

The Role of Myths and Superstitions in Shaping Political Behaviour in Pakistan: A Qualitative Study

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Abstract: *This study explores the influence of myths and superstitions on political behaviour in Pakistan, focusing on cultural traditions, religious practices, and superstitious beliefs shape voting behaviour and electoral campaigns. Politicians often use these beliefs to gain people's trust and shape public opinion, eventually harming fair democratic practices. Using qualitative method including surveys and interviews, the research investigates the extent to which these beliefs are embedded in Pakistani society and how these are strategically mobilized by political actors. Findings reveal that politician frequently mobilize superstitions as a tool to cultivate trust and manipulate public opinion to undermine democratic norms. The study underscores the need for strengthening critical thinking, civic education, and media literacy to counter the implications of superstition for democratic governance. By highlighting the intersection of culture and political behaviour, the research contributes to a deeper understanding of the challenges facing democratic consolidation in Pakistan.*

Keywords: Myths, Superstitions, Political behaviour, Voting behaviour, Political decision-making, Political manipulation, Media, Pakistan.

Introduction

Myths and superstitions have always remained an important part of human society. A superstition may be understood as a belief or behaviour that comes from fear of the unknown, lack of scientific understanding, faith in magic or chance, or a mistaken idea about cause and effect. In many societies, people continue to follow superstitious practices because these beliefs are connected with culture, religion, family traditions, social pressure, and uncertainty about life (Ahmed & Ali, 2018). Such beliefs are not always limited to personal or domestic life; rather, they also affect public thinking, social behaviour, and political decision-making. In Pakistan, myths and superstitions occupy a significant place in the social and political environment because they are deeply rooted in cultural traditions and religious interpretations. These beliefs influence how people understand political leaders, political events, election campaigns, and national crises (Ali & Khan, 2020).

The political culture of Pakistan cannot be understood only through formal institutions, elections, parties, and constitutions. It is also shaped by informal beliefs, traditional practices,

religious symbolism, and emotional attachments. In many cases, voters do not make political choices only on the basis of policy, performance, or rational debate. Their choices may also be influenced by symbolic meanings, spiritual associations, collective fears, and popular myths. Politicians sometimes use these beliefs to their advantage by associating themselves with religious figures, mystical symbols, shrines, spiritual blessings, or ideas of destiny and divine support. Such practices help them gain public trust, strengthen their authority, and create emotional attachment with the people (Raza, 2018). This shows that myths and superstitions can become political tools through which leaders shape public opinion and increase their political legitimacy.

Historically, belief in supernatural powers is not a new phenomenon. Human beings have always tried to understand the meaning of life, the nature of the universe, death, fate, and the existence of a higher power. Early human practices, such as burying the dead with tools, shells, animal bones, and other objects, indicate that people believed in life after death or in another world beyond physical existence. Similarly, ancient cave paintings and abstract symbols suggest that early communities connected natural events with supernatural meanings. These practices show that myths and superstitions developed as a way to explain uncertainty and to create hope in difficult conditions.

In the Indo-Pak subcontinent, superstitions have a long and complex history. Before the arrival of major organized religions, people already had different local beliefs connected with nature, spirits, ancestors, omens, and unseen forces. These beliefs later mixed with religious and cultural traditions. Hindu and Vedic traditions deeply influenced the belief system of the region. During the Vedic period, astrology, rituals, planetary influence, and omens became important parts of social life. Concepts such as *grahas* (cosmic forces) and *shakuns* (omens) created a worldview in which everyday events were interpreted as signs of future fortune or misfortune (Thapar, 2002; Basham, 1954). Hinduism further strengthened these beliefs through ideas of karma, rebirth, gods, rituals, and offerings. People believed that their present actions could affect their future life and destiny, which encouraged them to follow traditional customs and avoid actions considered unlucky or harmful (Flood, 1996; Doniger, 2009).

Buddhism and Jainism also influenced the cultural environment of the Indo-Pak region. Although these religions emphasized reason, morality, self-discipline, and spiritual development, they existed alongside older beliefs about spirits, rebirth, karma, and supernatural forces. As a result, many people combined religious teachings with folk beliefs and local customs (Gombrich, 2006; Dundas, 2002). This mixture of religion, culture, and superstition created a social environment where rational and supernatural explanations continued to exist together.

