

**SECTARIAN VIOLENCE AND ITS SOCIO-ECONOMIC IMPACT
ON TOURISM IN GILGIT-BALTISTAN.**



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**“Thesis submitted to the department of Sociology, Quaid-i-Azam
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of Science in Sociology”**

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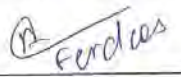
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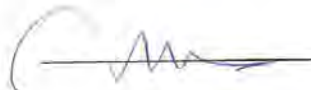
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ABSTRACT

The study was aimed to figure out the nature of sectarian violence, its impact on the regional level and tourism in Gilgit-Baltistan. The main purpose of the research was to determine the impact of sectarian violence on tourism which engender the socio-economic conditions in Gilgit Baltistan. It was based on the previous incidents, which occurs due to sectarianism. The researcher conducted in-depth and detail interviews and came to know that sectarian violence has put hazard effects on the social and economic wellbeing of the masses of Gilgit. Gilgit Baltistan was once famous for intersectoral religious harmony. People were leaving in a peaceful environment, the intersect violence were limited to the community or town level. Generally, these tensions were used to be resolved through the local Namboardars and the community leaders. Therefore, the study insights the sectarianism and its socio-economic impacts and its pits and falls. Another main objective of the study was the impact of sectarian violence on regional level and its origin from where it emerged. Ultimately the study investigated from 15 respondents who directly or indirectly experienced the consequences of sectarian violence in Gilgit Baltistan the division of respondents were based on the proportion (respondents from different sects and religious clerics. Research explored that the intensity /nature of sectarian violence tourism in Gilgit Baltistan, especially in Gilgit, comprise of triangulate violence's. As Conflict theory argued in his theory that the conflict is always between two classes(Groups) bourgeoisie (upper Class) and proliterate (lower class). The conducted research unrevealed that minimum respondents observed an unjust trouble during different incidents like chilas, Babusar and Kohistan. The research suggest that harmonious environment should be created by the government agencies and civil society of Gilgit Baltistan with cooperating religious clerics and Namboardars.

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Chapter NO. 1
INTRODUCTION

Sectarian violence is an emotional act on the part of religious followers it is the result of opposing religious thoughts. Sectarian violence is a form of communal violence which is inspired by sectarianism that is between different sects of one particular mode of an ideology or religion within a nation. Religious segregation often plays a role in sectarian violence. Traditionally sectarian violence implies a symmetrical confrontation between two or more non-state actors representing different population groups. Sectarian violence differs from the concept of race riot. It may involve the dynamics of social polarization, the balkanization of a geographic area along the lines of self-identifying groups, and protracted social conflict. Some of the possible enabling environments for sectarian violence include power struggles, political climate, cultural climate and economic landscape. (Haleem 2003)

Sectarian violence has been spread in Pakistan for last 40 years it has increased the clashes between Shias and Sunni's in Pakistan the majority of sunni's in Pakistan ranges from 75-80 percent while the population of the Shia „a comprises of 20-25percent. The similar situation of sectarian conflicts exists in Gilgit –Baltistan which is a semi-autonomous area controlled by the federal government of Pakistan located in the north most of the country. The people of Gilgit Baltistan fought against the disputed Dogra raj in 1948 and through severe struggle and sacrifices got impence from their rule. Gilgit Baltistan survived as an independent state for around a month but due to some internal issues the people mostly it was the influences of the rulers of princely states of Hunza and Nagar respectively merged with the newly independent Muslim country I.e. Pakistan. In Gilgit Baltistan until 1974 there was the rule of FCR (Frontier Crimes Regulations) but later on demand and desire of the local people the prime minister of Pakistan Mr. Zulfikar Ali Buttho demolished it and established a national assembly (NA) (Vivek Kumar 2019) Pakistan has faced numerous problems after independence since 1947. Democracy cannot prevail because of military acquisition, the conflict between political parties, political interests and paucity of education in people.

Gilgit Baltistan region was given by Kashmiri maharaja to the British in 1935 on a sixty-year hire. The period of hire was cut short by the independence and the partition of the subcontinent in 1947. Above mentioned lease the Gilgit Baltistan region enjoyed the status as other wazarat (Administration) in the state. (Lambah 2016)

Gilgit Baltistan is a region where there are Multilanguage are spoken and a region with diverse socio-culture and ethnicity. There are four main sects in Gilgit. Shia, Sunni, Ismailia and Noorbakhshi. Percentage-wise division of the sects includes 41% Shias, 30% Sunnis, 24% Ismaili and 6% are Noorbakhshi's. Diamer district in the south of GB purely Sunni population. Nagar district in north and Baltistan in east are Shia dominated and small amount of Noorbakhshi's. Skardu has Shia dominant population, Hunza and Ghizer is Ismaili dominated. (Chandrashekhar 2017)

1.1 Scriptural difference between Sunni and Shia

Sectarian violence is based on religious and political interests. Islam has two main religions Shia" ism and Sunni ism. Sunni is further divided into Deobandis, Barelvis, Ahl-e-hadith and Wahhabi's, there are more subgroups in these major types. (Qureshi 1999). Each sect has their own kind of Islamic teaching and have their separate madrassas. Sectarian violence is due to scriptural differences Shia and Sunni. This difference is produced due to animosity over assumption to the prophet Muhammad, who died in 632 AD. The difference is created due to concerns about having an authoritative rule in the Muslim community. The difference including political theory and evaluation of pre-historic Muslims that develop the dominant reason for their conflict. Sunnis believe that the leader should be a man who disclosed applicable qualities of leadership and character as authenticated by prophet Muhammad. Sunni elected Abu Bakar, a companion (Sahaba) of the prophet as the first caliph of the Islamic state. Sunni communities regard the first four Caliphas, but Shia communities only regard Ali Ibne Abu Talib. The following four caliphs (Abu Bakr Omar Bin Khattab, Osman bin Aftan and Ali Ibne Abu Talib as not only consistent but also divine and righteous

caliphs. Shia believe that Ali Ibne Abu Talib has only been authorized ruler and treat his three antecessor as arrogate. They also believe that the first three caliphates were not fit for prophet's mission. They use unhealthy words of them in their gathering. They use insulting language to them. Sunnis cannot bear such intolerable behavior and wrong interpretations. Shia believe that the leadership of community was absolute authority prophet himself, after him the Ahl-e-Bayt abide by his decedents. Shia claim that the prophet son in law Ali should have succeeded him and Shia not only claim prophet had nominated Ali as his successor but also follow religious originating from Ali who they regard as their first imam or successor. Shia believe that Ali Ibne Abu Talib control a central place in their belief system. Shia does not accept Sunni beliefs and caliphate and same is the case with Shia that why the conflict occurs. Shia believe that public moaning during Muharram, it is the first month of Islamic calendar. (Khalilia 2016).

1.2 Islamization

General Zia used the term Islamization as action based on reforms intended to change Pakistan into Islamic state. He supported Sunni Islam to maintain and legitimize his military rule. Some of the important steps of general Zia's Islamization program were the nuisance of zakat (an Islamic tax), which the government command is automatically from individuals bank accounts. The school of law of Shia and Sunni are differing quite markedly in their condition on zakat as also in other areas of law. The government decision on imposing zakat and ushr (farming tax) ordinances according to the order of Hanafi school of Sunni law creation intense dissatisfaction among Shia's and shows powerful stimulus towards their political evolution in Pakistan. Shia demanded privilege from the tax of religious basis and raise their voice against general Zia's strive. In 1980 it was followed by large evidence and at last they were released from the tax, but this produce anti Shia thoughts, with the passage of time there occurs different types of anti-Shia movements. (Dad 2018).

The tenure of general Zia is good for the regional, local geopolitical and social dynamics of Gilgit Baltistan. After imposing martial law General Zia extends conquer rules to Gilgit Baltistan. Due to support of general Zia among Sunni communities, groups and existing authoritative powers in Gilgit Baltistan provide platform for Ulemas to maintain their role in public place. Hostile Sunni islamization of general Zia greatly dominated Shia community in Gilgit Baltistan. The immergence of sectarian violence in Gilgit Baltistan is mostly due to the support of federal government to the Sunni Ulemas, extremist groups and the politics of regional administrative officers. It is the interest of the Pakistan army to keep Gilgit Baltistan divided into sectarian basis to keep control over this strategically important area. The leaders of Sunni community welcomed the general Zia islamization as they consider that Islam can protect their interest from politics of Shia community. In 1988 general Zia did nothing to control sectarian violence in GB. The administration was totally involved with the Sunni mullah and let them to control the sovereignty in the region. During general Zia government huge Lashkar of 80,000 Sunni extremists was sent to eliminate the Shias. The villages colonized by the Shias Jalalabad, Bonji, Darot, Jaglot, Pari and Minawar were completely ruined even their animals were slaughtered. The Lashkar travelled a long distance from Manserah to Gilgit and the government did not stop it. They put blame on (Indian intelligence Agency) RAW and CIA (central intelligence Agency). The Zia islamization was not purely rejected by the government. (Dad 2017).

1.3 Incidents Of Sectarian Violence

Gilgit Baltistan region was induced by Sufi Islamic culture who tolerate human norms. All communities Gilgit Baltistan lived peacefully without any sectarian violence, till the 1970s sectarian violence in Gilgit Baltistan is originated not just because of Muslim state but it is due to pressure to adopt more definition of muslimness beginning in the 1970s. During the regime of Zulfiqar Ali Bhutto, the Gilgit Baltistan was transformed into different districts. (Northern Areas Council) NAC was replaced by Northern Areas Advisory Council (NAAC) in 1974 and the members are elected by direct

adult franchise. During the mid-1970s during the Zulfiqar Ali Bhutto's regime the first reported sectarian clash in Gilgit Baltistan took place, although Sunnis raised remonstrance towards Shias making a stage in the middle of the road for conveying speeches. Bhutto prohibited the engaging practice of Shias. Gilgit Baltistan is traditionally peaceful society, the contingent interests of Pakistan also emerged in promoting a presenter of ethnic and sectarian issues. In 1980 religious affiliation became an additional factor in local politics and elections. The another major clash took place in 1983 emerged by a dispute over the sighting of the moon that was the time to end the month long fasting of Ramadan and start Eid festivities Shia community ended fasting and started celebrations while the Sunni community was in fasting. Due to these imbalances in the town, sectarian tension rose quickly and resulted in violent clashes in Gilgit town. Sectarian violence has been spread in Pakistan for last 40 years it has increased the clashes between Shia and Sunni in Pakistan the majority of sunni's in Pakistan ranges from 75-80 percent while the population of the Shia „a comprises of 20-25percent. The similar situation of sectarian conflicts existed in Gilgit –Baltistan which is a semi-autonomous area controlled by the federal government of Pakistan located in the north most of the country. The people of Gilgit Baltistan fought against the disputed Dogra raj in 1948 and through severe struggle and sacrifices got impence from their rule. Gilgit Baltistan survived as an independent state for around a month but due to some internal issues the people mostly it was the influences of the rulers of princely states of Hunza and Nagar respectively merged with the newly independent Muslim country I.e. Pakistan. In Gilgit Baltistan until 1974 there was the rule of Frontier Crime Regulation (FCR) but later on demand and desire of the local people the prime minister of Pakistan Mr. Zulfiqar Ali buttho demolished it and established a National assembly (NA) (Rafiq 2014).

1.4 Demographic Distribution Of The Region

The population of the region is almost about 1.5 million according to the last census held in 2018. It is situated in a very important strategic position; it touches the three main borders of the world. In the east, it touches through the China in North with the Wakhan Corridor of Afghanistan and India in south-east. It comprises an area of almost 24 thousand square kilometers. Historically, the people of Gilgit Baltistan lived together in a relative harmony; the social, tribal and ethnic ties were much stronger than the sectarian clashes. The rulers used the method of inter-sect. marriages to promote harmony and to ensure their cooperation. The people of Gilgit Baltistan were known for their religious tolerance. Islam spread in these regions through the Sufi saints who always preached the lesson of humanity and tolerance. In early times, the sectarian tensions were just limited to the boundary walls of the town of Gilgit; these quarrels were usually taken place during the month of Muharram processions when the both opposite religious clerics used to insult each other from the mosque. These quarrels and the minor conflicts were controlled and sorted out by the local tribal Nambardars and the rulers. (Najam 2015)

1.5 Emergence Of Sectarianism

The first incident of the sectarian violence, which took place after 1947 was in 1975 when there was direct firing over the Shia Muharram procession from the Sunni mosque. The second sectarian conflict took place in 1983 over the dispute of the moon of Ramadan. The Shia people celebrated the holy Eid of eid-ul-fitr one day before than the Sunnis as from the clerics of Shias announced that the moon of end of Ramadan has been shown thus you people can end your fasts. On the contrary to the other side the Sunnis were still on fast and didn't celebrate the Eid when the Shia people came to bazaar and they started to eat and drink in front of them it created an environment of tension resulted the death of two persons along injured of several others. After these incidents, many of internal as well as external factors contributed a lot to provide a fertile ground of sectarian violence in the Gilgit city. Some of the internal factors were including the loss of the traditional culture, music and

dance the increasing rate of unemployment among the youth and the economic inequality. According to some analysts, the disputed status of Gilgit Baltistan and the direct rule from Islamabad not only resulted to lack of political participation but also slow down the rate of development of the local resources such as mining and the hydropower. (Hunzai special report)

1.6 Sectarian Violence And Religion

It also gave a new path to militant groups to be fought in the name of the so, called religious rule. In 1988, in the last era of rule of Zia –al-Haq a religious militia of around 80,000/ people attacked on Gilgit. They killed around 400 Shia people and burnt at least 2/4 villages this resulted the victims to be settled in the migrant camps. The victims suffered a lot on both bases social as well as on economic grounds their houses, shops and even their cattle's were burnt down by the invaders of the religious group. It is assumed that the Lashkar attacked on Gilgit when they heard by the rumors that a large scale of destruction of Sunnis by Shias, but people had denied it by saying it was an excuse to defend the attackers of the Sunni militants (Hunzai 2012).

1.7 Politics And Sectarian Violence

The power of importance to the Sunni Ulemas (religious group), the Deobandis group given by the government of Islamabad and the politics played by the administration officers appointed by the Islamabad has given a flame to the burning fire of sectarianism in the Gilgit town. Abdul hammed khan, chairman of the balawaristan national front (BNF) argues that the Pakistani administration has used the tactics to change the demographic profile of Gilgit Baltistan by reducing the population of the indigenous people through the settlement of outsiders in this area (Shekhawat 2013).

