

**DEMYSTIFYING THE MYTH OF AFGHAN REFUGEES AS A
BURDEN ON LOCAL ECONOMY**



Master of Anthropology

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2021

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Formal declaration

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Muhammad Azeem

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ACKNOWLEDGEMENT:

First of all thanks to ALLAH, the most beneficial and the merciful, and who is always helping me throughout my life, who gave strength, ability and opportunity to seek knowledge, and whose gifts are endless for me. I would like to avail this opportunity for expressing my feelings of reverence for my respectable supervisor for the completion of this thesis successfully.

Special thanks to my parents and brother for their moral and financial assistance. This acknowledgement and whole efforts are meaningless if I don't mention the praise and worthy combination of my family.

I sincerely acknowledge and express my gratitude to Dr. Ikram Badshah whose affectionate encouragement has given me a great support in the completion of my thesis. Without his constant supervision, it would not have been possible to complete this thesis.

I am very great full to the Head of the Anthropology Department Dr. Aneela Sultana and rest of the faculty members Dr. Waqas Saleem, Dr. Inam laghari, Dr. Sadia Abid, Dr. Tariq for their help and positive attitude throughout my M.Sc period.

I also wish to express my gratitude to Mansoor Ahmed, Zafar Azam, Irfan Ahmad, whose encouragement or cooperation provided me necessary help in completion of this thesis.

I am grateful to my entire key informants and also like to pay heartily thanks to my respondents of the locale. Who permitted me to work there and also helped me in conducting my research. Nothing was possible without their help and courtesy.

Muhammad Azeem

Dedication

This thesis is dedicated to my parents, for their endless love, support, and encouragement, I have to thank my parents for making this dream happen, thank you both for giving me strength to touch the Himalayas.

All I want to dedicate this piece of work to one and only- (elder brother) who is very close to my heart, and who supported me in all the top time of my life. I dedicated my all effort of life to him from whom I learned to the way of spending happy life.

Abstract

The present research was conducted in district killa-Abdullah to demystify the Myth against afghan refugees. Generally it is believed afghan refugees are a burden on the already scarce resources, and are considered the evil of all birds including the menaces of all kinds of drugs and weapon culture in the area. The anthropological techniques i.e. participants observation , rapport building , key informants and anthropological tools such as interview guide , case study and focus group discussions were used to measure the research objectives. The study finding indicate the various types of discrimination faced by afghan refugees based on these assumption. Because of these negative stereotypes; they are facing discrimination in their day-to-day lives.

This study seeks to uncover the stereotypical discriminatory behavior with afghan refugees. It tries to explore the contribution of Afghan refugees in economic, social and culture life of local population. The finding highlighted the positive contribution of afghan refugees in the revival of local economy and the renaissance of the culture. The ground reality is that before the Afghan refugees there was no agriculture or very little activities in this area. The study finding refuted that afghan refugees are responsible for the drug and weapons culture.

Basically Afghan refugees brought the cultural revival and reintroduce those cultural traits which vanished in this part of the Pashtun culture. Moreover it tries to explore; the local's bigoted attitude towards Afghans, the introduced new avenues of revenue by refugees, the imputation against them, and the discrimination with them through a purely subaltern and interpretivist lens.

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Introduction

A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion, or membership in a particular social group (Gibeny, 1987). The Afghan civil war that began in the late 1970s has violated the rhythm of the daily life of Afghans and forced them to abandon their home and land. It was not only a confronting situation of leaving their homeland, but also, they were confronted with the fear of losing; economy, family structure, Social status, kith and kin, identity, culture, political background, personality, honors and respect, religion, and a society; shaped by their ancestors in thousands of years. On the other hand, the whole global village got ambushed to false sympathies (Zgham, 2005).

Within the Anthropology discipline, the study of refugees provides new ways of thinking and understanding about borders and connection between people and allows anthropologists to pose new challenges to the naturalization of the association between people and community (Tamang, 2009).

Afghan mass migration throughout the twentieth century and the beginning of the 21st century can be separated into four phases from the 1970s to the present. The first phase of Afghan mass migration occurred soon after the military coup in 1978 carried out by the Afghan Marxist political group, the people's Democratic Party of Afghanistan PDPA, against the Daoud government (Jazayery, 2003).

The second phase of Afghan mass migration took place with the withdrawal of Soviet troops, which began with the election of the new Soviet leader Mikhail Gorbachev in 1986 and was completed in 1989. The withdrawal resulted in an increase in the internal power struggle among the mujahedeen groups (Jazayery, 2003). The third phase of Afghan mass migration occurred soon after the political victory of the Taliban in 1996. The Taliban introduced a repressive regime with the "question for a pure Islamic society" (Schmeidl, 2010). The fourth phase of Afghan mass migration occurred soon after the events of September 11 2001. The fear of us relation increase socioeconomic and political instability and environmental disasters

Human migration has a long history but it is only in the 20th century, that the issue became politicized and internationalized (Knox & Kushner, 2012). Many Afghans regard Pakistan is an ideal country to migrate to. Economic opportunities in conjunctions with the religious ties between the two countries motivated many to settle in Pakistan. Although Pakistan did not sign the Geneva Convention or any other international conventions related to refugees, it recognized as refugees. Though Pakistan's action of recognizing Afghans as refugees is not humanitarian based. Rather, the Pakistan government's decision was influenced by the desire to gain international military economic and diplomatic status (Khattak, 2010).

1.1. Locale

The field of my research is village Abdul Rehmanzai in Tehsil Gulistan, district Killa Abdullah of Baluchistan Pakistan. The population of Qilla Abdullah District was estimated: 757,758 in 2017, Killa Abdullah was notified as separate district on 14 June, 1993. Formerly the district was a part of District Pishin. The name originates from Killa which means a fort, which was built by Sardar Abdullah Khan Achakzai who was an influential figure and one of the great leaders of Afghanistan-rebellion, in the year 1841. During the same rebellion, British envoy died. The fort is situated at 38 km west of Pishin. The district headquarter is in “Chaman” town. The district is located in the north-east of Baluchistan, sharing its northern and western boundaries with Afghanistan. Pishin District is in the east and Quetta District is in the south. District Killa Abdullah is mostly inhabited by 'Pashtons'. Major tribes include Kakar, Tareen, Syed and Achakzai. There is no ethnic differentiation among them, because they speak a common language, have the same religion and share common cultural values, in Tehsil Gulistan horticulture is the back-bone of the economy. In this part of the district, horticulture/agriculture has been organized along modern lines. Wheat is the major crop for the Rabi Season. Apple, Apricot, Grapes, Peach and Pomegranate are the leading fruits of the district. District Killa Abdullah has enormous potential in livestock sector which provides livelihood to many poor families. Mostly the nomadic population depends on livestock, who resides in the northern part of the district. Livestock farming is a traditional activity in the district and comprises mostly Goats, Sheep, Cows, Buffaloes, Cattle, Camels and Asses. Sheep and Goat constitutes the major portion of the livestock population in District Killa Abdullah. (Asmat Kakar, 2017)

1.2. Research objectives

My research is about the demystification of a myth found in the area against Afghan refugees. Myth is usually created to temporarily satisfy the human brain in response to discomfort of, “questions”, raised by the human brain that have yet to be answered, and its science-based answers have not yet been introduced into human civilization.

So, for the demystification of this myth, I set some dimensions and boundaries as an ambit in the form of three objectives, so that the research topic can be studied from every angle. The three objectives are as follows.

- To probe out the cultural impacts of Afghan refugees that how they are a burden culturally for locals.
- To probe the economic impacts of Afghan refugees on the life of regional people in order to know the nature of discourses regarding refugees.
- To examine the nature of imputations and the discrimination with Afghan refugees.

1.3. Statement of the problem

As there is a considerable debate on international, national, and regional levels regarding Afghan refugees that they are the roots of every discord and social disturbance and as well as they are a burden at all. And they never be a boon to the local’s economy. Similarly In our district of Qilla Abdullah, there is a social disturbance since last five decades. In order to this, there is a myth in the form of a phobia among the people regarding refugees, that they are the root of all riots and considering them as a burden at all, in the regional and state discourses. That’s why locals hate the refugees. So; I wanted to reopen this constructed reality, demystify this myth, and to examine beyond the known.

This research will focus to trace the real root of all regional social disturbances or give a direction to trace that. More over this research will highlight the social and economic contribution of afghan refugees in the local areas and the discrimination with afghan refugees in the region.

1.4. Significance of the study:

As this research is based on negative stereotyping of Afghan refugees. At first place the research tries to explain the existing phenomenon from anthropological perspective so it adds more academic knowledge to the topic. This research also gives more knowledge to the community about this negative label which they had associated with refugees and will help in eliminating these negative stereotypes about the Afghan refugees. Consequently, through this research the afghan refugees will be rescued from unwarranted hatred, the misconceptions and shortcomings in the global knowledge regarding refugees will be corrected, the misunderstandings between the host and guest communities will be cleared, the stoves of both will remain lit, the people will be able to re - right the track for seeking real roots of social riots, and it will give voice to refugees in the region.

This study has the significance for others researchers who want to research further on the issue so this study will become a baseline for them to research. Because it has been conducted at ground level to produce every type of knowledge and the realities of the locale in the research it provides easy track for new researchers.

Furthermore the study help to the government and non- government organization to find easy the issues of marginalize Afghan community. And solve the existing problem inside the community because the researcher has highlighted all the aspect of the locale which helps to them in the understanding of the mind set of people in the locale.

1.5. Research Questions:

1. Are afghan refugees economically a blessing or a burden in the region?
2. Are afghan refugees socially a blessing or a burden in the region?
3. Are the imputations against them and the discrimination with them, justified or unjustified?

Literature review

Afghanistan and Pakistan share a 2,640 km border, with two main official border crossings, at Torkham in Khyber Pashtonkhwa and Spin Boldak/Chaman in Balochistan. In 2017, Pakistan began constructing a fence at its border with Afghanistan, at an estimated cost of USD 600 million. The fencing is scheduled to be completed in 2020. Before the construction of the fence, it was estimated that 30,000-60,000 people crossed the border each day. Due to the long and porous border, as well as close cultural, linguistic and religious ties, there is a history of migration, with Afghans forming an integral part of Pakistan's social landscape. An estimated 80% of Afghan refugees arrived in Pakistan between 1979 and 1985, following the Soviet invasion and the resulting resistance. A further influx of 300,000 people followed the United States invasion of Afghanistan in 2001. The table below indicates the pattern of arrivals. (ADSP, december 2018)

2.1. Relation of afghan refugees with weapon culture

The so-called Saur revolution brought the Afghan government to power in April 1978. And then the Soviet government had to invade in Afghanistan and had to give direct support to the Babrak Carmal regime against the armed afghan opposition groups, called Afghan mujahedeen. Onwards writer quotes the report of UNHCR in which it is stated that, by the end of 1979 there were 400,000 afghan people migrated in Pakistan due to armed conflict. Pakistan welcomed the afghan diaspora at first in the country.

Then Pakistan recognized seven 'mujahedeen' factions who represented the Afghan opposition and gave them a role in the registration of refugees. In the meantime, Pakistan received financial support from the international community and built refugee camps, though Pakistan used a part of the international aid to support the opposition groups. Pakistan linked the 'refugee statuses to the membership of one of the seven 'mujahideen' factions. The different factions had control over the Afghan refugee camps and daily life in the camps became politicized (Langenkamp, 2003).

In 1989, the Soviet Union withdrew from Afghanistan. This event did not implicate an end to the conflict in Afghanistan. The different factions of the 'mujahideen' returned to Afghanistan, making competing claims to power and civil war started. Afghanistan's civil war and the advent of the Taliban reignited a new exodus of Afghans fleeing to Pakistan

and Iran. The attitude of Iran and Pakistan toward refugees changed and began to harden (Rubin, 1989).

The regional ground realities and the regional collective wisdom both confirm the above claim of author. There are certain ports or Qilas, still existing on three certain locations, Yaro, Sranan, and Pishin. Even children of the area are known to this phenomenon that these Qilas are of the Taliban leader Gulbuddin Hikmet Yar's training centers. On the other hand, one of my respondents belongs to village Msezai, having enmity with a well-known combatant, "Bari Kakar" told me during my field research that, *we have bought weapons of three million rupees to fight against Bari Kakar after this Eid.* I asked him that from where did you people bought these weapons? He said that,

we have bought it from Taliban's and he said that as you know the cold weather is coming, in which Taliban do not fight as much as they fighting in spring so that's why they sell their weapons to the regional people, involved in tribal enmity (Schmidle, 2008).

So, all the above-mentioned arguments tell us that the major imputation of introducing weapon culture in the region, concerned with all afghan refugees is wrong. Actually, just the above mentioned seven mujahedeen factions which were used to be our heroes, are the real culprits of this social evil.

2.2. General attitude of Pakistani population towards afghan refugees.

The study of ADSP says that in recent years the afghan refugees, settled in Pakistan has been associated with terrorism and security problems. This association with socially unaccepted activities has depreciated the opinion of the Pakistani population towards afghan refugees. (EASO, 2020)

About 40 years, Pakistan has hosted well over a million Afghans, of the largest diaspora in the world. But over the recent two years, Pakistan has changed its attitude towards afghan community. It was in response to certain deadly security incidents and abnormal political relations between Pakistan and Afghanistan, Pakistani authorities also have mounted a concerted campaign to return afghan out of Pakistan.

In the second half of 2016, a toxic combination of deportation threats and police abuses pushed out nearly 365,000 of the country's 1.5 million registered Afghan refugees, as well as just over 200,000 of the country's estimated 1 million undocumented Afghans. The exodus amounts to the world's largest unlawful mass forced return of refugees in recent times. Pakistani authorities

have made clear in public statements they want to see similar numbers return to Afghanistan in 2017.

The attitude of Pakistani authorities depreciated the relations between afghan refugees and Pakistani local population.

Other reasons, such as a sudden increase in official abuses, were characterized by many as adding to the pain of official abuses. emergence of anti-Afghan hostility by local Pakistani communities, Pakistani landlords suddenly charging significantly higher rent for apartments and business premises, and the departure of most or all of their relatives and neighbors, leaving them feeling exposed and vulnerable to local police abuses The generally applicable customary law rule of *refoulement* requires Pakistan to not send anyone to a place where they suffer a serious risk of persecution, torture, or other ill-treatment, or a life threat. This includes a prohibition on pressuring people, including registered refugees, to return to countries where they are at substantial risk of violence.

Many returnees described how local Pakistanis had welcomed them for decades, but that after the assassination of a Pakistani army major near the Afghan border in June 2016, they turned on them, telling them to return home and referring to them as "sons of Hindus," a reference to India's increased ties with Afghanistan. This transformation in local Pakistani attitudes against Afghans was also described by a large number of Afghans to the UN. Increased Rent and Government Orders for Pakistanis Not to Rent to Afghans Several Afghans said that landlords evicted them from their apartments or refused to rent to them after Pakistani officials proclaimed in publications and on television that renting to Afghans was unlawful. Others claimed that starting in July, landlords began raising or tripling their rent, evicting them from their homes and businesses and leaving them homeless. (Watch, 2017)

2.3. Refugee camps as a safe haven for militants

Kristian Berg Harpviken, a research professor, probed the phenomenon of refugee camps as a recruitment of militants among the Afghan refugee population. He stated that, the Militant groups may find a safe haven houses in refugee contexts, from where they can easily access to state support, humanitarian resources, recruits, NGO support and political world. This phenomenon was firstly observed as a practiced and as an archetypical experience in Pakistan among afghan refugee camps.

When displaced afghan arrived in Pakistan as an exiled in early, 1980s, the only option to be recognized as a refugee was to first join one of the afghan militant groups who are fighting for their homeland, because these groups were the ruling body in afghan refugee camps.

