

Title: Hazara Genocide And The Narratives Of Victims



Submitted to

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Declaration

I hereby declare that all my data produced in the thesis is my own, collected data from the field and is by no other improper means composed. If any part of my data is caught plagiarized, my thesis shall be subjected to immediate rejection and I shall not raise any objection to it, if the allegation is proved. However some secondary data is cited along with their reference sources.

Waseem Kakar

Dedicated to My Beloved Parents

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ABSTRACT

The present study was conducted from the purpose to answer the questions related to Hazara genocides. The locale for the study was provincial-capital territory of Balochistan province, Quetta. This study opted the purposive sampling of the twenty respondents. It is calculated the Hazara genocide and local perceptions about this genocide. Genocide against Hazara community was analyzed through the tool and techniques of qualitative research (data) analysis. However, in sense of security provider, state was considered responsible for the genocide of Hazara community because state do not protect Hazara community of Quetta city. Even, having huge number of army persons in city areas did not protect the Hazara people from sectarian genocides. Historically, sect was not an issue for local people of Quetta city even local population of Quetta city was following local culture and Hazara is part of that culture, but when extremist institutions was allowed which were working for the promotion of haters against Hazara, from that time Hazara faced violence and genocides. However, Hazara community has great economic, social and political connections with locals which they have built in order to sustain long term relationships. Moreover, this study focused upon the State narratives on one side and sectarian factor due to which Hazara community face discrimination and violence.

Key words: *State, Religion, Hazara, Genocide, Violence*

1- Introduction

QUETTA, Pakistan home to several secular political movements, the vast mineral- rich province of Balochistan in southwestern Pakistan once prided itself on tolerance and diversity as its various religious and ethnic communities lived in harmony. Historically, all the diverse ethnic and religious identities were living together in peace and stability. These ethnic and religious identities on one side represented the beauty of diversity; on the other hand, it also produced ethnic and sectarian based violence and genocide. This type of ethnic and sectarian violence is always in the interest of some special groups. In the present study the sectarian one will be study in the proceeding research. That dissertation focuses upon the state influence on sectarian violence against Hazara community of Quetta city. Hazara community faced violence on the bases of their sectarian identity generally, and due to their physical appearance particularly. Hazara community and its individuals can easily be identified because of their faces structures which were different than other regional communities. Moreover, this study focused upon the State narratives on one side and religious factor due to which Hazara community face discrimination and violence. This study will help in the world of academia to add extra knowledge about the Hazara community. The ontology of the present study is to analyze Hazara community from the state narratives and from the local community narratives. It will search the questions like how, when and where and from whom they faced violence and how these hidden forces made differences and what was there interest in the production and promotion of these difference among local people of the Quetta city especially against Hazara community which in last produce a huge number of genocide against them (Khaled, 2013).

However, Diversification of ethnic identities cannot be negated specially in the perspectives of Quetta city. Hazara community has strong economic and social holds in the mainstream diversified city, Quetta. Here it is worth mentioning that Hazara community face violence not from the local communities but from outside and the

persons are not yet identified. Violence against this minor community is great threat not only to sectarian identity but to economic and social survival of the Hazara community (Mahmood, 2015).

1.1. Objectives:

There are five basic objectives for present research. This research aimed to describe and research the following objectives

1. To document nature and extent of discrimination faced by Hazara community.
2. To analyze the local perspective about their genocide and violence.
3. To analyze the migration of Hazara community from Quetta due to insecurity.
4. To search the reasons of general silence of other ethnicities about Hazara genocide in Murreeabad.
5. To analyze the local perception about state influence in the genocide against Hazara community of Quetta city Murreeabad.

1.2. Statement of the Problem:

Hazara, Pashtun and Baloch communities are living in Quetta city from a long time, they did not do any kind of violence against each other, but after Zia-ul-Haq period, Hazara community has been facing violence on the bases of their sects (sectarian identity, like Shia and Sunni) and on the bases of their face structures. This violence and genocide is being promoted day by day. The involvement of different institution was/is one of the main powers to analyze the main opponent of this program. The basic purpose of this study is to look into causes of the sectarian violence faced by Hazara. Moreover, this study raised the questions regarding state silence on these violent and genocide against specific community.

1.3. Research Questions:

- What are the causes of Hazara genocide in Murreeabad?
- What is the influence of state in Hazara genocide and violence?
- What is the role of state and other state agencies towards Hazara genocide in Quetta city? Why security agencies are silent on Hazara genocides?

1.4. Significance of Study:

This research has highlighted the discrimination against Hazara community. And this study will expand the study area for students about the ethnic and sectarian violence faced by Hazaras in Quetta city. Hazara community was migrated to Quetta city mainly for economic purpose. This dissertation identified the violence and genocides faced by Hazara community on political reasons. Moreover, this study contributes in the field of academia, NGOs and INGOs. Moreover, it would fill the gap in academia about Hazara identification, migration and particularly Hazara genocide.

2- Literature Review:

A literature review is a theoretical and methodological understanding to a particular topic. It is associated with academic oriented literature, such as thesis or article, a literature usually precedes a research proposal and results section.

2.1. Defining Genocides:

Genocide, on the other hand, is a distinctly modern concept. The term –genocid¹ was first used by the Polish-Jewish legal scholar Raphael Lemkin at a conference in Madrid in 1933, but a legal definition of genocide was not incorporated into international law until 1948, following the programs of mass murder carried out by the Nazis during World War II. These programs included the extermination of such diverse groups as the Jewish and Gypsy populations of Europe, ethnic Poles and Russians, political opponents, children and adults with disabilities, homosexuals, and religious groups such as Jehovah’s Witnesses, among others (Feierstein, 2014).

My contention is that modern genocides have been a deliberate attempt to change the identity of the survivors by modifying relationships within a given society. This is what sets modern genocide apart from earlier massacres of civilian populations, as well as from other processes of mass destruction. The fact that genocide has proved so effective in bringing about social changes— equaled only by revolutionary processes—suggests that it is not simply a spontaneous occurrence that reappears when historical circumstances are favorable. Rather, it is a process that starts long before and ends long after the actual physical annihilation of the victims, even though the exact moment at which any social practice commences or ceases to play a role in the –workings¹ of a society is always uncertain. It is important to bear this fact in mind if we are to develop effective early warning systems to prevent new instances of genocide (Feierstein, 2014).

In fact, any new legal definition of genocide will need to include the principle of equality before the law—a principle currently violated by the 1948 Genocide

Convention, which protects some groups and not others—as well as incorporating the customary law that has emerged from the history of relations among human communities. In other words, any legal definition of genocide—beyond what has been achieved so far in international law—needs to be based on the concept of genocide in its unbiased sense, namely, the implementation of a massive and systematic plan intended to destroy all or part of a human group as such. In legal terms, modern genocide would be no different from the annihilation of population masses by the Ancient Greeks, Romans, or Mongols, and I will presume the legal definition to be inclusive in this way (Feierstein, 2014).

The annihilation of more than 1.5 million Cambodians hands of the Khmer Rouge is widely considered a quintessential of genocide. Whether these atrocities meet the definition of as a legal matter, however, remains unsettled. As of October 2012, question of whether genocide occurred in Cambodia within meaning of the 1948 United Nations Genocide Convention is before the Extraordinary Chambers in the Courts of Cambodia (ECCC). The ECCC will determine this question against the backdrop of an ongoing debate about the appropriate scope of the crime of genocide. This debate pits expansionists, who believe the definition of the crime should be broadened to include mass killings of political groups, against restrictivists, who assert that genocide's definition must remain tightly tethered to the crimes first articulated in the 1948 Genocide Convention (Sainati, 2012).

Although in the popular imagination the Cambodian an archetypal example of genocide, 11 determining atrocities meet the legal definition of the crime simple matter. At the international level, the definition inextricably linked to the historical context in which first articulation of genocide was a historically contingent the atrocities perpetrated by the Nazis during represented a political product reflecting the compromises to obtain widespread acceptance (Sainati, 2012).

