

**Hazara Shias at the Cross road of Religious and Cultural
Identity, A Case Study of Hazara Community Quetta, Pakistan**



Abdullah

**Department of Anthropology
Quaid-i-Azam University
Islamabad
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A thesis Submitted to the department of Anthropology at Quaid-I-Azam University, Islamabad in partial fulfillment of requirement of degree of Master of Philosophy in Anthropology.

Abdullah

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Formal Declaration

I hereby, declare that I have produced the present work on **Hazara Shias at the Cross road of Religious and Cultural Identity a Case Study of Hazara Community Quetta**, by myself and without any aid other than those mentioned herein. Any ideas taken directly or indirectly from third party sources are indicated as such. This work has not been published or submitted in any other examination board in the same or in a similar form.

I am solely responsible for the content of this thesis.

Islamabad, September 14, 2021

Abdullah

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Abdullah

Quaid-i-Azam University, Islamabad

(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Abdullah It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

Committee:

1. Dr. Waheed Iqbal Chaudhry
Supervisor



2. Dr. Anwar Iqbal Shaheen
External Examiner



3. Dr. Aneela Sultana
In-charge
Department of Anthropology



ABSTRACT

The present study aimed to explore the reasons for the factors encouraging sectarianism and the social position of Hazara identity, the Shia Sunni conflict in the region. The study examines different dimensions of sectarianism in Quetta city; how local people see Hazara social identity, sectarianism, socio-cultural reasons sowing sectarianism based on social and cultural identity, and how the Hazara community deals with sectarian attitude prevailing in society. The study employs Anthropological qualitative research methods and tools; entails participant observation, in-depth interviews, key informants, case study, and interview guide. This research is conducted in Hazara town Quetta, Pakistan. The study has illustrated many factors disseminating sectarianism attitude in society. Social identity is an important means of identification of any community. Although, the Hazara community was facing a social and religious identity crisis. This community was facing many challenges due to its social and religious identity. On the other hand, Hazara was a subordinate community with having fewer entitlements. Education has been encouraged as a vehicle of social equality has seemed failed to eradicate sectarianism among society. The social and religious differences are even present among educated members of the society. The reasons are low standard education, dissatisfactory content, and heavy influence of socialization and environment. Sectarian violence and social identity differences are also culturally constructed. This research explored the relationship of the Hazara community with other local ethnic groups, along sectarianism. Moreover, the position of political parties in the resolution of that conflict of Shia and Sunni to make the area equally positive for them

Key words; Hazara community, sectarianism, social identity, religious identity, Shia, Sunni Conflict.

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1 INTRODUCTION

The Hazara community has well known in Pakistan. This community belongs to the Shia sect. The status of Hazara in Baluchistan is one of systematic ideological subordination, although it varies significantly across classes, regions, the urban/rural divide, the family background, education, socio-economic status, and the tribal and social formations. This research work is about the Hazara community and its setting in the region of Baluchistan. Identity formation and sectarian violence are based on social and religious identity. This research tries to disclose the relationship of the Hazara community with other communities and local residents of Baluchistan. I have selected this topic as my MPhil destination because I want to raise the voice of Hazara, the Hazara who are the people of my region. To raise their voice about their rights as a marginal community. This topic was not discussed as much as other social issues were under discussion by scholars. So that people can aware of their problems. They are locked up in an independent country like prisoners. Hence; I want to discuss the problems of Hazara about their social and cultural identity on the other hand what are the stance of the Hazara Community about social and religious identity?

1.1 Statement of the Problem

The present research study tried to explore socio-economic developments and the impacts of sectarian violence on a specific community. It was evident that religion is not the only matter of conflict also has so many other underlined factors that include economic aspects along, political factors resulting in sectarian violence against the Hazara community.

In the present research study, I have tried to document and explore the different interpretations of Islamic teachings among the religious sect at Macro (Masses and People) and Micro (Religious Scholars) levels. Such interpretations were the root cause of the sectarian divide in Pakistan, which was ultimately violent due to political and economic factors.

Due to the conflicting situation among Sunni-Shia communities, the economic stability has remained uncertain. The communities owned Economic resources, which is why close coordination was necessary for the area's development. How do these

resources play a specific role in cohesion and conflict within Quetta city? This was the primary research question.

The study has also tried to explore the reasons for violence and lack of co-existence among the community members based on their religious ideology and social identity. This individual interest, in some cases, shifts into collective representation for religiopolitical benefits as here–and–hereafter (Duniya-o-Akhirat ki Bhalahi). The study has also provided in-depth insight because I have tried my social capital for acquiring information from both religious sects. An anthropological lens has been using to identify cultural patterns and behavioral traits.

1.2 Historical Background of Hazara Community

The Hazara are a Persian speaking ethnic native group, primarily residing in, and the mountainous region of Hazarajat, in central Afghanistan. They speak the Hazaragi dialect of Persian, which is mutually intelligible with Dari, one of 2 languages of Afghanistan. (Schurmann, 1962)

They are the third-largest ethnic group in Afghanistan and are also a significant minority group in neighboring Pakistan, where there is a population of between 650,000 and 900,000, mostly in Quetta. Hazara is considered one of the most oppressed groups in Afghanistan, and their persecution dates back decades. The origins of the Hazara have not been fully reconstructed. Significant Inner Asian descent in historical context, Turkic and Mongol are probable because their physical attributes, facial bone structures, and parts of their culture and language resemble those of Mongols and Central Asian Turks. Genetic analysis of the Hazara indicates partial Mongol ancestry. Invading Mongols and Turco-Mongols mixed with the local Iranian population, forming a distinct group. For example, Nikudari Mongols settled in what is now Afghanistan and mix with the native population. The second wave of mostly Chagatai Mongols came from Central Asia and followed by other Mongolic groups, associated with the Ilkhanate and the Timurids, all of whom settled in Hazarajat and mixed with the local population, forming a distinct group.(Blunden, 2014)

In 1982, many people shifted to Quetta in Hazara town and Mariabad for a better life. Unlikely the killing of the Hazara people could nor stopped in the new area the Hazara leaders had killed as judges, bureaucrats, doctor and politicians. A national

commission for human rights was published a report in dawn news in 2018, according to that report, 509 members of the Hazara community killed and 267 injured in various incident of the sectarianism terrorist attack in Quetta (Ali & Ijaz, 2018).

Hazara Community Migrated Pakistan Before the independence of Pakistan. They migrated from (Bamiyan) towards the capital of Baluchistan Quetta as the language of the Hazara community is different from the other communities of Baluchistan, and their cultural way of living is the same as the Pakistani culture. The Biggest migration of the Hazara Community came to Pakistan when Abdul Rahman (The Afghan Ruler) came into power. After a decade of the fight, 60% of the Hazara people were killed in Hazaristan or Afghanistan at the same time many Hazara migrated towards Quetta (BBC Report).

Hazara community is the Dari and Persian-speaking community of Afghanistan and Pakistan. The Hazara is the 3rd largest community in Afghanistan, which belongs to the Shia community. Hazara community belongs to (Manghol) community that is why the people still write Changaizi with their names to link themselves with Manghol. Due to different Political and Religious conflicts in Afghanistan, they migrated towards Quetta in 1880. Currently, 8lake Hazara is living in Quetta. In 1904, the Britisher with the name “Hazara Fingers” established an arm Core, late in 1935 that was Closed (BBC report).

1.3 History of Religious Conflict in Sub-Continent

By the effect of Ummayeds and later Abbasids, many of the Shia had moved to the distinct parts of the Muslim empire. Muhammad bin Qasim had reputable large Shia community in Punjab and Sindh After the defeat. Under the early Abbasidest, the government of Jhang, Umair bin Hafas was secret supporter of Fatmids movement. This was under him that the Batinyan influence spread in to the areas between Shorkot and Sindh. Later, one of the Shia sub sect Karamat was able to setup an independent dynasty in Multan.

The death of Aurangzeb Alamgir weakened and disintegrated the Mughal Empire which covered the way for a qualitatively different era in the Muslim history of the Subcontinent. The new era observed, the killing of the British with both colonial and

western agenda, the rise of Mahrattas and Sikhs. Meanwhile, the early successors of Aurangzeb had come under the effect their Shia countries, the Sayyad's of Barha.

That was the response to those developments, that Shah Wali Ullah started his reforms movement to restart Islam in "two directions against internal decline and external threat or dominations". On the other hand, there was another movement Wahhabi movement lead by Muhammad bin Abdul Wahhab started in Saudi Arabia. Which had a huge influence on the religious scene of India. It was puritanical dynamic, and simple. His messages were straightforward. The return to classical Islam, both these movements played a key role in the making of today's religiopolitical division in India and Pakistan. The Wahhabi movement highlighted essential preached returning to the source of Quran and Sunnah and rejected many of the innovations and cultural adaptations made over centuries in the Indian context. It was entirely opposed to the Sufi tradition and other related schools of thought as Shiaism. Fundamentally, this movement was exclusionist and far less tolerant and accommodative of discrepancy, heterogeneity, and variations in religious matters. (Mukhtar, 1999)

The nature of the Shia-Sunni violence under the British was entirely different than it had been under the earlier Muslim empires or caliphates under the alien rule of the British, conflict declined to the communities' level, involving the general public and theologians alike in sectarian violence. The role of the government was limited to the arbiter. Enforcement of the law, immediately after the independence, the confrontation had begun between the religious parties on the one hand and another, scholar-un-modernist on the other hand. During the movement of Pakistan, some leaders of the Muslim league used the idiom of Muslim identity to mobilize masses, to justify a separate homeland from them. Interestingly the major religious parties were against the Pakistan movement. (Mukhtar, 1999)

1.4 Identity

The term identity reference mutually constructed and evolving images of self and other (Katzenstein 1996). "My identity is defined by commitments and identification which provide the frame of the horizon within which I can try to determine from case to case what is good, valuable, or what ought to be done, or what I endorse or oppose" (Taylor 1989). „Identity is any source of action not explicable from biophysical

regularities, and to which observers can attribute meaning"" (White 1992). Identity "references to how individual and collective are distinguished in their social relations with other individuals and collectives". (Jenkins 1996).

Identity is the self-reflection of a person, the understanding of a person of their self which they can have on any stage their lives or never have it. Self-reflection is when a person finally comes to terms with himself. This reflection then molds their behavior, ideas, thinking patterns, and image. In recent years, scholars working in a remarkable array of social sciences and humanities disciplines have taken an intense interest in questions concerning identity. The meaning of the identity we currently use is not well capture by dictionary definitions, which reflect older senses of the word.

1.5 The Hazara

Hazara form almost 19 percent of the population and are historically inhabitants of Afghanistan. Almost one million Hazara lives in Iran, while more than 650,000 lives in Pakistan in Quetta. Hazara belongs to the Shia Muslim Community. Hazara are majority in Iran but minorities in Sunni majority in Pakistan and Afghanistan (Sumbal, 2013).

The origins of the Hazara are disputed though there are 2 primary theories. They could be belong to Turko-Mongol ancestry, and descendants of an occupying army left in Afghanistan by Genghis Khan. A second theory goes back two millennia to the Kushan Dynasty when Bamiyan in Afghanistan, home to the huge statues were blown up by the Taliban, was a center of Buddhist civilization. The Followers of this idea, point to the similar facial structure of the Hazara with those of Buddhist murals and statues in the region. The most widely accepted theory is something of a compromise: that the Hazara are mixed-race. Certain Mongol tribes traveled to eastern Persia, which modern-day Afghanistan, putting down roots and integrating with the indigenous community. This group then formed their community which became the Hazara, with their distinctive facial features, sometimes termed Mongoloid, which bear the origins of their central Asian ancestry (Yusuf, 2011).

Baluchistan is the largest province that borders Afghanistan and Iran has a history of violence. Instability in Baluchistan is not a new one, but it is from the independence of Pakistan as a sovereign state. The situation of violence was increased in past years

when in August 2006, Nawab Akbar Khan Bugti, the head of the tribal group in Baluchistan, was killed in a clash with the Pakistani Army. In 2007, the port at Gwadar in Baluchistan, with Pakistan's agreement with China which changes the game in the strategic Gulf region (Shehzad, 2013).

1.6 Types of identity

There are basically 2 types of identity:

Personal identity and social identity

1.6.1 Personal Identity

Personal identity is the concept you develop about yourself that changes the sequence of your life. That may include aspects of your life that you had no control over, such as where you grew up or the color of your skin, as well as choices you make in life, such as how you spend your time and what you believe.

A person's identity defines as the entirety of one's self-construal, in which how one interprets oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future. That allows for definitions of aspects of identity, such as "One's ethnic identity defined as part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and one's future aspirations concerning ethnicity." (Weinreich, 1986)

- The view you have of yourself (Self-image)
- How much value you place on yourself (Self-esteem or self-worth)
- What you wish you were really like (Ideal self)

1.6.2 Social Identity

A social identity is a portion of an individual's self-concept derived from perceived membership in a relevant social group. Social identity theory compares how behavior and identity vary situationally based on people's fluid concepts of themselves as either individuals or as members of groups. It posits that people inherently create and identify with groups, and will promote their groups to the detriment of others. It includes: Political, religious, economic, educational, and family identity. (Turner & Oakes, 1986)

Hazara are living in a separate region and they belong to a separate social group their upbringing and social situation are different from other social groups living in the region. They share common social ties promote them to others.

1.6.3 Religious Identity

Is it a specific type of identity formation? Particularly, it is the sense of group membership to a religion and the importance of this group membership as it pertains to one's self-concept. Religious identity is not necessarily the same as religiousness or religiosity. Similar to other forms of identity formation, such as ethnic and cultural identity, the religious context can generally provide a perspective from which to view the world, opportunities to socialize with a spectrum of individuals from different generations, and a set of basic principles to live out. These foundations can come to shape an individual's identity.(Wang, 2012)

Hazara are predominantly Muslims and practice Islam, mostly the Shi'a of the Twelver sect, with significant Sunni, some Isma'ili and Non-denominational Muslim minorities. They follow Shia sect off Muslims there for their religious identity is differ from other Sunni Muslims. Their religious rituals are different from Sunni Muslims the way of performing Namaz and other religious rituals such as marriage patents and other Islamic customs.

1.6.4 Cultural identity

Cultural identity is the feeling of belonging to a group. It is part of a person's self-conception and self-perception. Cultural identity is related to nationality, ethnicity, religious, social class, generation, locality, or any kind of social group that has its own culture. In this way, cultural identity is both characteristic of the individual and also the culturally identity group of members sharing the same cultural identity.(What is Cultural identity, 2017)

Hazara community belongs to a smaller group of people living in the region of Baluchistan. The culture of the Hazara people is rich in heritage, with many unique customs and traditions, and shares influences with Persian, Mongol and various Central Asian cultures. Hospitality is major part of Hazara culture, it is mandatory to prepare some special foods and cuisine for guests. At the time of Muharum and other

religious festival they perform according to their culture. Hazara dress up according to their culture and occasion as well. They can easily be recognized by their cultural dress and wearing.

1.7 History of Sectarianism in Islam

Sectarianism in Islam is a centuries-old phenomenon. Its roots penetrate in the early era of Islam, and now the fourteen centuries-old doctrines are being manifested in several sects. Presently every Muslim belongs to a particular sect.

The sectarian clashes of the Muslim communities Shia and Sunni are due to the historical divide which was set by strong views of Hazrat Ali and Hazrat Abu Baker almost immediately after the death of Prophet Muhammad (PBUH). According to different historians, this was the event of the Muslim divide. The Shia and Sunni conflict since the start has been one of Muslim history's characteristics. According to different factions in Muslim societies, they relate it to the struggle of gaining political power. The emergence of sectarian violence in Islam as "Not any other event in the history has become the cause of dividing Islam in more extreme than the succession to Muhammad (PBUH). After the death of Prophet (PBUH), the right to occupy the place of the Prophet at the head of the Muslim community became a controversial question of great religious significance. This question develops into the Sunnites and Shiites till today. The issue of wrong and rights has long been developed in the minds of both sects (Khan & Chaudhary, 2011).

Sectarian violence is a widely spread and serious problem all over the world. It is different which exist between the groups of people whose religious views are different. As an issue, sectarian violence is not a new phenomenon but, it was move after the death of the prophet Muhammad (PBUH) in 632 AD. After Muhammad, the disagreement and dispute in the young Muslim community question that, who would serve as the legitimate political and religious leader? On the one hand, the people of the way of a prophet known as Ahl al- sunna wa-iljama'a supported the candidacy of Abu Baker. He was a close companion (Sahabi) of the prophet (PBUH), had disagreed with the consensus of political and religious matters. That became the cause of the formation of two major groups after decades, known as the Sunnis and Shias. The Shias were as minorities in Azerbaijan, Bahrain, Iraq, and Iran (Rafique, 2007).

Sunni Islam prefers the era of the prophet (PBUH) and the first four successors, or caliphs-known as al-khulafa al-Rashidin. Sunnis often cite Hadith, “My companions are like stars. Whichever of them you use for your guidance, you will be guided rightly” and verily, my community will not agree upon any error. While Shia Islam views after the period of the prophet’s death as one of injustice. They claim that until the return of the messiah (al Mehdi) in the end times, no righteous order will establish. The Hadith which Shias cite is the Hadith al-Ghadir, in which the prophet says, “For whom I am their master, Ali is also their master”. The Shia religion is dominated worldwide by the belief in the leadership (Imama) to Ali and his descendants, who were killed by the descendants of Yazid. (Rafique, 2007)

1.8 Sectarianism in Pakistan

Sectarianism has been part of every society since the emergence of human beings on the earth, therefore we cannot say it is a new phenomenon. Nations when entered into the new millennium, also bring their unsettled issues with themselves, and have disputes on those problems with each other. Pakistan is also one of those that facing sectarianism since the emergence of the state. Sectarianism has been driven by the word sect, which stands for the body of people who have the same views about their same religion. It is basically about the person who is obedient to his particular sect in a narrow-minded manner. Islam is divided into two major sects; one is Shia, the other one is Sunni. Shia is the follower of Ali, the son-in-law of prophet Muhammad (S.A.W) because of the sectarianism in the society where there are multiple societies, the chances of violence are also increasing, like it is happening in Pakistan. It is because of the people who have different ideologies and beliefs which they do not compromise with others at any cost. Due to sectarianism, individual and groups hold on to their particular sect and develops the feeling of tolerance towards other sects of the same religion (Afzal, Iqbal, & Inayat, 2011).

The militants of Lashkar-e-Jhangvi¹, have been targeting the Shia group, especially Hazara in Baluchistan. The sectarian-related target killings have been committing mainly in and around Quetta against the Hazara Community. The present gesture of make stronger sectarian killings of Hazara had begun in 2009. An increase in the sectarian-related target killings has been observed in 2010, 26 such happenings had

¹An anti-Shia militant group, established in the region of Punjab.

reported on August 31; which claimed 39 lives and left 17 people injured. These attacks occurred in Quetta, Khuzdar, Naseerabad, and chaghi districts. Not a single offender has been brought to injustice so far. Police never appear to complete their inquiries. One example of the attackers escaping justice; is an escape of target killing masterminds Usman, Saifullah Kurd, and Shafeeq Rind, who are allied with Lashkar-e-Jhangvi. The two had been in custody by Karachi police. They escaped from the heavily equipped jail of the anti- Terrorism Force (ATF) in Quetta cantonment. Involving that they were helped by rudiments from within the security establishment.(Sail & Basit, 2010).

Until the late 1970s, Sunni Shia relation in Pakistan remained largely peaceful. They were had nonviolent relations and also they were not particularly important when it came to politics. According to one expert, “Until the late 1970s, much of the Shia political activity in Pakistan lacked discernable signs of religious inspiration.” In early 1980s, military dictator Zia-ul-Haq implemented a nationwide Islamization policy, which privileged schools of extremist Sunni thought and polarize Sunni Shia relations. Zia’s government reformed the constitution extensively, establishing orthodox interpretations of Sunni Islam, which separate both Shias and Sunnis. Such reforms included an ordinance to impose zakat, which allowed for the automatic deduction of that tax from personal bank accounts, contradicting Shia jurisprudence (Kalin & Siddiqui, 2014).

According to (Dedalus), historically early period, the establishment of Pakistan there was not that much conflicts among Shia and Sunni, like in present in Pakistan. They were living in mutual harmony. In the shias customaries day’s Sunni people attended their customs especially during “Muharam”. Just there were minor Sunni people which were having sectarian mind-set.

In addition, the current phase of atrocities has increased due to the president, General Zia-ul-haq Islamization² policies. In the favor of Islamization he got support from Deobandi clerics. Because, in the process of making Pakistan most of the people were belongs the Sunni sect which was around 70 percent. In fact, Zia’s goal was not dividing the country into two parts. His goal was to legitimize his rule in eyes of

²During 1980, Zia-ul-Haq wanted to implement universal Islamic vision with a specific Sunni Deobandi School of thought.

public and show them himself as a leader of the Muslims or we can say as *Amir-ul-Momeneen*. Whatever his Islamic policies were failed. It negatively affected overall country on sectarianism Bases. For example, *Zakat* was strictly obliged for all the Muslims. But Shias sect opposed against that policy, because of paying *khoms* (Another Religious contribution) In Shia Sect. after their strong opposition this decision was taken back by the government.

At the same time, Islamic revolution³ had risen in Neighbor country Iran, it directly impacts on sectarianism in Pakistan. This revolution became the source of inspiration for Shia community. Their organizations (Tahrik-Nafiz-Fiqa-e- Jaferia and Immamia Students) took place and initiate for increasing the Irani agenda in Pakistan. For this purpose, religious education was raised in their community. In the result of that, Molana Azam Tariq and Haq Nawaz Jhangvi (Sunni Priests) formed Sipah-e-sahaba Pakistan (SSP) to counter their agenda.

The Shia group sorted out themselves and framed Tehreek e Nifaz e Fiqa Jaffriya, (TNFJ) in 1979. TNFJ begun opposing Zia's many policies. To counter this Shia action, Zia started promoting and favoring Deobandi sect. „In this way Hundreds of mosques fell into Deobandi hands“ (Haqqani, 2006)

Additionally, in 1996, another group namely (Lashker-e-jaunghvi) was emerged. Its goals were transforming Pakistan into the Sunni state and had to declaring Ahletashis non- Muslims. For the purpose of that, started Holy war against them until they become true Muslims. It was also being realized Quetta was a significant place for this ideological war, because it is geographical link both with Afghanistan and Iran. Furthermore, Saudi Arab was grunting funds to Deobandi Madrasas and Iran had established culture center for influence on the Hazara and Punjabi Shia. The intervention of the two countries among the major groups appeared into proxy war. It has severe impact on Pakistan especially within Baluchistan (Dedalus, 2009).

