



The Existing Ethnic Fault Lines of Pakistan: Its Impact on the Survival of State

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Abstract: *The paper examines Pakistan's complex network of ethnic fault lines and considers their significant ramifications for the existence of the nation. Deeply ingrained ethnic conflicts have been brought about by the historical, socio-cultural, and political terrain of the country, creating serious obstacles to national unity. The study clarifies the possible risks these fault-lines may offer to the stability and unity of the Pakistani state by looking at their historical background and historical development. Ethnic conflict is fueled by a number of factors, some of which are examined in detail, including cultural differences, political marginalization, and economic inequities. Using a multidisciplinary approach, the research provides a thorough knowledge of the intricate interactions between ethnic dynamics and state survival in Pakistan by referencing political science, sociology, and historical analysis.*

Key Words: Political Marginalization, Cultural Differences, Socioeconomic Disparities, Historical Analysis, Pakistan, Ethnic Fault-Lines, State Survival, National Unity, Ethnic Tensions.

Introduction

Pakistan is home land to multiple ethnicities based on religion, region, language, culture and so on the clashes among these ethnic groups cause internal instability as well as external threats. Pakistan is a multilingual, multiethnic, multicultural, multireligious state in South Asia, home to people divided by race, sectarianism, and differences in language, culture, and ethnicity. Therefore, the issue with the Pakistani federation extends beyond the discussion of inequality within the federating entities. Since Pakistan's founding, ethnicity has posed the biggest threat to its integrity. In Pakistani official terminology, it is also known as

"provincialism" or "regional-ism." Pakistan is still growing. Each province in Pakistan has its own culture, language and history and instills an ethnocentric pride in it. Pakistan is a multi-ethnic country where different ethnic groups have been fighting for their identity and rights since its inception. More so than the "our" factor, "mine" and "yours" predominate. In the past, the east wing lost due to provincial imbalances, political setbacks, ethnic uprisings, and insurgencies. Even now, there is a similar level of unrest throughout the rest of Pakistan. A worrying situation has been produced by interprovincial disputes and regional ethnic conflicts. Then insurgency in Balochistan and the state of law and order in

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Sindh raise a number of issues, including: The main concern is whether Pakistan could fall apart as a result of the moral issues in Sindh, Balochistan, and Khyber Pakhtunkhwa. What causes ethnic unrest and why? How did a struggle for dominance among various factions develop into a problem with internal security? Is ethnic insurgency a sign that a society is falling apart? Will the year 1971's history be repeated? (Azim, [2022](#)).

Since the beginning of the modern nation-state system, ethnic conflicts have played a significant role. Numerous ethnic conflicts have occurred throughout Pakistan's history, one of which also resulted in the division of the nation in 1971. Pakistan continues to be plagued by a low-key conflict in the provinces of Baluchistan and Khyber Pakhtunkhwa, which is hindering the nation's overall development. In provincial landscape of Pakistan, the dynamics of conflicts are basically lingual and ethnicity based. From ethnic and lingual problems and conflicts, all provinces of Pakistan are disturbed and cannot claim to be free. Definitely, yet within a provincial set up the Provinces of Pakistan are titled ethnologically, there are several sub-ethnic identities in all four provinces. For instance, in Balochistan, the Baloch people are living and who also imitates the land of Baloch, a large population is non-Baloch composed of Pashtun and Brauhi. Similarly, in Khyber Pakhtunkhwa, there is an extensive non-Pashtun ethnic group called Hindko, likewise in Punjab, a substantial group of Siraiiki speaking population in the southern parts of the province has been trying a separate province. Correspondingly, in Sindh, the non-Sindhi population is sizeable primarily composed of Mohajir, Baloch, Pashtun and Punjabis. All these provincial ethnic identities have been demanding separate provinces or more autonomy in their respective regions (Munir & Shafiq, [2017](#)).

