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VIOLENCE AGAINST HAZARA IN PAKISTAN: HISTORICAL PERSECUTION, INTERNATIONAL IDENTITY, AND SOCIO-POLITICAL VULNERABILITIES

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ABSTRACT

The Hazara community, an ethnic group often marginalized and oppressed, has experienced ongoing violence and discrimination due to their unique physical features that distinguish them from the majority populations in Quetta and Pakistan. Over the past century, the Hazara people have endured severe persecution, particularly during the atrocities of the 1890s in Afghanistan and the Taliban's widespread violence in the 1990s. Recently, the Hazara community in Baluchistan, Pakistan, has been targeted by unidentified assailants, while local authorities have displayed incompetence, apathy, or possible collusion in these incidents. This article explores the Hazara community's struggle for the basic right to life, which has been systematically denied to them in Pakistan for the last twenty years. It underlines the terrible consequences of ongoing violence, which has resulted in a significant decline in the male population, with many men slain, others fleeing the nation, and many more suffering from psychiatric diseases, drug usage, and social isolation. Youth in the Hazara community are especially prone to economic difficulties and developing feelings of disappointment. Because of its Hazara and Shia identities, the minority is struggling with identity. Because the Hazara are a minority in Baluchistan, the rest of Pakistan is unaware of them, and the mainstream media ignores their persecutions and problems. Using identity politics as a theoretical lens, this study attempts to analyze the intersections of ethnicity, identity, and violence, providing light on the Hazara community's experiences.

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Introduction

Hazara is a marginalized and downtrodden nation who are killed easily because they have distinctive facial features from the people living in Quetta and Afghanistan. Larger number of Hazara ancestors were killed in 1890s in Afghanistan, during the 1990s: significant causalities resulted from Taliban led violence in Afghanistan, while over the past decades, individuals have continued to be targeted and slain in Baluchistan Pakistan by the unidentified assailants. The failure

of the authorities to apprehend the attackers show that they are incompetent, indifferent or possibly are complicit in attacks. The very basic issue of Hazara is the right to live which is not being given so far in Pakistan. The male demographic within Hazara households has diminished, with many individuals having been the victims to fatal incident, others having departed from Pakistan and a notable parts having the signs of psychological distress, youth involved in drugs, financial crises and social alienation. The paper utilize identity politics as theoretical framework. The research is based on the primary and secondary data sources.

The term "Hazara" has a debated origin. Some historians link it to the Persian word "Hazar," meaning "thousand," while others connect it to the Mongolic term "Mingghan," referring to a 1,000-strong military unit of Genghis Khan. Afghan historian Abdul Hai Habibi suggests it comes from "Hazala," an ancient term meaning "good-hearted." In their own language, Hazara call themselves "Azra." Hazara are one of the largest ethnic groups in Afghanistan, with a population of four to five million.[1] The Hazara community in Baluchistan differs from the Hazara division in KP, each claiming distinct identities, languages, cultures, histories, and rights. The Hazara in Baluchistan primarily speaks Hazaragi and includes Shia and Sunni sects, whereas the Hazara division in KP speaks Hindko, with a Sunni majority. Originating in 13th century Afghanistan, Hazara have faced persecution and migration due to extremist violence, settling in Quetta, Baluchistan. Despite constitutional protections, Hazara in Pakistan encounter discrimination, violence, and economic exploitation, leading to their marginalization and ghettoization. Media coverage of their challenges is limited, with journalists often reluctant to report on Hazara-related issues. These factor.[2] Many also live in Pakistan, a migration dating back to British India. Unfortunately, like in Afghanistan, Hazara in Pakistan face targeted killings, bombings, discrimination, marginalization, extremism, sectarian violence, and human rights violations. They have a long history of persecution and genocide in both countries. Since 1999, there has been systematic violence against Hazara in Baluchistan, Pakistan, starting with the attack on provincial education minister Sardar Nisar Ali Hazara.[3]

Research Question

What historical and socio-political factors contribute to violence against the Hazara minority in Pakistan?

How have the experiences, identities, and security concerns of the Hazara community in Pakistan been influenced by historical persecution, political marginalization, and violent tendencies against Hazaras in Afghanistan and other nations?

[1] Hafizullah Emadi, "The Hazaras and their role in the process of political transformation in Afghanistan." Central Asian Survey 16, no. 3 (1997): 363-387.

[2] Azhar Mahmood Abbasi, "The multi-layered ethnic minorities in Pakistan: an analytical approach towards the Hazara community in Baluchistan and Khyber Pakhtunkhwa." Pakistan Journal of Social Research 5, no. 01 (2023): 404-411.

[3] Amin Siddiqi, Muhammad Usman Amin, and Misbah Mukhtar. "Perceptions of violence and victimization among Hazaras in Pakistan." The Journal of Political Science 33 (2015): 1.

What role do state institutions, security policies, sectarian ideology, and domestic political dynamics play in the ongoing violence against the Hazara minority in Pakistan?

Literature Review

Some academic disciplines have written about the problems surrounding the persecution of Hazara in general and in Quetta, Pakistan, specifically. However, there is a limited literature regarding the violence against Hazara from the perspective of international relations identity politics theory specifically in Quetta, Pakistan, and its long-term consequences on identity politics and identity crises among younger generations. In 2015, Mohammad Usman Amin Siddiqi and Misbah Mukhtar researched the Hazara community's experiences of prolonged violence and victimization. They discuss how sectarian and ethnic identities have contributed to their suffering and explore the social, political, and psychological impacts on Hazara identity. Sara Rizvi Jafri, Nudra Malik, and Amna Khawar also studied the Hazara Shia community in Pakistan, highlighting their persistent persecution due to ethnic and religious identity, leading to discrimination, exclusion, and mental trauma. Their research reveals the community's challenges and coping mechanisms, noting the environment of fear, constant threats, helplessness, and disappointment created by the violence, which includes bombings, target killings, abductions, and discrimination.[4] A 2022 report by the International Crisis Group provides a detailed analysis of violence against the Hazara minority in Baluchistan. It discusses sectarian tensions, extremist groups, and insufficient state protection. The Human Rights Commission of Pakistan's 2021 annual report documents the violence techniques against Hazara, highlighting the rise in targeted attacks, casualties, and displacement. This violence has widespread consequences, affecting individuals, relationships, families, and communities, leading to social and economic crises.

The Role of Identity Politics

As described by scholars like James D Fearon (What is Identity?, 1999), identity politics refers to the use of ethnic, religious or cultural allegiances to gain political power. In Pakistan, identity politics emerges from the intersection of ethnicity, religion and geopolitics. The story of the Hazaras, as both an ethnic and a Shia minority, is one of discrimination and violence. It shows the extent to which identity is manipulated politically in order to silence and alienate people.[5] Scholars like Farahnaz Ispahani contend in Purifying the Land of the Pure (2017) that governmental policies that have traditionally given preference to Sunni Islam over other sects are at the core of Pakistan's sectarian conflict. As Shia Muslims, the Hazara are especially susceptible to the propaganda of Sunni extremist

[4] Rizvi Jafree, Sara, Nudra Malik, and Amna Khawar. "Pakistani Hazara Shia victims: challenges, survival techniques, and protective needs." Conflict, Security & Development 23, no. 1 (2023): 67-92.

[5] James D Fearon, "What is identity (as we now use the word)." Unpublished manuscript, Stanford University, Stanford, Calif (1999): 1-43.

organizations that have specifically targeted them, like Sipah-e-Sahaba Pakistan (SSP) and Lashkar-e-Jhangvi (LeJ).[6]

Lashkar-e-Jhangvi (LeJ) is a militant group in Pakistan that has been involved in numerous violent activities, particularly targeting the Hazara community, which is a Shia Muslim minority group. The LeJ has a history of engaging in sectarian violence, specifically targeting Shia Muslims whom they view as heretical. Between 1999 and 2003 seventeen high profile members of the Hazara were killed in Quetta. This group has carried out bombings, shootings, and other forms of attacks against Shia individuals, including professionals like doctors, engineers, lawyers, businessmen, politicians, and civilians, as well as women, children, and students. Between 1998 and 2009, 700 Hazara were killed in Baluchistan Quetta. [7] Apart from killings they have been forced to leave their homes, businesses and families migrating to other areas of Pakistan and countries. The violence is in different ways, bomb blast in daily religious rituals, praying in mosques, Eid Namaz, Eid shopping's, Muharam rituals, doing daily activities, while doing works, Traveling in city or traveling Iran for pilgrimage. There is no place save for them. Not even inside their own two areas Hazara town and Mariabad. There have been several blasts inside Hazara town and Mariabad taking many lives. On May, 18 Justice Saqib Nisar stated that "the target violence against Hazara is looking like eliminating the entire Hazara ethnicity". Taking Suo- Motu notice of the Hazara killings, he said we have to protect the lives and property of the community but unfortunately this notice was also not productive.

The origins of LeJ trace back to its establishment in 1996, following the banning of another extremist organization called "Sipah-e-Sahaba Pakistan" (SSP), which also targeted Shia Muslims. LeJ emerged as a more radical offshoot of SSP, focusing explicitly on anti-Shia activities within Pakistan. Over time, LeJ has forged alliances with other extremist groups such as Islamic State Khorasan Province (ISK), Jaish-e-Mohammad (JeM), Harkat-ul-Mujahideen (HuM), and Tehrik-i-Taliban Pakistan (TTP). These collaborations have amplified LeJ's capacity for violence and terrorist activities.[8] Several factors have contributed to the rise of extremism within LeJ and similar groups. Historical events like the Islamic Revolution in Iran, the Iraq War, and the Afghan Jihad have played a role in shaping extremist ideologies and fostering anti-Shia sentiments. These events have provided ideological justifications and recruitment opportunities for groups like LeJ.

In the past, the mainstream political parties in Pakistan, such as the PPP and PML N, have worked with sectarian organizations to win support from voters. Thus, there are close linkages between Islamist political parties and religious and political coalition groups such as Lej. Tariq Rahman writes in Denizens of Alien Worlds (2004) about how language and ethnic diversity in Pakistan is frequently politicized, resulting in the marginalization of minority people such as the Hazara. [9]

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[6] Farahnaz Ispahani, Purifying the land of the pure: a history of Pakistan's religious minorities. Oxford University Press, 2017.

[7] Shahid Ali, "The specter of hate and intolerance: sectarian-jihadi nexus and the persecution of Hazara Shia community in Pakistan." Contemporary South Asia 29, no. 2 (2021): 198-211.

[8] Ibid.

[9] Tariq Rahman, "Denizens of alien worlds: A study of education, inequality and polarization in Pakistan." (No Title) (2004).

Baloch nationalist leaders accuse the Pakistani military of marginalizing and changing the demographics of their community by employing the Hazara and other ethnicities as a counterbalance to the Baloch nationalist movement. There are reports of certain Baloch military factions working with Lej to attack Hazara. In leading Lej in Baluchistan, similar to Shafiq Mengal, son of Naseer Mengal, the previous chief minister of Baluchistan. It's important to remember that, despite Lej's self-help from the Taliban and Al Qaeda, the fighters are from Baluchistan. In a same vein, Usman Kurd, the former Lej commander in Baluchistan and Dawood Badini second commander both are Baloch.

Socioeconomic and Political Exclusion

The social and political marginalization of Hazaras also leads to identity politics. Saba Gul Khattak's study in Ethnic Politics in Pakistan, 2011, has revealed how limited access to education, jobs, and political representation enhances the vulnerability of Hazara people. The Hazaras are marginalized in the political framework of Baluchistan through discrimination, where identity markers work as barriers to participation in governance and resource allocation.[10] Furthermore, socio-economic disparities, political unrest, and ethnic tensions within Baluchistan, where much of the violence against Hazara occurs, have contributed to the environment conducive to extremist activities. The marginalization of certain communities, coupled with power struggles and lack of representation, has created grievances that extremist groups exploit for recruitment and support. In Baluchistan, where Hazara have historically been economically and socially active, their progress and success have also become a source of resentment for certain groups, including LeJ. They had developed business, markets and shopping centers in Quetta.