Though Gilgit Baltistan has been suffering due to sectarian conflicts since 1970 the general political tolerant behavior and the ethnic cultural assimilation has contributed much to establish peace and harmony in this region. The

political parties and representatives have agreed on a major structural change (Shekhawat 2013).

In order to keep the control over Gilgit Baltistan the Pakistan government has used different strategies along with much complex significances. The first step was to support a Sunni islamization based on Wahhabi ideology, historically if viewed the majority of the people of the region belonged to the Shia school of thought in the era of the Kashmir maharaja there were hardly rare cases of such conflicts (Haqqani 2006).

Secondly there is a great influence of Saudi Arabia in the sectarian conflicts occurred in Gilgit in order to encounter the Iranian revolution and to stop its influences in an area which is mostly occupied by the pro Iranians the Saudi Arabia funded to create such situations there (Haqqani 2006).

1.8 Education And Sectarian Clashes

The textbook controversy and killing of a prominent Shia leader flamed the fire of sectarian clashes in the Gilgit town. Since 1999, there were doubts from the Shia community of northern area about the textbook controversy. Many table talks were held among the Shia representatives and the government officials but ended with zero percent results. Schools were boycotted by students and there were begun a huge sequence of strikes against the text book controversy. On 8th January 2005 the prominent leader Agha Zia- Uddin Rizvi of Shias who was also the imam of the central imamia masjid Gilgit was fired by unknown persons later on 13th January 2005 he died in a military hospital at Rawalpindi his death changed the whole situation of the city several shops, markets and governmental institutions were burnt (Shekhawat 2013).

1.9 Sectarian Violence On Passengers

The sectarian violence was not confined to the territory of Gilgit region, but it was also spread over the Karakorum highway, which is only one all-weather route, which connects the region with rest of the country. Often this highway

was used to block by officials during the days of tensions in order to avoid the tragic consequences though some incidents have been occurred. In April 28, 2005, a vehicle was attacked by the Sunni extremists and wounded sixteen passengers along the killing of the driver. On July 17, 2005, a bus was stopped going from Gilgit to Rawalpindi in the route near chilas and killed 05 passengers along 06 were wounded. Early morning, in the 28th February of 2012 a group of terrorists stopped the bus near the harban nala of the Kohistan district of KPK and killed 15 Shia passengers along one passenger from the sect. of Ismailia's. On April 03 2012, a grenade was exploded at the Sunni demonstration resulted to killing of two persons and wounding 45 persons' people when heard about the attack in chilas city stopped the buses and by identifying the Shia passengers killed around 25 Shia people they also burnt three Daewoo buses of the Masherbrum (Anna 2006).

1.1.1 Research Questions

Gilgit Baltistan mostly the Gilgit town has been suffered badly from the sectarian violence for last two decades somehow now days these conflicts have been controlled by the educated youth, sincere religious clerics, representatives and the government officials. The dates of major sectarian conflicts occurred in Gilgit are as under.

- 1 The attack of Sunni militants on Gilgit (Aamer Ahmed khan 1988)
- 2 The assassination of Syed Agha Zia Uddin Rizvi (Alok Bansal 2005)
- 3 The killing of passengers on Karakorum highway (The express tribune 2012)

Here I am going to find out not only the impact of sectarian conflicts but also the socioeconomic impacts on the region over the inhabitants of Gilgit Baltistan, mostly on the youth of Gilgit city.

What were the socio-economic impact of sectarian violence in Gilgit?

How sectarian violence effects tourism and economy in Gilgit Baltistan?

What are the effects of sectarian violence in reference to socio-economic aspects in Gilgit Baltistan?

1.1.2 Objective Of The Study

- 1 To study, the nature of the sectarian violence in Gilgit.
- 2 To identify, the impact of sectarian violence on regional level in Gilgit Baltistan.
- 3 To explore out, the impact of sectarian violence on tourism in Gilgit Baltistan.

1.1.3 Significance Of Study

As each research has its own significance, my research has two main significances. My research has both the practical as well as the theoretical significance. As this study has theoretical significance in which this research is based on because through this way the very study will contribute in future and researchers will explore the very dynamics of such studies. Secondly, through this research the people who are interested to know what the causes of sectarian violence in Gilgit are and the one who are still unaware of those causes will take benefit from this research in knowing the actual things about the sectarian violence and its impact such as: socio-economic impact of sectarian violence in Gilgit Baltistan. This research will also contribute that how the socio-economic wellbeing of the inhabitants of Gilgit Baltistan is being affected by sectarian conflicts? On the practical bases it will give the idea to the general masses of Gilgit Baltistan how to counter economic problems in Gilgit Baltistan and the actual reasons behind the sectarian violence and will ensure them to be avoid themselves from such conflicts.

Chapter NO. 2
Literature review

This chapter is about the literature on the topic of sectarian violence and its socio-economic impact on tourism in Gilgit Baltistan. The chapter reviewed the indicators of the topic. Many recent studies have focused on sectarian violence its impact and factors on tourism. While there has been no research on this topic but few researchers have taken its socioeconomic impact on tourism and how it affects international as well as domestic tourist.

2.1 Sectarian Violence

Other than exploitation from a higher place, factors like lack of education, neediness and absence of political association have debilitated any possibilities of a rising majority rule voice in the district. Pakistan has advanced sectarianism as an aligned strategy to keep individuals occupied with minor issues and to advance the Sunni assortment of Islam in Gilgit-Baltistan. The reading material contention, the murdering of an unmistakable Shia pioneer in 2005, and the refusal of the organization to a normally concurred proposition for the goal of the dispute, are a portion of the signs that the locale would likely go through such unrest for a long while to come. (Esman 1994)

Customarily, individuals of Gilgit-Baltistan are harmony appraising. There are reports of many inter-ethnic and inter-tribe marriages in the region and ethnic ties and tribal loyalties conventionally surpassed sectarian identities. Nonetheless, things have very changed nearby since it went under Pakistani standard, and took a sharp turn for the more terrible since the last part of the 1980s. Today the whole population has been isolated on a biased idea. The circumstance has arrived at such a phase in the course of recent many years that small issues are sufficient to start bleeding partisan conflicts. (Chandran 2003)

The historical backdrop of the continuous sectarian brutality in Gilgit-Baltistan traces all the way back to the 1960s and 1970s, when the strict heads of Sunni and Shia groups began a mission of common criticism. The global situation as the Iranian unrest and the Afghanistan war offered further to sectarian problems in the last part of the 1980s and 1990s. Expanded exercises of strict extremists in the wake of Pakistan's association in the Afghan conflict, combined with the opportunity given to strict gatherings, abolish the environment in this Shia-dominant part area. Partisan stresses and killings in Pakistan contribute straightforwardly to sectarian pressures in the district. Altogether, the new period has seen the development of an endless loop, with partisan violence in Pakistan straightforwardly annoying struggle in Gilgit-Baltistan, what's more, the other way around. Pakistan's control of strict gatherings for inside and outside strategy destinations is a significant justification the current partisan circumstance in Gilgit-Baltistan and across the country. (Zaigham 2005)

In Iraq the sectarian conflicts expanded since the start of US occupation right on time to 2003 the partisan conflicts among the Shias and Kurds was a strategy of Ba'athi. Internal uprooting was a significant device of Saddam system. Brutality against the main figures of the contrary groups. Is normal in Basra the college educators and the Sunni ministers have been captured. Communicating sees a portion of the uprooted met that the Shia ruled government has a solid impact behind the partisan struggles they gave the model that they were moved from Basra to north even their instructors lack in Basra itself and the regulatory strategies of control in work and advantages have constrained the Sunni minorities to be relocated and the capture of Sunni residents and delivered them on the off chance that they consented to leave the area (Ashraf and Turner 2006).

Sectarianism in the Gilgit-Baltistan district of unified State of Jammu and Kashmir (J&K), presently constrained by Pakistan, should be featured as it fills mass discontent as well as additionally, keeps the area fizzy. The brunt of the extremist Islamization strategy of General Zia-ul-Haq in this area centered

on settling pariahs nearby, affecting straight forwardly and unfavorably on the neighborhood individuals. The approach of Islamization, the Afghan emergency during the 1980s, the unrest in Iran in 1979, have all had a combined impact on partisan strife. Even after these occasions died down and the General Pervez Musharraf system received the strategy of 'edified balance,' trailed by the 'reclamation of popular government' in Islamabad, nothing awesome has occurred so far to mitigate the injuries of individuals. Indeed, the sectarian beast has raised its revolting head all the more menacingly. (Gyan books 2008)

The Iranian revolutionaries were intrigued to advance the Islamic hostility on the opposite side the Iranian unrest gave another period of personality to the Shia people group of Pakistan which pushed them to be pushed in the legislative issues of 1980s (Ahmad 2002).

Iran began to support the Shias of Pakistan in the significant urban communities of Pakistan and opened its social habitats paid return to the youthful ministers generally having a place from the Pashtun ancestral zones and from the far off spot of Gilgit Baltistan and aided the most youthful to concentrate in Qom and Najaf from where they made their additional contacts (Mariam 2012).

Sectarianism is not only caused by political, economic and social approaches but also it is caused by the religious conflicts and political disbalanced. Sectarianism is an incident which mainly takes place in such parts/countries of the world where the political and social institutions are being influenced by the religious elements. Like in Syria where the anti-government elements of president Bashar al asad are creating hurdles using the clashes prevailing among the Sunnis, Shias and the Alawite Muslims in Bahrain as well as in Iraq where there occurs tensions and rule of power has been given a sectarian wave through the division of Sunnis and the Shia Muslims. The term sectarian also used in the former Yugoslavia by highlighting the religious differences among the orthodox Serbian and the Bosnian Muslims (Neil 2012).

US president on tending to an Americans suspicious of military in Syria told that the strict struggles and the partisan savagery in Syria, Bahrain, and the

strict contentions among the Muslim and Christians in Egypt have been more terrible than the old occasions .partisan struggles or brutality in the center east nations is the result of outer intervention and the weakened of the political framework allowed an opportunity to the strict gatherings to play their impact in the issue of the nations. The ruler of Jordan Mr. Abdullah expressed that a bow of the Shias has arisen which will acquire the Shia people group Iraq, Iran, Kuwait, and Bahrain. (Byman 2012).

Iran didn't begin the partisan struggles in Iraq, Bahrain and in Syria yet moved delicately to misuse them and to get the Iranian premium. Syria is the most established Arab partner of Iran fall of Assad system would be extreme results for Iran and Hezbollah that is the reason Iran upheld Assad government through giving them arms, cash and knowledge backing to crush the resistance bunch. In center east the sectarianism has radicalized the both Shia and Sunni people group Hezbollah battles for the guard of Shias and the al-aida serves for Sunnis. Saudi Arabia and the center east nations have additionally contributed in partisan brutality to counter the Iranian upset and to stop Iranian Islam Saudi Arabia and bay states have utilized mosques and subsidized to spread their own Islam in south Asia, focal Asia and in Europe. (Byman 2012).

In Pakistan the partisan savagery has arose throughout the previous twenty years these conflicts have been arisen because of the doctrinal issues between the Sunnis and Shias. The 90% Muslims Sunnis of the world had a place with the Sunni group. what's more, in Pakistan, its proportion is just about 75-80 percent while the Shias establish 15-25 percent of the populace the partisan brutality has upset the country's political framework than the strict imbalance (Vali 1998).

The components behind the partisan viciousness in Pakistan are as under:

1. Sectarian violence and Policies of Islamization by Zia
2. Sectarian violence and Saudi Arabia's impact

2.1.2 Islamization By Zia

To debilitate the Shia masses, the system/organization of Zia began to reinforce the Sunni foundation by putting upon them all in all and in especially on Sunni theological colleges. Curricular changes in the religious schools opened the doorway for their graduated class to enter the high level spaces of the economy and join citizen upheld association. This change, it trusted, would enquire in Sunni character in the open field and in various state associations and government organizations hence the to comfort state from the Shia islamization advanced the Sunni Islamism for this reason the state began to reinforce the Sunnis in such places where the Shias were ruled or from where there was a danger from the Shias a large part of the action was finished by the Pakistan's military and its enabled insight office inter-services intelligence (ISI) in the periods of 1980s the military assisted with getting sorted out the assailant bunches in Punjab and in north-western provinces, region like the present Khyber-Pakhtunkhwa.

(Nousheen 2008).

One of the fundamental methodology of this action was done in 1988 when the focal government permitted the aggressor activists of Sunnis to strike the Gilgit town brought about murdering of right around 150 Shia individuals along the consuming of the houses and the shops (Nousheen 2008).

Illegal pressure for the sake of the partisan struggles were the award of Zia's transformation of the alleged Islamization advancing the medication and Kalashnikov the purported Islamization was fundamentally a strategy to ziafication both the state and the general public the military and the mullahs were the principle supporting figures of the Zia system this blend of interior and outside powers brought forth the prejudice, aggressiveness, psychological oppression and wildness and all the more such sort of activities (Pamir times 2012).

Sectarian violence was started due to biased polices of Zia Islamization. Zia support Sunni community on administration level and promote their own

peoples. They open religious schools and taught only Sunni students which result in discord between the communities. Shia community want same authorities as Sunni's were ruling. The first incidence of sectarian violence was occurred in 1980s due to the policies of Zia Islamization which is totally in fever of Sunni. Shia some time fever Sunni Islamization the reason is state began to reinforce Sunnis in such a place where the Shias were ruled or from where there is a danger from Shias. Zia Islamization is major cause of sectarian violence in Gilgit Baltistan which results not only conflicts but also impact on tourism and economy of the region.

2.1.4 Saudi Arabia's Impact

Sectarian violence greatly impacts on the authorities of the region. There is also a contribution of other countries in sectarian violence and want to disturb the peace of Gilgit Baltistan. The pioneer of Saudi Asrar shah confused the majority by translating the beginning of Shia" ism after the passing of prophet was the early scheme of the Jewish against Islam. Although Gilgit Baltistan is a Shia dominated region and there was a rule of Maharaja of Kashmir there were not rare examples of sectarian violence.

These are momentarily talked about as under.

