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**RESEARCH PAPER**

**Pakistan's Quest for the National Integration: A Thematic Study**

**<sup>1</sup>Gohar Ali Iftikhar\*, and <sup>2</sup>Muhammad Shafique**

1. Ph.D. Scholar, Department of History & Civilization Studies, Bahauddin Zakariya University, Multan & Lecturer, Ali Trust College, Islamabad.
2. Professor, Department of History & Civilization Studies, Bahauddin Zakariya University, Multan, Pakistan

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**\*Corresponding Author:** gohar.a.iftikhar@gmail.com

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**ABSTRACT**

This paper seeks to examine key themes of National Integration in broader historical context of Pakistan. This study delves into the social, political, and economic challenges that have hindered the nation's progress toward a more integrated society. Pakistan is a country known for its rich cultural diversity and historical significance. However, despite its many strengths, the nation has long struggled to achieve national integration. This thematic study analyzes this complex issue by exploring the various factors contributing to Pakistan's ongoing quest for National Integration. The research is primarily descriptive and analytical, with a focus on the interpretive component. The qualitative data is utilized from Primary and Secondary sources. By examining the various perspectives, sources, and collective historical experiences of different population segments within the country, this study argues that Pakistan's identity is multi-layered in nature. The way forward is to acknowledge cultural diversity through political participation, economic empowerment, and mainstreaming of various cultures of Pakistan.

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**KEYWORDS** National Integration, Pakistan, Thematic Study, Challenges, Cultural Diversity

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**Introduction**

Pakistani society is diverse, pluralistic and heterogeneous in nature. Defining and creating unity and harmony among different population segments is challenging. Further, there are federating units. Every unit's economic and cultural aspects dictate the dynamics of the level of politics, which ultimately reflects in parliamentary politics. The important factors determining the multiplicity of any population are caste, colour, language, religion, race, culture and ethnicity. With political development, the question of National Integration is also getting complex. The changing aspects of modernity, a transition from traditional to modern patterns of nationalism, sub-nationalism, and socio-economic transformation, have affected the idea of national integration. Therefore, national integration can be understood as an ongoing process to create an equilibrium between the socio-economic demands of all population segments. It aims to create a peaceful co-existence, ultimately providing a smooth ground for nation-building. It can be defined as the process of ensuring that the component units of a country are brought together to achieve a high sense of belonging, identity, participation, acceptance, mutual understanding and nationalism. In the context of national integration, the patterns of historical knowledge are based on different levels of understanding that as individuals and society amalgamated with culture, identity, sub-cultures and sub-identities. Every individual varies from others, and the same is with identity. The process of history indicates that the social structures and composition of the region of Pakistan were not homogenous; instead, it was a multi-cultured and ethno-linguistically diverse region. It

comprises different migrants; people settled due to foreign invasion, and the caste system is based on stratification and tribal structure.

## Literature Review

The process of National Integration has been pen down by various writers. Karl Deutsch says: "a sense of common nationality and community can be developed on the basis of "shared experiences". (Deutsch, 1953) Lucian Pye wrote: "The evolved institutions articulate the collective goals of the community and maintain the order and common beliefs, this is the process, in which people transfer their commitments and loyalty from smaller group, tribes or clans to the large central political system". (Pye, 1972) Ruppert Emerson, "Integration is the process which is followed by the ethnically plural society in which different groups having different language, customs, values and cultures, bring them into one national culture by eliminating their parochial loyalties. National integration refers specifically to the problem of creating a sense of territorial nationality which overshadows or eliminates subordinate parochial loyalties". (Emerson, 1970) "It is a process leading to political cohesion and sentiments of loyalty toward a central political authority and institutions by individuals belonging to different social groups or political units." (Dantata, 2016) "The building of nation-state out of disparate social, economic, religious, ethnic and geographical elements" (Dantata, 2016) Moin Shakir in his article *On National Integration* differentiated between Political Integration and National Integration. He thinks that changing of affections to the newly created power centre is Political Integration. He argued that national integration is higher and important than political integration. He further explained that the agreement of minorities, multiple groups and majority is to create stability between the national and "communal" identity. (Shakir, 1982) Moreover, he pointed out that the national integration is a prerequisite of economic and political growth. The author used the term communal identity in the context of realm related to the challenges of National Integration in India. So basically, he emphasized on the idea to create an understanding between the majority, minority and ethnolinguistic groups, as it is the way to create a balance between communal and national identity. Further, it will be channelized to create National Integration.