The impact of regional and global politics

Because of Quetta's proximity to Afghanistan, the Hazara people live in a risky environment touched by the Afghan conflict. Mousavi's The Hazaras of Afghanistan (1997) demonstrates how regional geopolitics flow over into Pakistan, creating a difficult atmosphere for Hazaras.[11] According to Mary Anne Weaver's book Pakistan: In the Shadow of Jihad and Afghanistan (2002), Pakistani policy during the 1980s Afghan jihad exacerbated sectarian differences.[12] Regional geopolitics involving the history of Afghanistan and Pakistan's complexities also inform Hazara identity. Quetta, the center of the war, also happens to be strategically sited at the battlefield of regional power conflicts. For instance, as Ahmad Shuja Jamal and William Maley point out that, comparable dynamics apply in the case of Pakistan, where Hazara identity has become a convenient scapegoat for larger sectarian and ethnic disputes.[13] The Hazara community's anti-Taliban and anti-LeJ's

[10] Saba Gul Khattak, "Living on the edges: Afghan women and refugee camp management in Pakistan." Signs: Journal of Women in Culture and Society 32, no. 3 (2007): 575-580.
[11] Sayed Askar Mousavi, the Hazaras of Afghanistan. Routledge, 2018.
[12] Mary Anne Weaver, and Shastri Indo-Canadian Institute. 2003. Pakistan: In the Shadow of Jihad and Afghanistan. New Delhi: Penguin Books.
[13] "STILL HERE: UNDERSTANDING And." n.d. Accessed January 21, 2025. https://library.oapen.org/bitstream/handle/20.500.12657/95708/1/still-here.pdf.

stance, along with their economic and social achievements, have made them targets of persecution by extremist organizations. Overall, LeJ's collaboration with other terrorist groups, rooted in anti-Shia ideology and fueled by historical, socio-economic, and political factors, has led to targeted violence and persecution against the Hazara community in Baluchistan.[14]

A study by Zara Arshad and Madiha Batool found that 68.2% of Hazara affected by terrorism in Quetta, Pakistan, suffer from Post-Traumatic Stress Disorder (PTSD).[15] Addressing the violence against Hazara in Pakistan requires comprehensive strategic policies, including community empowerment, socio-economic and political development, legal protections, and coping strategies. Special quotas and policies for security, education, and employment opportunities, as recommended by Sara Rizvi. Resistance and Resilience: The Hazara community is resilient despite every form of brutality and marginalization that has been part of its existence. Activists like Ali Dayan Hasan have captured the efforts by the community in regaining its identity through advocacy, education, and cultural preservation. Such acts combat the misunderstanding bred by identity politics and thereby, unite the Hazaras and the larger Shia population.[16]

Research Gaps

This analysis highlights the need for further in-depth qualitative studies that investigate the distinctive perspectives of new Hazara generations on violence, its causes, and its impact on their long-term lives socially, politically, economically and psychologically. However, some work on the subject has been done by non-Hazaras, but there has been less research by local Hazaras to delve deeper.

Theoretical Framework

We cannot ignore the presence of identity politics in our daily lives. There are those who have happily accepted it and those who are completely unaware of it. For some people, it has become second nature, while for others, it has begun as something is not right. While separate subjects are taught to kids based on their race, we observe that the school has instilled in its students the notions that "diversity is our strength." Nonetheless, when we observe that the rules of nature and social sciences are not the same. Should we adhere to the physical rules of physics, which state that unity creates strength? And no matter what race you are, two plus two equals four. Gender transitions are being observed between boys and girls. Individuals identifying as members of different genders, like LGBTQ or the younger generations, whose parents relocated abroad, suddenly identify as native to those countries as a result of ongoing harassment and abuse from the prejudiced locals living there, or Like many other Americans, you go to Queens in the 1970s and settle in New York City with the

[14] Shahid Ali, "The specter of hate and intolerance: sectarian-jihadi nexus and the persecution of Hazara Shia community in Pakistan." Contemporary South Asia 29, no. 2 (2021): 198-211.
[15] Zarak, Muhammad Samsoor, Ghulam Rasool, Zara Arshad, Madiha Batool, Shilpa Shah, Mariam Naseer, Noor un Nisa et al. "Assessment of Psychological Status (PTSD and Depression) Among The Terrorism Affected Hazara Community in Quetta, Pakistan." Assessment 12 (2020): 0.
[16] Carly West, "The Hazara: A People under Attack." Brown Political Review (2013).

hopes of becoming an American and eventually becoming a parent. Eventually, however, you come to feel delighted with this for a variety of reasons. Identity politics has operating our national hardware in all these minute and significant ways. Similar to how people are interested in war even if they are not, identity politics is interested in you.[17]

The term "identity politics" describes political activity that springs from the common experiences and viewpoints of particular social groups, many of which are excluded or oppressed due to their gender, color, ethnicity, religion, or other identity markers. Advocating for these groups' rights and interests while combating structural injustices that have marginalized or repressed them is the main objective of identity politics. What Identity is in philosophical terms, an individual's idea of self, or personal identity, is generally referred to as identity. This provokes fundamental concerns about our identities and how they might persist over time. For philosopher Charles Taylor, to lead an authentic existence is to remain true to who you are. This is the bottom line of modern identity. He says that the modern self wants to have a genuine life. The Opinion of Sonia Kruks about Identity is distinct from earlier struggles for recognition. It asserts its right because of the past negation or suppression of differences. Women, Black people, lesbians, among others want their existence recognized not as constituents of all of humanity but a distinct.

Why to Focus on Identity Politics

Identity politics focuses on how people's experiences and challenges are influenced by their identities. By emphasizing on identity, these movements want to draw attention to concerns that might otherwise go unnoticed. Intersectionality Identity politics recognizes that people have several overlapping identities (for example, being both a woman and a person of race), and that these intersections can shape their experiences and political demands. Identity politics is a general term that unites all the various social movements centering their activities on the role of identity in politics. It encompasses much more diverse groups fighting for rights and voice because of their distinct identity. Understanding this term helps us in understanding the complexity of social justice movements as well as how identities can influence political goals.

Identity politics have their roots in the riots that occurred in northern American cities during the late 1960s and early 1970s, during which the black community showed their anger against racial injustice. The "establishment," or white authorities, started to get quite concerned about these uprisings. The government and establishment provided short-term advantages or upgrades in an effort to temporarily solve the tensions in the black communities in the North. These advantages were intended to compensate for the fact that throughout the civil rights movement, black Americans in the North had not experienced the same advancements as those in the South. Meanwhile, some left-wing activists started claiming that minorities other than Black Americans, including women and members of the Chinese, Mexican, Japanese, Filipino, and Puerto Rican communities, had also

[17] Gonzalez, Mike. n.d. "Uncovering the Origins of Identity Politics." The Heritage Foundation. https://www.heritage.org/progressivism/commentary/uncovering-the-origins-identity-politics.

suffered similar tragedies. Repeatedly, the struggles of various groups were compared. Black Americans had a distinct experience due to their history of slavery and intense racial prejudice, making this comparison unfair. Even yet, the analogy gained traction and gave rise to peculiar circumstances, such as recent immigrants being benefited by racial justice laws intended to rectify past injustice.[18]

The Turn of Temporary Racial Preferences changed into Permanent Policies. Originally intended to be temporary, racial preferences are policies that grant particular advantages to members of particular racial or ethnic groups. But they have endured for more than 50 years and have grown to be an indispensable aspect of American culture. Inspired by European philosophers such as Kant, Hegel, and Marx, the activists of the 1960s and 1970s sought to alter America's longstanding history of limited government, which limits the government's power, in favor of a more centralized state. This modification signified a noteworthy shift in the governance structure of the United States. Some scholars, like as Mike Gonzalez, argue that identity politics hasn't done anything to address actual socioeconomic injustice or racial prejudice in America. Rather, it has exacerbated these challenges, and identity groups were never actually meant to be the solution to these problems in the first place.[19]

The Influence of Identity Politics in International Relations

Many large-scale political movements emerged in the 1970s, including American Indian groups, Black Civil Rights Movement, Second Wave Feminism, and Gay and Lesbian Liberation. The term identity politics was initially discovered in 1978 by the black feminist socialist Combahee River Collective. Before that the term was not used in political discourse, Identity politics rose to prominence in the 1980s and coincided with a new wave of social movement activism. A social movement is the concerted endeavor of a sizable group to accomplish specific objectives, which may be political or social in nature. Racial identification has been a major factor in southern politics ever before slavery was abolished, and ethnic, religious, and racial identity politics dominated American politics in the 19th century. According to anthropologist Michael Meissner, identity politics is exemplified by the US "Million Man March". The Combahee River Collective first introduced identity politics, stating that the "personal is political" and identifying the particular struggle and perception that Black women encounter. This gave Black women a tool to resist oppression. The phrase "multiple jeopardy theory," first used by Deborah K. King in 1988, describes how oppressive characteristics like gender, class, and race all work together to multiply the effects of discrimination. The term "intersectionality," coined by Nancie Caraway, refers to the way that the identities of individuals or groups produce a particular confluence of privileges and discrimination.

In the social sciences, the phrase "identity politics" has long been used to address diverse disputes between movements and human rights violations based on certain identities. Such as, race/color

[18] Gonzalez, Mike. n.d. "Uncovering the Origins of Identity Politics." The Heritage Foundation. https://www.heritage.org/progressivism/commentary/uncovering-the-origins-identity-politics.

[19] Ibid.

(black), or ethnicity, gender, sexual orientation, and disabilities. Identity politics is the term used to describe political movements and acts that are grounded in the particular concerns and viewpoints of particular social groups that are identified by their identity. Similar to multiculturalism appreciating and acknowledging people from different cultural origins. Separatist Movement struggling for more autonomy or independence on the basis of their cultural identity in nations like Canada, Spain, Pakistan. Ethnic and nationalistic disputes centered on ethnic identities that arise in the postcolonial areas, in Africa, Asia and Eastern Europe. Women empowerment movement for gender equality and rights and LGBTQ+ Movements for accepting the rights of LGBT. In 1979, researcher Anspach coined the phrase "identity politics" to refer to disability activism. Putting identity front and center in these fights, he sought to transform the way society saw people with disabilities. There were very few academic papers discussing ethnicity and cultural identity that utilized the word after that in the coming years.

Many who identify as identity politics activists claim that the movement emphasizes the lived experiences of people who are subject to systemic oppression; its goals include ensuring that no group is disproportionately affected by political actions in the present or the future and better understanding the interplay of oppression based on race, economic status, sex, and gender, among other factors. In academic contexts, it refers to a broad range of political actions and theoretically analyses that has its root in common experiences of injustices experienced by various marginalized socio economic groups. Instead of focusing only on traditional political party mechanism or status quo belief systems, identity politics seeks to reclaim greater political freedom and self-determination for marginalized peoples by comprehending specific paradigms and lifestyle factors and challenging externally-imposed characterizations and limitations. Identity is "used as a tool to frame political claims, promote political ideologies, or stimulate and make social and political action, usually with the aim of asserting group distinctiveness and belonging, gaining power and recognition, and usually in a larger context of inequality or injustice.

Identity politics encompasses many political movements. Some put more emphasis on social justice and recognition (acknowledging the unique identity of a group) in the West. Yet, nationalist attempts, indigenous rights movements, and regional self-determination activities everywhere rely on terms similar to these. A political fight cannot be termed an example of identity politics by any one of these definitions or standards. Instead, it constitutes an amorphous coagulation of political initiatives of groups who feel their differentiated social identities have been marginalized or neglected.

Criticism on Identity Politics

Some scholars, like as Mike Gonzalez, argue that identity politics hasn't done anything to address actual socioeconomic injustice or racial prejudice in America. Rather, it has exacerbated these challenges, and identity groups were never actually meant to be the solution to these problems in the first place. Some of the early statements made by activists concerning identity politics may appear foolish or simplistic in retrospect. However, from the late 1970s, identity politics became an increasingly salient theme in academic texts. Such ideas had been voiced by other authors earlier on,

such as Mary Wollstonecraft and Frantz Fanon. The term "identity politics" was only beginning to be used, but, in the latter half of the 20th century in the form that we hear it discussed today. Such that asking someone if they are for or against identity politics is rather difficult to do today because the topic has spread so, but most scholars would frankly admit that identity is a big topic in political discourse, though it also raises certain difficulties, especially concerning concepts of self, inclusion, and solidarity.[20]

Identity politics is centered on the notion that individuals' experiences—particularly those of exclusion or injustice—have an impact on their political beliefs and behaviors. The emphasis is on how people are impacted by social institutions according to their class, gender, color, or other identity-related characteristics. Opponents contend that drawing too many conclusions about politics from one's own experiences might be constrictive. It might, for instance, hinder fruitful conversations with those who have different experiences, which would make forming large coalitions more difficult. Additionally, there is worry that concentrating only on one identity, such as gender or race, may oversimplify people's experiences by disregarding the ways in which other identities—such as being a woman, Black, and impoverished—intersect and impact one another.

Relevance of identity with Hazara Crisis

Violence against Hazara in Pakistan is systematic and an easy target. As Hazara in Pakistan is a distinct ethnic and religious minority with different facial features. To prove the hypothesis with the help of theoretical framework, the study will utilize identity politics as conceptual Framework. It is the politics based on a particular identity. Such as nationality, religion, race, Gender, sexual orientation, age, social background, language, education, occupation, disability status, social class, urban, rural habitation, and nationalist agendas of exclusion of nationals and other ethnicities.