1. Sectarian violence on the parade of Moharram
2. The destruction rate of sectarian violence in 1988.
3. Zia's Islamization undertaking and its effects on tourism.
4. Sectarian violence and Killings of the travelers on KKH.
5. Sectarian violence in Kohistan and Chilas.

2.2.1 Violence During Moharram

During the system of Zulfikar Ali Buttho in the mid of 1970s the principal occurrence of partisan conflict was accounted for in the Gilgit town. It happened when the Sunnis raised voice against the stage made by Shias in widely appealing for conveying the addresses. Survey such conditions Bhutto disallowed to Shias

for staying away from such exercises in response to these orders when Shias disregard the orders and proceeded with their exercises state utilized the security hardware to controlled them came about executing of protestors, harming, abducting and the annihilation to the public property (Shekhawat 2013).

Before 1974 there was a standard in particular known as the state subject rule(SSR) under this standard the non-occupants of Gilgit Baltistan were not permitted to buy the land inside the domain of Gilgit Baltistan. yet in 1974 Mr. Zulfikar Ali buttho the leader of Pakistan abolished which opened another entryway to the outcasts from various pieces of Pakistan to get comfortable Gilgit - Baltistan (Singh 2018).

Be that as it may, then again the state subject guideline is pertinent in the two sides of the Pakistan involved Kashmir and the Indian involved Kashmir (Ismail 2005).

This arrangement shows that it is a pre-arranged arrangement to change the segment position of the district by the public authority of Pakistan this aided the Sunni ethnic pathans and Punjabis to get comfortable Gilgit (lambah 2016).

The endeavors/arrangements made by the diverse government in Pakistan to settle the outcasts in Gilgit have dreaded the local occupants of minimization inside their own home town (Khan 2016).

In the mid-1970s sectarian clashes begins during the regime of Zulfikar Ali Buttho in Gilgit. It occurs when the Sunnis raise voice against the stage made by Shias on the roads to deliver their speeches. Bhutto pressured and disallowed the Shias to stay away from such exercise in response to the order of Buttho they disregard the orders proceeded by the state and utilize security to control them. In 1974 there was a state subject rule (SSR) according to this rule the non-Occupants of Gilgit Baltistan were not allowed to buy the land within the territories of Gilgit Baltistan. In 1974 the rule was changed by the Zulfikar Ali Bhutto which open a new chance for outcaste to settle in Gilgit Baltistan.

2.2.2 Sectarian Violence In 1988

Prior to 1988 the partisan pressures were infrequently occurs and there was not a furnished struggle there were intermarriages which securities the two Shias and Sunnis from battling with one another (Asia report 2007) the ancestral loyalties and the ethnic ties were given more majority than the partisan contentions however after 1988 steadily the Gilgit changed to a combat zone from a tranquil paradise It is accepted that the ruin bad luck of Jalalabad in 1988 was set off a conflict between the Shias and Sunnis on the festival of Eid-ul-Fitr , as the Shias praised this event one day sooner to the Sunnis which came about the conflict (Muhammad 2014).

The news spread like a fire in timberland to different locales of the country the Sunni priests of the N.W.F.P(now Khyber Pakhtunkhwa) reported a jihad against the Shias of Gilgit the Sunni assailants/allies alongside The Sunnis of Darrel, Chilas, and Tangir assaulted on the Shia towns of Gilgit (Sorbo 1988).

Around 150 individuals were executed on this disgraceful assaulted by The Sunni aggressors many were harmed and property to worth of millions of rupees were being annihilated (Bunch 2007).

While offering out from KPK to Gilgit the attackers were not being halted at even a solitary check post by the security powers. General Zia government didn't make a great move to controlled the Sunni savagery in 1988 rather the organization was effectively offered backing to the aggressors alongside the mullahs (Shehzad 2003).

This partisan brutality gave another passage of partisan struggles in Gilgit new assailants bunches began to be arisen by the outer powers essentially by Iran and the Saudi Arabia fit as a fraud of aggressor preparing and the monetary help (Hunzai 2013).

The slaughter of Jalalabad incited the Shias of Gilgit Baltistan and they began to update themselves for a conflict with the Sunni attackers as a revenge and they decrease towards the Iran for monetary and the essential help (Feyaz 2011).

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The 1988 tensions of sectarian violence put the region in another direction, there is a continuous killing of peoples on roads day by day. The incident of 1988 was the worst incident in the history of Gilgit Baltistan. District headquarter hospital (DHO) was closed for Sunni community and the hospital administration face difficulties in doing their duties especially Sunni community in that particular area. After the 1988 occurrence in Gilgit-Baltistan, partisan savagery proceeded through the following decade around here, while the administrations of the Pakistan Individuals' Party and the Pakistan Muslim League-Nawaz grabbed hold of force progressively in Pakistan after the Zia system. In the consequence of this misfortune, both Shia and Sunni people group started to reinforce their positions.

2.2.3 Zia's Islamization

The job of Zia can't be denied in the viewpoint of the sectarian savagery in Gilgit it is significant on the foundations of the local, international and the social elements of Gilgit-Baltistan (Dad 2018).

General Zia supported the particular Sunni parties and the current powers in Gilgit -Baltistan this gave another way to the strict ministers to assumed their part in the public issues to serve the Pakistani objectives in Gilgit-Baltistan and to counter the impact of Iranian unrest over the lion's share Shia ruled district of Gilgit-Baltistan general Zia projected a Sunni Islamization where the Sunnis of the nation were given exceptional universality over the Shias in all the public area Zia likewise extended this arrangement to the Shia ruled district of Gilgit-Baltistan where the uproars and conflicts were occurs on much of the time .Zia utilized the

partisan wildness as an apparatus to change over the lion's share populated Shias in Gilgit-Baltistan by empowering the untouchables in the locale by state completely changed the segment profile of The Shias in Gilgit-Baltistan. (Dad 2017).

Ajai sahani in Asia times composed that the seeds of the captivated partisan viciousness molded all the more regrettable in Gilgit when the tactical despot empowered the exercises of the Sunni aggressors of the Siphah-sahaba (SSP) to broaden their exercises in Gilgit-Baltistan this came about a massive slaughter of lives property and millions if worth of cash in 1988 (Ajai 2009).

General Zia not just urged the untouchables to be get comfortable Gilgit yet in addition reinforce the counter Shia association SSP, (the Anju man Siphah-Sahaba) yet additionally guided them to make guaranteed their essence in these areas through the legitimate arrangement an enormous number of the Sunni madrasas were opened in and appropriate preparing was given to oppose Shia hostility (Rahman 2005).

The sectarianism in GB, offers more than different components, in establishing an unfriendly climate for the travel industry. The number of approaching travelers, has not been reestablished at this point, due to the tireless partisan conflicts. Renewal of sound the travel industry needs clear measures what's more, the executives an overall thought produced from assessment of the travel industry emergency the executives by various papers, is that political hostility, (for example, Kargil activity, Zia Islamization), inconveniences the travel industry objective picture; consequently, inventive 'recuperation promoting' methodologies and arranging, are needed, for traveler's security and practical the travel industry.

2.2.4 Karakorum Highway

Sectarianizing in Gilgit was restricted to the Gilgit town as well as it turned into a cerebral pain to the travelers going from Rawalpindi to Gilgit or the other way around particularly for the Shia travelers the Karakorum high way is the solitary

all-weather street which interfaces the Gilgit - Baltistan to the remainder of the country (CF 1989).

The incidents of sectarian violence on Karakorum highway KKH took many lives. It happens near Chilas, the bus coming from Rawalpindi was stopped and asked them to identify their sect and separate and straight fire on them who belongs from Shia Community. Due to this incident there occurs tensions in Gilgit Baltistan which is terrible for tourism and peace in the region. A portion of the fundamental noticeable partisan brutality happened on KKH are as under.

2.2.5 Sectarian Violence In Kohistan

In 28th February a horrifying and regrettable episode of sectarian savagery occurred in Kohistan when the transports were being halted by ambiguous aggressors and murdered around 18 guiltless Shia pioneers having a place with Gilgit-Baltistan by recognizing the personality cards of the travelers this assault occurred close to the Harban Nallah Kohistan (Farman 2012).

This occurrence shocked the public sentiments in regards to their wellbeing and security from the state they requested a reasonable request from the public authority of Pakistan (Federal govern.) and from the nearby organization the inside serve ,Rehman Malik comprised a board of trustees and request to present the report inside three days the underlying report connected to the revenge of two Sunnis who were being killed in Gilgit several months prior Pakistan armed force offered its administrations for the examination this episode acquired the consideration of worldwide nations and the UN secretary Ban Ki moon showed his interests and denounced it (Boss 2012).

The incident of Sectarian violence takes place in Harban Nallah near Kohistan and Chilas region on 28 February. In this incident the Shia travelers were killed. Due to this incident the situation in Gilgit Baltistan becomes worst. Shia got aggressive and burn government offices, block the roads and firings on the Sunni community. The tensions become worst day by day. Government face difficulties and announce a curfew in the region. Due such scenario in the region the tourist can't come and even after this incident one of the international tourist was also killed in Fairy meadow. After these incidents the downfall in tourism industry

occurred in Gilgit Baltistan which results in the decreased in economy of the region.

2.1.6 Sectarian Violence In Chilas

A little while when the Kohistan occurrence was not failed to remember another sad episode took in Chilas in any event 15-20 individuals were being murdered and around 50 were being harmed on April 03 ,2012 (Farooq 2012).

People does not forget the incidence of Kohistan yet another sad sectarian clash takes place in Chilas and killed 15-20 individuals. The reports of the casualties were still unclear and worried that there are more deaths occur than they recognized. This sectarian clash was the result of the attack on the parade of Sunnis in Gilgit who was against the killing of Attaullah Saqib. The incidence of Kohistan and Chilas is the result of killing of Attaullah Saqib. (Grips 2012).

2.1.7 Socio-economic Wellbeing

Youth have taken a solid special case for this situation, and dread that things may take a considerably more horrible turn if educative advances are not taken quickly by the specialists. During FGDs held in both Gilgit and Skardu divisions, members held various homegrown and worldwide variables liable for the present circumstance. For instance, some affirm that the unsettled status of Gilgit-Baltistan and the shortfall of a vote based legislative issues has brought about bunch financial furthermore, political issues. Sectarianism is only one indication. They guarantee that the restricted space for political activism irritates loaded debates and clashes, which ultimately bring about killing. To them, Gilgit-Baltistan is going through this stage right now. Youngsters accept that sectarian issues are irritated because of the shortfall of a majority rule framework. As indicated by (Brown 1997) the ethnic brutality happens for various reasons counting yet not restricted to disappointment with the current framework, financial difficulty or general state shortcoming just as disappointments in combination and prohibition from the force structure. (Brown 1997)

A few youngsters likewise called attention to that the Sunni people group feels minimized, both strategically and monetarily, on account of Shia dominant part government in Gilgit-Baltistan. The Sunnis call attention to that in light of the fact that the Gilgit-Baltistan government has stayed in the possession of the Shias, they are treated as peasants, and are themselves survivors of partisan savagery. They gripe that they have next to zero portrayal in the public authority, which currently appreciates more powers furthermore, more noteworthy assets following the 2009 Order. They contend that a significant part of the improvement reserves is diverted to Shia-dominant part valleys and that Sunnis are rejected from key positions and work openings, both in government and in the private area. Youngsters are likewise especially worried about the wellbeing and security of the Ismaili people group in Gilgit-Baltistan. They say that the local area is known for its lack of bias and serene standpoint, which concentrates on financial advancement and training. Nonetheless, there are certain components who transparently blame them for being complicit with the West, taking benefactor cash and inconspicuously advancing their inclinations while the remainder of Gilgit-Baltistan is consuming. The Ismaili's keep up that they are misjudged and, as their track record shows, they have faith in sharing the products of advancement with different networks. Notwithstanding, there is a dread that even a little occurrence may actuate hardliners to focus on this local area. The adolescent accept that this would just broaden the split which is now destroying the general public. (Young 2013).

The Gilgit-Baltistan locale is supplied with bountiful regular assets. The Indus stream, which moves through Gilgit-Baltistan, offers huge hydro potential inside the locale as well as across Pakistan. The district is an outstanding provider of numerous significant minerals to the nation as well as the world. In the south of the district, there are significant stones of nickel, cobalt, copper, lead, tin, mica, quartz, zircon, coal and actinolite that are of uncommonly acceptable quality. There are moreover significant assets of iron, silver, gold, zinc, marble, stone, sulfur, calcite, fluorite, limestone, arsenic,

spinel, piece of clothing, epidot, topaz, moon stone, pargasite, tourmaline, sea blue, pyrite and feldspar in the north-eastern, northern and northwestern pieces of the space. The area is likewise one of the nation's biggest makers of stone gems. Gilgit Baltistan is rich in its natural resources, but due to sectarian incidents the government of Gilgit Baltistan cannot take benefit from such resources. (Hussainabadi 2003)

Gilgit Baltistan is rich in its natural resources like gem stones, cultural artifacts, dress code, dry fruit etc. The people of Gilgit Baltistan not only do their business from such goods but also promote their culture and generate socioeconomic wellbeing for Gilgit. Sectarian violence not only halted all the business activities but also there is curfew in the region which result in decline of tourism and economy of the region.

2.1.6 Tourism

The inevitable sectarian conflicts, relative distance, and political precariousness, that lead to drag out check in time; crisis; conclusion of the market; target executing; business misfortune; and misuse of regular assets, appear to have modified the travel industry area to a disturbing rate. Partisan hostility in GB, isn't inadvertent, it has profound roots in history related with strict, political, international and social aims. The conflicts previously developed, during the Afghan conflict (Grare 2007 Lakshman 2003), have immediately obtained a type of global psychological oppression, drawing consideration of legislators just as fanatics from everywhere the world, with various intentions around here. In Pakistan the partisan conflicts were phenomenal preceding 1947, yet began much of the time after 1980s, because of mass killings for Islamization by Zia al-Haq, and savage remain against the Shias by Jamaat Ulema Pakistan, and Jamaat Ulema Islami (JUI) (Grare 2007). The Islamization system of General Zia-ul-Haq, 1980s Afghan emergency, and The madrassas, albeit not everything except rather many, really proliferate the sectarianism, furthermore, train radicals. The madrassas in Pakistan, have expanded in an outstanding rate since 1960s, contributing

amazingly to the sectarianism, making a feeling of loathing, viciousness, uprising, and psychological oppression (Global Crisis Group 2002 Grare 2007).

