

The Untold Struggles: Hazara Community's Journey

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ABSTRACT

This study aimed to explore the challenges faced by the Hazara community in Pakistan, specifically focusing on the social and cultural barriers they encounter. The research targeted university students in Lahore, selected through convenience sampling, with a particular emphasis on students belonging to the Hazara community. The primary objective was to understand the reasons behind the backlash experienced by the Hazara community and to examine how the country addresses issues concerning minority groups. By delving into these issues, the study sought to shed light on the unique struggles and obstacles faced by the Hazara community, contributing to a better understanding of the broader social and cultural dynamics impacting minority groups in Pakistan. The findings of this study could potentially inform policies and interventions aimed at promoting inclusivity and addressing the challenges faced by marginalized communities.

Background of the Study

Society is made up of various parts there are different ethnic groups that coexist in a country. An ethnic gathering or ethnicity is a classification of individuals who relate to one another, as a rule based on assumed likenesses, for example, normal language, family line, history, society, culture, country or social treatment inside their dwelling area. Ethnicity is regularly utilized synonymously with the term country, especially in instances of ethnic patriotism, and is independent from however identified with the idea of races (Bailey,2010)

Ethnicity is basically an acquired status that depends on the society in which one lives. Enrollment of an ethnic gathering will in general be characterized by a common social legacy, family, starting point fantasy, history, country, language or vernacular, emblematic frameworks, for example, religion, folklore and custom, cooking, dressing style, craftsmanship or physical appearance. Ethnic gatherings frequently keep on communicating in related dialects and offer a comparative

genetic supply. By method for language move, cultural assimilation, selection and strict change (James, 2010)

Ethnic gatherings might be subdivided into subgroups or clans, which after some time may become separate ethnic gatherings themselves because of endogamy or physical segregation from the parent gathering. Then again, once in the past discrete ethnicities can converge to frame a dish ethnicity and may in the end converge into one single ethnicity. Regardless of whether through division or amalgamation, the development of a different ethnic personality is alluded to as ethno genesis.

Hazara Community

Hazaras – already acclaimed for their verse, writing, craftsmanship, what's more, scholarly greatness in Baluchistan – have now been decreased to an ethnic and partisan minority in the nation. Everything started with relocation from Afghanistan with a longing to locate a serene and secure dwelling place Pakistan. However, the notable weight of their Shiite character and their obvious facial highlights additionally moved with them furthermore, kept on

composing a similar story of savagery and exploitation in their new country – Pakistan. What does Hazaras have to do with partisan difficulty and brutality in Pakistan is an inquiry that should be responded in due order regarding appropriate comprehension of Hazara's impression of viciousness and exploitation. So as to discover answers to this question, it is important to turn the pages of history and form an understanding into who they are, how could they come to Pakistan, and for what reason are they being murdered (Mukhtar,2015)

In December 1971 Pakistan turned into the primary post-frontier state to understanding its separation on ethnic grounds (Jehan, 1994). The new guide of Pakistan which risen after its breaking down seemed homogenous and minimal not at all like the topographically in coterminous eastern and western wings of the nation. However, the post-1971 Pakistan neglected to oblige ethnic characters who needed a different common status along these lines keeping up business as usual in the common guide of the nation (Ahmer,2013)

The settlements of Hazaras in Baluchistan can be partitioned into various stages:

1878–91: It was the inclination of work that caused the first inflow of Hazaras in Baluchistan after the second Anglo-Afghan War. Two or three many Hazaras resulted in these present circumstances locale as works and made a difference building Bolan Pass Railways.

1891–901: It was expected their partisan linkages that Hazaras were mercilessly abused at the sets of Amir Abdur Rehman, the at that point Afghan ruler; and the abuse made their relocation Turkestan, Khurasan, and Baluchistan during this stage.

1901–33: When Amir Habibullah, the child of Amir Abdurrahman, turned into the pioneer he conceded acquittal to the Hazaras and halted the bloodletting did by his dad. However, almost no was finished to guarantee monetary strength and socially acknowledged future for Hazaras in Afghanistan. Then, "in 1904, 106th Pioneers, a separate regiment for the Hazaras, was shaped by the British that offered more noteworthy profession possibilities, social acknowledgment, and financial progress." Hazaras relocated to this district to turn out to be a piece of this regiment and to guarantee a more secure and stable future (Ahmed,2011)

1933–98: Due to dispersal of Hazaras" regiment, a critical number of Hazaras relocated to Baluchistan. The dry spell of 1971 moreover caused Hazaras to settle in Baluchistan or Iran for work.