## Material and Methods

The study requires a descriptive and analytical explanation of the main themes. Accordingly, descriptive and analytical methodology is adopted to describe, analyze, and interpret. Further, qualitative methods are also used to support the argument. The study is library and archival research. Divergent sources are utilized as per the nature of the issues. Both primary and secondary sources are utilized to enhance the quality of work and to highlight the various dimensions.

## Results and Discussion

### Diverse Ethno-Racial Origins, Histories and National Integration

Pakistan has been home to various migrants and invaders over the past 4000 years, resulting in a diverse mix of ethnicities among its people. Local and foreign ethnicities, including an Aboriginal and Dravidian substratum, influence the ethnic composition of Pakistan's three major regions. Besides the Indo-Aryans, Iranians, Greeks, Scythians, Bactrians, Parthians, Ephtalites (White Huns), Dardic, Kushans, Arabs, Turks, Mongols, Tajik, and Urghuns, each of which was formed by various strains including

Tarkhan and Afghans. (Gankovsky, 1971) Aryan and Dravidian elements are present in Pakistan's regions, and we should not view ethnic groups as a cause for division. The ethnic makeup varies as we move from one area or tribe to the next within each region. For example, the Baluchi and Pathan ethnogeneses comprise a significant Iranian stratum. In the formation of the Sindhi ethnic group, the Arab influence was more potent compared to other ethnic groups. Sindhis and Punjabis have a more significant presence of the Dravidian element than Baluch and Pathans. However, Bradhui was mainly composed of the Dravidian population, while Mekrani was predominantly Negroid until it assimilated with Baluch in Baluchistan.

While some individuals from Pakistan may have a similar skin tone to Europeans, others have a darker complexion. The majority of Pakistanis have various shades of brown skin. Furthermore, different ethnic groups have integrated with one another. For instance, the Jats and Awans of Punjab have assimilated into the Pathans in Bannu and Kohat. Over the past few centuries, various Pathan and Baluchi tribes have migrated to Punjab and have become Punjabis. (Wikeley, 1968) During the mid-nineteenth century in Sind, more Baluchis were residing outside the province than within it. At present, there are still more Baluchis living outside of Baluchistan than inside. Punjabis, Sindhis, and Pathans have influenced the Baluchi identity. It is worth noting that Sindhis and Punjabis share a similar ethnic background, while Baluchis and Pathans also have some common ancestry of Iranian origin. However, it is essential not to overemphasize these differences. Although there are distinct differences between a Kasur Punjabi and a Waziristan Pathan, a Campbelpur Punjabi and a Nowshera Pathan look pretty similar. While ethnic differences can be used to promote regional separatism in Pakistan, they are not significant enough to prevent the development of national identity. The Punjabi and Sindhi communities generally do not take pride in their regional ethnic identities. Pakistani ethnic identities are primarily formed by various tribes and clans, such as the Syeds, Qureshi, Mughals, Qizilbash, Rajputs, Gujjars, and Sindhis also follow this pattern. It can be observed that regional ethnic pride is not common among these groups. (Burton, 1998) The Baluchis and Pathans identify strongly with their tribes and believe they possess a unique ethnic identity. However, this sense of identity may be subdued in areas where other ethnic groups reside, so it is uncertain.

### **History, Historical Experiences and National Integration**

One of the barriers to national Integration in Pakistan is the failure of historical experience to forge a unifying bond. Here, historical liabilities hinder the unifying effect. A significant chunk of Pakistan's first-generation historians belongs to a generation that personally experienced the threat to their Muslim identity posed by the growing Hindu influence and actively participated in the movement to establish Pakistan. While Punjabi Muslims were not as affected by the Hindu presence as those in northern India, they still faced Hindu dominance in trade and industry. Similarly, Sindhi Muslims were also impacted. Pakistani historians have devoted more attention to studying the Muslim-Hindu conflict in pre-independence India than to analyzing their own country's issues in an effort to better understand the significance of their country's problems.