In addition, the ethnic movements in the provincial minorities have been asserting a separate province in Pakistan. Presently, Pakistan is defied with maintaining the integrity of its political boundaries but at the

same time the problems to gratify the needs of different ethnic benefits within its borders. Pakistan is currently experiencing anarchy as a result of ethnic diversity and its effects. The provinces engaged in conflict with one another on rights to natural resources, water shares, and financial resources. The economy of Pakistan is severely harmed by this ethnic division. Important national initiatives are not being carried out because of several security issues that cast doubt on the nation's ability to develop in the future. There is a widespread perception on the international scene that Pakistan is not a desirable place for investors. Recently, there has also been an increase in crime. Petty crimes, kidnappings, assaults, armed robberies, and thefts are all on the rise. Furthermore, acts of terrorism and bloodshed motivated by politics and ethnicity have harmed the nation's reputation overseas. This severely damaged and debilitated our economy, which has been declining for some time (Azim, [2022](#)).

Internal Instability in Pakistan by Ethnic Fault-Lines

Economic instability, ethnic diversity, and sectarianism are the main causes of Pakistan's internal security problems. Extremist religious beliefs have negatively impacted Pakistan and given the country an unfavorable reputation in the eyes of the outside world. Inter-regional disputes, however, have the ability to seriously harm the federations. The lack of true socioeconomic development has given ethno-sectarian factions and regional powers grounds to abuse and damage the state internally, despite recent economic improvement and prudent macro measures (Munir & Shafiq, [2017](#)).

States that have more than one ethnic group in the majority—roughly 80% of them—are multiethnic. Ethnic conflicts are among the most common causes of violence, instability, and fatalities worldwide. The (Minorities at Risk database) reports that from 1945 to 2003, there were 121 ethnic

clashes. Roughly 40% of disputes started after 1990. Between 13 million to 20 million civilians have died in ethnic conflicts since 1955; an additional 14 million people have died abroad. about 17 million internally displaced people and recognized refugees (Raza, [2023](#)).

Many factors, including poverty, unemployment, a lack of access to healthcare, illiteracy, and a lack of justice, are thought to be major contributors to militancy in Pakistan and other countries. The most neglected areas are health and education, with Cuba allocating 18.7% of its GDP to this domain and Pakistan allocating just 1.8%. In Pakistan, 40% of people are at or below the poverty level; in less developed areas, like FATA, this percentage jumps to 45%. A sizable portion of the population is now obliged to rely on Islamic charity for basic necessities due to food shortages, illness, and falling public spending on health and education. This leaves them particularly open to various sorts of deceptive terrorist propaganda. Pakistan's intricate socio-cultural terrain fosters ethnic, religious, and sectarian division within the country, severely undermining national unity as each group uses patronage and transnational connection to bolster its influence domestically. During the previous 20 years, volatile religious-sectarian clashes have claimed the lives of nearly 4,000 people (Munir & Shafiq, 2017).

Violent ethnic conflicts are mostly caused by social and political systems that support inequality and grievances and do not offer forums for the peaceful expression of differences. Ethnic identity is the root of conflicts. In ethnic conflicts, the conflict, its causes, and possible solutions are viewed from an ethnic perspective, and at least one side has goals that are defined by their ethnicity. In addition to racial differences, the dispute usually encompasses political, economic, social, cultural, or geographical issues (Raza, 2023).

Ethnic conflicts are frequently fueled by exclusionary national ideologies. Since these

ideologies frequently thrive in times of political unpredictability and economic collapse, nationalism and, to a greater extent, citizenship based on ethnic differences are particularly dangerous. Religious fundamentalism and expressions of supremacist and fascist ideologies are additional examples of exclusionary national ideologies. The latter is exemplified by MQM-London. One of the key factors contributing to ethnic conflicts is competition for scarce natural resources. These factors were primarily responsible for the conflict in present-day Balochistan and former East Pakistan (Hansen, [2018](#)).