In addition, during 1973–78, "the pressures over Pushtunistan issue between the Daud Government and Pakistan government was an extra factor for movement." It was in 1982 that an individual named Haji Ali Ahmad, an ethnic Hazara, built up a lodging plan in the edges of Quetta. This spot is called Hazara Town. It is a lower- to-center salary territory, containing nine squares; and the larger part of the houses are comprised of cement. The less expensive costs also, security conspire were the greatest motivations that baited the individuals to settle around. Hazaras of Quetta have generally packed in Hazara Town to guarantee their wellbeing and security. "Out of 70,000 individuals (for the most part Hazara Shias) living in Hazara Town, 33% are Afghan Hazaras"(Siddiqui,2015)

The Mizaar-e-Sharif occurrence in 1998, in which Hazaras were savagely aggrieved by Taliban, caused the greatest relocation of Hazaras to Quetta Hazaras in Baluchistan – that are a large portion of a million in number – see genuine life dangers. Ongoing Hazara killings in Pakistan begun with the assault on Provincial Education Minister, Nisar Ali Hazara, on October 06, 1999, and have quickened with time since at that point. The underlying foundations of these killings are viewed as partisan and are by and large followed back to General Zia's Islamization strategies and resulting contribution of Saudi Arabia and

Iran on the side of Sunni what's more, Shia furnishes separately (Ahmed,2011)

Shia-Sunni struggle discontinuously continues surfacing in Pakistan; the paper endeavors to discover why for roughly two decades, it is Hazara people group in Baluchistan that is being assaulted for as often as possible than some other network. "About one-fourth of the Shia being slaughtered in partisan savagery across Pakistan in 2012 had a place with the Hazara people group in Baluchistan. In 2013, about a portion of Shias slaughtered in Pakistan were Hazaras."

Just about 500,000 to 550,000 individuals of Hazara people group of Quetta, Baluchistan are confronting sectarianism. Generally, the individuals of Hazara

people group are harmony cherishing, decent and dedicated residents of Pakistan. They are steadfast with Pakistan and are serving various divisions of Pakistan. The notable restricted fear-based oppressor association named Lashkar e Jhangvi claims open obligation of Hazara Shia executing in Quetta and proclaim it as a significant target of their association until obliteration of the Hazara Shia individuals from Pakistan. So also, Hazara people group confronting numerous other significant issues to shield themselves from psychological warfare: Inability of Pakistani state to take legitimate activities against fear-based oppressor who does partisan killings, diverse government's propensity to help activist and psychological oppressor associations and people moreover for alleged vital targets. Numerous families moved not just in different urban areas of Pakistan like Peshawar and Karachi yet likewise from Pakistan to Australia and different nations. Right now, Hazara Shia people group must accomplish something for self-security and support for their wellbeing with legislative assistance. In most recent ten years they had done numerous endeavors through legal document suits, media mindfulness for their privileges and through other lawful strategies. This report concentrated a few occurrences of fear monger exercises against Hazara Shia people group in Quetta (Nawaz,2017)

Objectives of the Study

- To investigate the relationship between Hazara Community and Violence?
- To explore relationship between perceptions of youth about Target Killing due to different ideology.
- To explore which barriers youth, have to face belonging to a Hazara Community.
- To explore about what Youth expects from government to solve the sectarian issues?
- To explore the role of religion in this process of marginalization of Hazara Community.

Methodology

Present research falls in the category of qualitative research as we have to perform different kinds of tests to explore the answers of the objectives. Furthermore, interview design is appropriate according to the technique.

Qualitative research is characterized as a statistical surveying technique that centers around acquiring information through in-depth interviews and conversational correspondence.

This technique isn't just about "what" individuals think yet in addition "why" they suspect as much. For instance, consider a comfort store hoping to improve its support. An efficient perception reasons that the quantity of men visiting this store are more. One great technique to decide why ladies were not visiting the store is to lead an inside and out meeting of expected clients in the class.

Hence study falls in this criterion, so researcher also chooses quantitative research design.