The Baluchis and Pathans had different experiences. The Hindus were economically dominant in Baluchistan and the Northwest Frontier Province, but the Muslims were so numerous that their political dominance was never in doubt. Because of this, Baluchis and Pathans never developed a fear of the Hindu threat, unlike the other groups. Even though there were millions of Punjabi and Sindhi Hindus (now living in India), a Hindu Baluchi or a Hindu Pathan is a contradiction in terms. The Baluchis and

Pathans, by definition, are Muslims. Muslim-Hindu conflict in India, therefore, is not likely to stir the Baluchis and Pathans as much as it does the other. Only when the Pakistani historian turns his attention to his own people's political and social development rather than the forts and palaces of Delhi and Agra will history play an essential role in the country's development. Because there are few common heroes and villains or memories of common struggles in Muslim history, there are few heroes. The political struggle was largely contested among Muslims for control of one Muslim group or dynasty over another. There are few heroes of this era, even among the exceptions, and none of them lives in the country of Pakistan. Muhammad bin Qasim, Mahmud of Ghazna, Aurangzeb, and, to a lesser extent, Tipu Sultan and Sirajud Daula are all exceptions, but none of them is an important political figure.

Pakistani historians must remember the fact that some Pathans battled the Mughals for over two hundred years when they contemplated the Mughal dynasty's magnificence and power. While acknowledging Babar as a warrior, Pakistani Muslim Nationalist historians should not acknowledge the courage of the Pashtoons who died fighting him in the area of Kohat, Hangu, and Bajaur. Further, Babar mentioned in his account that their skulls are used in the "large pillars." (Spain, 1972) Even those who admire Aurangzeb for his Muslim orthodoxy and his strict treatment of Hindus might remember that Khushal Khan Khattak, from Pashtoon's perspective, he was a classic and influential poet. Due to his strong stance against the emperor, he faced the music in the form of imprisonment in Gwalior for was for numerous years. The same is the case with other indigenous heroes and cultural festivals of different regions of Pakistan, which does not yet become part of the mainstream discourse of history writing. The diverse peoples have been united in their drive to resist oppression and exploitation—for example, Pashtoon in KPK (former NWFP) and Gakhars and Janjuas in Punjab have shown resistance. Zahid Khan Abdali's five sons, the Nawab Muzafar of Multan, (Jafri, 1993) and his sons died fighting against Ranjit Singh's forces in 1818.

When reflecting on Sher Muhammad's encounter with Sir Charles Napier at the village of Dubba, the Sindhi bard, Mihru, cursed the traitors who had betrayed the Sindhi cause and wished that "O Lord may empower the Lion [Sher Muhammad] and may the reins of his steed soon be turned towards Sind". (Burton, 1998) During the mid-nineteenth century, Mihru's composition was sung "by bard and musician throughout the length and breadth of Sind". (Postans, 1973) Historians must pay homage to those individuals whose dedication, sacrifice, and courage can be respected by people in other regions. The general sentiment was understandable; even Napier had admitted that Sher Muhammad's men had fought bravely. At the same time, peasants and other socially underprivileged groups in every part of the world had to endure and, in some cases, resist the oppression of their feudal lords.

### **Sub-National Identities, National Identity and National Integration**

In Pakistan, the structure and orientation of the state have been a subject of contention. As a result, the legitimacy and ability to promote national unity of the ruling elite have been impaired. A Pakistani nation-ethnicity, history, culture, and language do not already exist. The forces responsible for developing nation-ethnicity are not enough to justify Pakistani nationhood. Ortega and Acton argued that this function belongs to the state, and Pakistanis generally believe so. However, if the state and ruling elite are seen as legitimate, they will receive widespread support if they seek to promote national unity. Ibn Khaldun argued that the interest of the "notables," who belonged to the creative minority and are part and parcel of statecraft and administration related to the

public, is necessary to preserve a political group. However, it is participation in the administration of public affairs that is more crucial because it might mitigate economic grievances. During the second half of his decade in office, Ayub Khan tried to address the economic problems but without taking East Pakistani politicians on board, so it failed to give a fruitful outcome. (Jahan, 1972) In the 1970s, the coalition government of the National Awami party in Baluchistan was dismissed, and the imprisonment of prominent leaders of NAP followed it. President Bhutto poured enormous federal funds into the province. Nevertheless, the Baluch insurrection did not cease. Ayub and Bhutto miscalculated the situation by only focusing on the economic aspect, and they could not comprehend the need for fundamental rights, political ownership, and participation by actual political representatives.