Pakistan's host government effectively settled on a set of seven groups to represent the Afghan opposition. Pakistan had a lot of leeway because it wasn't a signatory to any international refugee accords. Pakistan tried to increase all types of international assistance and ensure influence over its distribution in order to bolster the Afghan resistance without being drawn directly into the war. Linking refugee relief and politics was a particularly effective strategy. Membership in one of the resistance parties was made a condition of refugee status, and not surprisingly, practically all of the refugees joined.

Other research has drawn attention to alternative factors to explain how militant groups gain and exert influence within refugee populations. Sometimes culture may play an important role in refugee militancy.

For militant Afghan refugees, the lead narrative is the hijra, the account of how Prophet Mohammad and his followers escaped an ungodly regime in Mecca, seeking safety in Medina, from where they built the capacity to rightfully return and take power (Harpviken, 2019).

In this research, the refugees living in irrigated areas of Baluchistan are not being discussed. in my research I will discuss their life style, their benefits to the locals, and the discrimination with them in district Killa Abdullah.

2.4. The people without state and personality on the earth.

Abdul Wadood, Ahmed Khan and Hidayatullah Khan state in their research;

(A Phenomenological Study of the Identity Crisis of the Second Generation of Afghan Refugees in Baluchistan) that, the second generation of afghan refugees in Pakistan are the people, *Belonging to nowhere* and even they are confused about their identity. These refugees do not feel themselves as totally accepted and integrated into the local community either. Moreover, the researchers say that identity is something a matter of personality; identity is the major thing on which the personality is completely dependent. These refugees not only living in Baluchistan presently but are born here as well. So, the question of identity will not only be influencing their life in material sense but also on emotional and psychological level.

Since the second generation of Afghan refugees living in Baluchistan do not have any considerable experience of living in their homeland. Therefore, they see themselves unfit in, or unaware of the Afghan context. On the other hand, these refugees do not feel themselves as totally accepted and integrated into the local community either. These two have resultantly added to a feeling of uncertainty and demotivation about their future.

This study tells us that if the second generation of afghan refugees were sent back to Afghanistan, it would be tantamount to making them refugees again. (wadood, khan, & Khan, 2020).

similarly another author ,mohibullah zgham also expresses these all aspects of the critical life of an afghan refugee regarding social status identity and personality, in his novel, “Zanmargi”(A suicide bomber) he says that, It was not only a confronting situation of leaving their homeland, but also, they were confronted with the fear of losing; economy, family structure, Social status, kith and kin, identity, culture, political background, personality, honors and respect, religion, and a society; shaped by their ancestors in thousands of years. On the other hand, the whole global village got ambushed to get false sympathies. And in the same novel he discusses the tough life of an afghan refugee widowed women with her small son, living in a refugee camp in Baluchistan. The sun of the widowed women takes admission in Madrassa, where he trained to suicide attack (Zgham, 2005).

2.5. Inflow of refugees and the local economy

Matthias Luecke and Claas Schneiderheinze trying to make people realized, about afghan refugee phenomena in their study, they say that, “More financial burden-sharing for developing countries that host refugees” that, the influx of large numbers of refugees into developing countries can be an economic and administrative burden and can also create social tensions, especially in poor rural areas. Therefore, if the developed countries continue to provide foreign aid to the refugees, it will not only provide economic development to the refugee community but will also provide new employment opportunities to the hosting communities. They further said that the economic impact of migrants on the host population has always been negative so in order to maintain this tradition of migrant hospitality, the losses of the local population should be identified and remedied in a timely manner. Moreover, the researchers mentioned an economic theory,” an influx of refugees constitutes an expansive supply-side shock in the local labor

market” on the basis of the theory, they argue that the influx of migrants usually destroys the local labor market, in which the refugees had to work. If at the same time the host country receives international grants or refugees receive cash-based assistance from abroad (which is increasingly viewed as good practice), this practice will stabilize the economy of both sides.

“A large-scale influx of refugees could strain local financial and administrative resources, causing social unrest, particularly in poor and underdeveloped parts of emerging countries. With enough outside funding, however, hosting migrants can provide an opportunity for economic progress. In contrast to popular assumption, externally supported refugee settlements frequently benefit the host population in the aggregate. However, economic repercussions vary, and refugee migrations can produce winners and losers within the host community. To maintain popular support for hosting refugees, possible negative effects on vulnerable groups of residents should be identified and mitigated. According to economic theory, an influx of migrants creates a large supply-side shock in the local labor market — as long as the refugees are able and permitted to work. Simultaneously, whether the host country obtains international funds or refugees receive cash-based aid from outside (which is increasingly seen as good practice), the local goods markets experience an expanded demand-side shock – as long as not all of the additional consumption is imported. The local economy is stimulated by increased demand for locally produced goods and services; the larger the refugee population, the better. Agricultural producers, in particular, profit from increased food demand. Production, prices, and profits all rise as a result of this. Positive spillovers and better growth across the economy may result from rising local production and incomes. (schneiderheinze, lueck, & Claas, 2017)

But in my field research in the most backward district, “Killa Abdullah” I found the ground realities, totally heterogeneous of the above-mentioned study. Here the refugees came into the very poor rural area but impacts totally different and positive. I will discuss it in the chapter of findings.

2.6. Pakistanis Economic and Security Concerns with refugees.

Frédéric Grare and William Maley conducted a study to highlight the economic and security concerns of afghan refugees with Pakistan. They say that it is undeniable that Pakistan have given certain rights to the afghan refugees but it is also a reality that they are facing increasing barricades. The attitude and tolerance of Pakistanis towards afghan refugees is dependent on the

Pakistan's economic, political, and security situation. The government of Pakistan still believes that, Afghans are a net drain on the economy, on the other hand some researchers say that, Afghan labor migration could prove beneficial to Pakistan in the form of labor, and to Afghanistan in the form of remittances. The claim of these researcher may right on macroeconomic level but on micro level it is unbelievable. Because there are certain assertions of local people that, Afghans are taking our jobs, they work for lower wages and etcetera. Further the writers of this study compel to express their helplessness, stated that, "no study has been conducted to assess these assertions and the net job creation generated by Afghan entrepreneurship in the informal sector, which could be considerable. Actually, this is the thing which will be covered through my field research.

The concern of refugees with, Pakistan's micro economy is very distinct to be measured from, the concern of foreign Aids with Pakistan's GDP or the concern of afghan refugees with Pakistan's micro economy can be known from the answer of this question that, the GDP of Pakistan is how much dependent on the foreign aids, coming for afghan refugees. Whereas the concern of afghan refugees with, Pakistan's macro level economy will be studied in my field research.

More over writers of this article says that Afghan Refugees is a Strategic Asset for Pakistan because Islamabad has some objectives in Afghanistan, which are like a hot cake to be achieved through afghan refugees.

To persuade Pashtun refugees that Durand line is an official boundary, to limited the Indian influence in Afghanistan and to keep the United States tied down in Afghanistan for as long as possible. These are the Pakistan's objectives in Afghanistan.

"Despite the fact that Afghan refugees have been granted several rights, they are nonetheless subjected to increasing restrictions. With the deterioration of Pakistan's economic, political, and security conditions, authorities' tolerance is waning, and the next generation of refugees is not receiving the same level of protection. The National Database and Registration Authority, for example, has ceased operations. (PoR) cards in 2007.

Pakistan's viewpoint, which is motivated by both social and economic concerns, should not be ignored. The Pakistani government understandably believes that Afghans constitute a net economic drain. According to certain study, Afghan labor migration could benefit Pakistan in terms of manpower and Afghanistan in terms of remittances. Yet, Even if one accepts the

findings of such studies at the macroeconomic level, there may be significant problems at the microeconomic level.

Since the early 1980s, for example, the claim that Afghans are snatching employment that would otherwise go to Pakistanis has been repeated. Afghans are thought to be willing to work for less money than Pakistanis. This may be true in rural regions, but no research has been done to determine the net job creation provided by Afghan entrepreneurship in the informal sector, which might be significant. This isn't to say that the presence of Afghan refugees in Pakistan hasn't had a detrimental economic and social impact. The refugee presence undoubtedly resulted in some clearly defined changes in income distribution, leading to occasional friction with local Pakistanis, even if it did not necessarily affect the overall economy. Furthermore, the influx of refugees increased demand for goods, resulting in inflation in some areas of the country. This, however, must be weighed against the benefits derived from the refugees' stay. Some local economies did grow, at times because of their number, which stimulated the local markets while international aid stimulated consumption and contributed to the regional infrastructure.

The informal sector accounts for a considerable portion of Pakistan's actual economy, it is impossible to conduct a fully balanced cost-benefit analysis. Increased demand for products and services resulted in increased smuggling from Afghanistan, depriving Pakistan's government of a significant source of revenue. Relief food, when in excess, found its way to the market, creating deflationary pressure on food prices and, as a result, undermining local food production as long as the World Food Program was in operation. Pakistan has paid a price for being a gracious host country in terms of the environment. Refugees required pastures for their flocks, which resulted in the damage of local ecosystems in some cases. Overall, their presence increased the strain on Pakistan's infrastructure (notably schools and hospitals). The security implications of smuggling should not be overlooked. Because Afghanistan produces nearly all of the world's opium, some of it must be smuggled out through Pakistan, where informal tax collection mechanisms run by armed groups of various affiliations have turned narcotics trade into a new source of insecurity. Regardless of the overall economic impact on Pakistan, the social ramifications of the refugee presence should not be overlooked, even if the local population's "tolerance" has likely been considerably higher than in most other parts of the world thus far. However, considering the vast relocation of Pakistanis as a result of "counterinsurgency" operations in the FATA, Swat, and Bajaur areas, as well as the country's dismal economy, this tolerance may be tested. Islamabad is

pursuing numerous concurrent aims in Afghanistan, that's why, Afghan refugees are a strategic asset for Pakistan. To begin with, it is attempting to persuade Pashtun refugees that Afghanistan, not a hypothetical Pashtunistan that would deprive Pakistan of most of its own territory, is the Pashtun homeland. Second, and linked to the first point, Islamabad is attempting to limit India's influence in Afghanistan in order to avoid the establishment of an alliance between Afghanistan and India, and therefore the risk of a two-front war with India if a conflict arises. This has long been a feature of Pakistan's Afghanistan policy. In this perspective it makes sense to continue harassing India and India's assets and allies in Afghanistan. On another level, Pakistan wants to retain the US in Afghanistan for as long as possible, because a US presence in Afghanistan is the only way to prevent a major Indian influence in the country if the Taliban retake control. President Obama has already begun a large withdrawal of US forces from Afghanistan following the assassination of Osama Bin Laden on May 2, 2011. Pakistan can only achieve the needed guarantee on an ad hoc basis after failing to obtain the long-term strategic alliance against India from the US in the past. One such chance was the Soviet invasion of Afghanistan; another is the war on terror. From the perspective of Islamabad, it makes sense for Pakistan to maintain a low-intensity conflict in Afghanistan, for which Afghan refugees in Pakistan are ideal cannon fodder.” (Maley, Frederic, & William, 2011)

3. Research methodology

To deal with the chosen study, it is necessary for a researcher to design an orbit as an ambit in shape of a set of methods and the procedures. The procedures and techniques help the researcher to collect relevant data and to extract subjective data from certain; discourses, mythologies and constructed realities in social research. This research design and methodology chapter also shows how the research outcome at the end will be obtained in line with meeting the objective of the study. This chapter hence discusses the research methods that were used during the research process. It includes the research methodology of the study from the research strategy to the result dissemination.

3.1. Qualitative research

At first place the research is a qualitative research and I used qualitative methodology. As a qualitative research is based on field work so I also participated in field work. It was used the qualitative data collecting method to collect the data in my fieldwork Research methodology is the path through which researchers need to conduct their research. It shows the path through which these researchers formulate their problem and objective and present their result from the data obtained during the study period. For emphasis, in this chapter, the author outlines the research strategy, research design, research methodology, the study area, data sources such as primary data sources and secondary data, population consideration and sample size determination such as questionnaires sample size determination and workplace site exposure measurement sample determination, data collection methods like primary data collection methods including workplace site observation data collection and data collection through desk review, data collection through questionnaires, data obtained from experts opinion, workplace site exposure measurement, data collection tools pretest, secondary data collection methods, methods of data analysis used such as quantitative data analysis and qualitative data analysis, the reliability and validity analysis of the quantitative data, reliability of data, reliability analysis, validity, data quality management, inclusion criteria, ethical consideration and dissemination of result and its utilization approaches. In order to satisfy the objectives of the study, a qualitative and quantitative research method is apprehended in general. The study used these mixed strategies because the data were obtained from all aspects of the data source during the study

time. Therefore, the purpose of this methodology is to satisfy the research plan and target devised by the researcher. (Sileyew, 2019)

3.2. Participant observation

Participant observation is a special and fundamental method of research preferred by anthropologists. It is a distinct feature of anthropological research that stands apart from other social research because it involves a researcher to live in, with the people who are concern to his study. So that the researcher can be able to do emic observation and to collect subjective data. In this method a researcher has to become a part of particular community to get better understanding of a phenomenon which is to be studied. According to this anthropological tool anthropology prefers to become part of them participate with them in their daily life in order to observe them from their own lens.

3.3. Rapport building

As the participant observation is a priority of anthropological research, Casually, I was already meeting to these anthropological priorities. Because I belong to the same area, I spend here majority of my life, I got my primary education from here. I have great social, economic, and cultural relations with the population in whom I have conducted my research.

In this traditional area it is not an easy task to reach the ground realities, to open the constructed realities, and to discuss the issues beyond the myths. Because mostly in less educated areas, the debate is usually carried on like a race and every opinion of the people, every constructed reality, every mythology, and every idea of the people is like their faith, which is unable to tease and hit because it gives them unbearable pain.

A chosen the most social issues discussing areas and the most socially active people to collect data. For example, the barber and butcher shops, hotels and the outing of the mosques; where the old people sharing their experiences of current issues.

3.4 key informants

As every anthropologist do research work with key informants to be known about the particular society. For this purpose, those people could be selected who are most involved in the society and who had specialized knowledge about the particular phenomenon. But as I was the native of the locale, I take sport from this technique on another place. In our area it is informal to join any

gathering without invitation or without concern so that I used different key informants to make mi be entered in a particular gathering.

3.5. Approach to the reality

As anthropology has its unique and specific focused tracks to approach a reality similarly, I followed that as much, as possible.

My approach to this particular reality was a subaltern, holistic, interpretivist, emic, and bottom top, in order to reopen the reality and demystify the myth.

3.6. Sampling

Sampling is a specific research method to extract the sample to study from the whole population. It is a critical stage in research because the sample of research impacts the outcome of research. A chosen sample to be interviewed and studied, must be reflecting and representing the whole population. In anthropology discipline mostly researcher follow the non-probability sampling method similarly I also employed purposive sampling method from non-probability sampling procedure, in which I choose the respondents purposely and relevant to the project.

3.7. Simple size

According to 2017 census report the district killa Abdullah overall population Is 758354 and the Tehsil Gulistan overall population where the research locale was present that is 114984 and the union council abdullrehmanzai population is 10454 in the target simple size of my research was 33 from whom I have conducted research interview.

People	Size
Pashtun nationalist	5
Religious people	6
Traditional aged men	5
Traditional young	4
Pakistan nationalist	6
Migrants	4
Traditional aged women	3
Total	33

3.8. Purposive sampling

In this particular technique the researchers choosing their respondents on the behalf of researcher's personal interest, purposely and relevant to the project. In my research I picked five (5) old men, three (3) old women, some car drivers and the socially, politically, economically active people.