Target Population

A research population is also known as a well-defined collection of individuals or objects known to have similar characteristics. All individuals or objects within a certain population usually have a common, binding characteristic or trait (experiment-resources.com). The target population for the present study comprises the students of different universities in Lahore that belong to Hazara community. The logic behind the opting mentioned target population is that it is giving representative sample. There are few of the major factors given below, due to which, researchers selected students belonging to Hazara community of public and private universities.

- The target population is easily accessible.
- Our research design demands inclusion of youth both males and females in research. This population gives easy access to both males and females.
- Target population facilitates in generalizing the results of research because people different backgrounds(financially) are easily accessible here.
- Study contains educated respondents as they have scientific approach towards issues. Elements of target population are well educated and they show consent on volunteer participation in the research process.

Sampling Technique

Instead of studying every case that might logically be included in investigation, only small portion is selected for analysis from which to draw conclusion is called sample and it is miniature picture of entire group (Neumann, 2001). Carefully sampling method means that often the information provided by the sample can be generalized with great accuracy to the whole population under study.

Researcher has first adopted non probability sampling and then probability sampling. Non probability means that there is less equal chance of each element of research to be selected. Non probability sampling is useful in the situation where researcher cannot select kinds of probability samples (Sage pub.com). Study has first adopted quota sampling technique in order to draw out a sample out of the targeted population. The quota sampling technique is a type of non-probability in which the researcher first identifies general categories into which cases or people will be placed and then selects cases to reach a predetermined number in each category (Neumann, 2001). We have selected respondents from public and private universities. Then we selected the students of social sciences and adopted convenience sampling which is a type of non-random sampling in which researcher selects anyone he or she happens to come across (Neumann, 2001).

Sample Size

Sample of 20 respondents is taken from the social sciences departments of a public and private university. 10 respondents are from public and 10 are from private university. To investigate the study researcher formulated an interview guide as the tool for data collection. This helped the researcher in fetching a comprehensive information and data.

Findings and Analysis

This section of the study provides findings and analysis of the study based on qualitative data analysis

Identity as an Ethnic Community

An identity is how we define ourselves and how society sees us. The identity reflects the

cultural and national values of the group of individuals. Having a sense of identity is important to the development of human personality. Identity defines how the social relations of the individuals and group are distinguished with other individuals and groups (Jenkins, 1996). Our study highlights that the identity of the Hazara community is not well defined in Pakistan. People assume them Chinese because of their facial features. So, the people of the Hazara community develop a sense of exclusion and facing social identity crises. During the interviews, Ali stated that *“In Lahore, many people don't know the Hazara community exists in Pakistan. People look at us weirdly and considered us as Chinese's”*.

Ethnicity refers to shared patterns of life and culture like the same religion, language, clothing, cuisine, art, and music. Ethnicity plays a major role in social cohesion but as well as social conflict. The same way of living provides a sense of common identity in an ethnic group. Ethnicity is defined by the identification of a group that cultural distinctiveness makes the group into people. They have a unique set of cultural values to express themselves across the socio-cultural life of a population Östör et al. (2020). According to one research Hazara people facing discrimination because of their ethnicity (Nawaz & Hassan, 2015). The Hazara community lives in Quetta, but the people of Baluchistan also exclude them from their society. One respondent, Kubra stated that *“We are very bound and I feel like my community is living like a prisoner”*.

Ethnic identity is a key for an ethnic group through which they can recognize by society. It is composed of socially relevant physical or cultural characteristics and a unique set of behaviors or attitudes. Cultural elements like distinctive religion, institutions, practices, and beliefs. The formation and stability of ethnic culture are defined by some factors like symbols and essential principles. An ethnic group can be identifying by their ethnic-minority- value. Therefore, some researchers considered ethnic value as an important element for ethnic identity but also used some common group values to measure cultural identity (Tajfel, 1981; Phinney & Ong, 2007). Our research finds out that the ethnic identity of the Hazara community is In Delusional form. Mujtaba mentioned, *“We don't have an ethnic identity because people don't know our background and where we are from”*.