It is unrealistic to assume that ambitious individuals would not arise in provinces and question the fairness of distribution policies. The fact that some people may not be satisfied with the outcome of distribution even after a significant shift in the balance indicates that the beneficiaries may not be convinced of its fairness. (Brass, 1974) There are two dominant theories to understand the relationship between governance structure and national integration. First, both civil and military administrations are among the leading proponents of a traditional structure of a centralized form of government having unrestricted authority and ability to override the provincial administrations, as was the case in British India, and it is required to maintain the regime and national integration. (Khan, 1966)

The group considers political contention to be a detriment to the public tranquility and government stability that are vital in keeping the centrifugal and centripetal forces in check. Those who manage group opinion in their respective areas are part of the counter-elite. They believe the elite's approach is detrimental to national unity and integrity and reject it. Their life experiences have highly influenced the majority of them. They have a political conviction that the only way forward is democracy under the federal form of government can pave the way for political stability and collective trust, which would lead to national integration. However, the opinion on regional autonomy in a federation made by the founder of the Pakistan People's Party, Bhutto, and the tier of the leadership of the National Awami party, including the Nationalists like Abdul Wali Khan and Ghaus Bakhsh Bizenjo, is almost common. Bhutto wrote: "Eventually, after a cultural synthesis had come about, and only then, federalism might give way to a unitary state. His own province, Sindh, had joined the struggle for Pakistan in the expectation that it would be an equal partner of the other provinces in the new state. Its goal remained an "equitable distribution of political power among the federating units." (Bhutto, 2022)

People who feel that their society is united despite its regions being members of a people meant for statehood could jointly establish a state for diverse reasons, including economic advantages. A state may rely on its coercive power to keep going if it does not have solidarity or an advantage. The more the state relies on coercion, the more it will alienate citizens from itself. (Etzioni, 1965) The rulers in a culturally homogeneous society might be overthrown through rebellion; secessionist movements may also be sparked in an ethno-linguistic-culturally diverse polity. The idea of Pakistani nationhood would significantly more state-centric narrative. It does not demean the strength of core of Muslim nationalism in Pakistan, which can create significant positive impacts. Many Pakistani people accept Islam as their faith, and it is, therefore, a potential base for creating national solidarity and unity. Muslim nationalism has been an empowering and unifying force when Muslims confronted non-Muslims in the past. It produced Pakistan

due to Indian Muslims' desire to break away from the Hindus and form their own nation. The Pakistanis mostly have supported Muslim states especially in case of conflicts with non-Muslim rivals since 1979. However, it has not bridge the gulf within the Muslims as whole. There have been numerous Muslim states since the Umayyad Dynasty fell in 750, and the Muslim community, ummah, has been disintegrated.

Pakistanis are undecided about the success of Pakistanization due to diverse elements like ethnicity, history, culture, and language. National integration, separatism, and secession can be utilized to support both. However, the ruling elite has not prioritized national integration beyond the requirement of Urdu instruction in schools, which may slow its progress. Bhutto's dictatorship believed national integration was achievable once the state and military controlled governing posts, but Pakistanis are now more divided. Counter-elites in smaller provinces can work towards promoting national integration and Pakistan's nationhood. However, their cooperation depends on assurances of being able to organize parties, public meetings, access news media, and compete in elections. They believe that democracy and federalism are crucial for Pakistan's preservation and dictatorship and political repression pose a threat to national integrity. Even overthrown leaders like Bhutto advocated for democracy and federalism.

It is not easy to foresee whether or when a Pakistani nation will emerge. The Pakistani people have not enjoyed democracy for over twenty years, therefore it is difficult to say how much damage would be caused by its divisions since nationhood has not been achieved in Pakistan. Centrifugal forces are in operation in a democracy. However, because Pakistan has not enjoyed democracy for so long, it is difficult to say how much damage would be caused by its divisions. The ruling elite will likely oppose the concept of a Pakistani nation, which involves cross-regional cooperation through negotiation, bargaining, and compromise. Instead, the elite will likely support Muslim nationalism, which does not necessitate the same exertions or threats as nation-making: the nation already exists.

General Zia's military government has apparently chosen the one mentioned above. In October 1979, he has cancelled the general elections, barred politics, banned political parties, and top cladder political leadership was arrested and sent to jail just because Gen Zia was convinced that democracy cannot can lead the county to path of destruction. He has also stated his intention to Islamize Pakistan further. The prior failures of the army to save Pakistan from its citizen and leaders, who were frequently outlawed, seem to have been forgotten. The military could not maintain Pakistanis united by force, so politicians were repeatedly prohibited from politics. Disgruntled Baluchi and Pathan dissidents, who have grown irritated because their leaders are not in power, may begin to consider secession and separation as serious goals rather than bargaining chips in negotiations with the dominant elite. (Harrison, 1977) The Sindhis, who have allegedly been deeply transgressed by the hanging of Zulfikar Ali Bhutto, the former prime minister, on April 4, 1979, is said to be even more incensed than Bhutto supporters in other provinces. Pakistanis who want to establish an authoritarian regime, to the exclusion of politicians, may encounter future difficulties.