It is extremely fundamental to comprehend the harmonious linkage between partisan conflicts, psychological oppression and the travel industry, to arrive at the resolution with respect to stopped the travel industry in GB. Indeed, an evaluation of muddled multi-demonstrations of sectarianism what's more, illegal intimidation on the travel industry area, has become a test for the travel industry researchers and professionals (Wilks 2006).

Sectarian conflicts in GB have made unfavorable conditions for tourist exercises. Sectarian clashes are the major cause of downfall of tourism in Gilgit Baltistan. In Gilgit Baltistan tourism is the major economic industry to generate revenue. Sectarian violence in Gilgit Baltistan impacts on the economy of the country. During the incidents of sectarian clashes the tourism also effects and tourist also become victim of conflict. Due to this violence the domestic tourist as well as foreign tourist inflow was reduced. Tourism provides the employment opportunities resulting into 277 million jobs in 2016. In Pakistan tourism contributes only 2.8% of the total GDP. (Bansal 2008)

2.1.7 Sectarian Violence And Political Instability

As contended by (Grare 2007) that "sectarian violence is not a monocausal phenomenon; it has profound social, political also, international roots." In request to comprehend the ideal public strategy measure, consequently, we initially should recognize the verifiable, political, strict and socio economic elements that work with the event of sectarian viciousness. The 20% Shia populace to get away from the Islamization drive liked to cast a ballot in the commonly arranged Pakistan's People's Party (PPP) in this way polarizing the country on partisan premise. Be that as it may, the nation was at that point set on the way of strict polarization when the Ahmadiyyas were announced non-Muslims by the country's first constitution embraced by the parliament in

1973. Heads of the conservative Islamist ideological groups had effectively taken an enemies of Shias position leading to sectarian strains in Karachi, Punjab, Gilgit-Baltistan. (Grare 2007)

The post parcel history of partisan viciousness in Gilgit-Baltistan can be followed to mid-1960s-1970s at the point when the strict heads of Shia and Sunni organizations, the two significant factions in Muslims, begun assaulting on one another's confidence. (Shekhawat 2011).

The most recent administration bundle was declared in 2009 giving the district a semi-self-governing status. Indeed, even this administration bundle couldn't perceive the district as an established piece of Pakistan by denying them the right of vote in the public races. This political confinement brought forth religion-based political philosophies with Sunni upholding the addition of the district with Sunni lion's share Kashmir while Shias battling for a separate character. This political-strict conflict is presently a significant part of the

The public authority can't make enough work openings as the advancement reserve is frequently redirected towards security needs. High joblessness rate for a district with high proficiency rate is one reason for partisan viciousness in GB, says the Assessor General of GB Police Alongside these reasons, brutality related defilement hindering the harmony building measure is a significant element of contemporary partisan brutality in GB. (Tribune 2012).

Political instability is also a major issue in the town. The political leaders those who are in powers do hire their own people in jobs and other social works. Due to these inequalities in the town their spreads violence between individuals and groups. In Gilgit the political institutions are based on sectarianism which result tensions in the town. To overcome this violence all governments institution should have to give equal rights.

2.1.8 Sectarian Violence And Education

In 2001, Shia and Sunni understudies in a Gilgit secondary school conflicted savagely, starting exhibitions and strikes in the city. As this disunity proceeded through the coming years, the public authority was not intrigued to determine the issue. In May 2004, a nearby endeavor was made to determine the educational program issue and all factions from this locale consented to a settlement on a three-point recipe. First and foremost, in Shia greater part regions, rather than the questionable parts of the educational program, the one appropriate to the Shia confidence would be instructed. Also, in Sunni greater part regions, the educational plan would be instructed as it was initially imagined. Thirdly, in the spaces where there was a mixed population, the educational program would explicitly zero in on the confidence of the two orders (Shekhawat 2011).

Neighborhood people group conceded to isolate Islamic Studies courses for Shia and Sunni understudies, connoting their eagerness to determine contrasts calmly, yet, the Ministry of Education wouldn't pull out hostile material. Debilitate and rankled, Shia understudies started to blacklist classes furthermore, stage rallies on May 17, 2004, more than 300 went on a three-day hunger strike in Gilgit. In no time, the circumstance seriously weakened as thousands rioted, deferring streets and stopping organizations. When a noticeable Shia pioneer, Agha Zia-ud-din Rizvi, pronounced June 3 as a day of fight, if the public authority neglected to determine the prospectus issue inside that time span, the military was brought in and a check in time forced in Gilgit. Nonetheless, road parades proceeded in resistance of the time limit, prompting savage conflicts among protestors and security staff in a few pieces of the Northern Areas (Ali 2008).

Sectarian violence halted the institutions of the region. A large number of students can't qualify their final exams. In 2004 300 peoples went on a three-day hunger strike in Gilgit. This affects not only the future of Pakistan but also the economy of the country. Better educational approaches are thus

necessary for the creation of responsible and socially aware citizens, as well as a culture of tolerance within the country.

2.1.9 Health And Medicine

Interrelationship between sectarianism, conflict and wellbeing services followed from the complex fallouts of Shia-Sunni hostilities for Gilgit hospitals after the January 8, 2005 assassination of Gilgit-Baltistan's Shia religious leader, Zia-ul- Haq Rizvi, by Sunni militants. Gilgiti Shias, who comprise the majority of Gilgit Town's residents, responded forcefully through the organized use of violence and, by capitalizing on their growing dominance in a wide array of socio-political contexts reduced and excluded Sunnis' access to and command over political and economic resources, including those identified with health. Importantly, Shias' efforts to estrange Sunnis from assets, and wellbeing services in particular, signify the reversal of the discriminatory practices formerly enacted against Shias, a minority in Pakistan but a majority in Gilgit-Baltistan, by Gilgiti Sunnis in coordination with the Sunni-dominated state. Following Zia-u-racket's demise, Gilgit Town was wracked by 10 months of between sectarian hostilities, wounds and death, just as Army curfews, the targeted killings of Sunni people group leaders, including doctors, and the strategic marginalization of Sunni patients from Shia mohalla (neighborhood) based clinical facilities by curfews, checkpoints and the threat of violence. (Varley 2010).

Sectarian violence took many lives and injured patients were suffering due to closer of hospitals. January, 8 Pakistan army take over civil administration issues related to health services, provision, safety and patient access were under highlighted with civil security measures centered on government office, banks tourist centers and the homes of prominent businessman, politicians and army officers. During the time DHQ hospital remained opened albeit understaffed. For half a month following the underlying threats and from there on during resulting times of 'strain', the Gilgit Medical Center and

Family Health Hospital had to close because of an absence of safety for patients and staff; obstetrical crises were alluded either to the DHQ or the Combined Military Hospital, which gave inconsistent inclusion in January and early February.

2.1.10 Security Threats For Tourism

On February 28, 2012, in a chilling partisan assault, sixteen men were pulled off transports at Harban in region Kohistan and shot dead without a second thought by unidentified aggressors secret in military uniform. Fifteen out of the sixteen travelers killed were Shias. The aggressor bunch Jundallah guaranteed duty regarding the assault when an administrator, Ahmed Marwat, reached the media before long the assault. Afterward, on April 3 that year, in any event nine travelers were killed by a gang in Gunar Farm region near Chilas in response to a partisan episode of viciousness that ejected in Gilgit which thusly was in response to an assault with a hand bullet that morning, prompting the passing of 7 Sunnis dissenters and harming 50. In reprisal, nine Shia travelers were killed close to Chilas. Nonconformists in Chilas likewise torched six transports, driving two into the Indus Waterway. Police and organization authorities neglected to control the rankled horde. Administrator of Police and two watchmen were harmed while attempting to secure travelers. A check in time was forced in Gilgit and the encompassing regions and wireless administrations were suspended for quite a long time. (The Express Tribune 2012).

The individuals of Gilgit Baltistan faces security issues due to the incidence in harban Nala, near chilas, killing of passengers on roads. Due to this incident their spreads fear and people become annoyed. Citizens are protesting blocking roads, destruction of government offices and demanding security for peaceful travel. In order to keep facilitate the citizens of Gilgit Baltistan the government took immediate security alerts but still there is gaps in protecting people.

2.1.11 Analysis Of The Literature Reviewed

Sectarian issue develops aggressive attitude in natives of Gilgit-Baltistan because they lose their kins in violence and conflict theory proposed that human beings become upset when anyone compel to leave or impose anything on them leads to aggressiveness in affected peoples. Socio-economic issues lead to sectarian violence, according to conflict perspective peoples becomes violent when they are being exploited economically. Education increases chances of violence, when people aware about everything happen around wrong they voice up for own right which can ultimately leads to violence, external elements involved in sectarian violence in Gilgit-Baltistan, as incidents witnessed that in Gilgit-Baltistan there are many factors which invade the indigenous culture and values which leads to violence. Sectarian violence is not a recent issue in Gilgit Baltistan. It starts gradually from the beginning of independence of Pakistan. The worst incidence of sectarian violence in Gilgit is the tension of 1988, in which the killing of Agha Zia ud din leads people more attracted towards clashes in the town. Peoples are deteriorating government offices, protest on roads due to which the government takeover curfew. Due to this incident not only the socioeconomic condition of Gilgit Baltistan suffered but also the precious lives has lost.

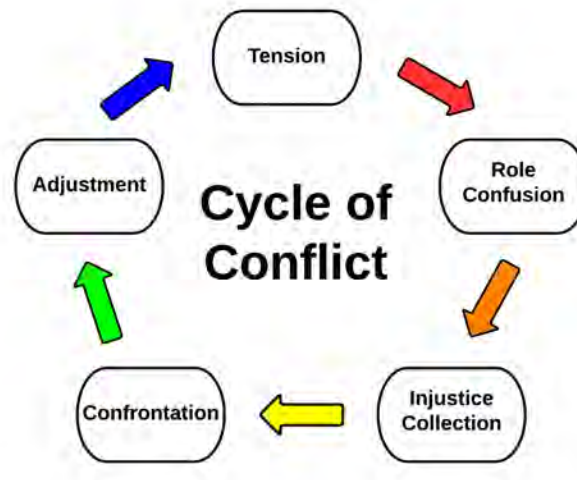
Chapter No. 3

Theoretical framework

In this chapter Sociological theories are used to explain, predict and understand the social phenomenon and in many cases to challenge and broaden the existing knowledge. The goal of the theoretical framework is to present and explain the theories and models that other researcher has developed.

3.1 Karl Marx Conflict Theory

Karl Marx gave the concept of conflict theory. The theory comprises of two major classes (1) bourgeois (upper class) and proletariat (lower class). Karl Marx explains these two classes and the conflict takes place in between these two classes. Conflict theory focuses on the competition between groups within society over limited resources. Conflict theory views social and economic institutions as tools of the struggle between the groups or classes used to maintain inequality and want to become dominant of the ruling class. Conflict theory has three assumptions as follows (1) conflict emerges between groups and individuals having different interests. (2) To Dominate and control individuals are struggling for hegemony. (3) Dominant groups disturb the peace and structure of society. They want to become more powerful from one another and this results in violence between individuals and groups.



3.2 Figure 3 (Model of conflict theory)

Sectarian violence increases the tensions among people. Conflict and tension are related to each other. There are different theories in social science after researching on these theories I come to know that conflict theory of Marx is related to my research topic. It focuses on different classes, groups where not only

individuals but also there occurs violence between countries on economic competition, sovereignty, religion and ethnic bases etc.

The above figure shows the model of conflict theory which focuses on violence in a society. The above model also shows the violence of conflict theory which is based on violence's such as direct violence, structural violence, cultural violence, tensions, role confusion, injustice collection, killing, confrontation etc became part of society. It disturbs the infrastructure and the society as well. Culture of inequalities also increases in such situation which becomes the cause of the conflict in the society. There is just such a lot of cash, property, medication, food, and different items to go around in a specific culture. In industrialist social orders, the well-off class (bourgeoise) will consistently battle against the common laborers (low class) to keep up with their boundlessly overpowering portion of the assets. These classes are consistently in struggle with one another. The rich need to keep up with their status and keep their assets, and the helpless need to rise to a higher class. As Karl Marx clarifies, this unending battle will cause war, upset, lawful changes and underlying disparity.

3.3 Application Of Conflict Theory

In the context of Gilgit Baltistan this theory briefly explains that sectarian violence took place at different times of framework ranges from the 1970s to 2012 simply in the last two decades. As Gilgit Baltistan is a region having people from multi-dimensional ethnic, cultural, religious (intersect) and socio groups. In Gilgit Baltistan especially in the town of Gilgit the direct violence was come to serious position in the last decade there was not a single day even when a single sectarian violence has not taken place. especially this situation came to be severe after the textbook controversy even after the assassination of the Shias leader Agha Zia Uddin Rizvi in 2005. Sunnis and the Shias went through a sequence of violence on the daily basis. After a long struggle put by the local religious, political, social activist and the sincere people from the both sect as well as the helping hand given by the Ismailia's have changed the battle field into a normal living area the governmental efforts by settling a

large number of the security personal especially by building the check post in the most sensitive and the danger zones of the sectarian violence like in kashrut , napur, basin ,jutial, khomer have been helpful to counter the consequences of the in the role of the Awami action committee cannot be denied in the peace building of the city ,they arranged a platform and gathered the influential personalities like the religious clerics ,political representatives(from both sects) and convinced them to assure the peace in the town by using their influence many peace building agreements have signed on certain points which gave a backbone to counter the conflicts . nowadays the situation is changed it is due to the awareness of the youth through education as the literacy rate in Gilgit Baltistan is almost 90 percent. But somehow there are some effects of the last situations like there are still indirect violence prevails.

3.4 Prepositions

Violence create disharmony and disturbs the infra structure of the society. In Gilgit the main reasons behind the violence was the intersect differences i.e. Shias and Sunnis different religious perspectives. In the scenario of Gilgit cultural violence prevailed in a greater scale. Some of the prominent people from both sects played their role in overcome the violence.

Some key points play a vital role in developing peace in Gilgit.

- I. Educating the people can overcome violence.
- II. By deploying security personals and building the check posts in intensive violence zones.
- III. By promoting the intersect marriages.
- IV By developing the religious harmony by arranging the seminars.

