

TUSSLES IN AFGHANISTAN AND THE RISE OF ETHNIC NATIONALISM IN BALUCHISTAN

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ABSTRACT

A muscular relationship, connects men with society, is blood relation, which leads to a group then to society. The axis of this relation depends upon ethnicity or ethnic nationalism. As we know that awareness promotes development, peace and stability in society throughout the worlds. It is very important to cultivate literacy, peace and unity for the promotion of harmony amongst different groups in Balochistan's society. In this Research paper, the researcher tries to explain the predicaments in Afghanistan with reference to its implication on Balochistan a Province of Pakistan. Moreover, to describe the differences amongst several ethnic groups and to examine factionalism with reference to multiple culture and internal divergence in Balochistan. Undoubtedly, lack of education and cultural unawareness leads to disorder in society. The aim of this study is to enrich the value of multiple cultures of Balochistan. For this research, the method of researcher is analytical and takes interests in qualitative data, which have base on current reports and authentic literature.

KEY WORDS: Ethnic Nationalism, Peace and stability, Literacy, harmony, internal divergence, Factionalism and Monopolization, etc.

INTRODUCTION

Ethnicity is a complex terminology always used in socio-political aspects of human life. Basically this term is a combination of cultural, racial and historical feature of societies, which separates societies on basic differences of its individuals. The differences generally refer to change of color, race, language etc. The dictionary of politics argues that, the socio-political aspect of life of an individual is related to ethnicity which lead to national or ethno national identity. And explains the ethnic politics as an active feature of political culture of third world countries (Robertson, 1986,p111-112)

Moreover, ethnicity is a basic source for the developing of ethnic identity, where as the linguistic symbols are used for the strength of internal interactions and external divergence. Accordingly it is a unique form of formation of an organization or class.(Bell, 1974, p8) Furthermore, W.J.Foltz argues that there are basically four types of characteristics, which identify several ethnic groups. Firstly, the biological one based on genetic identifications. Secondly, the cultural and linguistic, which are most important, and the final one is that of structural formation of joint relations, having difference from others groups in a sense of its structure and roles. According to Shireen Mazari, in most states having heterogeneous character and structures, problems

arise, when ethnic movements converts in to national movements. Similarly, Tahir Amin's argues that all ethnic movements gains advantages in its existing states and nationalist movements seek to maintain or establish their own state (Shireen,2002)

In Pakistan, Balochistan has well known territorial, cultural and socio - political orientation. The land of this province needs fresh socio-political environment, culture of unification and environment of uprising development, but not that of diversity, factionalism and division of masses on the bases of ethnic nationalism as a political tool. As we know that Balochistan is a multi cultural and ethnically divergent province of Pakistan. There are several diverse groups in a sense of cultural norms, values and attitudes and language such as Baloch, Pashtoons, Brahuis, Siraikis and settlers like Punjabis and Hazaras etc (Syed,2008,p 56-58)

In the annals of History all the sub groups and main cultural groups have their own socio political and cultural history. But with the passage of time this difference with theirs aims and objectives lead to ethnic nationalism, and this ethnic nationalism is a cause of divergence in society of Balochistan. All ethno national groups have their separate cultural, linguistic and sociopolitical characteristics for the basis of which each one has protected and projected their identifications. So

that, the society of Balochistan as a whole, became diverse and lead to downfall instead of getting development.

THEORITICAL PERSPECTIVE

A well known Muslim historian as well as sociologist, Allama Ibn e Khuldoon, argues that the rise and fall of civilization depends upon asabiya (unity). Strong Asabiya leads to rise of any civilization and vice versa. Moreover, several literatures explains the sources for strengthening and weakening of unity, but according to Ibn e khuldoon, the main sources are kinship and religion which plays in maintenance of Asabiya and divergence of society. In this research paper the same perspective is applied for the explanation of society of Balochistan, while describing the ethnic nationalism, its implications and factionalism caused by ethnic nationalism in this regional society of Pakistan.

CULTURAL MULTIPLICITY AND ETHNICITY IN BALOCHISTAN

The demographic study of Balochistan clearly shows that this province comprises of several main and sub cultures. Whereas each culture has its own origin and deep historical background, it will be much lengthy to explain the historical background, but the annals of cultural history clearly explains the axis of all culture revolves around two elements of culture; the kinship and structural formation of group and society, which connects men with society. This finally leads to ethnicity or ethnic nationalism in diverse direction in Balochistan's society.

On the basis of cultural background and ethno - linguistic social or political grounds there are mainly three groups in Balochistan;

Firstly, a famous, rich, and historical Baloch culture is famous throughout the world from practical to mythical aspects of life the Baloch people, whose culture gave all directions. The oldest and unique Balochi poetry is an interesting and beautiful way of uprising Balochi culture in the region. The world's well known Balochi Handicraft needs not any orientation, because it has given space in world's dresses. According to Allamaibn e Khuldoon all cultures having existence in mountains are rigid, hard workers and hospitable, so same here the Baloch people are much hospitable, self dependent and friendly towards others (Sabir and Razzaq).

Secondaly, the Pashtoons having major space in society of Balochistan. This rich culture has long historical background, while speaking Pashtoo language

having linkages with Aryan civilization. The folk music, typical poetry (Tappa), and other ancient songs expresses several aspects of life. The Pashtoonwali, a un written constitution and potent code of life is a major source of Pashtoons, which plays a unique role in giving rights and duties to the masses. Patriotism (*Watandoosti*) hospitality (*Malmastiya*) and liberty are some important elements of Pashtoonwali. Similarly, the respectable system of Jirga, for solution of problems and taking all other decisions, a gathering of elders is an important ancient element of Pashtoonwali (Baloch and Quaisrani).