The arrival of Islam in the Indo-Pak region also introduced new religious concepts that interacted with existing local traditions. Islam brought a strong belief in the oneness of Allah, divine will, *taqdeer* (destiny), and accountability in the hereafter. However, in social practice, some Islamic concepts became mixed with local customs and folk beliefs. Practices such as using *taweez* (amulet), believing in *nazare bad* (evil eye), seeking protection from jinn, visiting spiritual figures, and performing certain protective rituals became common in many communities. These practices show how religious ideas and local superstitions sometimes became connected in everyday life (Eaton, 1993; Schimmel, 1980). Although Islam rejects

superstition and teaches reliance on Allah, many people continued to interpret misfortune, illness, success, and failure through supernatural explanations.

The colonial era also played an important role in shaping the relationship between superstition and modernity. British colonial rule introduced Western education, science, administration, and rational thinking into the Indo-Pak subcontinent. However, traditional beliefs did not disappear. Instead, colonial officials and ethnographers documented local customs, religious practices, and superstitions. This process sometimes gave these beliefs a formal place in written records and helped preserve them within social memory. The interaction between Western rationality and indigenous traditions created a mixed cultural environment in which modern ideas and traditional beliefs continued side by side (Cohn, 1996; Dirks, 2001). After the partition of India in 1947, Pakistan inherited this complex cultural and religious background, including many myths and superstitious beliefs.

In modern Pakistan, these beliefs are transmitted through family traditions, oral stories, community practices, religious figures, shrines, media, and social networks. Older family members often pass these beliefs to younger generations through warnings, examples, and daily practices. Religious leaders and spiritual figures also reinforce certain beliefs by giving them religious or moral meanings. In political life, some leaders consult astrologers, visit shrines, seek blessings from spiritual guides, use lucky numbers, or perform symbolic rituals before important decisions. Such practices reflect the continuing influence of myths and superstitions on leadership behaviour and public perception.

Political actors strategically mobilize such beliefs to shape public opinion and strengthen their authority. They may use claims of divine support, astrological advice, religious symbolism, or blessings from spiritual leaders in speeches, campaigns, and public appearances. These practices connect them emotionally with people who already believe in such traditions (Haqqani, 2005; Jaffrelot, 2015). Niazi (2020) also explains that some political leaders have delayed or changed important decisions because of astrological predictions or fear of bad luck. Such examples show that myths and superstitions can influence not only personal choices but also political decisions and national policies.

The influence of myths and superstitions on Pakistani politics is linked with the country's early political development as well. Since independence, political leaders have often used religious symbols and traditional beliefs to unite people and create a sense of national identity (Ali, 2010). Myths about Pakistan's divine purpose as an Islamic state have also shaped political movements and public opinion. During crises, leaders sometimes refer to divine intervention or fate to gain support and reduce criticism (Zaman, 2015). Political parties may also use fear, curses, spiritual authority, or shrine-based influence to attract voters. This blending of politics with cultural myths affects governance, democratic accountability, and rational decision-making.

Previous studies have examined religion and politics in Pakistan, little attention has been given to the role of myths and superstitions as informal mechanisms shaping political behavior. Therefore, the study of myths and superstitions in Pakistani politics is important because it helps explain how voters, leaders, and political campaigns operate within a society where tradition and modern politics exist together. These beliefs may provide emotional comfort and cultural identity, but they can also weaken rational thinking, policy-based voting, and democratic development. This research focuses on how myths and superstitions influence

political behaviour in Pakistan, especially in relation to voters, political leaders, and political campaigns. It also examines how such beliefs shape public opinion, voting behaviour, leadership legitimacy, and political accountability in the Pakistani socio-political context. This study, therefore, investigates how myths and superstitions influence political behaviour in Pakistan, focusing on voters, leaders, and campaigns, through qualitative methods of surveys and interviews.

Statement of the Problem

Religion, culture, race, history, poverty, and education are among the many influences that have shaped Pakistani politics. However, a great part of political deliberation and decision-making is also affected by long-standing myths and superstitions. These beliefs are deeply rooted in society and influence how voters understand political leaders, elections, national crises, and government performance. The problem is that such beliefs can reduce rational political judgment and may allow political actors to manipulate public opinion. The issue is not only that people believe in myths and superstitions. The real democratic problem is how these beliefs affect voting behaviour, policy-making, and accountability. When voters support a candidate because a *pir* supports him, because a dream is narrated in his favour, because a shrine visit is presented as a sign of blessing, or because a leader is considered lucky or chosen, then policy debate becomes weak. In the same way, when leaders delay decisions, select dates, or justify political actions through astrology, spiritual claims, or symbolic rituals, policy-making may move away from evidence and public interest. Accountability is also affected because leaders can use myths, foreign conspiracy stories, crisis narratives, or religious symbolism to hide failures and shift blame. While prior studies have examined superstition in relations to shrines, health and culture, few have systematically analysed its role in electoral behaviour. However, focused research on how these beliefs specifically influence political processes in Pakistan is still limited. Therefore, this study frames the problem as a research gap: there is a need to understand the mechanisms through which myths and superstitions are politicized in Pakistan and how they influence political behaviour.

