Revisiting Democracy in Pakistan: An Analysis through Gabriel Almond's Political Model

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Abstract

This study employs Almond's Political System Model to provide a critical analysis of Pakistan's present democratic situation. By analyzing the core elements of this framework - political culture, political structure, input, conversion, and output - we aim to gain a deeper insight into the challenges and possibilities that Pakistani democracy encounters. Through the lens of Almond's model, we explore the impact of Pakistan's political culture on its democratic institutions, behaviors, and outcomes, using real-world examples to illustrate the complexity and subtleties of the country's democratic journey. Grasping these factors is essential for constructing a robust and enduring democratic system in Pakistan that caters to the diverse needs of its population as it navigates through its democratic transition. Almond suggests that various entities, such as political parties, legislative bodies, educational systems, religious institutions, and civil society organizations, contribute to Pakistan's democratic processes. They serve as platforms for political socialization, expressing interests, and bringing them together. These factors exert a significant influence on the complex dynamics of Pakistan's democratic governance.

Keywords: Gabriel Almond Model, Political Systems, Culture in Pakistan

Introduction

Democracy, as a form of governance, is a constantly evolving and intricate phenomenon that adapts to different socio-political landscapes. In Pakistan, a country with a fascinating history and a blend of diverse cultural influences, the journey of democratic governance has been characterized by a mix of successes and obstacles. This article delves into a thorough analysis of Pakistan's democratic journey, using Gabriel Almond's well-regarded political model as a valuable perspective.

Gabriel Almond, a trailblazing political scientist, developed a comprehensive framework for comprehending and analyzing the operations of political systems. The model explores the structural and functional aspects of a democracy, taking into account factors like political culture, political structure, and the role of elites. Through a thorough examination

of democracy in Pakistan, we seek to delve into the complexities of the country's democratic experiment and analyses how its political dynamics align with Almond's model. The democratic narrative of Pakistan has been influenced by a series of historical events, including periods of military rule and episodes of civilian governance. In this context, we explore the suitability of Almond's model in relation to the political landscape of Pakistan. We analyze how factors like political socialization, interest articulation, and political participation are evident within the country's democratic institutions.

As we delve into Almond's political model, we aim to explore the complexities and dynamics that have shaped Pakistan's democratic journey. The analysis seeks to explore the intricate relationship between the cultural dynamics of Pakistani society and the underlying structure of its political system, providing valuable insights into the viability and efficacy of democratic governance in the region.

This article aims to contribute to the ongoing discourse on democratic governance in Pakistan by examining Almond's model in relation to the lived realities of the country's political climate. By delving into the intricate connection between theory and practice, our aim is to offer a thorough comprehension of the advantages and limitations present in Pakistan's democratic institutions. We encourage readers to critically analyze the intricacies of democracy in Pakistan and reflect on the future of a stronger and more inclusive political system.

Through a structural functionalist lens, Mushtaq Khan's[1] innovative work Politics and Power in Pakistan delves into the intricate workings of Pakistan's political landscape. He examines the functioning of various institutions and political systems in the realm of governance. The book delves into the intricate dynamics of how various actors, such as interest groups, political parties, and administrative frameworks, shape and impact the political landscape. Khan's research provides valuable insights into how these systems impact the stability or volatility of governance in Pakistan.

In a study conducted by Rais, Rasul Bakhsh[2] Pakistan's Exploration of Governance, Democracy, and Development brings together contributions from a diverse group of academics, each offering a unique perspective on governance in Pakistan from a structural functionalist lens. This book explores the connection between democracy, development, and governance, as well as the impact of different political institutions.

Political Order in Changing Societies. Huntington's work provides a valuable theoretical framework for comprehending political order and governance in developing countries, despite its lack of direct relevance to Pakistan. The book explores the concept of political modernization from a structural functionalist perspective. Academics often rely on Huntington's theories to analyze the dynamics between traditional institutions, modernizing influences, and changes in government in countries such as Pakistan[3]

Lieven's [4] Pakistan: A Challenging Nation Anatol Lieven's extensive research delves into the intricate analysis of Pakistan's social, political, and economic systems. While Lieven does not explicitly adopt a structural functionalist perspective, his research sheds light on

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[1] Mushtaq, A.Q., Ibrahim, M. and Kaleem, M., 2013. Dynastic politics in Pakistan. *International Journal of History and Research (IJHR)*, *3*(4), pp.1-12.