2.2. Sectarian Conflicts in Pakistan:

Pakistan always had the seeds of a Sunni-Shia schism but the conflict was suppressed until the 1980s; it came out into the open under the Islamizing dictatorship of General Zia when the state became involved in sectarianism. The violence is now open with many observers arguing that Pakistan will need the Shia-killing non-state actors for the Afghan civil war expected to start after the US and NATO forces leave Afghanistan in 2004 (Khaled, 2013).

An article Sectarian Violence in Pakistan outlined that, out of a population of 180 million in Pakistan, fully 30% are estimated to be Shia because the national census does not count Muslim sects. They are in a majority in certain areas like Kurram tribal agency and the Gilgit-Baltistan region in the north. The largest number of Shia identities lives in Karachi. Because of targeted violence against them a measure of ghettoization of their habitation has taken place in Karachi and Quetta, making the two cities the killing fields of a challenged faith (Khaled, 2013).

In 1979, Imam Khomeini brought Islamic revolution to Iran and immediately put the Sunni Arab across the Gulf under challenge. General Zia took over in Pakistan almost at the same time and was compelled to join the Arabs - led by Saudi Arabia in this confrontation. In 1980, he caused the first Shia street protest in Pakistan when he imposed the Islamic taxation of zakat on both Sunnis and the Shias. (Under Shia law the state cannot collect the poor-due tax.) The zakat law was literally imposed by Saudi Arabia through an Arab scholar Dualibi sent to Pakistan to help Islamabad legislate the tax. General Zia simply translated the law as composed by Dualibi and enforced it through an ordinance (Khaled, 2013).

2.2. Political Struggle against Sectarian Conflicts:

Many other domestic and regional factors also played an important role to aggravate sectarian differences in the Pakistani society. At the domestic level, the Shias established the political party, Tehrik-e-Nifaz-e-Fiqah-e-Jafria (TNFJ), now known as

Tehrik-e-Jafaria Pakistan (TJP), to protect the interests of the Shiite community. While the impact of the Iranian Revolution strengthened the cause of the Shiite movement, the moral and financial support provided by Saudi Arabia had similar effect on Sunni groups. Moreover, The most important aspect of the recent sectarian discourse is that it is not only confined to the traditional Shiite-Sunni differences, however, it has also spread into the sub-divisions of the Sunni sect particularly Deobandi-Barelvi and Deobandi-Salafi/Takfiri. Deobandi and Barelvi are the two major Sunni groups of Muslims in Pakistan. Barelvis subscribe to many Sufi practices, whereas, Deobandis believe in the literal interpretation of the holy text and are opposed to additions to original Islamic practices (Noor, 2012).

Punjabi Taliban (Urdu) by Mujahid Hussain (Nigarishat, Lahore, 2009) describes the dominance of Shia-hating non-state actors of Pakistan in southern Punjab: the truth is that Sipah - counted together with fellow-Deobandi Shia-hating Jaish-e-Muhammad - are the de facto masters of south Punjab and no one can survive, let alone win elections there, without the cooperation of these overtly sectarian outfits once known for supplying cannon fodder for Pakistan army's covert wars in Afghanistan and Kashmir. South Punjab where landholdings are large was once dominated by feudal strongmen who ruled "through police station and the court". Today they are powerless in the face of the state's non state actors. Before exercising their feudal muscle, they now have to be on the right side of the powerful local clerics (AHMED, 2013).

Jhangvi died in 1990. In 1996, his protégé, Ishaq, along with other extremist Sunni militants, Riaz Basra and Akram Lohari, set up Lashkar-e-Jhangvi (Army of Jhangvi" or LeJ) to continue the movement against the Shiites (Qarni 2015). The group, which is named after Ishaq's pedagogue, is pro-Sunni and regards Shiites as non-Muslims (Georgy 2012). According to the South Asia Terrorism Portal (SATP), from 1989 to 2015, approximately 9,800 civilians, mostly Shiite Muslims, have been killed in

Pakistan due to sectarian violence. A large number of these deaths are attributed to Ishaq's group. Presently, the group continues to maintain its stronghold in southern Punjab, and has a significant following in the Balochistan and Sindh provinces. Under Ishaq's leadership, LeJ is said to have closely aligned itself with Al Qaeda and the Afghan Taliban, and is known to have carried out the 2011 bombing targeting the Abu Fazal shrine in Kabul, which killed close to 63 Shiites (Nordland 2011).

In 2011, Ishaq openly claimed responsibility for killing more than 100 Shiites (Munawar 2011). In 2014, Ishaq was arrested for delivering hate speeches against Shiites in a mosque with close to 1,000 people in attendance. Reportedly, during the time he was in prison, authorities feared his power and wrath extensively and ensured no Shiite officials were put on duty near his cell. Moreover, Ishaq's ability to bring other Sunnis to his cause is attributed to his oratory skills, religiosity and piety (Mahmood, 2015).

3- Methodology

The methodology involves the use of particular techniques and methods for the collection of data. “Methodology denotes –the logic in use involved in selecting particular observation techniques, assessing their yield of data and relating the data to theoretical propositions.” (Pelto, 1978)

3.1. Qualitative Research:

Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. (Patton, 2007)

Qualitative Research was applied in this research. The primary data was collected from the semi-structured in-depth interviews from the Hazara community residing in Murreeabad Quetta. Semi-structured in-depth interviews opened ways for in-depth discussion on the mentioned questions. Many questions to fill the gap of knowledge were come into mind at the time of discussion. Moreover, semi-structured in-depth interviews made flexibility in discussion regarding research questions.

3.3. Semi-Structured Interviews:

The researcher in the field used the method of Semi-structured interview for the extraction of data, which helped to explore the issue at hand. It catered with a great deal of help as a research tool. In this tool, we simply asked some of the questions among which few are predetermined and asked each time from each respondent while the rest were random and subjected to the flow and dynamics of the interview.

3.2. Research Questions:

- What are the causes of Hazara genocide in Murreeabad?
- What is the influence of state in Hazara genocide and violence?

- What is the role of state and other state agencies towards Hazara genocide in Quetta city? Why security agencies are silent on Hazara genocides?

3.4. Research Tool:

This research was based on Semi-structured in-depth interview; it was for getting knowledge in detail about the target population like Hazara and other locales. For this research twenty semi-structured interviews were conducted.

3.5. Focus Group Discussion

This study has conducted Focused Group Discussion FGD from the respondents in order to analyze the research question. FGD was based on seven Hazara individuals from age 25 to 45. Some of the respondents have been observing Hazara genocide in Quetta city since Zia's time. Having the sectarian and ethnic similarity with Hazara community, these individuals have been facing discrimination and genocide not due to ethnic differences but due to their sectarian identity as a *Shias*. FGD with respondents extracted the nature of relationship with local communities. According to them, sectarian violence was created in order to destroy the peace of the city, peace of the sectarian minorities and peace of the market based economy. It was said that, peace is one of the important component for market stability and development. In short, it was said that destruction of local economy and market based economy was the main focus behind sectarian violence and genocide. Most of the individual questioned the state role in Hazara genocide because of their silence for approaching to those terrorist organizations that were directly or indirectly involved in this sectarian based genocide. Moreover, in-depth discussion with male respondents came to the conclusion that they have great relationships with local communities; even they developed a culture of divert marriages with local population. Ritual of marriages was, said to be performed, according to local culture. So, it was observed from the discussion that cultural transformation from one community to other community in city area is based on the majorities' cultural practices of local communities.

3.6. Case Study

Different case studies are documented from Hazara community. Most of the case studies are related to the discrimination and genocide against Hazara community due to their sectarian identity. One of the case study was based on the loss of economic hands of family. This is the case of the twenty five years old orphan who lost his father his in 2005 and two of his elder brothers in 2012 boom blasts. He himself lost one of his hands and feet in 2013 violent attacks. He said that he lost everything of his life due to sectarian based violence; he lost his family, his childhood, his friends, his relatives in this sectarian genocide. He had a juice-shop at Aalamdar road Quetta which was destroyed in 2011 in a violent bomb blast. This shop was considered as a source for income for more than 10 orphans of the brothers and their widows. He himself was not capable of working due to hid disability. He was well aware of sectarian based violence, discrimination and genocide because he and his family were affected badly by those violent attacks. He said that he and his family wanted a peaceful life which was destroyed by the sectarian based terrorist organizations. He questioned security institutions regarding violent activities against Hazara community. His relations with local population were friendly. It was said that local communities support him financially and have good relations with them. He did not concentrate on individual sectarian identity. He said that this identity is transformed from father side at the time of his birth. Moreover, he expressed his desire for a peaceful and happy life without any differences and discrimination.