Sectarian violence has risen phenomenally in Pakistan over the past two decades. It has extended beyond sporadic clashes over doctrinal issues between Sunnis, who

³ Series of events that concluded in the revolution of the Pahlavi rule under shah Muhammad Raza Pahlavi, and the replacement of his government with Islamic republic under the rule of Khomeini.

constitute 90 percent of the world's Muslims and 75-85 percent of Pakistanis, and Shi'is, who constitute 15-25 percent of Pakistanis, and metamorphosed into political conflict around mobilization of group identity.¹ It has developed political utility, and militant organizations that champion its cause operate for the most part in the political rather than religious arena (Nasar, 2000)

Many domestic and regional factors also played an important role to sectarian differences in Pakistan society. In Pakistan, Shia established the political party, Tehrik e Niaz e Fiqah e Jafria (TNFJ) which is now called Tehrik e Jafaria Pakistan (TJP).the main purpose of this party is to protect the interest of Shia community. The Iranian Revolution strengthened the cause of Shia community and the moral and financial support provided by Saudi Arabia had same effect on Sunni groups. Haq Nawaz Jhangvi, who was a Sunni cleric of Deobandi School from Jhang, in 1985 established Sipah e Shaba Pakistan (SSP), translated as “The Army of Muhammad’s Companions”. The main objectives of SSP were to transform Pakistan into a purely Sunni Muslim state, to protect the Sunnis in Pakistan, to uphold the Sharia law and to attack Shiites because they are considered “non-Muslims”. Shiites responded to this by forming Sipah-e-Muhammad Pakistan (SMP) translated as “Soldiers of the Muhammad. The main objects of SSP were to transform Pakistan into a Sunni Muslim State, to uphold the Sharia law, to protect Sunnis in Pakistan, and to Attack Shia because they considered as “non-Muslims”. Shia community also formed Sipah e Muhammad (SMP) which means “Soldiers of Muhammad”. SMP was a violent Shia Groups to protect the Shia community interests and to counter the Sunni militant group in Pakistan. Between 1980s and 1990s, these two groups started the destruction of each other’s businesses, burning valuable properties, and killed religious, business leaders and political leaders in Jhang, Karachi and Gilgit Baltistan. In 1990, the sectarian terrorism in the country was at its highest level. The creation of Lashkar e Janghvi in 1996 stopped further sectarian violence in Pakistan. This group was a breakaway groups of SSP (Noor, 2012).

In recent years, sectarian organization in Pakistan face many problems related to the production and distribution of their own literature and various combating of their opponents. These organization have develop since 1980s and according to them, are a new and powerful organization of developing sectarian identities and expressing with the actual use of violence (Zaman, July,1998). Mosques and madrasas have their own

sectarian association but also they are related with particular sectarian organizations. Many leaderships of such organizations came from madrasas. These madrasas comprises people to start their careers as prayer leaders in their neighborhood mosques. The establishment of the new Madrasas are sponsored by these organizations, and it is scarcely fortuitous that a remarkable proliferation of Madrasas and the growth of sectarian conflict have tended to coincide in recent years.

1.9 Significance of the Study

The study is important in the context/Nature because I have tried to explore the latent and many first actions of Shia and Sunni community members with particular reference to their religion, identity and practices, as their identification mechanism. The study has light upon the social and economic determinants which motivated both community members to maintain their social, political and economic spaces for their sustainable religious identity.

The Study has facilitated in two ways academic and community interaction mechanism. In Academia, various information's as well as documentaries available. Extensive literature on religious sectarianism, Sunni perspectives, interpretation of Shia Islam, religious violence were available, but a limited work has been done on economic and political aspect of religious intolerance.

The study has open new avenue and broaden the horizon of comparative religious scholars, multi-culturalists, Anthropologists and Sociologists. Behavioral change is very common and prominent aspect in psychology, Tribal studies, Anthropology and other discipline which directly linked to the human co-existence similarities and differences in cultural traits. The Study is significant that it is joint-venture of applied and academic nature of Questions.

Sectarian violence is a rising phenomenon in Pakistan among two major groups Shia and Sunni. They are fighting for some decades in Quetta city. The mass number of people has martyred, both were belonging from same sects. Although within the city it is a minor community living from decades. It is known by the name of Hazara Community. It is religiously linked with the Shia sect. however, for the previous

several years many people were killed belonging that community. In fact, they are easily targeted due to their distinguishing features.

1.10 Objectives

Any type of report or research has some aims such as the objectives and goals which keep the research on track. The present study is to examine the Hazara Shias at the Cross road of Religious and Cultural Identity in Anthropological perspective. Objectives of this study are to provide of information about culture narratives about Hazara and their ties to other communities as well the factors encouraging sectarianism in Baluchistan. Following are the main objectives of my research as under;

- To Explore the determinates of ethnic groups in sectarianism
- To Document the factors effecting solidarity and social harmony
- To study the factors encouraging sectarianism in Baluchistan.
- To study the coping mechanism by Hazara community to safeguard their cultural §arian identity

2 LITERATURE REVIEW

This review of the research addresses social, cultural and religious issues of the Hazara community within the context of current literature, providing a practical supporting and qualifying this research as contributing to the discipline of Sectarianism in general, and social and economic issues of the Hazara community of Quetta in particular. In addition, this literature review updates the research design by clarifying the key research questions and ascertaining the most suitable methods for data collection and analysis. The first part of this chapter addresses the Historical Background of religious conflicts in Asia. The second part cover the sectarianism general issue and specially in Pakistan and the third part address that how Hazara community in Past suffer from Sectarianism, the fourth part addresses the role of religious schools/ Madrasas in the spreading of Sectarianism and the final part address about the perceptions of the ethic or nationalist groups about sectarianism or specially about The Hazara community.

2.1 Sectarianism

Pakistan is the first country that made on the name of Islam in the world. This county appears on the map of the world to divide subcontinent in to two parts. This country is the practical work of two nation theory of Quaid-i-Azam. The main purpose was to provide Muslims a favorable environment so that they can perform their religious activities according to Islamic teaching and they could enjoy free life and apply Islamic codes openly without any fear, which they cannot freely perform in subcontinent. At the earlier of Pakistan, in India there were living two different nation whom their religious practices, culture and even language were also different from each other so that's why Muslims needed a geographical area where they perform their religious practices. Hindus also hated Muslims because, in India Muslim had rule for many years, Hindus had become enemy of Muslims because Muslims had ruled on them. Islam has given religious freedom, equality, equity and rule and law in every aspect of life for everyone. It gave attention at every little aspect of life for example color creed and caste. Islam is the name of equity it does not allow people to allocate into sects like Shia, Sunni, and Wahhabi etc. Quad-i-Azam was much worried that two nations whose culture and religion were very different from each other how

can live together. At many events Quaid also informed people of Pakistan about these situations that how two different nations can live together. Quaid-i-Azam was against provincialism and sectionalism. He informed whole nation of Pakistan at many events that if they wanted to be united and disciplined nation, they should have to surrender this provincialism. Quaid at Dacca, he communicated to people that if they wanted to be strong nation they had to get off from these provincialism"(Singh, 2009).

The concept of sectarianism in Pakistan is referred to organized and militant religiopolitical activism. It is observed that the sectarian violence is related to some religious activists who use religion as a weapon to achieve their own interests, and safe guard and promoting sociopolitical interests of particular sectarian community Shia and Sunni with which it is associated. These associations use people for their own interest. Their basic motive to address of power promises empowerment to that community to pulled with greater devotion to Islamic norms in public life, as the religious sources and authorities of that community articulate them. The norms they explain are the accurate and ate the best explanation of Islamic norms. These goals are to be achieved through mobilization of sectarian identity in question and the marginalization of the opposing sectarian community, largely through productive use of violence (Nasar, 2000).

In 1979 Imam Khomeini took Islamic revolution to Iran and put whole Islamic world under challenge. At that time general Zia took over Pakistan and he forced people to join Arabs in this conflict. When Zia took zakat ordinance⁴ in Pakistan, the fist Shia street protest in Pakistan. Because he imposed the Islamic taxation of zakat on both Sunni and Shia. According to Shia law state cannot took the zakat or khums. During the time when Hazarat Muhammad P.B.U.H was alive, khums was divided inti five portions, the fist potion was for Allah and his Messenger and given to Muhammad P.B.U.H, the second portion was for Muhammad's P.B.U.H family members, the remaining three to the Muslims poor, orphans and wayfarers. This zakat ordinance was imposed by Saudi Arabia because through Pakistan, Arab wanted to be succeeded in this Shia Sunni conflict and wanted to suppress Iran's Islamic revolution. For this purpose, Saudi Arab sent a scholar to Pakistan to help Islamabad to legislate the tax.

⁴ In 1980 General Zia-ul-Haq passed an ordinance known as zakat ordinance, in which 2.5% annual deduction was made from personal bank accounts on the first day of Ramadan.

The law that composed the Dualibi for zakat, General Zia simply enforced it to Pakistan through an ordinance (Ahmed, 2013).

The narration usually used for religious violence in Pakistan is misleading, it is stated that this conflict is between majority Shia and majority Sunni community. The term sectarian violence in Pakistan is far too multifaceted and complex. Pakistan's sectarian background is not easy to be decreased to a straightforward parallel division since there are a large number of Sunni and Shia sub-orders, neighborhood social variations and groups, and opponent religious practices. They are practicing different religious trends and other day to day life activities. Although the argument among Deobandi and Shia extremists has been essentially responsible for fueling sectarian psychological warfare in late many years, this phenomena of sectarianism is existing in different structures and can possibly surface in different varieties later on (The state of sectarianism in Pakistan, 2005).

In the Late 20th century, the term sectarianism or racial discrimination has taken an increasingly harmful meaning. In fact, it's difficult to get through a single week without learning of some new acts of violence springing from intolerance, bias sectarianism or motivated murders. Yet, when asked if they are prejudiced against others, most persons perhaps and inspiring majority have a ready answer of sectarianism. They perceive prejudice and bigotry in others, but would fail to recognize such tendencies in themselves and of course, this is one reason that the cycle of hatred continues. It is always the „others“ who are dangerous who nurture evil intentions and who are not to be trusted, members of one's group in contrast are vastly thought of superior in these and in many others ways (Hogg & Abrams, 1988).

Sectarianism is an attitude (usually negative) towards the member of some group, based solely on their membership in that group. In other words, a person who is prejudiced toward some social group or category tends to evaluate its members in a characteristic manner (Usually Negatively) merely because they belong to that group. Their individual traits or behavior play little role, they are disliked (or possibly liked) simply because they belong to a specific social group (Blum & Mann, 1960).

Shia-Sunni divide and sectarianism are not only a cause of conflict and instability in Pakistan in the Muslim world, but Afghanistan, India, Iraq, Iran, Lebanon and a few golf countries are facing this vicious sectarian tussle. The Scenario of sectarianism

violence in Iraq of both Sunnis and Shias totally changes when the Shia Majority which have suppressed by minority Sunnis for centuries, try to get the opportunity of overthrow the Sunni dominated government of Saddam Husain in 2003 by United States(Monis, 2010).

When the factions of religious in a society, irritate each other with such stickiness that each of them reflects their own beliefs as a complete religion, and does not settle with the other view, become the state of sectarianism. “The term according to sociology of Religion is to assign a particular kind of religious group. A sect is usually a body of people who have certain opinions different from each other who are also the same religion. Normally sect is used for a “Separately organized religion who have their typical and specific name and their own place for worship. Islam a religion of peace and tolerance has been converted into a religion of radicalization and extremism (Shah, 2014).

Pakistan shares a border with Iran, which is very important and busy boarder. It has been used for religious pilgrims, mobilizing, arming and it has been also used for promoting Shia movement in the country. In the regard of Iranian interference in Pakistan Saudi Arabia has been started promoting and financing Sunni groups to limit Iranian influence. Imam Khomeini brought Islamic revolution to Iran to put Iranian influence over Islamic world. His main purpose was to role Islamic world. However Saudi Arabia also wanted to role Islamic world. U.S. has been withdrawal from Afghanistan, if Pakistan fails to control this sectarian violence between Shia and Sunni sects, that started due to Saudi Arabia and Iran competition to rule over the Islamic world, there is a stronger chance of a Saudi(Basit, 2013).

Pakistan has been overwhelmed by sectarian violence. In 2016, there has been 33 sectarian attacks due to attacks 176 people were died. These fights could be between Shia and Sunni, Shia and Sunni attacked by other parties and between any two other sects except for Shia and Sunni. Middle East come into contact with geopolitical changes. These geopolitical changes are that Iran has been developing, using their sea lines for import and export for their development and they are computing their sources. Iran is using Pakistan border for their benefit that to spread the influence of their Islamic revolution in Pakistan. Iran funded Shia community in Pakistan. Saudi Arabia did not like Iran development, Saudi Arabia uses Sunni sects in Pakistan to

defeat Iran. Saudi Arabia and Iran both wanted to rule over Islamic world by their own. There is a proxy war between Iran and Saudi Arabia on Pakistan soil. The conflict between Iraq and Syria due to sectarian dimensions and renewal of Shia politics in Middle East also has an impact on Pakistani sectarian landscape (Rathore, 2017).

In Pakistan, there is sufficient proof which shows overwhelmingly, that religious groups are driven and run not by the Ulma, but rather by leaders prepared by the Military. ISI intelligence is the leading intelligence agency of Pakistan. Operationally responsible for gathering, processing, and analyzing information relevant for national security from the globe. The part of the Inter-Services Intelligence and other secret state agencies in causing Sectarianism and giving monetary and military help to various Jihadi outfits is well known. It is not the Ulma who lead or motivate these religious activities, however arms, monetary funding and military training. Of course, one cannot deny the religious Zealot obsession which carries young fellows to such militant organizations; however, it is unbelievable that it is just the training given by "Religious Scholars" which does as so. Religious Scholars are the guardians, transmitters, and interpreters of religious knowledge in Islam, including Islamic doctrine and law. Undoubtedly, if that they are Religious Scholars who are influencing their students to wage jihad, they surely are not the Ulma of the nineteenth century (Zaidi, 2009).

In Pakistan, where religious authorities often hold significant posts well, this impact might be even more notable. In December 2013 leaders of both sects, Sunni Barelvi, Ahl e hadith and Shia sect signed a nine point code of conduct. They signed these rules within the government officials with an effort to reduce tension between the two sides and empower the relation of two opponent religious sects. The main objective was to overcome the conflict between the two religious groups who are living in the same demographical areas. In June 2014, the Pakistan Ulama council gave an assertion saying that no Islamic sect could be declared infidel. They also explain that Islam has never gave right to anyone to declare Kafir, others Islamic brothers. The goal was to make positive change in society and respect other opinion in good manners. Indeed, Efforts such as these by religious priests should be fortified (Kalin & Siddiqui, 2014).

2.1.1 Hazara Identity and Sectarianism

Baluchistan is home of 300,000 Hazara ethnic group, and they all belong to Shia sect, who organized and structured themselves politically into the Hazara Democratic Party (HDP) in 2004. Since 2001, the Hazara in Baluchistan, based basically in Quetta, they have gone under increasing attacks. In July 2003, an attack on a Shia mosque in Quetta left in excess of 50 individuals dead, which was one of the most awful incidents of sectarian violence in Baluchistan. Comparatively, in the principal seven day stretch of Walk 2004, around four dozen Shias were killed in Quetta during the 10th Muharram procession. In another major attack in September 2010, the Al Quds rally organized by the Shias in Quetta to express their solidarity with the Palestinian people was attacked when a suicide bomber, exploded himself, 55 people were died in this suicide bomber attack. Exactly one year later in September 2011, a target killer stopped a bus and murdered 26 Shia pilgrims going through Mastung traveling ahead to Iran. The responsibility of all such attacks was claimed by the banned militant outfit, Lashkar-e-Jhangvi (Le J) (Siddiqi F. H., 2012).

In a chilling letter sent in 2011 to the Hazara community in Baluchistan, Lashkar-e-Jhangvi cautioned that "all Shias are *wajib-ul-Qatl* (worthy of killing). We will free Pakistan of (these) unclean individuals, Pakistan means the land of pure and Shia not meant to be here. This land is for pure people, only for Sunni and Deobandi. We have the fatwa and signatures of the revered Ulema in which the Shias have been declared *Kafir* (infidel). Similarly, as our warriors have pursued an effective jihad against the Shia-Hazara in Afghanistan, our main goal is the abolition of this impure, dirty sects and individuals from the pure land of Pakistan, the Shias and the Shia-Hazara, from each city, every village, each alcove and corner of Pakistan. Like previously, our successful Jihad against the Hazara in Pakistan and, specifically, in Quetta proceeds and will proceed. We will make Pakistan their graveyard, their houses will be destroyed by bombs and suicide bombers. Shia religious sect is not a true reflection of Islamic teaching they are impure and spot on this land Pakistan retrieved for pure people, and we will fly the flag of true Islam on this land until we cannot rest. Now, our duty is to Jihad Shia Hazara (Dorsey, 2018).

Table 1. The Worst Instance Sectarian Attacks on Hazara Community (2003-2020)

Sr.No	Year/Date	Incident and the Number of Deaths and Injured
1	June of 2003	11 police officials were killed when 2 armed men opened fire at a van carrying police recruits to their training school in Quetta. Several officials were also injured and the incident was believed to be an act of sectarian violence as most of the officials in the van were Hazaras.
2	July of 2003	2 people attacked a Hazara mosque on Mehangi Road in Quetta during Friday prayers, while a third person blew himself up, leaving 47 people dead. The police also defused two bombs.
3	March of 2004	An Ashura procession was attacked in Quetta, which left 42 people dead, and many injured. The attackers first threw a hand grenade, followed by firing as the procession reached the main business district of the city. It was reported that most of the victims were Hazaras.
4	January of 2009	Unknown assailants killed the chairman of the Hazara Democratic Party (HDP), Hussain Ali Yousafi.
5	September of 2009	Engineer Ahmed Ali Najaf was killed at his workplace by armed men. He was pulled out of his car and shot dead, according to eyewitness accounts.
6	October of 2009	Walayat Hussain, a Hazara lawyer, was killed while on his way from work after unknown men opened fire on him.
7	February of 2010	Mehmud Ali, a young Hazara boy, was killed by armed men on the Quetta-Karachi highway while another boy Mohammad Yousuf was injured in the same incident.
8	March of 2010	Ghulam Rasool and Muhammad Ali, who were day labourers, were killed near Akhtarabad.
9	May of 2010	A young Hazara boy, Ali Murtaza, was shot dead on Sirki road.
10	September of	A suicide bombing during a Shia rally in Quetta killed

	2010	around 50 people and injured many others. Later, the Taliban claimed responsibility for the attack. Mohammad Ali Hazara, was kidnapped for ransom and later killed even though the amount had been paid.
11	October of 2010	Four Hazaras were abducted and killed for ransom. Haji Ali Akbar, who was the owner of Al Abbas store was captured along with his son, bodyguard and an employee and later killed.
12	November of 2010	Haji Idrees, the owner of Barkat medical store was kidnapped and his bodyguard Mohammad Ali was killed.
13	December of 2010	Three people, including a four year old girl, were killed in a terrorist attack on Arbab Karam Khan Road in Quetta.
14	May of 2010	Eight people, including children, were killed in a rocket and gun attack which targeted Hazaras in a park. After the rockets were fired, armed men on vehicles shot at people and fled. Banned outfit Lashkar-i-Jhangavi claimed responsibility for the attack. Two Hazara policemen, Mohammad Musa and Ishaq Ali, were shot dead on Sipni Road while on their way home.
15	June of 2011	Former Olympian and deputy director of the Pakistan Sports Board, Abrar Hussain, was shot by armed men on motorcycles as he was returning home. Armed terrorists attacked a bus carrying Hazara pilgrims from Iran, killing three and injuring 11 others in the Hazar Ganji area of Quetta.
16	July of 2011	Eleven Hazaras, including one woman, were killed when a Suzuki van was attacked on Spini road in Quetta.
17	September of 2011	Thirteen people, including four women, were killed in a suicide bombing attack on Eid day. The target was the Eidgah, however, the vehicle carrying the suicide bomber exploded a few yards before the target due to a collision. Twenty-six people were killed when a bus

		carrying pilgrims from Quetta was attacked by armed men in Mastung. The attackers stopped the bus and shot the victims one by one. Three Hazaras were killed when gunmen attacked a van. Three others, including a child, sustained injuries.
18	October of 2011	Fourteen vegetable vendors were killed when gunmen attacked a van going to a vegetable market in Quetta.
19	January of 2012	Walayat Hussain, inspector of the Federal Investigation Agency (FIA), TV artist Abid Hussain Nazish and Mohammad Anwar Hussain, a government official was gunned down near Mecongi Road, Quetta. The three were going home in a car when assailants on a motorcycle opened fire on them with automatic weapons in a street.
20	March of 2012	Ejaz Hussain and Ali Asghar were killed on Sabzar Road when unknown men opened fire on them. Seven Hazaras including women were killed when unknown gunmen opened fire on a passenger van.
21	April of 2012	Two Hazaras, Ali Akbar and Ali Raza, were killed when unknown men opened fire on two shops on Meconghy Road, Quetta. Two Hazara brothers, Baban Ali and Hussain Ali, were gunned down on Brewery Road, Quetta while they were on their way to a bazaar from Hazara Town.
22	May 2012	Mohammad Ali was killed by unknown gunmen while working in his tire shop. Two Hazara, Mohammad Tahir and Muhammad Qadir, were killed outside the passport office on Joint Road when armed assailants opened fire and fled.
23	June of 2012	Fourteen people, including two policemen and a woman, were killed and many others injured in a suicide attack on a bus carrying pilgrims returning from Iran. The suicide bomber was in a private car which hit the bus in the

		Hazar Ganji area of Quetta.
24	August of 2012	Three people of the Hazara community were killed and three others injured when gunmen opened fire on a taxi going to Marriabad from Hazara Town on Spiny Road in Quetta.
25	September of 2012	Gunmen on motorcycles shot dead seven Hazara Shia Muslims in two separate incidents.
26	October of 2012	Four Hazara men were shot dead in an attack on a scrap shop. Men on motorcycles opened fire on the shop in Kabarhi Market on Sirki Road and fled after killing Ata Ali, Muhammad Ibrahim, Ghulam Ali and Syed Awiz.
27	December of 2012	A man was killed and his brother injured when they came under fire on Airport Road near Askari Park.
28	January of 2013	As many as 81 people were killed and 121 injured in suicide and car bomb blasts in Quetta's Alamdar Road area on Thursday night.
29	February of 2013	At least 84 people were killed and over a hundred wounded when a large blast ripped through Quetta near a market at the Kirani road, which is close to Hazara Town. Police sources confirmed the attack was targetting the Shia community for which Lashkar-e-Jhangvi claimed responsibility.