[2] Rais, R.B., Mubashir, S. and Amjad-Saqib, M., 2008. *Re-Inventing Governance: A Case Study on Devolution* (pp. 333-350). Karachi: Oxford University Press.

[3] Putnam, R.D., 1986. Samuel P. Huntington: An Appreciation. *PS: Political Science & Politics*, *19*(4), pp.837-845.

[4] Lieven, A., 2011. Military exceptionalism in Pakistan. *Survival*, *53*(4), pp.53-68.

how various aspects of Pakistani society play a role in the successes and challenges of governance. The book explores the roles of clans, religious organizations, and the armed forces to offer a holistic perspective on governance.

Providing a comparative and historical perspective, this study delves into the different forms of government in South Asia, with a particular focus on Pakistan. It explores the dynamics of democracy and authoritarianism in the region, shedding light on their evolution over time. The examination of how different political structures and institutions contribute to the divergent paths of governance in the region reflects a structural functionalist perspective. The authors of this book provide a comprehensive analysis of historical backgrounds and the evolution of political systems, allowing readers to gain a deeper understanding of contemporary governance issues (Sugata Bose and Ayesha Jalal, 1997).

In his work, Husain Haqqani[5] offers valuable insights into the complex dynamics at play in Pakistan, examining the intricate interactions between political organizations, the military, and religious institutions. Pakistan: Between Mosque and Military offers a more robust analysis from a political and historical standpoint compared to Haqqani. His research examines the interaction of these institutions within the governance framework and their impact on political outcomes, aligning with the structural functionalist perspective.

"The Making of Pakistan's Political Culture: 1947-58" by S. Akbar (2019) delves into the formative years of Pakistani politics, uncovering the intricate details that shaped the country's political landscape during its initial decade. The author skillfully explores the dominant tendencies of Pakistan's political and economic elite, highlighting their paternalistic and dictatorial inclinations. The book also delves into the intertwined political traditions of both British and Pakistani origins. The narrative emphasizes the profound influence of the British-trained Pakistani civil service, which served as the fundamental administrative framework in Pakistan following 1947.This article provides valuable insights into the historical foundations that have had a lasting impact on Pakistan's political landscape. It takes a critical look at the early years of the country's political culture, offering a deeper understanding of its development.

Objectives of the Study

- To investigate the applicability of Almond's Political Model in the context of Pakistan.
- To evaluate the influence of Almond on Pakistan's democratic system.

Research Questions

1. How does Almond's Political Model align with the intricate political culture of Pakistan?
2. How do Almond's concepts of political socialization, interest articulation, and aggregation contribute to Pakistan's democratic processes?

Almond's Political System Model: An Overview

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[5] Hussain, M., Ye, Z., Usman, M., Mir, G.M., Usman, A. and Rizvi, S.K.A., 2020. Re-investigation of the resource curse hypothesis: the role of political institutions and energy prices in BRIC countries. *Resources Policy*, *69*, p.101833.

Gabriel Almond's Political System Model offers a thorough framework for comprehending the intricacies of political systems and how they operate. The model examines the essential elements of political culture, political structure, input, conversion, and output, and delves into the intricate dynamics between these components. One advantage of Almond's model is its comprehensive approach, taking into account various internal and external factors that impact a political system. Almond acknowledges the importance of political culture in shaping political behavior, highlighting the role of shared values, beliefs, and attitudes within a society. Recognizing the significance of this acknowledgment is essential for grasping the influence of a society's collective mindset on the operation of its political institutions. In addition, Almond's inclusion of input, conversion, and output processes offers a methodical examination of how political systems receive, process, and generate decisions. This sheds light on the complex ways in which political systems address the concerns and desires of their citizens.

Nevertheless, Almond's model has faced its fair share of criticisms. There is a viewpoint that suggests the model might oversimplify the intricacies of political systems by dividing them into separate parts, possibly disregarding the subtleties and interconnectedness within these systems. Furthermore, one might question the model's relevance in various cultural and historical settings. It is important to acknowledge that political systems are inherently intricate, and the model, although offering a valuable analytical framework, should be approached with care. However, Almond's Political System Model continues to be a valuable contribution to the field of political science. It provides a framework that allows scholars and analysts to examine and comprehend the complex dynamics of political processes in different societies. As we explore the implementation of this model in different contexts, like Pakistan, its advantages and drawbacks become clearer, leading to a detailed analysis of the complex factors influencing political environments.