CHAPTER NO. 4
CONCEPTUALIZATION AND OPERATIONALIZATION

This chapter is all about the key concepts used in this research. It includes conceptualization and Operationalization. Conceptualization is the process of designing concepts with the help of existing literature. In this study the researcher has two variables sectarian violence and socioeconomic impacts which are conceptualized in this chapter.

4.1. Conceptualization

Conceptualization is the process of designing concepts with the help of existing literature. In this study the researcher has two variables sectarian violence and socioeconomic impacts which are conceptualized in this chapter.

4.1.1. Violence

1. According to Max Weber the state is that, “human community that successfully claims the monopoly of the legitimate uses of violence within a given territory. (Max Weber 1964).
2. “The intentional use of physical force or power that threatened or actual against oneself, another person or against community or group that either result has a high likelihood of resulting injury, death psychological harm, maldevelopment or deprivation.” (Krug 2017).
3. Violence is an intentional act of excessive or destructive force endorse a narrow conception of violence the Minimalist Conception of Violence (MCV). (Vittorio 2005)

Violence is such an act from which a person is hurt by another person, it is caused due to achieving hegemony in any state, region etc. It disturbs the public peace and harm the individuals within the society. A person who intentionally disturbs the public peace or harm any person or produce violation in any public place is said to be violation. It is basically the violation of human rights, norms, values and customs etc.

4.1.2. Socioeconomic Impact

1. A person is said to have high subjective wellbeing if she or he experiences life satisfaction and frequently joy and only infrequently experienced unpleasant emotions such as sadness or anger. Contrary to it a person is said to have low subjective well-being if she or he is dissatisfied with life, experiences little joy and affections and frequently feels negative emotions such as angry or anxiety.” (Angulo 2021)
2. The term socio-economic has been used for over century. Its use grew beginning in the last quarter of the nineteenth century, with emergence of economics in academia as a discipline distinct from its historical roots in the older “political economy”. The term socio-economics has been employed with various meaning in desperate contexts. (Ashford Robert 2015)
3. Socio-economic status (SES) is defined as a measure of one’s combined economic and social status. Generally, in sociology SES is viewed as latent construct and is measured using a composite measure of education, income, and occupation or some variation of these three indicators. (Galobardes 2006)

Socioeconomy is a status of any country or individual where they live their lifestyle with joy and in a hegemonic way. Every country or individual of that society has their own status in a society or in the world. Socioeconomy has great impact on any countries economy and it comes from countries trade, tourism and agriculture etc. when the economic status of any country individual becomes low

4.1.3. Tourism

1. Tourism is described as a social activity that includes human behavior, using resources, interaction with other people, economic and environment. (Alinejad and Razaghi 2012)

2. Tourism is introduced for the first time in 1811 Gregorian year in English magazine (sporting magazine). Tourism consist of two parts: “tour” word means circulating, journey, travel and trip and suffix “ism” that points to literal, religious and philosophical thought or institution. So tourism means an institution that its thinking base rely on travel and journey. (Mowforth, M. and Munt, I. 2003).
3. In Longman dictionary, tourism means recreation and journey for entertainment. In Larros dictionary, tourism means journey for recreation (pleasure or satisfaction). (Poria Yaniv, Richard Butler and David Airey, 2003).

Tourism is actually travelling of people towards different places for their leisure, business and other purposes. It is important in collecting revenues from tourist which is also beneficial for countries or any region’s economy. Tourist is a collection of individual who want to explore the natural environment for pleasure as well as the new places in the country or world Tourism is a door step for any countries economy. Without tourism a single country cannot increase their Gross Domestic Product (GDP).

4.1.5 Sectarianism

1. Sectarianism is a form of religion-political nationalism and as such, our examination of its root causes directly identity mobilization and ethnic conflict, it has metamorphosed from religion schism into political conflict around mobilization of community identity (Khan 2011).
2. Islam is divided into two sects. one is the Shia and the other is Sunni. Shias are the followers of Ali, son-in-law of the prophet Muhammad (S.A.W) because of the sectarianism in the society where there are multiple societies the chances of violence also increases, like it is happening in Pakistan it is because the people who have different ideological 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 intolerance other sects of the same religion (Afzal, Iqbal, and Inayat 2012).

3. When the factions of religion in society, irritate each other with such sickness that each of them reflects their own beliefs as a complete religion and does not settle with the other view becomes the state of sectarianism. the term according to the sociology of religion is to assign a particular kind of religious group (Shah 2014).

Sectarianism is a concept in which society judge people on the basis of their sect and critique on the religion of each other. Islam is divided into two sects Sunni and the other is Shia. Shia community follow Ali, son in law of the prophet Muhammad (S.A.W). Due to sectarianism there are multiple societies and the chances of violence also in the society of Pakistan. Sectarianism is a combination of religious groups which irritate each other with such a sickness that each of them reflect their own beliefs as a complete religion which turn into sectarian violence and sectarianism.

4.1.6 Sectarian Violence

1. A sectarian violence from the definitional view “refers to violet conflicts beside religious and political lines example of such conflict is the catholic and protestants in the Northern Ireland (although many other things like a class division, beliefs, and ethnicity also play a major role as well) it is also the philosophical, political or armed conflict between the school of thought like Sunni and Shia Muslim (Ahmar 2010).
2. The word sectarian is divided from sect consists of a group of people who may not disbelieve a religion but holds certain fundamental of religion as a platform of expressing their beliefs. while expressing their beliefs while expressing their beliefs mostly conflict between the groups which are known as sectarian violence (Danjibo 2007).

3. Sectarian violence mostly involves clashes between the two main sects of the Islam –Sunni, and Shias (Yousuf 2012).

The word sectarian is derived from sect which means a group of people who does not disbelieve a religion but holds certain fundamentals of religion and expressing their beliefs. Sectarian violence occurs mostly between the Sunni and Shia. Sectarian violence is a kind of religious conflict in which the sects have their own beliefs which results in conflicts among individuals in society. It is caused by political, religious, philosophical or the armed conflict between the school of thought of Sunni and Shia Muslim.

4.2. Operationalization

Operationalization is the process by which researchers clearly elaborates and justify the concepts with the existing situation, used in the present study.

4.2.1. Violence

Violence is present among the Sunni and Shia Muslims through which they evaluate sectarian violence its effects on individuals“ families and communities. Due to the sectarian violence, many innocent people have lost their physical body parts like some due the severe firing over their arms and legs have lost their legs and arms. As the society in Gilgit is shaped in the patriarchal family settings where the loss of men house earners like father, brothers, sons, and husbands suffers their houses as economically.

4.2.2. Socioeconomic Impact

Developmental and family researchers have focused on the child's immediate environment, including the family system. sectarian community violence, which is associated with the political/religious context of war and inter-community aggression, and inter-sectarian community violence, which is ordinary community violence. In Gilgit, sectarian community violence occurs at the community level between religious-sectarian groups, specifically Shia's and Sunnis. In Gilgit after the emergences of the sectarian clashes in between the Shias and Sunnis the wellbeing of the masses changed on a dramatic angle

the peace of the public suddenly disturbed, their business, education and the social relations among the inter-sects effected on a larger scale the public in the Gilgit loss their happiness and joy people often avoided to come out of the home after the 5:00 pm people started to spent their time in their houses the cultural gatherings, cultural events were used to be totally destroyed .

4.2.3 Tourism

In Gilgit Baltistan tourism plays a vital role in economy of the region. Gilgit Baltistan is a favorite tourism destination in the world, due to its composite attractions reflected in culture, nature, heritage, sports, adventure, clean air, water, landscape, leisure, wildlife, and biodiversity. Sectarian violence and political instability are the major causes of down fall of tourism in Gilgit Baltistan. The tragic incident of 9/11 severely affected the domestic and 10338 foreign tourists in Pakistan and in this region. During the year 2017 and 2018 the number of tourist visit to the region up to 1.8 million and 2 million respectively.

4.2.4 Sectarianism

The impact of sectarian violence and its micro aspect social organization that is family are high lightened by the following questions:

1. How did the sectarianism affect the socioeconomy, institutions, class structure of the society.?
2. Do you think that the dynamics of your family relationship changes after burning issues of sectarianism?
3. How the sectarianism impacts the family structure of the victimized family?

Sectarianism is basically the theological conflict between two groups of the different sects of the same religion. The followers of the religion owe a rigid behavior of extremism in Pakistan the roots of the sectarian conflicts are much stronger where the communities distinguish themselves on the basis of

sects. However, the extremist behavior has terrible impacts on the victimized families who lost their bread earners in sectarian violence and which also becomes the cause of changing their class structure. In the above questions, the class and family structures that are destroyed due to killing, therefore, effects the family relations. a single incident of the sectarian violence destroys the relations, class structure, environmental as well as life of the people.

4.2.5 Sectarian Violence

1. How did you manage your time and business due to the increase in responsibilities after the killings?
2. Due to the sectarian violence did any one of your family members became physically dependent?
3. How much your religious ceremonies are affected by sectarian violence?
4. After the sectarian attacks how much economic or business loss you beard?
5. How was the response of the government about your economic loss?
6. Is there anyone from your family who is feeling physiologically illness after the sectarian violence in society?

These questions show the presence of sectarian violence in located area and its impacts on the different parts of the society. sectarian violence is the type of violence which exits between the two religious groups of the same religion. They have different respect to religious rituals the main reason of sectarian violence is the theology taught by the religious scholars is single-dimensional so one cannot analyze the others theological perspectives. The disastrous outcome is the cause of difference of opinion.

With the reference to the Islam, the two sects Shias and Sunnis are the two sects who are mostly involved in the sectarian violence held in the researchers universe although the basic ideology is same in both the sects but the main cause of the conflict are five masail and the difference on the level of interpretation of their ideology Pakistan has, unfortunately, reach history of

facing sectarian violence due to fundamentalism .while the Islam clearly says that the murder of one human being is the murder of humanity, then why the followers are not focusing on this quotation sectarian violence is the irrational and international act, as well as religion, is attached with the emotions of the masses and emotions are not entirely rational but they can be categorized partly rational so it can claim that sectarian violence is an emotional act on the part of religious followers it is the result of opposing religious thoughts .

CHAPTER NO. 5
RESEARCH METHODOLOGY

Methodology is the structured knowledge and logical organized methods to determine different procedures and techniques for the purpose to have enough knowledge about the research that are conducted. The researcher used the suitable techniques and analytical methods required in conducting this study.

5.1. Research Design

The study was based on qualitative research. It is due to this method which is very useful. Through this method, data was easily analyzed, and the researcher sees the facts and case studies in a critical manner. The method was also chosen because it made possible to explore the main topic more broadly. In this research the secondary sources have been used. The sources are used for this study are books, journal articles and reports that have widely been used to analyze the content and to understand the phenomenon in a systematic way. Moreover, by utilizing these sources the data has been analyzed and the facts has been provided to support and the main argument of this study. In this study multiple stakeholders have also been engaged to properly conduct the research. This method has been used for the very study to critically analyze and understand the content. Furthermore, through this study and method, the study helps and engages people from wide range of areas.

5.2. Universe Of The Study

The researcher conduct interviews in district Gilgit of Gilgit Baltistan. He conducts interviewed from the general public, from the effected families of the sectarian violence and from the eyewitnesses who face the consequences of sectarian violence. Another focus group of research is nature of sectarian violence impact of sectarian violence on tourism and impact of sectarian violence on regional level.

5.3. Target Population

The targeted population was taken from the different areas of the Gilgit town having different professional fields common are the Government officers,

youngsters, the religious clerics and the families of the victims of the terrorism.

5.4. Sampling Technique

Researcher use purpose of sampling technique by identifying concern respondents to ensure the accuracy of the data.

5.5. Sample Size

The total sample size of this research is 15 respondents, belonging from different sects. Sunni community including effected families of the sectarian violence 1 from the Mukhi of the Shia and Ismailia who were the eye witnessed to the major sectarian violence in Gilgit. The researcher is going to interview from all his respondents on face to face interaction.

5.6. Tools For Data Collection

The tool of data collection was in-depth interview-guide schedule, where the questions were kept confidential. Although respondents were capable enough to give the interview in English and Urdu but for the sake of in-depth discussion interviews is going to be taken in Urdu language.

5.7. Technique For Data Collection

In this research face to face technique was used for the collection of data, the questions were asked from the respondents. The researcher records the interviews in the mobile phone and transcript these interviews later..

5.8 Data Analysis

The researcher used qualitative data coding technique for analyzing the data. Data analysis took the form of transcriptions to reveal the common themes emerging from discussions from the respondents. The researcher focused on what the impacts of the sectarian violence over the socio-economic

dimensions of the people, nature of the sectarian violence, impact on tourism and the difficulties which were faced to the people in those times

5.9. Limitations Of The Study

One thing was extremely significant to keep in mind that was the ethical concern of the researcher, where the moral values of the respondents were kept in mind, and they were assured that all the response which they have given would not be used against them. So, the responses were kept confidential in the sense the names of the respondents were not mention in the public, and all the responsive issues were deal with the great techniques so that the respondents may not rebel from give the answers.

5.10. Problem In The Study

It will be difficult for the researcher to identify the respondents as the target population was quite rare. Mostly people from both the sect were afraid to give the interview on the security reasons and mostly angered on doing researcher over such sensitive topic as the sectarian clashes had badly suffered the environment of Gilgit so people now a day does not even interest in listening such words.

5.11. Ethical Concerns

In the research the respondents were taken into confidence and made them realize that anything the information they were provide would be kept confidential and the information would not be used against them. In the research the demographic questions were asked in the start, then the informative questions were asking and, in the end, those questions were asked where the researcher feel that the respondent may not turn into aggressive and show the negative responses.

Chapter No. 6
Results

This chapter is being divided in the thematic headings for the clear and brief results obtained by the researcher from his respondents.

6.1 Emergence Of Sectarian Violence

The history of sectarian violence in Gilgit Baltistan started from late 1970 before 1970 there were few cases of sectarian violence were occurred but controlled by the local leaders and the princes of the state. One of the members of the Shia community while discussing the origin of the sectarian violence stated that,

1970 کے اواخر سے پہلے یہاں فرقہ وارانہ تشدد کی بار بارے میں ہمیں سننا نہ تھا۔ فرقہ وارانہ تعلق کے کو کبھی اہمیت نہیں دینی تھی۔ ہمیں شاپا کھانی پڑتی تھی، ہم ایک دوسرے کے گھر چلنے سے لگن 5791 کے واقعات سننے میں جس پر ہم ریلوے چلتا تھا مگر کما سانس نہ چلے

“Before late 1970 I was not heard about the sectarian violence we never give importance to the sectarian conflicts either we were having to intersect marriages, we used to visit each other houses but the incident of 1975 was a direct attack from the Sunni masjid on our annual procession of the Moharram”.