3.9. Semi structured interviews

Interviewing is the most common method of data collecting. In interviewing the interviewer has to ask verbal questions to the responded and the answer are noted down. I mostly employed semi structured interview to my research in which I asked questions to interview that ware open handed in which the limit of answer was not fixed as well close handed in which the choice of answering was not rely on the respond only. For this purpose, i used an interview guide that helped me a lot while I was in field, gathering the data.

3.10. Focus group discussion

In my field work I wanted to conduct a session of focus group discussion to know how that people perceive about particular reality that I was working on. In focus group discussion the interviewer just has to facilitate the responds with question and the further discussion is done by the respondent themselves and the researcher has to play a role of good listener and record the data side by side I selected this tool to find out and check the nature of the particular constructed reality in the people living in a same area same belief and traditions and having same socialization. As the topic was afghan refugees. That's why it was very easy to start discussion on this topic because it is a myth in the area, about which every person of the society having same ideology and opinions.

During my research I used a specific technique to create a discussion on my topic. I used to relate the going on discussion with a famous Qandahari dialogue or proverb then discussion would itself take a u turn toward my topic. Otherwise, I order for tea without sugar (tarkhey chai) this type of tea is a well-known identification of Afghani people (Qandharian).

3.11. In-depth interview

I have utilized in-depth interviews as part of in-depth discussion in my research from distinctive respondents who required a vital issue. I have conducted in-depth interviews with various people during the research. The meetings will lid on the outstanding subjective subject with diverse individuals straightforwardly or in a roundabout way identifying with exact information inside and outside.

3.12. Field notes

The field note method will use my research to keep its significance in mind to note down every piece of information observed during the research work. The writing of field notes allows the study to recall the events and modes of discussion made with the respondents and the common people who become useful in collecting data.

3.13. Audio recording

The audio recording method became an essential research tool in qualitative research that has replaced handwritten notes during an interview. During the interview and discussion, it is difficult for a researcher to capture respondents' narrations completely. It is also essential to focus on an interviewer's body language rather than only capturing the verbal information. This method enables the researcher to conduct a successful interview without any interruption. After the informed consent of respondents, I will record the formal interview and focus group discussion. The recorded data will be used to be interpreted and analyzed later.

4. Area profile

In 2017, the total population of district Killa Abdullah was 757,578 (Census PBS, 2017), up from 360,724 in 1998; 52.48 percent of the population was male and 47.52 percent was female. The male-to-female sex ratio is 110.45, and the annual population growth rate is 3.97 percent. The district's urban population is 149,342 (19.71%), while the rural population is 608,236. (80.29 percent). The average household size in the United States is 7.79, 7.74 in cities, and 7.80 in rural areas.

Killa Abdullah was a Tehsil of District Pishin and was granted district status in June 1993. The name originates from Killa which means a fort, which was built by Sardar Abdullah Khan Achakzai who was an influential figure and one of the great leaders of the Afghanistan rebellion, in the year 1841. The fort is situated 38 km west of Pishin. The district is located in the northeast of Baluchistan, sharing its northern and western boundaries with Afghanistan. Pishin District is in the east and Quetta District is in the south. The district consists of 4 Tehsils and 25 UCs while headquarter of the district is in “Chaman” town. Killa Abdullah lies between 66°14'23"-67°15'43" East longitudes and 30°05'7"-31°18'46" North latitudes. Location of Killa Abdullah is 690 km (aerial distance) south-west of Pakistan's Capital City Islamabad and 70 km north of Quetta city, the provincial capital of Baluchistan.

4.1. Tehsils

It is composed of two sub-divisions; Gulistan and Chaman. The district is administratively subdivided into the

Following tehsils:

- 1: Chaman
- 2: Dobandi
- 3: Gulistan
- 4: Qilla Abdullah.

4.2. History

The district Killa Abdullah is named after Sardar Abdullah Khan Achakzai, who was a man of great influence. He was one of the two great leaders of the rebellion at Kabul in 1841, during which the British envoy was killed.

He bought Dehsora Karez from Kakars and ChashmaInzergai from the Achakzais, in the early part of the 19th century. He then built a fort (Killa) and gave the place his name.

Killa Abdullah is a district in the northwest of the Baluchistan province of Pakistan. Killa Abdullah was separated from Pishin District and made a new district in June 1993. The population of Qilla Abdullah District was estimated to be over 120,000 in 2012, the vast majority being Pashtuns.

In 1839, this area along with Quetta and Pishin region became a part of British India as a result of the First Anglo-Afghan War. However, in 1842, the Afghans reoccupied the entire Pishin Valley, losing it again in 1879. Four years later, Pishin and the surrounding areas were merged with the Quetta district. In 1993, it was separated from Pishin for administrative reasons and was given the status of a district.

The history of Killa Abdullah during the British era was being ruled collectively by the British empire, Safavid empire, Mughal empire, and also by own Afghan empires. The local regions of Killa Abdullah were also be conquered by the empires after the commencement of the colonial period.

4.3. Education

The relationship between education and economic development is well documented in the literature. Investment in education is essential for the future and betterment of the present generation. It is sad and unfortunate that successive governments, bureaucrats, and politicians have never given due attention to this issue. The expenditure on education in the country has never exceeded 2% of GNP. The irony of the fact is that even this meager is not spend on education. It was often diverted towards other sectors. As a result, the literacy ratio has been around 36% in overall Pakistan and far below that (16%) in Baluchistan.

In Killah Abdullah district, there are 24 mosque schools for boys. While there were 324 Primary boys schools and 23 primary girls schools. The number of government primary schools in the district is 347. The number of privately run middle schools is just one (Ideal Academy in (Abdulrehmanzai Gulistan). The number of government middle schools is 19 out of the 16 are for boys and 3 are for girls. The most important observation is that the number of primary and middle girls in school is not adequate. The proportion of girls' primary schools within the total number of primary schools is 6.6% and the proportion of girls' middle schools

within the total number of middle schools was 15.7%. The proportion of girl's high schools within the total number was 16.6%. There is no private high school in the district.

Mosque schools were established to increase the number of primary schools in society. The idea was to use the mosque from morning to Zohar time for educational purposes. They were not successful and the government was forced to merge them into existing primary schools.

Primary schools give basic education units up to 5th grade. Six years of schooling are carried out under this system. In addition to primary schooling, the middle school further provides three-year schooling. High schools are those schools where education is provided up to 10th grade.

In the district, Killa Abdullah all government primary, middle and high schools use Urdu as a medium. Only one private middle school has English as a medium (Opal crown school in Chaman Tehsil). There is no technical school, polytechnic institute, or cadet college in the district (one cadet college is under construction which is given to the district by the political party

PK-MAP). There are two English language centers, one is in Abdul Rehmanzai and the other is in maizai-dda. The number of students is 400, while teachers are 6 in numbers. There are no specific courses in computer science and technology.

The explanation as to why gender-specific data on literacy rate is not available is that in rural Tribal society, people are reluctant to tell the number of females and tell about their activities. Moreover, informal education is carried out in the houses. In the absence of any micro survey, it is too difficult to reach any conclusions. It has been observed and confirmed that almost all the girls can read the Holy Quran nothing more and this is just due to the extremely religious society. It may be pointed out that the reading of the Holy Quran alone does not come into the definition of literacy.

Abnormalities in enrolment particularly in the case of girls have some deep-rooted causes:

1: Parental attitude toward girls' enrolment in schools

2: Shortage of female teachers and schools

Social and cultural constraints.

3: Rural girls assist their mothers in domestic tasks.

In tehsil Gulistan and kill Abdul Rehmanzai the literacy rate according to the BRSP survey of 2017 and 18 is 13%. If the literacy rate remains below 13% in the region so the educational system & approach can be estimated and imagined.

The complete tehsil is having 8 high schools whereas 2 middle schools, 28 primary schools, and two of the girl's primary schools one in Abdul Rehmanzai and one in internal Gulistan.

On the other hand, no middle or high school of girls throughout the tehsil and district.

Thanks to the literacy rate of 13%. It's the most backward region in the Quetta division. No private sector of the institution exists in the region for development, progress, thrive, comforts, necessities, live on, & illuminate & luminous future of the region. In the overall District, the public inclinations are promoted & the public itself is scribbled towards the Madrasa (religious institutions) System education through the huge philosophes, psychologies & mindset level of understandings to have the nemesis, deleterious, detrimental & tearing up effects. Until the declination of this systematic mindset is not accord, changes are above the psychology.

4.4. Religious Beliefs

The people of the region are drastically religious and modest.

Residents of district Killa Abdullah are unique in the sense that they belong to a common ethnic group, have a shared religion, and belong to the same sect within the religion. Therefore, there have never been any religious conflicts. Religious persons are generally respected by the masses. Those persons who don't observe Islamic principles are not valued by the community.

Elderly persons are respected by all.

The Pashtun society respects the dignity of women. Therefore, women are honored and respected. There are two major religious festivals: Eid-ul-Fitr, (which is celebrated at the end of the month of fasting). Eid-ul-Azha celebrated on the occasion of Haj. Moreover, the 12th Rabi ul-Awal is also celebrated with great fervor. The influence of religion is paramount. The crime rate is very low. Conflicts are usually resolved by the religious elders, the district is mostly represented politically by religious parties reflecting the religious attitude of the community. Similarly, family members must observe prayers, fast, and act upon other teachings of Islam. Those who don't fall in line are segregated, taunted, and considered inferior. The tehsil Gulistan and killi-Abdulrehmanzai is also dealt a subject in this regard, religion is supreme everywhere but the use of religion according to own will and perception is not allowed throughout the world. In our region sue by the name of religion is public knowledge in every aspect of life.

4.5. Role of Women

Pashtuns pay respect & honor to women instead of love, pittance, Marcy & care.

It is ironic to note that, though Pashtun society formally bestows honor and dignity on women, in reality, the position of Pashtun women is miserable. Still young, she is married without her consent, and vulvar (The amount of marriage contract) is received on her behalf. As a wife, she has to perform many duties. All activities within the house are the sole responsibility of women. These include cleaning, child-raising, washing cloth, taking care of livestock, etc.

On the other hand, she has no right to property. However, in Gulistan Tehsil, with the Enlightenment of education, some of the people have realized that their behavior in the past with the women is contrary to the traditions and teachings of Islam. Now very few have begun to acknowledge a woman's share in inheritance.

Terminally, by the same inhuman attitude, the women are being dealt with and utilized in the Tehsil Gulistan and Killi Abdul Rehmanzai. The women in the village are treated as slaves, enemies, valgrs, and felons despite providing education, paying tolerance & dealing as humans. The ignorance which exists regarding women in killa Abdullah is at the peak; just due to illiteracy, local mindset & tribal concepts which don't allow the yokels to act in the favor of women according to their accepted religion Islam out of 4200 religions of the world which preaches in the favor of women as compared to them restrictions in this regard.

4.6. Marriages

Marriages are considered the blessings of Allah in the region of the killa Abdullah district which is drastically & poignantly religious thought among such stupendous & astonishing thoughts.

Marriages that take place in the area are arranged. Mates or spouses are always selected by parents, both for men and women. Vulvar (bride price) is commonly paid to the bride's family and is determined by many factors including: Family background of bride and bridegroom

Status of the Bride (Virgin or Widow) Beauty of the bride and her other qualities exchange Marriage instead of compensation for blood. Comparatively, the price of vulvar is very high in the tehsil Gulistan and Chaman; ranging from Rs.100,000 to Rs.400,000. Despite this, early marriages (both for boys and girls) take place. Moreover, polygamy among the rich is common practice. They either marry for pleasure or to ensure a male child. Sometimes it is customary and mandatory for a widow to marry the brother or a cousin of the deceased husband. The system of exchange of brides is common among the tribes. This is known as "Sarai" in Pashto which is the most shameful act in the public opinions. However, the poor people retain a major part of Valvar (Contract amount/bride price) for their day-to-day life. Requirements. Vulvar may seem a social

evil and therefore undesirable. But it should be remembered that the vulvar is an incentive for men to be active earning family members.

Divorce is negligible because it is socially highly undesirable. The penalty for adultery is death.

The role of women in the decision-making process is negligible. However, in the case of marriages, their opinion is sometimes taken into account. They are also authorized to make decisions about domestic activities.

The inhabitants of the district are Muslims. Yet the majority does not acknowledge the inherited share to women, as it is stated in the Islamic inheritance laws. However, they are not ignored both the family and when they are in dire need, they are helped by the family.

As the above information is given regarding the marriage systems by the same way the activities are being practiced in the region of Abdul Rehmanzai. The fundamental rights of women are prohibited and undefeated by the extremist mindsets and local environments. On the other hand, the village is facing over all the bride price issue and social famines from nowhere the solution to the problem are given or planned. The issue of an underage girl while marrying with an age on the will of a yokel father and brother is being faced by society, humanity, religion, innocent girls, and the system.

4.7. Political Structure

The power struggle which means politics everywhere going on in the tribal regions of Pakistanis by the same way going on in the killa Abdullah district tehsil Gulistan Killi Abdul Rehmanzai.

The political system& structure is like this; the political system is democratic. Elections are held when required, on an adult franchise basis. People, by voting, elect members for Local bodies, Provincial and National Assemblies. There are many political parties in the District and they try to mobilize the political opinions in their favor. However, tribal affiliation, religion, and family kinship are the main factors determining the shape of political behavior. This is evident from the recent elections held in February 2018. J.U.I which is a religious party won the National Assembly seat by Religious scalar Salah Uddin Ayobi. Out of the three Provincial Assembly seats, one also went to them. The other two were won by the Awami National Party. The role of women in political parties is negligible, mainly due to the social and tribal setup. Their role is limited to casting votes even. Especially in Abdul Rehmanzai or Tehsil Gulistan, two political parties are active by the name of JUI & PK- MAP. One is a religious party & the other is a nationalist party. The PK-MAP is being led by Muhammad Akbar who is an astonishing &

stupendous leader in the village of Abdul Rehmanzai. Mala is another incumbent activist of the PK-MAP who is drastically abetting the nation via spreading the awareness of peace, progress, development & anti-drug activities. The political interest in the region is on a rational basis despite self-interested politics.

On the other hand, students' politics is being failed due to religious impediments. Small branches of labor unions do exist but their role is not significant due to the low numbers.

4.8. Poverty

Despite the provision of free textbooks and abolition of school fee by the Government of Baluchistan, poverty continues to hamper the efforts of providing education to all children. The district has its share of poverty and often parents have to pull children out of school due to the increased opportunity costs and issues of low expectations. Moreover, it appears that other expenses like Transportation costs, uniforms, and stationery also create a hindrance for parents to send their children to school. The district authorities, within their limitations, will need to reduce these economic barriers to school entry and continuation.

In the Abdul Rehmanzai Bazar these days the slum dogs can be seen which shows the level of poverty, lack of resources and availability of nutrition to the poor & needy population of the region. Such laws, egoism, and self-interest create poverty and unconsciousness in the region the solution to the problem is the providing of poor tax (Zakat), and cherty to needy and poor of the region.

4.9 Names of Political Figures

Baluchistan got the status of province in 1970. In the election of 1970's, the following members were elected from Killa Abdullah District:

Election 1970

Maulvi Abdul Haq (MNA)

Khan Abdul Samad Khan Achakzai (MPA)

Election 1977

Yahya Bakhtiar (MNA)

Habib Jan Achakzai (MPA)

Haji Muhammad Rahim Sanzerkhail (MPA)

Election 1985

Muhammad Qasim Khan (MNA)

Malik Yousuf PirAlizai (MPA)

Naseer Ahmed Bacha (MPA)

Election 1988

Moulvi Abdul Ghani (MNA)

Syed Abdul Rehman Agha (MPA)

Abdul Hamid Khan Achakzai (MPA)

Election 1990

Mahmood Khan Achakzai (MNA)

Abdul Qahar Waddan (MPA)

Abdul Hamid (MPA)

Election 1993

Ahmed Khan Achakzai (MNA)

Abdul QaharWaddan (MPA)

Abdul Hamid Khan Achakzai (MPA)

Election 1997

Moulvi Abdul Ghani (MNA)

Mr. Bismillah Khan Kakar (MPA)

Haji Behram Khan (MPA).