Democracy in Pakistan: A Study Using Almond's Way of Looking at Things as a Guide.

Cultural Alignment:

Almond highlighted the crucial role of political culture in shaping a nation's politics. Grasping the intricacies of Pakistan's political landscape can prove to be quite a daunting task, considering the wide array of ethnic groups, languages, and historical narratives that influence the nation. Almond's analysis of the importance of political socialization sheds light on how families, schools, and religion influence individuals' viewpoints on politics. As an illustration, Jaffrelot's (2002) investigation delves into the impact of religious groups on the political education of Pakistanis. Groups play a crucial role in shaping individuals' political opinions and beliefs. Jaffrelot sheds light on the crucial role that religious groups play in Pakistan's dynamic and ever-changing social-political landscape. To fully grasp the nuances of Pakistan's political culture, it is crucial to explore the complex interplay between religious institutions and the spread of political information among the people.

Pakistan's Political Culture

Almond's model demonstrates the influence of shared perspectives, beliefs, and values on political behavior. In Pakistan, the political landscape is significantly influenced by factors such as race, religion, and historical context. The emotions, convictions, and norms that shape the political landscape of Pakistan are referred to as the nation's political culture. Various factors, including a traditional system of wealth redistribution and the influence of tribal dynamics, play a significant role in this complex scenario. An interesting case study

is the 1949 Objectives Resolution, which highlights the significance of Islamic ideas and the influence of local values, including the involvement of military groups in various matters. The political landscape becomes increasingly intricate as diverse communities coexist, such as the division between Sindhi and Mohajir. This has a significant impact on the way voters select their leaders.

The political culture of Pakistan can be understood by examining the following characteristics: Firstly, within Pakistan's political system, the military holds a position of considerable influence. Furthermore, individuals seek a singular figure to drive transformation in state affairs, financial matters, and society, rather than relying on political groups or systems. Ultimately, political parties that prioritize their leaders often resort to shifting blame onto others. The elite class portrays itself and other factions as victims, while attributing the mistakes to the previous administration. This type of political culture likely discourages individuals from engaging in political activities. Despite the prevailing circumstances, Pakistanis actively participated in the significant elections of 2013 and 2018, demonstrating their commitment to democracy. Political parties have gradually become more tolerant of each other, now willing to coexist.

Structural Functions and Institutions

Almond's model had explicated that the common ideas, values and beliefs can affect politics. Pakistan's political culture is greatly affected by history, religion and ethnic background. The beliefs, thoughts and ideas that affect how politics work in Pakistan are called the country's political culture. The Objections Resolution from 1949 shows how Islamic ideas have a big impact on what society thinks is normal. Different groups of people make politics more difficult and change how voters think.

Pakistan's social culture has many different parts that are seen in the political ideas and actions of people. For a long time, landlords, business people and religious leaders have been in charge of politics in the country. Over time, they have made a bad connection with the military group that controls the country. Furthermore, differences in language, culture and faith can be seen when people vote. Because many people don't know a lot about politics, these political bosses have more control over the country. In small towns, strong family ties have a big effect on how people act and are important in their choices as individuals or groups

Input and Political Participation

Almond's model looks at people getting involved in their city and how this affects the politics. The media, community groups and political parties all have important jobs in Pakistan. Citizen activities and media work drove the Lawyers' Movement in 2007. It shows how people can bring about real political change when they take part. The differences between institutions kept happening, and the ability to make sure laws were followed wasn't good because politics didn't work well. A political culture that was not friendly to democracy continued because the military and government offices were most powerful. Also, there weren't strong rules governing politics which made things worse. Religious differences within different groups of people made it hard for society to come together. This happened because after becoming independent, religion - which used to give the movement its ideas - was less able now in bringing everyone closer. Both military and civilian leaders made divisions between religions worse by using them for their own gain. This made it hard to create a religious state where everyone agrees on the

same beliefs and philosophy. Religious splits, like those between Shia and Sunnis kept stopping the making of a country and forming a single community.