Nativism and settler colonialism

Hazara is struggling for recognition, representation and safety in Pakistan and Shia Hazara is being persecuted systematically by the Sunni militant groups thinking as a threat to their beliefs. This Framework investigates the ways in which political ideologies, power dynamics, and historical narratives interact with ethnic, religious, and sectarian identities to form patterns of violence, conflict, and discrimination.

The ethnic and religious identities of the Hazara population are at the center of identity politics. The Hazara community in Pakistan experiences two types of marginalization: first, as a physically distinct ethnicity in Pakistan and, second, as a Shi'a Muslim group residing in a country with a Sunni majority. Both their resistance and political mobilization have been based on their identity, which has also served as the basis for persecution. Because of their distinctive physical characteristics and Turko Mongolian ancestry, Hazaras are based on this fact when defining their ethnic identity. Furthermore,

[20] Cressida Heyes, 2020. "Identity Politics (Stanford Encyclopedia of Philosophy)." Stanford.edu. July 11, 2020. https://plato.stanford.edu/entries/identity-politics/.

Hazaras have experienced systematic marginalization and targeted sectarian violence alongside extremist groups like the Taliban and Lashkar-e-Jhangvi. As a Shi'ite minority in a Sunni-majority state in Pakistan, they are also part of this minority religion in Baluchistan Pakistan.

Identity Politics not only do ethnicity and religion mean difference but also create political tools for uniting the Hazara community. These markers acquire a symbolic importance in identity politics as markers of organizing groups and cohesion. In this sense, the Hazara leadership and grassroots organizations are focused on protecting and promoting their identity to regain a space within the social and political landscape of Pakistan. Individuals are driven by their shared experiences to share their stories and raise awareness in order to create a political movement that would transform society and ultimately put an end to their oppression. Because of this feeling of "otherness" coming from their ethnic and religious identity, Hazaras have developed a distinct leadership that relies on identity politics to advance social and political goals. For instance, supporters of the Hazara community often invoke national and international human rights rules to justify their protectionist claims in the context of sectarian violence, framing them as the rights of a minority group to exist within a plural society. But also gives moral justifications for the violence. This "ingroup versus outgroup" mindset that portrays others as different (not like us) serves as the foundation for majority groups to dehumanize minorities.

Methodology

This study uses a qualitative research approach to investigate violence against Hazara in Pakistan, as well as the causes and repercussions of the violence on the Hazara people. The qualitative method is appropriate since it provides a thorough knowledge of the violation. Data was collected from both the primary and secondary sources. In the secondary sources literature reviews are included, there are conducted an extensive review of existing literature, including scholarly papers, books reports, websites to understand the historical, socio-political and cultural aspect of the violence against Hazara. Also look at the specific incidents of violence against the Hazara to understand the modus operandi of perpetrators and the impacts of victims. The primary sources include newspapers, media sources, videos, semi structure interviews and focus groups discussions. Interviews were conducted both in person and via zoom, phone calls, voice notes and voice recordings depending the convenience and location of the participants. Participants were asked open-ended questions about their views on the causes of the violence against Hazara with its history in Pakistan and Afghanistan and their experiences about the effects of the violence on the victims and Hazara as a whole also about the opportunities they get in Pakistan being the citizen of Pakistan and local of Baluchistan. The participants were members of the Hazara civil society groups, government representatives, Hazara community leaders, Asylum seeker, specialists in related fields, students, activist, journalists, other people to gather qualitative data on their experience perceptions and recommendations. Due to the sensitivity of the issue in term of security some has requested to not mention their names.

Hazara: Historical Background And Socio~ Political Over View

Hazara Origins: A Historical Perspective

The aim of this research is to understand the historical and socio~political factors that contribute to violence against the Hazara minority in Pakistan. To do this, it's important to first look at a brief history of the Hazara people as a whole. While researching the history of the Hazaras, I found various analyses about their origin. Most of the books and studies I came across were written by non~Hazaras, particularly Europeans and others. However, I also explored the works of Hazara writers themselves, who offer different perspectives, including nationalist, religious, and socialist viewpoints, as well as the common beliefs held by many Hazaras about their history. To get a deeper understanding, I asked Hazaras about their origins, the meaning of the term "Hazara," and their core beliefs about their authentic history. I interviewed leaders, activists, lawyers, students, and ordinary Hazaras from Pakistan to gather their insights.

The history of the Hazara people has been studied very little because of the limited resources and information available. Different scholars have done research and have various views, but none have explored the authentic roots of Hazara history. However, they all agree on one thing: Hazaras historical records have been erased over time due to various invasions and the ethnic politics of Afghanistan. There are different theories about the origin of the Hazara people and the meaning of the term "Hazara." Most writers believe that the Hazaras are of Mongol descent. Some sources, along with many common Hazaras themselves, think they are descendants of the army of Genghis Khan during his conquests in the 13th century. However, a few believe that the Hazaras were actually enemies of the Mongols and fought against them. According to this belief, the Hazaras are Arabs who belonged to Sultan Ghor and descend from Zah~hak, a figure from ancient Persian mythology. Some others claim that Mongols lived alongside the Hazaras in Afghanistan, particularly in the region known as Greater Khorasan, before Genghis Khan's invasion.

The Hazara people are one of the main ethnic groups in Afghanistan. J. Ferrier, a French researcher from the 19th century, argued that the Hazaras have lived in this region since the time of Alexander the Great. He supports this claim by citing the ancient Greek historian, Cortes, who wrote about Alexander's winter campaigns in central Afghanistan. Ferrier's theory is supported by other scholars, such as Abdul Hai Habibi. Habibi, drawing on Iranian civilization and the work of Faucher, provides linguistic evidence to reinforce the idea that the Hazaras are native to this region. This suggests that the Hazaras are indigenous to this area and have the rightful claim and dignity to live in their homeland.

In the article "Hazaras: Truth of the Folks in Thousand" by "Dibya Prakash Lahiri", the author discusses two main theories regarding the origins of the Hazara people. The first theory, put forward by the 19th~century French writer J~Ferrier, suggests that the Hazaras are native to Afghanistan and have lived there since the time of Alexander the Great. Ferrier claimed that some of Alexander's soldiers settled in the region after his battles, linking the Hazaras to the Greeks. However, this theory is questioned because the Hazaras do not resemble Greeks in terms of skin tone or physical appearance.

The second theory, which some believe, is that the Hazaras are descendants of the Mongols. However, Lahiri quotes Afghan historian Abdul Hai Habibi to support the idea that the Hazaras are indeed native to Afghanistan, not of Mongol origin. Habibi argues that the Hazaras resemble the people living in the mountainous regions of Abbottabad, the merchants of Kashmir, and the inhabitants of Gilgit, which borders China. These similarities, according to Habibi, strengthen the claim that the Hazaras are indigenous to Afghanistan.[21]

Historians are divided into two main groups when it comes to the origins of the Hazara people. One group believes that the Hazaras existed before Genghis Khan, linking them to figures like Alexander the Great and the Greeks. Some also connect them to the Arabs during the time of Imam Ali, suggesting they became Shia Muslims at that time. The other group of historians believes the Hazaras originated after Genghis Khan's conquests, linking them to the Turko-Mongols, Persians, and the armies of Genghis Khan. I've provided a brief overview of these different perspectives.

The Early Hazara: A Pre-12th Century Legacy

According to J. Ferrier, the Hazara people have been residing in Afghanistan since the time of Alexander the Great. Ferrier uses the records of the ancient Greek historian Cortes to discuss Alexander the Great's winter attacks on central Afghanistan (Temirkhanov, 1994: 19). The author argues that the people of central Afghanistan were powerful because they shared similar appearance, culture, and habits at that time. They are considered the ancestors of modern Hazaras in Afghanistan. Some Afghan experts, including Abdul Hai Habibi, have corroborated Ferrier's theory. Professor Shah Ali Akbar Shahristani11. According to the author, Ali Akbar believed Hazaras were native to Hazarajat (central Afghanistan).[22]

Archaeological discoveries show that humans have lived in this area for more than 50,000 years. Ancient studies suggest that people in this region chose to live near rivers because it provided easy access to water. Although the identity of the people who lived in Afghanistan before Aryans is unknown, Abdul Hussain Masoodi Ansari claims that they were known as "Drawid-I-ha" or "Drawidis." However, he does not provide any evidence to support his claim. According to Hussain Ali Yazdani Behsoodi, Hazara Scholar Drawidis were the forefathers of Hazaras who migrated to central Afghanistan due to conflicts with Aryans and were unable to survive therefore they escaped to mountains.[23]

Reza wakeel a political and social activist claims that Hazara is primarily Turk, that Changez Khan was also Turk, and that Khwarazm Shah was a Turk who was attacked by Changez Khan in central Asia and Persia between 1219 and 1221. He claims that Mulana Jaludin Balkhi, Ibn e Sina, Hakeem

[21] Prakash Lahiri, Dibya. "Hazaras: Truth of the Folks in Thousand". International Journal of Recent Advances in Multidisciplinary Topics, vol. 2, no. 5, May 2021, pp. 1-4, https://journals.ijramt.com/index.php/ijramt/article/view/764

[22] Fida Gulzari, The Hazaras: "A historical political and economic account of event around the silk road", (2018 Quetta) 31.

[23] Gulzari, the Hazaras, 31.

Sanai who lived is life in Ghaznavid Empire, and Aladdin Khalaj ruled the Delhi Sultanate were all Turks. He claims that among the Turk tribes, Genghis Khan, who was mangol The Hazaras: A historical political and economic account of event around the Silk Road Turk, became very powerful. Genghis Khan wanted to establish trade connections with Khwarazm Shah, but Khwarazm Shah refused. As a result, Genghis Khan started wars with Khwarazm Shah, and the Hazara people also fought fierce battles with Genghis Khan. Which later caused the conquest of their region too.

The Hazara people are often thought to be descendants of the Mongols, but this hasn't been confirmed through genetic studies. According to research published in Forensic Science International: Genetics, the Hazara are actually more genetically similar to the Turkic-speaking populations in northwest China than to other Central or South Asian groups or even the Mongolians. The study found that Hazara share more genetic links with East Asians, while other Central Asians have a 57.8% connection to Mongolian ancestry. Central Asian Turkic-speaking and East Asian Mongolian-speaking people often share certain physical traits. These can include similar facial features, such as high cheekbones, almond-shaped eyes, and straight black hair. Additionally, both groups might have similar skin tones, which can range from light to medium. Other common physical characteristics include a broad, flat face and a tendency toward a more compact, muscular build. While there are variations among individuals, these general traits are often seen in both Turkic-speaking and Mongolian-speaking populations.[24]

Another theory written in Fida Gulzari books suggests that Hazara originated with the western Mongolian tribe of Yuezhi Chi. Yuezhi were an ancient people who governed Bactria and India from around 128 BCE until roughly 450 CE. The Yuezhi are first recorded in Chinese literature in the early second century BCE as nomads residing in the western section of Gansu province, northern China. They abandoned their country and settled in a new location, modern-day Kabul and Bamiyan. They formed a kingdom named Kashan giant Buddha's of Bamiyan, known as Shamama and Salsal. He writes that Kashan is were Mongol belong to the scythy tribe. Bamiyan was the center of their religious activities and students used to come there for educational studies to preach Buddhism back in their countries. So Buddhism has 25000 years civilizational history.

Fida Gulzari also talks about another theory about the origin of Hazara being Sakas. He writes about the Sakas, people who lived on the coasts of the Caspian Sea about two thousand years ago. These people migrated to the Hindu Kush region and are also known as Huns or White Huns. Some of them moved to Europe, and it's believed that the people living in Finland and Hungary share the same origin. The Hazara are descendants of the Sakas who settled permanently around the Hindu Kush region. Over time, they mixed with other groups through intermarriage. The Sakas are also known as Hephthalites or Haitals, who have disappeared over time. Another theory concerning the Hazara being Afghan natives is that Huen Tsing, a Chinese traveler who closed Hazaristan in 929 A.D, discussed Khorasan in his books, who was a Buddhist by religion, paid a visit to Bamiyan. In this

[24] Guanglin He, Atif Adnan, Allah Rakha, Hui-Yuan Yeh, Mengge Wang, Xing Zou, Jianxin Guo et al. "A comprehensive exploration of the genetic legacy and forensic features of Afghanistan and Pakistan Mongolian-descent Hazara." Forensic Science International: Genetics 42 (2019): e1-e12.

travelogue, he mentions Arakosia, also known as Arakochia, a dynasty that ruled Qandahar, as well as Hazola or Hosala. So some of the researchers says Hazola or Hasola to be Hazara. [25]

Another theory holds that the Hazara are descended from Shan sab bin Jarmak, a branch of Ghories who was the Governor of Ghoristan in the early first century A.H. He was the descendant of Zah hak. Shansab was hurried to Medina in 28 A.H. and converted to Islam at the start of Hazrat Ali's Caliphate. He accepted Islam from Hazrat Ali himself. He received a letter from Hazrat Ali appointing him as the governor of Ghoristan, which is now called Hazaristan. He started his mission in Herat and invited the people of Ghor to Islam, using Hazrat Ali's letter as his authority.