This interview of the above respondent shows that earlier to 1970 there were few accidents of the sectarian conflicts in the Gilgit but the incident of the 1975 have totally changed the dynamics of the Gilgit. One of the ex-government officials on discussing about the nature of sectarian violence and the root cause because of it somehow gave a reasonable statement his statements were showing his experience and the eyewitnesses incidents. He stated that,

”یہاں سے کبھی گت یہ فرقہ وارانہ تشدد کبھی چلنے نہیں لگا 5790 سے پہلے لوگ ہم لگے کسی حالت میں رہ رہتے تھے لوگ مخالف فرقے کے علاقوں میں بلیں بھرنے سے راج دے رہتے تھے بچ کا یہ خود سنی فرقے سے متعلق کبھی ہوا 8 سال خدمات انجام دیں گے پھر شیخ سے شیعہ کے غلط سوال کے علاقے جو کہ شیعہ اکثریتی علاقے ہیں کبھی بھی مجھے بلیں بھرنے سے لگنے پر الگ نہیں کرتا انہوں نے مجھے وہی عزت دی جو بلیں بھرنے کے لوگوں سے دی ہے۔“

“I have never ever examined the sectarian violence in Gilgit earlier to 1970 people were living in a state of harmony people were performing their duties in the areas of the opponent sect people I myself belong to the Sunni sect have performed around 8 years’ service in the dominated areas of the Shias like in Skardu, Nagar which are the Shia dominated areas nobody segregates me on the base of my sect they gave me the same respect I have given from my own sect.”

The above interview was taken from an ex-senior government officer of the agriculture department he was a retired director of the agriculture department his words showed that the political indulgence of politics in the religion is responsible for the sectarian violence particular people used the tool of sectarian conflicts for their own political goals. Asking the same question from one of the most influential religious clerics of the Sunni sect who is usually seen to be active in social welfare as well as the holding peace conference within the intersects of Astore region. told that,

ہیب چہلی دو دظوں س فرقہ واران متنازع انگسی لہو پر چیران ہوں جس نے نہ صرف ہم مارے س بس بیڑے
 ہی مل پیریدے گئے امن ہم لنگی کمضال کو توڑا۔ مٹل فیملی، قبالی اور تم عدت غیرت سے بواسیہ ہونے
 کے باوجود گم لگتے تیل کے لوگ ہم لنگی کی شمالی نڈال قطع کرنے ہی کا اہی ابویئے انتہا کو کے لہے
 یاک کمی پٹی۔ نڈ کلکین ہارے کہ اسے تو ہی کھی فرقہ واران متناص ادمن ہوں مے اس کی وجہ مے کہ وہ ٹیک
 وسے کے قوی رش تہ داریں اور عاقی مے متناص انکا کھی متص ورنی مے۔ لہکین بواسر کے قاعات کے
 بعور ل وگیوں نے گاؤں گھن کویین لشی کے بارے ہی سن لہوں لوگی کا کھی سوگ مے اپواکستان
 چھوڑنے اور بھارت پچے کے مین عرے ہی لہکین کمی پٹی کے سیراہ ذمہ داری کے سینہ حالات کون کٹرول
 کرتے ہیں۔

“I am astonished over the sectarian conflict wave for the last two decades which not only demolished our the most widely given example of the peace

harmony within the intersect. in spite of being associated with the different ethnic, tribal and multiple variations we the people of Gilgit Baltistan were succeeded to set an ideal example of harmony, I am not sure about the origin of the sectarian conflicts and still, I am not able to stigmatize one community for these destructions. He says that in Astore there is no sectarian clashes the reason is that they are close relatives to each other and there is no concept of clashes in the region. But after the incidence of Babusar and people listened about the three death bodies of Village Gudai there is a complete mourning of people and slogans to leave Pakistan and went to India but the community heads control the situation with responsibility.”

The above-mentioned interview was taken from the most influential active and young religious cleric of the Sunni sect, Maulana Abu Bakar whose is also the chairperson of the community in Astore. The young scholar was not able to stigmatized for the factors of origin of the sectarian violence in the town it does not mean that he was not holding any knowledge about the occurred sectarian incidents but his hope over his people. is that much strong and highly effective that he does not label a single community i.e., Shias /Sunnis for the havoc destructions and the leading elements.

6.2 The Intensity Of Sectarian Violence

The enormous analyst of newspaper (Daily Ausaf) Amir Hayat Haqqani, during the regime of religious disruption in Gilgit-Baltistan, peoples were eager to suck the blood of each other. There was chaos everywhere the open firings opened by different law enforcement agencies was just seems like we are sitting in the war field. And 25 days of curfew ceased the lives of people in Gilgit-Baltistan. Moreover, Haqqani expressed his feeling about the economic crises faced by the people of Gilgit Baltistan was so heart rendering he narrates that his family was about to die due to lack of food, everything they had was about to finish the moments he lived with his family members especially the cries of children’s for food was unbearable. Haqqani further narrates that once he tries to go in search for the food from his relatives,

"مجھے بلھیالہ ریکالائیٹ لہکے ہیں جرز نے مجھے فٹننگ کی ، اور میں سمجھا رہا تھا کہ یہ کی لکروں ، چلے ہر سبچے میں چھٹی اپنی چلے کو خطرہ ملے گا۔ لیکن ، میں نے جرز کے فٹنر کو قتل کرنے کی ہمت کی میں نے زور سے نیکلوا کہ میں ٹکٹوسٹن میں ہوں۔ اور یہ اتنا کہ میں نے کو سبچے کے لئے مٹھٹھٹا ہوا کہ ہرے مٹھ بازوس سبکی توپاکیں جرح اسولڈر ہر سبچے آ اور مجھے پنی گاڑی میں لات مار دی اور مجھے گالگتستان میں ہونے والے فیظن امے کے بارے میں پوچھا میں نے صرف اس سے کہا کہ میں نے کس اخبار میں جی بی میں موجودہ اپنا کراؤٹکی وجوہت سے یہی وہ فن میں ہوں ، جو کبھی جنت تھی اور یہ پنی بیوع نوعیت کی وجہ سے مشہور تھی کہ اسے مہن بے کہ ٹک سیکرینڈ کیبھی نے کوسے کے دشمنین چھٹی۔ کی کبار پھر اس نے مجھے بلہ ریکال یا اور مجھے جن سے مارنے کی ہمت دی۔ لیکن میں جرز کے مٹھو سب سبتھا "

"I was just stepped out the doors Rangers opened fire on me, and I just puzzled what should I do, whether let my children die or take risk of my own life. But, I courage to convince rangers officer I loudly cried I am not an activist. And even I hands up to convince them about my hands are armless then the solider of Pak Ranger come to me and kicked me into his vehicle and crudely asked me about the scenario going on in Gilgit-Baltistan I just told him that being a journalist I am not even aware of the causes of current abrupt disruption in GB, which was once the paradise and it was famous due to its diverse nature how it could be possible within a second's brothers becomes enemies to each other. Again, he kicked me out and threaten me to kill. But I was helpless in the hands of Rangers"

The above interview was taken from the Hussain Haqqani a renowned journalist of Gilgit Baltistan associated as a general news editor in the daily Ausaf news his interview gave a glimpse of the intensity of the sectarian violence in the Gilgit town that how a place once used to be given the example of heaven on the earth converted into the war field his interview also elaborates the state role of controlling the conflicts through imposing the curfew for around 25 days discussing the nature or the intensity I noticed that

his eyes became wet and he took a deep breath. The situation is halted due to curfew and tensions in the region. People cannot buy or sell their goods due to which the economy of the region is decreasing as well as business man's loss their wellbeing's. Asking the same questions from one of the student of Numl University belongs from Astore told that,

ہیں فی کس طالب علم ہوں اور بلکہ ہوتی کئی یہ پیشہ نہیں ہیں بلکہ اور بہت قبل قریب ہی سے یہ سہی احتیاج تک پیشہ ہیں بلکہ ہے جا رہا ہوں عین سرپرستی کے پیشے کو ہیں بلکہ ہے کا شوق کھانا ہو کہی ہو کہ گنگا گنگا تبتستان ان ہیں یہ قیدی خیموں سے مالا مال ہے خاص طور پر ہرے پٹیائی شہر استور میں ہر فرد ماحول ہے اور اس علاقے سے یہ سہی احتیاج کو ٹھیکے کے لیے ہے یہ کوکوش شہر سے یہ اضی مقامات میں فرقہ وارانہ تہذیبی احتیاج تہذیبی تہذیبی ڈالنا ہے بلبوسر واقعہ میں ہرے گائوں کے یہ تہذیبی داروں سے یہ تہذیبی چلنے لے لیں۔ استور ہے کئی فرقہ وارانہ تہذیبی اور یہیں ہوتی ہے واحد واقعہ ہے جہاں بلبوسر میں ہیں فی کس فی کس کیلئے کیا جا رہا ہے جو مختلف علاقوں اور براہمنوں سے یہ تعلق کھاتے ہیں جن میں استور سے یہ تعلق کھاتے والے ہرے شہر سے دہلی شہر میں ، ہرے گلڑکے لوگوں سے یہ تعلق کھاتے ہیں خاص طور پر ہرے گائوں کے شہر تہذیبی داروں میں اور چرت کے لیے نے عہدے لگا رہے ہیں بھارت کی طرف سے حوالہ ناک اور کوشول کنامہ شہر ہے "

I am a student and yet did not adopt any profession and going to adopt the profession of tourism near in future. I am passionate to adopt profession of tourism because Gilgit Baltistan is rich in its natural beauty especially my home town Astore has unique environment and has an eye catching tourist spots to explore tourism in the region. Sectarian violence has a huge impact on tourism. Babusar incident took many precious lives including three relatives from my village. There are no sectarian clashes occur in Astore. This is the only incident where there is killing of individuals in Babusar who belongs from different regions and communities including my relatives from Astore, the peoples in my village are aggressive on such incident especially the Shia relatives in my village are crying and raise slogans for migration towards India. The situation is critical and difficult to control"

The above interview of the student indicates the intensity of sectarian violence on regional level as well as the impact on tourism during the sectarian incidents in Gilgit Baltistan. One more thing here is that the Astore region has no sectarian clashes among them the reason given by the interviewer is that they are mostly related to each other and cannot go for such clashes. Intersect marriages are also common in the region. Another interview from the young student of Karakorum international University told that.

گاگتبتستان ہر فرقہ وارانہ تعلق گزشتہ چند سالوں سے کم ہو رہا ہے لیکن کمال طور پر تقاضا نہیں ہوا۔ عاقبتی ہے اسباب ہی معمولی جھڑپیں جاری ہیں۔ کچھ مہینے پہلے دو طلبہ کے مہینے کی کشتی تھی اور اس تنازع کو فرقہ وارانہ اور ملکہ سے کوئی تعلق نہیں ہے لیکن دوسرے طلبہ انہیں ملنے کو ملنے دہن وا اور اس تنازع کو فرقہ وارانہ تشدد ہی بتائی کہ وہاں جس کی وجہ سے پوری یونیورسٹی بند ہوئی اور طلبہ ایک ہی جگہ بیٹھ کر پڑھنے کی وجہ سے ہنگامہ ہو گیا۔ ہماری کلاس ہر فرقہ واریں اک گروہ بن دی ہیں۔ جس کی وجہ سے ہمیں بے سہولت کے ساتھ بات چیت کرنی پڑتی ہے اور ماحول بھی شرم کن ہو جاتا ہے اور پڑھنا ہی چلتا۔

“The sectarian violence in Gilgit Baltistan decrease for the last few years but does not ended completely. There are still minor clashes in the region. A few months ago there occurs a conflict between two students which is not related to sectarian issue but other students give fuel for flame and declared the conflict into sectarian violence due to which whole university is suffered and the education of students is also effected due to closure of university. There is also a grouping of sects in our class due to which we cannot interact with our fellows and the environment become irritating and does not want to study.”

The above interview of students shows that intensity of sectarian violence in the region and impacts on tourism as well as the *interaction* between individuals. According to respondent the sectarian violence in the region are decrease for the past few years. Another interview from journalist Adnan Dilbar and he also works on tourism told that.

ہی صغیرت کا طلب علم ہوں اور نہ صرف اس لاجب آدھی کے لٹھی ویوار کراچی ہی سے اخبار امت کتبہ سے ہی تو آٹھ لاکھ سے پہلے کہہ سکتے ہیں کہ ساری لٹھی لٹھی کی کیفیت سے اس وقت تک ہی رہی ہے کام

کی اہم سرچھوکے لہے دوروں کا اتمام کر رہے ہیں خاص طور پر گدیوں کے موسم میں اور لاہور میں۔
 سرچھوکے کے لیے نفع حاصل کر رہے ہیں بیلوس رواق، 2001 اور 2052 میں بیلوس رواق کے دوران
 خطے میں شہد حالات اور حکومت کوئی کوئی اعلا کی کوئی ہے جس کی وجہ سے تمام کاروبار اور سیاحت
 کی صنعت بختلار ہوئی ہے۔ مٹلنڈسٹری میٹریل پورٹ میٹریل سے وہلات کے مختلف ذریعے سے خطے میں
 سماجی و اقتصادی تبدیلی بھی ہوئی ہے، کوسٹنل کے علاقے میں 2052 کے واقعہ انگلگت میں ان کی ترقی کا
 آخری بیڑا واقع ہے۔ اس واقعے کے بعد فرقہ وارانہ بیڑوں میں کمی آئی ہے لہذا یہ بھی جھڑپوں میں جو
 اکثر بھی جھڑپوں میں۔"

I am student of journalism and not only attached with two media outlets including k2 TV in Islamabad and Karachi base newspaper Ummat Akbar but also worked in tourism for 2 years as a tourist consultant. We are arranging trips for tourist especially in summer season and Alhamdulillah we are getting enough profit from tourist. During the major incidents like Babusar incident, the incident of 2005 and 2012 there is a severe condition in region and government announce curfew due to which all business and tourism industry effects. There is also a change in socioeconomic change in the region from different means of facilities including hotel industry, transport etc. Incidence of 2012 in Kohistan region is the last major incidence in the history of Gilgit Baltistan. After this incident there is decrease in sectarian clashes but still there are clashes which are often seen."

