are found, there is a threat of disarray and panic circumstances in the state. Ultimately, leadership has to face this situation and try to maintain the dignity of state and keep the mass into a peaceful manner.

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