One of the Hazara tribe is Jaghori, which led to the assumption that some Hazara believe that long ago, Ghories were living here and that mangols occupied their territory. So basically, the historian who claims the origin of Hazara as the native and aboriginals of present-day Afghanistan says that they are of mix origin of Aghuz Khanids, Kushanites, Hephthalites, Zaolids, Western Turks, Gharjistanids, Ghorids, Ghaznavids, Nikodarids, and II Khamids, and that they all contributed to the nation of Hazara at the time.

The Hazara People: Legacy beyond the 12th Century

Hazara was first recorded by Abul Fazl, the court historian of Akbar, the great Mughal ruler of the subcontinent. He claims in the Akbarnama that the Hazara are the descendants of Changez Khan. It says that the son of changez khan who was appointed as the Governor of Transoxiana. After the Mongols defeated the Khwarezmian Empire. One of Chughtai Khan's commanders, known as Nikoder, is believed to have abandoned his army in the Hindu Kush Mountains region. Hazara e Nikoder is a well-known Hazara tribe whose name is said to be derived from the Mangol leader Nikoder. So Hazara are Tater and Turk origin. He cites (Taj ut Tawarikh p.195) that the mangol conqueror used to establish a lot of their tribesmen along their winning routes in order to feel confident and carefree. According to them, the Hazara are remnants of Changez Khan's army, which invaded the Khwarezmian Empire in 1220 and left a few of his soldiers permanently entrenched in Khorasan.[26]

Bacon considers Hazara to be the descendant of the mangol infantry who entered Khorasan at several points between 1229 and 1247. They used to settle there while marching to the west, or to the Muslim caliph of Baghdad, whose descendants, the II Khans, ruled over Persia. When they rebelled against them, they would withdraw to the mountains of Hazaristan.[27] According to Muhammad Awtadolajam, the origins of Hazaras may be traced back to the II khans, who are Mangols from Iran who took residence in Hazaristan (Dai chopan, Dai khitai), and the chukhtais, who are Turkized

[25] Hiuen Tsiang, "Buddhist Records of western World", Trans. Samuel Beal Vol. II, (London 1906) 283

[26] Fida Gulzari, The Hazaras: "A historical political and economic account of event around the silk road", (2018 Quetta) 34.

[27] Elizabeth E Bacon, "The inquiry into the history of the Hazara Mongol of Afghanistan." Southwestern Journal of Anthropology 7, no. 3 (1951): 230-247.

Mongols fleeing Transoxiana due to the rise of new powers.(Dai Kundi, Behsud, Dai Mirdad, Poloda, and Shaikh Ali).

Mountstuart Elphinstone, a British diplomat and historian, claims the Hazara people in his reports on Afghanistan. In his book "An Account of the Kingdom of Caubul," written in 1815, Elphinstone classified the Hazaras as a unique ethnic group living in central Afghanistan's mountainous regions. He saw their distinct physical appearance, cultural habits, and mixed lineage, which he attributed to their Mongol and probably Turkic ancestors. Elphinstone also spoke of their reputation as fearsome warriors and their semi-autonomous status in the region at the time.[28] Some writers believe that the Hazara are a mix of Persian and Tatar origins. However, Monsutti suggests that it is more likely that Turkic and Mongol groups from Central Asia, Iranian and Tajiks settled in the Hindu Kush at different times, interacted with the local or Iranian people, and eventually adopted their language. However this no significant resemblance of Iranians on Hazara.[29]

According to historical accounts by Timor Khanov, Turks lived for a long time in the Hindu Kush highlands. Cities like Balkh, Kabul, Ghazni, and Herat were already populated by people of Turkish descent when Changez Khan captured them. The Ghaznavid and Ghuri dynasties were centered in these areas at the time. Turkey had so ruled this area for around 200 years. And they promoted the settlement of Turks, especially those from Central Asia who were Khalaj and Qurlugs. Therefore some of the Hazara call themselves Turko mangols because they did assimilated with each other at that time. [30] The popular belief or theory that the Hazara are a mixed race is now largely acknowledged. According to this theory, some Mongol tribes traveled to eastern Persia (modern-day Afghanistan) and assimilated with the local population, suggesting that the Hazara Mongoloid people are descended from Central Asians.[31]

The Name Hazara: Uncovering Its Historical Meaning

The question of how and why the Turko mangol people, who settled in the Hindu Kush, were given the term "Hazara," much like the history of Hazara, is a subject of debate among historians. Again, there are numerous schools of thought that hold differing perspectives on the name Hazara. They define it based on the theory they believe in. Some of Hazara intellectuals and writers believe that it is "Azra" rather than "Hazara". Giving reasons why there is no Alphabet like H in Hazaragi Language in our regular conversations. Hazaras use Akhmad for Ahmad and Mukhamad for Muhammad. The term "Hazara" is thought to have derived from the Persian word "Hazar," which meaning "thousand." It is considered to refer to a military division of a thousand troops, probably related to the Mongol

[28] Mountstuart Elphinstone, *An account of the Kingdom of Caubul*. Vol. 2. R. Bentley, 1842, p. 202

[29] Alessandro Monsutti, "Cooperation, remittances, and kinship among the Hazaras." *Iranian Studies* 37, no. 2 (2004): 219-240.

[30] Fida Gulzari, The Hazaras: "A historical political and economic account of event around the silk road", (2018 Quetta) 36.

[31] Muzaffar Hussain, Ameer Ali, and Maya Khemlani David. "Conceptual Metaphors in the Hazaragi Community's Institution of Marriage in Baluchistan, Pakistan." *LingPoet: Journal of Linguistics and Literary Research* 3, no. 3 (2022): 68-86.

Empire's military structure. However, Hazara replaced Ming as the Persian language supplanted Mangol language during the Persian rule of Khanid era.[32]

According to certain historical accounts, nine was considered a fortunate number for the mangol people, who employed it in a variety of ways. Similar to how they created nine commanders and nine soldiers while creating an army, so too are there nine hundred and nine hundred soldiers and one leader in each thousand unit, respectively. Furthermore, the flag of Changez Khan had nine tails, visitors to the emperor of the Mughal Empire would bow nine times, and Emperor Akbar had nine counselors known as Nau Ratan. There is still a bazaar in Lahore called Naulakha Palace. However there a number of Hazara tribes, including the Dai Kundi, Dai Zangi, and numerous other Dai tribes, Sad Sakka, Behsuti, Borjigai, and Pashi, among others that were the name of the ten and hundred army of the changez khan which they used. Over time, the name came to refer to the ethnic group known as the Hazaras, who live predominantly in the mountainous regions of central Afghanistan.

Fida Gulzari writes that the majority of authors associate Hazara with the Mongolian word "Mingghan" or "Ming," which signifies thousand. Mingghan, or thousand, was part of the decimal system utilized by Changez Khan to manage his army. Due to this reasons, most of the authors substituted Hazara with Mingghan in the area for Khorasan. According to Humayun Sarabi, there is no connection between the term "Ming" and "Hazara." The word "Hazara" in Persian does not indicate "thousand," as words like "Lakha" would imply "hundred thousand," yet "lakha" in Hazaragi refers to a dirty dot on a piece of fabric or a symbol on your body.[33]

Abdul Ali Asghari Hazara History Writer from Quetta argues that the terms "Hazara" and "Hazarajat" (also referred to as "Hazaristan") were introduced by the British and are rooted in their own interpretations and interests in the region. He suggests that these terms have been accepted and adopted, but they don't accurately reflect the true historical or cultural identity of the Hazara people. Asghari points out that the usage of "Hazara" and "Hazaristan" can only be traced back a few centuries, with no records of these terms existing before that time. This implies that the identity and history of the Hazara people may have been shaped or influenced by external forces rather than being purely indigenous. The British historians called the GHURI people by their new name HAZARA and changed GHURISTAN to HAZARAJAT which was unknown to the Ghuris themselves. Amir Abdul Rahman also followed the British writers and called the Ghuri people Hazara. He directed all Pashtuns to call the Ghuri people Hazara. So when the Ghuri people got defeated by Amir Abdul Rahman and began to migrate out of their homelands, then and there they heard HAZARA from Pashtuns. They were confused because they didn't know what Hazara is.

This was a deep conspiracy to cut the Ghuri people from their History. Therefore, nowadays not only the common (so-called) Hazara people but also the known Hazara historians are confused as to how to find out Hazara history. The study and writing of history has developed over time and continues to do so. Facts can be found in the works of Herodotus, Ibn Khaldun, and Tabari, as well as in

[32] Gulzari, the Hazaras, 41.
[33] Humayun Sarabi, "Politics and Modern History of Hazaras", (Medford, 2005) 9.

seventeenth-century historical texts, but they are not free from changes and alterations. However, after the seventeenth century, when the British and other Western powers became interested in the history of other countries, they collected whatever historical accounts they could find, published them, and rewrote them to suit their political interests. The primary goal of these alterations was to represent some ethnic groups as inferior in terms of civilization, race, and politics, while uprising others.

For example, in India, the Brahmins were portrayed as Aryans, a superior race that dominated the indigenous people. In eastern Khorasan, the Afghan Pashtuns were associated with Aryans and Greek invaders, implying that they were superior to the Hazaras, the native inhabitants. Extremist Hindu groups were formed to promote hatred toward Muslims, calling them as dirty and untouchable. Although it was historically normal to hide truths in historical writing, British historians shown extraordinary competence in modifying and concealing the truth. However, scientific breakthroughs during that time period added a new dimension to the study of history, allowing for the exact determination of the age of archaeological artifacts using methods such as carbon dating and radio dating. Similarly, genetic engineering and DNA testing have revealed distinct ethnic groups' true origins and relationships, providing insight into their interactions and migrations. As a result, when we examine the written history of the Hazara people from any scholarly perspective today, it is clear that the British, through their ally Amir Abdur Rahman, not only committed physical genocide against the Hazara people but also attempted to erase their identity and true history through their historians.

It is true that a clear picture of the past is dangerous for understanding the present, yet a clear understanding of the present can guide us into the future. According to history, the British were detested in Afghanistan after establishing in the subcontinent. To suppress Afghans, they launched wars in Afghanistan. The British implemented the divide and rule policy, which was extremely disastrous, and segregated Afghans based on race, religion, and language. The British used the Hazara as a scapegoat to get their attention. They created misinformation to delete all of Hazara's recordings. To erase the past, they manufactured negative opinions about the Hazara Wars. The fight between Abdul Rahman Khan and Hazara in 1881-83 was viewed as an ethnic, linguistic, and religious conflict, as well as the imposition of taxes on Hazara residents by force. This is to deflect Hazara's attention away from the British interests in the region. According to Afghan history, Abdul Rahman Khan was the agent of the British. In the interests of the British, he utilized religion to make civil war in Afghanistan and divided it. Since then, Hazaras have been victims of religious politics. Even now, the Hazara Shia in Quetta are victims of religious politics (Tahir Khan Hazara).