According to Karl Marx, the dominant ideologies in any era are those of the ruling class. Since Punjab is Pakistan's most populous province and holds key positions in the nation's bureaucratic and military subsystems, their governing ideologies have shaped national politics. Put forth your best effort. To increase their power, they manipulated social, economic, and political policies. Such non-Punjabi political elites quickly took advantage of this Punjabi "colonialism," creating a "us" and "them" mentality that became a sign of ethnic nationalism. Ethnic issues are largely caused by the disparity between Punjab and the other provinces. Punjab was seen as a dominant province by the other provinces due to its vast population, which made up the majority of Pakistan's armed forces, and its highly productive agricultural area. Since the province boundaries roughly correspond to the main ethnic divides of the nation, this predominance sparked resistance that took on an ethnic dimension (Ziring, [1982](#)).

Internal groups with the power to sow instability in Pakistan, such as Mehdi Militia, Lashker-e-Jhangvi, and Tahreek-e-Taliban, pose the biggest threat to national security. The concept of nationalism appears to be dominated by communal/regional cards like Sindhi, Balochi, Pathan, Saraike, and Mohajir, among others. This could be the core of our power. Within domestic terrorism is also the element of sectarian conflict. This type of

terrorism affects regions such as Kuram, Para Chinar, D.I. Khan, tribal belt, and South Punjab. Other instances of domestic terrorism include suicide attacks and assaults on public spaces such as banks, schools, railroads, and gas pipelines (Hansen, 2018).

International organizations or states have also funded conflicts. The President and Prime Minister of Pakistan, the Marriott Hotel, the Sri Lankan cricket team, the Army GHQ, the PNS Mehran Base, police stations, drone attacks, and FC training sites are just a few of the high-value targets that fall under this category. Agents of the state endorse these actions as a means of implementing official policy. These actions are a part of a larger game in which players from both regional and non regional areas participate. Such crimes primarily aim to portray the victim state as a collapsing state on the edge of failure (Raza, 2023).

Pakistani society is strongly influenced by ethnicity, which has already led to the nation's collapse. In the Sindh province, ethnicity has recently resurfaced as the Urdu-speaking majority has battled with other ethnic minorities over language. In the late 1980s and early 1990s, Hyderabad and Karachi became targets of this ethnic terrorism. However, because of the revival of the economy and the mainstreaming of ethnic groups, the same collapsed temporarily (Ziring, 1982).

Separatist terrorism has historically affected both Khyber Pakhtunkhwa and Balochistan in Pakistan, and it continues to do so in Balochistan today. In the province of Balochistan, there has been intermittent guerilla fighting for a long time. The threat posed by these armed rebels is that of separatist terrorism. The militancy is fueled by the ongoing ethno-nationalist confrontation between separatists and the government. The insurgents, who are primarily tribal militants, have targeted and killed people in order to achieve their objectives. They have also assaulted state infrastructure. The militants are actively

supported by foreign parties. It is commonly known that India supports the separatist struggle in Balochistan through its consulates in Afghanistan (Hansen, 2018).

Fears and anxiety about the predominate role of other ethnic groups or nationalities in the federation drive nationalists, who are sub-nationalities within organizations that seek for recognition and correct identification within the federation. Being the most populated province in Pakistan, Punjab is home to a sizable portion of the armed forces and civil administration. The idea of ever having a one-province majority frustrates the smaller provinces. They constantly fear that one majority province's control will not safeguard their social, cultural, and economic interests. Additionally, they believe that other regions are using their local resources and that they are not being fairly compensated. The populace is frustrated by poverty and a lack of development, and outsiders take advantage of this to incite violence and foster a sense of deprivation. The sensationalist movements are viewed by the ruling class as a form of anti-center rebellion. Since the 1960s, subnationalist terrorism has sporadically surfaced in Pakistan's smaller provinces, frequently with assistance from outside sources. The state has effectively combated ethnic and sub-nationalist terrorism thus far (Raza, 2023).