(Siddiqi T. , 2013)

2.1.2 Role of Madrasas in Sectarianism

The increasing ratio of sectarian clash is closely linked connected to religious schooling in Pakistan. The Madrasas and other informal teaching systems in Pakistan. Religious theological academies in Pakistan work on a stringently sectarian premise and keep on giving instruction along sectarian lines. They use Islamic teaching for their own interest in order to achieve their personal goals. Madrasas produce the main voting demographics of religious political parties to use their students and the name of Islam, jihadi groups and sectarian militant associations, who look to them to expand their support bases. The madrasas are firmly helped religio-political parties to using their influence. Madrasas significantly affect the strength and notability of sectarian

organizations and Islamic parties in Pakistan. Madrasas has main and important role in the political parties, who are working in the name of Islam in Pakistan (Basit, 2013).

In November 2015, the Pakistan Electronic Media and Regulation Authority (PEMRA) issued a notification calling for a ban on the coverage of 60 banned groups. Moreover, in September 2015, law enforcement agencies identified the geographical locations of more than 3,600 madrassas. The authorities also shut down 100 madrassas with extremist leanings. A number of students studying in these seminaries were known for maintaining active contact with terrorist groups. Around 200 of these madrassas were allegedly receiving funds from outside Pakistan. Consequently, widespread arrests of terrorist financiers and extremist clerics have also taken place. Such measures highlight the country's toughened stance against terrorist groups in general and sectarian outfits in particular. Previously, the government had received criticism for neglecting the plight of minority sects such as the Shia (Mahmood, 2016).

Uzbeks and Tajiks from north migrated into Baluchistan and afghan refugees including Sunni Pashtun from south and Shia Hazara also migrated. By these refugees Baluchistan absorbed nearly two million people. Along the afghan border in the Pashtun belt there is located Deobandi madrassas which are supported by Saudi money. Similarly, Iran also establishes a cultural center in Quetta to extend its influence among the growing Shia community. This community includes migrated Hazara and local Punjabi ethnic groups. Saudi Arabia promoting Sunni and Iran is supporting Shia sect for their own benefit. In this way there is a proxy war is fighting in Pakistan land. Both these countries want to rule over the Islamic world and using Pakistan for their success (Dedalus, 2009).

Pakistan is made on the name of Islam; Pakistani people send their children to madrasa for religious study. Pakistani community is closely related to their religious that's why they give importance to Islamic education. It is thought that madrasa is associated with promotion of militant outfits and invite militant commanders to visit madrasa and approach students for recruitment, this thought was claimed by Pakistani government and critics of the madrasa. Moreover, it is alleged that the sectarian violence in Pakistani community is due to leaders of sectarian outfits. These

leaders instigate students against others sects through protonated speeches and distribution of hate literature. Similarly, anti-western political view can also provoke madrassa students to join global militant organization or can also start agitation against their own governments. These madrassas have damaged the socio-cultural fabric of country by provoking students against their government, by secretariat leaders, through provoked speeches and distribution of hate literature. This leads us to explore the political and monetary-based influence on madrassa (Qadri, 2018).

2.1.3 Ethnic or Nationalist Groups Perception

The Baloch likewise came to see the settlement of the Hazara ethnic group in Quetta as a component of a conspiracy by Pakistani state authorities to effect a deliberate demographic change in Baluchistan, transforming the Baloch into a minority in their own property. For example, the Mariabad neighboring area of Quetta was traditionally populated by Baloch tribes like the Marri, Pirkani and Shahwani. The arrival of large numbers of Hazara settlers and migrants, however, has turned Mariabad into an almost exclusively Hazara neighborhood. Likewise, some Baloch assert that the land currently comprising the territory of Hazara Town initially had originally belonged the Syed and Kiazai Baloch tribes. Views of such demographic shifts as part of a thoughtful government strategy have served to fuel both anti-Hazara sentiment and increasing Baloch nationalism. Against this background, any proselytizing activities by Hazara Shi'a in Baloch areas only exacerbated the underlying ethnic conflict, giving the violent backlash a veneer of sectarianism that may obscure more than it explains (Dedalus, 2009).

For quite a long time the Hazara were famous for their wild freedom, preserved by their mountainous homeland. However, following their loss in 1883 by an English sponsored Pashtun ruler, they were oppressed, subjugated, and forcefully urbanized; many escaped to Iran and other in Pakistan. In 1929 this subjugation was followed by serious Pashtunization campaign in order to make them part of Pushtunization movement, and further disintegrating Hazara identity in Baluchistan. Afghanistan's war since 1979 have realigned the ethnic power balance and been a source of social and political strengthening for Afghan minorities, especially at the expense of the Pashtun (Laipson, 2012).

Existing investigations of sectarian aggressiveness don't go into this subject. Instead, they find sectarianism as far as regional and national political development. National development refers to developments political modernization and adoption of non-traditional political system. The modernization of political system it may be used to refer to successfully used political norms to achieve some goals. These are then seen as empowering the development of sectarian militant groupings which are themselves the offspring of sectarian groups and organizations. These are the sectarian groups who used politics for their own personal purposes. The latter provide ideological inspiration for the violence carried out by the paramilitary organizations. Various general investigations of sectarianism in Pakistan refer simply in passing to Jhang. It is a district of central Punjab. The middle point of Deobandi sect and the area of expansion of Sunni and Shia conflict. The fundamental works are done by a researchers Vali Nasr, Qasim Zaman and Mohammad Waseem. They link increases of sectarianism with Zia-ul-Haq's Islamization, the Afghan War, the expansion of Deobandi madrasas and the 1979 Iranian revolution (Kamran, 2009).

Instrumentalism, in the philosophy of science, is the view that the value of sciences concepts and theories is determined not by whether they are true or correspond to reality in some senses but by the extent to which they help to make accurate empirical predictions or to resolve conceptual problems. The instrumentalist approach recognizes "ethnic" leaders as primary agents in mobilizing identities. The choice and systems they receive in promoting their interests just as the interests of their community push ethnic activation and conflict. Ethnic mobilization is in this manner a result of political leaders' undertaking of force as well as an aspect of a community drive for getting monetary advantage. Although relevant to the conversation here, particularly to the extent that the activities of Shi'i and Sunni leaders and associations are concerned, the instrumentalist approach does not give a sufficient clarification of sectarianism, for it does not consider the organization of worldwide and state actors in identity mobilization (Nasar, 2000).

2.2 Identity Crisis

In which a person's sense of identity becomes insecure is a period of uncertainty and confusion. That is due to the change in expected purposes or roles in society. Examples include works like *Metamorphosis* by Franz Kafka and *The Strange Case of*

Dr Jerkell and Mr. Hyde. On the same way Hazara community facing identity crisis they feel insecurity about their altered social and religious identity.

In last year's image and distinctiveness have become the prerequisite elements of rather intensive organizational study, conceivably because both concepts are multilevel ideas dealing with individual and organizational issues, and both can lend insight into the character and behavior of organizations and their members. Whether those visions unease personal versus organizational characteristics threats to demonstrate organizational image and identification organizational image as an end state, issue interpretation member commitment adaptation, or, identity and image have assimilated the status of key concepts engaged to elaborate and explain individual and organizational compoment (Gioia, Schultz, & Corle, 2000)

Social identities are aspects of the self-concept springing from social classifications, roles, or clusters to which an individual distinguishes himself or herself as part of it. These characteristics are knowledge structures encompassing traits, defiance, brands behaviors, and goals related to that societal grouping, which provide coherence, allowing individuals to comprehend and coalesce their everyday actions. Individuals possess an assemblage of disconnected social identities, varying in their salience and consequence that together with personal personalities make up a person's universal sense of character.(Coleman & William, 2013)

Identity has very crucial role in the undercurrents of gripe - as antecedents, intermediaries, moderators, or concerns. Yet, identity did not always article flagrantly in the political or social sensibility of protest, if only, because social psychologists did not pay much consideration to radical gripe to begin with. This has now changed - a small but growing dependent of social psychologists is complicated in revisions of protest behavior, and in their representations, the concept of distinctiveness inhabits a central place.(Klandermans, 2014)

In investigative examination of the unsolidified nature of identity, it is useful to separate permanent identity and distinctiveness having permanence. Whereas the two concepts as tantamount, we have the believe difference is elusive, yet academically significant. The conception of a distinctiveness that is persistent suggests that identity relics the equivalent over time-that it has some durableness. An identity with a sense of continuousness, however, is one that shifts in its understanding and meaning while

spongy labels for "core" dogmas and values that encompass over and context time (Gioia, Schultz, & Corle, 2000).

2.3 Theoretical Framework

Theoretical framework based on the literature in the preceding section. The current study of identity and sectarianism has engrossed on mega events that deduced the construction of social and cultural identity of Hazara community. Sectarianism occurs in different levels; it can happen at individual, group, institutional level or cultural. To appraise how sectarianism shakes social and individual's identity, it is important to know components of society, how they are interlinked with each other and what role they play in life of individuals. For knowing its effect on individuals and groups one needs to know the psychological perspective as well. To make rational finding and calculation about effect of sectarianism and sectarian conduct, numerous factors like values, identity, gender, communal relationships and societal conduct connections, origin, religion and socio-economic influences should be taken into attention.

Several philosophies have been anticipated and deliberated that how these factors shape up perception and conduct. These theories help to understand influence of different social factors on behaviors and also that how people behave and act to show solidarity with their specific group.

The socio-economic effect of sectarianism on social activities can be understood by various theories. These can explain interaction between individuals from different religious backgrounds. Through several methods, it can be assessed that the creation of beliefs, schemas and deeds all take place through dispensation of knowledge. The idea of sectarian behavior and its influence on society under anthropological theories explain the behavior by focusing on various factors that makes up our behavior.

2.3.1 Functionalism

Functionalist paradigm take society as a living organism, it describes different segments and institutions of society with organs of a body. Organs in living organism function together to keep body functioning. If one organ doesn't work properly whole body suffers. In the same manner different institutions of a society work together to continue and maintain its essential process together; if one institution does not work it

affects society as well. Jarvie (1973) say that functionalism focuses the way society functions because of social relationship of different institutions.

It is seen that the literature is based on the identity and sectarianism, and how social institutions get effected due to sectarianism; such as education, economy, religion and family. Functionalism explains the function of the society and institution that make up a specific society, how they interlinked to each other. I have used the term social institution in the study, the of the view that the sectarianism effected our all social institutions like our education, religion, our religious identity, our marriage patterns and economy on a broader surface. If one institution is not working well it may affect other as well in same manners. Hazara business effected due to sectarian attacks, as a result they migrated to other countries, and as a result they limit their marriages ceremonies, they are afraid to go to universities and colleges due sectarian attacks on the student"s buses and vans. On the other hand they left their jobs because of threat of life. Institutions are effected on the bases of common sharing culture traits.

2.3.2 Structural Functionalism

This theory suggests that society is a system of relationships between institutions and it governs itself through feedback. These institutions are arranged such that they work together in order to maintain society as a system. Radcliff was of view that for interpretation of social phenomenon should be developed in social level (Goldschmidt, 1996)

According to him social unit remains same and is formed by social phenomena and structural arrangement. He further explains that individuals in a society are connected by social relations. The continuity of society depends on the process of social life. Social life included the activities and interactions of organized groups. Social life forms the basic structure of the community. Individuals are divided into class according to their social roles through social assembly.

Communal phenomenon constitutes a sphere and order of realism that could be understood in terms of other social occurrences as unity and wants (Bruce, 1973). Social structure is regularly renewed by social life as relation between individuals and groups changes with time.

The theory of Radcliff Brown can be used to understand the present study. Social structure depends on social relation. These relations can be in individual level or group level. If relations between individuals and groups are good, social structure will be stable. Social and economic factor include cast, employment, ethnicity, regionalism and occupation. These all are variables which are linked with individual with different roles. It can be said that people or group behavior can be affected on basis of social relation. In groups social relation can play very important role such as conformity and solidarity. As in Pakistan politics and religion are closely associated. This unhealthy social relation between groups has damaged Pakistani society in many ways from individual to state level.

2.3.3 Conflict theory

Karl Marx is the father of social conflict theory. He proposes that groups with less power are exploited by groups who are powerful and influential. It is all about dominant group versus minority group. Crossman (2016) says that tensions and conflicts arise when power, status and resources are unevenly distributed. Power can be taken as control of material resources, control of politics and the institutions that make up society.

Core concepts of Marx's theory are base and superstructure. Base constitutes of people, relationships between them, the roles that they play and materials needed by society. While superstructure refers to culture, ideology, beliefs, values, norms, identity that people inhabit, social institutions and state.

According to Marx superstructure grows out of base. But they both are not naturally occurring and are not static. Superstructure serves to legitimize the base. It creates conditions that seem right or just, though in reality they may be deeply unjust and designed to benefit only ruling class.

As his theory evolved and grew more complex, Marx reframed the relationship between base and superstructure as dialectical i.e. each influences what happens in the other. Thus if something changes in base it causes changes in superstructure and vice versa.

Behavioral theories concentrate on individuals when explaining conflict while classical theories focus more on the voluntary interaction of groups. It explains the

use of power and force in intergroup relations. Enemy system theory can explain conflict between groups a lot better.

Enemy system theory states that psychologically humans have need to dichotomize his environment into allies and enemies. This happens in both group and individual level. The members of the group with which one identifies himself are perceived as allies while of out-group are considered as enemies. When different sects live together, likelihood of conflict is present. And these sects have a long history of strained relations. According to this theory superstructure legitimizes the base. Here superstructure is religion and base is the relationship between the sects. When people negatively behave towards other groups they justify their actions on basis of religion. They think that they acted in order to protect the honor of their religion. The Hazera claims that some forces practice us for their personal interests and benefits. We are small in number and relegated community in the region. They target us to demonstrate other to power and control, in the current study I have used the word class and community. On the other hand some other communities that lives in the same region of the view that we have some religious issues and conflicts on the bases of cultural differences.

2.3.4 Social Identity

Social identity and functionalism are the major theoretical principles used in this research project. However, there is also a relevant section in this review of literature analyzing the linkage between social identity theory and sectarianism. Additionally, the link between social identity, race, and racial perceptions is provided in this chapter.

Social identity theory is a classic social psychological theory that attempts to explain intergroup conflict as a function of group-based self-definitions (Tajfel & Turner, 1979). Social identity theory was proposed in social psychology by Tajfel and his colleagues Turner. Social identity refers to the ways that people's self-concepts are based on their membership in social groups. For examples sports teams, religions, nationalities, occupations, ethnic groups, and gender. Identification with a particular theoretical approach can also constitute a social identity. Social identity theory addresses the ways that social identities affect people's attitudes and behaviors regarding their in-group and the out-group. Social identities are most influential when

individuals consider membership in a particular group to be central to their self-concept and they feel strong emotional ties to the group. Affiliation with a group confers self-esteem, which helps to sustain the social identity.

Demographic factors are the primary basis for social identity formation. A person's sex, race and religious beliefs are examples of characteristics that help drive in-group affiliations (Dumont & Louw, 2009) The Hazara community shows that they belong to a separate group and have a distinct social identity. Hazara has been some affiliation to their in-group and distinctions to the outer group. The Hazara community noted that they are targeting because of their distinct Identity and different facial features. Some forces use us to threaten others based on Identity and race.

2.4 Conceptual Approach

After analyzing the stated theories, a conceptual approach has been developed to make the findings more appropriate in-line with the concepts discussed by theorists. No particular theory discussed all the aspects that is why concepts borrowed from various theories to make the study more scientific.

Table 2. Conceptual Approach of the Study

Sr. No.	Theory	Major Concepts	Linkages with Data
1	Functionalism	Analogy of Body, Like the Body Organs Work together to keep body Function.	Hazara community as gate/wall community which perform all their functions within the Community, because their social and economic resources are shared. All Social Institutions work together for the promotion and development of tribe.
2	Structural Functionalism	• Relationship of Institutions necessary for social development.	Natives share social resources they belong to different social institution

		<ul style="list-style-type: none"> • Social life forms the basic structure of the community. • Social structure depends on social relations. • Social and economic factors include cast, employment, ethnicity and rationality. 	<p>e.g Religion, Informal Justice system. Legal justice system, Education and politics of the Area. All these participations made them well connected and developed; So, it is very important to discuss that the community as functional with true letter and spirit.</p>
3	Conflict	<ul style="list-style-type: none"> • Power can be taken as control of material resources, control of politics and the institutions that make up society. • Base Constitutes of People and their relationship with people. • Superstructure refers to culture, Ideology, Beliefs, Norms, Values, Identity that people inhabit, Social Institutions and state. • The Relationship of base and superstructure is dialectical. 	<p>Overall Number of Hazara community individuals are tiny part of Quetta's population. Kassi and Bazai are the prominent influential tribe of Quetta that belonged to Sunni sect of Islam, whenever there is conflict of interest regarding economic or power resources people pushed them to Religious stratification which politicized the actual reason of conflict to maintain the power structure.</p>
4	Social Identity	<ul style="list-style-type: none"> • Social Identity , Race and racial Perception • Inter Group Conflicts • Group based Self 	<p>The Community identify those sleeves on the basis of religious sect rather than bloodline. But the other</p>

		definitions" <ul style="list-style-type: none"> • Self-concepts of Social groups through social determinants. • Social Identity affects people attitude and behavior regarding in-Group and Out-group. • Characteristics are religious beliefs, Race, Sex. 	tribes of the area identify them first with blood line and second with religion. Due to their facial recognition and skin tone.
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Stated table discussed the prominent features which I borrowed from four theories to develop a conceptual approach which will facilitate to understand how, why the community remained under question and exploitation. Under such circumstances they developed a particular identity on the basis of religious sect that worked as a shield to distinguish in group and out group. Regarding the functionality of all social institutions owned by Hazara community it is very unfortunate / Survival strategy that they developed their own particular social institutions working parallel to the social institutions of the Area. It is very important for the development of the society that everybody may follow exact norms and values for a cohesive sustainable environment to develop positive personalities; but in current scenario stigma of Shia pushed them out of main stream that's why communal social institutions are must.

Power directly linked with the accumulation of resources e.g. economic, political. With the passage of time sectarianism destroy their economic resources which were the leading base of political resources. Their business with external community shrink within their walls that's why a middleman exploiting both ends for his own benefits. In this regard it was unfortunate that their identity lessened the economic opportunities which influence their survival strategies. Conflict perspective also discuss the cases of conflict which directly link to the power and economy, in the given scenario the situation is same the out community (Sunni) are not in the favor to hand over/ share the resources with them that's why conflict emerges and still sustaining.

As discussed in conflict and structural functional perspective mainstream society pushed them on edges of poverty and powerlessness, so they forcefully adopted a new identity on the basis of their religious sect. it is very prominent that their physical and facial structure as different from other communities living in Quetta, that why they are easily identified and being exploited by others. This new identity is working as coin of two sides one shielding them from other and secondary providing them a sympathetic version of social acceptance i.e. humanity.

3 RESEARCH METHODOLOGY

3.1 Methodology

The methodology is the logic, reasons and rationally underlying the decisions made by the researcher during the entire process of data collection and writes up. While the method is a concrete instruments used by the researcher to collect data. It gives logic for the selection of specific techniques, assessing the production, and relating the data to theoretical preposition (Pelto P. &, 1978), The Present Study was conducted in Hazara town and Mariabad, where the risk was at a high rate and it was difficult to collect the information by using one method. Similarly, the methods like participant observation, interview guide; informal interviews key informants, case study method, and focus group discussion are the mainly used tools and techniques to cross-check the data.

3.2 Justification of Locale

Baluchistan is largest province of Pakistan. It is the westernmost state of the Indian subcontinent. This province forming the southwestern region of the country. One of the largest city of the Pakistan, Quetta is capital city of Baluchistan. The population of the city is around one million. In 2016, according to some, the city was a Pashtun plurality followed by Baloch people, other indigenous people of Baluchistan, Hazara and settlers from other areas of Pakistan. According to Reuters and BBC, there are 500,000-600,000 Hazara living in Quetta and its surrounding areas.

The locale, which I have selected to research is Quetta city, the capital of Baluchistan. As my research topic is on Hazara Shias at the Crossroad of Religious and Cultural identity, Baluchistan has been the habitat of the Hazara community for centuries. The Hazara community has live in his region with diverse socio-economic classes and multitude. Their narratives are diverse in nature, hence my research can become more inclusive. Hazara Community lives in Mariabad and Hazara town of Quetta city. I choose both areas for my research study. The Hazara community is located in several areas of Baluchistan and is a well-known business community in Quetta city, therefore I have selected this area to conduct the research. And the finding of my research is more affected and according to the objectives that are want to analyses.

3.3 Rapport Building

Rapport building is the first and the important step in the research, where the researcher has built a friendly environment with respondents. Feel the comfort and gain trust, Rapport building is important for the researcher to carry out his/her study, and the first and foremost technique while starting research is rapport building (Bernard, 2006). This research was conducted in Two Areas of Quetta, the Hazara Town, and Mariabad. Before starting my research, I was expecting that the report building may not be an issue for me however when I entered the field there were many challenges for me. I remember the first day when I met my teacher and discussed my research topic and objectives of the study, he did not respond adequately; he was feeling fear and insecurity. Due to security issues in Quetta city and many religious issues especially Shia Sunni conflict. Community members were afraid as I was working for any National or International Agency. They asked me questions about what is the benefit of the research. Or what will be the consequences of my research? After I asked them to conduct some interviews for that purpose, I got an appointment. Gradually, I convinced them about my subject matter, and with the help of my key informants, I successfully built my rapport with them. As a result, I was able to get data from them. I won their trust and assured them about my topic, and they accepted to give me interviews.

In my first interview I remembered that, when I asked questions regarding the Hazara community problems which they are facing as Shia religious sect in Quetta the respondent answer was just that (you know better, you know better), overall, they were afraid to share the information regarding their issues. Even one of the Hazara members directly says that; why you are interested in this issue and conducting this research.

Then one of my friends introduced me to a Hazara community member, who later became my Key informant throughout my fieldwork. His son was a social worker and member of the Hazara Democratic Party. We met many Political leaders, religious scholars, teachers, lawyers, Poets. Slowly and gradually, I started discussing my research topic with community members. They usually appreciated me for addressing their issues and writhing about their issues and problems for Hazara in Quetta city.

Tanzeem-e-Nasl-e-Nou Hazara chairman Nadir Ali supported me a lot and provided many works of literature and historical books of the Hazara community. That helped me a lot to know about the history and culture of the Hazara community.

3.4 Participant Observation

After report building, the next important step was the participant observation, as explained by Bernard Russell in his book 2nd addition (1994) and 5th addition (2011), It is the method in which the researcher gets close to people and makes them comfortable with his/her presence so they can observe and record information about their lives. It facilitates the application of qualitative research (Bernard H. R., 1994).