Even though Cyrus the Great was slain, the Persian king's attack on Babylon allowed them to capture the nation. Balkh was referred to as Hazaraaspa, or Zariaspa, which means "the city of thousand horses," during the Persian era. It is conceivable that a sizable portion of the Balkan population was given the appellation Hazaraaspa and later changed to Hazara after the passage of time. The Turko Mangol people resided in the Hazaraaspa region of Khorasan. From 460 to 570 A.D., a Sicilian links area of the Hazaroxto governed over a significant portion of central Asia, Khorasan,

and Iran. It makes sense to refer to Hazaraaspa and Hazaroxto as Hazarara. But it doesn't seem reasonable to migrate into Hazara. This indicates that the Hazara people lived in modern-day Afghanistan well before the arrival of Changez Khan during the pre-Islamic and pre-Christian periods.[34]

Hazara in Afghanistan: A Story of Survival and Identity

The Hazara people originate from central Afghanistan, in a region called Hazaristan, which is located along the Helmand River with the rough mountains. Although Hazaras can be found throughout Afghanistan. It was an autonomous and free until 1890s. This area is mountainous, with narrow valleys and rivers. Summers in Hazaristan are pleasant, with cool nights, while winters are cold and bring heavy snowfall. The people rely on this snowfall to provide water for their agricultural lands, as it melts and supplies water to underground channels called "karezes." These channels are a crucial source of water later in the year. Most Hazara people are farmers, but much of the land is not suitable for farming, and there are also issues with water availability. To help them through the long winter months, they would gather fuel and forages from the mountainside whenever they had free time from their agriculture.[35]

According to Wilfred Thesiger's article, "The Hazaras of Central Afghanistan," Hazaristan is home to mountains rising to a height of 17,000 feet that few Europeans have not been aware of much. It extends north from the Hazarajat into the Uzbek nation, west almost to Herat, and south to Ghazi and Kandahar. The actual center of Hazaristan, which stretches from east to west, is Kuh I Baba. It is divided by the Helmand River from the more untamed and intimidating Paghman Range, which extends westward past the Unai Kotal. The mountainside these are characterized by a series of steep troughs that cushion vegetation. The valleys are much longer and have more water on the southern side of the mountain than they are on the other, where the valleys are shorter and have less water. Numerous types of rock, including volcanic, plutonic, metamorphic, sedimentary, and conglomerate bits, can be seen in Kuh E Baba's streambeds rather than on the mountain itself. Every crease and furrow in the earth that allows for the use of water is used for cultivation. Rain-fed wheat was seeded on the hillside above the villages.[36]

Cultivation of high valleys ended. Hazara people are mostly farmers. Many of them have little black cattle with humped shoulders as well as larger flocks of sheep and goats. However, due to the war situations, many of them have fled the country in search of a better life. Some Hazaras in Afghanistan now can live better lives due to their foreign money. Hazaras are predominantly Twelver Shi'as, with a small group of Ismaili Shi'as, and Sunni Hazara. A greater proportion of Shia Sayed's who claim descent from the prophets reside among the Hazaras. They have less Hazara structures, but they have completely absorbed the Hazara culture and social framework. Hazaristan is made up of the provinces of Ghor, Ghazni, Bamiyan, Daikundi, Urazghan, Maidan Wardak, Parwan, and Balkh. The

[34] Gulzari, the Hazaras, 46.
[35] General (Rtd.) Mohammad Musa H.J, "Jawan to General", (Karachi, East & West Pub. Co. 1984), 1.
[36] Wilfred Thesiger, "The Hazaras of Central Afghanistan." *The Geographical Journal* 121, no. 3 (1955): 312-319.

Kabul, Arghandab, Helmand, Farah, Hari, Murghab, Balkh, and Kunduz rivers all originate in Hazaristan and it is the source of those rivers.[37]

In terms of ethnic group diversity, Afghanistan is among the near and Middle East's most diverse nations. It has several dozen ethnic groupings and more than ten different nationalities. These people come from a variety of ethnic backgrounds, such as Dravidian, Iranian, Indian, Turco-Mongol, and Semitic-Hamitic. The nation is home to numerous tribal groupings including more than 100 tribes. The entire population of Hazaras in Afghanistan is estimated to be two to three million, however Hazara leaders and writers believe that there are seven to eight million Hazaras residing in Afghanistan, accounting for 20% of the total population.[38] However, the amount of the expected population is difficult to determine due to Afghanistan's political instability. Because of the wars, most Hazara have left their homes and settled in other cities in Afghanistan, and most have converted to Tajik and Sunni due to the terror of the Afghan government. Some has given their children's name into Pashtun names. In some places the Hazaristan areas names have been changed into Pashtun soundings words. It is also clear that at the time, the Afghan government undercounted Hazara populations in order to minimize their political roles in the country, drawing provincial boundaries to limit Hazara in different separate cities in order to divide them and weaken their collective political powers. [39]

A primary and long-term threat to Hazara existence is their right to life, as well as their properties and lands. They have always been the victims of mass executions, as well as had a long history of political persecutions by many Afghan governments over times. Beginning with the Anglo-Afghan wars, the British used Afghanistan to battle the Hazara, killing over half of the Hazara by labeling them kaffirs. Their geographical locations allowed them to live in an autonomous society until the nineteenth century. Afghan King Abdul Rahman Khan (1880–1901) began to integrate Afghanistan into a modern nation state by ruthlessly controlling numerous tribal and ethnic groupings. In the 1880s, he deployed his army to Hazaristan to convene the Hazara and bring them under rule of Kabul. Hazaras refused to give up their autonomy and revolted from 1891 to 1893. They were brutally punished by Abdul Rahman Khan's troops, which had British support.[40]

He partitioned Hazaristan into three different provinces: Kabul, Kandahar, and Bamiyan, reducing Hazara's independence and unity and imposing special taxes on Hazara. He partitioned Hazaristan into three different provinces: Kabul, Kandahar, and Bamiyan, reducing Hazara's independence and unity and imposing special taxes on Hazara. Some of the southern parts of Hazaristan was touch with the Pashtun pasturelands therefore a major percentage of the Hazara lands was allocated to Pashtun nomads and seized by force. As a result, Hazara has gradually lost a substantial portion of its territory. Pashtuns used to live in their own districts in southern and eastern Afghanistan, but over the course

[37] https://en.wikipedia.org/wiki/Hazarajat

[38] Niamatullah Ibrahimi, "The state, identity politics and ethnic boundaries in Afghanistan: The case of Sunni Hazaras." Nations and Nationalism 29, no. 2 (2023): 669-685.

[39] Barbara Brower, and Barbara Rose Johnston, eds. Disappearing peoples? Indigenous groups and ethnic minorities in South and Central Asia. Left Coast Press, 2007.

[40] Brower, and Rose Johnston, eds. Disappearing peoples? 153

of one century, they were able to bring the central government of Kabul under their control. History refers to this process as the Pashtunization of Afghanistan. They have successfully taken over a substantial portion of territories that were originally owned by other ethnic groups, encouraging the Pashtun to relocate to other ethnic areas for farming and pastureland. Pashtun dominance over Hazara and other ethnic groups is also an issue owing to differences in social structure, as both have distinct social cultures.[41]

The facts about British conspiracies against Hazaras published by an Australian daily/weekly, "HALWKS BAY HERALD ", on August 13, 1892. "In the last two decades of the 19th century, Britain was involved directly into the war against Hazara fighters, and if Britain did not go directly into the war with Hazara and the financial, political and military support of the invaders of Afghan, the afghan tribes they could not occupy the wide parts of Helmand, Dai Chopan (Qalandar) and Oruzgan who were part of the Hazara soil. The above lines are an obvious confession regarding British Conspiracies against Hazaras. The Afghans (Amir Abdul Rahman) could not overcome and occupy the Hazara lands belonging to Dai Chopan (Helmand and Dai Chopan area) and Oruzgan. So, Britain is responsible for every drop of Hazara blood that had fallen on the ground by the Kabul Monarch Army".

The second political instability and mass massacre of Hazara occurred in the 1990s against the Taliban movements, which had begun to exert power over Afghanistan. Despite being an Islamic movement, the Taliban were predominantly Pashtuns who sought to establish a strict Islamic theocracy and Pashtun culture. They began to seize control of significant territories, which was met with opposition from Hazara fighters, and as a result, both sides fought conflicts with one another. In 1999, Taliban fighters began to take control the Hazaristan districts, killing several people and displacing many more.[42]

Sunni Hazaras reside in provinces such as Parwan, Panjshir, and Badghis, where they claim to have a common history with Shia Hazaras. For Nader Shah Afshar's conquest of Qandahar in 1738, the Pashtun expansion is credited by many Sunni Hazara communities in the north and northeast for driving them from their ancestral territories. Sunni Hazaras have not politically organized under a common name until recently, despite these historical ties. The British employed Pashtuns in the Englo-Afghan War to combat the Hazara and aid in the conquest of several of their territories. Given the fatwa claiming that the Hazara are settlers and Kaffirs, they incited the Pashtuns to fight the Hazara in the name of their religion as well. Many of the Hazara were changed from being Sunni Hazara to becoming Tajik Hazara by changing their names and religions on their identity cards. A portion of the Sunni Hazara opposed the Shia. In response to broader social and political change, the National Council of the Sunni Hazaras of Afghanistan (NCSHA) in Kabul in 2015 and the Ismaili Council in 2021 demonstrate how ethnic identities are created in Afghanistan and how identity politics are emerging in the general public as a result of social and political grievances. So the article

[41]Ibid., 155-163

[42]Barbara Brower, and Barbara Rose Johnston, eds. Disappearing peoples? Indigenous groups and ethnic minorities in South and Central Asia. Left Coast Press, 2007.

provides a historical background of how the highly centralize presidential political order after 2001 has brought back feelings of marginalization and exclusion among communities like the Hazaras.[43]

Afghanistan has been under disorder for decades due to wars and unrest, particularly ethnic and ethnolinguistic, religious, and sectarian conflicts. Among the victims of these conflicts, Hazaras have faced the most social, political, and economic marginalization. As a local indigenous people, Hazaras' lives are threatened by a variety of factors, including political marginalization, targeted killings in schools and colleges of both men and women, environmental deterioration of traditional agricultural and Karazing lands, out migration, and now missing person's cases by the Taliban. While interviewing an afghan Hazara He said that as a Hazara who lived in Kabul for 14 years, I believe I was treated as a second-class citizen. During my time in school, I was subjected to continual prejudice from both my Pashtun "compatriots" and Tajiks. Being referred to as "chochi changiz," "Hazara mosh-khor," "Hazara jowali," and various other terms. People may say it wasn't too horrible, but I disagree. If Afghanistan is meant to be my "homeland," I should not have been treated this way. My people should not have been handled that way. Not to mention the persistent fear of death. The number of planned assaults on Hazaras over the last 20 years, the most recent being the 'Kaaj education center's explosion,' which took the lives of 60+ Hazara girls. During the Democratic Governments as well the Taliban and ISIS, two competing Sunni extremist organizations that view Shiites as apostates, have persecuted Hazaras without the government's protection. According to The New York Times, at least 766 Hazaras lost their lives in Kabul alone between 2016 and mid-2021. Dozens of Hazaras lost their lives when a school for girls in Kabul was bombed in May 2021.

Hazara in Different Regions: Identity and Adaptation

Hazaras have a fine number of diaspora Because of the unpredictable conditions in Afghanistan, they have mass-migrated from Afghanistan at various points in time, from the 1890s to the present. Abdul Rahman Khan defeated the Hazara fighters in the 1890s when they fought him. From that point on, the Hazara people were subjugated and went on to settle in Iran, Baluchistan (British sub-continent).[44]

During the 19th century, the British were concerned about Tsarist Russia's expansion into South and Central Asia, leading to the Great Game war with Russia. The British sought to invade Afghanistan to limit Tsarist Russia's progress to Transoxiana, resulting in a series of Anglo-Afghan Wars. Abdul Rahman Khan, with British help, replaced Sher Ali Khan to strengthen Afghanistan. He decentralized authority among ethnic groups and aimed to unite modern Afghanistan as a buffer zone between Russia and British India.[45] When the Hazara tribes resisted against the Amir, they were subjected to horrors including slavery, causing unprecedented unrest and persecution. Nearly

[43] Niamatullah Ibrahimi, "The state, identity politics and ethnic boundaries in Afghanistan: The case of Sunni Hazaras." Nations and Nationalism 29, no. 2 (2023): 669-685.
[44] Alessandro Monsutti, War and migration: Social networks and economic strategies of the Hazaras of Afghanistan. Routledge, 2005.
[45] Ali Raza, "Identity crisis in the wake of mass migration: A study of identity crisis and acculturation strategies of Hazara diaspora living in Arendal." Master's thesis, Universitetet i Agder; University of Agder, 2018.

60% of Hazaras were ethnically cleansed, and thousands of them were sold as slaves.[46] Second Throughout the twentieth century, many Hazaras fled to Pakistan and Iran, particularly during times of violence and instability in Afghanistan, such as the Soviet invasion in 1979 and the subsequent civil war. The rise of the Taliban, which targeted Hazaras for their ethnic identity and Shia Islam, caused a considerable number of them to flee to Pakistan, Iran and this time Europe, Australia and other countries in the 1990s.

Draught brought to a terrible condition in 1971 that mostly affected the central and northeast regions of Afghanistan. Furthermore, there has never been any attempt by the Afghan government to better the socio-political conditions of Hazara. Similar to the British and Russian war the Cold War in Afghanistan saw the United States and the Soviet Union battle with each other as superpowers, assisted by their allies. United States sought to halt the Soviet Union's expansion into Afghanistan and its surrounding countries. The fall of the Soviet Union undermined the strategic significance of Afghanistan for the superpowers, plunging the nation into anarchy and providing a haven for the Taliban and other extremist Islamic groups. The Third Hazara Mass Movement in Iran and Pakistan was sparked by the Taliban's widespread persecution of the Hazara in the 1990s. That was the result of Civil War in 1992–1996 and the Taliban era in 1996–2001 labeled them as unbelievers or infidels and forced them to convert to Sunni Islam.[47] Taliban commander Maulawi Mohammed Hanif allegedly declared to a mob in Northern Afghanistan in the middle of the 1990s, "Hazaras are not Muslims, you can kill them."