Social inequalities occur in society due to gender and ethnic differences. The existence and nature of ethnic and gender differences in attainment in education are important factors in determining future national education and economic purposes. Ethnic community women should have access to an informal organization that may help them economically (Roberts, 1994). The one study shows that the people of the Hazara community in less conservative about gender norms than other parts of the province (Grünenfelder, 2013). Our research finds out that now women of the Hazara community join different professions that were once unacceptable for women like a business, politics, arts, judiciary, and sports. Our two respondents doing Bachelors in Textiles from Pakistan Institute of fashion and designing kubra stated that *“The women of Hazara community are very talented, they do a lot of struggles for higher education and after the completion of degree I would like to do a job in the fashion industry”*.

Expectation from government and state

Responsibility of government. Government is an accountable for making public policy for an entire country. The government exist to guard people's natural right, including the right to life, assets and liberty. The government setting down the society's rule. Government almost definitely emerged from the need to protect individuals from disputes and provide law and order (AGO, 2020). Our study highlights that people of Hazara community wants protections, basic rights and freedom to live their own life without any fear from government. In the interviews, Yasmeen said that

As an inhabitant of Hazara community we don't walk on the roads freely like other people of the country. We expect from the government that they make

policies which protect us from sudden attacks which we are facing from many years.

Responsibility of federal government of Pakistan. The GOP is the Pakistani federal government established by Pakistan 's constitution. The governing authority of the four provinces is constituted by two autonomous regions and one federal territory of the parliamentary democratic republic, legally called the Islamic Republic of Pakistan. All states together under the common Federal Law are governed by the Federal Government (Mabelle, 2010). During my interviews Ali mentioned

For resolving the Hazara community problems a sincere and trustworthy officer from the federal government must be appointed. Member of hazara community must be given opportunity to discuss their concern with the authorities so that policy makers should take action to avoid issues with hazara.

Responsibility of human rights organization. A right which is thought to belong to each individual. According to one research, the common people desire to live a decorous life in Pakistan. They demand for protection of life, peace, economic, social and political rights (Jahangir, 2000). According to another research hazara people as an ethnic group have no human rights. They are religiously justified murder on the basis of Shia-Kafir (Nawaz and Hassan, 2015). One respondents Mujtaba stated that

“As I belong to hazara community I request the government that they should collaborate with human rights agencies in order to spread awareness about the discrimination on minority rights”.

Responsibility of media and Pakistan civil rights. The media is responsible for giving information and education to each individual. It has been observed in one of the studies historically that an impoverished and poorly treated group has been the mainly Shi'ite Hazara minority in Afghanistan. They have endured an unexpected degree of abuse and intimidation. There is no media coverage on these issues of minority groups (Saikal, 2012). According to one research in May 2013 Kabul University has witnessed racial tensions with Hazara students. Complaints of disparity treatment among university staff and scholars (Schuster, 2017). Kubra stated that

The media should disclose the problems of hazara community on the basis of evidence. Media should keep an eye on the duties of the officers and their duties should be recorded as one of their responsibilities is to provide protection to such communities

Hazara people have no civil right. One of our research stated that people of hazara not only underprivileged of their civil rights but they have secured very little knowledge of their civil rights. They just do not have a true understanding of the values. Interest of volunteering ship is extremely low in youth; this may be seen as

a consequence of poverty. Many educated young people are dealing with problems in life and some have eventually migrated (Shayan, 2017). One of respondents Ali said *“As a citizen of hazara we are deprived from the rights to take part in social and political activities.”*

Lesser National?

A state is the belongingness of a group of people at one place in which the residence is loyal to their name of identification in national terms having same culture and habits. They feel proud and it gives them an identity at international level and accordingly they are called the residents of that nation (Zhang, 2007). During our research on the nationality topic and identity we found that most of the Hazara people are not identifies as a part of nation. They

are threatened by target killing. They do not feel safe. Kubra said

I always feel lowkey when people do not believe me that I belong to Hazara community as my appearance looks like chinees people and it is often considered I am not a citizen of Pakistan. This really breaks me into several parts.