To describe participant observation, singleton, straits, and mc. Allister quote beckers and Geer (1957) and McCall & Simmons (1969): “in the ideal description of this method the observer is to participate actively, for an extended period, in the daily lives of people and situation understudy” (Singloten, 1998). This technique was used, to know about the individuals, community collective behavior, their thoughts, perceptions, and access to information about the community. Participant observation enables the researcher to get an opportunity to become a part of daily life in the local.

After developing contact with respondents, I started socialization with them. I used to sit with them in different settings, often go for dinner with them. In this way, I spent many hours together with residents. I participated in two of their political party protests in Hazara town. I am also a resident of Quetta city; therefore it was easy for me to stay at their place. I participated in many social gatherings. Many times, I visited their Offices and observed their work routine, meeting style with different colleagues. I have visited many Imam Bargah (religious Places) of the Hazara community. This helped me to understand and learn about the activities of the respondents in a more practical way. It also helped the researcher in learning about the problems Hazara community faced in daily life, educational institutions, and government offices, and especially in the city while interacting with other communities.

3.5 Key Informants

Getting information through key informants is one of the main qualitative techniques in the field. Since the key informants have the main information and knowledge about

their culture. Bernard states that these key informant are always cynical about their own culture. They should be solid insiders, good observant, reflective, and aculeate who know how to tell good stories (Bernard H. R., 1994).

“Key informant interviewing is an integral part of ethnographic research. Good informants are the people whom you can talk easily, who understand the information you need, and who are glad to give it to you or get it for you” (Pelto P. , 1978).

Key informant plays the role of intermediate who introduce the researcher to the people of the community. I selected two key informants from the Shia Hazara community.

1. Ali Raza (Social Activist and Political Member of HDP)
2. Nadir Ali Hazara (President Tanzeem-e- nasl-e-no Hazara-Mughal and community Leader)

And 2 from the Sunni Sect (Other community) members as key informants

1. Muhammad Zakir (Businessmen and resident of Mariabad)
2. Rehmatullah

They knew about; local culture, intergroup, intragroup tensions, notable socio-economic events which happened within the community, the socio-religious and political life of the community. My first informant from the Hazara community was a 27-year-old social worker and political activist of the HDP (Hazara Democratic Party) he completed his graduations from Baluchistan University. He has had many connections with many political leaders in the Hazara community. The second key informant was the chairperson of the Tanzeem-e- nasle-e Nou Hazara Mughal. He did his MBA and served in many national banks as a director. After his retirement, he worked for the betterment of the community with an organization and is currently working as the Chairman of Tanzeem. He introduces me to different professionals in the Hazara community.

On the Other side as my research focus was also on the perception of other communities what they think about the Hazara community and their relations with the community. I selected 2 of my key informants also from other community members.

My first key informant from another community was Muhammad Zakir, 42 years old businessman of the Pashtoon community. He was having good relations with different Hazara community members and was doing his business with them for 15 years. My second key informant from another community was 36 years old, Punjabi Speaking Living in the Hazara community since his birth. He gave much information about the Hazara community and their relation with other communities for being the resident. He introduced me to different community personals that are living in Mariabad with the Hazara community.

3.6 Sampling

Sampling is the process of selecting the sample from the whole with the belief that it keeps nearly the same features. A sample is a smaller unit representing the whole. It is not easy to study the whole population of the community in a limited time, the researcher is better off with sample than the whole population (Bernard H. , 2011). In short sample is the smallest image of the total group of population. Good& Hatt defines the sampling as;

“A sample is the smaller representation of whole” (Anwar, 2002).

In this study, mainly purposive sampling and snowball sampling were used. Snowball sampling is one of the non-probability sampling methods. It is conducted through stages. Firstly the person having the required characteristics is known and interviewed. These persons are used as informants to identify others who’s suitable for addition to the sample. Secondly; interviewing these persons can still lead to more persons who could interview after that in the third stage. One of the Hazara well-known people introduced me to the members of the Hazara community; they then further introduced me to their relatives and friends. It was the same case in others communities” interviews. It was quite amazing for me the respondents in the Hazara community welcome me and appreciated my work, which I am trying to raise their problems and issues through research. They helped me in every step of the data collection. They were cooperative and hospitable (Mehmannawaz). The Sample Size of the research was 50, 25 were from Hazara Community and 25 from others communities living in Quetta. The Hazara community was the main target of the study. And especially those communities which are in touch with them in the shape of residents, Businesses, and colleagues in jobs.

In the initial stage of my research, I used the purposive sampling technique. Through this technique, Social workers having strong knowledge about their community used as a sample. I conducted my initial in-depth interviews through these techniques. My key informants from Hazara town or Mariabad helped me to get familiar with the respondents. While using the snowball sampling technique, I obtained help from the other key informants to access the targeted respondents. I have conducted 25 interviewed with the Hazara community members who belong to different professions in Quetta city. I met a very professional Martial Art teacher and interviewed him. He suggests two more people in this regard. They both further introduce me to many other members of the Hazara community. The same is the case with other community interviews. One of my respondents was a businessman, dealing business with the Hazara community in the fruit market. I interviewed him he shared his knowledge about the work and business with the Hazara community.

Table 3 Breakup of the Sampled Population of Different Techniques

Sr.No	Method	Hazara	Other Communities	Gender
1	Key informants	2	2	Male
2	Case Studies	2	2	Male
3	In-Depth Interviews	25	25	Male
4	FGDs	1	2	Male

3.7 In-Depth interviews

In-depth interviews are classically is conversation between on interviewer and the respondent. Although the interviewing style is typically informal, guided by broad topics rather than a details inter guide, there are many ways one can create a setting without compromising the open conversation that is the symbol of the most qualitative research techniques. This kind of intensive, face-to-face interviewing is called a *conversational partnership* and also called *conversation with purpose and social encounter*.

Through this technique, I want to probes the respondent's reactions to the question in an unstructured manner. I developed an interview guide, which was based on the list

of questions to collect essential information. During this research 50 in-depth interviews were conducted with different members of the society, from both of the communities. The respondents were divided into two main categories; the first category was the respondents from the Hazara Shia community, Lawyers, businessman political leaders, social activists, and common members of the community, while the other category was the other communities" individuals who were having business with community and were the neighbors or residents of that area specially the teachers who were teaching in different government schools in Mariabad.

3.8 Focus Group Discussion

Focus group discussion is also known as group interviewing and data cleaning as well. First of all; the researcher has to introduce himself/herself and the problem under investigation then get involved in the discussion. FGD is used to collect information about the phenomenon under investigation in a limited time. It is regarded as an effective technique to get more information from people in a specified period.

Due to the threat of life religious authorities, and market Businessmen of the Hazar Ganji, this technique was used three times in the field. First, it was arranged in a Sale Company of Hazarganji market, seven people participated in that FGD and produced lots of information about the Hazara community. That discussion helped me a lot concerning the Hazara community and its Behaviors with other communities. When I interviewed the respondent, he informed me there are some more members who could give you information about the Hazara community but they are afraid to give you interview individually, because they think it may not cause them security issues because of FC presence in the Market. We arranged a get-together at one place they shared their knowledge and experience about the Hazara community. The second FGD was arranged in Alamdar Road, where 5 participants took part in the discussion and provided a lot of information. They all were Sunni"s sect living with the Hazara community. They all share their relations with the Hazara community and give information on the different rituals and occasions in detail of the Hazara community. While the last FDG take place in Hazara town in a property shop of one of my responses. In which 5 members of the Hazara community participated and give

quality information about Hazara community, their migration, the problems they faced for being Hazara in different Schools, universities and daily routine of life while they interact especially in Government jobs offices, their security issues.

3.9 Case Study Method

A case study is a method that helps the researcher to get more detailed information about the issue under investigation, case studies can be of different people and also of different events. The case study method is widely used in anthropological research and is a noted source knowing in-depth analysis of group perceptions about various phenomenon. It also describes the experiences of the people and also helps to mark out their personal life. With the help of this method, one can get more information in less time. In the present study, various case studies of the different events in Quetta on a Sect basis had included. These case studies helped the researcher in an understanding of sectarian issues and incidents. And especially the perception of the other communities for the Hazara community. The case studies helped the researcher to give further insights and a deep understanding of the different themes of the study.

3.10 Recordings

As a researcher, I have benefited from the technology using the recorders to transcript the pieces of evidence of the research segments. It was helpful to ensure the authenticity of the research. I recorded the interviews of respondents, both the Hazara community and other communities of Quetta. I have used the method of audio recording to record the interviews I have conducted with the permission of respondents. They helped me to analyze the content and the answers I have recorded profoundly and in-depth. With the help of a quality recorder. I can replay the interviews and retrieve data that I had previously missed. Audio recording is an excellent way to store and retrieve information especially when used for research.

3.11 Photography

Photography is a pictorial representation of actuality. I used this technique during my fieldwork to record observations about the community. The visual images gave more clarity about my research topic, area, and people.

3.12 Field Notes

Field notes are one of the best and reliable tools to collect data from the field. It was used at the spot, sometimes they were shot but a good tool to remember things. Human memory is poor to memorize all information together sometimes its forgotten important thing. At that time researcher used field notes. I have used this method during the field research after taking interviews with the Hazara and other communities. So that I can reduce the chance of mistake and loss of data.

3.13 Limitation of the Research

The research has tried to fulfill its intended purpose there are still some limitations to it. First of all, the respondents interviewed did not have enough knowledge of their fundamental rights regarding social settings, and also they did not want to share their thoughts regarding the Hazara community. Although all respondents were males, there is no representation of females here, and the time frame was lesser than needed to broaden the scope of this research. On the other hand, other communities also have some doubts about the discourse Hazara community, but they did not feel free to talk about Hazara feel hesitant. The researcher is bound to conduct interviews according to the time given by the respondents. The timings of the respondents in the field and the availability of the respondents were also an issue. The interviews have conducted according to their time. There was also a problem that the selected audience was not completely aware of the "process of research" and it's concerning areas, so it took some time to introduce them to this subject. One other factor was that the respondents were very sensitive towards their ethnicity and did not want any disturbance, so asking for interviews from the Hazara community was a difficult task to achieve. All these factors limited the study, and it could have been better if all these hurdles have removed.

4 RESEARCH SITE

4.1 Locale

Area wise district Quetta ranks 4th smallest district in Baluchistan and has an area of 2,3 square kilometers, Quetta district lies between 66 41"40"-67 17"25" east longitudes and 30 01"29"- 30 28"25" north latitudes consisting of tehsil s and 67 union councils. Location of Quetta is at 690 km of Pakistan's capital city, Islamabad.

Figure 1 Quetta City Map



Source: Google

The population of the city is around one million. In 2016, it was estimated at 1,140,000, but the 2017 Census revealed a total of 1,001,205. This makes it the largest city in the Baluchistan province and one of the major cities of Pakistan. The scholars disagree about the demographics of the city. According to some, the city has a Pashtun plurality followed by Baloch people, other indigenous people of Baluchistan, Hazara, and lastly the settlers from other areas of Pakistan. Others think the city has a Pashtun majority followed by Baloch, Hazara, Brahui, Punjabis, and Muhajir people. Urdu being the national language is used and understood by all the residents and serves as a lingua franca. According to Reuters and BBC, there are as many as

500,000-600,000 Hazara living in Quetta and its surrounding areas. The Present Study was conducted in the Quetta city. The Area was further divided in to three Main Parts.

Figure 2 Quetta Map with different cities of Pakistan



Source: Google Map

The Present Study was conducted in the Quetta city. The Area was further divided in to three Main Parts:

1. Hazara Town
2. Mariabad
3. Quetta city and Neighbor areas of Hazara community.

Figure 3 Map of Hazara Town Quetta



Source: Google Map

4.2 Language

Language truly is the mirror of culture. It is through Language that thoughts are communicated. As the mentality and thought and the manner of its communication have undergone certain changes during the course of time, it is essential to evaluate the changes caused on the language.

Hazargi is the language of the Hazara community, which is Dari with slight difference in dialects. Dari is aversion of Farsi (Persian) spoken in Iran, Afghanistan, and Tajikistan but with some differences in dialects in each country. Some writes such as S.A Mosavi believe that Hazargi is a mix of Farsi (Dari), Mangolian, and Turkish with its own oral but not written tradition. Turkish words are also found in their language. If they are Turks, why is there such a profusion of mangoli in their language? Considering that their neighbors in North are Turks of Turkestan and in the south, there are Pashto dialects.

The language of Hazara ethnic group somehow also reflection of the sect they have been following. The Hazara follow Shia sect in order to influence of Iran the neighboring and boarder sharing country Baluchistan region. The language of Hazara community is Hazargi which is mixture if Persian and Arabic language also written in Arabic and Persians cript, but when cold war started in these two countries, Hazara

has more influenced by Iran because of their religious sect and belonging to Iran they have started skipping Arabic words from their dialect and language. But when I have start interviewing to the Hazara community I have met the man who introduced the new script of the Hazara language no they have using Turkish language in their local dialect to show that they are free from any religious and reginal influence. On the other hand, many religious and Iranian influenced majority people resist against the new dialect of the language which introduced by the nationalist group of the community.

4.3 Population of Hazara

The Hazara live in the south-eastern part of Quetta in adjoining areas the name of as under,

- Syed Abad
- Nichari
- Hyderabad
- Marriabad
- Hajiabad
- Malibagh
- Macconghi Road
- Hussainabad
- Shari-e- Alamdar
- Tailgodam Naoabad
- Quaid Abad

Figure 4 Night View of Mariabad Quetta City



Photo; by Researcher

Accurate and latest demographic statistics are not at hand the number of Hazara daily increases, partly by local births and partly by immigration from Afghanistan of individuals belonging to Hazara families.

4.3.1 Birth and Rites Relating to Childbirth

Child-birth cases the perpetuation of our race and on it depends the continuity of the human race and transmission of the multitudinous traits of heredity. Hazara women in the immediate neighborhood of women in labor come to her house and remain there till the child is born. During their stay, the women virtually take over the household, look after the comfort of the women bearing child and do everything possible to ease her pain. After the birth they make marry, congratulate each other and exchanges of salutations and good wishes for the new born are made. But these days when most of the births take place in maternity hospitals such customs are no longer in vogue. But it is essential to take the baby to be blessed by touching the “Alam” (flag) of Hazrat Imam Hussain. For this purpose, the baby is taken to the nearest Imambara or where the family has “Alam” at home the baby is blessed by being touched to it. The food for the new mother is usually “Omach” and “Ogra” which are prepared with the main ingredients of wheat or rice flour with sugar and lot of butter fat. The room of the

mother and baby is kept incised with burning “Isfand”, “Badra” and “Khundur”, these are potent protection against evil eyes.

In the new atmosphere and because of enlighten through education, better sanitary and hygienic conditions and existence of ante-natal and post-natal clinics and care, the soothsaying mullahs are losing ground. Even there are certain rituals after childbirth, particularly if it is a male child which is in one way or the other persisted in and those common amongst most of the Hazara are listed and details are below:

- Naming the baby
- “Aqeeqah”
- “Kamarbandi” (lit: tying the waist)
- “Khatna”: circumcision

4.3.1.1 Naming the Baby

The custom amongst the Hazara is to select and give a name to the new baby, on usually the third day of its birth. On the appointed day, the immediate and near members of the family get together in the house of the newborn and various suggestions are offered. The name proposed by the father, grandmother (on either side), the mother and grandfather are, in that order given preference. There is no particular ritual for this occasion except that a quantity of raisins, dates and “Nuql” is distributed to the gathering and amongst the neighbors who thus are informed of the name of the infant.

The naming of the any person also reflects the religious and sectarian influence of the member of the society as their name shows their religious identity. In the religion of Islam there are two major sects which is kwon as shier and Sunni these sects further divided into many other sub sects. The race in these two sects is upon the four preliminary Khaliah of the Islam. These religious sects of Islam also mirror through the naming patterns of their members. The Shia sect follow the naming pattern of Hazarat Ali and their offspring in order to show their religious belonging to Prophet’s Family. In these manners the Hazara naming also show that they are belong to Shia sect. mostly they use Ali, Hussain, Fatimah, Zainab and Hasan for their baby naming.

4.3.1.2 Aqeeqah

Aqeeqah is Sunnah. It is very important religious activity to every Hazara family. After every birth of any child, they scarify animal. It is respected Sunnah to them. The main purpose of Aqeeqah is to protect the child from evil eye and secure the future from bad luck, as the Hazara follow the Shia sect, the Aqeeqah also show their religious identity and their belonging.

This is reserved for the male child only. A sheep about a year old is killed and a feast is held for the relatives and neighbors. There are however, two conditions for this feast, firstly the father and mother of the child should not partake of the mutton from the “Aqeeqah” sheep and no bone of the sheep should either be touched to the teeth by those eating the mutton or should they be broken.

4.3.1.3 Kamar-bandi

This is observed for male children only, after he is a month old and before he reaches the age of five years. An old venerable person well-versed in the holy Quran and religion teachings held in great esteem by the family is usually invited to perform the ceremony. He ties the waist of the boy with blessings and prayers for his future and thereafter is referred to as having had his waist bound by such and such a person is usually a “peerzada”. The child will for the rest of his life be always referred to as having had his waist bound by that particular peerzada. The boys on his maturity will pay his “Khums” (one fifth of profits) to the peerzada.

4.3.2 Marriages Pattern of Hazara

Hazara community has many patterns of marriages discussed as bellow,

4.3.2.1 Betrole

The parents select a bride for their son, and some time without consulting the son who has not even seen the girl proceed to ask for the hand of the girl. After the preliminary parleys and agreement, the parents on both sides, the parents of the would-be groom take some clothes and a quantity of sweets and while returning after the engagement is formally announced to the gathering of friends and relatives invited for the occasion, a sum of money is left near the hearth- on mantle-piece these days. This money is more like a present exclusively for the mother of the bride and its termed variously as “sheer baha” compensation for the mother’s milk, “Sar Ujaqi”: offering present to the hearth; or “Gala”. A large and expensive shawl is ceremonially placed

over the head of the bride to be by the father of the boy. The betrothal has thus formally been consummated. The groom-to-be thereafter till the marriage take place is free to go to his in-laws but must on each occasion take with him a present of fruits, sweets or anything else. There is no specified limit of time between the brother and actual marriage. On such visits the bride-to-be does not appear before her brother.

4.3.2.2 Hean Bandan or Kheena

This ceremony takes place a day before the marriage. The groom-to-be keeps some “henna” in his hand and his bachelor friends come and pick up a bit of henna, all the while congratulating him. The bachelors believe this will bring them luck and they will soon become grooms themselves.

A specially decorated dais, “Takht-e-Kheena” is prepared and the new pair are brought amidst rejoicing, music and singing and ceremoniously installed on the “Takht” (lit:throne). With the bride on the left. Here (generally one of the grandmothers or near relatives) who brings the “Henna”, the bride holds a little Henna tightly in her fist; the groom is invited, amidst laughter and rejoicing to open her fist. All the while the girls’ friends and relatives exhort her to keep her fist tightly closed, while those on the boy’s side encourage him to open her fist. Finally, after a little good-natured tussle, the boy opens her fist and awards her with a present of money. It is believed that if the boy opens the fist the future husband will have the upper hand in the new family and if he fails, it is believed, the new wife will prevail on her future husband.

4.3.2.3 Aqd and bringing the bride

In Hazarajat in past. “Aqd” and the marriage used to take place on the same day. But nowadays, in Iran “Aqd” take place much earlier than the actual marriage and the period in between is known as period of acquaintance and “Khwast Bazi”. After a suitable period of “Khwast Bazi”. The groom had taken away his bride, to walk around the birth of bride’s house for three times. All the while holding her hand. This is reckoned to assure that the pair was taking the blessing and good wishes of parents of the girl with them. Before departure the groom’s family makes a present of some sheep to bride’s family. In her husband house the bride is visited by and introduced to the members young and old of her new family and everyone, irrespective of her or his age and sex must give a present to her for seeing the bride’s face for the first time, this is called “Roo Deedani” (Persian “Roo”: face+ “Deedani”: Seeing)

4.3.2.4 Bridal Chamber

The bride chamber is the love-nest from where a new life for the bride and groom starts. The Hazara believe that whoever enters first in the bride chamber will have the upper hand in their future life, thus friends of the bride and grooms make all sorts of fun and frolic to delay the opposite party and hasten their protégé to the bride chamber first. When the bride goes to the new house, the groom is not permitted to go to her for three nights. On third night some special food is prepared and the bride chamber is set apart for newly-weds and thereafter they live as man and wife.

4.3.2.5 Pa Khushai or Paiwazi

The phrases can be translated as visiting or going places. This starts after the bride day. Friends and relatives invite the new pair and their families to formal dinners and lunches and thus the bride is introduced into the new cycle of her husband's friends and relatives. On each occasion the bride receives some gifts in cash or kind. The bride is given an opportunity to overcome her shyness.

4.3.3 Miscellaneous customs about the marriages

- I. Hazara usually do not give daughter in marriage out of their tribes and religion. The girl who is wed to someone out of the tribe is not much respected and there is a saying amongst them: "*Asp-e khud az tavela na mora; dukhtar-e khud az qabila na mora*" meaning that a good horse not leave the stable and good daughter will not go out of the tribe. In a recent instance when Hazara girl was married by a non-Hazara in Quetta, the latter's car was burnt in protest.
- II. After marriage the new wife must live her husband's family
- III. On the day after marriage, friends and distant relatives to the new pair to congratulate them. This is called "Khana Mubarak".
- IV. The bride's mother brings some butter for the son-in-law. Other young eligibles partake of butter. They think that by doing so their turn to become bride-groom will come soon.
- V. In spite of the fact that Shia laws permit temporarily marriages called "Seeghah", there has not been a single instance amongst the Hazara and in this respect they follow the practice of the Sunnis.
- VI. The average age of the marriage in Hazara community for boy is 26 and that for girls is 19 years.

4.3.4 Divorce

Divorce is permissible in Islam and Hazara are without exception Muslims. Before their migration to Quetta, divorce amongst them was rare and few instances of divorce could be remembered. Hazara regarded divorce as very undesirable. They are of the view that it is a sin, no less than beating an orphan, who brings the wrath of God (“the heaven comes to tremble”). After their migration contact with urban life and consequent change in mode of their life, has caused a change in outlook, so that divorce to some extent has been introduced. The reasons of the divorce are as below“

1. A majority of the divorces are caused by reasons of incompatibility of the two families of husband and wife which in turn is due to the system of joint family whereby a married son lives with his father’s family
2. Interference in the daily life of the husband and wife by the immediate relatives
3. The new brides are educated and unlike the obedient and subservient brides of the past may revolt against the mother-in-law, which may eventually result in divorce.
4. A few divorces may result from various other reasons such as incompatibility between husband and wife due to difference in social status, standard of education, family background, sexual shortcomings, age, and sterility of the either party.