During the six years of the Taliban's battle with the other parties in the 1990s, the Hazara Shia experienced widespread persecution and violations of their human rights. The Taliban has also had an impact on other ethnic and minority groups, particularly the Hazara community. By fighting with the united front, the Taliban won control of Mazar Sharif on August 8, 1998, seizing control of both central and northern Afghanistan. Among those slain were at least hundreds of civilians as the terrified citizens of Mazar-i Sharif attempted to flee the city or avoid the gunfire.[48] Hazara never felt safe in Afghanistan after 9/11, even with US presence there. From that point on, the systematic murdering of Hazara continued not only in Afghanistan but also in Baluchistan, Pakistan. Afghanistan is the country that produces the most refugees; by December 1990, there were reportedly 3.3 million Afghans in Pakistan and 3 million in Iran (UNHCR, 2000:116 cited in (Hashimi, 2016, p. 11).

Hazara activists claim that the government does not uphold their rights. Some of the poorest areas of the nation are found in central Afghanistan, including Bamiyan, the unofficial capital of the Hazara people, which frequently lacks electricity and basic utilities. Hazaras protested in Kabul in March 2016, claiming that the government's decision to reroute a planned power line project out of Bamiyan was just another example of ethnic persecution. Public services were unavailable to people who lived in remote areas. Few went to college or worked for the government until recent decades.

[46] Ibid.
[47] Ibid. 4
[48] "Afghanistan." 2024. Hrw.org. 2024. https://www.hrw.org/legacy/pubweb/Webcat-03.htm.

Hazaras were given equal rights in the 2004 Afghanistan Constitution, and they had strong representation in the Hamid Karzai administration. However, many Hazaras still feel discriminated against in spite of their increasing political power.[49]

Hazara life in Iran: History and Identical Experiences

After Afghanistan, Hazara lives as a Local and a national of Iran, Australia, and Pakistan in large. However many of Hazara have citizenship in Europe and in United States. Hazaras in Iran are referred to as Hazara Khavari, who emigrated there in the ninth century from Afghanistan. Later on Hazara have been settle in Iran in different times due to drought, regime changes, wars—and economic structures—pastoralism and agricultural seasonal cycles in Afghanistan. Hazara live in Khorasan province of Iran, south of Mashhad, Shahr-e-Ray, and south of Tehran. Traditionally, the Hazara were pastoralists who moved around. However, a lot of people now rely on farming to survive. Currently, it is estimated that there are slightly over 67,000 to 1 million Hazara residing in Iran. The Hazaragi language, which has been passed down over many centuries, is the common language of the Hazara people. Hazara Muslims are divided into two sects of Shia Islam. First and foremost, 95% of them are Ithna Asharis, while the rest are Ismaili Shia. Just 34 Hazara Christians are known to exist.[50]

The first generation of Hazara were shepherds of sheep and goats, but the second generation relied on farming and cultivation to augment their herding. Their main crops were wheat, beans, and milk, which were the key components of their diet. Today, most of them have relocated to the cities of Mashhad and Tehran. The third generation has had the opportunity to get education. There is a social layer of educated Hazara in Mashhad, including engineers, doctors, teachers, and others working in factories and on farms.[51] Many Hazara people still live in extremely primitive conditions and are exceedingly poor. This particularly applies to the shepherds who live on the move in the hilly areas. Whole families reside in the spacious tents that serve as their dwellings. Their primary mode of transportation is horseback riding. The more well-known Hazara people reside in communities with flat-roofed stone or mud homes. Many Hazara have moved into the cities in search of day jobs because to the rising rates of poverty.[52]

While asking common Hazara people's perceptions in Quetta about Iran they say that it's not only Pakistan the only country that has supported the Taliban. Iran has also been known to back the Taliban. This has become especially true in recent years. This is despite the Taliban's history of persecuting Shia Muslims (particularly Hazaras) in Afghanistan. So it does not appear that Iran is

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[49] Sarah Hucal, "Afghanistan: Who are the Hazaras?" (Published, 27 Jun 2016). Accessed, 12, August, 2024 https://www.aljazeera.com/features/2016/6/27/afghanistan-who-are-the-hazaras

[50] "The Unreached Peoples Prayer Profiles." 2024. Kcm.co.kr. 2024. http://kcm.co.kr/bethany_eng/p_code/1297.html.

[51] Project, Joshua. 2015. "Hazara in Iran." Joshuaproject.net. 2015. https://joshuaproject.net/people_groups/12076/IR.

[52] "The Unreached Peoples Prayer Profiles." 2024. Kcm.co.kr. 2024. http://kcm.co.kr/bethany_eng/p_code/1297.html.

very concerned about Afghanistan's Hazara community. Some have dissolved into the local population, while others, although having lived in Iran for decades, continue to struggle with citizenship concerns and the lower informal labor sector. Many Hazaras in Iran are refugees or unauthorized migrants, which restricts their legal rights, employment opportunities, and social services. This fragile situation might instill fear of deportation and exploitation. Hazaras frequently experience work market barriers, such as restricted formal employment opportunities and lower earnings than other groups. They may be relegated to low-skilled, low-wage jobs. While some Hazaras have access to education, others encounter challenges like as financial limits, prejudice in educational institutions, and bureaucratic barriers.

Hazaras frequently live in segregated groups and may struggle to assimilate into mainstream Iranian society. This can result in social isolation and limited access to supportive networks. Many Hazaras have difficulty receiving healthcare treatments, especially if they lack legal documents. This can lead to poorer health outcomes and less preventative care. Hazaras have little political participation in Iranian governance structures, which limits their ability to advocate for their rights and meet their special needs. Although Iran is generally safer than Afghanistan, Hazaras may still experience violence and harassment, particularly as ethnic minority and afghan refugee. Many Hazara cannot identify themselves as Hazara in Iran. Their children cannot obtain a higher education, they only learn reading the Quran. Iranians are biased and believe they are superior, much like Germans. Many Hazaras are not paid their pay by the proprietors. A Tajik is also an afghan, and a Hazara from Afghanistan is also an Afghani, however Tajiks are acceptable in Iran but Hazara are not.[53]

Hazara in Australia: Migrations and the Struggle for Identity

Australia is home to the largest Hazara in the western world as well as the fourth largest Hazara population globally. The Hazara people of Afghanistan and Pakistan who moved to Australia at various points in history are known as Hazara Australians. Before to 1980, only a small number of Hazara were in Australia for educational purposes; nevertheless, over 5000 Hazara went to Australia during the Soviet-Afghan War in the 1980s and 1990s.[54] Following the 9/11 attacks, the US military's deployment to Afghanistan, and the start of the War on Terror, members of ethnic minorities and the Hazara community continued to travel to Australia in quest of safety because they were now targets of killings in both Pakistan and Afghanistan.[55]

11,146 individuals reported themselves as Hazara in the 2016 Census, whereas 41,766 people did so in the 2021 Census. Although there was a notable increase, experts believe that there are actually at least 65,000 Hazaras in the Australia, if not more. In the 2021 census, a large portion of the Hazara people identified Hazara as their Nation and Hazaragi their native language, rejecting the long-

[53] Naimat Mazhar, and M. Mehdi Hazara. 2024. Review of Violence on Hazara: Causes and Consequences Interview by Shazia Batool.

[54] Wikipedia Contributors. 2024. "Hazara Australians." Wikipedia. Wikimedia Foundation. August 27, 2024. https://en.wikipedia.org/wiki/Hazara_Australians.

[55] "Afghanistan-born Community Information Summary". Australian Government Department of Home Affairs.2018. (Accessed. 20 August 2024) https://www.homeaffairs.gov.au/mca/files/2016-cis-afghanistan.

imposed Afghan identity on them. Hazara people feel that the name "Afghan" frequently casts a shadow over them and that they are frequently misrepresented. The majority of Australian officials, 95% of the time, are not well aware of the ethnic differences in Afghanistan. They frequently use Afghan community for the Hazara, which the Hazara find offensive because identity is distinct from that of the Afghan and Pashtuns. As a result, Hazara in Afghanistan and other countries have rejected the term "Afghan" in the 2021 census. As they Believe that Afghan is the other name of Pashtuns. This is just one example of the long-standing impact identity crisis has had on the Hazara people.[56]

Over the past fifteen years or more, the Hazara community surrounding Dandong has rapidly increased in size, with an estimated 12,000 people currently residing in the city, which also includes Narre Warren, Hampton Park, and Cranbourne. The Hazara refugees in Australia are divided in to two tier community. Those who arrived in Australia before 2013 or who already reside there and have jobs and businesses come first. The second group is individuals who arrived in Australia by boat after August 2013, for whom there are no job or travel permits and uncertain futures because of Australian politics. Therefore, some of Hazara's legal position in Australia is that of permanent citizens and asylum seekers. They now enjoy equal access to social services and employment and have become largely incorporated into society. Dandenong boasts a thriving cultural scene for Hazaras, including sports, music, drama, and youth and community groups. [57]

In Australia's brief history of Hazara, the people has produced a growing number of prosperous professionals, physicians, academics, construction workers, social workers, lawyers, and social justice, human rights, and democracy advocates. The ability to live without fear of death allows Hazaras to contribute to the "rejuvenation and transformation" of Australia's communities and economy.[58]

Hazaras in the U.S., U.K., and Europe: Identity, and Political Struggles

Most of the Hazara are initially found in Afghanistan, then in 2nd Pakistan, 3rd Iran, and finally 4th in Australia in large. Here are the four states where the people of Hazara are found. Subsequent to that in Russian, Europe, and the US. As students, refugees, and citizens there. Hazaras run for office as electoral candidates in various types of elections in several of those states. Such as in the UK Parliamentary elections of 2024, where Rohullah Yakobi, a Hazara, ran as a candidate for the Labor Party.[59] Bano Zahra Haidar Baig, a Victoria, Australia-based woman, was a first-time candidate for

[56] Barat Ali Batoor, "Hazaras reclaim identity." (Published 10 August 2022) Accessed on August, 21, 2024. https://dandenong.starcommunity.com.au/news/2022-08-10/hazaras-reclaim-identity/

[57] Laurie Nowell, "The Hazaras of Dandenong." (July 17, 2014). Accessed on August, 25, 2024. https://www.theage.com.au/national/victoria/the-hazaras-of-dandenong-20140716-3c1gz.html

[58] Sajjad Askary, "I am finally reunited with my family after 13 years. But the threat for Hazaras in Afghanistan remains." (n.d.).Accessed September 01, 2024. https://www.theguardian.com/commentisfree/2023/may/17/i-am-finally-reunited-with-my-family-after-13-years-of-separation-but-the-threat-for-hazaras-in-afghanistan-remains

[59] "Three Afghan Candidates Fail to Secure Seats in UK Parliament." 2024. Afghanistan International. July 6, 2024. https://www.afintl.com/en/202407061377.

the 2020 Australian local government (city council) elections. This Hazara woman is the first to run for office in Australia. She was one of the first three.[60]

In United States it's estimated that 10,000 Hazaras live there. They have immigrated from Afghanistan and Pakistan at various points in time, including the Taliban's recent takeover of Kabul. Many of them went there as refugees or asylum seekers like those who was working for the democratic government of Afghanistan with US support and in other UN organizations. Both from Pakistan and Afghanistan, the United States is home to several of Hazara's most illustrious scholars like the Hazara historian Hasaan Poladi. There are Hazara students. There are others who work there. The Hazara American Association and Bamyan Foundation is one of the community groups of Hazara there, and they get together for religious and social events like Eid, Nowruz and in sports events. The group strengthens the feeling of community, identification, and belonging to Hazara in that place. They establish friendships and relationships there, exchange banking information, employment opportunities, and educational opportunities. They provide as a network of social and emotional support for one another.[61]

Because it would be quite difficult for the Hazaras to relocate to and establish themselves in a new nation from zero. A great deal of them find it difficult to adapt to the new country, particularly for the elderly. Women who wear hijabs and lack linguistic skills encounter difficulties. According to Najibeh Jafari, a Hazara girl living in America, wearing a headscarf has caused her a lot of problems since people have been accusing her that she is Muslims having bombs hidden under their headscarves, they are from Afghanistan they are terrorists, how the insensitive racism of their neighbors used to bother her. The United States' Hazara have protested at various events in support of the safety of those in Afghanistan and Pakistan. According to the most recent edition of the UK population, which was published in 2020–2021, there are around 12,000 persons in England and 18,000 across the United Kingdom who were born in Afghanistan. It is not sure how many of them are Hazaras from Afghanistan among them. Moreover, it is unclear how much of Hazara has spread to other areas, including Afghanistan, Pakistan, and other countries.[62]

The Hazara Committee in the United Kingdom drafted several reports asking that the British government declare the Hazara massacres in the 1990s and the 60% percent Hazara killings of Abdur Rahman Khan in the 1890s to be acts of Genocide. Further requested the government of the United Kingdom to recognize the vulnerability of Hazara and designate them as individuals at risk. Asking assistance and relocation for homeless individuals, social workers, women, children, and

[60] Channel Sarwari. 2024. "First Afghan Female Candidate in Australian Election." YouTube. January 27, 2024. https://www.youtube.com/watch?v=9ZSf_gHXugs.