To permanently eliminate the causes of this sense of marginalization, it is crucial to give significant consideration to the justifiable worries of smaller subnationalities. Because of the country's radical admirers, mainstream researchers find it challenging to examine, disagree with, or discuss religious extremism in Pakistan. These affinities are founded in a strong sectarian religious attachment and a nationalistic attitude. Consequently, there is a murky attitude regarding religious fanaticism. Distinguishing between religious fanaticism and mainstream faith and belief can be challenging. Differentiating between sectarianism and violent extremism is also challenging (Ziring, 1982).

Acts of violence against members of other religions and the fostering of religious conflict are the products of religious fanaticism. An example of religious fanaticism is the communal violence that occurred in Gogra in August 2009. The deadliest form of violence is sectarian violence, which arises from a single sect's intolerance for anyone who does not practice their particular style of religion. Sectarian violence began during the Afghan Jihad, when hard-line clerics and their seminaries got official funding from Pakistan, the United States, Saudi Arabia, and other allies during the Afghan conflict in the 1980s to generate militants who were brainwashed against the Soviet Union. Sectarian terrorism is currently Pakistan's worst terrorist danger. Acts of violence against members of other religions and the fostering of religious conflict are the products of religious fanaticism. An example of religious fanaticism is the communal violence that occurred in Gogra in August 2009. The deadliest form of violence is sectarian violence, which arises from a single sect's intolerance for anyone who does not practice their particular style of religion. Sectarian violence dates back to the Afghan Jihad, when hard-line clerics and their seminaries were officially supported by Pakistan, the United States, Saudi Arabia, and other allies during the Afghan conflict in the 1980s to generate brainwashed fighters against the Soviet Union. Sectarian terrorism is currently Pakistan's worst terrorist danger. The majority of Pakistanis have remained distant, indifferent, and even hostile to this strategy, refusing to be split along sectarian lines and relegating violence to the hands of crazies and radicals. However, if radicals are successful in inciting sectarian emotions, as was the case in Iraq, the sectarian problem could pose a significant threat to social order and national security (Hansen, 2018).

One of the most dreaded issues Pakistan is currently confronting is Islamic militancy. The militancy is posing a threat in the tribal belt and the province of Khyber Pakhtunkhwa. This region's rugged, mountainous topography is a terrorist

organization's paradise. This kind of thinking has its own viewpoint, which it wishes to first establish in Pakistan before spreading elsewhere. This is a perverted, ritualistic, tribal, and dark interpretation of Islam that is blind to the values of human rights, tolerance, peaceful coexistence, and the good life. Both locals and foreign hired guns started utilizing religion as a tactic. These mercenaries' savagery in Swat and the surrounding regions is completely at odds with nationalism, Islam, and Pushtonism. They serve their foreign overlords and adhere to money lines. Additionally, they are attempting to capitalize on the worsening public order and the circumstance to settle personal scores (Ziring, 1982).

External Threats to Pakistan

Growing ethnic conflicts negatively impacted Pakistan's lack of foreign direct investment and gave the nation a negative reputation in the eyes of the rest of the globe. In light of this, investors are beginning to lose faith in the system and are shifting millions of dollars from Pakistan to India, "especially in the IT sector." There is a widespread perception on the international scene that Pakistan is not a desirable place for investors. Recently, there has also been an increase in crime. Petty crimes, kidnappings, assaults, armed robberies, and thefts all appeared to be on the rise. Furthermore, acts of terrorism and bloodshed motivated by politics have tarnished the nation's reputation overseas. This caused significant damage to our economy, which has been declining steadily (Hansen, 2018).