The political structure and map now perfectly changes because people are now interested in Ideological politics despite state politics, self-interested politics, politics of will and informal politics.

4.10. Sports & Recreation

Throughout the country, sports are not facilitated and concentrated in Pakistan due to paying low interest towards the sports fields in the country. On the other hand, the talent is misused due to ignoring & underestimating whereas; Sports have always been a part and parcel of a healthy society. Sports activities have been undertaken since ancient times; various games have taken different shapes with new rules.

However, the important functions of the games are to keep human being active and energetic.

Sports create a sense of discipline among the players, they are a source of enjoyment for both players and viewers (Spectators). In today's world, sports have become a sign of prestige for the winning nation. Sports are indeed an indicator of social development.

Wrestling is one of the dominant traditional games, which is played in the rural areas of district Killa Abdullah & Tehsil Gulistan, Killi Abdul Rehmanzai. Gulistan would be used as the stage for these activities in ancient times but it keeps the continuity yet.

The nature of wrestling is quite different from the wrestling of other provinces. In the local language, this wrestling is known as "Gheaza". This game is played by two persons under a referee. The rules of the game are well known. The main rule is that if any part of the wrestler, apart from his feet, touches the ground, the wrestler loses the game. This game is always played during social and religious festivals. Besides this, football, volleyball, cricket, smashing ball (shoot ball), and marble playing are among the games played in the district. In the towns, football and cricket are played. Bodybuilding, martial arts, boxing, and badminton are played. In the district there are three areas which are very important for these games:

Gulistan

Killa Abdullah

Maizi

Chaman.

Unfortunately, Due to social and cultural bottlenecks females are not involved in any kind of sports activities.

GO/NGO/Private Enterprise, etc. have the involvement in Sports Development

As far as involvement in sports development is concerned, the provincial government and private sectors are involved. While the federal government, international donors, and N.G.Os is not involved in any type of sports activities. Every year several tournaments for different games such as foot bodybuilding, and wrestling are organized under the supervision of the regional and local organizational groups of the villages in the district.

4.11. Health

Health is the most important factor which plays a key role in determining human capital.

Better health improves the efficiency and the productivity of the labor force and thus ultimately contributes to economic growth and leads to human welfare. On the other hand, there is a strong relationship between poverty and poor health.

There are no basic health units in the Gulistan and also Abdul Rehmanzai for the treatment of the most important and serious patients especially in the regard of operation cases & also emergency.

No gateway is given to the public regarding the treatment of their precious health's and bodies. People in Killa Abdullah strictly face the challenge of hospital & rehabilitation systems which are having vital in the lives of the human. On the other hand, last year one of the hospitals is made in our region by the name of Nasir Khan Hospital which is unipolar.

4.12. Tribes

In the district Killa, Abdullah the tribes are in large numbers but the main tribes are the following,

- 1: Kakar
- 2: Achakzai
- 3: Tareen
- 4: Saeed
- 5: Baber

And so many other tribes of khilji and durani.

The district is located within the heartland of the 70% Kakar or 20% Achakzai 10% Syed, Tareen, Baber, and others tribe of khilji or Durani Pashtuns. The population of Qilla Abdullah District was estimated to be over 120,000 in 2012, the vast majority being Pashtuns. 99.5% of the people of the area are Muslims.

The Gulistan tehsil is consists of 65% of Kakar and 35% of Achakzai, Saeed, and Tareen. Killi Abdul Rehmanzai is consists of 95% Kakar.

4.13. Tourist Spots

We have found 3 tourist attractions and places you can visit in Killa Abdullah and the region. Read visitor's reviews and decide what attraction or place of interest that you must visit in Killa Abdullah from the list below.

4.13.1. Border

The Chaman border is used for picnics in the district Killa Abdulla. Most of the people go over there for enjoying the nontariff trade on the border and the highest level of utility by buying every commodity at low prices. Chaman is a city located on the Afghanistan-Pakistan border. It is the capital of Killa Abdullah District, Baluchistan, Pakistan. It's also Baluchistan's 3rd-largest city.

4.13.2. Mountains

On the other hand, the Gulistan is having a mountain area in which many waterfalls exist and also shrines where the people go for their religious deeds while getting maximum utilities.

Such mountains are available for picnic resorts and public enjoyment. Khawja Imran Baba shrine, where people not only go for religious deeds but also picnic resorts.

4.13.3. Khojak pass

The historic Khojanan tunnel is about 113 km from Quetta on the main-Chaman Railway line, located between the towns of Senzala and Shelabagh. It was built in 3 years up tomes between 1888 and 1891. The length of the tunnel is about 4 km and was the fourth-longest tunnel in the world on the time and to date, it is the 2ndthe longest tunnel in Pakistan and, after the Lowari tunnel. During g to the British rule of India, the railway line, Sibi-Quetta-Chaman, was built to connect with Kandahar, Afghanistan. The main purpose was to stop the Russian invasion into India through the Bolan Pass. Later, the idea to connect it up to Kandahar was dropped, and the project was renamed Chaman Extension Railway. Chaman is the last Pakistani city and railway station on this line at the Pak-Afghan border.

In 1976, the State Bank of Pakistan paid tribute to this great piece of engineering by printing the Khojak Tunnel entrance image on the Rupee 5 note. This note remained in circulation until2005.

4.14. Climate

The climate of the Killa Abdullah district is generally dry and temperate. The summer is pleasant, whereas, the winters remain cold. The district lies outside the sphere of monsoon currents, so rainfall is irregular and scanty. The climatic conditions of the district are particularly suited for horticulture and agriculture, and especially suited to the growth of fruits e.g. apples, apricots, peaches, plums, grapes, cherries; and vegetables such as potatoes, onions, tomatoes. The climate for livestock is beneficial, particularly in Tehsil Chaman, where flock owning is an important economic activity. By the way, the weather in Gulistan remains a bet normal comparatively to the rest of the district because the Gulistan and Abdul Rehmanzai is the center of Gardens we can say that Gulistan is the empire of weather and Abdul Rehmanzai is the empire of Gardens and fresh air.

4.15. Agriculture and Irrigation Sources

Killa Abdullah and Abdulrehmanzai, Gulistan. The main sources of irrigation include tube wells and Karezes / springs, which are commonly used in the district. Privately owned tube-wells are

maintained by the owners themselves, whereas, the government-owned tube-wells are maintained by the Irrigation Department. The majority of the crop cultivation area (12356 hectares) is irrigated using tube wells, encompassing 89.6 percent of the total irrigation sources, followed by Karezes/Spring sharing thereby 10 percent of the area (1067 hectares) in total. There are certain numbers of wells which are spread at (43 hectares) area contributing to the minimum source of irrigation at only 0.4 percent, respectively. The total number of tube wells (70) installed by the government at 6.17 percent against the privately installed (1,064) at 93.83 percent, is very low. Therefore, it is suggested that more tube wells must be installed by the government authorities.

4.16. Economic Profile

The economic condition of the district is very obvious which consists in two parts.

4.16.1. Border

The Chaman tehsil and region are attached with a border for trade via several manners, Aspects, and tricks. The legal trade with Afghanistan is going on through various commodities and products. The overall population of Chapman tehsil is engaged with that means their earnings and outcomes are secured through border trade.

4.16.2. Agriculture sector

Whereas the Gulistan side is attached with the trade of gardens and drugs in large numbers. Abdul Rehmanzai is a village having gardens in large numbers more than every village throughout the Gulistan. The people are having hotels not only in the internal cities of the province but also in the external cities.

4.17. Tribal Conflict and local Economy

Some of the major tribes operating in the area are Achakzai, Kakar, Tareen, and, etc. The most powerful among them is Achakzai, followed by Kakar and Tareen. The most common reasons for conflicts among them are related to guy's culture, inheritance, poverty, and politics. However, the nature of tribal disputes in recent times has taken a new turn. Despite massive efforts by the religious persons and tribal Chiefs, the conflicts between Hamidzai and Ghabizai, sub-tribes of Achakzai, have not been resolved. The government through its administration has left no stone unturned to solve the conflict but all efforts went in vain. The lesson to be learned from this dispute is that tribal conflicts should be solved without wasting any time. The

complexities keep increasing with time. By the same intensity, the economic development and progress are stopped & unorganized. As soon as the tribal conflicts get the solution the economic development will rise throughout the district.

4.18. Population and Employed Labor Force

The characteristics of the employed force are important to understand the economic structure and potential of any region. This section provides information concerning the distribution of the labor force into sectors, occupational groups, and working status.

The population of the district is projected using inter-census (1981-1998) growth rates. According to the Exhibit 2.5.1, the estimated current population of the district is about 7 lakh (0.744 million) with an average growth rate of about 4.37 percent per annum. According to the Census of 1998 the reported population of District Killa Abdullah was 370 thousand and the designated annual growth rate was calculated to be 4.46 percent, relatively more than the rates compared to other districts. It is perhaps of interest to know that UNICEF has also used this growth rate while compiling Baluchistan's district profiles for the year 2011. However, the report argues that "The projected statistics might be divergent from the real or current ground situation due to the existent of factors that were not present in the Census 1998. It could be factors such as (i) The influx of Afghan refugees (ii) Exaggeration for political benefits (iii) Concealing of actual female numbers in the rural areas, a psychological effect due to illiteracy and lack of proper birth and death registration systems". This time in Gulistan killa Abdullah the population and the labor force both are in large numbers and having positive effects due to the job opportunities in large numbers especially in gardens, Markets & publicly houses and construction works.

4.19. Abdul Rehmanzai

Abdulrehmanzai is a village in the tehsil Gulistan district Killa Abdullah, Baluchistan. It's located in a large area () and the longest village of the district via population and area. This is the only village in the tehsil of Gulistan that consisted of a population having more than 9300 voters in the district which shows openly the strength of the people & political power. On the other hand, it's the 1st advanced yokel area in the district having a large bazaar & an advanced mindset of residents in the region regarding several aspects. It's 7823 ft, above sea level and almost located on the 70 km distance from Quetta. The village is having gardens of Apple, Grapes, and etcetera. Which are also being used for picnic resorts and Enjoyment of the gatherings. The

people of the area are simple & cool-minded. Food pattern in the district killa, Abdulla over all the people are accustomed to eating meat, Biryani, totter, offal, vegetables, and local dishes. But they cook delicious and Titanic which shows their manner of cooking expertly and abetted. The people are habitual of eating in large quantities rather little or less. That's why the people are strong and powerful of the Gulistan and Abdulrehmanzai. Early in the morning, they visit the butcher's shop to get their meats from the markets to take them to their homes to cook and have the dish for lunch and dinner.

4.20. The Society

The District Killa Abdullah is a Pashtun society having all the rules and regulations which are being practiced in Pashtuns societies. The charming traditional systems like Pashtonwali, Tarborwali, hospitality, Jirga, honor, and shame, the loyalty concept of friendship are found and Practiced. The residents follow the rules and teach their children the manners to practice the same in the future. The one who doesn't follow the society is questioning him or her that why are they not following the rules? Even they are considered violators. Elders are respected the younger is being loved. Society believes that all living members are equal and cared for. Hospitality is extremely important to be practiced in each home the dining room is made for the guests and hospitality. The society of Gulistan and Abdul Rehmanzai which are Pashtun societies follow every role of the society to prove to be Pashtun societies. The revenge to which we can say the wreak is considered a must but these days such changes Are occurred by the blessing of Allah almighty through the lambent stars of the Region like Nasro, Jalat Khan, M, Akbar, Rozadeen and so many others. Helping each other or one another in the Pashtun society is considered the job of virtues that's why its existence is on a large level.

4.21. The Family System

In the district of killa Abdullah the family system is very common which is the extending from of the family system in which the parents, married and unmarried children live under one roof. The Unity, care, respect, abetting, help and so many productive helps are existing & cared in the actual form. The people in the killi Abdul Rehmanzai and tehsil Gulistan are extremely rational, active, breadwinners, stupendous & prestigious in this regard.

On the other hand, the people keep charming minds & enthusiastic intentions toward the charity, poor tax & socio-economic sanctions in order to stabilize the moral of humanity & Mankind. People have the opportunity of marriages in the case of getting widower & widowed despite of

letting of the life but the will is theirs either to get or remain the same in which condition they exist.

4.22. Live Stock

Livestock is another subsistence activity in the village life. Most of the families are holding their Cattle and getting the fruits of that in the form of milk, yogurt, butter and holding the options during cold season either to slaughter the goats, sheep or sacrifice by the religious beliefs. People get dairy products in the summer from their cattle and the sheep are used as the Main source of meat and “landi” (dried meat) in order to get the maximum utility from that in the winter season for the sake of amusement & contentment. Similarly, during the summer and religious festivals the public gets the utility from their own cattle in spite of buying from the market. In other words, the cattle are the support to the low income household in the form of milk, yogurt, butter and meat for sale in the markets. The cattle play the role of backbone of income to the low-income households.

5. Economic impacts of afghan refugees

5.1. Introduction of afghan refugee through local mindset

At the regional level in local mindset the afghan refugees have specific identification. They have been gotten so many names like, Qandaharai, loy-lamonai, namak-haram, mahajir

(قندهاری، لوی لومون، نامک حرام، مهاجر)

But none of these is positive. Albeit these names are literally positive but terminologically these all are ironical and bigoted. The most common in these names is, (Qandaharai). The negative nature of these words is evident from the fact that local people also use these words for each other during cursing/reproaching and demeaning each other. Many prominent activists of the Kakar tribal nationalism use the word Mahajir for Achakzai tribe to make them denigrate, and the Kakar tribe itself claims to be an indigenous tribe. One most famous and late activist of Kakar nationalism, Shah Wazir also had used this name for Achakzai tribe in his famous speech the link is as follows. <https://youtu.be/v55Subduo5Yg> and the others, Bari Kakar and Bismillah Kakar using this name metaphorically in his speeches very often.

More over the identity and status of afghan refugees is framed by many imputations and socially un accepted activities such as rooster fighting, weapon culture, tribal feuds, gay culture, weapon and drug dealers and rubbery mean refugees have been considered as an apple of discord in the minds of local people.

5.2. Afghan refugees as a Burden

When I was interviewing each respondent, I started the interview with a specific technical approach: I answered the first question myself, for example, I asked him it is well known and everyone believe that Afghan refugees are a very big burden on our shoulders. He would say yes. Then I would say, but they also have a few benefits? They say, yes but very little. Then I would say, let's first talk about their small advantages because it is less, after that we will talk about their disadvantages as they are very high. That's why let's talk about it later. They would say, yes, we will discuss its benefits first. Then I would start my questions one by one. In the last they would have nothing to mention as a disadvantages of afghan refugees. This is how I used to start interview from my respondents.

“Afghan refugees living in tube wells are a concession to them from Pakistan and the region, otherwise the refugees are usually kept in camps where they do not have access to electricity and gas.”

“Yes, I agree that some important and specific tasks of trees are still being done by afghan refugees, such as “making the branches of trees, grafting and budding”

“Yes, I agree that more than half of daily sell of a shopkeeper is dependent on refugees in Qilla Abdullah”

Another respondent stated that “I have long believed that Afghan refugees are a burden, but in recent times, as I have been traveling internationally illegally, I have come to know that, where the Afghan refugees have gone,” the respondent said. They have taken skills with them. These people do not eat from anyone but earn their own living. On the contrary, a lot of aid comes in the name of Afghan refugees who treat every loss.

“Yes, definitely majority afghan refugees live on tub wells in our district”

“Yes, from some aspect they a burden like they are using our roads, hospitals, and other basic facilities which are just for local population but they have some benefits also.”