[61] "Annual Hazara Gathering Report." n.d. Bamyan Foundation. https://bamyanfoundation.org/annual-hazara-gathering-report.

[62] "Hazara Women Who Have Settled in the UK Since 1978 - Office for National Statistics," n.d., https://www.beta.ons.gov.uk/aboutus/transparencyandgovernance/freedomofinformationfoi/hazarawomenwhohavesettledintheuksince1978.

asylum seekers. They further asked that the Taliban government not be recognized by the UK government unless they stopped violating human rights and persecuting the Hazara community. They call on the government of the United Kingdom to cooperate with its partners in order to put pressure on the Taliban to remove terrorist groups such as Al-Qaeda from Afghanistan. The Taliban is claiming the presence of the "Islamic state of Khorasan," or ISK, in the region in order to obtain financial aid and world recognition.[63]

The UK House of Lords Select Committee on International Relations and Defense released a report on the Hazara population in January 2022. The growing violence against Hazara has the potential for genocide, according to international organizations like Amnesty International. The statement indicates that they have faced persecution in Afghanistan and Pakistan as a result of their ethnic and religious identity. So serious attention to these is required. The purpose of the inquiry was to examine the violence against Hazara in Afghanistan and Pakistan, investigate methods for bringing Hazara to justice, and provide recommendations for the UK and other international bodies by gathering evidence, filling in any gaps, and involving foreign bodies.[64]

A report on the problems the Hazara population faces in Pakistan was released on February 1st, 2023 by Hazara committee in UK discuss the findings of the Hazara inquiry reports and the recommendations regarding them in the all-party parliamentary group. The statement highlights the negative impact of discrimination, persecution, and social exclusion on Hazara in Pakistan and calls for a more thorough examination of the situation. Highlighting the words of Imran Khan, urging the Hazara protesters not to blackmail him. According to Human Rights Watch, there are just two areas in Quetta where Hazara have been limited in.[65] Hazara are recognized as being extremely vulnerable and at high risk following the Taliban's takeover of Afghanistan because of their ideology, gender-based violence, ethnic persecution, and political persecution, according to the Canadian government's webpage on the temporary public policy for the settlement of Afghan identities. Similar to how women in Hazara are compelled to wed Taliban members. The Canadian government had to offer applications for Canadian settlements as a result.[66]

On September 23, 2024, the Hazara organized a rally in Canada to take action against the Hazara genocide. Dozens of Hazaras gathered in Toronto to protest the Hazara genocide. The projects were supported by Canadian human rights organizations. The protestors encouraged Canadian

[63] Review of Written Evidence Submitted by the Hazara Committee in the UK (AFG0040). n.d. https://committees.parliament.uk/writtenevidence/41647/pdf/.
[64] "The Hazara Inquiry." 2022. The Hazara Inquiry. 2022. https://www.hazarainquiry.com/
[65] "Hazara Committee in UK Releases Report on Situation of Community in Pakistan," ANI News, February 1, 2023, https://www.aninews.in/news/world/asia/hazara-committee-in-uk-releases-report-on-situation-of-community-in-pakistan20230201110235.
[66] And, Refugees. 2021. "Temporary Public Policy for the Resettlement of Certain Afghan Nationals Selected by the Minister of IRCC – Hazara Afghan Nationals - Canada.ca." Canada.ca. 2021. https://www.canada.ca/en/immigration-refugees-citizenship/corporate/mandate/policies-operational-instructions-agreements/public-policies/hazara-afghan-nationals.html.

Government and the international community to denounce the ongoing violence against Hazara and to take steps to protect their homeland. Canadian parliamentarians condemned the violence and urged for attention.[67] A crowd of 300 Hazaras gathered in front of Toronto City Hall, yelling Canada! Canada! Attention! Attention! (Oct, 2022)

There were also a number of Hazara in Turkey who have fled for Australia and other European countries from Pakistan, Afghanistan, and Iran. Many Hazaras have relocated to Turkey in order to register as refugees with the United Nations High Commission for Refugees (UNHCR), according to UN reports. 26000 Afghans applied for asylum in Turkey in 2014 (apart from refugees from Iraq, Iran, Pakistan, Somalia, etc.); 17,000 of these applications were not accepted by the UN. Many Hazara people in Turkey have protested against discriminatory practices towards Hazara asylum seekers. And in order to maximize the number of migrants entering the nation for the UN refugee body, the Turkish authorities would also not register the names. The Turkish government has limited the asylum seekers from Afghanistan to fifty-two locations in remote regions of the nation, from where they are prohibited from leaving. They have to report three times a week to the local police in their respective areas. Additionally, they lack a work permit, and in the event that they labor in secret, their employers have frequently refused to provide them their money because doing so is against the law.[68]

The Hazaras in Pakistan: Migration and Culture

When it comes to Hazara in Pakistan, many Pakistanis are completely unaware of it. Except for the inhabitants of Baluchistan, most people in other cities associate Hazara with Chinese, Koreans, or Gilgitians. After they leave Baluchistan, they have to explain everyone that they are Hazara and Pakistani. Most people associate Hazara with the Hazara division people, also known as Hazarawall. While both are distinct people. Some individuals associate Hazara with the most vocal protesters, such as "Dharna waly Qoam". Some in Pakistan believe they are Afghan. Every young Hazara student at other cities of Pakistan once do feel as though they are experiencing identity crisis. That even as a local of Baluchistan and a Pakistani citizens, people are still unaware that Hazaras are Pakistani.[69]

Hazaras' first mass migrations to British India began during the War of Independence against Abdur Rahman Khan, when a number of Hazara settled in Quetta. Abdul Rahman Khan's ambition to take Hazaristan was came true when he slaughtered many Hazara, compelled many of them leave for British Baluchistan and Iran, and forced many others to surrender. However, when he learned that Hazara were being recruited into the British army and that some Hazara leaders had established relations with the British, he wrote a letter to the governor of Qandahar ordering that Hazara not

[67] KabulNow, "Protest in Canada Calls for Action against 'Genocide' of Hazaras in Afghanistan," KabulNow, September 23, 2024, https://kabulnow.com/2024/09/protest-in-canada-calls-for-action-against-genocide-of-hazaras-in-afghanistan/.

[68] "Afghan Hazara Refugees Seek Justice in Turkey." 2014. Hazara.net. June 3, 2014. https://www.hazara.net/2014/06/afghan-hazara-refugees-seek-justice-in-turkey/.

cross the Afghan border at all.[70] Many Hazara were stricken during border crossings; some were sent back to Kabul, where they were imprisoned and eventually perished. Hazara is believed to have had no choice but to go; 1400 people from Ata Jaghori and 14,000 households from the border fled to other counties after their wives and children were arrested, burdened with high taxation and mass murders.[71]

Following their migration to what is now Pakistan, Hazaras began their lives by enlisting in the British soldiers, while others founded business or worked for the colonial authority. Approximately 50,000 Hazaras settled in the Baluchistan province and joined the civil and military workforce when Pakistan was created in 1947. The first Hazara children who had migrated were born in Quetta between 1904 and 1908, and they attended British-run schools for their education. Notably.[72]

Abdul Ali Asghari claimed that 600 Hazara people had crossed the Durand Line following their loss at the hands of the Afghan Ruler. In 1904, eight companies of Hazara Pioneers (106th Hazara pioneers) which were infantry regiment were established by the British and stationed in Quetta later on. Later on ended in 1933. The British were enlisting Hazaras in the Indian army in 1919 as the Afghans were fighting for independence during the third Anglo-Afghan war. Hazara also believed that this would improve their life in Quetta. A large portion of the works were being done by the Hazara pioneers eternally and for the Frontier Wars done by the British. They employed Hazara not only in the subcontinent but also in conflicts with China, France, and Turkey. And thereafter they were dispatched to the engineering field to extract from the construction projects. The author claims that after the events of Hazara, people realized that the British Army was utilizing us to fight the Ottomans, a Muslim nation. Because the British transferred so many of them into the engineering field, they deserted the army.[73] Where they assist with the construction of the railway and frontier roads in Zhob, as well as the Shahur Tangi and Baravi Tangi highways.

People of Hazara are identifiable by their distinctive facial features. Their facial similarities to those of people living in Gilgit, Skardu, or Tibet lead some people to believe they are from those regions. They arrived in Baluchistan approximately 150 years ago, according to historical records. In the 1880s, a large-scale migration of Hazara people occurred in Baluchistan. In every sphere of life, including politics, business, education, sports, defense, and many more, they have toiled and made contributions. In addition to Hazaristan, their ancestral territory in Afghanistan, tribes have made their homes elsewhere throughout the world. They also reside in America, Europe, Sweden, Russia, Australia, Iran, and Pakistan. Hazara people live throughout Pakistan in a variety of locations, including Parachinar, Karachi (Hussain Hazara Goth) Sanghar, Nawabshah, Hyderabad, various regions of Punjab, and Gilgit Baltistan. The bulk of Hazaras in Baluchistan reside in Quetta as well as other towns including Sanjawi, Much, Zhob, Harnai, Loralai, and Dukki. In Baluchistan, there are

[70] Hassan Poladi: "The Hazaras" (Stockton: Mughal Publishing co., 1989) 262.
[71] Fida Gulzari, The Hazaras: "A historical political and economic account of event around the silk road", (2018 Quetta) 370.
[72] Sadia Zahra, "Hazaras of Quetta – From a Thriving Tribe to an Enclaved Community Challenges and Policy Recommendations", (September 2023) 7.
[73] Abdul Ali Asghari, "Hazara politics and Baluchistan", (Quetta: Tammaar Quetta, 2018) 64-66.

roughly 0.4 to 0.5 million Hazara people.[74] There are many different ethnic groups in Pakistan. Punjabi, Pashtun, Sindhi, Baluch, Saraiki, Muhajir, Hazarawall, Hazara, Kashmiri, Pahari, Balti, and numerous more ethnic groups. Among them Hazaras are one of third largest nation and ethnic group in Quetta, Baluchistan after Baluch and Pashtuns.

Hazara in Baluchistan

Hazaras, who had previously been dispersed over Baluchistan, began to reside together in Hazara Town due to security concerns. Some 500,000 Hazara people have settled in Quetta, in two main areas, Hazara Town and Mariabad which are in two opposite side of the city due to the general security conditions in Baluchistan.[75] There are an estimated 0.5 to 0.6 million Hazaras in Quetta, while more over 900,000 Hazaras reside in Pakistan, according to another study. Around 3,000 Hazaras lost their lives and over 4,000 were injured as a result. In light of this, a large number of Hazaras have emigrated abroad. Relocating to Europe, Australia, Canada, and the United States, 40,000 Hazaras left Pakistan (NCHR, 2018). Those who didn't feel comfortable in Baluchistan included businesspeople, government workers, students, and regular people.[76]

Hazara Town is a lower-to-center salary territory consisting of nine squares, with the majority of the dwellings made of cement. It was established in 1982 by an ethnic Hazara by the name of Haji Ali Ahmad.[77] They speak Hazaragi, which is a full-fledged language different from Persian and Dari. A significant number of vocabulary from both Turkish and Mongolian are included. Still, there is disagreement among Hazara scholars and intellectuals regarding whether Hazaragi is a distinct language or only an accent of Dari or Persian. Hazaragi literature and works are less in number than in Dari and Farsi, but that is because fewer people have written in Hazaragi. Hazara people that reside in Hazara Town and Mariabad are also fluent in Urdu and English. Hazaragi is being recognized as a language by Ethnologue, and its standing is evolving.[78]

Yet, there are still a small number of Hazara in Lorelai, Duki, Sinjawi, Mach, Muslim Bag, Wadh, and Zhob. Previously, they ran prosperous businesses in Khaddar. There is still a Hazara Imam Bargah in Zhob that was once owned by Hazara. In Khuzdar, Hazara has remained a counsellor. In Lorelai, more twenty Hazara households are now doing business. Previously, it was Mach. Duki is home to

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[74] "Understanding the Agonies of Ethnic Hazaras", National Commission for Human Rights Pakistan, (February -2018) 3-4.