Pakistan's national security is gravely threatened by a global Jihadi group. During the Soviet invasion of Afghanistan in the late 1970s, this phenomena first appeared in Pakistan. Numerous organizations that identify as jihadists have emerged as a result of Afghanistan's political unrest. The armed resistance to foreign occupation in Afghanistan after the Soviet Union left the country turned into a form of civil war that lasted long into the twenty-first century and

had a big impact on Pakistan. The US invasion of Afghanistan after the terrorist acts of 9/11 appealed to jihadists as a cause. After Pakistan joined the coalition led by the United States in the War on Terror, jihadists turned their attention to Pakistan rather than coalition forces in Afghanistan. Since they considered Pakistan to be a significant barrier to their struggle against the occupying forces in Afghanistan, Pakistan turned into their strategic focus point. The militants used the most heinous and violent methods possible. They pose a threat to the state's basic survival. Pakistan was thought to be the world's most hazardous nation. It is now widely believed that militants can strike any location in Pakistan. It proved that they could withstand the security forces far more than was anticipated. Sectarian terrorism has joined the march of Islamist terrorism towards Pakistan. Pakistan's national security is at risk from both internal and external jihadi terrorism combinations. Although using military force to stop these terrorists hasn't worked so far, giving in would also not have the desired effect given how severe our current situation is (Ishaque et al., [2021](#)).

Islam promotes equality since, in Pakistan, the class and feudal systems have only grown stronger since the country's independence. Local fiefs and khanates—where a powerful few control all aspects of society—are more likely to arise in rural and underdeveloped areas. For instance, in 95% of Balochistan, local tribal chieftains or sardars hold sway and the federal government lacks complete authority. These local politicians, landlords, or tribal chieftains use mercenaries and private militias to maintain control over their own people. Bold reforms are required to ensure that people at the grassroots become masters of their own destiny and experience the fruits of growth in order to break the control of these individuals (Afzal & Yaseen, [2023](#)).

Regretfully, the majority of state business has been seized by the corrupt. Despite the fact that we have numerous anti-corruption initiatives, corruption permeates every aspect

of our society. The only way to completely eradicate corruption and nepotism is through merit-based hiring and placement. However, the actual situation is far different, with the majority of appointments being made due to political expediency, bribery, or nepotism. It was revealed at a UNDP and Federal Ombudsman seminar that the police were the most corrupt institution, but their High-way Wing was the least. This was a result of the highway police being paid appropriately and appointed based on merit (Javaid, [2016](#)).

In actuality, citizens have not been properly provided with opportunities to participate in local policymaking by succeeding governments. The lack of a people-centered approach has prevented them from addressing the justifiable complaints of different ethnic groups in East Pakistan, Sindh, Balochistan, and Tribal Areas from a social, political, and economic perspective. The 1971 division of East Pakistan, the quantity of "insurgencies in Balochistan," and the calls for "Pashtunistan as well as Sindhu Desh" are examples of this (Afzal & Yaseen, [2023](#)).

For Pakistan's political elite, creating a "national identity out of diverse regional, linguistic, and cultural identities" remains a challenging undertaking. The obstacles to national integration are not unique to Pakistan; rather, they are the product of unfavorable circumstances and an environment that foreign powers have created in an effort to exacerbate the situation and maintain political unrest, economic disparity, and subnational impulses in the country. Internal Front The persecution of Pakistan by hostile exterior governments has complicated the issue of national integration. One of the primary problems for national integration is the strain that results in the connections between the provinces and the center. The power struggle between various political parties at the provincial and federal levels, which is motivated by rival ethnic groups, is a clear example of this tension. The split may lead to the disintegration of the nation by spiraling out of control emotions of

marginalization and alienation (Ishaque et al., 2021).

The emergence of subnationalist movements was facilitated by discrimination based on nationality. These movements' leaders then exploited the controversy surrounding issues such as the Kalabagh dam, the All Pakistan Muttahidda Students Organization (now known as the Muhajir Muttahida Qaumi Movement (MQM)), and the National Awami Party (NAP) to gain control over regional politics." (Javaid, 2016).