### **Ethnicity and National Integration**

Ethnicity emerges as a significant political force in multicultural societies. Ethnic groups significantly impact the political process and dynamics in most societies. Ethnic identity is an emotionally charged issue. Ethnic groups have a significant impact on and determine the nature of politics. Interesting exceptions exist in various regions of Asia

and elsewhere, where ethnic groups have come to some kind of agreement or peaceful coexistence. In contrast, in other areas, they have generated significant political problems or violence, which has reduced or undermined national integration. Ethnicity's impact on national integration must be thoroughly examined and explained before we can define its dimensions. It is usually defined as "a strong sense of identity with a particular population subgroup." (Diane Papalia, 2001) Theories of political integration can broadly be divided into different categories, such as theories of nationalism and national cohesion, theories of international integration, theories of subnational integration, theories of political growth and nation-building, theories of political stability (particularly in democratic settings), and theories of federalism. Besides the differences in their content, these theories differ in two significant ways. To begin with, they focus on different levels of analysis, ranging from international all the way down to subnational. However, some researchers have worked with more than one of these levels.

A crucial aspect to remember when discussing ethnicity and race is that although they are often conflated or overlapping, there is a fine distinction between them. Ethnic struggles are not always racial wars; for example, the cause of the growing tension between Bengalis and Biharis in East Pakistan in the 1960s was not racial but somewhat linguistically, culturally, and in some instances, linked issues. Similarly, Kurdish separatism, the conflict between English- and French-speaking Canadians, was not initiated due to race but rather as a consequence of cultural, linguistic, historical, and other distinctions. The same may be stated of Nigeria's violent civil war in Biafra or the conflict between Tutsis and Hutus, which resulted in genocide in Rwanda. In both cases, the conflict was between folks of the same race with different cultures and tribal identifications. (Stark, 1989)

According to Braibanti, the Bengalis' innate intellectual inclination was insufficient to prevent British culture's influence. They were able to successfully resist British social mores as a result of their culture's profundity and homogeneity. In Punjab, on the other hand, which was subject to sustained and concentrated British influence, there was great respect for the British and their Western ways of life. (Braibanti, 1966). Rounaq Jahan talked about the political-economic aspect of Pakistan's history about the ineffective role of leaders who failed to achieve nation-building. She argued that the exertion of shaping diversity into a homogenous polity potent is the cause of failure in national integration. (Jahan, 1972). According to Time magazine, in 1971, Islam and Pakistan International Airlines were the only bonds linking the East and West Pakistani sectors. M. Nazrul Islam, describes nature and focuses on the different components of National Integration: geography, economics, and demography. Further, these components are applied to Pakistan and Malaysia, and the author attempted to pen down a comparative analysis. Both works of Jahan and Islam cover a timeline from 1947-1971. (Islam, 1990) So, there is space to redefine the nature and components of Nation Integration in the dismemberment of Pakistan.

There are significant ethnic diversities in most South Asian countries since a single central authority has controlled religions. For example, Northwest Frontier Province and Baluchistan historically were part of Afghanistan and Iran, respectively. There has long been a demand to rename the province "Afghania.". Various separatist movements and armed groups have emerged in these provinces. "Sindhu Desh" ("Sindh Country") has also become increasingly popular since the early 1970s in Sindh. Since the early 1970s, there has been an increasing demand for Sindhu Desh Liberation Army. Baluchi rebels inspire them and are against Punjab's domination of Pakistani politics and government. They seriously threaten national integration, as they oppose Punjab's

domination of Pakistani politics and government. A significant number of Pakistanis fear that their country may disintegrate.