“We also have Sindhi laborers on very cheap wages but still we need afghan refugees and Sindhi cannot take the place of Afghan refugees and cannot do the work that Afghan refugees do.

“I do not believe that afghan refugees are a burden for local population but in fact afghan refugees have eased the burden on the shoulders of the local people. Because the majority of Afghans are settled in refugee camps in the region, who has nothing to do with our life style”

The majority of Afghans are settled in refugee camps in the region, who has nothing to do with our life style but in district killa Abdullah majority of afghan refugees are settled on tube wells. During my field work I found that all the local people considered afghan refugees as a burden, but the ground realities were different. Ground realities and the response of respondents were saying that afghan refugees were not, are not, and will not a burden and even the regional economy or the macro level economy of the region is still dependant on afghan refugees. I saw 8 eight Sindhi and 2 two landlords in 20-acre land but still the afghans were needed for that landlord ship. Some people saying that the facilities provided to us by government are limited to local people that's why they are a burden but it is fault of government that they take the certain benefits and foreign aids for refugees but not take steps for the damages.

5.3. Local source of income before and after the advent of refugees

The most common source of income of the local people, is a very good reflective variable which tells; the skills of the people, the economic well-being of the people, the standard of living, and the newly generated job opportunities. Although it is not easy to measure, in urban areas but in rural areas it is quite distinctive. And every single man is known about his father and grandfather's job and properties. My all respondents were from Tehsil Gulistan and all were local Pashtun. I asked them about the source of income of his late grandfather and his father and also the common source of income of the district Killa Abdullah's residents. The responses of the residents were, as follows.

“The Afghans who lives on our tube wells in Killa Abdullah, have benefited us instead of harming us because they generated new jobs opportunities in our area. Before the advent of afghans mostly families were depending on a one and only breadwinner who use to be earning in foreign countries but now our complete land is irrigated, we collectively earn beside our own home. Moreover, he said that he has read an article in which it was said that about 80% percent of afghan refugees are illiterate so that it is impossible that they could occupy our government jobs.

“Yes definitely before 1970 there were little bit rainfed agriculture then in 90s the electricity came till 2000 thousand our agriculture diverted on electricity but our agriculture were being dependent on electricity, not more than 4 years because

from the end of Musharraf era, we have been compelled to resort to electricity to resort to alternative of electricity, even we are now getting just four hours of overloaded electricity for hundreds of acres of land, so all landowners are dependent on solar energy.”

“Yes, before the advent of afghan refugees our elders were working in foreign countries for their economic purpose.”

“A respondent was saying that the refugees were not harmed. He said that before their arrival there were one or two landlords in the village who used to run the landlord's affairs from Karizi water, one of whom was a hajji khan.

The respondent then named a well-known landowner in the village and pointed to his tube well, which is two miles away and said that, that garden used to be visible from here. It was one of the first four garden which was started with diesel. Now from here to that tube well, there are no peace of land, unirrigated.”

“Our people often did business in foreign countries. Many got married there. Many Indian and Bangladeshi married women are still in our village, who have come to marry our elders, whom we call “Dakkani” women and whom cannot speak proper Pashto language.”

During my field research I found that the district killa Abdullah is a very developed agricultural area but before the advent of afghan refugees there were little bit rain fed agriculture. specifically in village Abdulrehmanzai the current usual source of income is an agriculture and horticulture but the usual source of income of their elders, were used to be earning in foreign countries like Afghanistan, India, Bangladesh, Arab imarets, Iran’ Iraq’ and other countries. Because the agricultural and horticultural development is a new and has a history of thirty 30 to fifty years accept three or four land lordship. In village Abdullrehmanzai, there were used to be a one landlord ship dependent on “cheena” water after that Afghans technician came who dig wells (Baowrai) to get water out from the ground by Diesel Machine. Those firs four wells of landlord ship are still famous in the village and that four 4 landlord ship are the oldest landlord ships. These all arguments proves that the local source of income of the regional people were used to be earning in foreign countries, before the advent of afghan refugees. In this area on many lands

the large and high dams (Bandona) have been built to store rainy water, it also tells that there was just rain paid agriculture.

5.4. Created jobs by refugees.

There is a controversial debate and questions in a refugee phenomenon that, whether refugees created new job opportunities for themselves or they joined the same jobs, created by the locals? Which role has been played by refugees in horticulture and Agriculture? Job's opportunities decreased or increase? And How and which jobs have been introduced by refugees in the region. To answer these questions, I have asked some questions from my respondents the response of response of respondents is as follows:

“Yes, of course, when afghan refugees came in our region, they created new job opportunities not only for themselves but also for the regional people and they live there on the behalf of hard working”

“Yes, I am agreeing that before 1970, mostly there were little bit rainfed agriculture. Further he stated that the electricity that came to our area was not used for agriculture in the beginning. It was only used to meet the domestic needs. In the beginning, wells were dug for water. The digging of these wells was also done by Afghans.”

“a refugee, settled on a tube well, have to take permission from his boss to do work somewhere ells or with someone ells”

“yes, I am agreeing that a lot of important and specific tasks of trees are still being done by afghan refugees, such as “making the branches of trees, digging, growing, grafting and budding and making (Aabjoshi), a boiled form of grapes.”

“Before the advent of refugees there were very less job opportunities. With their arrival they generated new job opportunities”

“Mostly Afghans even do not work as subordinate in any shop and somewhere ells, they usually do unique or specific works, and they do not feel sham of doing any work.

During my field work I found that specifically in village Abdullrehmanzai all the agriculture is because of afghan refugees and they did not occupy the employment opportunities of local people because one of respondent said that even afghan does not working as a subordinate in ours shops it mean they do separate jobs which only they can do. They increased and generated new job opportunities not only for themselves but also for locals. They do specific and unique jobs and still they do specific jobs that locals do not or cannot do. Such as “making the branches of trees, digging, growing, grafting and budding and making (Aabjoshi), a boiled form of grapes. A Respondents said that there were less jobs opportunities that’s why our elders were working in foreign countries. There a lot of Panjabi and Sindhi labors are working in the infrastructure sector in this area but afghan do the work of mud and the Sindhi and Panjabi labors do the work of bricks and blocks. It means that Afghans do specific works.

5.5. The role of refugees in journey from horticulture to agriculture in the region.

District Killa Abdullah is a quite developed agricultural horticultural area of Baluchistan. The developments in agriculture and horticulture here, have a sudden history, as most orchards and trees are produced after last 70's. Apparently, there are two stimulants look around here, one is the arrival of Afghan refugees and the other is the arrival of electricity in this region, but the real stimulant is not yet known. So, to find out the answer to the same question, various questions have been asked from the respondents, the answers to which are as follows:

“Yes, the agriculture and horticulture of our region have been developed after late 1970. Because the Afghans refugees came, they settled on our cultivable lands, they knew how to take care the land and protect it in every way, they cut the branches of our gardens, they cultivate the land and they are very hard-working people. Even they not ashamed, doing job of any rank.

“Yes, if Afghans did not come to our area, our agriculture would not be able to develop so much because we found them as a cheap labor and as technical labor. We did not have the stamina to work so hard, nor were we used to doing everything in our village. Even we used to ashamed of working out in our area. We still need them.”

“Yes, I agree that so many types of melons like “Sheri, Zarqamar, Manani, Rabathi, etc. were introduced here by afghan refugees to our area. Even we were completely unaware of growing and handling these seeds.”

“Our agriculture has reached on this stage by the support of them. Our source of income is also the same but even I do not know the difference in the different trees of Apple and he was of the view that our gardens are far away from populated areas that’s why we cannot live one our tube wells.”

“locals have keep settled afghan refugees on each of their tube Wells in order to do safe their tube wells Turn the tube well button on and off and protect their valuables things such as inverters and solar panels.”

“Afghan refugees made our land cultivable, which piece of land was not cultivable because they were aware of these things.”

“They are confidant they are skilled without them we cannot carry on our agriculture they have specific duties in our agriculture which are being done only by them, although we have Sindhi labors as well.

Often of respondents were of the view, that before 70s there were little bit rain paid agriculture such as, melon and water Millen and the field of wheat. With the help of spring water and rain water, there were barely four landlord ship in our village. The rest all other agriculture and horticulture has developed with the arrival of afghan refugees. The important and specific tasks of trees are still being done by afghan refugees, such as “making the branches of trees, grafting and budding. The respondents made me realize that their agriculture field often be far away from their home then they make refugees settled on his landlord ship for security purpose also and made their uncultivable lands, cultivable by different methods like by growing of specific grass/forage (shpishty) and through staying water. Further I found that electricity sported their agriculture not more than 20% percent.

5.6 Rate or value of property in the region.

It is a well-known and ground reality in the region that regional property value is direct connected with the afghan refugees. I tried to check this reality through asking various question

from respondents in order to check the positivity and negativity of this point. Usually, this point has been taken as a negative point of afghan refugees.

“Yes, I agree that the value of our land has increased with the arrival of refugees. In recent times, when it came to sending afghan refugees back, our land prices have dropped by 60 to 70 percent, especially the property of Quetta city has fallen a lot. But I would say that the price of property of Entire Quetta (complete pashtonkhwa) depends on the afghan refugees.”

“Even Quetta, the capital of Baluchistan is because of refugees otherwise it would be a rural area”

During my field work I found that afghan refugees were being discussing as burden or curse, at any table talk but when I reopened this reality, I found even Quetta, the capital city of Baluchistan and its property is dependent on afghan refugees and also the complete Quetta which mean's the complete Pashtun region, the daily sell of shopkeepers is dependent on afghan refugees more than 60% percent and agriculture and livestock sectors also dependent on afghan refugees. On respondent was of the view that we have weak planning system otherwise Quetta city could repeat the example of Dubai.

5.7. Refugees as cheap labor.

During my field research I found that often of labors in the area are afghan refugees. In state and regional discourses also, it is stated that they occupied the job opportunities of local people which resulted unemployment in the region. Through different question I checked its validity and found the mean reasons of the question that why all the labors are Afghans? The response of respondents is as follows:

“Yes, of course we using them as a chief labor not only in agriculture field but also in making of infrastructures and other hard works. If Afghans did not come to our area, our agriculture would not be able to develop so much because we found them as a cheap labor and as technical labor. We did not have the stamina to work so hard, nor were we used to doing everything in our village. Even we

used to ashamed of working out in our area. They have been working with us with very low daily wages (rozana)”

I found that afghan refugees did not caused of unemployment in the region. The regional people found them as a cheap labor and as technical labor and the locals do not have the stamina to work so hard, nor were we used to doing everything in our village. Even we ashamed of working out in our area. We still need them. The fact behind this question that why all the labor force are afghans, is actually this that they are hard worker they do not feel shy of working any type of job they are poor that’s why they do hard work and with less money with no shame.

5.8. Exploitation of refugees.

Afghan refugees are being despoiling by the locals everywhere, so that I wanted to check its density and reality through different question.

“Yes, I agree that from afghan border to Quetta city on every checkpoint FC and police despoil afghan refugees and also despoiling them in medical store and hospitals. I have seen Afghans exploitation to the hands of these mentioned people and I see them giving medicines to afghan refugees for one year. I would say that the hospitals in Quetta and all the above-mentioned people and also taxi drivers are financially dependent on the refugees. The administration treats the refugees very badly. Take the example of Chechens tragedy of Khazai chouck that they were not aware of the requirements of our FC and police, they had lost even their lives.

“Yes, even not only these people despoiling the refugees but also NADRA office. NADRA takes a huge amount from refugees to issue them original CNIC but after some days they block its CNIC, then that card will just help them on checkpoints and save theme from despoiling of police.”

“Once when I was going to Karachi in a bus, I saw the Afghan refugees on the ground without seats in the bus. Then I asked them and they said that they have taken full fare from us but we are Afghans. This bus driver will deliver us with guarantee. At every checkpoint on the way, the police despoiling the refugees and I can claim that the drivers also have deal with the police.”

During my field work I saw that apparently, every one is saying that afghans are a burden at all, but in reality, they are paying informal taxes to the locals of any profession, like, the drivers, transporters, the medical stores the police the FC the thief, the landlords the doctors the NADRA officials the peon of doctors means every one and they are pocketing every regional individual in one form or another form, they are the regional economy from every angle.

5.9. Improvement in livestock breeding

During my field work many names of the animals' breeds related to the afghan tribes and regions such as, Niazi, Shinwari and Bori, Sheep and the Kochi dog. And read this in literature in which it was stated that there is very less grass in the fields for the animals of local but it's the cattle of the migrants while the cattle of the local people are deprived of it so that I focused this phenomenon and added questions about this in the interview guide.

“Yes, I agree that the new ways of rearing livestock have been introduced in the region with the advent of refugees. With the arrival of afghan migrants, many new methods of raising livestock have been introduced in our area and new breeds of animals have come. Even today, when we go to buy cows for the house, we take a refugee with us so that we can choose a good cow. The agents who buy and sell cattle in every market still are Afghans because we feel ashamed of this job.”

“When we harvest, we sell the rest herbs and shrubs to the refugees and nomads, who feed it to their animals.”

“After the pruning our trees and pruning the vines, we sell the extra firewood to afghan refugees and to the nomads.”

“We keep an afghan shepherd for our sheep and goats or give our cattle and to be raised with their own cattle and rent them for it, whenever we need then we take our cattle back.”

From the response of respondents and ground realities I came to know that the claim of that writer is baseless because in this area, grass grows only in the spring season, in those days there is grass in the gardens as well so migrants buy grass from the landlords for their cattle. Even refugees pay money for that empty ground on which they arrange seasonal livestock market such as, Eid-ul Azha livestock market. More over refugees raising the cattle of locals and providing

them a good breed and the livestock is one of those professions to which locals feel shame and only the afghan refugees dealing this profession in this area, further the statistic well tell us the share of this profession in Pakistan's economy, which not comes in my study only the informal and macro level economy will be discussed.

6. Cultural impacts of afghan refugees and the preservation of local culture

As my field research was to elucidate or to rethink a mythology exists against afghan refugees in the region based on, narrow-mindedness, hatred, and imputations. So, it was necessary to check the cultural and economic impacts of afghan refugees and as well as the nature of the imputations against them. In this chapter the positive cultural impacts will be checked and analyzed while the nature of imputations against afghan refugees will be Analyze in the next chapter.

Debate over the role of human migration in the local culture change, has always been a mean focus in the study of the past. It is a natural phenomenon that diaspora impacts the host culture and all the human are migrated from somewhere and still, the very indigenous place of human culture is, controversial; the diasporaization of the world" as one of the mean scenarios for the development of mankind. With One way or another way, this process brings and takes more and more new forms of life style and the role of Diasporas and their influence are evolutionary. In order to differentiate between right and wrong in this process, this point should be noted that whether the culture of superior is being followed more or the culture of submissive? If the culture of subordinate class is being following by regional people it means their culture might be more positive or attractive one. In my field work actually the culture of submissive class is being followed, but the regional people are unhappy with this process. So that I chose some variables to probe this reality.

6.1. Culture renaissance and revival of Pashto as custom as well as a language.

As the national language is Urdu and the educational language is English, that's why the local Pashto language is in danger and need to be preserved. For the purpose of preservation, the radio stations are there to promote and protect local languages and culture but unfortunately these radio stations are involved in marketing even the producers selling cream and other cosmetic products by their own name. In this critical situation afghan refugees doing the duty of these radio stations unintentionally. Let's do check their services.

Yes, I agreeing that with the arrival of Afghan refugees, our tablecloth culture changed, for example, we became accustomed to eating salad items like, parsley, (Tartezak) tertiary, mint, (Nana) green Onions, (Shin piaz) carrots, (Zardaka) radish, (Moli) arugula, (Jambo) Gandana and

etc. and as they came here, they started making of pottery, that's why nowadays soup (Shorwa) is eaten in clay pots and they introduced drinking Whig with spoons and (Kasa)."