Conversion and Policy-Making

Almond's concept illustrates the transformation of requests into rules through political actions. The challenges faced in achieving policy uniformity and effective execution in Pakistan highlight the difficulties associated with bringing about meaningful change. The intricate dynamics of authority among the president, parliament, and court are exemplified by notable instances such as the Panama Papers case. This highlights the challenges associated with implementing new regulations in Pakistan. We may need to make some adjustments to Almond's model. This is due to the variations among Pakistani provinces and regions. Take into consideration that the political landscape in Punjab may vary from what is observed in Sindh or Baluchistan.

The challenges of nation-building were exacerbated by the bureaucratic hurdles, particularly in the establishment of Punjab as a state. In less affluent regions, a robust government system, spearheaded by Punjab, has resulted in discontent and a sense of exclusion among the population, as well as a perception of inadequate development. The negative impact on political culture stemmed from the disparity between influential government factions such as the military and civil service, and the inadequacy of political systems. Between 1947 and 1958, the army and government gained significant influence, surpassing the political parties in power. This hindered the process of legislation and created challenges for a society that values democracy.

Output and Democratic Outcomes

Within Almond's Political System Model, the notion of output holds significant importance, focusing on the tangible outcomes and repercussions of political processes. In Pakistan, the democratic outcomes are shaped by a wide range of factors, such as economic disparities, regional variations, and the ongoing threat of terrorism. The effectiveness of policies aimed at improving the quality of life for citizens can be hindered by an unequal distribution of resources and wealth. Unequal development and varying democratic outcomes can be influenced by regional disparities, which are often influenced by historical and ethnic factors. In addition, the widespread concern about terrorism greatly affects the stability of politics, shaping the creation and execution of policies that aim to tackle security issues. The output stage of Almond's model allows for an evaluation of the practical consequences of political choices on the welfare and safety of the population.

An illustrative instance of the dynamic relationship between security challenges and democratic outcomes in Pakistan can be witnessed in the 2009 Swat Operation against the Taliban. The military operation focused on eliminating militant strongholds in the Swat Valley, addressing a pressing security issue. The success of this operation not only played a crucial role in reducing the immediate threat of terrorism, but also had significant implications for the democratic outcomes in the region. Through its efforts, the operation played a crucial role in fostering a sense of safety and order, which in turn paved the way for the advancement of democratic processes. This created an environment where citizens could engage in political activities with greater freedom, free from the constant fear of violence. This example highlights the importance of addressing security issues in order to achieve long-term democratic outcomes, in line with the output component of Almond's model.

Political Socialization in Pakistani Democratic Processes

Almond says that political socialization is how people learn about politics, beliefs and facts. In Pakistan, things like education, family and religious groups affect how people learn about politics. For instance, what people think about politics is often affected by schooling. Studies show how textbooks and school programs shape Pakistani young people's learning about politics. Some religious groups' ideas about politics are influenced by places like madrasas.[6]

After Pakistan got its freedom, it had to face old fights. This caused the Muslim League's fall because they didn't have a strong popular group in some parts of their country. The biggest movement of refugees in history was also affected by the split. It influenced both Pakistan and India. After the division, Pakistan had a change in how people' lived. New groups arrived and affected who was powerful in different areas especially Punjab's districts. The government backed a power system that didn't respect political parties and focused too much on the bureaucracy, leaving behind underdeveloped areas rather than including more people in politics.

The idea put forth by Almond explores how individuals in a society develop their political attitudes, values, and beliefs. In the context of Pakistan, the role of political socialization is of utmost importance in shaping the citizens' understanding of democracy and their involvement in political processes. Various factors, such as the education system, family structures, and media, play a significant role in shaping the political awareness of individuals for example; The role of the madrasa system in Pakistan cannot be underestimated when it comes to shaping political socialization. Students in these religious institutions often form a unique perspective that can influence their political beliefs. The impact of this influence became apparent through the emergence of religious political parties and movements, underscoring the significance of political socialization in shaping the democratic landscape of the country.