Research Questions

1. How do common myths and superstitions in Pakistan influence people's political views and actions?
2. How much do politicians in Pakistan use these myths and superstitions to win support or influence public opinion?

Following are the objectives of the research.

1. To examine how popular myths and superstitions in Pakistan relate to voting behaviour, political engagement, and decision making.
2. To assess how politicians and political parties use myths and superstitions to gain their advantages in elections and governance.

Literature Review

Superstitions and myths are socially transmitted beliefs. They are learned through family, community, religious practices, cultural stories, media, and political speeches. Chaudhry (2020) wrote that superstitious beliefs in Pakistan are linked with ignorance, fear, metaphysical ideas, and dependence on holy men and faqirs. He also pointed out that even educated people are sometimes confronted with this problem and that some political leaders believed in bad omens, evil eyes, and jinxes. This view is important because it shows that superstition is not limited to illiterate people. It exists among both ordinary citizens and leaders.

Osman (2015) discussed the superstitious ways of Pakistani leaders and gave the example of former president Asif Ali Zardari, who was reported to have sacrificed goats regularly for protection and political survival. The importance of this example is that it connects private belief with public politics. When such practices are attached to political leaders, they become part of political talk and public imagination. Frazer (1992), while writing about magic and religion, explained that control created through magic has no clear logic, while science is based on demonstrable clarification, experiments, and constant thinking. This difference between magical thinking and evidence-based thinking is central to the present study because politics requires decisions based on public needs, not fear of unseen powers or ritual.

Kayani, Fleiter, and King (2017) studied superstitious beliefs in Pakistan in the context of road safety. They found that people often explained accidents through evil eye or black magic instead of accepting carelessness. Although his study is not directly about politics, it shows a social pattern that is also relevant to political behaviour: when people explain real problems through supernatural causes, responsibility becomes unclear. In politics, the same pattern can reduce accountability. Leaders, parties, or institutions may avoid responsibility by presenting problems as fate, conspiracy, or divine punishment rather than result of bad governance.

Ahmed and Ali (2018) argued that superstitions hold an important place in the society and are present in almost all communities. He discussed practices like wearing amulets, avoiding evil eye, and using magic spells for protection. His research on Khyber Pakhtunkhwa is useful because it shows how social pressure, cultural requirements, poverty, and lack of education strengthen superstitious beliefs. In political life, the same social conditions can make people more ready to accept spiritual or symbolic appeals from political leaders.

Khosa (2011) explained that fear is a base of superstition. When calamities, natural disasters, illness, or uncertainty occur, people become more superstitious. This point has direct relevance to Pakistani politics because political life is often marked by uncertainty, economic pressure, security fears, and crisis. During such conditions, people may turn toward leaders who promise spiritual protection, divine help, or emotional comfort. Tahir, Qureshi, and Safi (2018) also explained that superstitions are present in many areas of life, including sports, politics, business, and showbiz. They argued that these beliefs are common in rural communities and are connected with gender, locality, education, family tensions, religion, and economic conditions.

Saba (1999) studied superstitions among literate and illiterate people of Karachi and found differences between educated and uneducated groups. The finding that some people say they do not believe in superstitions but their practices show involvement is important. In politics, many voters and leaders may publicly claim rationality but still accept omens, spiritual support,

lucky numbers, dreams, and shrine blessings. Saigol (2014) explained that people sometimes try to control fate through superstitious acts, especially during lunar eclipse. This supports the idea that superstition is often a response to helplessness and uncertainty.

Haider (2023) wrote about Pakistan's politics of power and argued that everyone is eager to come into power and for this reason some nonsense ways are adopted. The point is useful for political analysis because the desire for power can encourage leaders to use any available tool, including cultural myths and superstitious appeals. Khattak (2020) discussed Pakistan's confused response to COVID-19 and showed how denial, distrust, and religious or superstitious explanations created health challenges. This example proves that when public behaviour is shaped by false beliefs, policy implementation becomes difficult. The same is the case of polio vaccination.