4.3.5 Death Rituals

The demise of a near and dear one is a bitter experience and sorrowful indeed, particularly for the servitors and in every society, demise of anyone is followed by certain rituals peculiar to it. These do to some extent ameliorate the sorrow and bring about solace of the rites observed in case of a death are those observed before burial; such as washing and bathing the body, before honoort, Namaz-e-Mayyet, and prayers before lowering the body into the grave, which are strictly in accordance with the tenets of Islamic faith. When someone targeted in the Hazara community they considered them as Shaheed they gave them special protocol in the respect of Shaheed. In the Hazara graveyard there are different and separate sections for the Shudah, religious schools and common people.

They have complete faith in the hereafter and after fulfilling the above rites the relatives of the deceased are offered condolence and solaced with suitable words to submit to the will of God. After burial, candles are lit over the grave and incense like Ispand and rue-seed and Khundur are burned. For the last time, before he/she is buried, the dead body, is reminded of the CREATOR, his apostles, religion, faith etc. “Ayat-e-Quran “relating to “Hafiz” are also recited. The whole ritual is highly impressive.

4.4 Food common in Hazara of Quetta

- i. Omach: wheat flour, turnips, butter, pepper, more like a soup, usually considered to be quickly digestible and given to women after the birth of her child.
- ii. Ishkina: another soup, eggs, onions, dried apricots or tomatoes and butter.
- iii. Bosra`gh: Hard sweet cake made of wheat flour kneaded in milk and fried in butter. Keeps for a long time. Usually taken on journeys.
- iv. Nan-e-Roghani: cake of leavened dough mixed with butter, sugar and sometimes eggs and baked.
- v. Kichri Qurut: rice mash with liquefied qurut and hot butter.
- vi. Sheer Roghan: butter added to sweetened hot milk in which small pieces of bread are soaked.
- vii. Haleem: meat, wheat, gram. Beans. Pulses, rice, salt and pepper. It is cooked into a thick paste.
- viii. Nan-o-paneer; paneer is cheese and Nan: bread. Since there is no pastoral atmosphere they do not have cheese.
- ix. Qadeed: is mutton dried in wind in winter. This remains preserved for sometimes.
- x. Qorma Gosht: mutton fried in butter and salted to taste is kept in sheep skin. It keeps preserved for a long time

4.5 Facial features

A Hazara men or women will stand out in a crowd because of his or her peculiar facial features; this is more so in the Middle East and amongst people of Aryan decent, because they have distinctly Mongolian features like the Turkomans. A number of photographs of Hazara of Afghanistan, Iran and Pakistan are included in

appendices. These photographs will also show that there is no difference in the features of Hazara residing in Iran, Afghanistan and Pakistan. In the booklet “thirty seconds at Quetta” it says that:

Apart from their forming a distinct cultural group, they have the added characteristic of being physically quite distinguishable from the rest of the population. Their high cheek-bones, somewhat almond-shaped eyes, their being less hirsute (for they have sparse beards) than the people of Aryan races around them unquestionably point to their Mongol origin (Jackson.1960).

4.6 Dresses of the Hazara people

The Hazara women wear all the modern Pakistani dresses and usually prefer close-fitting shirts and blouses. Have all together discussed their ancestors “Pero”. A lot of varied designs of embroidery are used. Clothes are cut in various designs, even of western modes, and profusely decorated with embroidery. The younger girls, particularly the educated and with higher station in life even wear the well-known Pakistani “Sari” and even some western dresses have been adopted to their taste. In every case whatever they wear they cover themselves with a “Chadar Namaz” and Hazara women are never seen in the open without it. All modern ladies footwear common amongst Pakistani women are worn. Older handmade footwear is absolutely unknown.



Figure 5 Dress Patrons of Hazara Female

While the Hazara Men all manner of western hair styles common in Pakistan are worn, so are the common Pakistani caps. The young usually go bare-headed and it is no longer incorrect in etiquettes to go bare-headed. Head wear is seldom used; except in winter. The older persons wear shirts with its comaritiveley longer tails over losse baggy Pakistani shalwars. The younger men have a preference like other Pakistanis for western suits, though other Pakistani dresses are also worn. They have no particular dress of their own and in their dress they look like other Pakistani.



Figure 6 Hazara Dresses

The Hazara belongs to the Shia sect the religious rituals are also somehow different from other religious sects. The dress patterns of Hazara show both their religious and cultural identity. They have their dress patterns in respect of their cultural identity, as well as; in the period of Muharram, the month of shahada of Hazarat Imam Husain, The Hazara followers of the Shia sect prefer to wear a black dress to show solidarity with the family of Prophet and show the grief and sorrow, that shows their religious identity. The black color is the symbol of grief and suffering.

4.7 Poetry, literature and folk lore

In every society literature and poetry are by large the reflections of thought and mind and feelings and spirits of the people in that society and indeed bind the people together spiritually. A verse or couplet for a foreign ear may sound discordant and out of tune but in the mind of one whose language it is, it speaks attachments and

feelings, reminiscent of all his social heritage and he at once turned into an embodiment of ecstasy. Needless to say the context of the poem or for that matter even prose has a special meaning for the people in whose language they have been conceived. It is aimed to get to that meaning to be able to understand the ways of the people, their beliefs and their culture.

4.8 Music and Musical Instruments

Music in fact truly depict the poetry and literature of the people and, needless to say, music and melody is affected by the environments, sentiments and perceptions of the people concerned. Hazara do have an inclination towards music. In “Hayat-e-Afghan” (p.468), it says that “though the Hazara country folks have no knowledge of the principles of music; yet singing is common among them.

4.8.1 The Surna

The surna is played by mouth and is common amongst the neighboring tribes of Afghans, Tajiks etc. It is fairly commonly used in Iran and Pakistan too. It is a hollow tube of about 15 inches in length and tapers to a thin end where the mouthpiece is fitted, the mouthpiece contains the small thin vibratos in two pieces one on top of the other. Wind blow forcibly through these vibratos from the mouth causes the vibrations which produce a thin needy not contra puncted by line of five or six small holes lengthwise on the surna.

4.8.2 The Duhl

This too, like the surna is common amongst the Afghans, Tajiks and other neighbor's peoples. It is played in all parts of Iran and Pakistan. It is a wooden drum made by joining slightly curved pieces of thin wood tapering at both ends; so that when all of them are joined and glued together. The drum takes the shape of a cylinder thicker in the middle than at its two ends. The ends of the hollow cylinder are covered with animal hide. The covers are thick rims. It is not unusual to see Duhls also decorated in the same way as the dutar and Surna.

4.8.3 The Daira

The word is a Persian origin. It is a simple tambourine, usually about 18 inches in diameter. It is flat and one sided. Lamb hide is stretched over a wooden frame about

three to four inches deep. It is held in one hand and played by the other by striking its palm and fingers.

4.8.4 The Dutar

This is a string musical instrument known to all the Hazara. It is of a very small design. As the name (Du:two and tar: string) implies it has two strings. It consists of a wooden neck about 20 to 24 inches long fitted into a bowl-loke hollowed wooden body about 8-9 inches in diameter.

4.9 Miscellaneous beliefs and superstitions

There are varied beliefs and superstitions amongst the Hazara. Some of them are very rooted and even claimed to have stood the test of experience .some of them are as,

1. The Hazara believe that it is not good to travel on Wednesday. There are certain others things that are not to be done on this day. It is definitely not good to go and see a sick man on this day.
2. The Hazara have fear of Jins, Fairies and other spirits having various name, one of which is Madar-e-Aal. Most of these spirits etc. „catch“ women only. There are various charms etc. for driving these out of persons possessed of these spirits.
3. Mother with new born (called Zacha-till forty days after birth) are very susceptible to attacks by these evils. There are special precautions for guarding them.
4. A Zacha should never be left alone in a room.
5. Cats are not to be disturbed at nights. There are various other superstitions connected with cates.
6. One should not see his face in the looking glass at night nor should one comb his hair at night. Babies, in particular, should not be shown their faces in the mirror.
7. Don't cut your nails in your friend's house.
8. When a male leaves his house for the first time on a day and if the first person he encounters is a woman, it means that day will bring him bad luck.
9. If a pregnant women is about to make the clothes of her baby who is to be born and if a women comes at that time it means the child will be a girl and if a man comes at that time it means it will be a boy.

10. When a child is born a kind of bread is made which is known as „Nan-e-Roghni“ and is rolled in front of the child of the child so that it may be able to walk more quickly.

4.10 Importance of Graveyard

The Hazara graveyard is one of the oldest graveyards in Quetta. In 1979 Konal Barkat Ali (late) with his team worked on the graveyard with the help of C&W department assistance. And the road which connects graveyard till the Millo trust road was made. The Hazara Graveyard at the past was under the supervision and control of Anjuman-Asna-eshrah Hazara (Imamabargh- kala hazara).

Figure 7 Hazara Graveyard



Photo by: Researcher

In 1988, 6.78 acer land was allotted to Hazara Graveyard by the Military assistant officer (M.E.O) because that land came under survey 612-A. Due the different incidents on Hazara community the land of Graveyard is becoming less day by day, because many different Shia community Casualties (Momeneen) are also buried here.

Graveyard importance for the Hazara community is much more. The reason behind this importance is due to target killing in which many people lost their lives. Hazara considered them as martyred and their Hero"s, they called them "*Shuhda*". They give them honor and respect while burring them and after that, they construct tombs and shrines for them in their honor and respect. Sometimes due to a major number of target killings which is in the form of groups or many individuals, this leads to enhance the importance of graveyard for Hazara.

5 ETHNIC GROUPS IN SECTARIANISM

This chapter will discuss the determinants of the ethnic groups in the Baluchistan region and what extant these ethnic groups come into interaction. The migration pattern of the Hazara community to Pakistan and Pakistan to some other countries is due to the worse social setting for Hazara in Baluchistan. The economy plays a significant role in the life of individual,s especially when the social setting for some communities is not favorable to go freely outside of their homes, and they do not support their family. This chapter will disclose the determinants, that why the Hazara community did not feel safe in their area and why they have migrated to other countries to fulfill their economic essentials.

An ethnic group or ethnicity is a grouping of people who identify with each other based on shared attributes that distinguish them from other groups as a mutual set of traditions, ancestry, language, history, society, culture, nation, religion, or social treatment within their residing area.(Chandra, 2012)

It will also contain the factors encouraging sectarianism in the Baluchistan region. The geographical boundaries of Baluchistan and the importance of recent projects and government initiatives had taken in Baluchistan. The project of china Pakistan economic corridor, how people of Baluchistan perceive that project and its consequences. The involvement of some external elements on this project and region.

5.1 Migration Patterns of Hazara

Migration is referring to the displacement of a community to one place to another, due to any reason it can be internal migration or international migration. Nations displaced in every ages for several reasons. These reasons can be related to subsistence adaption, it is study of how people use some strategies and subsistence technologies for obtaining food. One of another reason of migrating is war and conflict, this chapter emphasizes on the migration pattern of Hazara community and settlement of Hazara community in Pakistan and especially in Quetta city and displacement toward other part of the county and international migration.

5.2 Hazara Community Migration towards Quetta

In the subcontinent, the history of the Hazara community is very ancient there was a book named "Hazara pioneer in the British era" this book explains the migration pattern of Hazara toward Pakistan and Quetta. On the other hand, some people thought that Hazara is from Pakistan, since 1564, the evidence of the Hazara has been traced in subcontinent India at the Jud-ur Bridge in India in which the Hazara community personals worked. But since 1887 afghan war of Amer-Adul Rahman against the Hazara community in Hazarajat of Afghanistan on imposing illegal and hug text on the Hazara community, they migrated towards Pakistan, Iran especially in Quetta. People have known Mongols as a marshal race. The forefathers of Mongols had lived in jungles and mountains they faced many problems. Hazara has been beholden to Pakistan. Some Hazara believed that they were Mongols.

5.2.1 Hazara Community Settlements

Hazara community migrated from Afghanistan in 1918. They lived in Quetta in different areas, like Hazara town and Mariabad. They are found in various areas of Baluchistan, like Duki Lorelai, and Mach. The Hazara community remains can be seen in many areas of Baluchistan, like necropolis and Imam Bargahs. Even in that condition they are living in Ma'ach and Lorelai that shows that relationships of Hazara community with other communities, like Pashtun and Baloch, are good and acceptable, before the incident of 2013 the blast of Hazara town, there are all greengrocers and labor was not from Hazara community they belong to Pashtun and other ethnicities they feel free and save with Hazara community.

In the area of Mach, the countryside of Quetta city, the Hazara tribe was living over there thousands in number. They were related to local coal mine business and also some of the Hazara-owned coal mines as well. The area of the Fire Brigade was totality owned by the Hazara community. They also live in Lorelai and Duki. After the incident of 2002, the Hazara tribe migrate to Quetta city, they can only go to Mach as a worker but cannot live there.

Table 4 Main Areas of Hazara Community in Baluchistan

Sr.	Areas of Residence	Nature of Occupation	Percentage
1.	Hazara Town	Business & Employ	35%
2.	Ma ^{cc} h	Coal mine labor	3%
3.	Loralai	Business	10%
4.	Mariabad	Business & Employ	50%
5.	Duki	Coal mine labor	2%
Total			100%

Source; Field Data

The above table shows the percentage of the Hazara community living in the different parts of Baluchistan and their occupations. The main and populated area of hazard is Mariabad. The table shows that 50% of people are living over here. Before the targeted killing, they were spread approximately all over Baluchistan. When the ground conditions got worst, the security concern department bound them in some specific areas. The other one is Hazara town it has 35 % population. There are some other areas such as Loralai and Mach they have 10 and 3% population respectively. The percentage has shown in the table above.

One of my responded said”

“We are bounded in two areas of Quetta. We cannot move freely in market, not even in the nearest area of Hazara town expect in the Hazara town.”

Another said;

“When genocide has been started in Afghanistan in 1883-89, our forefathers migrated from Afghanistan to Quetta and Iran because the border of Afghanistan is linked with Iran and Pakistan. Our second largest population is in Iran. More than 1.5 million are living in Iran now. They are living in east Alamdar road Mari Abad and west Hazara town of Quetta.”

5.2.2 Reasons of Migration

The migration process has just begun after the situation got worse in Pakistan for the people of Hazara. There are no such job opportunities for Hazara and ethnic discrimination also because Hazara has few in number. When the Baloch were in regional Government, they benefited their people and Pashtun to their own. Firstly government neglected Hazara. Secondly, situations got worse for the people of distinct races. It's been 20 years. Approximately 3 thousand people were martyred in target killing and about 5 to 6 thousand people were injured in that case. People migrated to foreign countries like Europe and Canada because of this uncertain condition of Pakistan for the Hazara community. All this discrimination is started after the event of 2013 before that situations were different.

Table 5 Reasons of Foreign Migration

Sr.	Reason of Migration	No. of Responded	Percentage
1.	Threat of life	12	48%
2.	Terrorism	8	32%
3.	Unemployment	5	20%
Total		25	100%

Source; Field Data

While discussing the reason behind the migration to other countries from Pakistan, different respondents have different points of view according to the research findings. The main factor of migration is a threat of life and the uncertain ground conditions of Baluchistan for the Hazara community, this reason of migration has the highest ratio regarding migration pattern, has 48% of the total sample size of Hazara. On the other hand, there are some other reasons for the migration of Hazara from Pakistan, the second main factor is terrorism, it has 32 % from whole, responded to the view that there is not a good condition for free life that's caused unemployment in the region for Hazara, the last but not the least is unemployment for the reason of migration. According to this research study, 20% of Hazara migrated from Pakistan to other countries due to unemployment and business letdown.

One of my respondent said;

“Yes, there is discrimination against us in government jobs. There can be two reasons behind all this the first one is that we are a soft target and another one is, Hazara is different people from other communities, their living style and skin color, ethnicity and they can recognize easily”.

Another of the view;

“Yes, we faced many problems because, in Baluchistan, there is still now a tribal system, family identity is still important here, which is wrong and pushes us back, except in the field of sports. Because this is the era of social media you cannot hide anything. In the government office, they neglect us in every field”.

There are very few countries in the world where the Hazara ethnicity is not inhabited. In the last 20 years, the situation Hazara was going through were target killing, bomb blasting. School, college, and our business were devastated due to these uncertain situations. Hazara community migrated to different countries. There were 3000 people martyred and thousands of injured in this targeted killing which started 20 years ago. Hazara faces social losses more than deceased of life. Throughout my fieldwork, I observed that the Hazara are in favor of progress and enlargement of nations, they want the development and growth of Pakistan. Hazara people shut down their businesses and migrated to other countries when the targeted killing started. Hazara people look after their belongings in the time of trouble. And the well-established people helped the poor in these circumstances.

5.3 Baluchistan and sectarianism

Due to its important geographical location, rich in minerals, the Gwadar port, as a get ways towards central Asia and CPEC gives importance to Baluchistan in world. So many countries did not want Pakistan to be a progressive and developed state so they funded many religious groups to create situations of terror. Hazara community targeting is also the result of that war of the neighboring countries. If you notice the geographical position of Pakistan, every state has some national interest in it. For the sake of national interest, these states behave sometimes offensive so it is not easy to say there is only one enemy behind this sectarian violence. The main and fundamental geographical fact is our CPEC project, China-Pakistan Economic Corridor is a

framework of regional connectivity. The enhancement of geographical linkages having improved road, rail, and air transportation systems with frequent and free exchanges of growth and people-to-people contact, enhancing understanding through academic, cultural, and regional knowledge and culture. The activity of higher volume of flow of trade and businesses, producing and moving energy to have more optimal businesses and enhancement of co-operation by the win-win model will result in well connected, an integrated region of shared destiny, harmony and development. In the CPEC project china had invested millions of dollars on it. India will ever want Pakistan to progress, or move forward because of positively utilizing its best geographical conditions. They will never want Pakistan’s economic situation and eternal conditions to be stable. If the internal affairs of the Pakistani state got better, the port of Charbha of Iran, which India has invested in, will lose. And China will take over defiantly. Therefore it is not possible to have peace unless we come together. There are some other countries as well that do not want peace in Pakistan.

In this regard one respondents said that;

“That is not our concern that which country is involved in that sectarian and religious violence. I shouldn’t even know it. I am concern with our government, what do they do for our community. If Saudi Arabia has done anything in our country, why did not our government stop them?”

Table 6 Causes of Sectarianism in Baluchistan

Sr.	Causes of Sectarianism	No. of Respondent	Percentage
1	Proxy Wars	6	24%
2	State Involvement	5	20%
3	Foreign Interest	10	40%
4	CPEC	4	16%
Total		25	100%

Source; Field Data

Here is the census of the people about the sectarian clash in Baluchistan. The land of Baluchistan has surrounded by two different countries as Iran and Afghanistan, these countries have an interest in the region of Baluchistan. This table is based on the primary data I have collected through in-depth interviews. The data is presented based on the sample size. This table has divided into different parts and sections. Such as proxy wars, state involvement, and foreign interest. The percentage has been shown in the table is based on the respondents' views. In response to the question, what is the reason for sectarian violence in the city? 24 % responded viewed violence in the state due to the proxy wars in the neighboring countries. There is 16% of sectarian violence because of the CPEC project. But on the other hand, 20 % state that there is the state itself involved in the chaos in the country and sectarian conflict.

One of my respondent noted as mention;

“There is India, Saudi Arab, and Iran involved in all this sectarian violence in Pakistan.”

Another said;

“Everyone has their interest in this region many people want to control over this region, because this region has its significance and Importance like CPEC, to everyone who involved in these proxies”.

5.4 Financial aid and External Involvement

During the collecting of field data, I have observed that the Hazara community blame some external involvement responsible of the sectarian violence in Baluchistan.

One of them responded saying as quoted;

“Some sectarian parties do not want peace, and also there are some external forces, they cannot bear peace in Pakistan.”

But most people said there is the only sectarianism. External factors can be from Saudi Arabia and Iran. This topic is multi-dimensional, let's make it simple this is the war of two riyals. In the Islamic world of two superpowers, there is no doubt that Iran used their proxy madras to extent Shi'ism in Pakistan. On the other hand, Saudi Arabia funded the Deobandi sect in Pakistan more than Iran for their benefit. The cold war of the Middle East is affecting Pakistani Hazara identity.

Table 7 Behaviors toward External Involvement

Sr. no	States	No. of responded	Percentage
1.	Iran	7	28%
2.	Saudi Arab	12	48%
3.	India	6	24%
	Total	25	100%

Source; Field Data

The view of the respondents about the external involvement in the case of sectarianism in Pakistan is varied accordingly as mention the number of respondents from Hazara community was 25, according to them the sectarian violence is due to external involvement in Pakistan most of them notated in this regard that the main factor is the war of Arab and Ajam, the race to become a superpower in the Islamic world. The highest number of respondents talked about Saudi Arabia and the era of Zia in Pakistan in this regard, and it was 48% from the whole sample. The second-highest ratio was 28%. Iran also has personal intentions in Pakistan, and the Islamic revolution in Iran is the main cause of Pakistani sectarian violence. Some other respondents did not forget to mention India as well regarding the China-Pakistan Economic Corridor (CPEC). Their ratio was 24% which has been discussed earlier.

One of them responded saying as quoted;

“The conflict between Shia, Sunni has started in the era of Zia. Saudi Arab funded the religious parties for their benefit, I think this is the fight of other countries that have started in Pakistan.”

Another said;

“Many agencies are working in this region. It can be Iran, Saudi Arabia, and many other. Many people have interested in this province and Hazara is the oppressed community of that province, they harm Hazara community to gain their purpose.”

When it started during the 1978-1979 period, the revolution of Afghanistan and then the Iranian Islamic Revolution disturbed Quetta the most. Due to the enormous migration of the refugees from Afghanistan towards Pakistan, sectarian clashes started in this area. The refugees came from Afghanistan and Iran was belong to the Shia sect. On the other hand, the community, which lived in the border area of Pakistan with, Iran followed the Sunni sect. They were having religious ties that caused the most disturbing situation in Quetta. Then many foreign countries get involved in such activities that were Iran and America, especially as Iran has some anti-American propaganda and America has anti-Iranian due to some historical clashes like USA support to Saudi Arabia against Iran in Sunni Shia conflict.

In this regard one respondents said that;

“I am very state forward there is India, Saudi Arabia, and Iran involved in all this. Our neighbors had always tried to do something unpleasant in Pakistan.”