Thirdly, in Balochistan another group of people well known as Brahui, have existence. The Brahui peoplespeaks the Dravidian based language also called Brahui. The culture of this group has specific identity in the region and its norms values and attitudes are mostly similar to that of Balochi Culture.(Ayub,2002, p28-36)

Furthermore, other small groups are Siraiki, having their existence near Punjab. Sindhi, they are in close relation with the people of Sindh, they are mostly lasis and Jamali or Jams but they are in the region of Naseerabad of Balochistan.Urdu speaking settlers, Punjabi are also living in this province having their own identity. Hazaras having mongol origion and migrated from Afghanistan, living in Quetta city has their ethnic identity, while speaking Hazargi a Persian based language.(Sabir and Razzaq)

All different groups scattered throughout the province and monopolized their respective areas of residence and they are engage in socio - political activities that of their interests. Consequently, all the ethno national groups in province arose and demands for dominations over one another, not only on political ground but also on the basis of social, cultural and economic interests.

TUSSLLES IN AFGANISTAN AND THE RISE OF PASTOON NATIONALISM IN BALOCHISTAN

The annals of Afghanistan history explain that this region has always remained in focus of external powers, due to its geo political position. Moreover, the colonialists monopolized in the region of Pashtoon thought that, Pashtoon s are unruly people that could not be controlled. When Pakistan came into being, Pashtoon nationalists were seen as the most extreme hazard to the brand new state, and until the 1970s every government persecuted them. But during the last 3 decades of the twentieth century, Pashtoon politics underwent a sea change. Pashtoon, who were against the creation of Pakistan and had demanded an impartial kingdom of

their very own, have emerge as one of the most effective companions inside the kingdom hierarchy. Likewise, after the withdrawal of Soviet Union, the Afghan refugees in Pakistan boost up the same Issue in Pashtoon dominated areas of Balochistan.(Iqtidar,2016,p 200-215)

ANALYTICAL OVERVIEW AND FUTURE'S PREDICTIONS

As we know that human being is selfish by nature and always needs to find out a favorable and secure environment for their existence in society. That is why human always like to live in close relation with their kinship. So, in this sense as discussed above close blood relations and similarity in language and culture gives a smooth way to the ethnic nationalism in society. Furthermore, we have an idea from our past and given by intellectuals in words like *united we rise and divided we fall*. The society in Balochistan is said to be multicultural and multi lingual, which automatically leads to divergence, broadly in sense of political culture.

It is generally known in the annals of history that causes come before an effect. So, there are several causes of divergence of people in Balochistan on different directions, but the main cause is administrative and political monopolization of on another. All ethnic groups in Balochistan are much mindful and conscious about their social traditions. This favoritism and ethnocentrism become a symbol of pride on their culture and society. The self-identification and promotion of culture is good point, but in Balochistan this identity leads to selfishness and rejection of others. Similarly, cultural multiplicity does not mean division of society, and monopolization of less developed or un-organized group in any society. All cultures mentioned above, has history and importance for its followers. People in Balochistan are always factionalized on the basis of cultural difference. History gives ideas for future in the light of our past and present. In this sense, we know better that the rise and fall of civilizations always depend on the role of its masses. If people give positive response towards their challenges then their future will be bright and developed and vice versa.

Moreover, ethnic nationalism can be dangerous, if it is not taken on a serious note. Mooins Ahmar a well known political analyst argues that ethnic nationalism has long been considered as double edged sword. If it is not dealt properly, it will prove dangerous implications. But the same can be used for positive change, and a driving force for a state or region of a state.

Likewise, Professor Iqbal Cheema a leading intellectual of Pakistan argues that nationalism was not bad at all, but it was dangerous with reference to regionalism or ethnic nationalism, while taking Europeans as a case study. He explains that the region had a lot of bad experiences in a sense of ethno nationalism, when they lost many lives over it after Second World War. But after the end of Second World War the same ethno nationalism was used positively and taken multiculturalism on a single platform for establishment of single nation with the name of European Union.

Similarly, the divergence and factionalism amongst the people of Balochistan is great and potent challenge, it needs positive and mature response for developed, bright and civilized future. It is accepted all over the world that human have rights of leading life according to their will. However, administratively people from separate cultures and ethnicity are interlinked with each other in Balochistan. In the values of world's civilizations, as well as international community, there are several other states and societies where people of different cultural base are leading their life in smooth way, while promoting their own culture. So, the masses of Balochistan should not be divided on the basis of their multiple cultures, because unity and development are dependent one each other and it is the need of time for the bright, united and developed future of Balochistan.

CONCLUSION

In the words of ethnic nationalism: a cause of divergence in Balochistan, we can conclude that the long term prediction for the troubled communal situation of Balochistan is speculative. It gives the impression probable that without a momentous restructuring of system of Balochistan, the public brutality will continue endemic in the province. Without responsibility and significant structural reforms, Balochistan can chase unified policies toward ethno regional representation.

Furthermore, we can say that, the identity of an individual or group of people could not be taken from a single aspect; such as religion, cast or creed etc. It is universal fact that one identity always superseded the other for a common aim or objective. But the goals never completely dissolved because new achievements bring new problems. In nut shell the solutions of many problems lies under the banner of unity, while accepting the fact that everyone has different yet similar identities.

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