Ibn Khaldoon (1958) emphasized reason and serious thinking in understanding historical events and social progress. His criticism of irrational beliefs is relevant because politics should be based on reason, consultation, justice, and practical administration. Niazi (2020) discussed different superstitions and their effects on people's lives. Anwar, Green, and Norris (2012) showed that public education is important for combating prevailing myths and superstitions, especially where healthcare behaviour is influenced by sociocultural and religious factors. Again, the lesson is applicable to politics: without education and critical thinking, voters become vulnerable to manipulation.

Abbas, Qureshi, Safdar, and Zakar (2013) studied perceptions about Sufi shrines in Pakistan and found that shrines are sacred sites where people seek physical, social, economic, and spiritual solutions. This source is directly related to shrine politics. Political leaders often visit shrines and present their association with saints or pirs as a sign of moral and spiritual legitimacy. Such visits can be personal religious acts, but during elections they may also become campaign tools. Ahmed (2020) argued that mysticism is more noticeable in rural areas because of low literacy and deep-rooted customs. Politicians may link political events to religious or supernatural factors in order to influence voters.

Hussain and Khan (2019) explained that political parties in Pakistan use religious stories and traditions to connect with people. This helps build trust and public image, but it may shift attention from real issues such as poverty, education, development, and governance. Raza (2021) discussed how leaders choose specific dates or consult spiritual figures before important decisions. This shows that superstition can become part of governance and can affect both political actions and public opinion. Qureshi and Iqbal (2018) and Shah (2021) are important because they connect media with political myths. Media can spread myths by repeating them, but it can also reduce them by promoting evidence and questioning false claims.

The literature therefore shows four major points. First, superstitions are socially common and not limited to one class. Second, political leaders can use these beliefs to build legitimacy and public support. Third, voters may make choices through emotional, spiritual, and cultural appeals rather than policy evaluation. Fourth, media can reinforce these beliefs, especially when political stories are presented as signs, dreams, destiny, or divine approval. The study seeks to fill that gap by analysing the intersection of superstition and political behaviour in Pakistan.

Theoretical Framework

This study has applied Social Learning Theory as the main theoretical framework. It explains micro-level processes of learning and imitation. Albert Bandura's Social Learning Theory explains that people learn behaviours, attitudes, and beliefs by observing others in their social surroundings. In Pakistani society, myths and superstitions are often learned through parents, elders, religious leaders, community figures, media, and political leaders. People do not only learn through direct teaching; they also learn by watching what respected persons do and what rewards they receive.

Social Learning Theory is suitable for this study because political behaviour in Pakistan is strongly social. Voters observe family members, biradari groups, local elders, pirs, media personalities, and political leaders. If a respected leader visits a shrine, consults a spiritual guide, talks about dreams, or uses religious symbolism and then gains support, the public may consider such behaviour normal and meaningful. When politicians publicly engage in superstitious or symbolic practices, they become models for the public. The public may imitate these ideas by thinking that such practices bring success, protection, or legitimacy. One cannot ignore the role of media which not only reinforces leaders' practices but also models them for mass audiences, amplifying the learning process.

The theory also explains reinforcement. When a leader uses a myth or superstition and receives votes, praise, or media attention, the behaviour is positively reinforced. Other leaders may then copy the same strategy. When voters question such beliefs and face social criticism, they may remain silent. This is negative reinforcement that helps myths continue. In this way, myths and superstitions are not only private beliefs; they become socially rewarded political practices.

Political Culture Theory can also be used to understand this topic because it explains how values, traditions, and beliefs shape political life. Political Culture Theory is useful for seeing the wider background of Pakistani society, including religion, culture, history, colonial legacy, and community structures. However, it is less specific in explaining how people learn particular beliefs from models and how media and leaders reinforce those beliefs. Social Learning Theory is therefore more appropriate for this study because it directly explains observation, imitation, reinforcement, and the role of media in shaping political behaviour. Political Culture Theory gives the background, but Social Learning Theory explains the process.

Methodology

This study follows a qualitative research approach because myths and superstitions are connected with beliefs, meanings, symbols, and social interpretation. A quantitative survey may measure how many people believe in a certain superstition, but a qualitative approach helps understand how people explain these beliefs and how they connect them with politics. The research design is based on a case study approach, focusing on Pakistani political culture, leadership practices, voter perception, media narratives, and selected political examples.