A state of belongingness by an individual and plays a vital role for the country interest on gender differences also differs the level of satisfaction by the nation. The women with the comparison of men are more loyal satisfied and feel enthusiasm for their country. The acceptability of Hazara people in the nation is not accepted vitally and openly. People don't know even it exists in the Pakistan (Frame, 1979). We found in our study that it is true that women are more loyal to their country interest especially in Hazara. The acceptability of Hazara people in the nation is not accepted. People do not accept the existence of them. During my interview

Yasmeen said *"Although in Pakistan, people considered us as minorities but I still won't hesitate to sacrifice my life for the glory of Pakistan"*

Less nationality on the basis of ideological believes. The people of Hazara are very welcoming to all other people of the country. They have different culture and cultural habitats. As Javeed said that *"I came Lahore from Quetta to pursue my studies but I felt difficulty to adjust in my peer group as I have different ideological believes and they don't accept me as my own self"*

There are many causes for which the people of Hazara feel unsafe. Some of the people do not think that Hazara is a part of Pakistan (Ibrahimi, 2016). They have frightened all the time. The rate of bomb blasts and the terrorist attacks are increased in Hazara community. Therefore, they feel less national. Some of the residents says that they feel proud to be a part of Pakistani nation but some of them are not agreed. We found in our study that the number of terrorist attacks has made them less believer on the nation. According to the statement of Ali *"We have been watching plethora of terrorist attacks since childhood and I also lost my brother in these blasts"*

Marginalization

Marginalization and social inclusion of Hazara community has been discussed here. The Hazara community in Pakistan is treated as peripherals or insignificant as some of the people do not accept that Hazara is a part of Pakistan (Kerr, 2014). According to our research study some of Hazara people feel marginalized because they have no identity as Hazara inhabitants. According to Yasmeen *"we are not even marginalized so how could we expect that we would have identity and privileges in this prestigious country"*.

The Relevance of Community Psychology to Marginalization is important. According to the literature the relevance of the community psychology to marginalization is that there are many people of Hazara who have been suffering from violence since their childhood. A probabilistic analysis has been provided by the researchers for the psychological impact of violence's on the people is the state of manner (Siddiqi, 2015). The state role in this manner and to reduce violence rate from Hazara. According to Ali *"We have spent our childhood in these violence's and now we have become use to it."*

Target killing and humiliation have been discussed hence forth. Target killing of Hazara people is because they belong to the Marginalization which has considered extremely insignificant in KPK and Baluchistan where people have to face persecution of death threats (Chiovena, 2014). According to our research it is due to the Shia community and their discriminations. According to Mujtaba, he said:

I am subtle who is more involved in Target killing in Baluchistan but it has considered that

most of them are agents of ISIS because we are Shias and belong to Hazara. That's why they kill and target us. There

is no doubt that they wanted to take Hazara as a part of Baluchistan.

The dependency of people on their abilities is a great power to them (Ahwar, 2012). As our research says that the people of Hazara depends upon their abilities to survive in Marginalized environment. According to Mujtaba *"It would totally depend upon my abilities that I will do job in Hazara or not as I got no issue"*

The youngsters of Hazara has started to migrate because of bomb blasts. The Migration is only way to get rid of these issues (Velde, 2019). Our research says that it is safe to migrate from Hazara. According to Ali's interview *"After 2000, our expectation from government has lessened day by day because most of the youngsters prefer to move to Australia or Europe and who we are left are doing our own to live our life"*.

It has observed that there is one sector of people who do not bother such kind of issue and they do not feel unfortunate about it as they are also a part of Marginalization (Siddiqi,2015). Similarly, as Yasmeen told that *"We feel marginalization especially from outside of Quetta. I am saying this when I came to Lahore, I have felt personally marginalization from my peer groups and surrounding."*

Struggle on Ideological and Religious Basis

Ideology is an abstracted thought and a set of certain concepts which is expressed as an idea. The formation of ideas and human knowledge are used for social transformation. It is important to regulate society systematically; it helps to organize societal functions. Ideology is a person or group's beliefs, values, expectations, and assumptions. It provides the lens to view the world and shapes our behaviors, thoughts, and relations within society. Ideology refers to the power structure and directly associated with religion, political structure, social structure,

and economic production system. Some groups or political parties define an ideology is a system of ideas, perspectives, and concepts. We are living again in an era of religious war but now that religion is called an ideology (Russell, 1950).