"Our elders are more preferring meat of beef but the new generation more preferring vegetables and little bit meat of goat, it may also a change with the advent of refugees."

"Yes, I am agreeing that, with the arrival of Afghan refugees, some dead words of our language have survived and some new words have been added. Such as "Bara" as a catch word, "Poswe" for understood, the name of a lot of things like for Tomato we are using "Tamater" but refugees call it "Romi" and many other.

"If refugees did not come in to our area, now even we would not be able to speak Pashto and our language would be more hybrid."

I observed during my field research the people of the area were using a lot of Urdu, Arabic and also some English words while they speak their mother tongue. One of my respondents was of the view that before the Afghan refugees we were fully speaking hybrid Pashto which were very opposite from the real Pashto. They have come in the area to give the real Pashto words to the local people for the understanding of the things. Before the coming of Afghan refugees our children were unaware about their basic Pashto which they should learn in the home because there was full impact of the Urdu culture on our area. If I told you about the written form of the Pashto, we were writing in Urdu form to understand the language. But are thankful to those refugees who are educated in the pure Pashto literature and gives the basic education of Pashto writing to young generation to promote our pure Pashto to the next generation. Now we are able to write the pure Pashto form which is specially speaking in our area. We are accepting they became beneficial paradigm for our pure Pashto language. One of my respondents, a Pashtun nationalist was of the view that if Afghan refugees had not come here, our culture and language would be vanished by Maulvi and Tablighi. They are fighting against every Pashtun tradition and for Arabic tradition, in every sorrow and happiness (GhamShadi) event. Even they do not allow people to name their kids a Pashto name. They enforce Arabic nationalism by hook by croak, in

the sacred Islamic and Tablighi packing. These all arguments shows that afghan refugees not only renaissance and revived Pashto as custom as well as a language but also, they preserved and protected.

6.1.1. Hujra Bandar

Hujra Bandar is a traditional music program, organizing on daily basis in winter days when the nights are too long. They do boon fire in stoves to escape the cold. They are sing the traditional songs, this type of musical programs in which all the member of the program take part in the singing.

“The new generation even do not know the usage of our traditional musical instruments or they feel shay of using it (Darya), that’s why we call our Qandahari friend to sing with us.”

One of my respondents says that the (Bandar) event became strong after the coming of afghan refugees. This program is the part of our culture which is coming from our ancestors but it became very weak before the coming of afghan refugees. Those instruments which is playing in the Bandar that improve from the afghan refugees. In the poetry of the traditional song’s afghan refugees added very beautiful lines which makes the pleasure

6.1.2. Cultural discorsal phrase to excite for hard work.

The cultural discorsal phrase and proverbs to excite people for hard working and to believe in hard working are playing very vital role in the hole social life even it plays a vital role in every interaction between human. As in modern life these all structure of informal education is going to be vanish day by day. In this regard, I wanted to check the contribution of afghan refugees who came as a typical and traditional Pashtun. So I observe the ground realities and interviewed the local people.

During my field research I observed and joined three types of discussion; the people concerned with agriculture sector living with refugees, the people not concern with agriculture, and the experienced aged people. There was one historical common concept among them excluding one, connected with bravery and Pashton Ghairat existing in the agricultural and aged group. that was the “*proud concept*”; to feel proud of any past economic or other loss faced and recovered by him (*ma plani thawan waki sok mi khabar kari la nadi bartha mi dadi zan wanewi*) I suffered

that and that big losses but again I stood on my foot as I was and even, I did not let people known about my loss.). The third group-who are not engaged with refugees, are concerned with some other professions rather than agriculture. They were having the concept of “**Shukkar**”- an Arabic originated word which implies that one should be thankful and satisfied in any situation, instead of the “**proud concept**”.

Therefore, the former concept is the historical and culture-based legacy and the latter is new, religious oriented and Arabic influenced. Firstly, the proud concept is already existing in aged people, secondly this concept is preserved in agriculturalist section by Afghan refugees though this concept is blurred by the people concerned to Tablighi religious trends. In conclusion, the “proud concept” encourages people to work hard and believe in hard work for his livelihood. In contrast the concept of “Shukkar” makes people believe to be hopeful of God’s help instead of his/her own hard work for their living.

Beside this they brought a lot of Pashto proverbs based on hardworking which was added in our local Pashto , such as “**da zwan lowaxey mana kho stharya ea ma mana**”, means do not believe if a young says that I am tired , just believe him if he says I am hungry. another proverb based on hard working that, “**mera mar ka kho marana ea ma harawa**”, in this proverb, the importance of hard working has been exaggerated, and stated that if ever you killed a brave and a hardworking man then you have not to forget or deny his bravery and hardworking. “**Dar daghi nastha da dushman kar sha di**” in this proverb it is stated that, work with enemy and help them rather than setting free and wasting time. “**Ghayam hagha minza chi da minzi kali minzi**”, (fuck that maidservant who washes the clothes of other maidservant) in this proverb it is stated that believe on your own hard work and regrets on the life of slavery. “**minzi kar kho ta kaye wali ea wakhta chari na kaye**”,(maidservant! Rather this duty is only yours then why not you does it on its time?) Do not let the work of today for tomorrow and when it is decided that this is your duty then do it on its specific time because no one will come to do your duty. A lot of other proverbs are there which taken place in daily life discussions because of refugees.

“Yes, I am agreeing that the cultural discursal phrases of excitement for hardworking have been revived by afghan refugees because as compare to our elders and the people who are concern with agriculture sector, we know less proverbs because we are working in urban areas.”

6.1.3. Religious cultural impacts

As people claims that Pashtun culture and their religion are intertwined with one and another but still this clash is going on. During my field work I observed and I saw that all the aged were saying as a catch word that, (pakhwa kho sha wo na dasi sakhtiani we na domra sakhth mlayan ow) in earlier times, there were not so many restrictions and the maulvis were also not that much strict and another respondent confirmed this that Arabic nationalism is imposing on us by the name of Islam and the molvis are still fighting against our culture. Similarly, on the other hand afghan refugees are preserving the Pashtun religious and cultural heritage as they are very traditional as compare to local Pashton and they are mostly having anti Tablighi dogmas. So, I asked people and listened them about their basic religious culture. I have had informal discussions with people as per my interview method for getting functional and essential approach to their real religious culture.

The traditional and aged religious were of the view that, the earlier status of our Mosques was similar to a community parliament and the position of the molvi was similar to position of a democratic speaker of a democratic parliament. Because we used to discuss all the social and community issues in the mosques. Whenever any natural disaster occurs or someone is armed or the infrastructure of his home would have been damaged, his los used to be discussed here in the mosque and we would collectively have treated their damage as a community development or as a Muslim brotherhood. Our molvi used to tell us the suitable time of wood cutting and hunting in order to not to environmental damage and genocide of birds. Even all the rituals used to be calibrated here in Mosque such as, Engagement, marriage, death rituals, and all other social appears were used to maintain here. But currently, all the functions of the mosque except personal worship (Ibadath), have been dismissed. Same is the case of our worship (Ibadath) which used to have a social and as well as a spiritual aspect but now, the social aspect has been dismissed.

6.1.4. The functional, essential and analytical aspects of their prayers

I wanted to go for the functional, analytical and essential aspects of their prayers in order to understand their historical and religious culture and also the change which has taken place recently.

6.1.5. The functional aspect

If we will go for the function of Prayer, we will see that the Prayer is not merely the name of walk from home to mosque, but actually it has philosophical, communicative, cohesive, and Muslim brotherly role in society.

A doctrine of Muslim harmony has been supported by Islam several times through hadith and Quran and other religious rituals so Muhammad (PBUH) stated:

لَمْ يَلْمُؤُونَكَ رَجُلٌ وَاحِدٌ إِلَّا نَكَتَ عَيْنُكَ لِنُكْتَى لِقَائِهِ وَإِنْ نَكَتَ رِجْلُكَ لِنُكْتَى لِقَائِهِ

The Muslims are like a single man. If the eye is afflicted, the whole body is afflicted. If the head is afflicted, the whole body is afflicted.”

نَحْلُ لَمْ يُؤْهِبِي تَوَادُّهُمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ نَحْلُ لَمْ يَجِدْ إِذَا نَكَتَ فِيهِ عُضْوٌ وَتَدَاعَى عَلَى سَطْرٍ لَمْ يَجِبِ الْبَسَّ مَرٍ وَلَا حُمَّى

Parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

Similarly for this subject matter of Muslim brotherhood, on street level the people of the street are being brought to mosque five times in a day, where they communicate to share their daily life problems, to express sympathies and to share their miseries and pleasures with one another and also have to try to withdraw the committed clashes in between them.

While, on the town level or for the people belong to the different streets in the same functional and philosophical role is played by prayer but in the form of Jumma/Friday prayer in "Central mosque. (جامع مسجد)

In the Friday prayer before the congregation the khateeb (preacher of mosque) of mosque describes the social issues which pointed out by himself or by the community. On the City level for the same above-mentioned purposes people are brought to in an open space in the middle of population. In this prayer Muslim pray for all Muslim Uma and after the offering of Eid prayer on the spot they all embrace to one another and forgives all the wrong doing of one and other. On broad level means on international level these functions are performed in Kaaba during hajj. According to the interviewers view point and my personal observation. These are the functions of Islamic prayers. Though now a days these functions are not in practice, just in theory.

6.1.6. The analytical aspect

Before a Muslim can begin to worship Allah, he must prepare himself physically and mentally. Physically he must make himself clean for Prayer. For this reason, it is mandatory for a Muslim

to perform ablution before the commencement of prayer, so long as water is available.¹ The Holy Qur'an is quite explicit about this requirement, and states:

O ye who believe, when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over the heads and wash your feet to the ankles. (Ch.5:V.7).

The Holy Prophet (saw) taught his companions how to perform ablution. He has also explained to us the significance of ablution 'wudhu'. In Tirmidhi, Hadith (sayings and traditions of the Holy Prophet(saw)) states that the Holy Prophet(saw) said that when a believer washes different parts of his body whilst performing ablution, his sins pertaining to those parts are drained or washed away with the last droplet of water which falls down from those parts. That is to say, while performing ablution, the believer should firmly resolve to not commit any sin with those parts of the body, and to keep them as spiritually clean as they are physically clean. In this way, the Holy Prophet of Islam (saw) himself has explained the philosophy behind Islamic ablution.

Preparing the mind and soul for Prayer starts from the moment the call to Prayer is heard and is then followed by the prescribed Prayers themselves that bring one's attention to God. Before the congregational five daily Prayers are offered, a believer stands up and calls people to the Prayer. While ringing bells and blowing the trumpet have been used in different faiths to inform people of the time to go to worship, in Islam the call to Prayer is done by human voice alone. The words of the Islamic call serve a dual purpose of informing worshippers about the time for Prayer as well as inspiring them to come for Prayer and prosperity, and to priorities it over other matters. The words of the Islamic call to Prayer, therefore, act as a great incentive for worshippers to converge upon the mosque. The words of the call to Prayer

6.1.7. Essential aspect

All Quran:

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is incomplete, then the rest of his deeds will be incomplete.

The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one's relationship to God, that is, one's faith (imaan), God-consciousness (taqwa), sincerity (ikhlas) and worship of God (ibaadah). This relationship with God is both demonstrated and put into practice, as well as improved and increased, by the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper;

and if the prayers are not sound and proper, then the rest of the deeds will not be sound and proper, as the Prophet himself stated.

In reality, the prayer is performed properly – with true remembrance of God and turning to Him for forgiveness – it will have a lasting effect on the person. After he finishes the prayer, his heart will be filled with the remembrance of God. He will be fearful as well as hopeful of God. After that experience, he will not want to move from that lofty position to one wherein he disobeys God.

But now only the analytical aspect has been performing the other two aspects have been neglected at all. Now the number game has taken place by Tablighi that, say these and these words that much reward (*sawab*) will be added in your wage by almighty God. And the obliteration of the religious culture is continuous till now. But on the other hand the afghan refugees preserving it:

"Yes, I agreeing that mosques, located in afghan refugees populated areas mean in agricultural areas, shows our 20 years old mosque culture. Because on our farmer (Bazgar) has been settled on our tube well for seven 7 years during this duration, he arranged many marriage and engagement ceremonies but, all the decisions and managements were being discussed in their mosques with their other Qandharians."

"In the spring days we, the agriculturalists often offer two of our prayers with refugees but some time we offer the "Isha" (night) prayer also there in the refugees mosque."

"Yes, it is very bad that, in mosques of refugees they discuss their all-daily life. Even discusses; the giving amount of milk of their goats and sheep, the kinships, the health of sick's, and the indebtedness. But this is a home of God, just for worshipping not for gossip."

"Just as science has progressed today, so has religion.so it is not a new form of religion, it is a progressed form."

The mosques, located in afghan refugees populated areas mean in agricultural areas, shows the twenty 20 years old religious culture and status of mosques of the locale. Means they follow the social, cultural and spiritual sides of religion in their mosques.

In conclusion; the ground realities, the response of respondents, the experiences of aged people and the Islamic religious teachings, indirectly making us realize that, though from one hand the obliteration of the local religious culture is going on but from the other hand afghan refugees preserving it.

6.1.8. Style of eating and cooking

As it has been said repeatedly that even if someone deny that, afghan refugee did not contribute in the betterment of our culture, he can but, it could not be denied that, they are preserving our culture. Similarly, often of my respondents were agree with this statement.

Yes, I agreeing that with the arrival of Afghan refugees, our tablecloth culture changed, for example, we became accustomed to eating salad items like, parsley, (Tartezak) tertiary, mint, (Nana) green Onions, (Shin piaz) carrots, (Zardaka) radish, (Moli) arugula, (Jambo) Gandana and etc. and as they came here, they started making of pottery, that's why nowadays soup (Shorwa) is eaten in clay pots and they introduced drinking Whig with spoons and (Kasa)."

"Our elders are more preferring meat of beef but the generation more preferring vegetables and little bit meat of goat, it may also a change with the advent of refugees."

One of my respondents says that our cultural food pattern was fully changed before the coming of afghan refugees. Because our elders were working outside of our area and outside the country. Like they were working in the India, Bangladesh, and Arab country so they have brought the foreign food pattern in our area for example, culturally we are not eating spicy food but our elders have introduced this kind of food in our area. This thing impact very badly on our cultural food and most of the food atoms have been vanished in our area. After the seventies when afghan refugees came in our area, they bring their food pattern in our area which was very delicious and important for the human health. They have introduced some different type of food which was the part of our Pashton culture but we have unaware about that food. They were very skillful people in the side of food, they told us have to make the traditional food atoms and how can cook that. And they increase our food list tell us about the new kind in food and told us the procedure of that food atoms. They are still eating unspicy food that is why they have good health and the

local people were also start that pattern. If we look at the list of the food in the afghan refugee's area. That is very big and different from our food list.

6.2. Case study

The regional peace of the district Qilla Abdullah residents is lost somewhere.

The District Killa Abdullah which is my home town over here a vital thing of people is lost which is their town-peace and they people are exploring their peace that's why they're unrest and try to blame anything. Such a time is passed that not the majority but almost all the blame is on afghan refugees.

In this regard, they say this community has uprooted their peace, repose & town-happiness.

How the Gulistan and the surrounding used to be before you can easily get from such given arguments below.

Before this Gulistan used to be a bazaar. Over here Hindus and Muslims would-be traders, festivals (*da Gulistan meley*) would be celebrated, the music parties of East and West (*Lar ou bar*) would exist, and so on. One of the conspicuous respondents of the region says that the asynchronous Pashto singing such as Abdullah Maqory, Ubaid Ullah Jan Qandahari, Naghma, and of Qamar Gullah's virility was being spent over here in the Gulistan festivals (*da Gulistan meley*). He says further that before the month of Ramadan all the tent for the Eid-festivals would be arranged because the closer the camp was to Gulistan Bazaar, the lower the rent was for that.