The geographical boundaries of Pakistan, are best and everyone wants control over there. It is not easy to say there is only one enemy behind this sectarian violence but more than one. They will never want Pakistan’s economic situation and eternal conditions to improve. If the internal affairs of the Pakistan state got better than the investment of India, in the port of Charbha in Iran, will be lost. There are so many supporters of Iran in our community because our culture and language are almost the same.

Respondent plot as quoted;

“There is some agent of them working in our community. Iran is working indirectly, but we cannot apply it to the whole community that supports this funding of Iran. On the other hand, Saudi Arabia directly supporting terrorism is clear. It is clear to the whole world that Saudi Arab and America are the forefathers of the Taliban.”

6 FACTORS EFFECTING THE SOLIDARITY AND SOCIAL HARMONY

This chapter will discuss the historical culture of the society and the nature of cultural solidarity. What are the changes, occurred in the cultural solidarity with the passage of time, and the situation of social harmony? How do the current situations of the social order affect the nature of relations and the social fabric? There are many different forms of people in Pakistani society. How the paradigm changed from traditional to contemporary between Hazara and other communities in the Baluchistan region, also the nature of the coherence and the behaviors of the different cultures living together in same geographical boundaries.

The information comprises; the Hazara community and other communities that are living in Baluchistan, the diverse culture of Hazara, and other communities like Baloch and Pashtun, and different ethnic groups. How they lived together before the situation got worse and the current circumstances they are facing in the same social settings. This chapter emphasizes the diversity in the culture and its impact on human nature and behavior.

6.1 Discrimination to Hazara Identity

Hazara faced many problems in these times, but in Baluchistan, there is still now a tribal system, family identity is still important here. Which is not good and pushes it back. In the government office, they neglect Hazara in every field, there is discrimination against Hazara in government jobs.

Responded noted as under;

“I am telling you on record that we faced discrimination at every stage of life.”

Case Study

Zarar Hussain 62, Businessman

A few years ago my mother told me to get my passport because I had to go to Karbala. I said okay lets go, when we reached the office, we first went to bank to submit the fee. And completed the rest of the procedure. At the end they called us to the office of assistant director. When we entered the room he was sitting on the one

side of the table and two chairs on the other side. I pulled up a chair and sat down, he became angry to see this. He said who told you to sit here. I said that when this chair is for sitting so I sat down, then he said, you should ask before you sit down. When it is for sitting so why should I ask. He became angry and said why are you here? I said that this office is for passport so I have come to get my mother's passport. He asked where is she I said she is out there. Call her he said, I call my mother then he starts questioning to her why you want to get your passport and how many brothers and sisters you have. Then I said what you are asking to her if we have incomplete document then you told us that your application is not complete, But what kind of questions are these. She is here for her passport not for her sisters and brothers. He shouted and said let her answer what I am asking. I answered him the sir if there is any problem related to documents then you can ask but not all these. If I said anything you became angry. He said behave yourself, I said when have I been rude to you? Have I abused you? Then he reviewed our application and said take your passport after 15 days. When I was leaving his office he said; what do you do? What is your occupation? I said nothing I am a road master. He said how it is possible, you look so smart and clever.

I was humiliated because of my separate identity, he recognized me that I am Hazara. Some people are such racists, and hate people on the basis of their ethnicity and race. It is government offices culture that humiliates people, one who is innocent and does not respond well.

Approximately, all families of the Hazara received compulsion by the government except those who did not have proper documentation. Well-off people help poor and needy people by giving them money or food. Now in any situation, other communities help the Hazara and stand with them. In the beginning, religious priests were imported from other countries, they changed their mind, but now Hazara youth is educated they don't get mind-strengthened by others. The affairs of Pakistan will have to solve on their own if Pakistan should solve their affairs by themselves there should be fewer problems than today we have.

One of my respondents of the view;

"In the last few years, I have heard many bad news about Hazara like their job and business, so many civilians and government officials quit

their jobs due to this targeted killing. They were threatened with death if they did not leave their jobs otherwise they would kill.”

Table 8 Discrimination to Hazara Identity

Sr.	Kinds of Discrimination	No. of responded	Percentage
1	Jobs	8	32%
2	Business	9	36%
3	Social gathering	2	8%
4	Education	6	24%
	Total		100%

Source; Field Data

While conducting this research different respondents have different points of view about the discrimination towards Hazara in many fields of life. The discrimination faced by Hazara, according to them is discrimination in business, the ratio is 36%, and the people of other communities got afraid to work with Hazara. The other judgmental faced by Hazara in jobs, the percentage about that is 32%. On the other hand, some of my respondents also noted the increasing gaps in a social gatherings with other communities. It was about 8% from the whole sample, other ethnic groups such as Pashtun and Baluch do not feel safe with us. 24% of the whole respondents of Hazara are concerned about educational discrimination in educational institutes. They faced difficulties in getting admissions in schools, colleges, and universities.

All this discrimination is started after the event of 2013 before that the situations were different. From 2004 to 2012, Hazara youth not interested in government jobs they were migrated to other countries even high-grade officers also migrated, because of corruption in our country unemployment has risen. Hazara community youth do not get any chance to get jobs.

Another said in this manner;

“Our mindset made like that if we get government job and if we go outside to our house, we will kill so that’s why we didn’t come to government jobs.”

Hazara cannot do business freely, living expenses are totally upon on foreign income that they get from their relatives who work outside the country. They cannot get jobs over here even they cannot think of a government job. Hazara doesn't have a single seat in the public service commission. Hazara youth has lost who spend their entire lives seeking education.

6.2 Socio-Economic Impacts of Sectarian on Social Identity

Every society has some social institution these social institution has made up together the functions of the society. Every institution has a linkage and relation to another. In the same way, when a community faces sectarian attacks and violence on the basis of their physical features and different identity, these institutions have also get affected by the distortion of the environment. Here we discuss the relation and function of the social institutions affected by the sectarian violence based on the different identity, and how these secretin attacks affect the social identity of Hazara.

6.2.1 Education

Here it is desired to discuss education and instruction as well as upbringing and moral development. Literary and ethical virtues are two principal elements of any society even if the people may have no scholastic education they might possess strong ethical mores, which too ate the visible principles of life. As soon as society begins to form, training in its customary institutions and traditions into facto commences.

Literacy amongst the Hazara was generally not common. The limited opportunities at their disposal and absence of organized schools and educational institutions as well as teachers in the rural areas of Afghanistan enabled only a very few to acquire education from the village mullahs. Those who did have an opportunity confined their education to treading and learning the Quran by heart. The main reason precluding the Hazara from acquiring literacy knowledge was the hardship of livelihood, the hard work required of them in the mountainous regions, and the paucity of land for tilling. Each member of the family, young and old, was in consequence, occupied with hard manual labor from sunrise in pursuits of agricultural and postural callings.

Here are some Hazara Education Intuitions,

- Yazdan Khan Government model High school
- Al-mustafa Public School

- Tameer-e-nasl-e Noe School Network
- Markaz taleemi wa Farahnghi- Umath
- General Muhammad Musa Government Degree college Quetta
- Government Sardar Hussain Mussa Girls Degree College Quetta
- Hazara Students Federation

They cannot apply for admission to universities. Due to the risk of life, when the student's bus was targeted. They could not continue their business, they don't have a single seat in the public service commission. Sardar Bahadur University was blasted, which caused educational and economic negative effects. The people started selling their expensive property at low cost; people left their businesses due to security threats. The government even cancel the quota of the Hazara community in government offices. Education level is low in the Hazara community, and those who get opportunities, are only from the elite class. Only 10 percent of 100 can get the education.

Respondents narrated as;

“Before this targeted killing they are free to travel and seek education in anywhere of Baluchistan but at that time it is not like that.”

There are many problems such as business and education. Now they cannot go anywhere freely. Like Baluchistan University and other educational institutions. They are suppressed and controlled.

6.2.2 Marriage Patterns

Hazara Marriages ceremonies follow the traditional Islamic Pattern. The Marriage ceremony is celebrated with zeal and festivals. Most marry within their own Communities and nearly always within Hazara Ethnic group. Marriages between First Cousin Are preferred, particularly from the father Side of the Family. The married Couple Moves in with the groom's family.

There are innumerable customs, and beliefs in regard to marriages. These are under the following categories:

- Betrothal
- “ Hena Bandan” or “ Kheena”

- “ Aqd” and bringing the bride
- Bridal chamber
- “ Pa-khushi” or “ Paiwazi”
- Miscellaneous customs about marriages

After the targeted killing and sizing of Hazara in some areas of Quetta, Hazara cannot perform their religious rituals freely as marriages. The marriage patterns were affected much. They cannot make it openly they make it simple and limited to one or two days. Before these crises and the targeted killing of the Hazara community, people participated in rituals of other communities like marriage ceremonies and funerals. But when these circumstances occurred people have reduced gatherings, however when things get better people will move to each other again.

6.2.3 Religious Rituals

To believe in Imam is the primary element of Shia community Faiths. It is that important as we have faith in the Last Prophet of Allah Muhammad (PBUH) and The Holy Quran. 12th Imam, Hazrat Imam Mehdi is well known for both sects. The point on which Shia and Sunni having confusion is that the Shia community thinks that the 12th imam is in (Parda-e- Ghaib). When day he will be appearing in front of the world and will become the source of Humanity. While the Sunni does not accept such things.

6.2.3.1 Imam-Bargh Kala-Hazara

Imam-bargah Kala-Hazara Makanghi Road was built in 1922 under the supervision of Shaikh Abdul Ali Harvi and his followers (Momeenen), and Syed Muhammad Baqir became the Imam of Imambargha. Due to the 1935 earthquake of Quetta, it was damaged. Later on 1937, once again worked on the reconstruction of the Imambaragh under the well-known personalities of Hazara Tribe such as Haji Baz Muhammad (late), haji Rehmatullah (late), and other moments.

Figure 8 Imam Bargha



6.2.3.2 Baluchistan Shia conference

Baluchistan Shia conference came into being under the leadership of Sardar Essa Khan (Late) the then President of (Imambargh Kala Hazara) in 1950. The below Imambarghs president collectively worked for the Balochistan Shia conference, they are as below,

1. Sardar Muhammad Essa(late) president Imambargh Kala Hazara
2. Chudehry farman Ali(Late) President Punjabi Imamabargh
3. Professor Noshad Hussain(Late) President nasir-ul-Ahza Imambargh
4. Haji Muhammad Ali quzlibash (Late) President Qandahari Imambargh
5. Mehmood Khan(late) President Gha-Ghughthi ImambarghS

Before the establishment of Baluchistan Shia conference the route for Jalos-e-Ashora of the 9th of Moharam was just from Almadar road To Mazan Chowk. After that Sardar Essa Khan changed the route which is still the route of Ashura.

They have an equal relationship with all ethnicities, not only based on religion but national all over Pakistan. Well! They have been living together for a very long time. Their relations with other communities are good. It is going tough from few years, like 18 to 20 years, it is not like they are different from each other or they don't want

each other. They are living together here is a brotherhood that bound them. It doesn't matter whether it's Pashtun or Baloch. The relation between Hazara and other communities is good and friendly. But there are also some external forces between the political issues of different communities.

Those forces caused violence because their communities getting apart from each other. There is the only misunderstanding between communities you cannot surely say that who the culprit is. Hazara participates in rituals of other communities, for example, if someone invites the Hazara community to a function they go there. Same in the case of a funeral. It is not like one community is banned to not meet with others. If you are known to each other you can go there easily. It is common in political bases as well. Political leaders do participate in the funeral and other occasions likewise marriages and funerals. Hazara community also celebration on Eid Milad-ul-Nabi with the Sunni community.

One of my responded said that;

“It used to be like this we have visited our friends and attend their ceremonies and religious rituals. It doesn't happen anymore.”

Another of the view;

“I heard from my elders that in the time of Muharram in the late nineties and early 2000 when there was no sectarian violence, there were Pashtun and Baloch used to put Sabeel on both sides of Jaloos.”

This bloodbath of the Hazara community has increased distance from other communities. Distance has widened. Because that culprit's propaganda that Hazara did not respect companion of Prophet Muhammad and use abusive language about them. Although the Hazara community of the view that we have not yet become Shia after 2002, we have been living here for a hundred years with Baloch and Pashtun tribes they were still Sunni, we never insulted them. We never fought against like Pashtun and Baloch tribe. Some people have tried to portray some clashes of people as sectarian, but it was very few in number. After the event of targeting killing of the Hazara they have isolated, that's damage our relations with other communities.

6.2.4 Economy

More than a hundred people were killed in a single day. So how can people whose lives are in danger think of business? These people can do nothing but work as labor.

Hazara has shops, but they cannot open them because of the uncertainty of the environment. They cannot do business freely. Their business is 90% affected. After these target killings government bounded the Hazara community in two areas of Quetta. They cannot do business in the market freely, not even in the nearest area of Hazara town except in Hazara Town. That has greatly affected their businesses, and also education. When target killing started, people leave their businesses and migrate to Mariabad and Hazara town.

One of them responded saying as quoted;

“It was risky to go outside, but for the last 2 years, there is good conditions to go out to trade and to fulfill your basic needs. Conditions are well-controlled. We don’t even know that we safely returned to our homes from markets or not.”

They cannot make direct business deals. They always need a mediator or agent in dealing and trading, as a result, profit has fallen. Because of this situation, their economy has been much affected. In the whole market, the products of the Hazara community were considered best. In the case of politics, some people also took advantage of that situation that they are Hazara and other people get a chance to do politics. In Baluchistan, many communities live together in the same region in the same city, every ethnicities' sorrow and joy are together. But some people do politics on the bodies of martyrs as well. This target killing affects Hazara a lot, physically or through their business. Their business has been much affected. Hazara is the trader of Irani products, like Irani clothes and woman’s chadar e Namaz. This chadar was introduced by the Hazara community in Pakistan. In this targeted killing, some groups gained an advantage too. They threaten Hazara traders to leave their business otherwise they will kill. Similarly, these groups affected Hazara's business.

Respondents said as;

“This targeted killing affects our business 99 percent it is known to all in Quetta city.”

Pashtun is best to consider in business Hazara is second. But now the Hazara are very few in market. One of my respondent of the view; there was an MNA in the national assembly he said that if all that happening to us (Hazara) now, the next tern is yours. That's why support the Hazara community. If we are crying today, you will cry tomorrow. If you don't do anything then do condemn all this. They killed Hazara in daylight and no one here to support them.

6.3 Social Ties with Other Communities

Every nation has some rules or one can say slogans, the Hazara community slogan is "Hazara is the companion of oppressed, an enemy of cruel" Hazara are living with Pashtun and Baloch from centuries Hazara relationship with other community is friendly. Hazara does not harm anyone in all these years, they are still brothers whether they are Baloch or Pashtun. Balochistan is a combined home for all ethnicities. They have long-term relations with the Baloch and Pashtun communities. Pashtun, Baloch, and Hazara are living together for a long in Afghanistan, Pakistan, and Iran they spend a good time with each other. These communities still participate in each other's good or bedtime.

Table 9 Social Ties with other Communities

Sr.	Nature of relation	Nature of Response					Percentage of most dominant response
		Very Good	Good	Satisfactory	Bad	Total	
1.	Social	11	9	2	3	25	44%
2.	Economic	8	10	3	4	25	40%
3.	Political	7	8	4	6	25	32%
4.	Ethnic	13	5	5	2	25	52%
5.	Religious	8	5	9	3	25	36%

Source; Field Data

The above table shows the nature of the relationship of the Hazara with other communities as living in the same region and boundaries. The above table shows the

most dominant response of the respondents regarding different relations and social ties. This table is about Social, economic, Political, Ethnic, and Religious relations. Here we are discussing the most dominant response of the Hazara community with others. The nature of the response of the respondents is very good, good, satisfactory, and bad. According to the most dominant response in the regard of social relation is about 44%, the relationship of Hazara are very good with other communities in Quetta city and other areas where Hazara is living, in this regard they respond very genuinely, they of the view that our relations with Baloch and Pashtun communities are very good and notable. The other highest ratio of the respondent was 40%, the economic and business relationship with other communities. Before the situation got worse for Hazara, the Hazara did business freely and dominantly in the market. They were of the view that our economic relations are good with other business communities. It was an amazing experience because I had spent enough time with Hazara as a member of Pashtun society. In the same manner, the political relationship was also good with other communities, the dominant ratio was 32%. After that, the ethnic relation of Hazara with other ethnic communities, according to the table is very good. The ratio was 52%, this is also seen that the most dominant relation in the response of social ties of Hazara with other communities, ethnic relations has the highest ratio. The ultimate response was about the most important relation of Hazara with other was religious relation the foremost response about religion is fall in the category in satisfactory quota, it is 36 % the respondents of the respondent from whole sample size the said that our relationship is acceptable we respect each other and tolerate other opinions and religious thoughts and practice.

One of them responded saying as quoted;

“Our relationships with other communities are good enough, and we always try to keep them upright as well.”

Another said as;

“Yes, relations are good with other communities. There is not any perception that anyone is Shia or Sunni in Quetta. I have so many Shia friends and Sunni as well.”

There are brotherhood and peace. Their relationship is good and friendly with other communities from the past till now. They lived together with Pashtun and Baloch communities they are connected not only social relation but politically as well.

One of my responded said that;

“I was born in Quetta my father was also a resident of this city. No tribe harm us here, and neither we, whether it is Baloch or Pashtun. Every community is our friend. All communities live like a family and brotherhood. Each tribe has family ties, they exchange brides and marital relations. This is the way they are related somewhere to each other”

The Hazara community had always been trying to live peacefully. They have succeeded in maintaining good relations with other ethnicities with the help of the Hazara Democratic Party. Their relationship is very impressive with other communities.

Hazara community participates in the ceremonies of other communities, as marriages, funerals, and cultural days. Hazara community does not think other communities as Pashtun and Baloch are involved in that target killing of Hazara neither their relations with them weakened. They have always participated in rituals and ceremonies of other nations. In the market of Quetta city, the businessman has many friends from other ethnicities. They have also family relations with other communities living in Quetta.

One of my responded said in this regard;

“The people we know from other community they come to our cultural and funeral rituals and we also go to them.”

6.4 Local Perception about Hazara Identity

In the area of Quetta city, many ethnicities are also living together for a very long time. They have good relations but, when the targeted killing started, the city administration and government officials had bounded the Hazara community in a specific area, and could not move freely toward other areas of the city. That is the way complications have occurred for both sides for Hazara and other ethnicities.

Due to the situation of Hazara, Sabzi Mandi is much affected. In the vegetable market, Hazara was the main supplier of fruits and vegetables. When I started interviewing other communities to investigate their perception of their Hazara identity, most of them said, they are also human beings like us, but they are suffering from sectarianism violence and identity discrimination. When Such Incidents occurs, the Frontier Corps (FC) officials don't care about anybody, not businessmen nor the laborers how are working in Mandi (Market).

Respondent of the view that;

“God knows who is doing this, but it has lots of effects on the business community when any bombast occur in Bypass of Quetta city the Fc personal Starts search operations but nothing more”.

Respondent noted as mention;

“I was born in Mariabad, the Area where Hazara Community is living in Quetta. I am 28 years old. I spent my whole life with them. I have many friends and Students from Hazara Community.”

The Hazara community is further divided into many sub-sects and ideologies. *What-e-Muslimeen* and Hazara democratic party. The *What-e-Muslimeen* is the cause of all religious intolerance, while the Hazara Democratic Party follows Khaliq Hazara. They are very peaceful People, they always show their Nature as a Peaceful community in every incident.

Pakistan is the state which came into being in the name of religion, every religion and sect has the right to perform their religious activities without any restrictions. However, the Hazara community is facing problems like sectarian violence based on religious and social identity. Hazara community belongs to Shia sect, most of the people of the region considered Hazara as an infidel (*Kafir*) because of that conflict of sects they face difficulties of sectarian violence.

One of my respondent said;

“Everything, which is presently happing to the Hazara community is wrong. Hazara belongs to a marginalized community, targeting such a community is not good, this will lead to hearted and sectarianism. Being a Pakistani national every Pakistani has equal human rights, but

in the same country; different communities are enjoying different rights and laws. Hazara have rights to live freely with their faiths and identity.”

On the other hand, some people from other communities believe that the Hazara community is different from others. For example, they have religious activities from other Sunni communities. Hazara community is migrated and converted to Islam, and their facial structure is also different from other Pakistani communities. There is another reason behind the Shia Sunni conflict in the Baluchistan region that the Hazara community considered their selves as mangolds. This controversy has intensified that other communities have considered Hazara as an infidel. One reason could be behind this is that Hazara is considered a minority group of people in Pakistan.

Case Study

Zakir Khan 45, Karate Coach

The Resident of Mariabad Nachari, near the Hazara town. The situation of Hazara town now a days, due to the of FC recruit presence, is under controlled. I am local resident of Nachari since 25 years and living with Hazara community. The current situation is quite different as compare to the last two decades. In 2013, me and some of my friends, we were usually went to cinemas in Hazara town. There were Hazara youngsters in the search of any incident/activity on which they would fight with others, one day when we enter the cinema hall, therewas a person keeping 20 to 25 seats reserved for his Hazara friends. No one can even touch those seats which were reserved for Hazara in the cinema. On that day when we came to cinema we saw a Hazara person was setting and waiting for his friends. We were drinking cold drink so we offered him to join us, firstly he hesitate but when we insist, he accepted our offer and sit with us. We started gossiping with each other. When we were sitting with that person at the same time, his friend came and sit on the neighboring chairs. They started arguing with him that why would you sit with them. When film was started those Hazara youngster, they all wanted something to happen, and a fight to break out. One of our friend just said him that please sit down because I am unable to see the film they started fighting with us. But before fighting with us they start beating

their friend in the cinema hall. This is the way Hazara has live in the city then how other communities can share the same boundaries with them.

Shia is non-Muslim, they are declared non-Muslims through different Fatwas and Religious Books, when someone doesn't accept the Sahaba and abused them they are clearly declared as *Kafir* in Islam. Those people who do not respect Sahaba and prophets, while worship Khaliah as God, are all non-Muslim whether it's Shia or any other sect.

On a religious basis, they are followers of Hazrat Ali, the fourth Khaliah, and they also question anything from Hazara Ali "Ya Ali Madad" that's how they show that they are dependent on Hazarat Ali Instead of God Allah. Surrounded communities assumed that, there are still many people in the Hazara community who abused the Sahaba and Other Khaliah of Islam. So, according to other communities, it's very unpalatable and stained to abuse Sahaba and Khaliah.

6.4.1 Work Environment

A workstation is a place where many people come from different backgrounds and ethnicities. It is a place where you can understand each other and got interaction with other cultures and traditions. In the same way, the Hazara community has some business and social relations with other communities. In this regard, other communities view that how they are in business and their social circle. Hazara Community in Business matters is one of the most decent and smart. If you do not interrupt in their matters, they will never make hurdles for you. However, instead of all these facts, they have been degrading.