3.7. Research Techniques

Qualitative methods use data collection methodologies such as interviewing, observation, discussions and review of documents (e.g. diaries, historical documents) (Tdr, 2010). Unlike quantitative data collection, qualitative data collection can be more flexible allowing the research to incorporate emerging themes in the ongoing data collection. This allows the researcher to test and validate findings as the data was collected from the field.

3.7.1. Key informants

Hazara friends who were interested in the explorations of discrimination and genocide against Hazara community became the key informants of this study. They gave rich information about Hazara genocide in Quetta city. Most of the key informants were Hazaras and shared similar sectarian identity. They observed the genocide against Hazara community, and they were also affected by Hazara genocide. They gave rich knowledge about Hazara genocide which was said to be sectarian based genocide. Key informants did long discussion which highlighted the role of state and religion in Hazara genocide.

3.7.2 Rapport Building

Research was conducted from the sequence of rapport building. Initially, respondents were from university who helped in report building towards other respondents. Importantly, my residency from Quetta city helped in rapport building with Hazara community. Friends from University of Balochistan cooperated in rapport building in Hazara community (resided areas) with Hazara individuals.

3.8. Locale:

Murreeabad is located on the outskirts of Quetta on the eastern most side. This thickly populated area of Quetta is sandwiched between the mountain *the Murdar*, that is totally barren, and rest of the city, here the Hazara leads their lives. The Hazara community lives in narrow brick houses nestled along the rugged hillside. Most of the economy and economic life of the residents was destroyed at a blasts and violent attacks. Most of the population is now dependent on remittances.

3.9. Sampling:

3.9.1. Purposive Sampling:

The method of purposive sampling used in this research; the purposive sampling technique was used due to the target of a specific community who face genocides in

Quetta city. Researcher selected a specific group of Hazara community who either faced or observed violence against Hazara community.

3.9.2. Sample Size:

This researcher have conducted 40 (fourty) interviews, in which 20 (twenty) from Hazara individuals. It has also conducted twenty (20) interviews from other communities like Pashtuns and Baloch who have seen Hazara genocide in Quetta city especially in Murreeabad. This number was according to the stratified sampling in which the respondents were interviewed from Murreeabad and from Quetta city.

3.10. Status of the respondents:

The status of individual was different in term of age, occupation, qualification and experiences and observation in city particularly in Murreeabad and Hazara Town. The Hazara individuals who faced violence and observed Hazara genocide, and other local residents that had seen this violence and genocide against Hazara community. This sampling included Hazara and non-Hazara population from local community.

3.11. Age of the Respondents:

Hazara individuals between 20 to 45 years were taken for the interviews, because these individuals had more experience and observation of sectarian violence, and they had the knowledge of those violent attacks which faced by them in Quetta city.

3.12. The purpose of the study:

In this research, the researcher aimed to explore the cases of Hazara genocide and the hidden realities about this genocide in Murreeabad in Quetta. This study was based on the in-depth interviews because it aimed to discover those realities of Hazara genocide which was not yet revealed. This study can contribute in the world of academia if it is published in a worthy journal. Moreover, here it is worth mentioning, that affected population of Hazara community from violent attack was interviewed

because their observation and experiences reveal the hidden realities of this sectarian based genocide.

3.13. Research Ethics:

As a researcher the following research ethics were followed. These research ethics were part of my research initiative. I followed all those ethics which were required during the field work. Most of the ethics were based on local cultural norms.

- I took permission from the respondents.
- I paid attention to keep a non- hierarchical relation between us.
- I used local language or third language (like Urdu) with them in order to make them comfortable.
- The name of the subject/ participants remained hidden.

3.14. Positionality

The nature of qualitative research sets the researcher as the data collection tool. It is reasonable to expect that the researcher beliefs, political stance, cultural background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process. (Bourke, 2014)

There is no clarification without Positionality. You have to a place yourself somewhere in order to say anything at all (Bourke, 2014).

I am a Pashtun from a Pashtun region. I spent majority of my time in my district. I got my education and primary learning from Quetta. I have great social, economic and cultural relationship with this area because it has shaped my primary identity. Due to my own cultural, economic and cultural relations, I want to study my own culture and language. I tried to be neutral in this research. This was my first experience to visualize my own area/region through the lenses of a researcher. It was my primary

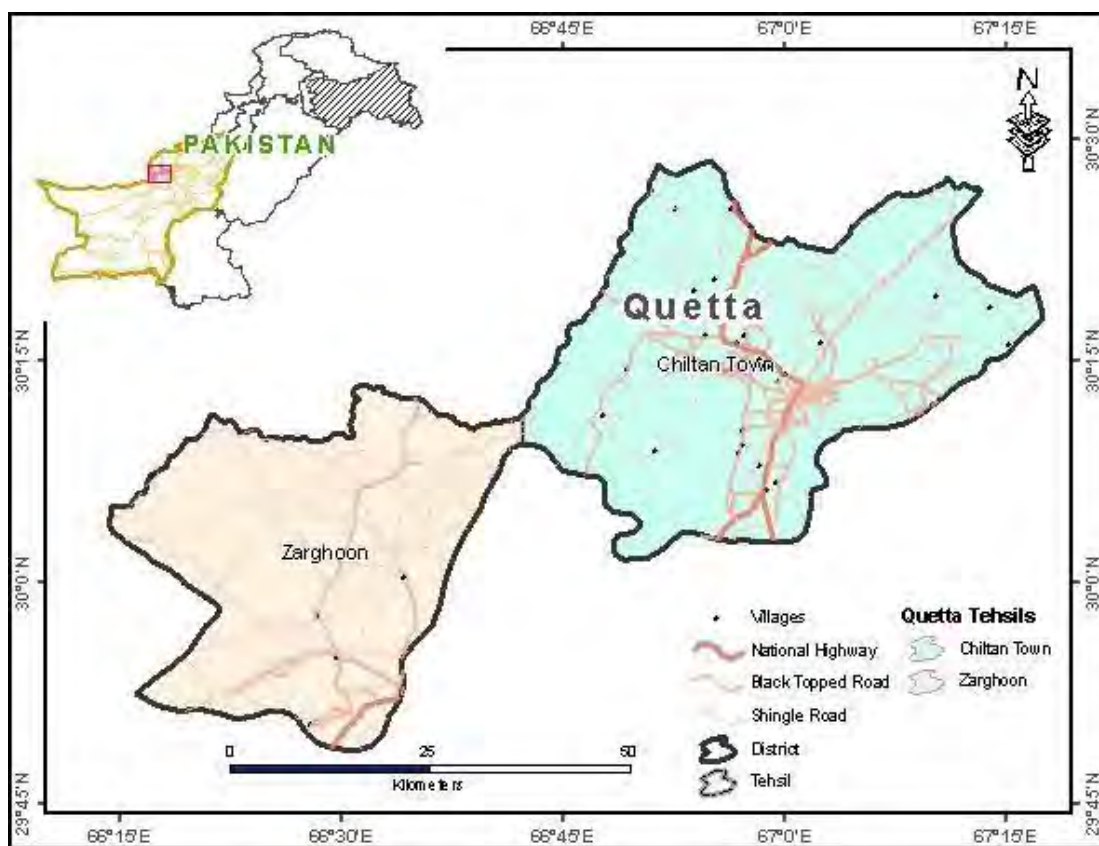
objective to study those aspects of research which can answer research questions. From this research I got more information about Hazara genocide and violence.