The above interview of the journalist shows the sectarian issue in Gilgit Baltistan are reduced as compared to the past. During the past incidents the economy of the region especially coming from tourism industry badly affected. Youngsters play a vital role in overcoming the sectarian clashes in the region and promote the beautiful valleys of Gilgit Baltistan in social media to attract tourist as well.

6.3 Down Fall Of Tourism

The sectarian violence badly affected the economic activities of the people of Gilgit to a greater extent during the severe tensions people usually prefer to

live within the houses and people were feared to go to the bazaar after 5 pm in the evening. Taking an interview with the president of the hotel association Gilgit the facts and figure came in a horrifying manner. the president told that in late 2000 the northern areas now Gilgit Baltistan suddenly came to the best tourism spot in Infront of the world. International, as well as the domestic tourist, started to visit Gilgit. The tourism industry started to flourish people started to build the hotels and the tourist spots. he further narrated that,

2000 کے بعد لگورن نے موٹلینڈ شروع کی ہے اوگیلگت ہیریکنک سپاٹ اوراس کے آسپاسیہی احتکی
 صن عتبہن لگیبت سےبے روزگار لگی کو روزگار کا موقع ملا لوگوں نے پہلی دولتتقربا almost
 ن فوٹورک چرکیت عہریہی خرچ کر دی گدی کے مہس موں ہیرگ لگتکی طرفنٹ ہے یں ، 2002 ہر
 گلگت نے والے سہی احورکی تعلقتقربا 6000 000 5 ہے۔ لکن سال 2001 ہری تعلقتقربا کر صرف
 1000 گئی ی بین القوامی اورگھلو سہی احورکلبہ افروقہ وارل کھش دگی کے خش کی وجہس یرک گئی
 جس کے نتیجے ہس ی احتکی صن عتسے نو است فم لاد کو فکلیشی کا سا اہل کن پڑا۔"

“After 2000 people started to build the hotels and the picnic spots in the Gilgit and its surrounding the tourism industry started to grow many unemployment people got the chance of the employment people almost spent their wealth in building the infrastructure people from the entire country started to come towards Gilgit in the summer seasons, in 2004 the number of tourists who came to Gilgit was around 16000/. But in the year of 2005 this number decreased to only 5000/ the flow of the international as well as the domestic tourist stopped due to feared of the sectarian tensions which resulted to the starvation to those who were associated with the tourism industry”.

The above interview shows the decline of the economic activities of the masses of Gilgit due to the interference of the sectarian violence in the late 2000 people of Gilgit associated themselves towards the tourism industry and their economic earning suddenly stopped and declined within a just time frame of few months. Those who were laying or depending on the tourism industry became unemployed their level of leading the standards of life changed and some even reach the level of starvation. Discussing the same

question of the sectarian violence and its economic impacts over the inhabitants of Gilgit one of the political activist interview that,

فراقہ والاہہ کشمیری کے دو گھانگت کے لوگوں کی معاشی صورت حال ایک دگر گوں حالت ہے آگئی ، معاشی سرگرمیوں کا رک گئی کیونکہ لوگوں کو اچانک بازاروں کا ریشہ بند کر دیا گیا اور لوگوں نے اپنے عملیاتی بلینے محلہ کے علاقے میں محدود کر دیے ، یہاں سے کئی بار تلی طویر مشہور کی آمدش مورطن تل لائی لڑکیٹ میں چن فاراد شہلنگ کے لیے بٹ بٹ ہے بہت سے اجروں نے پنا کاروبار بند کر دیا اور ان کے حالات اور تعلقوں کی وجہ سے بے روزگاری کی شرح میں اضافہ ہوا جو پچھلے روز ہر کسی کی زندگی میں سرگرمیوں کو پورا کرنے کے لیے اسے عمال کے لیے گئے تھے انہیں ایک مضبوط کھینک کا سا اٹھ کر پڑا ۔"

"The economic situation of the people of Gilgit during the sectarian tensions came to be a miserable position, the economic activities stopped as people were feared to come to bazar abruptly mostly people limited their moments within the territory of their Mohalla's, I many time personally observed that in the famous NLI market few persons used to come for shopping, many businessmen closed their business after not bearing the situations of loss and depressed state of mind the rate of the unemployment increased those who were used to fulfill their daily life activities faced a strong kickback. "

The above interviews show that how the rate of the business effected due to the sectarian violence in Gilgit this interview is taken from the political activist depicts the miserable conditions faced by the businessmen during the sectarian tensions in Gilgit as well as the suffering of the labor class. One of the men belongs from the Shia community discussing the economic loss told that his fields were in the Sunni dominated area i.e., in Kashrote initially he did not use the fields for cultivating and wait for the favorable circumstances but the conditions of the city became worse day by day he further told that,

6.4 Impact Of Curfew

"ہری ساری دولت زہری کی شکل ہے یہی فراقہ والاہہ کشمیری کے لیے ہے یہاں ہر عیشی کا اہلیوں کا نئی جنرل لاکھ کی ہرے پاس تھیں 5 ٹکڑے زرغیر زہری ہے روز ہر کسی کی زندگی میں ماضی روایات ان سے پیدا ہونے والے فیصلوں سے پوری موت ہے ہر کسی کی موت کے لیے فراقہ والاہہ ہے یہی ہے"

and arrangements for promotion of tourist but the current pandemic and the weather conditions does not allow the tourist to visit which results in loss of hotels managements. Administration converted hotels to quarantine rooms. There are no sectarian clashes among people mostly are related to each other and nor any incident occurs in Astore region. Yes, when the Babusar incident occurs the people of Astore are emotionally unstable just because three death bodies come from this incident.”

The above interview of the journalist shows that there are no big clashes occur based on sectarian violence. The tourism effected in this area is mostly due to the infrastructure and absence of proper roads and hoteling in the region. Another interview from citizen of chilas discussing the culture of Gilgit and impacts of sectarian violence on tourism told that,

6.5 Impact On Individual Life

"ہم نے تلی طور پر فرقہ وارانہ تشدد اور سہیاحت پر اس کے نتیجے کا سامنا کیا۔ پچھلے دو سالوں کے دوران حکومت کی طرف سے ہوٹل، لوکیشن ریوڈیں اور ہوٹل ٹیوس میاشن کے مالکان پر کارروایاں ہین نقصان پہنچا دیں۔ علاقے کے کھری ہوئی و جیسے حالات رکھے ہوئے ہیں۔ کئی پلینی زندگی کے بارے میں خبریں نہ گنگا گت بیلستان ہریاس سے حالات کے دونوں اساحت کی آمد ہری کمی وقوع ہوئی ہے جس کی وجہ سے غریب لوگوں کی روزانہ کی اجرت کا سامنا کرنا پڑتا ہے۔ ہوٹلوں سے آنے والے ہری رشتہ داروں کی آمد کو خاص طور پر COVID-19 کی وبا ہری بڑے نقصان کا سامنا کرنا پڑتا ہے۔ کچھ سال ہوئے فرقہ وارانہ جھڑپیں کم ہوئی ہیں۔ پچیس سال ہوئے ہی گنگا گت بیلستان میں سہیاحت ہری بڑی سے اضافہ ہوا اور لوگوں کے بیل کے لیے فائدہ موقوف ہے۔"

“I personally faced sectarian violence and its consequences on tourism. During the clashes the hotels, markets are closed by the government and the owners of hotel association face lose in their business. Due to curfew in the region situation become halted. Everybody is feared about their lives. During such conditions in Gilgit Baltistan the tourism inflow is decreased due to which the daily wages of poor people suffered. My relatives’ income coming from hotels face a great loss especially in the pandemic of COVID-19. It has

been few years the sectarian clashes are reduced. It has been few years the tourism in Gilgit Baltistan rapidly increased and people have greater opportunities to earn.”

The above interview of the citizen shows that economy of the region is decreased when the sectarian issues begin. The interview of the respondent also shows that the economy of the region is not only disturbed by the sectarian issues but also the recent pandemic greatly impacts on the socioeconomy of Gilgit Baltistan. Another interview from the female student discussing the sectarian clashes and its consequences on tourism told that,

گیلگت بلتستان پلینے کے خواہے اور ترقی کی وجہ سے مشہور ہے اور جس کی وجہ سے علاقے میں سیاحوں کی آمد دنیہ دنیہ گئی۔ لیکن فرقہ وارانہ پڑپوں کے دوران ہم شام 6 بجے تک نہیں جا سکتے اور بازار پیلے ہیں۔ مریا کے دن میں خوف پیدا ہوا ہے اور ہمارے رشتہ داروں کے پاس نہیں جا سکتے ان کا شہر گدیوں کی وجہ سے سیاحوں کے لئے ہو چکا ہے۔ اس وقت شہر میں ٹورسٹوں کی آمد نہیں ہوتی اور سیاحوں کو گتھا۔ اس طرح کے واقعے تک نہیں جاتے ہیں اور سیاحوں کی آمد بھی کم ہے۔ گھلوں میں بھی کمی واقع ہوئی ہے۔ چھ سالوں سے فرقہ وارانہ تشدد کی وجہ سے اب تک دن میں سیاحوں کی آمد نہیں ہوتی ہے۔

“Gilgit Baltistan is famous for its beautiful places and due to which inflow of tourist increased day by day in the region. But during sectarian clashes we cannot go after 6 pm and markets are closed earlier. There is spread of fear in every one’s mind and cannot even go to our relatives. Due to these tensions tourist become feared and does not want to come. At that time one of the international tourist at fairy Meadows was killed. Such incident results in decreasing the international tourist as well as domestic tourist. Now a day’s tourist inflow increased in the region due to decrease in sectarian violence for the past few years”

The above interview of the female student discussing the how sectarian clashes effect the persons daily life and tourism in the region. Another interview from student discussing the sectarian issues that,

میں فرقہ واریت شدد کے شہری و ریپر بہت فائدہ مند انتہرتب متوتے ہیں۔ 2001 کے آخری لوق عک بے عدہ ہیں
شہر کے علاقے میں اچے کا شخہ ہے اور یہ نئی طور پر نئی طور پر پیشان ہوں۔"

"My kxns are working on tourism and guide tourist as a tourist guider and he is working since two years. Due to tourism not only their culture, norms and values is changed but also they are economically stable. Sectarian violence in Gilgit Baltistan affects the economy and person daily life routine. I personally face some teachers are judging their student on the basis of sects which results in creating problems for competent students. They cannot get enough marks and discriminated on sectarian basis which demotivated the student. There is also discrimination of tourist on sectarian basis and if the tourist guider or trip manager knows the tourist belong from different sects they prefer the tourist who belongs from their own sect. These discriminations are happening earlier now a day they know about its impacts on tourism and avoid such insights. Sectarian violence has great impacts on the citizens. After the last incident of 2005 we are feared to go for city area and I personally disturbed mentally."

—

The above interview describes that sectarian violence has impact on education as well as the economy of the region. It not only ruins the precious lives of individual but also the society becomes destroyed socioeconomically. Discrimination of students on the basis of sectarian violence distract from study and results in conflicts. Sectarian violence in the region greatly impact the tourism, tourist got feared and the rush of tourist decrease during sectarian clashes.

CHAPTER NO. 7
DISCUSSION, CONCLUSION AND RECOMMENDATIONS

7.1. Discussion

During the regime of Zulfikar Ali buttho in the mid of 1970s the first incidence of sectarian clash was reported in the Gilgit town. It happened when the Sunnis raised voice against the stage made by Shias in middle of the road for delivering the speeches. viewing such circumstances Bhutto prohibited to Shias for avoiding such activities in reaction to these orders when Shias violate the orders and continued their activities state used the security machinery to controlled them resulted killing of protestors, injuring, kidnapping and the destruction to the public property (Shekhawat 2006).

“Before late 1970 I was not heard about the sectarian violence we never give importance to the sectarian conflicts either we were having inter sect marriages, we used to visit to each other houses but the incident of the 1975 where a direct attack from the Sunni masjid on our annual procession of the Moharram”

Both the literature review and the result indicates the beginning of the sectarian clashes in the Gilgit town is linked with the theory of conflict this conflict was a structural one.

Before 1974 there was a rule namely known as the state subject rule(SSR) under this rule the non-residents of Gilgit Baltistan were not allowed to purchase the land within the territory of Gilgit Baltistan .but in 1974 Mr. Zulfikar Ali buttho the prime minister of Pakistan abolished which opened a new gate way to the outsiders from different parts of Pakistan to settle in Gilgit -Baltistan (Singh 2018).But on the other hand the state subject rule is applicable in both sides of the Pakistan occupied Kashmir and the Indian occupied Kashmir (Ismail, 2005).This policy shows that it is a pre-planned plan to change the demographic position of the region by the government of Pakistan this helped the Sunni ethnic Pathans and Punjabis to settle in Gilgit (lambah 2016).

“As Gilgit Baltistan is a Shia dominated area within Pakistan the establishment of the Pakistan is not willing to give us the constitutional rights

in order to distract people from demanding the rights the state uses some of the culprits to disturb the peace of the region , like in 2012 around 120 people were killed in Kohistan and Chilas by identifying the sects of the passengers who were coming back from Rawalpindi even a single person has not been caught till now they have given the free hand .The sudden incidences which occurred in 2012 in a continuous pattern in the months of February and April respectively shows that there was a politics behind these incidences”

The above literature review and the similarity of the result shows that creating the sectarian strife in Gilgit Baltistan is a preplanned scheme by the central government of Pakistan. Earlier to 1988 the sectarian tensions were very rarely happening and there was not an armed conflict there were intermarriages which bonded the both Shias and Sunnis from fighting with each other (Asia report 2007) the tribal loyalties and the ethnic ties were given more prevalence than the sectarian conflicts but after 1988 gradually the Gilgit changed to a battle field from a peaceful heaven (discord in Pakistan’s northern areas, 2007). It is assumed that the havoc tragedy of Jalalabad in 1988 was triggered a clash between the Shias and Sunnis on the celebration of Eid-ul-Fitr, as the Shias celebrated this occasion one day earlier to the Sunnis which resulted the clash (Muhammad: 2014). The massacre of Jalalabad provoked the Shias of Gilgit Baltistan and they started to upgrade themselves for a war with the Sunni militants as a revenge and they decline towards the Iran for financial and the strategic assistance (Feyaz 2011).