Another old lady respondent says that over here except for the males, females of various villages would celebrate festivals (Meley) in which they dance (Athar), play, and enjoy area-wise. These festivals of the women would occur with the arrival of spring and within the tow Muslim religious festivals (Eid). In Eid ul Fittr three and in Eid ul Azha seven days these *Melas* (festival) of women village to village would take place.

While the festival of spring or Nowrooz would take place in the mid of the region, in a valley Cheena ziyarat or at the highest mountain of Khwaja Imran baba (*khuwajamran*).

Khwaja Imran was a dervish who is buried in the very top of the mountain and holds a large story. On a minor distance, there are the six graves of girls. About that graves, the respondent says these six girls were dancing over there on the top of the mountain that suddenly a man

came, the girls were shied so they requested the almighty Allah that they were seen by an unknown person so they had no self-respect to go in front of him you are requested to call us into your Paradise so the almighty liked their abandonment and accepted their pray by the same way they are buried over there miracly.

These festivals were gradually limitisized to three areas, Faqiran, Cheena ziyarat, and after that these festivals limited village to village then near to 2000 these festivals ended and the women are tied in houses. During the spring season on the behalf of getting Sparlai (A kind of vegetable which is being used in the replacement of salads), they would go out. In today's time, they can't go even on this behalf.

As a researcher, I have gone myself in that time when the girls would not veil up to me.

From the above arguments, it seems that there was peace at the level where girls could go and enjoy their festivals and gatherings but now even a man can't go and enjoy due to tribal feuds. Over here every individual holds a gun for self-security no doubt that over here the regional peace is lost. But where this peace is lost, from where can be gotten, and at what cost?

Now getting the answers to these questions is the job of another researcher.

The blames on Afghan refugees are nonsense almost in this research. In this region, the collection of data is a far cry people consider themselves authentic. By the way, I have received the data from it just due to a well-known tactic which is to exaggerate their sorrows and celebrate the mourn then I give an hour and one hour thirty minutes to let them limitisize their sorrows regarding quandaries, later on, I agree with them but to understand then I move forward towards my questions and represent in the sense of testimony. Then I try to give such emerging and existing examples from ground realities to make him surprise. So, by the same way, space comes for mood discourse to ask him about this and that and if this is like this why that is not like this even, he was not Afghani at the eleventh hour the collection of getting data starts and comes on the strike. Over here all of them are the believers of myths and mostly the regional collective wisdom of people based on myths. The arising of questions against the social myths is not an easy job especially in traditional communities. Most of the knowledge over here existing in shape of myths i.e., that my maternal uncle had gone to Afghanistan he was the prey of this prejudice. My friend was saying that quandaries are that much offensive they are that much

disloyal. All if they are the prey of myths. Over here is no reliable news. Ground reality has to be seen for everything and tough and infrequent questions have to be found.

7. Discrimination with afghan refugees

Afghan refugees are being considered as a burden from every angle in the national and local discourses and also considered the main root of all riots in district Killa Abdullah. That is why in district Killa Abdullah, they are living with a lot of imputations, hatred and troubles. Which is causing a lot of discrimination with them, in the region. To check the validity and nature of all these well-known imputations, I developed a web of questions and variables in order to differentiate between blames and realities about afghan refugees in this region. The above formulated plan points us and lead us toward the ongoing injustices and discriminations with afghan refugees and also this plan will elucidate the nature of this myth which is causing a conflict between the host and guest communities.

7.1. Imputations against afghan refugees.

In district Killa Abdullah there are a lot of imputations about refugees. They blamed for socially unaccepted activities, e.g., Dog and rooster fighting, weapon culture, tribal feuds, gay culture, robbery culture, mean the refugees are considered as an apple of discord and named them with a lot of prejudiced names. To check the validity of these all the prejudice things, I have included complete nine 9 questions in my interview guide. The outcome of these questions in form of data is as follows:

“Yes, peoples including me, usually considers afghan refugees as main root of all riots and responsible for all the social disturbance in our area.”

“Yes, I am agreeing that there are so many allegations and imputations against afghan refugees for socially unaccepted activities like rooster fighting, weapon culture, tribal feuds, gay culture, weapon and drug dealers and robbery and the refugees are considered as an apple of discord by locals.”

“I think, mostly drugs suppliers are not afghan refugees. They are working as a labor with local people in their drug factories.”

“What do you say whether most of the weapon dealers and suppliers are afghan Taliban and local people or afghan refugees?” “I cannot give the answer of this question because I love myself.”

“Before the advent of refugees, the amateurs of fighting dogs, quail, partridge, roosters, and the amateurs of the birds, making sweet sounds were not in the same number here. Actually the numbers have increased.”

“Yes, "Namak Haram" name is very common for Afghans on social media and in the surroundings”

“Yes, there is a prejudice saying very commonly, used for refugees that,

قندھاوی فوئی نہ فوئی پسلی کی وو فوئی غم ہم د خرہ فوئی)

"yea I am agree that we use these racial terms for refugees prejudicially like

قندھاوی، ل وئی ل وئی نہ مک حرام، مہاجر

“No, local people have no favor on refugees besides allowing them to stay here.”

“One of my respondents belongs to village Msezai, having enmity with a well-known combatant, “Bari Kakar” told me during my field research that, we have bought weapons of thirty million rupees to fight against Bari Kakar after this Eid. I asked him from where did you people bought these weapons. He said that, we have bought it from Taliban’s and he said that as you know the cold weather is coming, in which Taliban do not fight as much as they fighting in spring so that’s why they sell their weapons to the regional people, involved in tribal enmity.”

“One of my respondents, a local but had belongs to Afghan Taliban and having Pakistani and Islamic nationalist. He was of the view that the imputations existing against afghan refugees are not wrong and it is possible that all these imputations about Afghans or afghan refugees are true because these all are part of ignorance and the product of ignorance. Obviously, Afghans have fought the wars of Islam and Pakistan for forty years and it is something well-known that where there is war, there is ignorance. So, it is not afghan’s fault, actually it is the outcome or the product of circumstances. Further he said that even in “Sangar” (The Vallation of afghan Taliban) during night patrolling, we the Pakistani Taliban, do not trust the Afghans and even I personally used to point my gun towards my afghan colleague instead of the enemy. Because we know very well that the Afghans are disloyal at all.”

During my field work I asked different people and observed the different ground realities. The hatred is on its peak about afghan refugees. Usually in Diasporas studies the local nationalists do not like Diasporas but here the case is different because the local Pashtun nationalist are very liberal about the diaspora community but the activists of state nationalism are in opposition of afghan refugees.

During interviews, most of my respondents unannouncedly gave up their anti-afghan views. Because I would put the well-known ground realities in front of them which could not be denied. For example, in the very start of interview they used to say that yes, all the imputations against them are right but whenever I indicated and named the culprits one by one and all the well-known, famous and the front-line dealers of drug and weapons and the leaders of tribal feuds, that who is such and who is such? Then he would use to say these all are our local people. It means the anti-afghan ideas of local people are actually not their own but it is constituted by social engineering of the activists of the state nationalism.

According to the hypothesis formulated on the basis of ground realities and the response of the respondents about an afghan refugee we would be able to commit a statement that the Afghans are not responsible for their socially unaccepted nature. Because of the forty (40) years civil wars they are deprived of basic human need and also all type of educations: in Pashtun society there are four types of educations, the first type of education given to a Pashtun child is from his grandfather and mother and the second type of education given to a Pashtun child is by his/her parents and the third type of education, a Pashtun child gets from the society which is being came to existence by the great hard work of their ancestors. The fourth type of education is a formal education which is given to a child in the Madrasas and Schools. Due to these privations, we cannot consider them responsible for their socially unaccepted nature.

7.2. Hatred with afghan refugees

The hatred with afghan refugees is coming from the very start of their advent in our area. As they are blamed for all social disturbance and they are considered to be responsible for weapon culture and all other evils. Even different quotations are being introduced for afghan refugees to describe narrow mindedness of locals for afghan refugees. One of the most common quotation is being used for Afghans refugees is that, (Qandaharian na khpalexi ka tha harso sha wersara wakey akhbir de khpal cham darsara kayee) a Qandahari

never joins hand to hands with those who are their own but in the last they will always show their ugly nature. One of the example I mentioned above, based on hatred with afghan refugees, stated by a molvi of madrasa That we all the students of Madrasa were having hatred with afghan refugees even we hate their separate turban style; they keep putting their turban bit banded at one side of the hade. If someone's shoes or something ells are being robbed by someone in Madrasa then mostly the afghan refugees were being blamed for such robberies. The hatred with afghan refugees are being continued on every basic virtue of society. Another example of a Taliban official which I mentioned above regarding hatred with afghan refugees in *Sangar* (Vallation) that example also prove that the hatred with afghan refugees is on its peak and existing on any platform. As these hatred with afghan refugees tells that these host and guest communities are not assimilated at all but on the other hand very deep assimilation is also noted in this field work. Beside these all hatred with afghan refugees, the local population always be ambushed for Afghans beauty. The parents of teen ager girls of afghan refugees are being brought to greed to persuade him to marry his daughter with a local widower for the sake of huge money. If these communities are not assimilated then why the local people are uneasy and ambushed to get an afghan girl as his life partner? It means the problem is not of assimilation. Respondents told me the assimilation of these communities that when Afghanistan did not have any cricket team on international level, the afghan refugees were used to support Pakistani cricket team in every Pakistani hotel and restaurants. The afghan refugees participate in every condolence of local people and every cultural sermonizes. even one of the Pashton poet Abdullah Mokri said to the afghan refugees in one of his song that (*har cha ka har sa vaval ow ow ba larey daltha got ba wartha makhta xde las be shkolaye daltha*), be a yes man In front of the local people and be obey their orders it is the only option to be live as refugee.

7.3. Life as child of Refugee

As a Pashtun child of an afghan refugee, the life is very tough, critical and we can say that, it is very below than the normal living standard quality as compare to a local Pashtun child's life. Because on the one hand the ambit of children's rights is very wide and of the other hand there are some extra rights for Pashtun children in Pashtun society. A Pashtun son lives in a very competitive and narcissistic society, where he has been participating in the race to maintain his

confidence. From the very start of their ascent of awareness he starts fight to occupy the parents from their brothers and make people believed that his parents are only his property rather than other brothers. With the passage of time, he will want everything, related to him, a fully unique and up to date; his personal things are starting from his parents to his personal toys. It means that the Pashton children are extra sensitive about their parents and all things related to him. In this critical situation I wanted to study the life of afghan refugee's child's life and the data is as follows:

“Yes, as a Pashtun son, it is very difficult and unbearable to see your father being treated in an immoral way by someone else and it is very common that in front of a refugee children the boss treats the father of Refugee child in an immoral manner. Even I myself saw this behavior so many times.”

“Yes, the children of afghan refugees are deprived of basic human needs here in our areas.”

“We the local people tease the handsome teen aged afghan boy and the beautiful afghan girls without any fear because they are Mahajir (refugees) and the locals are not answerable for them.”

During my field work I observed the life of afghan children which was on very critical point. Boss or the landlords was treating their aged father in an immoral way and abusing them. Their life is considered to be a great challenge for them to compare with the modern world societies in this critical situation. In spite of these challenges they are leading a normal human life. As a child of afghan refugee, they spent their whole of life while perfuming their services for sake of facilitating the lives of the locals.

7.4. Rights of their Vail and four walls and their living standards.

There is a very wide spread and delicate ethical boundary of Pashton culture. The crossing of that boundary may consider the violation of Pashton honor. Every Pashton even compromises on his life for the protection of his honor or self-respect. During my field research, I noticed that the afghan refugees, who are also a Pashtons, were constantly being humiliated by the locals. The data of field research, observation and the respondents' responses is as follows:

“Yes, this is our well-known culture that we follow the dignity of Vail and wall in indigenous population in the form of minimizing loudness of music in cars and descending from the roof of heavy and larger vehicles, and also agree with you on this point that we do not bother ourselves to follow this culture in the migrant populated area.”

“Yes, I am agreeing with you that, refugees live here in very dilapidated houses on tube wells. I myself is an eyewitness to the fact that the refugees are living in such dilapidated houses that, the veil of the refugees and the four walls are trampled in it and these houses are something 40 years old. And even they are compelling to live in the rooms with their animals. Even though they are also Pashton.”

“no, local people do not take care of the refugee’s sheet and the wall as much as they take care of the local’s.”

Respondents told me that we follow the dignity of Vail and wall in indigenous population in the form of minimizing loudness of music in cars and descending from the roof of heavy and larger vehicles in order that the violation does not occur of the sheet and four walls of the nearby houses. But these etiquettes are not executed in refugee’s populated area or agriculture area. . while in my field research I have observed the dilapidated houses of the afghan refugees and now their houses were mended by thorn and wood (KAERRA) a Pashto originated word) .due to this miserable condition of their houses the dignity of their Vail and Wall is being crushed and even they are compelled to live with their cattle in the same ruined rooms, moreover their condition is really shabby in rainy days. I witness myself that control rooms for tube wells were within the boundary of the refugee’s houses and it imply the direct violation of their Vail and for walls because the landlords and their sons are visiting that control rooms at any time in day and night because the load shading is unexpected.

7.5. Political discrimination.

While in my field work I did not notice any political activity of afghan refugees .this situation excited me to study this phenomenon that why they are not active politically and I added some

questions in my interview guide to be asked from local people and the afghan refugees. A tribal theory to keep the refugees calm, that

“پچھی پچھری اے خورے لیتنگی ای دہ غم سرہ اختلاف کئی ہے”

(Disagreement as a great sin for a refugee) .

They they have been isolated “No, they do not have any representative on any platform in district Qilla Abdullah”

I came to know that they were not having any active representative from UNHCR and state for their day-to-day issues. They cannot display their national flag and even they do not support their national cricket team openly, although the love for one’s country is something natural. Because of having fear of social anger at the hand of local population. interestingly, the local people deliberately argue that our country has a great services for the well beings of afghan refugee’s homeland and they should be benevolent to Pakistan and afghan refugees cannot dare to deny or prove this claim, but reluctantly afghan refugees agree as there is no space of opposition because the existing collegueship is of master and slave between them.

Afghan refugees confront with some local based social discourses that an alien should not oppose and raise questions against the host country and whatever is related to it in no cost ((غ س ف ی د) ; this expression is Pashto originated which is discorsal and takes the meaning of above mentioned idea .whoever is violating this discourse is considered “Namak Haram”(the one who is ingratitude towards the house and host country he or she lives in).

There is another misleading statement of Baloch nationalists and Pakistan nationalists against a Pashton nationalist leader – Mahmood khan Achakzai and its party for having issued Pakistan national identity cards to afghan refugees .the Baloch nationalists argue that the above mentioned party devised the plan to convert Baloch majority into minority .after observing this claim I came to know that is mere allegation and above fact as many time Mehmood khan Achakzai has asked repeatedly his party workers for acquiring afghan citizenship instead of Pakistan’s .so how is it possible that he is involved in issuing Pakistani CNIC to afghan refugees ? as he is of the opinions that his worker should prefer Afghanistan’s nationality than Pakistan’s. More surprisingly, I have met so many afghan refugees who were having CNICs as these were issued

by NADRA itself by charging them a huge amount as a bribe. And the fact is that no one among the CNIC's holder was having any affiliation with the blamed Pashton nationalist party and its leader. These CNICs were fake and were used just for mobility and to evade the dragnet of police.