3.15. Reflexivity

Reflexivity pertains to the –analytic attention to the researcher's role in qualitative research. It is both a concept and a process as a concept; it refers to a certain level of consciousness. Reflexivity entails self-awareness, which means being actively involved in the research process (Erlinda C. Palaganas, 2017). I never experienced my position as a researcher in my own area. I studied my people by the lenses of researcher. I found a lot of impacts which brought due to Hazara genocide in Quetta city.

4- Research Locale

Quetta district is the 4th smallest district in Balochistan and its area is 2,653 square kilometers, Quetta District is located between 66°41'40"-67°17'25" East longitudes and 30°01'29"-30°28'25" North latitudes lying of two Tehsils and Sixty-seven Union councils. Quetta is at 690 km south-west of Pakistan's capital city, Islamabad.



4.1. Social organizations:

Social organizations in Quetta are based on patriarchal norms in which male elder in a family make decisions. The principal tribes of the area are Pashtun, Hazara, Panjabi and Baloch. Sardar and Malaks (tribal heads) are the privileged personalities in this district.

4.2. Dietary Patterns:

People in this cold area use wheat, rice, butter, milk and vegetables for their daily dietary patterns. Black tea, butter and milk are common in study locale.

4.3. The family structure:

Joint family system is very common in both urban and rural areas of the district. Family provides social security to the individuals at the time of unemployment and financial crises. Family system is also important for social interaction and social conflicts.

4.4. Marriage patterns:

People in this area do marriages after puberty. The concept of *valvar* (bride-price) is very common in Quetta. Marriages are mostly arranged by parents. Marriage patterns are more cultural than religious. Migration to groom home is important for marital relationship.

4.5. Religious Beliefs:

Majority of the population in Quetta is Sunni and Shia-Muslims. Religious leaders of the area are mullahs. There are two religious festivals, one is *Eid-ul-Azha* and second one is *Eid-ul-Fitar*.

4.6. Conflict Resolutions:

There are two methods through which the conflicts are resolved one is official or governmental system and other is traditional or *jarga* system. Government system is based on civil courts and non-government system is based on local *jarga* system. The judicial system functions through civil and criminal courts. People file suits in courts to resolve their disputes. People prefer the *Biradri* (brotherhood) or *Nanawati* (expression of regret) system, where they take their issues to a senior and influential person of the community, and after a lengthy discussion and debate, their disputes settle.

4.7. Status of women:

According to the census of 1998, female literacy rate is very low due to sub-cultural values in the area. In rural areas girl education has in destructive form but in urban areas girls go to the school. Moreover, health facilities for women are limited. Women take treatments from *pirs* (spiritual master) and *Molvies* (religious master). They take help from traditional birth attendants for female deliveries. Moreover, Purdah system is very common in girls and women due to patriarchal norm and social structures. It was observed that rural poor women work in farm fields without observing purdah.

4.8. Major Development Issues:

Due to the development projects, tribalism is losing its importance in the area. Mass-media is working for the creation of awareness among individuals regarding girl's education and modernity. Government policies also became a cause due to which tribal setup could lose its existence in near future.

5- Identification of Hazara Community; Cause and Consequences of Migrations

Migration is one of the major problems faced by today's world. People do migration due to different causes, including floods, war, and so on. But in the present study it was analyzed that Hazara community face discrimination because of their sectarian affiliation and body structures (face structure). The detail of the related discussion is described in the proceeding paragraphs in the following discussion. The discussion is divided into different themes in order to analyze the causes of Hazara community separately.

5.1. Ethnic Identification of the Respondents:

All of the respondents in the present study were from Hazara community. The identification of them was important for the present research that how they identify themselves. Different respondents gave different answers to the questions which were related to their identification, as it a respondent said that,

-I belong to Hazara ethnicity, who despite passing through hard times over the past century, have continued to strive for life and to educate their children.

-I am from Hazara family, my father was Hazara and my mother is Persian; Hazara is our ethnic identity, this identity is given to us at the time of our birth. This identification is one of the powerful elements which make us united and off-course ethnic identity is for the unification of families; this identification helps at the time of war, Marriage, peace, death and other social rituals.

Ethnic identity in Hazara community is a source for social connection. It was observed in above discussion that, Hazara people consider their ethnic identity as a powerful tool for their survival and for their social relationships in the community.

They gathered in a form of community in a specific place. They do not want to disperse because separation in a divert city can break the social capital of community. Social capital is necessary for ethnic recognition in a heterogeneous society.

-My name is xxx; I am from Hazara town, my father gave me Hazara identity and I am proud of this [Hazara] ethnic identity. We came here at the time of General Muhammad Musa. He wanted Hazara to spend peaceful time in Quetta, but when genocide was started against Hazara community from Zia time, we faced threat to our ethnic identity. We do not want to lose our ethnic identity as a Hazara and our Hazara people throughout the world belong to Shia Sect.¶

Similarly, Hazara community was not the local resident of the Quetta city. They were migrated in 1980s at the time of Zia dictatorship regime. They came here to build a peaceful social bound in Hazara community but they faced sectarian violence in the premises of city. Hazara community was/is identified due to their face structures. Their face structure recognize their sectarian and ethnic identity as a Hazara community in a heterogeneous society like Quetta.

-My Father gave us this identity; my father was a shopkeeper; we follow Hazara culture in Quetta city. Originally, We are Afghans and we came from Afghanistan. We follow Afghan culture. Our culture identifies is Hazara and this identity is granted us by our family.¶

Ethnic identity is shared identity of Hazara community. The respondents said that, they came from Afghanistan. The main purpose for their migration was economic activity in the city. Hazara community has their shops in the areas where they live. Hazara community do not transit or change their cultural practices because their culture and cultural practices separate them from other communities residing in Quetta city.

-We came from Iran, and most of our relatives are in Iran, We came here at the time of General Muhammad Mussa, He was also Hazara and he wanted us to make our own community in Quetta. Hazara mostly live together in Quetta city because in isolation Hazara community will be more targeted by those militant organizations which do violence against Hazara community.¶

All of the Hazara communities were not migrated from Afghanistan. Some respondents of the Quetta city are from Iran. They migrated from Iran just to make social and political relationship with their community. The migrants who came from Iran did not face any hurdle in their motherland. They migrated to support the local Hazara community of the Quetta city. Most of the Iranian Hazara migrated at the time of General Muhammad Mussa who supported them because General Muhammad Mussa was himself from Hazara community.

5.2. Face Structures of Hazara Community:

There are different people in the world both culturally and in physically. In some areas, there is a majority of black-skin people and in the vey other areas the dominants are white skin people. Similarly, there are people whose noses and eyes are different in physical appearance from others, for instance there are difference between the Chinese and the Americans in their face-structure in general and in their eyes and nose in specific. Hazara community in Quetta-community can also be easily identified due to their face-structures. Hazara's faces are different than other communities; they have comparatively small nose and small eyes than of local population. When it was asked from a respondent that, why they have different face structure? They reply of the respondents were different from one another.

-We are made by Allah; and Allah knows why he made us like this; but I know the fact that we are not inferior to anyone. We are enough beautiful and we like our face structure¶

Other respondent,

-There are variety of people in the world. Blacks are blacks and whites are whites.

There is not any logic which is explained by the people behind this.¶

There is one major cause of discrimination and violence is that this community can easily be identified due to their physical appearance and face structures. They face genocide due to their physical appearance in the public places. Physical appearance and face structures identify Hazara community in Quetta city. Hazara peoples are different from other community in their physical appearance. It was said that militant organizations identify Hazara people on the bases of physical appearance and face structures

5.3. Reasons behind Migration of Hazara Community to Quetta city

It is important to know that why Hazara community migrated to Quetta city. There are different reasons behind the migration of Hazara community to Quetta city. It was analyzed from the below discussion that Hazara community migrated for the betterment of life and peace. Migration is always for the searching of better life as it was said by the respondents,

-My ancestors have migrated from Ghazni province of Afghanistan to find a better life out of poverty. We came here to find peace and stability in this city. But we face threat due to our sectarian identity¶

Other respondent said that,

-We were migrated from Iran at General Muhammad Mussa's time. He was from Hazara community; he wanted Hazara to be in Quetta city; we migrated here for economic purpose, there were fewer opportunities for Hazara community in Iran;

we faced a lot of troubles that is why we came here and started lay man works in Quetta city and now we have strong business hold in this region.¶

Economic reason was one of the main causes for Hazara's migration towards Quetta. Quetta was one of the economic hubs in Balochistan. The economy of the city was based on marketing and shops. Hazara community migrated and run the business of shops in the city specifically in Mureeabad where Hazara community is in majority.