[75] "Country policy and information note: Hazaras, Pakistan", (July, 2022). Accessed on September 12th, 2024. https://www.gov.uk/government/publications/pakistan-country-policy-and-information-notes/country-policy-and-information-note-hazaras-pakistan-july-2022-accessible

[76] Hussain, Muzaffar, Ameer Ali, and Maya Khemlani David. "Conceptual Metaphors in the Hazaragi Community's Institution of Marriage in Baluchistan, Pakistan." *LingPoet: Journal of Linguistics and Literary Research* 3, no. 3 (2022): 68-86.

[77] Riaz, Mehak, Faseeha Faisal, And Zunaira Arif. "The Untold Struggles: Hazara Community's Journey." Jahan-e-Tahqeeq 7, no. 1 (2024): 229-238.

[78] Muzaffar Hussain, Ameer Ali, and Maya Khemlani David. "Conceptual Metaphors in the Hazaragi Community's Institution of Marriage in Baluchistan, Pakistan." LingPoet: Journal of Linguistics and Literary Research 3, no. 3 (2022): 68-86.

approximately ten Hazara families. Harnai has approximately five families. Hazaras who live in Mach work in coal mines. In Khuzdar, Mach, Harnai Hazara have served as counsellors, such as Syed Akbar Shah in Khuzdar throughout the 1990s.[79] Many of them have left those areas now and settled in Quetta due to similar issues. Because Hazara residing in other districts of Baluchistan besides Quetta were dealing with many of the same challenges. Like ethnic and religious, social issues. As a result, they all decided it was best to reside in the one region Quetta which is a city. M. Mehdi claims that the reason we moved to Quetta from Mach was that we were discriminated against and were not paid by the other locals. And they were fighting alongside us. Said Hashem, a social activist from Khuzdar, was killed. As a result, many individuals, including his family, departed Khuzdar. Hazara entered from the Qamar Din neighborhood in Zhob, which was near Jaghori. Hazara has a history in Zhob (fort Sandeman) where they lived and owned property. They have been in Zhob from 400 years before. Hazara has visited Makuran and Turbat regions for commercial objectives.[80]

Hazara in Karachi/Punjab/ Islamabad

After Baluchistan the most majority Hazara are in Karachi, Hussain Hazara Godh, Mangopir, and Murli Hills, Naval colony, Nawabshah, Mirpur Khas, Bulri Shah Karim, some elites and official in defense. Their occupations include translating into Urdu, tailoring, making abayas, Glass, running cafes and restaurants, and running guest houses. Like the Quetta Hazara, they coexist in certain places. Their families reside in Quetta, and they maintain relationships and affection with Quetta Hazara. They get Educations and do sport. In comparison, to Hazara of Quetta they have better opportunities in Karachi. They are also the members of political parties such as the PPP. Politically, only in Hussain Hazara Godh do they have duties up to the level of councilor from the Peoples Party. Hazara, an educated businessman, resides in Mangopir. Agha Juice Center in Karachi has suffered several business risks as a result of robbery and extortion. Sardar Mehdi Hassan Musa was assassinated in Karachi owing to political reasons. The rickshaw driver was killed. More than eight Hazara females were kidnapped by powerful elements and forced to marry. However, many Hazara males and females have intermarried in Karachi by will too. Some Hazara families live in Multan Hussain agahi, and many students study at various universities in Lahore, while others work. Around 300 households reside in Arsalan Town and Shahen Town in Islamabad. Some of the families reside in the Barakahu and G9 sectors, and Bahria Enclave.

Hazara in KP/Gilgit Baltistan

Mohammad Reza Wakeel, a political and social worker from the Hazara people, claims that there are approximately 100 Hazara families in Gilgit. According to him, there are Hazaras in the KP Parachinar, Abbottabad region, however he is unsure of the exact number. He claims that before the events of Abdul Rahman Khan in the 1890s, the Hazaras of Gilgit had already moved from Afghanistan to those regions, and it was there that they became aware of the Afghan emperor. Those

[79] Naimat, Mazhar, and M. Mehdi Hazara. 2024. Review of Violence on Hazara: Causes and Consequences Interview by Shazia Batool.
[80] Kazim, Advocate and, Abass Ghulam. 2024 Interview by Shazia Batool.

individuals have traveled from the side of Kashmir to those parts of Gilgit. And because the majority of the settlers were men, they are now not much aware of their own tongue. They have gotten married with the local people. Only individuals over 70 years old who speak Hazaragi are able to identify which village in Afghanistan they belong to. However, women and children speak Shina and other local languages instead of Hazaragi, and it is through their language and female that the culture is being maintained. But the majority of their younger generations speaks in Urdu at home. They are highly educated folks in Gilgit. On their ID card and academic documents it is written Changezi while on their graveyard, nevertheless, Hazara is written.[81] Ghofran, a Buitems University Hazara student, adds that during our camp in Lahore, there were individuals from Gilgit and Baltistan whose appearance and facial features resembled those of the Hazara people. They spoke Hazaragi, though not in the same way as the Quetta residents. There accents were different from pure Hazaragi and they claimed to have Hazara Areas too.[82]

Conclusion

Hazaras are a mixed race of Turks and mangolds who originated in the central areas of Khorasan. They used to live there from the very ancestors of Buddha. The Buddha's of Bamyan is one of the evidence that resembles Hazara faces. Many people link Hazara with Changezi Khan, but most Hazara and non-Hazara writers say that only one or two tribes can have the links to the descent of Changezi Mongols, but not all Hazara are Changezi mangolds. Many Hazara have actually been found with the Changez Khan army in numerous phases for refusing to give their lands to them and not being used by him. Hazara lived independently in their own regions of greater Khorasan until the 18th century, when they fell prey to British plots during the great Games. The British oppressed the Hazara by using the Pashtuns in accordance with their divide and role policies. After that, the Pashtuns occupied all of the Hazara territory and established themselves there. Half of the Hazara populations in Afghanistan were wiped out (Genocide) as a result of their resistance, and many of them were forced into slavery in other countries. They were forced to relocate to Central Asia, Iran, and the Subcontinent. Hazara in Quetta is a Baluchistan local who has lived there for over two centuries in various places bordering modern-day Afghanistan. They had lands and properties there. However, over time, they all converged in Quetta. Due to several political, social, and economic difficulties. Hazaras came in large numbers from Modern, Afghanistan, to the subcontinent in the 1890s and settled in what is now Baluchistan, Pakistan. Later on, they contributed to the construction of Pakistan, as well as other fields of life, based on their merit and potential. The goal was not to impress anyone, but to survive as a minority in Pakistan.

Up until the 1990s, the Hazaras lived in peace in Baluchistan without any religious or ethnic problems, as middle-class statues focused entirely on their own personal development in the city. However, after that, they were singled out and suppressed in every way, their family structure was disrupted and damaged by the migrations and the deaths of the male family members, and they were separated from the normal human life and daily routines. The Hazara people have a shared

[81] Wakeel, Reza. 2024. Review Of Hazara in Gilgit
[82] Ghofran. 2024. Review of Hazara in Gilgit

perception of threat. They struggle with managing their regular activities. They are unable to take advantage of a variety of social possibilities due to a lack of them. Due to insecurity and threats, Hazara people in Quetta struggle to contribute positively to the country's growth, despite their ability to work productively in various aspects of life. The federal and provincial governments of Baluchistan collaborated to offer security to the Shia Hazara community in Quetta. Establishing FC and police checkpoints at the entrances to Hazara town and Marri Abad can improve security for the population. However, their policies are ineffective; in reality, they have reduced the number of Hazara in the walls, and despite the FC checkpoints, many Hazara have died. They were also targeted between two checkpoints, and after they crossed, there were blasts inside the Hazara zones, which were among the most destructive incidents for Hazara. As a result, policies that are ineffective and further separate Hazara from others must be reconsidered and amended.

Over the last two decades, Hazaras have faced not just persecution, but also identity crises, social segregation, economic issues, a lack of political representation, and psychiatric issues. More than 2500 Hazaras have died, and an equal number of individuals have been maimed or crippled. Unfortunately, more than half of Pakistan's population is unaware of the existence of an ethnic minority known as Baluchistan is. They know nothing about the Hazaras. Despite the fact that Hazara is home to nine lac Hazara throughout Pakistan. These cause identity difficulties among the new generation as they travel outside of Quetta, Baluchistan. When people ask, "Are you Chinese?" People in Pakistan are unaware of the existence of the Hazara. They are now known as the Dharna people and the people who blackmailed Prime Minister Imran Khan. So this is also an issue for the Hazara because it produces a sense of identity crisis in Pakistan for them. When their existence is unknown, how will their persecutions and difficulties be addressed or supported by others. Social segregation has distanced Hazara from the rest of Baluchistan and Pakistan. It has restricted opportunities in all aspects of life. In the sake of safety, Hazara has been securitized in two places, but it is not sure whether they are safe. The youth have gained alienated from society, as well as various ethnic and religious groups. The 22-years-long persecution has disrupted their entire family, educational, and economic systems. The migration and killings of many Hazara has resulted in economic issues and societal imbalances. The entire community is heavily reliant on foreign money sent by Hazara residing in the West and Europe. Those who do not have any relatives will face financial difficulties. As a result, class disparities in Hazara are currently rising.

The worst part is that international organizations are also not concerned about the Hazara Genocide across the world. The situation of this disenfranchised nation is critical in Pakistan, Afghanistan, and Iran. The Hazara issues are not only in Pakistan but also Iran and Afghanistan. The International Criminal Court should pursue jurisdiction over the terrorist organizations in these countries. This should be seriously addressed by the UN organizations. They must protect and advance the Hazara in every country where they exist.

According to Pakistan's constitution, the government is responsible for protecting citizens and all minority groups and allowing them to live in peace based on their beliefs. It is the legal right of the Hazara people to peacefully demand their rights in whatever arena. The government has the duty to

foster peace and harmony among sectarian groups. And must adopt strategic measures to combat sectarianism in Baluchistan. The government and court system must rebuild the Hazaras' trust in the system by punishing those who conduct Hazara-related murders severely. Now, one cannot argue that Hazara is in peace it could be a negative peace in which people simply prefer their life's safety and survival. Continuous target killing in Hazara has decreased over the last three years, but human growth within Hazara has stopped, resulting in a positive peace situation. In the political and social sphere, Hazara should make an effort to connect with other political parties and individuals. Nevertheless, they should be conscious of the situation even though they cannot stop the state from committing violence. Hazara ought to participate in Baluchistan politics, just like the other Baluch and Pashtuns in the region. The only way to improve the situation is to assist the youth with education, sport and technology. The long-term alternatives such as emphasizing the value of education and educating individuals about their rights. How to ensure citizens have access to their rights. One should refuse to even consider breaking the law. The belief that allowing the law to determine the destiny of the killers is the appropriate answer. It is clear that a combination of short-term and long-term measures are required for ethnic Hazara to successfully integrate into Pakistani mainstream politics. The provincial government needs to show compassion and consideration for everyone, especially the Hazara community and religious minorities. Political representation, social inclusion, better environmental management, more security, better healthcare access, and economic empowerment.

The Hazara community in Quetta can only be adequately protected and uplifted by the human security paradigm through such an integrated effort. The Pakistani constitution states that it is the government's responsibility to protect all religious minorities so they can live in harmony with their own faiths. Hazara people to exercise their basic human rights. Enforcing existing laws to foster harmony and peace among various sectarian groupings is the responsibility of the government. The government must create plans to lessen the threat of sectarianism if it decides that new laws or policies are necessary to lessen sectarian tensions. Restoring people's trust in the government and legal system and assisting them in recovering from their injuries can both be achieved through the effective and timely administration of justice. Promoting unity amongst various religious communities both within and between faiths is greatly aided by the media and educational establishments. Through the use of print and electronic media, people from different sects may become more conscious of the value of accepting different rituals and points of view. Tolerance between disparate groups may be promoted by the media's positive discussions on a range of topics. When print media outlets publish articles that foster harmony and understanding between diverse social or religious groups, they can have a very positive effect on society. The Hazara community is particularly worried about how Pakistani media would handle their problems.

Families impacted by various forms of sectarian conflict have been eligible for various forms of financial compensation from the government. Since the loss of the principal breadwinner may make it difficult for the surviving family members to pay for all necessary expenses, the government should ensure that victims' families have access to sufficient healthcare and educational resources. To address sensitive issues and promote victim recovery, a comprehensive strategy is required. The

material above is crucial for illustrating the actual situation of the Hazara population in Quetta's concern for their life in Pakistan. By taking advantage of many opportunities, they hope to contribute positively to the nation's progress. However, when they will continue to be restricted in some locations for security-related reasons, making it challenging for them to travel freely and reach their full potential. Because of the pervasive insecurity, the Hazara population is dealing with a number of psychological problems. In order to prevent the violence on Quetta's Hazara community, the government must act immediately to stop those social elements.

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