Responded noted as mention;

"I am in Touch with the Hazara community as a businessman for 25 Years, 20 Years at Sirki road, and five years here in Hazarganzi Sabzi mandi."

Responded noted as mentioned;

"For 20 years, I worked and am having business with Hazara community .they are very truthful in business than the other communities of Quetta."

When Hazara come to market, they were honest and made honest business deals, now due to the critical situation, they usually quit and have abandoned the business Market. After that their most business deals are done on phone calls they order fruits and vegetables. There are a proper setup and vehicles which used for deliveries.

The target killing of Hazara affected many other who connected to the Hazara community and the way to Hazara town, especially the fruits and vegetable market which came into the way of Hazara town. When an incident occurred in Hazara town, the community with casualties blocked the road with Dead bodies, and that did not even affect business but the situation of all Quetta city became worse, the whole city blocked for security concerns. The Fruit Market is near Hazara town on such days when any incident occurred, then the security personal Due to situation close the market which affect our daily life and our business and the daily wager as well who are working in the market. On that day no one earns money their items are also wasted on that day.

“Yes, we have a union but that is useless in front of FC personals, the Fc personals are not accept anything from the Business community. We have arranged many meetings with them about the peace and problems of the market they were useless. The Hazara community gives them money for security purposes. Traders and the business community are not having concern with any sectarianism and religious matters. We deal with everyone no matter he is from which sect, religion and cast, all are equal in front of us.”

After the continuous target killing of the Hazara community, many people were afraid to continue their business with Hazara. Many of them died by dealing with them in business matters. Special ballets gave to the business community who have business links with the Hazara community. They also advised that do not to deal with Hazara or they will also kill. Many incidents occurred in the market, the Hazara community was targeted twice with a bomb blast in the market, and many firing incidents happened here. Especially in Buses when they were coming or going back to their homes they were killed by Unknown Persons.

6.4.2 Social Interaction

In such situations of the city when Hazara targeted created an atmosphere of security risk and threat, people are not allowed to go to that area. When some communities continuously retracted to not meet with others, it will defiantly create some gap to other communities. The other community also feels insecure. Security personals are creating problems on such time, try to check every person usually, they even don't allow other communities to go Hazara town.

“Since 1987 from the school level, when we were in school that time, I knew the Hazara community and having many friends, class fellows from the Hazara community. We had friends in the Hazara community. Till today I have many friends in the Hazara community.”

Most of the respondents were Pashtun, their point of view was that Hazara has never misbehaved with other communities, due to Sunni, Shia conflicts. We whelp each other in Quetta city, and also there are many examples when they face such situations in Muharram they help us in Jasloos routes.

The religious differences are common in every faith, the Hazara community also is good with their own Hazara, they don't show such differences bias ideologies through which a person can say that they are showing their supremacy of faith. Such manipulations like Shia Sunni differences don't show such things. They are very peace-loving people, as they are shown in society they are not like that.

6.4.3 Ceremonies

Hazara has always invited other communities to different marriages ceremony but we usually don't participate because of many reasons especially due to fear, and it's not because they belong to different sects but because of the security issues and many more.

“I will share one incident when I was injured in an accident. I am living at Sariyab road. When my Hazara friends and colleagues knew about the injury, they came to my home. The situation of sariyab road is known to everyone, but they came there just for (AYADAT). They spend time with me. They usually participate in such occasions.”

Most of my respondents belonged to Pashtun and Baluch tribes. These tribes had a good relation with Hazara. These tribes, having strong bonding with Hazara that they exchange their happiness with each other. Nowruz and other religious rituals. When the situation became worse, then people from both sides reduced their social interactions. One of the main reasons is that the Hazara community has bonded in a specific area no one can enter and does not go outside without a special pass. That sealed up Hazara in a distinct area is due to Security concerns. Due to the situation of Quetta, some people do not prefer to invite Hazara because they are facing problems based on racism, sectarianism, and genocide.

“Yes, we invite them on different occasions. We always participate in their problems like funerals. If the situation and place of any ceremony is safe, then they do participate”

6.5 Others communities reaction when Hazara suffer

Pakistan is a state where different communities live together; many of them migrated from other areas of the subcontinent, at the time of partition, many communities came to Pakistan from different regions of the subcontinent. In the same manner, when the war of Afghanistan started, thousands of refugees migrated to Pakistan frequently in the region of Baluchistan. Baluchistan is a region where different communities live, as Pashtun, Baloch, and Hazara. These communities are prominent, but some other tribes also live here.

Kasi, Bazai Shawani, and Vasinzai are the main tribes in Quetta, the Hazara community having good relationships with these communities. They always respect the Hazara community and didn't show any (Tasoob) reaction now towards the Hazara tribe.

One of my responded said in this regard;

“For 12 years, I worked with the Hazara community as a businessman they are very sober, intellectual, and kind people. I was working in a Private company as a marketing manager, the area given to me was Alamdar road, and my duty was to supply products to them for their shop of Hazara persons. They are very honest in business matters.”

Before the situation of target killing started in Quetta city for the Hazara community, people lived a normal life and no one was considered different from other communities. At that time the situations of the Hazara community to other communities were very impressive. Hazara people always invited other communities on different occasions like marriage ceremonies and other social activities.

One of my responded said in this regard;

“I was born in Hazara town and living with the Hazara community. They are very polite people. On different occasions, we get-together and their behavior are very good with us. I don’t remember that they considered us as people of other sects, they even don’t show that they are from a different sect, as neighbors they are a good community.”

On the other hand, some people are of the view that after the targeted killing of Hazara, people got afraid to meet Hazara people and didn’t even go to their events such as marriages and other parties. People thought that if we got close to Hazara, we would also be targeted by target killers. They also closed their business and trades with Hazara businessmen. One the reason was that the Hazara community was bounded in one area of the city and no one could enter the Hazara town and Hazara could not freely move in the city of Quetta.

The responded of the view that;

“Yes, we invite them on different occasions but due to the situation of Quetta, we now prefer not to call them because they are facing problems based on racism, sectarianism, and genocide so we now usually don’t invite them on such occasions. But we always participate in their difficulties and hard times.”

Other communities do not participate in the Hazara social activates, after the targeted killing, because for many reasons, mainly due to fear. And it’s not because they belong to different sects but because of the security issues.

6.6 Foreigner Sponsorship in Hazara community

Hazara is divided into 2 groups by way of thinking; one is a nationalist group, other is a religious group. The religious group supports MWM, which is a political leader. Throughout my research; I have not seen anyone accept that there is such kind of organizations in Hazara community, but there is some small madrasa working over here for Iran. Almost all respondents view that there is no radicalized organization working in the Hazara community.

These sectarian differences are coming from the past not now. Earlier it was due to color and race but now based on sects. Like Shia, Sunni and Wahhabi, and many other sects are working over there. In Hazara town, there is no such kind of organization working over here to promote terrorism. Hazara people are of the view that we only promote education and technology, there is no negativity in the Hazara community, and they are peace lovers and positive people. Hazara is known for its pacifism. Despite the small number, they always try to become proud of Pakistan whether in bureaucracy or arm forces.

One of my responded said that;

“I don't think there is such a kind of organization in the Hazara community. We are living in the Hazara community as a social activists but I do not notice any kind of organization of Hazara people.”

As has been mentioned earlier that Hazara society is not like other communities, it is not the same as other communities. Some Imam Barghah is working as a formal educational institute, not like in other societies. In Hazara youth, few people are getting an education from madrasas. After these circumstances, the students of college and school of Hazara society have an extremist mind. Another reason is, after the targeted killing, the Hazara could not go to other communities“ occasions and be locked in one place, which also somehow affected the psychological condition of the Hazara people. Thus, Hazara are far away from the modern education.

6.7 Impact of Social and Print Media

The social media act as a tool. Everyone“s work depends on it. It can be said that social media is important for every person in this era. We can promote anything

through social media. Social media is the site from both hate and love spread, but most people are misusing it. People also use social media for their benefit. This advantage may be for their purpose or promotion of their thoughts or any religious activity. Social media is the site that is creating situations of uncertainty. In the current situation of sectarianism when people cannot bear other's thoughts and religious actions. Social media is a tool by which you can spread awareness and positivity. At the same time, some religious suspects use the site for their interest.

In the era in which we are living in things have become very easy. Everyone has freedom of speech and freedom of choice, the recent era the many religious activists promote their religious thoughts through social media because it is easy and affordable for everyone. Especially in the month of Muharram, the religious activity has on its peak. The speeches of religious scholars caused sectarian tension. In the month of mahram, the religious activist spread the negativity about the Shia sect, this negativity is related to the religious ritual Shia performed. Sometimes they declare Shia is kefir due to chest-beating and which is not allowed in Islamic teaching. On the other hand, the Shia community is representative of the view that it is the way to show sorrow and affection to the family of our Prophet (P.B.U.H).

One of my respondents of the view that there are many incidents about Hazara community, and many movements started on social media. There was an incident of target killing of the Hazara community working in a coal mine. They were killed for being Hazara Shia. That news spread over the Pakistan region through social media. When people condemned this target killing news then the government took action against that incident.

Responded of the view;

“Hazara Democratic Party has a good relationship with other communities for the main purpose to spread peace and prosperity through social and print media and they somehow succeed as well in this manner. In the beginning, when we protested other communities’ slogans against us, so by the help of the Hazara Democratic Party now other communities stand with us. They show solidarity with us and regret our sorrow.”

In the same way, the sectarian violence in Jhang, the district of Punjab province, the tension between Shia and Sunni's sects created by the religious leaders. They published many books and journals against each other to clear their point of view, they also made speeches against each other for that purpose, and they used print and electronic media. Mulana Faoqi, a Deobandi religious leader, produced a *Tehqeeqi Dastavez* against the Shia, stating that Shia is non-Muslims. In 1940 Deobandi Darul Ulma had issued a fatwa which declared Shia is infidel.

There were several examples of the conflict of Shia Sunni fight on the flat forum of social and print media, Mulana Faoqi had not stopped over there, he monthly published a journal name as *Khilafat-e-Rashdaa* through this journal he propagated against the Shia sect. on the other hand in 1992 Mulana Azam Tariq senior leader of Sipah-e-Sahaba Pakistan initiated a bill in National Assembly *Namus-e-Sahaba*. The bill suggested death sentence and punishment in case of insult of companions of Prophet. In this way, different organizations are working to create tension and hype between Shia and Sunni from the forum of social and electronic media. That is directly leading towards Hazara discrimination.

6.8 Role of Religious Scholars

The main factor that we do not tolerate each other is that we are blindly believing in religious leaders and the Mulana culture of our country. Religious sectarianism is all because that we have no views of our own. One can say we are anti-intellectual and extreme-right wingers. For example, if Mulana said to us that today we are offering prayer three times a day, we completely believe in him but we will not think, how he can say that today we pray 3 times, because we do not have our thoughts.

Wherefrom the Mullah gets his salary, he favors it, which is no good. In Hazara community the religious scholar who get education from Iraq, they never favor thought for Iran. Hazara had the majority of that Mullah who gets an education from Iraq. Because in Iraq the religious scholars never tried to mix region with politics. These Mullahs dissent to all this politics. It is another thing that they had never given any "fatwah" against Imam Khomeini. There were also some Mullahs who favor Khomeini. They had influenced many students and the young generation because they had the support of Iran. Also, Iran's government has more resources to propagate in Iraq.

One of respondent said that;

“First of all, I believed in humanity I have nothing to do with Shia and with Sunni. There is an example that before you know yourself than others. There are two kinds of Mullahs in our country. Who value the interest of the country and they are in the Shia sect and also in Sunni sects. On the other hand, some people are stained in the name of scholars. Some Mullah does not belong to any sect they just see their interest.”

6.9 Division of Religious Sects

Sometimes, it is useful to know about what and if there are any real differences between two major denominations of the Muslim world which comprises roughly 25 percent of the total world’s population and is expected to rise up to 35 percent in the next 20 years (out of that Shia population is likely to decline because of low fertility rate in Iran, among other things). Thus “Sunnis are continuing to make up an overwhelming majority of Muslims in 2030 (Pew Research Centre, 2011)”. However, it is merely an irony because it is no way possible that more than 1.6 billion people (the Muslims) all are around full of blood fueled hatred. This raises the question: What is really going on in the today’s Muslim world, especially in the Pakistani society and the Middle Eastern region as well. On one hand, their religious beliefs and most of the practices are not diametrically opposed. Indeed, the rising Shia-Sunni conflict at mass level is a recent phenomenon.

Originally Muslims were one unified religious group under the Prophet Muhammad (P.B.U.H). It is only after the year 632 A.D, when the Prophet Muhammad (P.B.U.H) passed away, the Muslims split into two groups. The Sunni wanted the Prophet’s successor to be chosen by the community of his followers, whereas, the Shia wanted the leadership to stay within the Prophet’s family. One segment, who were in majority (later called Sunni), chose a new leader to be their Caliph, which basically means the head of state. On the other hand, the other segment (later named as Shia) did not recognize the new leadership and chose Muhammad (P.B.U.H) son-in-law, Hazrat Ali (R.A), as new Imam, which also originally means head of state or a leader of a group of followers. That was the split and things did not go smoothly from there, however, only within the political domain of the community. After sometime, certain Shia

Imams met violent ends at the hand of stronger Sunni Caliphs, including Imam Ali's son Hazrat Hussain (R.A), whose beheading is still marked as a major event for Shia Muslims. However, these overwhelming conflicts died in due course of time.

But, it is only recently, there are numerous Shia and Sunni organized militant groups, terrorist organizations, and oppressive governments. However, being Shia or Sunni does not make you a member or even merely a supporter of any of these militant or terrorist groups. There are still split down Shia and Sunni lines and the militant groups are expositing the historical memories of common Muslims in any possible manner. Regrettably, there in every nation where there are Shia-Sunni conflicts, there are large militant groups on each side. Some of these nations have history, one group oppressing the other and vice versa. If we talk about religion, religion is a blessing for every person. When your religion is Islam, the complete religion, you should consider yourself lucky as you were born into a Muslim family. There was never a religious difference between Shia and Sunni differences appear when they practiced religion as a political tool and personal benefit. Although, there is no hatred in Islam. About this situation, there is such a beautiful saying of Hazrat Mulana Triq Jameel that "if someone spared hatred and also said he is the ambassador of Islam, then do understand that he is wrong or his path". The same is that if some Shia Molvi talks about hatred about other communities he is not a true Shia man. It is easy now a day, Islam does not need any ambassador or any Molvi.

Responded noted s mention;

"The conflict between Shia, Sunni has started in the era of Zia. Saudi Arab funded the religious parties for their benefit so I think this is the fight of other countries that have started in Pakistan."

7 FACTORS ENCOURAGING SECTARIANISM IN BALUCHISTAN

This chapter will discuss the socio-economic condition of the Hazara community and other ethnic groups, which is select for the study. Target killing and terrorism also bring poverty. Poverty deprives people of a simple lifestyle. Besides, lack of material means people also face other consequences which cause the lack of ability to participate effectively in economic, social, and political activities. It is also trying to comprise the behavior of the Hazara toward the state and the policies they have made for Hazara in Baluchistan with contrast socio-economic condition of Hazara. On the other hand, how do they perceive sectarianism and the social and cultural factors encouraging it? After that, how do these factors construct and damage the social identity of Hazara?

It has been observed that, due to the lack of government policies about ethnic minorities, people face many problems, including physical decline and other socio-economic complications in Pakistan. This chapter will discuss the impact of sectarianism on the economy and social identity. The economy and social identity are distorted due to sectarianism and affect the psychological and mental health of the community. What are the problems they have faced by community members regarding social security?

7.1 State Interest

In every part of the world, the state has some duties toward its citizens, people also perceive that the state is the mother of the nation. States play a significant role in the protection of the rights of their citizens. The Pakistani state has some duties toward its citizens; regarding protecting the rights of different sects and races.

Throughout my research work, I have observed that the people of the Hazara community have some anger and rage toward the state and governmental institutes. They think that the state is responsible for the worse situation of Hazara. If we dialogue logically if you ask someone about the internal conditions of Pakistan they will say that the situation is not good, at the same time if you ask about the Pakistan army they will say that the Pakistan army is the world's best and organized Army.

People asked the question that, why this highly professional and world's best Army could not arrest a single suspect?

One of my responded said that;

“If a member of a defunct organization is involved in some crimes and confesses it. It is the state’s job to take action against it. I believe that this kind of organization has organized by either a state or a group of people.”

The Hazara community view that it is the government's responsibility to stop and limit these target killers. If the government does not perform its duties, then who will do this? The situation in Karachi was so bad, but one day the army said it would not happen again, and everything is fine now. The sectarian violence had controlled because the government did not want any misshape in Karachi anymore. Karachi is the same city as Quetta. But why the target killing in Quetta could not control?

Responded of the view;

“There is no sectarianism in Quetta, Maybe the state needed our bodies to hide their failure against the Baloch tribes. Things had gotten worse when they told everyone; he is Shia he is Sunni. The state knows everything. “

One of respondent said that;

“I don’t believe that there is sectarian violence against Hazara, but they portray all this as sectarian violence. I am 42 years old, I have so many friends from the Pashtun and Baloch tribes, when we were young we do not understand that sectarianism, that someone is Hazara, Baloch, and Pashtun.”

A respondent said that it is the state’s responsibility to protect us because we do not know; who is killing us it may be *Laksher e jhangvi*, *Daes*, or *Jaeshul Islam*. It is not our job, we have an oath under a state that we are Pakistani and this is your responsibility to protect us. If the state is not fulfilling its job it can be two reasons behind that, one is our state is not able to safeguard us; they are incompetent, other is they are not able to fulfill their duties. This is not like our state is not strong, and

compatible. It is good enough in their job. Why could not they arrest a single suspect? It seems that they are involved in it.

According to one respondent, let me give you an example; when the head of the family is good, everything works fine. If he is not good then the whole system goes wrong. It is the state's responsibility to protect us. They do not let us go to Zangi road, you are Hazara you cannot go to this road otherwise you will be killed. Then what are you for if you do not protect us? They also blocked Kirani road to Hazara.

Hazara always claims that; whatever is happening to us is all because of the state because the state is the guardian of those who is living in this state. Everyone is equal for the state. It is genocide, it is all because of the state because our protection is the state's responsibility. There is no such sectarian violence. There is another force behind it all, the state using Hazara as a fuel. This is the state's responsibility because the Hazara community is also a citizen of that state and they pay taxes as well.

Responded noted as mentioned;

“Where is a state when there is a blast of 1000 kg in Hazara town? Where is the state when we were killed and locked up in a town like prisoners? We are now mentally ill, who is responsible for all this, a single suspect is not arrested why? They claimed that our intelligence is word best, where is your intelligence why they do not arrest a single suspect. This is a state responsibility to protect our lives, wealth and honor.”

7.2 Religious Interests

Every person has a religion according to Durkheim religion is a unified system of beliefs and practices relative to sacred things, i.e., things set apart and forbidden, beliefs and practices which unite in one single moral community called a Church, all those who adhere to them. Durkheim analyzes religion as a social phenomenon. Durkheim attributes the development of religion to the emotional security attained through communal living. Religion is a form of power according to Durkheim, early humans associated such feelings not only with one another but as well with objects in their environment. This, Durkheim believed, led to the ascription of human sentiments and superhuman powers to these objects, in turn leading to totemism. Through religion one can say power, you can obtain numerous goals and ambitions. Religion is important for every person. Religion is essential for human psychology. Moreover,

Religion is the power to control human emotions. It is the way to retain human in his circumference.

Respondent said that;

“If the institution of education is weak there is certain type of thinking develop in the people. Same in the case with rule and law in our country. The institution of law and regulation is very weak. There is madrasa education as a formal education system, not all of them are working to generate sectarian violence but some of them are being use by some other countries, it can be Iran or India or any other.”

Many of the Hazara respondents of the view; if we talk about a nation, the Hazara community, and their relation to other communities there is no such thing. They are still friends. They live in a peaceful society. There is no concept of sectarianism here. There is no hate in their hearts before and now. It is the government’s responsibility to stop this target killing. On the other hand, the Hazara society also blames the mullah culture of the country, as long as mullahs have not restricted, this process will continue. Mullah cannot kill anyone. But they can wash brains and how they can spread hatred about other sects.

They are of the view that some organized militant groups use religion for their benefit. They create hype in Shia Sunni sects same in the case in Jhang an area of Punjab district, wherefrom the *Lasker-e-Jhangi* was started. Many religious scholars were funded by other countries. One of my respondents said; when the Iranian Islamic Revolution came in Iran, at the same time this revolution came in Afghanistan. In Iran, the revolution came in the name of religion. Ayatollah and Mullah Khomeini were basically from India, even he was famous in Iran in the name of “Hindi Mullah”. After the revolution, they created a new sect in Shiaaism named “*Wilayat-e-Faqih*”. The Shia Ulma was not in the favor of that sect also in Iran, but they all overcame. After that America has banned their export of oil, then Ayatollah Khomeini said that America has banned our oil exports but now we will export revolution to the whole world. That is the question, that how they will export revolution to the whole world? Iran has tried much to intervene in Pakistan to export their revolution, they recruited many clerics for this task but still did not succeed. Saudi Arab and Iran try much in Pakistan, especially in the region of Baluchistan, Saudi Arab funded madrasa in

Baluchistan. Iran wants to convert all communities into the Shia sect. Iran and Saudi Arabia have funded their madrasas in Pakistan, they sent their trainer to Pakistan so they can prepare people in Pakistan for their interest. Pakistan cannot protest against all this, because Pakistan, at that time, was not strong enough on the stages of economic development and Saudi Arabia had very good conditions. On the other hand, Iran was the first who recognize Pakistan as a separate nation at the platform of the UN National Assembly. They both used our people for their benefit and to defeat each other. They both wanted to be the leaders of the whole Islamic world. In Pakistan, the Hazara suffered the most in the battle of “*Arab and Ajam*”.

7.3 Political Interests

According to the respondent, in an interview of the ex-senator Syeda Abida Hussain, the anchorperson asked her that, why there is no sectarianism in Punjab although the organization of *Lashkar-e-Jhangvi* was started from district Jhang. She replied the “we cannot afford these kinds of things in Punjab”. She said that first, we are Punjabi then there is something else.

Respondent said that;

“I had told you before that 99 percent of people were with us. I am Shia, you can say for thousand years I am Shia but, I am a Pakistani I have no interest in Iran that what he wants, for me what is better for Pakistan is better for me. And the destruction of Pakistan is our loss.”

7.4 External Influence on Sectarianism

There are several reasons and influences on sectarianism. According to this research, the Hazara community has the view that there are two main reasons for sectarianism in Pakistan; the Imam Khomeini Islamic revolution and another one is Saudi-Iran conflict, the race to become a superpower in the Islamic world.