-We migrated from *Ghazni* [Afghanistan]; because of unstable conditions of peace and stability. We came here because our relatives were already migrated from *Ghazni* to Quetta and they became stable her. They were in best conditions and they were in peace and stability in this city. They built their business in this city. When we heard about their stability both socially and economically we were convinced to migrate here¶

However, some Hazara people came to Quetta city were invited by their relatives. This migration was attractive due to economic and social stability. It means that historically, Hazara was in peace and stability but when the sectarian violence was started due to political interests, it also affected the Hazara community of Quetta city. Historically, Hazara did not face any type of threat from local community but when sectarian differences was promoted due to political interests, Hazara genocide was occurred by different militant groups in Quetta city, specifically in Mureeabad and in Hazara town.

-My family is migrated in 1990s from Iran; most of our relatives are in Iran. We are here because we make social and economic relationship with local communities, like with Pashtuns and Balochs ; we want to go back to Iran but we cannot leave these social and economic relationship which we make with local communities.¶

Hazara community has made relationships with local community. As one of the respondents said that they have relationships with Pashtun family. This relationship compels them to not go to their native places. Now they consider Quetta as their native place. They face genocide but they are compelling due to the social relationship which they made after their migration to Quetta city.

-My grandfather came here and he started milk-shop at Hazara road, initially, he wanted us to be in Iran but it was not possible to spend life without our father, we came here because in Quetta city Hazara had better opportunities for business.¶

Moreover, there are specific reasons of migration of Hazara community to Quetta city. The main cause was economic stability. Most of Hazara families were not economically stable prior to their migration. They found economic opportunities in the city. Economic stability is the major stability of Hazara community in the city. Economic opportunities stabilized the life of Hazara community in Quetta city. Economic stability leads to the new relationships with the local community in the city.

5.4. Economic Activities of Hazara Community:

Hazara community migrated to Quetta city mainly for economic purposes. This aspect of study will visualize the importance of the city and the reasons for migration which minor communities prepare for social and economic stability. Still it was said that Hazara community have deep economic setup in the city because of which they cannot leave the city.

-I am property dealer and my office is at Mureeabad. We are three brothers; two of my brothers have their business of leather in Quetta (Prince Road) which is famous for Hazara's work. Both of my brothers are making Hands-made Sandals and Hazara's famous leather shoes. Hazara are in minorities in Quetta so he said that 80%

of Hazara's are work and have own business of leather and shoes. Hazara's are also expert for Balochi shoes (chawat) Peshawri shoes (chawat) and hazara's Shoes that's why Hazara are interested in leather business. And one big reason is that Hazara's are in minority, so definitely we have less number of vacancies and our Quota is less than Pashtun and Baloch.¶

A respondent again said that,

-Yes, we have business with every community; we have no conflicts with local communities. We are living in Quetta city so our norms and values are same, we are like a brother. I have my own business of leather and my partner is Baloch and since 12 years we are working together. But in last few years our business is very disturb cause of sectarian violence. Every community is targeted here so business is going down day by day. Last month 34 Shia were killed near Kalat (Baloch-belt) and in previous week, other Hazara individuals were targeted so now our business is not well. Day by day people were dispersed and desire to go out from Quetta to Karachi or other cities, but they invest so much money they did not let them go at any condition.¶

Local community was said to be not a threat to other minor communities. Migrated communities built peaceful and stable economic relationships in local markets. It was said that threat to Hazara community was a occurred at the time when sectarian discriminations was at peak not at local level but at national or even at international level.

5.5. Dominant Ethnic Region of Hazara Community:

There are different regions of Hazara community from where they did migration. Hazara community of Quetta city is not from one city or region. They are either from Afghanistan or from Iran. Majority of Hazara came from Afghanistan's different provinces and districts. As it was said,

-Hazara's are in majority in Ghazni, Daikundi, Maidan Wardak and Bamyan provinces of Afghanistan.¶

A respondent said again,

-Most of Hazara are from Hazarajat, Afghanistan. We as a Hazara community have our cultural values and norms. Linguistically, they are mostly from Persian dialect. We also came from Hazarajat. Hazara is a major ethnic group in Iran and in Afghanistan. I am also from Afghanistan. My primary identity is Hazara and I am here at Hazara region. Historically, this region is belonging to Hazarajat and Hazara is part of our ethnic and cultural identification.¶

Hazara community is originated from the province of Afghanistan, Hazarajat. Hazarajat is the place where they have great majority. Hazara community due to cultural and lingual similarity lives in one community. The social relationship is a powerful tool for existence in Hazara community because they face exploitation due to sectarian differences both in Afghanistan and in Pakistan.

-Hazara's are originally from Afghanistan Hazarajat but we have great majority in Iran, even in present day Hazara have ethnic identity in Quetta city; Hazara's are in every institution, they are in public institutions as well as in private institutions; Hazara have great shoes business, All other communities brought shoes from Hazara's. Secondly, Hazara in Quetta have also contributed in

political affairs. We have also contributed in political affairs. We have our own political which is named Hazara Democratic Party [HDP].

Hazara community in Quetta city has entered in major organization and in government institutions. Hazara community is now the local residents of the city. They have their political affiliation which is based on their ethnic and cultural interest. Hazara community made their political activism within the ethnic parameters of the city. They support Hazara Democratic Party because it is Hazara originated parliamentary party in Balochistan, specifically in Quetta city. This party fights for Hazara rights in the city.

-Mostly Hazara community belongs to Afghanistan. But we are come to Iran in 1990s, because in Quetta our relatives are living there. And our relatives were killed in target killing and also cousin were martyred in a bomb-blast. So that's why we came to Quetta, for controlling our relatives business and his family. And the passage of time now we want to leave this country because we do not safe at here.

Hazara community did not leave their business even at the time when they faced genocide due to their sectarian identity. Hazara's relatives came because their business was exceeded and they did not leave it. Hazara of Quetta city, started migration to other places to build new economic relationships due to violence and genocide in Quetta city.

5.6. Relationships of Hazara Community with other Ethnic Groups:

The relationship of Hazara community with other ethnic groups is one of the important sources which make surety for the permanent residence of the community in Quetta city. Hazara community has deep relationship with other ethnic groups generally and with Pashtun community, specifically. As it was said by the respondents that

-Hazara's have had good relations with the other ethnic communities of Quetta since their first migration from Afghanistan which occurred with the fall of Hazarajat in the last decade of 19th century. But an environment of mistrust was tried to be imposed on the people of Quetta during the target killing of local people, which was soon realized by the people of Quetta city and the good relationship between them was saved through participation in the community's struggle for peace and goodwill during the hard times for the community.¶

Hazara community made close relationship with local community in order to have close economic and social stability in the city. This relationship was constructed after Hazara's migration to Quetta city. Quetta is a city of heterogeneous languages and culture. Every community performs economic and political activities in the city. This political and social relationship for Hazara community was important because this type of relationship can secure their ethnic and sectarian identity minor in such heterogeneous city, like Quetta.