Case study

Discussion with a rented 2d car driver

As everybody knows, in every society several kinds of stages are used for social discussions. Suppose playground, outing of mosques, butcher's shop, barber's shop and so many others, similarly, in our society from Killa Abdullah to Quetta the rented cars are playing the role of vital stages for social discussions. In the same cars from several areas of Killa Abdullah to Quetta and Quetta to Killa Abdullah the approximate timing for traveling is 4 hours. During these four hours of traveling the social discussions of several mindsets belonging to several areas are existing.

During the discussions the car drivers are playing the role of judge man. That is why these drivers are well known to the mindsets of the people and issues of the area. During my research I also taken advantage of following opportunity and made a plan of discussion with the driver secretly. We both were set in the car. as the waiter came for order, I deliberately ordered him sugar free tea which is one of the above bird recognitions of Qandahari and also a good stimulant to start backbiting against Qandahari people, the driver orders milk tea while before the presence of the tea the discussion had been started regarding Qandahari people and I was in ambush already for collecting the data. Afghanis are being called Quandaries in our area.

The driver commenced discussion regarding Quandaries that from when these people migrated to our region, they have directly influenced our lives highly. Our lives are changed but they are not changed even 0 % and they can never be adopted.

They are felon and disloyal. At any stage and situation, they can show their reality and their disloyal nature. Just look at this that, in our own country even we don't have such kind of

businesses but these felons (namak Haram) are having and they have earned or generated more money than us. He further said that the people are certainly right that (*Qandahari zoi na zoi pa salo ki yo zoi hagma ham da khra zoi; A Qandahari is not loyal and if there will be one loyal out of hundred from them, that will also be disloyal otherwise he may a bastard one*). These people are proven nemesis to our area because there was peace, music parties, sports, and enjoyments before their arrival, from when they had come, all the comforts and refreshment sources vanished. All of our area has been converted to a feudal zone (weapons, murders, blood shedding and all of the discomfort) with their arrival.

When I listened to his philosophy and opinions with great silence, then I showed him agreement with his imputations that you are right but now I started asking some questions in order to know the nature of his opinions.

I told him that I'm agree with your opinions and asked him that if you elucidate that did you make business for them and handed over? Says, no. I asked that did you people give the parts out of your properties to them? Says, no. I asked this bazar of Abdul Rehmanzai which is consisted on about hundreds of shops, how many out of these shops are of Qandharians? Says, many when he started counting of shops so, hardly he found 2 or 4 shops of kandaharis.

The rest belonging to those who had visited Afghanistan for business before 1970. Now, all the villagers are counting them in Quandaries, in this regard the respondents were trying to count even those who belonged to those families to count in Quandaries, I was not ready for that acceptance.

Further I asked him that out of these thousands of gardens and tubes wells, how many belong to them? Says that they don't have their own but they have rented some of them. I asked him that the businesses which they have made; did they snatch it from someone? Says, no and we are not that much weak and fragile that an outsider can snatch our business. I asked that did you people support them for the generating of money and building of businesses or they have toiled for that? He says, no it was their own hard work but area and resources are ours. Then I said that weapons and marijuana are factorized over here and there, he said yeah but laborers are the same felons. I said all the commanders of tribal feuds are also the locals but he said that the usage of weapons are being taught by Quandaries and felons. I asked him that why there is no felonness

(namakharami) of them in these questions, he said there is no doubt in their immorality. Don't you know the story of Jamagull Kandhari, the one who was working with Wazeer-uncle at his home and he played a card of love with his daughter and went from the region and terminally they got succeeded in marriage? I said I do remember but on most of tube wells our local under age and over age are playing love cards with the daughters of Qandharians and raping them, isn't it going on? The driver said that yeah, our locals are also red handed.

During my field research which ground realities I had seen represented to the driver that there should be not only the calculation of this data but also the clarification of the respondent's information. I further wanted to explain such things and told him that I had also seen such things that might be right. I said that over here all of the people's hearts are filled with hatred and anger regarding Qandharians. On this hatred from Shah Wazir (A Kakar nationalist) till His chair holder Bari Kakar is working.

Quandaries are living in such immortal homes on tube wells with animals collectively. Most of their homes were constructed during the 80s. In front of the sons of Quandaries their boss are insulting them which is impossible for Pashtun sons to tolerate.

By the same way, when the locals are passing by a locals populated area they cut down the music and when they are passing by huge and high-res vehicles they look down and get down but when the same locals are passing by the homes of Quandaries they even don't think of cutting down the music and looking down while traveling by high-res vehicles.

Similarly, the landlords of the local area are playing their love and rape cards in the houses of their Qandharians farmers while living on their tube wells. The rest vlogger guys of the local area are playing with afghan sons and daughters without any fear. But they think that lets try if they minded so it's not a problem, they are Qandaharies even they think that what can they do? (Means they are weak, migrated and exploited people) Their enmity is not a problem for yokels.

Now I asked the respondent that do these hid statements belong to reality? He said that these are the hid realities and aboveboard truth which are not known to the common people, there is no doubt. Now the respondent got surprised and annoyed, I directly changed the topic and started a romantic topic in order to make him fresh because listening to the truth, seeing the truth and

disgusting truth is a fully tensioned job that's why I felt the feeling of the respondent and I made him bewildered from the discussion which were going on. Actually, in this situation the rural people usually feel defeated that's why at the very last of discussion I told him that lets live this discussion I have no more arguments to do compete with you and you are more well known to these issues.

8. Conclusion.

It is a myth that Afghan refugees are a burden to the local population in every way, they are responsible for our social disturbance and they are a cultural burden. This myth is a stereotypical discriminatory behavior taught by KAKAR tribalists who are indirectly state nationalists and activists of Talibanization.

Actually, the fact is this that afghan refugees have facilitated us economically, socially, and, culturally as before their arrival there was no source of livelihood in our area. Even our ancestors used to compel to work abroad. Moreover, after their advent in our area there occurred a great change in local economy. They have helped the local population in the form of creating job opportunities as before them the indigenous people were idle, unskilled laborer and mostly used to work outside the area. The local people should be benevolent to afghan refugees as they got job at the threshold. Before them the local population was growing the RAIN FEDED agriculture and later on it was modified and developed by the help of afghan refugees by going from rain faded agriculture to horticulture and then to modern agriculture in the region. They also helped in the improvement in the livestock breeding. More importantly, this agriculture has the only source of livings and having the importance of back burn for the local population .it is better to mention that the wealth of local population has increased ten folds after wards .value of the local property has increased too. In conclusion, the district Qilla Abdullah is a very backward district and as the British's share to development is higher than Pakistan's and during my research I found that the share of afghan refugees for the well beings of the people of Qilla Abdullah is much more than the former British and the incumbent Pakistan.

Afghan refugees also have a contribution to the local Pashtun culture. After the arrival of them the local culture was enriched. Their arrival is considered as the period of cultural renaissance or revival of Pashtun as a language and as customs. Cultural activities were increased; their cultural

congregations were decorated, cultural games revived, and cultural or traditional styles of eating and cooking were improved.

Afghan refugees are being discriminated politically and socially. Their basic human rights are denied and violated by the local population. The myth that the population of Afghan refugees is a burden on local economy in common and on society in particular is absolutely misleading. In fact, I found them as the blessing for the local population in all means during my research. In contrast, the Afghan refugees are being treated inhumanly by the local population for no particular reason.

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Annexure

Glossary

Qandahari/ Qandaharin: this term is derived from Qandahar, A province and city of Afghanistan. In district Qillah Abdullah it is commonly uses for all afghan nationals and it has a prejudiced nature.

Loy-lamoni: a person having extra-long skirt of his shirt.

Namak-haram: uses for disloyal peoples or felons.

Interpritivist: the one who reopens a reality and checks it beyond the known to deconstruct it.

Subaltern approach: it is an approach to a specific reality concerned with the lower social classes or marginalized social group.

Abdul Rehmanzai: an agricultural village of tehsil gulistan district Qillah Abdullah.

Gulistan: a tehsil of district Qillah Abdullah Baluchistan.

Kakar: a sub cast of Pashtun nation.

Achakzai: a sub cast of Pashtun nation.

Tareen: a sub cast of Pashtun nation.

Torkham: afghan border situated in Pakistan's province, khaber-pakhtonkhowa.

Zanmargi: a Pashtu novel written by, Muhibullah Zgham.

Tarkhey chai: Tee without Sugar.

Valvar: a contract amount (bride price) between groom and bride

Karezes: springs, a water irrigation system which are commonly used in the rural areas.

Tarborwali: competition to subdue the others/be bias of a near relatives.

Pashtonwali: Pashtun code of conduct/Pashtun way of life.

Landy: dried meat.

Da Gulistan meley: festivals of gulistan.

Athanr: a traditional cultural dance, plays and enjoys area-wise.

Nowrooz: a festival to welcome spring.

Sparlai a kind of vegetable which is being used in the replacement of salads.

Dakkanee/dakkani: a men or women whom cannot speak proper Pashto language because he or she is

Not indigenous.

Aabjoshi: a boiled form of grapes.

Sheri, Zarqamar, Manani, Rabathi: types of melon.

Shpishti: grass/forage.

Pashtonkhwa: pashton region.

Gham&Shadi: sorrow and happiness.

Romiy: tomato.

Hujra: a room apart of home where guest and the villagers stay.

Bandar: cultural music program in rural areas.

Sangar: The Vallation of afghan Taliban.

Interview guide

Economic

1. Do you agree that afghan refugees is a burden on the local population?
2. Are the majority of afghan refugees settled on tube wells in district Qilla Abdullah?
3. When afghan refugees migrated here in Qilla Abdullah, they also created new employment opportunities or they occupied the employment opportunities of local people?
4. Do you agree that before the advent of afghan refugees, majority of our elders were traveler regarding employment in Iran, India, Bangladesh, Sari Lanka, and other foreign countries?
5. Do you agree that before 1970, mostly there were little bit rainfed agriculture?
6. Do you agree that the agriculture and horticulture of our region have been developed after late 1970?
7. If we do not have afghan refugees as labor force on our tube wells, could not we be able to develop our agriculture and horticulture that much?
8. Why do the locals have keep settled afghan refugees on each of their tube Wells?
9. Do you agree that so many types of melons like “Sheri, Zarqamar, Manani, Rabathi, etc. were introduced here by afghan refugees?
10. Do you agree that some important and specific tasks of trees are still being done by afghan refugees, such as “making the branches of trees, grafting and budding?
11. Do you agree that the value of our land has increased with the arrival of refugees?
12. Do you agree that afghan refugees continue to work with us as a cheap laborer?
13. Do you agree that from afghan border to Quetta city on every checkpoint FC and police despoil afghan refugees and also despoiling them in medical store and hospitals?
14. Do you agree that more than half of daily sell of a shopkeeper is dependent on refugees in Qilla Abdullah?
15. Have good breeds of livestock and other animals come here with the advent of refugees?
16. Do you agree that the new ways of rearing livestock have been introduced in the region with the advent of refugees?

17.

Culture

1. Do you agree that with the arrival of Afghan refugees, some dead words of our language have survived and some new words have been added?
2. Do you agree that with the arrival of Afghan refugees, our tablecloth culture changed, for example, we became accustomed to eating salad items like, wheat, tertiary, mint, green Onions, vinegar, carrots, radish, etc.?
3. Do you agree that the cultural discorsal phrases of excitement for hardworking have been revived by afghan refugees?
4. Do you agree that mosques, located in afghan refugees populated areas mean in agricultural areas, show our 20 years old mosque culture?
5. Do you agree that with the arrival of afghan refugees, our eating and drinking, clothing and wearing and other customs have been changed?

Discrimination

1. DO you agree that there are so many allegations on afghan refugees for socially unaccepted activities like rooster fighting, weapon culture, tribal feuds, gay culture, weapon and drug dealers and rubbery mean refugees are considered as an apple of discord by locals?
2. What do you say whether most of the weapon dealers and suppliers are afghan Taliban and local people or afghan refugees?
3. What do you say, mostly drugs suppliers are the afghan refugees or the local people?
4. Do you agree that before the advent of refugees, the amateurs of fighting dogs, quail, partridge, roosters, and the amateurs of the birds, making sweet sounds were in the same number here?
5. Did the weapons culture not exists here before the arrival of the refugees?
6. As a Pashtun sun, isn't it difficult and unbearable to see your father being treated in an immoral way by someone else? And is it not common that in front of a refugee children the boss treats the father of afghan children in an immoral manner?
7. Are refugee children not deprived of basic human needs here?
8. Do local people have any favor on refugees besides allowing them to stay here?

9. Do you agree that refugees live here in very dilapidated houses on tube wells?
10. Do refugees have political rights at the level of Killa Abdullah district and do they have any active representative?
11. Is "Namak Haram" name not common for Afghans on social media and in the surroundings?
12. Do local people take care of the refugee sheet and the wall as much as they take care of a local's?
13. Do you agree that we follow the dignity of Vail and wall in indigenous population in the form of minimizing loudness of music in cars and descending from the roof of heavy and larger vehicles, but don't bother to follow this in the migrant population?
14. Is there a prejudice saying used for refugees that (ښاروای وای نه وای په سړی کی و زوی نه غه) (همد خړه وای)?
15. Do you agree that we use these racial terms for refugees prejudicially like ښاروای، لوی لوی لېونین مک حرام، مه اجر

Variables.

Economic

- Local source of income before and after the advent of refugees.
- Created jobs by refugees.
- The role of refugees in journey from horticulture to agriculture in the region.
- Rate or value of property in the region.
- Refugees as cheap labor.
- Looting of refugees.
- Improvement in livestock breeding

Culture

- Culture renaissance and revival of Pushto as custom as well as a language.
- Their cultural activities; hujra Bandar,
- hard working habits,
- Cultural discourse to get up for hard work.
- Cultural games.
- Religious cultural impacts.
- Style of eating and cooking

Discrimination.

- Imputations on them.
- Life as a child of Refugee
- Rights of their veil and four walls (chadar and char dewaree).
- Their living standards.
- Political discrimination.

Questions to be answered in the research

Economic

1. What were the usual sources of income of the local's, before the advent of Refugees?
2. What was the ratio of agriculture?
3. What are the sources of income of the locals, currently?
4. Whether refugees created new job opportunities for themselves or they joined the same jobs, created by the locals?
5. Which role has been played by refugees in horticulture and Agriculture?
6. Job's opportunities decreased or increased?
7. How locals using them as cheap labor?
8. How and which jobs have been introduced by refugees in the region?
9. How much the price of property has been affected by refugees?
10. How and who looting the refugees on every corner or check point and in every hospital?
11. How much the daily sell of a shop of a local is dependent on Refugees?
12. How With the advent of refugees, the best breeds of livestock spread and methods of breeding improved in the region?

Culture

1. What are cultural Renaissances and revivals after the advent of afghan refugees and how the culture had been obliterated by the Molvi and Tableeghi?
2. How the language has been revived by the refugees?
3. How did the advent of refugees bring change in the eating habits of local People?
4. Which cultural discourses of excitement for hardworking have been revived by refugees?
5. As the mosque was culturally used to be a social democratic Parliament; the refugees continued this custom as it was as much as they can.
- 6.

Discriminations

1. What are the imputations about refugees? How they blamed for socially unaccepted activities, e.g., Dog and rooster fighting, weapon culture, tribal feuds, gay culture, robbery, mean the refugees are considered as an apple of discord?
2. How a Pashtun son of a refugee live their life? How his father informally treats by boss in front of him?
3. What beneficences have been blessed by the locals on refugees?
4. What is their living standard and their houses condition?
5. How much they have been isolated?
6. Are they have their representative on any platform in district Qilla Abdullah?
7. A tribal theory to keep the refugees calm, that (چى مچرى اے خورے لٲٲنگے ى ا دٲغٲس رٲه) disagreement as a great sin for a refugee .
8. How much the locals keeps care of the refugee's Vail and four walls (چادر طنڈ چار فواری)?