Yasmeen stated that *"We have suffered a lot due to different religious ideology"*. Religion can be defined as a set of certain beliefs, faiths, symbols, cultural values, and sacred histories that are intended to explain the meaning of life. Religion provides social cohesion through shared same rituals and social control to enforce religious-based norms and morals help to maintain conformity in society. The religious practice may include rituals, payer, funeral services, matrimonial services, festivals, sacrifices, sermons, holy places, meditation, morals, and public services. It is the system ritual practices and symbols that relate to the world and human relations. Religious symbols shape our lives and define the religious community environment. Religious beliefs exist in our soul and spiritually develop us (Gaitanos, 2019). Our research finds out that the people of the Hazara Community follow the religion of Islam. All respondents were given the same answer as Mujtaba stated that

I am Shia Muslim and the majority of the Hazara community is Shia. It is very difficult for us to perform ritual duties in the month of Muharram. Hundreds of Hazara people are killed every year by terrorists just because of their religious beliefs and rituals. We can not perform our rituals peacefully and without the fear of death.

Sectarianism means the subdivisions within a group based on inferior or superiority differences that arise from discrimination and hatred feeling in society. The one study on sectarianism shows that Pakistan is the second largest Muslim country is facing intolerance,

hate, and violence targeting based on religious sects. The Shia population is only 20% in Pakistan. The Sectarian Conflict became turns violent after the Islamization was introduced by the military ruler General Muhammad Zia- ul-Haq (Ahmar, 2010). According to our research, the situation for the Hazara community is pretty serious; they can't travel easily because of identifiable features. The view of one respondent is different, Kubra said that

Almost all Hazara people experience violence and when the media announces the killing of Hazaras they highlight our ethnicity, not sect. So, I think our ethnicity is a big issue for others and we just want to live life like a normal civilian of Pakistan.

Views on Target Killing

Target killing can be defined as intentionally killing the selective members of the society; it can be an international or national killing of a selected person. The violence of target killing can be based on racial, political, religious, or ethnic differences. In ancient Greece, a legislature passed in many city-states to allow and rewarded the targeted killing of oppressors who try to destroy democratic rule (Sen & Troy, 2017). According to the research paper, during 1999 – 2003 approximately 17 high-profile Hazaras like doctors, engineers, businessmen, and bankers were killed in the daylight on the bases of sectarian differences (Nawaz & Hassan, 2015). Our study finds out that Hazara people facing the latest form of genocide. Syed Javed mentioned that “we cannot go to shopping centers even can't visit the whole city of Quetta.

“ We have been the victim of target killing since 1999. We are living a very restricted life and can't exercise our fundamental rights because of target killing and bomb blasting”.

Target killing and violence based on ideological differences refer to the political and religious differences. Religious differences mean sectarianism, many researchers identified that General Zia was responsible for increasing sectarian clashes in Pakistan. Some scholars identified that the main factor of sectarian clashes increases in Pakistan due to the Iranian revolution (Zaman, 1998). Our study finds out that the Hazara people suffered a lot on the bases of religious ideology. Ali stated that,

Now we are used to these heinous incidents but the violence cannot change our religious beliefs. We never stopped to perform our rituals; even we are targeted while going to Iran for pilgrimages in the month of Muharram. Some of the participants lost their lives and some were injured during this phase but we never stopped going to Iran.

The aim of target killing is not identified and some Hazaras believe that it is not based on sectarianism. They mentioned that the other Shia groups living peacefully in Balochistan it shows that the killing is ethnic-based only targeted Hazaras (NCHR, 2018). On the other hand, the one research shows that the firing incident took place on Friday Prayer 4th July 3003 in Imam Bargah Kalan under the supervision Lashkar Jhangvi of which caused the death of 47 Hazara Shia while 65 men and children were become injured (Nawaz & Hassan, 2015). Our study finds out that the killing of Hazaras is due to sectarian identity because all respondents told sectarian issues. Mujtaba mentioned that “*We are Shia Muslim that's why extremist attracts us*”.

Conclusion

The Hazara community in Pakistan, traditionally known for its patriotism and democratic values, has become vulnerable to hate and terrorism due to their minority status. Over the

past two decades, they have faced atrocities affecting their schooling, health, livelihood, and mobility, leading to psychological issues and an identity crisis. The media's lack of coverage on their plight has further perpetuated their marginalization. While the government has made some efforts to curb attacks, challenges persist, including geopolitical factors, sectarian extremism, and the influence of foreign actors. Weak governance and non-state actors contribute to the ongoing persecution. Legal and democratic measures, along with the involvement of human rights organizations, are crucial for ensuring the protection and rights of the Hazara community in Quetta.

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