7.4.1 The Impact of Khomeini Islamic Revolution

When the revolution came in Iran, at the same time the revolution came in Afghanistan. This revolution does not affect Pakistan indecent manner. In Iran revolution came the name of religion. Iran wants to convert all communities into the Shia sect. After the 1979 Khomeini revolution in Iran, the repercussions of the revolution were strongly felt in the border areas. Both Saudi Arabia and Iran wanted

to increase their spheres' influence. Iran introduced a movement name as Tehreek-e-Nafaaz, Iran promoted to pro-Iranian religion. After the 1979 revolution, our leaders made many mistakes, they made jihadists here and gave the field and allowed everyone to play through their proxies and agendas. There was no stop and implementation of the law on them people openly passed disrespectful speeches in public and rewarded each other with sectarian-based slogans, thus the sectarian confrontation was spread there was no holding. Iran was the first who recognize Pakistan as a separate nation at the platform of the UN national assembly. That is why Iran has a strong influence in Pakistan.

Case Study

Muhammad Raza Wakeel 60, Masters in Mass Communication 1992

My name is Muhammad Raza wakeel I belong to Hazara community, I am 60 years old. In 1978 when the revolution came in Iran I was in Hazara student federation as a joint sectary. I was young and, of course I was healthy and strong by health and although I was more curious, at this age everyone I think pass through that feelings. If a young person has an affection to something, he runs toward it with full force. It can be anyone. When I was young we heard so many things about the emperor of Iran that he inaugurated the embassy of Israel in Iran and he gave much freedom to Iran. Even we also heard that he opened night clubs and bars. We started hating the king of Iran because of all this. I was the only one person who marched in support of Khomeini in the ages of martial law. When we marched in support of Khomeini hundreds of people were arrested and put them into jail but later on we were released. But when I was released from jail I became very emotional and I went to Iran immediately to see this revolution up close. When I went to Iran ayatollah Syed Kazim Shariyat madari, he was Ayot ul luzmat, gave Khomeini the fake certificate of ayatollah. Because the ayatollah in Iran was not hanged. Ayatollah Syed Kazm Shariyat madari, made speeches three nights continuously at the front of the tomb of Hazrat Imam Raza. I listened to his speeches with great interest. He said that we do not accept the new sect of walayat e faqhi in shiaism which is being introduced. This is not in shiaism. When I listened to his arguments I came to Pakistan and became nationalist. At that time I was already in Hazara student federation it was a nationalist organization. Muhammad Ali Gurji Zada was the first council general of Iran he started leading the Friday

prayers on every Friday in Quetta. When we were young, we were very emotional at that time but we still opposed him. Once we stood in front of the mosque with sticks, we will beat him when he comes out. The movement of Hazara student federation has always opposed the Iran's revolution and the sect of walayat e faqhi. We have opposed the intervention of this sect in Pakistan.

7.4.2 Iran-Saudi Conflict

When the revolution came in Iran, Saudi Arabia was afraid that Iran would use Islam to take over the entire Islamic world. Then Saudi Arabia started promoting the Wahhabi sect in different countries. They both used many countries which were weak economic conditions for their interests. Saudi Arabia uses Zia in Pakistan. At the same time, Iran introduced a movement name as *Tehreek-e-Nafaaz* against Saudi Arab and Zia in Pakistan. This movement has 14 points. It was the Marshall Law era they killed some youngsters who were allies with *the Tehreek-e-Nafaaz* movement. That's how they started hatred and sectarian violence. At that time they started a new slogan that shahadat is ***Sa'adat***. There are so many supporters of Iran in the Hazara community because our culture and language are the same. You will find some agents of them working in our community as well. They both used our people for their benefit and to defeat each other. They both wanted to be leaders of the whole Islamic world. In Pakistan; the Hazara community suffered the most in the battle of "Arab and Ajam".

One of respondent said that;

"Iran is working somehow indirectly, but you cannot apply it to the whole community who support this funding. On the other hand, Saudi Arabia directly supporting terrorism; it is clear. It is clear to the whole world that Saudi Arab and America are the forefathers of Taliban."

Another of the view;

"I don't think the proxy war of Saudi Arab and Iran affect us but somehow. Shia community had not influenced by Iran even that much, to turn Pakistan into Iran's revolution."

In the Islamic world the root disruption, are Saudi Arabia and Iran. They both have personal interests, the typical war of Arab and Ajam. They convert

people into different sects to gain their interests. The internal conditions of Saudi Arabia and Iran has very stable and good, but in other Islamic countries, conditions are worse. They take advantage of poverty and unemployment in Pakistan. If you would portray it as sectarianism, where were they are before 2000? Was the Hazara community did not living here before 2000? Were they not Shia before 2000? Many ethnicities live here as Pashtun, Baloch, and Hazara. The Quetta city was like a bouquet. If you call it sectarianism then who killed lawyers. But they cannot talk about the state. These things happen to that states, are bagging for loans, sometimes target killing, and sometimes bomb blasts.

7.5 Psychological Impact of Sectarianism

After the targeting killing of Hazara in Baluchistan, the local government and security concern department locked Hazara in a sub-jail. One of my respondents of the view; you can imagine how people live in a jail what psychological condition they have. Hazara youth is frustrated because of these consequences. Hazara cannot move freely. Hazara community has a problem with documentation such as ID cards, etc. In the same way, the situation of the coal mine is in front of everyone. The language, which used in a coal mine is the Hazara language (sarchit) if any other community works there, they also speak this language. That is, first of all, Hazara used to work there. Being limited in some areas has had morally unfortunate effects and has been an atmosphere of social discontent. It is very harmful for a nation to suffer from isolation.

One of my respondent noted as mention;

“They killed my father in his shop in the daylight, but in this place, no one could ask killer a single word how can we work in this situation.”

This is not about one event, if you are targeting some community over time they will think before they go anywhere whether they should go or not. Hazara has limited their work on a priority basis, because of this uncertain situation.

One of them responded saying as quoted;

“God did not bring that day to anyone either to Baloch or Hazara, it was a bad day. Getting out of the house was in their hands no one did

not know about the return. They also attack Pashtun and killed so many lawyers in Quetta.”

Another of the view;

“We are locked up here in Hazara town like in prison. How do you feel when someone said; I can only protect you in prison and you are free in jail. We are exactly in the same situation.”

8 COPING MECHANISM OF HAZARA TO SAFEGUARD THEIR CULTURE AND SOCIAL IDENTITY

The chapter which is under discussion is about the sectarian identity and the community base steps to safeguard the Hazara identity. How Hazara preserves its identity in these circumstances? This chapter is based on the primary data that I have collected through in-depth interviews from the field. This chapter will be covered different research questions of the study, which have been supported by the respondent's views and ideas. This chapter has divided into multiple sections and parts. The first section covers the community-based steps to facilitate the affected families. How does Hazara help their victims with their courage? The other parts disclose, the future of the community and what is the position of political parties in the current situation, for Hazara and other local communities of Baluchistan?

The existence within a locality of two or more divided and actively competing communal identities resulting in a strong sense of dualism that unremittingly transcends commonality and is both culturally and physically manifest (Roberts, 2017)

8.1 Community based steps to facilitate effected families

In Pakistan, there are living different communities; these differences are based on region, languages, sects, and religion. The teaching of Islam is to tolerate others in their way. It also mentions the constitution of Pakistan that we care for the rights of other religions and sects. If someone continuously targeting one community based on language, set, or race, these things will defiantly affect them psychologically, emotionally, and physically as well.

One responded of the view;

“Yes, so many federal ministers arrived here and condoled to us and assured us that this would not happen again. But it does not make the slightest difference. It seems that they are not in control of them.”

Table 10 Community based Steps

Sr.	Community base Steps	No. of Respondents	Percentage
1.	Well Fare Trust	12	48%
2.	Political Support	8	32%
3.	Overseas Aid	5	20%
Total		25	100%

Source; Field Data

After discussing the factors affecting solidarity and harmony, it was interesting to discuss the community base steps to safeguard the social identity of the Hazara community. While discussing the community base steps, different respondents have different points of view. In response to this question, 48% of respondents were glad to disclose about these welfare trusts working in the Hazara community. These welfare trusts are running by well-off people from the Hazara community and foreign funding. Some welfare trusts were working in Hazara community name Noor welfare trust, Tanzeem-e-Nasal-e-Nau Hazara Mughal, and Hazara welfare Society. These welfare trusts are working for suppressed people of Hazara and help them in needy time, these welfare have their Ambulances and dispensaries. These trusts are working for the Hazara community when someone dies and at the times of marriage. According to Hazara, we greatly support these trusts and are appreciated the measures they have taken for Hazara in all these unfavorable situations. However, 32% of the respondents said that we have some support of political parties, we have our delegate political party as, Hazara Democratic Party. This party played an important role in raising the voice of Hazara at the national and international levels. There were 20% of respondents who were talked about the foreign aid they have got from their relatives who are working in other countries.

Respondent said that;

“The political parties do not co-operate with the Hazara community, especially in the tenure of the Pakistan people’s party, the rate of target killing was high. If Hazara protests they do not respond to that

as well. One Government official said that we could sand tissue paper to the Hazara community to wipes tears up. If they are not feeling well or crying.”

But on the other hand, Hazara Democratic Party has played an important role in all these situations. They do not create any hype of Shia and Sunnism in this situation. Other secular parties also have played some roles but the regional parties do not favor the Hazara community like Jamiyat Ulma e Islam.

Every person from every tribe helped poor and needy people by giving them rations, and sometimes with money, they helped them how they could. The Chief of the tribe collected these donations and then distributed them to needy people. Well-established people helped them a lot.

8.2 Future of the Community

No matter how bad the situation if you have unity and positive thinking, you cannot divide. The First thing is that do not lose hope, things will be better, and you work hard for a better future. When you hope tomorrow will be a good day, you work harder for this to make it good and beneficial for yourself.

One of my respondent said as mention;

“There is no above the law. The rule of law should govern. We should make a state where no one dares to play cards on sectarianism and extremism. We should not allow others countries to direct us as they never allowed us to direct them. We should take aside from the proxy war of Iran and Saudi Arabia. In the end, Humanism should be part of our curriculum.”

8.3 Political Participation for Resolution

In Hazara affairs, political parties didn't play an important role. In unpleasant situations in Hazara communities, political parties speak only some words of sympathy. Politicians do not speak up for Hazara's rights. At the time of target killing, these politicians just came to the incident place and gave speeches and announced for funds but did not do anything for helping people. They just came to

polish their politics. Other political parties; like Pashtun and Punjabi asked only about how many Hazara have killed, and they run after numbers.

On the other hand, the political leaders who belong to the Hazara community speak up for the rights of the Hazara people on the forum of the nation and international level. Akhter Mangal was the best supporter of the Hazara community. Some other parties do support the Hazara community but in very political manners. Killers target Hazara in close areas, but no one is there to stop them. They have isolated us in a specific area as a sub-jail. When the Hazara community was not in power, they always tried to maintain their relationship with the Pashtun and Baloch tribes.

One of my responded express their feeling in this regard;

“Everyone shared in our grief. I cannot say that anyone would be happy to see all this. Everyone considered our grief as their own.”

The Hazara Democratic Party supports the Hazara people in every uncertain situation. When terrorists try to target the Hazara, then these parties help them to control target killing. They stand with Hazara, and with the help of the Hazara Democratic Party, the Hazara people almost succeed somehow these target killings.

9 DISCUSSION AND CONCLUSION

9.1 Discussion and Suggestions

This chapter has included the discussion and conclusion of the research study. The present study was conducted in Hazara town and their nearby areas of Quetta District. It is only two kilometers away from the city, where target killing took place in November 2000. After that target killing the ground conditions became worst for the Hazara community in their land.

The tenancy of Shia and Sunni are scared around a lot when there is a discussion about the Muslims of South Asia, especially, Pakistan and the recent conflicts in the Middle Eastern region. However, recitation them merely as monies, the terms Shia and Sunni are just undermanned of these people “hate” each other conviction and trusts. The above conclusions suggest that not all Shia and Sunni Muslims are in combat with each other. There are thousands of places where they have co-existed peaceably and communal esteem they still live in that way, like the United States United Arab Emirates, and many other Muslim and Westernized populations. The above study also recommends that the Shia Hazara struggle is not really about religion rather, it is about legislation and power.

Uncertainty billions of Muslims, both Shia and other sects have been existing calmly in diverse parts of the world for periods until now (such as in North India and South India, in the Middle East, Europe, and other parts of the world), they could parade the similar level of open-mindedness, common respect, understanding, and peaceful co-existence. These are troubling times in certain parts of the Muslim world especially post 9/11 Pakistan, Afghanistan, and Iraq regions, but there are no reasons for pessimism. To put simply, on one hand, the common people need to raise their level of understanding, tolerance, and the significance of the peaceful society, and on the other hand, the government of Pakistan needs to be proactive and overhaul the security landscape of the different communities, especially regarding the extremist and militant groups, still operating in certain parts of Pakistan. In the same way the Hazara community feels uncertainty that some militant groups use our bodies to show power.

In the area of study, the populations belong to Baloch and Pashtun traditions generally. The Hazara communal is also lives in Quetta city but when the mark assassination was ongoing in Quetta, for the withdrawal anxieties Hazara community was inaccessible up in Hazara town and some other mainstream areas of Hazara. Masses of all two sects Shia, Sunni are existing here for spans. The Pashtun and Baloch societies belong to the Sunni sect and the Hazara recount themselves to the Shia sect, the Shia Hazara are additionally distributed into some sub-cliques as well. They have their own Imam Barghah and sacred places. Elementary discerning of residents of this place is to monitor one's religion firmly but not to obstruct with other's opinions. With communal considerate and concession, they have advanced limitations which everyone follows, because of which they are living here serenely. But after the incident of June 2003, eleven police officials were killed when two prepared men unbolted fire at a van resounding police employees to their training school in Quetta. Numerous representatives were also incapacitated and the occasion was supposed to be an act of denominational intensity as most of the bureaucrats in the van were Hazara. The suitcases of denominational board killing were experiential here. The defendants were strong-minded that they were strangers.

The present investigation exposed that denominational differences, do not property social activity. When legislation, society, and economic benefits get intertwined with sects, then the only sectarianism creates violence and unpleasantly affects the economy and social curtains of society. This can be seen in Jhang, Karachi, and Gilgit-Baltistan. Another thing hardheaded was that increase in sectarian fierceness does not surely mean an increase in sectarian prejudice.

Three key steps are essential if the quandary of Hazara is to be taught. First, the safety gadget of the Pakistani state needs to bang down on militants bent on tearing apart the social, cultural, and political fabric of Pakistani society. Since the Peshawar school tragedy in December 2014, there has been a more intense state drive against the groups perpetrating these attacks; however, as these operations have included summary executions, they have also invited criticisms from human rights groups. Therefore a more nuanced approach aimed at eliminating both local and transnational networks that are propagating hate and destruction is needed.

Second, for inter-sectarian peace to prevail in Pakistan, it is essential that the proxy war between Iran and Saudi Arabia that is wage in the state via Shia and Sunni groups is controlled and monitored through the active policing of economic assistance to these groups.

Third, enlarged attention and possessions must be devoted to improving the living conditions of the populace of Baluchistan, especially in light of the detail that the sphere has the bottom human expansion catalog in the entire southern and western Asian region and one of the lowest in the world. It is directly compulsory to create an extension strategy that embraces all local bondholders from Baluchistan innumerable ethnic, spiritual, and sectarian societies, thereby commencement the process of transmogrifying this resource-rich yet the poor province.

9.2 Conclusion

The Hazara sense of disappointment is resulting not only from the state's ineffectiveness to protect them but also from a lack of compassion and consideration on the part of public numbers. In a current interview, the chief minister of Baluchistan indirectly that Hazara's victimhood is in part self-compulsory because they do not merge with other groups through matrimonial, as Baloch and Pashtuns have done with each other. After an occurrence on a bus resounding Hazara travelers to Iran in September 2011, then Chief Minister Aslam Raisani quantified, "The populace of Baluchistan is in millions, 40 dead in Mastung is no big deal. I can send a truckload of tissue papers for them to wipe their tears up."

Religious ferocity is not a new singularity for South Asian countries. Even before the divider, there were hard feelings between the followers of different sects. Mughal sovereign Aurangzeb murdered many Shia scholars and other civilian people. But one cannot deny that strength, possibility, and the continuousness of this ongoing ferocious phase has melodramatically increased. Pakistan has anguish from this cancer for the last two decades. This denominational fierceness has immersed almost the whole of Pakistan. Every year a large number of people are being maltreated due to the denominational cause.

The current study is a small step to highlight the importance of this issue. Researcher wanted to see how this multilayered situation touching the public physically,

psychologically, socially, and economically. It can be said without doubt that communal people are not radicals; they are only misery from the current situation. This is more administratively determined rather than faithfully. Religion is only being used to divide people. It is time to get in this issue and to discover the real culprits who are promoting this.

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ANNEXURE 1 INTERVIEW GUIDE

- ✓ Name
 - ✓ Ethnic identity
 - ✓ Education
 - ✓ Sect
 - ✓ Political affiliation
 - ✓ Religious affiliation
 - ✓ Age
 - ✓ Marital status
 - ✓ Occupation
1. From where you have Migrated to Quetta city and why?
 2. Where/in which area Hazara community is in majority?
 3. How much the relations of Hazara community is strong with ethnic community?
 4. Does Hazara community participate in wedding/funerals ceremonies of ethnic communities?
 5. Does Hazara community do marriages in other community? if yes then how? If not then why?
 6. Does Hazara community entered in government offices? If yes then where?
 7. Does Hazara community Participated in the sectarian rituals of others communities? If yes then where?
 8. Does other sect participate in Hazara rituals? If yes then how?
 9. How many religious groups are living in this city?
 10. What are the main factors of fighting among individuals in this community?
 11. Do people strictly follow their religion in this city?
 12. What is the main Factor of division between religious fractions?
 13. Does state have any sponsored Madras's in your locality? How do you think is the state involved in sectarian fractioning?
 14. What is idea s of other community about Shia community?
 15. What is the attitude of local business persons towards the shias sect?
 16. Does local community do business with Shia community? If yes then how they do?
 17. Does Shia community of Quetta city have affiliations with other shias of the country?
 18. Does shias of other cities support Hazara community? If yes then how?
 19. Do you believe in division among the sectarian groups?

20. Do you think Islamic fundamentalism of Iran in 1979 posed any special influence in shias Sunni sectarianism in adjacent area of Pakistan and Afghanistan?
21. Historically how was the behavior of other community with Hazaras in Quetta?
22. Why do you think Hazaras are being targeted from long period in Quetta? And also why just Hazara community?
23. How other sect perceive Hazara genocide?
24. What role is being played by political Parties in Quetta towards Hazara community?
Or sectarianism in Quetta?
25. How do you think socializing can play its part in sectarian friction among the two religious sects?
26. What do you think are the measures to be taken to revive the peaceful relationship among the sectarian groups living together?
27. How do you think the future of shias and Sunnis within Quetta?
28. What is your cultural identity? How you define your cultural identity?
29. What is the historical background of your cultural identifications? From where this specific cultural recognition was adopted?
30. From how long you have been migrated to this city? And why?
31. Do you face any kind/ type of problems due to ethnic identity?
32. What is your political struggle for the achievement and stability of your political and ethnic identity?
33. What is your primary identity and why you put this identity primary in other major identities?
34. What is the role of other ethnic political struggles in the maintenance of your ethnic identity?
35. Does your ethnic identity get space and recruitment in state institutions?

Sectarianism

1. Do you believe in the existence of (Shia-Sunni) sectarian divide and subscribe to any particular sect here?
2. What did you think that sectarian violence is raising in Pakistan?
3. What did u think Are Shia community treated as minority in Pakistan?

ANNEXURE 2 GLOSSARY

Nawab	The Chief of tribe
Bughti	A Baloch tribe Name
Hazarajat	Place Name in Afghanistan where Hazara Community Lives
Zakat	Religious Tex
Khums	Religious tax in Shia sect
Ulma	Religious Scholars
Kafir	Non-Religious or Non believer or infidel
wajib-ul-qatl	(worthy of killing)
Madras's	Religious studies School
Jihadi	Religious fighters
Tanzeem e Nasl e No Hazara Mughal of hazara community	Institution name for the welfare
Imam Barghah	Religious Place Like Masjid where the pray
Mehman Nawaz	Hospital
Hazaeghanji	Market Name in Quetta
Muhajir	Migrated Peoples
Alam	Religious Symbol of Shia community to represent 5 Imam
Omach/ Oghra	Rise Flour dish with Sweet
Kamarbandi	lit: tying the waist
Khatna	Circumcision
Nuqal	Sweet Candies
Peerzada	Religious or spiritual Personality
Chadar Namaz	Prayers Carpet

ANNEXURE 3 ABBREVIATIONS

SSP	Sipah-e- Sahaba Pakistan
TNFJ	Tehreek-e-Nifaz- Fiqa- Jaffria
TJP	Tehrik-e-Jafaria Pakistan
LEJ	Lashker-e-Janghvi
SMP	Sipah-e-Muhammad Pakistan
PEMRA	Pakistan Electric Media regularity Authority
HDP	Hazara Democratic Party
FGD	Focus Group Discussion

ANNEXURE 4 PICTURE GALLERY

Figure 9 HDP Public Protest in Hazara Town



Figure 10 Hazara Qabristan (Graveyard) Mariabad



Figure 11 Buses for the Karwan e Zahireen



Figure 12 Hazara Graveyard Picture of Graves of Martyred in Different



Figure 13 The Oldest Grave of Late Sardar Essa Khan Father Of general Musa Khan Hazara in Hazara Graveyard



Figure 14 A Zaireen Bus Stands in Quetta due to covid-19 lockdown



Figure 15 Beautiful View of Hazara Town from chilthan Mountain Eastern Bypass Quetta



Figure 16 Late General Mussa Khan and Sardar Essa Khan Hazara the Leaders of Hazara community



Figure 17 Cultural Crafts of Hazara



Figure 18 Hazarghi Dari (Kaleen)



Figure 19 Researcher Receiving Literature from Hazara Rpresentative



Figure 20 Researcher Conducting interview with Chairman HDP



Figure 21 A Young Educated Member



Figure 22 Community Members Plying Cards



Figure 23 Interviewing with Founder of Hazaragi Language



Figure 24 Researcher with key Informant and Respondent



Figure 25 Zahir Hussain, Political and Social Leader



Figure 26 Government Employee



Figure 27 Interviewing Political Leader



Figure 28 with Community Member



Figure 29 Ex-MNA and Political Leader