“My village people were crying and running to leave the town I was energetic young boy at that time around at the age of 15-17 , suddenly my father came to house and told us to accompany with him in a hurry position ,we just obeyed his orders and start to go with him , my father shifted us to a nearby village of Diding das and again went toward the village , I was unaware what happening ,why we were leaving our village .early in the morning I came to know about the an attack has been done by terrorist on our village ,killed around 50 persons and burnt our houses even our cattle houses . we were

shifted to the safe place by the religious clerics and the prominent people to keep us safe from the terror attacks. when we return to our village after a duration of one month I initially did not believe that is it the same village which once used to be full of hustle and bustle and lush green fields all the things were vanished. our village was looking as like as a dried desert later on I came to know that some of the close relatives of mine were killed in that attack who were living in the outermost areas of the village”.

The above literature review and the result indicates or point out the factors of the Jalal Abad sectarian strife.

The death of Agha Zia Uddin in 2005 resulted to the curfew for almost 06 month along with the killing of more than 200 people (senge).after the death of the prominent leader of the Shias they broken the rule damaged the property of worth in millions of rupees more harmful thing was that the long term social harmony was destroyed this conflict was on its peaks in 2004-2005 the constant curfew for 11 months in Gilgit paralyzed the daily life in Gilgit Some people viewed that the Shias stance regarding the text book controversy was much more than the sectarian outrage rather it symbolizes religious suppression as well as long-standing regional subordination (Ali 2008)

“The severe incident of the sectarian violence was earlier termed to be the incident of Jalal Abad where the religious militia of the Sunnis mostly the Taliban attacked a village of the Gilgit and killed hundreds of people burnt houses and their shops but the incident of the 2005 broken the records of all the earlier violence the killing of the most prominent Shia leader Agha Rizvi Uddin Rizvi gave the flame to the burning fire of the sectarian violence Shias for taking the revenge of their leader killed hundreds of people belonging to the Sunni sect destroyed the public wealth, damaged and burnt the shops and markets the control of the city was seen to be out of control in order to maintain the situation the law and order Pakistan army was deployed in Gilgit for around six months and imposed curfew for around 25 days while during

the duration of curfew few people violated the curfew and came to the roads in vehicles loaded with guns in response to stop them the security personals fired on them and killed almost 06 terrorists”.

This result and the similarity of the mentioned literature review depicts the paralyzed situation of the Gilgit city of 2005. When the Shias prominent leader was shot down by the Tehreek Taliban resulted in deploying the army personal for around 11 months and a regular curfew of 25 days.

7.2. Conclusion

As the researcher was showing the aim to figure out the nature of the sectarian violence and its socioeconomic impact over the inhabitants of the Gilgit as well as to find out the intensity of the sectarian violence on regional level. The researcher conducted in-depth and detail interviews and came to know that sectarian violence has put hazard effects on the social and economic wellbeing of the masses of Gilgit. Gilgit Baltistan was once famous for intersectoral religious harmony. People were leaving in a peaceful environment the intersect violence were limited to the community or town level. Generally, these tensions were used to be resolved through the local Nambardars and the community leaders. The intersectoral marriages were used to view in an appreciating manner. suddenly the religious harmony was suddenly disturbed in the tensions of 1970. As according to the records it is assumed that it was the first major sectarian violence in the history of Gilgit Baltistan where an extremist group of Sunni people opened direct fire over the procession of the Annual Muharram. later on in 1988 a group of Taliban's attack on Jalal Abad, Gilgit resulted in the killing of hundreds of people, destroyed of wealth and destruction of houses. it was blamed that the attacks were pre-planned under the supervision of the Dictator General Zia ul Haq. people giving this statement usually give the examples of the security check posts ranging from Mansera to Gilgit the group of the militants were not stopped on a single check. After this attack, on the other hand, the Shia people for their survival

sought helped from Iran for financial assistance as well as to the militant training. These tensions continued in a time to time sequence.

The major incidences of the sectarian violence in Gilgit are as under.

- a) The attack on Muharram procession (1970)
- b) The attack on Jalal Abad Gilgit (1988)
- c) The textbook controversy and killing of Agha Zia (2005)
- d) The sectarian terrorism on KKH (2012)
 - i. The Kohistan (Feb 2012)
 - ii. The chilas (April,2012)
 - iii. The Babusar incidence (august 2012)

As disused in the theoretical framework of this thesis about the classes of violence between bourgeois (lower class) and proliterate (upper class), conflict theory proved in the sectarian violence in Gilgit.

7.3. Recommendations

- I. As the topic of the researcher, “sectarian violence and its socio-economic impacts on tourism in Gilgit Baltistan”. shows that there are several factors more on which their can or have to research.
- II. Some of the suggested factors are the physiological wellbeing and religious influence on the sectarian tensions as well.
- III. The recommendations which can also give to counter the sectarian violence in Gilgit is reestablishing the harmony through the exchange intersect marriages (Sunni to Shia or vice versa).
- IV. By empowering the youth through involving them in economic and the physical activities

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ANNEXURE

SECTARIAN VIOLENCE AND ITS SOCIO-ECONOMICS IMPACTS ON TOURISM IN GILGIT-BALTISTAN.

By

SAEED AKHTAR

INTERVIEW GUIDE

1. Are you attached with the profession of tourism?
2. How long you are having attached with this profession?
3. Is there any change in your socioeconomic status after adopting this profession?
4. What socioeconomic change can be noticed due to tourism in the region?
5. How tourism effects the economy of the region?
6. Is there anyone in your family who is serving in department of tourism?
7. Do you think that sectarian violence prevails in your area?
8. Do you think sectarian violence effect tourism?
9. How much tourism is effected during sectarian violence?
10. What is the impact of sectarian violence on tourism?
11. What do you mean by social interaction?
12. What is the cost of incidence in your region?
13. How often do you face sectarian violence in your area?
14. Do you think that sectarian violence effect social interaction?
15. How community peace effect due to clashes between two sects?
16. How sectarian violence effect individual life?

17. Do you think that due to sectarian violence people does not want to adopt the profession of tourism?
18. How sectarian violence is destroying tourism? And how it effects government laws and rules?
19. Do other communities contribute in sectarian violence among Shia and Sunni?
20. Do you think other communities is involved in sectarian violence among Sunni and Shia?
21. Does it destroy learning environment? Explain how intuitions may have suffered from violence?

Respondents

(1)

“Before late 1970 I was not heard about the sectarian violence we never give importance to the sectarian conflicts either we were having to intersect marriages, we used to visit each other houses but the incident of 1975 was a direct attack from the Sunni masjid on our annual procession of the Moharram”.

(2)

“I have never ever examined the sectarian violence in Gilgit earlier to 1970 people were living in a state of harmony people were performing their duties in the areas of the opponent sect people I myself belong to the Sunni sect have performed around 8 years’ service in the dominated areas of the Shias like in Skardu, Nagar which are the Shia dominated areas nobody segregates me on the base of my sect they gave me the same respect I have given from my own sect.”

(3)

“I am astonished over the sectarian conflict wave for the last two decades which not only demolished our the most widely given example of the peace harmony within the intersect. in spite of being associated with the different ethnic, tribal and multiple variations we the people of Gilgit Baltistan were succeeded to set an ideal example of harmony, I am not sure about the origin of the sectarian conflicts and still, I am not able to stigmatize one community for these destructions. He says that in Astore there is no sectarian clashes the reason is that they are close relatives to each other and there is no concept of clashes in the region. But after the incidence of Babusar and people listened about the three death bodies of Village Gudai there is a complete mourning of people and slogans to leave Pakistan and went to India but the community heads control the situation with responsibility.”

(4)

“I was just stepped out the doors Rangers opened fire on me, and I just puzzled what should I do, whether let my children die or take risk of my own life. But, I courage to convince rangers officer I loudly cried I am not an activist. And even I hands up to convince them about my hands are armless then the solider of Pak Ranger come to me and kicked me into his vehicle and crudely asked me about the scenario going on in Gilgit-Baltistan I just told him that being a journalist I am not even aware of the causes of current abrupt disruption in GB, which was once the paradise and it was famous due to its diverse nature how it could be possible within a second's brothers becomes enemies to each other. Again, he kicked me out and threaten me to kill. But I was helpless in the hands of Rangers”

(5)

I am a student and yet did not adopt any profession and going to adopt the profession of tourism near in future. Iam passionate to adopt profession of tourism because Gilgit Baltistan is rich in its natural beauty especially my home town Astore has unique environment and has an eye catching tourist spots to explore tourism in the region. Sectarian violence has a huge impact on tourism. Babusar incident took many precious lives including three relatives from my village. There are no sectarian clashes occur in Astore. This is the only incident where there is killing of individuals in Babusar who belongs from different regions and communities including my relatives from Astore, the peoples in my village are aggressive on such incident especially the Shia relatives in my village are crying and raise slogans for migration towards India. The situation is critical and difficult to control”

(6)

“The sectarian violence in Gilgit Baltistan decrease for the last few years but does not ended completely. There are still minor clashes in the region. A few months ago there occurs a conflict between two students which is not related to sectarian issue but other students give fuel for flame and declared the conflict into sectarian violence due to which whole university is suffered and the education of students is also effected due to closure of university. There is

also a grouping of sects in our class due to which we cannot interact with our fellows and the environment become irritating and does not want to study.”

(7)

I am student of journalism and not only attached with two media outlets including k2 TV in Islamabad and Karachi base newspaper Ummat Akbar but also worked in tourism for 2 years as a tourist consultant. We are arranging trips for tourist especially in summer season and Alhamdulillah we are getting enough profit from tourist. During the major incidents like Babusar incident, the incident of 2005 and 2012 there is a severe condition in region and government announce curfew due to which all business and tourism industry effects. There is also a change in socioeconomic change in the region from different means of facilities including hotel industry, transport etc. Incidence of 2012 in Kohistan region is the last major incidence in the history of Gilgit Baltistan. After this incident there is decrease in sectarian clashes but still there are clashes which are often seen.”

(8)

“After 2000 people started to build the hotels and the picnic spots in the Gilgit and its surrounding the tourism industry started to grow many unemployment people got the chance of the employment people almost spent their wealth in building the infrastructure people from the entire country started to come towards Gilgit in the summer seasons, in 2004 the number of tourists who came to Gilgit was around 16000/. But in the year of 2005 this number decreased to only 5000/ the flow of the international as well as the domestic tourist stopped due to feared of the sectarian tensions which resulted to the starvation to those who were associated with the tourism industry”.

(9)

“The economic situation of the people of Gilgit during the sectarian tensions came to be a miserable position, the economic activities stopped as people were feared to come to bazar abruptly mostly people limited their moments within the territory of their Mohalla’s, I many time personally observed that

in the famous NLI market few persons used to come for shopping, many businessmen closed their business after not bearing the situations of loss and depressed state of mind the rate of the unemployment increased those who were used to fulfill their daily life activities faced a strong kickback. ”

(10)

“My all wealth was in the form of the land, the sectarian tension resulted in the outcomes of my economic achievements, as I were having a fertile land of around 1 acre my all daily life needs were fulfilled from the crops generated from them as those fields were in the Opponent dominated sect area due to threat to my life I was not able to continue further cultivations in my fields I was pressurized to sell my land on low market rate”.

(11)

“I am not only a member of Astore student federation but also attached with tourism and working on promotion of tourism in Astore. We are exploring the hidden places of tourism and make hotels, infrastructure to facilitate tourist in the region. We offer all the head of department to go with us and make strategies and developments in the hidden tourist places. People make hotels and arrangements for promotion of tourist but the current pandemic and the weather conditions does not allow the tourist to visit which results in loss of hotels managements. Administration converted hotels to quarantine rooms. There are no sectarian clashes among people mostly are related to each other and nor any incident occurs in Astore region. Yes, when the Babusar incident occurs the people of Astore are emotionally unstable just because three death bodies come from this incident.”

(12)

“I personally faced sectarian violence and its consequences on tourism. During the clashes the hotels, markets are closed by the government and the owners of hotel association face lose in their business. Due to curfew in the region situation become halted. Everybody is feared about their lives. During such conditions in Gilgit Baltistan the tourism inflow is decreased due to which the daily wages of poor people suffered. My relatives’ income coming from hotels face a great loss especially in the pandemic of COVID-19. It has

been few years the sectarian clashes are reduced. It has been few years the tourism in Gilgit Baltistan rapidly increased and people have greater opportunities to earn.”

(13)

“Gilgit Baltistan is famous for its beautiful places and due to which inflow of tourist increased day by day in the region. But during sectarian clashes we cannot go after 6 pm and markets are closed earlier. There is spread of fear in every one’s mind and cannot even go to our relatives. Due to these tensions tourist become feared and does not want to come. At that time one of the international tourist at fairy Meadows was killed. Such incident results in decreasing the international tourist as well as domestic tourist. Now a day’s tourist inflow increased in the region due to decrease in sectarian violence for the past few years”

(14)

“Gilgit Baltistan is promoting tourism for the past few years. I am a student and I also working on tourism. We conduct a survey on which district has higher tourist inflow and effects of sectarian violence on tourism. Four years ago there is decrease in tourism due to sectarian violence. It has been few years’ tourist inflow in Gilgit Baltistan increased suddenly but the inflow of tourist is slow in other districts as compared to Hunza. We also see the facilities of different districts and found that well hoteling, roads tourist is mostly attracted to Hunza. Different agencies are main cause of violence in the region.”

(15)

“My kxns are working on tourism and guide tourist as a tourist guider and he is working since two years. Due to tourism not only their culture, norms and values is changed but also they are economically stable. Sectarian violence in Gilgit Baltistan affects the economy and person daily life routine. I personally face some teachers are judging their student on the basis of sects which results in creating problems for competent students. They cannot get enough marks and discriminated on sectarian basis which demotivated the student. There is also discrimination of tourist on sectarian basis and if the tourist

guider or trip manager knows the tourist belong from different sects they prefer the tourist who belongs from their own sect. These discriminations are happening earlier now a day they know about its impacts on tourism and avoid such insights. Sectarian violence has great impacts on the citizens. After the last incident of 2005 we are feared to go for city area and I personally disturbed mentally.”