The unit of analysis is divided into three parts. The first unit is voters, especially how they interpret leaders, elections, pirs, spiritual endorsement, dreams, and religious symbolism. The second unit is political leaders and parties, especially how they use myths, superstitions, shrine visits, astrology, and symbolic acts. The third unit is campaigns and media narratives,

especially how political myths are communicated through speeches, news, social media, and public discussion.

The sources of data include primary and secondary material. Primary data is drawn from semi-structured interviews and focus group discussion already included in the thesis material. Twelve interviews were conducted with male and female respondents, literate and illiterate, from different age groups. The respondents included urban and rural voices and were interviewed face to face. The focus group discussion included eight participants from Peshawar, including students, local residents, a teacher, a local representative, a housewife, and a lecturer. This variety helped the research to include different social views.

Secondary data includes books, journal articles, newspapers, social media material, and political commentaries used in the thesis. The study uses document analysis of political speeches, news reports, election narratives, historical records, and case examples where myths and superstitions appear in Pakistani politics. The interview questions asked respondents about the meaning of myths and superstitions, their presence in surroundings, use of religious or superstitious symbols in campaigns, effect on democracy, role of spiritual leaders, voter rationality, media and education, and ways to stop myths and superstitions from affecting politics.

The data analysis method is thematic coding. First, the researcher reads interview responses, focus group discussion points, and documents carefully. Second, repeated words and ideas are marked, such as dreams, pirs, shrines, astrology, lucky days, leader as savior, foreign conspiracy, crisis narrative, and media repetition. Third, these codes are grouped into broader themes. Fourth, the themes are linked with Social Learning Theory to explain how people learn, copy, and reinforce these political beliefs. The major themes identified are: leader as savior, foreign conspiracy beliefs, crisis narrative, astrology in decision-making, religious practices for protection, shrine politics, media reinforcement, and effects on democracy.

Ethically, the study avoids making unsupported personal accusations. It discusses public examples and treats them as case examples of political culture. The aim is not to attack personal faith. The aim is to understand the misuse of myths and superstitions in political behaviour and democratic processes.

Findings and Discussion

The findings show that myths and superstitions are deeply rooted in Pakistani society and significantly influence political behaviour. These beliefs shape public opinion, affect voting choices, and sometimes normalize irrational political practices. Many people do not clearly see the difference between real political work and made-up stories. As a result, they may follow leaders blindly because they believe the leader has divine help, special destiny, spiritual protection, or blessings from a pir or shrine.

The first theme is the leader as a savior. Many people believe that one strong leader can solve all problems of the country. This thinking has been seen many times in Pakistan's political history. Leaders such as Muhammad Ali Jinnah, Zulfikar Ali Bhutto, and Imran Khan have often been viewed by supporters as persons who could bring major change. Respect for leadership is natural, but the savior myth becomes problematic when it reduces institutional thinking. People begin to wait for one personality instead of demanding strong systems,

accountability, policy reform, and collective democratic work. This myth affects voting behaviour because voters may support a leader because of emotional hope rather than policy analysis.

The second theme is foreign conspiracy belief. A common political myth is that outside powers are always working against Pakistan. This belief has historical roots and is often used in political speeches. Foreign threats may exist in some situations, but the myth becomes harmful when leaders use it to shift blame from internal governance issues. If every failure is explained through enemies or conspiracy, then citizens do not ask hard questions about corruption, poor planning, policy failure, or weak institutions. In this way, political myth weakens democratic accountability.

The third theme is the crisis narrative. Many people believe that Pakistan is always close to collapse. The country has faced real political, economic, and security challenges, but constant crisis talk can make society fearful. Some groups use this fear to justify extreme actions or non-democratic solutions. When fear becomes the main political language, people may accept strict control instead of democratic discussion. The crisis narrative therefore affects both public opinion and policy-making. It pushes voters toward emotional choices and away from practical long-term reforms.

The fourth theme is astrology and decision-making. Some politicians turn to astrologers when choosing dates for elections, speeches, announcements, or other important events. This practice reflects a belief in stars, planets, timing, and destiny. Such beliefs are part of South Asian culture, but in politics they can be problematic. When political decisions depend on lucky dates instead of evidence, urgency, public need, and consultation, governance becomes weak. Astrology in politics also teaches the public that success comes from celestial bodies rather than hard work, policy, and accountability.