Interest Articulation in Pakistani Democracy:

The process of expressing needs within the political system is known as interest articulation. In Pakistan, individuals voice their perspectives through various means such as advocacy groups or political parties. In addition, civil society organizations also provide assistance. Similar to group leaders and members, political parties reflect the priorities of various groups. These bodies play a vital role in discussing interests or special needs. As an illustration, the Pakistan Muslim League-Nawaz (PML-N) has consistently been engaged in financial affairs. Throughout history, the PPP has been a strong advocate for the rights and interests of the working class. By supporting various needs and collaborating with civil society groups such as labor unions and human rights organizations, they strive to give voice to shared desires.

The process of collecting and organizing different desires and preferences within the political system is known as interest gathering. In Pakistan, the process of making decisions in political parties and law-making groups is a convergence of various interests. Political groups unite diverse interests to develop their platforms and strategies. As voters consider various party plans, the voting system effectively brings together individuals' desires and requirements. In Rashid's (2018) study, we gain insights into the functioning of interest

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[6] Iqtidar, H., 2008. Terrorism and Islamism: differences, dynamics and dilemmas. *Global Business and Economics Review*, *10*(2), pp.216-228.

grouping within Pakistan's democratic system. Meanwhile, discussions surrounding rules and decisions in places like the National Assembly serve as focal points for addressing various important issues.

According to Almond, various entities such as political parties, lawmaking groups, school systems, religious institutions, and community organizations play a significant role in Pakistan's democracy. Joining these organized groupings or communities can be a valuable way for individuals to expand their knowledge and understanding of politics. In addition, it assists individuals in effectively communicating their requirements, ensuring better comprehension by all. Additionally, it is important to ensure that everyone has an equal opportunity to influence certain decisions that others will be making. It contributes to the complex situations occurring within the government system of that country's democracy.

Expressing interests involves individuals and groups voicing their needs, demands, and grievances to the political system. In Pakistan, a wide range of interest groups, including ethnic communities and labor unions, actively participate in expressing their concerns. These expressions can manifest through different channels, including political parties, advocacy groups, or direct communication with the government. As the Muttahida Qaumi Movement (MQM) in Pakistan, representing the urban population of Karachi, has played a crucial role in expressing the interests of its constituents. The party has been instrumental in influencing policies that cater to the needs and aspirations of Urdu-speaking residents, championing their rights and interests.

The exploration of combining and reconciling various interests within the political system to form coherent and acceptable policies is a significant aspect of research. In a diverse country like Pakistan, where multiple ethnic, religious, and socio-economic groups coexist, the process of bringing together different interests can be quite intricate, necessitating the need for negotiation and compromise. For instance, the Council of Common Interests (CCI) in Pakistan acts as a platform for provinces to come together and address their shared interests. The CCI, consisting of the prime minister and chief ministers of all provinces, focuses on addressing issues related to the distribution of resources and power. Its main goal is to ensure that national policies take into account the interests of diverse regions.

Conclusion

Using Almond's Political System Model for analyzing democratic set up in Pakistan gives us important clues about its problems and workings in democracy. The examples in this study show how politics, culture and institutions work together to affect democracy. As Pakistan moves into democracy, knowing these changing parts is needed to spread a strong and lasting system that matches the hopes of its many different people. The growth of a political culture that helps the nation is seen as needing participation from education and media. Even if Pakistan's big media has gotten better at making leaders responsible, some parts that are not fair still hurt the way people see things. To make sure we have smart voters and grow a strong political world, the media needs to give fair and balanced opinions. One more thing that helps create a common political culture is making government groups. These can be things like the army, regular offices called civil service or public administration, lawmakers also known as parliament and courts of justice where rules are decided upon. Violence can come from different parts of Pakistan like religion, language, area and group. In general, things aren't going well because of political problems like not having good elections. Bad politics and the people being far away from their

leaders are also holding them back. In the past, Pakistan has changed a lot. But it's hard to agree on real political rules right now. A free press and fair Supreme Court offer hope. They keep the constitution, rule of law number one by protecting them with respect.

A good democracy needs both a growing middle class and high literacy rate. Pakistan's development has always been slowed down by foreign intrusion; fights within the country were made worse during Cold War times and divisions based on culture or ethnicity. For the country to keep going and do well, we need good political systems. These help with money growth and making a great nation together. Caste, baradari pressures and outside forces continue to affect Pakistan's current political state. This impacts the democratic system and makes it hard for things to remain stable. In particular, the family group system still plays a big role in how elections run and choices are made across different parts of society.

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