-Quetta city is very diverse than other region of Balochistan. Many ethnic groups are living there; Pashtuns, Baloch, Brahvi, Uzbek, Hazara's and Urdu speaking are living here. Hazara community has strong relationship of other groups. They have partnership then others ethnic groups.¶

Again it was said by a respondent that,

-I'm also a Principal of school located at Mureeabad. Many of teachers are Pashtun and Baloch so we work together, we go together at least we have planned a trip to others cities. We are like a family we have no clashes we love each other.¶

Another respondent said,

-Quetta is the city of different ethnic and sectarian groups. We live together, but Hazara have a specific place here called Mureeabad, and Hazara Town. But we have also living in other places of Balochistan and Quetta. We have good relations with other communities. Because we are living at same place, we have same culture, Norm's and values. We also participate in marriages ceremonies and other ritual Functions. We have no issue of others communities, because the militant organizations are also threat for local communities, and local communities also lost a Generation in Quetta Civil Hospital bomb blast. Similarly, Baloch and Pashtuns have lost a huge number of students, Activists, and politicians so that's why we can understand the fear of other communities.¶

Hazara community of Quetta city does not accept the genocide on the basis of ethnicity or sectarianism. They argued that militant organization targeted all the local communities in Quetta city. It was said by the respondent, that all the communities faced/face violence in this city. Hazara's believe that we face violence not because of our identity but the militant organizations targeted all the communities and we are part of those communities.

5.7. Participation of Hazara Community in Local Rituals:

Historically, Hazara community participated in the local rituals but when terrorist attacks were started against them, from that time mistrust was internalized by them. But still the young people participate in the rituals of other communities. Hazara community not exactly identified that who is the main rival and who is targeted them in Quetta city or they are scared to voice the names of their rivals.

-Once upon a time when the valley of Quetta was a safe place and people of different communities lived together, they also participated in each other's wedding ceremonies or funerals etc. but that was reduced when terror and mistrust was spread among the people during the time of target killings. Still, this

is the whole reality. Because, the young blood who now interact and make friends with other communities in universities and other centers actively participate in their friend's weddings and other ceremonies.¶

However it is a positive response from the Hazara community that they did not break-down the relationships with local communities. It was said by the young respondents that they participate in the rituals like marriage ceremonies of the local population in the Quetta city. One of the respondent said that, Hazara individuals respect their culture more than others that is why they do not do mix- marriages.

5.8. Marriage Rituals of Hazara Community in Quetta City:

They avoid mix marriages because it is against their cultural norms. They said that old-age people strictly follow the cultural norms and they do not want any type of change in it. As it was said that.

-Although rare examples of mixed marriages are always present but mixed marriages have not been common among Hazara. But this must not be counted as such only in case of Hazara community. Almost all old generations of tribal ethnicities try to prevent mixed marriages of Hazara community with locals. They do so, in order to prevent any harm to their religious and tribal values which are vanishing day to day when it comes to today's educated generations.¶

5.9. Marriage integration of Other Ethnic Groups with Hazara's:

People from other communities also participate in Hazara's marriages. They made strong social and emotional relationships with local community. Local people participate in the marriages and consider them friends. They made these friendships on trust bases. Hazara individuals give social preference to the people to whom they wanted to be trustworthy.

-Yes, people from other communities have been participating in marriages or funerals of their Hazara friends. However, this from both sides needs to be maximized to bring a more trustful environment among the people.¶

5.10. Sectarian Rituals and Hazara Participation:

It was said from the majority of respondents that Ulema (religious scholars) in our community (Shia-community) participate in religious rituals of other local communities. Hazara will not avoid their religious ceremony if local communities invite them. There are two sects in the city one is Sunni (in-majority) and other is Shia (Hazara-community). The present war is considered the war against sectarian group; but the response of the respondents negates this perception or this misperception. As they said that,

-Hazara Ulema have been actively participating in different functions with Sunni Ulema such as *Milad-un-Nabi*. While the participation of Hazara community in other sectarian ceremonies in Quetta city is rare because other sectarian identities do not invite Hazara individuals.¶

5.11. Religious Diversity in Quetta City:

There is religious diversity in Quetta city. This diversity is based on religious level such as Muslim's, Hindu's, and Christian's and so on. On the other hand, this diversity is also existed within Muslims identities like Shia, Sunni, Brevli and others. Historically, there was no conflict on the basis of religious and sectarian diversity. Local people respect the religious and sectarian identities of the other residence but when Zia came into power then scenario was changed in the city. Still the locals respect each other's,

-Quetta city is home to people of different religions and sects like Christians, Hindus, Sunnis, Bohris and Jafaris etc.¶

Historically, there was not any conflict on the basis of sect and religion. The local community of the city wanted peace and they were living peacefully. But it was said that different social and political reasons in the city bust-up the rhetoric's against sectarian and religious-diversity. The political sentiments produced instability among the sectarian diversity. As it was said,

-We face sectarian genocide from a recent time. In past we were in peace with local community||

And again it was said by a respondent,

-There was no reason in the past as there in none in the present. Such incidents have been always rare and were based on misconceptions built by political or religious sentiments.||

5.12. Religious beliefs of Local People:

With the emergence of urbanization peoples perspective towards religious activities was changed. Local people do not believe on religious discrimination or religious genocides.

It was said by the respondents that,

-Young people do not believe on sectarian religious genocide; they want to live a peaceful life. We are living in urban society and here people only believe on facts and reality. We believe on what we see and what we observe||

Young people want authentic sources (es) in religious matters; they do not believe on political causes. Young people do not destroy the peace of local areas. They want peace on any cost. They want to avoid violence in the city.

-Once upon a time religion was the main guide in the people's social and personal life. But the perspective of today's generation is different. Today's perspective toward religion is more or less cultural rather than spiritual.||

5.13. Reasons behind Sectarian haters:

When it was asked that what is the reasons behind sectarian haters; most of the respondents replied that religious schools for their political purpose such rhetoric's which create haters in-common man heart, as it was said,

-Scholar (Ulema) produced discriminations among the religious diversities they produce this discrimination for their personal gains. This discrimination makes political stability for them||

Again it was said that,

-We are in minority. We cannot speak against such militant groups. If we speak then we will face violence and genocide from their sides. Even the other powerful sects, whose ideology is against their violence, do not speak against them, because they also feel threat from them||

Another respondent said that,

-The main reason is the misconceptions and mistrusts developed by the scholars of different sects which make haters in the mind of common men.||

There are different reasons behind the haters of Hazara community. Ulema want absolute power for the cast of peace and stability of minor groups. They convince people against the minor sects in the city like Quetta. There are such madrassas are existed in the Quetta city. And no one is able to speak against these madrassas. They work for the destruction of peace and stability of the city. Even the other powerful and majoritarian sectarian groups do not speak against them. Moreover, the violence was promoted due the physical appearance and sectarian identity of Hazara community in Quetta city.

6- The Causes of Hazara's Genocides and Responsible Factors

Hazara community faces genocide due to their sectarian identity. It was said this genocide is present in all Muslim countries and came to Quetta city at the time when Zia-ul-Huq came into power. There are state sponsored Madrassas (Muslim-religious School) who directly involve in the violence and killings of Hazara individuals in Pakistan particularly and in Quetta specifically. These madrassas have great affiliation with state institutions. Moreover, these militant madrassas came into existence at the time of Zia-ul-Huq Dictatorship 1977 and from that time they are openly involved in the killing of Hazara individuals due to their sectarian Identity.

6.1. Sectarian based Madrassas in Quetta City:

Ulema (Religious-Scholars) identify themselves on sectarian bases. There are state registered madrassas and non-state registered madrassas in the city such as *Lashkar-e-Jangvi* and others. This militant groups were identified for the Hazara genocides throughout the state particularly and specifically in Quetta city. In-depth interviews was conducted from the respondents said that,

-State knows who is working against our (Hazara-community) community. State gives protection to the groups who work against Hazara community such as *Sapa-e-saba* (religious-political party) and the militant group of *Sapa-e-saba* is *Lashkar-e-jangvi* (militant organization). This militant group has its own madrassas and work for Hazara genocide Quetta city.¶

It was said,

Most scholars, who are political in my area, are pro-state. But I have no idea of any state sponsored Madrasa. Such states which fail to ensure a civilized life for its citizens, or is not intended to give one, have the divide and rule as a profitable option which ensures that people are no more interested in their exploitation by the ruling class.