The fifth theme is religious practices for protection and shrine politics. Many politicians visit shrines, meet spiritual leaders, carry amulets, and seek blessings before elections or difficult political moments. These practices can be personal religious acts. However, when they are publicly used in campaigns, they become political tools. Shrine politics is important in Pakistan because shrines are sacred sites for many people and pirs have influence among their followers. If a pir supports a candidate, some voters may trust that candidate without asking about his performance, manifesto, or integrity. This affects rational voting and strengthens personality-based politics.

Chaudhry, (2020) wrote in newspaper Daily Times with title “Superstition rules in Pakistan” that superstitious beliefs are the result of ignorance and fear of the miracles/metaphysical actions. Superstitious beliefs are very common in Pakistan which gave birth to the holy men and Faqirs. Though it is generally the practice of illiterate people, unluckily a number educated people are also confronted with this evil. In Islam superstition is considered as “shirk”, denying the unity of God and according to Sharia shirk in Islam is unforgivable sin. The writer also gave examples of some of our famous politicians who ruled this country were mainly superstitiously addicted. These politicians were to be role models for the people but they believed in bad omens, evil eyes and jinxes. Osman, (2015) explained in newspaper DAWN with the title “Of pirs, goats and kaali daal: Pakistani leaders and their superstitious way” that people of Pakistan are very superstitious. They easily blame their mistakes, lack of knowledge or just poor awareness is the result of evil eyes or anything else that suits their fancy. It is

important to note that they say it is not we people that are at fault and hence why would we be at fault? He also gave the example of our former president Asif Ali Zardari, that he tackles every storm by sacrificing goats every day, every day of the year, for years, because it was a goat that became the reason for the completion of his term. Similarly, he gave examples of our other famous politicians and their belief on superstitions.

This normalizes the idea that unseen forces can protect leaders or help them complete political terms. The case of Nawaz Sharif's visits to shrines also shows how spiritual traditions can become part of political image. Benazir Bhutto's meetings with spiritual advisors show that even modern political leaders may combine politics with cultural and spiritual belief. General Zia-ul-Haq's use of religious symbolism is another example. He used religion to strengthen his position among conservative groups and to present himself as a devout leader. These cases show that myths, religious symbolism, and superstitions are not marginal; they are part of Pakistan's political culture.

The sixth theme is media reinforcement. Media plays a key role in spreading and strengthening political myths and superstitions. News channels, newspapers, social media, and political commentators often repeat stories of dreams, shrine visits, spiritual predictions, lucky signs, and religious endorsements. When a story is repeated in emotional language, people may accept it without verification. Social media increases this effect because false stories can spread quickly. At the same time, media can also reduce superstition if it checks facts, invites experts, and promotes logical debate. Therefore, media is a double-edged instrument. It can either help voters think carefully or make myths stronger.

The seventh theme is the impact on democracy. Myths and superstitions affect democracy in several ways. First, they reduce rational voting because people may vote on the basis of spiritual appeal rather than policy. Second, they weaken policy-making because leaders may give importance to symbolic actions instead of evidence-based governance. Third, they reduce accountability because failures can be hidden behind fate, conspiracy, bad luck, or divine test. Fourth, they promote blind following because voters may treat leaders as blessed personalities rather than public servants. Fifth, they can create division because religious and cultural symbols may be used to discredit opponents.

The findings also show that education and media literacy are central solutions. Many respondents were asked whether media and education can encourage smarter voting. The answer from the research direction is that education can help people identify lies in political speeches, question unsupported claims, and separate facts from opinions. Media literacy can help people check sources before sharing stories about dreams, curses, spiritual signs, or conspiracy. Schools and colleges should not only focus on memorizing facts. They should encourage questioning, debate, evidence, and reasoning.

Social Learning Theory explains these findings clearly. People observe leaders, elders, religious figures, and media personalities. If these models use superstition and gain reward, people imitate them. If communities praise shrine endorsement or spiritual claims, politicians continue to use them. If media gives attention to such stories, they become more powerful. The cycle can be broken only when new models of rational political behaviour are made visible. Teachers, journalists, religious leaders, community leaders, and politicians can all become models of critical thinking and ethical politics.

Conclusion

Myths and superstitions have a strong influence on Pakistan's politics. They shape public opinion, affect decision-making, and sometimes even determine election outcomes. Many politicians use these beliefs to gain support, while others face unfair criticism due to false rumors. This reliance on myths and superstitions weakens rational thinking and slows progress. For Pakistan to develop a stronger political system, people and leaders must focus on facts, education, and logical reasoning instead of blind beliefs. By doing so, the country can make better decisions and move toward a more stable and prosperous future.

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