### **Cultural Pluralism and National Integration**

A society with cultural pluralism is not necessarily prone to balkanization; in fact, balkanization may result from managerial failure at both economic and political levels. Cultural pluralism does not necessarily lead to balkanization in a country; instead, governance failure leads to balkanization. Even if a society is suffering from economic deprivation and is being exploited by a political elite seeking a support structure in a democratic society, these conflicts may be primarily bargaining pressure politics striving for a reasonable political-economic settlement. It may succeed in converting the conflicts that aim at unreasonable and extravagant bargaining into healthy partnership deals in favor of nation-building if the politico-economic system is firm and accommodating in the proper measures. In other words, political development is a process of responding to new demands and goals in a flexible manner. (Gable, 1966) Cultural pluralism, therefore, may not always impede national integration and the emergence of a democratic political community. A traditional anchor may be firmer in light of cultural pluralism, which in turn may serve as a safeguard against the transformation of a basically modernizing process of rising expectations into what Daniel Lerner has called "a revolution of rising frustration. This argument is not an appeal to rationalize all tradition, let alone a socio-economic status quo. (Pye, 1963). Ruppert Emerson explains, "A society ethnically diverse in which individuals with different languages, customs, values, and cultures work towards eliminating their local loyalties is said to be integrated. A national integration refers to the problem of creating a territorial nationalism that suppresses or eliminates local loyalties, particularly those of subordinate local loyalties." (Emerson, 1970) "Integration is the process by which individuals of diverse social, economic, religious, ethnic, and geographical origins band together to form political units and loyalties to a central government." Iyanda Ahmed and Bello Dantata, define national integration as "The creation of a nation-state from diverse social, economic, religious, ethnic, and geographic components." (Iyanda Ahmed, 2016). Pakistan has a rich historical background, being the custodian of the Indus Valley and Gandhara civilizations. Modern-day Pakistani society itself is characterized by its diversity and pluralism. It is a heterogeneous society comprising geo-ethnic regions such as Gilgit Baltistan, Hazara, Pakhtun or Pastoon, Hindko-Pothohar, Balochi Sindhi Saraiki, and Punjabi. Each of these regions has its distinct political interests and demands. They possess collective memories shaped by indigenous issues often intertwined with economic challenges and inadequate infrastructure development. Moreover, the ethnolinguistic and cultural complexities further contribute to the unique nature of Pakistani society. The components of Cultural Pluralism and cultural diversity can be proven to a common denominator for the process of Nation Integration.

### **Conclusion**

Given the various geographical, cultural, ethnic, linguistic, economic, and political issues in Pakistan, national cohesion holds crucial importance. A well-integrated and knitted nation is crucial to avoiding all dangers to Pakistan's solidarity and security. Regional fragmentation is always possible because of the country's diverse, multi-ethnic, multi-lingual population. In these ways, national integration in Pakistan presents its own difficulties. Thus, establishing a common citizenship, a common political and social structure, a common state, and a shared national identity is required. To accomplish national integration in Pakistan, a common national community must be built on top of

the existing diversity. Pakistan is a multi-cultural, multi-lingual, multi-ethnic, multireligious, and multiregional country where several historical nations, diverse cultural groups, and cultural, literature, and linguistic groups all have their own identities, national standing, languages, cultures, and works of literature. To be precise, Pakistan is a Nation of Nations. The diverse achievements mentioned above would have been Pakistan's strength. However, instead, they have turned into its weakness and everlasting discord because of the self-deceiving and malicious denial of reality and the country's plurality. Pluralistic and inclusive federalism, in contrast, can only be achieved by promoting inclusivity and diversity. Pakistan's multidimensional and multi-cultural society must be sensitized in addition to the state, governments, and government institutions. People must understand the beauty and strength of unity in diversity in multi-cultural societies. (Chandio, 2020)

### **Recommendations**

In Pakistan, it is crucial to prioritize National Integration due to various regional, ethnic, linguistic, economic, and political issues. A strong sense of integration among its people is essential to avoid threats to the country's unity and safety. The diverse nature of Pakistan's population, with multiple ethnicities and languages increases the possibility of regional divisions. Consequently, achieving national integration in Pakistan comes with its own set of challenges. Therefore, there is a need to establish common citizenship which binds all citizens together under one political and social structure. A unified state with a shared national identity is also necessary for successful national integration. Building a sense of community that transcends existing diversity, becomes imperative. Pakistan can be described as a multicultural nation characterized by multiple languages, religions, ethnicities, regions, and historical identities. Each cultural group within Pakistan has a distinct language, culture, and literary contribution. These diverse achievements should ideally serve as strength for Pakistan. The goal is to transform these diversities into building blocks which foster unity rather than division. To ensure national integration, the focus should be on creating an inclusive environment where all individuals feel valued regardless of their backgrounds. This collective effort will contribute significantly towards strengthening Pakistan's stability and security. Nevertheless, they have transformed into a source of weakness and ongoing conflict due to their self-deception and deliberate rejection of reality and the diversity within the country. On the other hand, inclusive federalism that embraces diversity can only be achieved by actively promoting inclusivity. It is not just the responsibility of the state, governments, and government institutions to foster this understanding; Pakistan's multi-dimensional and multicultural society must also be sensitized. People must recognize and appreciate the power of unity in diversity within multiethnic societies.

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