6.2. Locals Behaviors towards Hazara Community in Quetta City:

Local behaviors towards Hazara community were always peaceful. They do not feel threat from each other. But the perceptions were changed when militant started genocide against Hazara's in the city. Hazara, Pashtun and Baloch are historically living with this city from a long time. They were like brothers. As it was said by the respondents that,

-We do not feel threat from the local communities. But the militant groups insist the locals and local people have strong economic and social relationship with Hazara community. Hazara's have shops in the areas where Pashtun community is in majority, but we (Hazara's) do not feel threat from them, and they live peacefully with us|

And again a respondent said that,

-As long as we know that we have been living in peace and brotherhood with other communities from a long time in Quetta city, we can understand that their intentions toward us and our religion have been peaceful and the acts of terrorism have had nothing to do with the people other than Shias.||

As it was said Quetta is known an economic hub of different communities. The markets in the city belong to divert religious, sectarian and social groups. They build such strong economic relationships because they never felt threat from each other and accepted the divert identity of all the groups.

6.3. State Behavior towards Hazara Community in Quetta City:

State responsibility is to protect citizen from any kind of threat and violence. State behavior about Hazara community depends upon region to region. In the areas where they (Hazara) are in majority are in peace and stability because they have strong political and social affiliations with powerful groups, but here in Quetta

city, Hazara's are in minority, they face discrimination from state institutions such as police and others, many of the respondents said that,

-We are in a minority here that is why we face discrimination. People that has Majority in their areas do not face discrimination because they have strong political and social relationships with each other and with other (powerful) groups||

Again it was said by a respondent,

-How a state department sees a community is actually how the state itself sees it. It depends on what assumption do they have about their responsibility. There is no special view of a policeman toward Shias. Police in our country are mostly irresponsible and corrupt. That is how they view everyone.||

Powerful groups are those who have space in state institution or who has affiliations with state institutions such as police and others. Police is responsible for the peace and stability of the city but this institution throughout the state is involved in the cases of corruption, which means that police supports those groups who are economically strong and stable.

6.4. Local Businessman Behaviors towards Hazara Community:

It was said that business man wants profit from the consumers. Quetta is an economic hub and Hazara is great consumer of this economic hub. Hazara has great economic affiliations with the big-businessman. They purchase from the business man. But it affects the big businessman if the city faces instability. Instability destroys the consumptions of goods and services.

-Businessman is being affected from the instability produced by the militant groups. Hazara are the great consumers of the goods and services.
Businesspersons do not want instability in the region as a whole||

A respondent said that,

-They treat Hazara's like everyone else. No special treatment is offered for Hazara in economic life. It has always been good, as Hazara are good consumers with high purchasing power in present time while hard workers in the past. Yes, it is because a businessman sees profit rather than seeing religious difference.¶

The main focus of the businessman is that how to make profit in the local market. Because of the maximization of profit they do not want any type of instability in the city areas. They want peace because peace brings market-consumer-rate high and businessman mainly focuses on the consumption rate of the market.

6.5. Shia's Affiliations in Quetta:

Shia community in Quetta city has great political, social and economic affiliations with major Shia residents in the country. This is also the case here. Hazara community created political and social affiliations with other majoritarian Shia groups throughout the country for their support. Hazara community feels threat to their survival. They face discrimination in the heterogeneous society and these types of affiliations make them strong in the region where they are being discriminated. Most of the respondents,

-We want political and economic affiliations with other Hazara groups, because this affiliation can make us strong in this region. We are less in numbers and we do not protect ourselves that's why we makes affiliations with other groups who are in majority in the states¶

Again it was said by a respondent that,

-The religious sections of the community might see a special bond between themselves and other Shias in the country. But that is not a general ideology that exists among all or the majority.

Another respondent said that,

__They have been supportive to our cause but they were not the only people who supported us. People from other communities have been supportive to our cause beyond any national, sectarian or religious bond in huge numbers. I believe in no such division because we all are Muslims and from one state.||

The production of the sectarian discrimination, violence and genocides compelled Hazara community to make political affiliations with each other. This affiliation because necessary in the region where the state either irresponsible or weak.

6.6. Responsible Bodies for Hazara Genocides in Quetta city:

. It was said that there are different reasons due to which Hazara community face violence and genocide. The attitude of the government was said to be responsible for this discrimination and genocide in Quetta city. Government is irresponsible and they do not perform their duty responsibly. Hazara community is the responsibility of government because they are the citizens of this state

-We are the responsibility of the state but state is irresponsible in its duty.

Government ignores the genocides against us||

Again it was said by a respondent,

-Multiple reasons are told by people of different interests. While I believe that the biggest cause always behind the sufferings of the people is the irresponsible attitude of government.||

It was said that with the fall of Hazarajat in Afghanistan in 1980s, Hazara face discrimination. This discrimination has historical roots in the Hazarajat. Hazara, from that time in serving for peace and stability but due to irresponsible state attitude they feel into another discrimination, violence and genocide.

-It started with the fall of Hazarajat in the hands of Afghan King Abdul Rehman in 1890s in Afghanistan.¶

=The anti-Shia sentiments during General Zia-ul-Haq provided and space for pro-Irani Shia scholars to get active and found influential place among Hazara. So, for sure Iran has tried to influence Hazara's in Afghanistan and Pakistan during Afghan Jihad.¶

However, Zia time was seen to promote anti-Shia sentiments in the country. And these Anti-Shia sentiments affected Hazara's in the Quetta city. Zia was pro-Saudi and Saudi was anti-Iran. This globalized war between Saudi and Iran affected and discriminated Hazara in Quetta city.

6.7. Reduction in Hazara Genocides:

Reduction in Hazara genocide was seen from past some-years. Hazara community says that this is there peaceful struggle in the region which result the reduction of the genocides in city. Other communities now think positively towards Hazara community. They know do not want any type of discrimination against this community in the city and in the region. As it was said by the respondents that,

-It has been years and years of peaceful protest that changed the thoughts of other communities towards Hazara positively.¶

A respondent said that,

-Other local communities like Pashtun and Baloch have always been peaceful towards Hazara in Quetta. They have been cooperating with the community in areas of business, education and transport since very old days when a small number of the people had settled in Quetta.¶

Role of police department during the years of Hazara genocide is in silence. They played no role in securing the community or bringing any evidence to the events.

-Different interpretations can be given to those past events but unfortunately there is not enough evidence which can prove any of those interpretations in a sure manner. One of the dominant thoughts in this regard has been that it was because Hazara have been the followers of a fit religion and sect (Shias who are called as infidels by some) that can be targeted and are in minority who are a fit sacrifice for the any proxy.¶

If it is right that Hazara's genocide occurred in result of some proxy or in result of any state policy than no force was enough to end it. Instead, abundance of such state policies would have been the key solution.

Since Hazara voices have been peaceful towards everyone, they have shared the cause of the community and talk against its happening. Without some fractions in those sects who believe that Shias are infidel.

It could be reduced by abundance of negligence policy of state towards the community.

The Hazara community does not put the responsibility on the shoulders of local community, According to them; local community was always good in their behaviors in social affairs towards Hazara community in the city. Hazara community does business with them. They use general public transports where they never face any type of discrimination.

6.8. Role of Political Parties in the Reduction of Hazara Genocide:

Political parties have had no more role than interoperating the situation in one way or another. It is possible that their political affiliations and interests have had an impact on their interpretation of facts.

-I am in no position to support any of the political parties when it comes to hazara genocide as the rightful ones.¶

Again,

-Yes, those political parties were Hazara Democratic Party and Hazara Siyasi *Karkunan* who were centered in among Hazara. Their roles have been no different than the above explanation of question.¶

In their terms they provided a lot by building entry gates and check points, increasing the number of Frontier Corps in the city and allotting budgets to maintain them. But in our terms they provided no security because they failed to secure us from any of those incidents that happened.

Since enough evidence is enough to support any of the explanations to the events, we just say that all people had an idea but no fact was present.¶

6.9. Future and the Peaceful Conditions for Hazara in Quetta City:

Hazara community does not want to leave Quetta city because they have great social and economic relationships, with local communities. They consider Quetta as their home town, as it was said by most of the respondents that,

-Quetta is now our home town. We have strong economic and social relationships with Pashtun and other community. We have jobs and shops in city. We cannot leave it.¶

Similarly, Hazara community did marriages in other communities. They said that marital relationships bound them to be there forever as from their words,

-We are here forever because we did marriages in local communities and we do not leave these relationships“¶

Again it was said by respondents that,

The first social relation among them is the shared religion of Islam, the second would be their economic relations and the third important would be the shared pieces of land.

And again a respondent said,

-It can play its role in introducing them to each other in peace and friendship and remove the misunderstandings between them or even may find a common interest in each other's survival. People are afraid of the things unknown to them.¶

The injectors of the issues are always the profiteers of it. To answer this question we need to first see that who profits from the issue. Such groups can be many: State, Anti-Shia Scholars etc.

Another respondent said that,

-I see the future of everyone in peace. Because the day by day increase in people understands and education supports this idea.¶

Hazara community wants peace and stability because they are the permanent resident of the city. This is the responsibility of government to take the responsibilities of their peace. They are sole responsible for their genocides. Local community demands peace for every individual because instability affects each and every individual in the city

7- Conclusion

Hazara community faces genocide in Quetta city due to the sectarian conflicts among the Muslims nations throughout the world in general and between Iran and Saudi while using their proxies in specific. The genocides in Quetta city was promoted at the time when dictator – Zia came into power in 1977. And it was escalated during the reign of Peoples Party in 2014, when *Sipah-e-Sahaba* targeted Hazara community in Quetta, especially in Markets. Quetta city was said to be the city of peace, but some militant groups (organizations) were supported by other groups for violence against Hazara community that even started genocide against Hazara community. This genocide affected the economic affiliations with local communities (like with Pashtun and Baloch) and spread the sectarian haters among the local communities against Hazara community. Hazara community also did marriages with local communities, and they also participated in their marriage and death rituals, but in recent time, due to the seeds of sectarianism and sectarian based discrimination, Hazara people avoid to attend local marriages and rituals of local communities in Quetta city. This genocide based on sectarian identifications did affect the social affiliations of Hazara community at major level but still they have social ties with other local communities Quetta.

Similarly, Hazara community has deep economic relationships with locals in city-markets because Hazara community has a skillful and cheap labor force. They have a huge number of shops in the city. And they are also the great consumers of the goods and services in the city. They (Hazara) do not want to break these economic ties and this became a reason for their permanent stability in Quetta city. They invest huge amount of money which they cannot leave in free hands. These economic investments compel them to not do migration to other areas. However, they do not feel any threat from the local communities. Even it was analyzed that they have great social affiliation with local communities. They made these relationships after their migration to the new city. Hazara community is now bound to stable their lives in city

because these social affiliations which came into existence in the shape of marriage cannot be left behind. However, the circumstances made by the proxies bound them to their own areas that make hurdles for locals to visit their areas due to security issues. In 2016, when a person went to Marriabad or Hazara town the person would submit their identity card on the FC (Frontier Corps) check posts then a person can visit to their areas.

Historically, It was said that with the fall of Hazarajat in Afghanistan in 1980s, Hazara face discrimination. This discrimination has historical roots in the Hazarajat. Hazara, from that time in serving for peace and stability but due to irresponsible state attitude they feel into another discrimination, violence and genocide.

However, it was analyzed from the data collected from the field that Zia time was seen to promote anti-Shia sentiments in the country through madrassas. And these Anti-Shia sentiments affected Hazara community in the Quetta city. Zia was pro- Saudi and Saudi was anti-Iran. This globalized war between Saudi and Iran affected and discriminated Hazara in Quetta city. Moreover, the impact of international politics promoted violence against Hazara community at local level specifically in Mureeabad Quetta due to their physical appearance.

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Annexure (I)

Questioners

- ✓ Name:
- ✓ Education:
- ✓ Sect:
- ✓ Political Affiliations:
- ✓ Age:
- ✓ Occupation:
- ✓ District:

Questions:

1. What is your Ethnicity? Please identify your Ethnicity in your words?
2. From where you were migrated to Quetta city and why?
3. Where/ in which areas Hazara community is in majority?
4. How much the relations of Hazara community is strong with ethnic community?
5. Does Hazara community participate in the wedding ceremonies of other ethnic communities?
6. Does Hazara community do marriages in other communities? If yes then how? If no then why?
7. Does Hazara community enter in government offices? If yes then where?
8. Does Hazara community participate in the sectarian rituals of other communities? If yes then where?
9. Does other sects participate in Hazara rituals? If yes then how?
10. How many religious groups are living in this city?
11. What are the main factors of fighting among individuals in this city?

12. Do people strictly follow their religion in the city?
13. What is the main factor of division between religious fractions?
14. Does state have any sponsored Madrasa's in your locality? How do you think is the state involved in sectarian fractioning?
15. What is ideas of other local communities about Shi'a community?
16. What is the thinking of police about Shi'a sect?
17. How state institutions including police treat Shi'a community of Murreeabad?
18. What is the attitude of local business persons towards the Shi'a sect?
19. Does local people do business with Shi'a community? If yes than what do they do?
20. Does Shi'a community of Quetta city have affiliations with other Shi'as of the country?
21. Does Shi'as of other cities support your people? If yes then how?
22. Do you believe in division among the sectarian groups?
23. Who do you think is responsible for Hazara Genocide?
24. From when do you think Hazara genocide started?
25. Do you think Islamic fundamentalism of Iran in 1979 posed any special influences in Shi'a-Sunni sectarianism in adjacent areas of Pakistan and Afghanistan?
26. What do you think posed the in change in attitudes of other communities towards Hazara's?
27. Historically, how was the behavior of other local communities with Hazara's in Quetta?
28. What is the role of police in Hazara genocide?
29. Why do you think Hazara's are being targeted from a long period in Quetta? Why do you think it's only Hazara' of Quetta, being targeted?

30. Who do you think, can reduce this violence? And why do not those forces do so?
31. How other sects perceive Hazara genocide?
32. How do you think this genocide can be reduced?
33. What role is being played by political parties during Hazara genocide?
34. Which political party do you support? And do you think your leadership speaks out for Hazara's voice?
35. Does Hazara have any of its own political group? If yes than what role did they played to reduce the Hazara genocide?
36. How much security did the state have provided to Shi'a community in Quetta?
37. How much the society is aware of the driving reasons and forces involved in Hazara genocide?
38. Do you Shi'as and Sunnis' have any social relations? If yes than what are they?
39. Do Shi'a participate in Sunnis' funerals and marriages?
40. Do Sunnis' attend Shi'as funerals and participate in their marriage ceremonies?
41. How do you think socializing can play its part in sectarian frictions among the two religious sects?
42. What do you think are the measures to be taken to revive the peaceful relationships among the sectarian groups living together?
43. Who possibly the injected hatred do you think can be from people's mentality?
44. How do you see the future of Shi'as and Sunni's within Quetta?

Annexure (II)

Recommendations of Present Study

- 1) State should remove all those sponsored madrassas which work for sectarian extremist and sectarian violence; Findings of these religious institutions should be banned, Most importantly, State should implement national action plan and in this very plan, participation of Shia leader should be may possible.
- 2) Research work on violence and genocide should be funded. Government and non-government organizations must work for the removal of extremism in ground level. Children should be aware about the political cause due to which Hazera's in Quetta city faced/face violence. State should take notice of all those institutions who promotes extremist in child's mind.
- 3) Local population should be educated and they should be aware about their real enemy which promotes haters in people's mind. Debates about violence and genocide should be promoted because it gives idea about real enemy.
- 4) Local people should focus about their originality which is Afghans and all Afghans are from Afghan region they didn't fight sectarian basis. Historically, all Afghans were just Afghans they were neither Shai's nor Sonnies.

Annexure (III)

Pictures of the Community



A Hazara girl protesting against their genocides in Quetta city (source NCHR)



People holding the Coffin dead-bodies of their relatives killed in Quetta by bomb-blast



Man crying on the coffin of relative killed in target killing in Quetta city (source NCHR)



Father crying on the killing of his son in a blast in Quetta city



Hazara women protesting against Hazara genocides in front of press club Quetta (source NCHR)



A peaceful protest by Hazara women in Quetta city