Currently, self-described nationalists in the small provinces—such as PTM Chairman Shafi Muhammad Burfat, President of Qomi Awami Tahreek Jeay Sindh Muttahida Mahaz Ayaz Latif Palijo, and PTM Chairman Manzoor Ahmad Pashteen—are inciting animosity against their own ethnic language identity, exploitation, and alienation. These sentiments encourage acts of violence and vandalism that would undermine efforts to uphold the nation's integrity, endangering the social fabric of the nation. The military and civilian administrations in Pakistan are always striving to integrate the narrow nationalistic feelings into the larger national identity. Because it is a commonly known phenomenon that "different ethnic factions begin to attach more importance to their core ethnicity than the national identity," the ruling class in Islamabad is well aware that imposing force will not bring about national unity. The entire political system requires innovative reforms to assume full responsibility for the growth gaps, not just the 18th Amendment. Pakistan's political scene, governed by the PPP and PMLN, is essentially still entrenched in the politics of the former dynasties. Despite their slogans vowing to serve and represent everyone of Pakistan, these two political organizations have primarily drawn support from the states of Punjab and Sindh. Because they show a limited rather than altered role, style of behavior, political priorities, and interests of these main political parties—with a stronger emphasis on regional than national politics—the results of the general elections held in 2008, 2013, and 2018 are notable.

Consequently, the religious-ethnic political space has reduced to rural Sindh, KP, and Baluchistan, while the mainstream political parties try to run on the basis of ethnicity (PPP, PMLN, and ANP, respectively, employ the ethnicities of Sindhi, Punjabi, and Pashtun to sway voters in their favor). In order to preserve their political power and public relevance, they thereby seek to uphold religious and ethnic differences, undermining the essential foundation for national integration. In actuality, Pakistan's whole political structure evolved in a fashion that maintained the small ruling class's dominance over the nation's federal politics. They include the upper echelons of the civil and military bureaucracy, industrialists, a small number of Mohajirs, the leadership of the sub-nationalist movement, rural Punjab, Sindh feudal, Baloch Sardars, and tribal Maliks and Khans. The elites of Sindhi, Baloch, and tribal communities, in contrast to those of Punjab, generally believe that their exclusion from the process of nation-building is motivated more by politics than by ethnicity. They occupy an even more exclusive political position at the margins of regional politics. The political environment of federal politics, which is based on the constrained goals of ethno-cultural politics and caste and creed politics, has become more heated as a result of these characteristics of regional politics combined with dynastic politics (Ishaque et al., 2021).

The aristocratic control of the national political system does not reflect the desire of the people, who feel left out of the decision-making process, according to the academics, who claim that the few's political supremacy "is limited to exercising the instruments of state power and serving its vested interests." Because institutions are often harmed by a small number of powerful individuals, the military must intervene and enforce its own brand of democracy. Suo moto is when the judiciary steps in, supposedly to correct executive and legislative actions. Conflicts over inheritance among the political aristocracy have further undermined the federation and rendered the social structure

ineffective. Because of this, Pakistan's diverse population—which is split along racial, cultural, and religious lines—continues to face challenges in integrating at the federal level. Friendly, cooperative, and balanced relationships between the federal and municipal administrations are necessary for expressive national integration. Discontent, insecurity among the tiny provinces, marginalization, alienation, dissatisfaction with the federal government, subversion, violent power struggles, and separatist aspirations are examples of national security challenges that can occur. Centrifugal forces may also grow as a result of these circumstances. Pakistan's economy is affected by ethnic conflicts, which warrant investigation given the nation's deteriorating law and order situation, which has resulted in economic instability and Pakistan's impending collapse. If Pakistan is to go forward and occupy its rightful role in the international community, it must confront these threats to its national security and devise practical solutions. There is considerable overlap between worries about the economy and home security (Afzal & Yaseen, 2023).

Pakistan has several difficulties, including an uneven economy, shaky security and governance, and an increase in terrorism. Regaining his credibility in the eyes of the public, however, may be his greatest obstacle given ethnicity has played a major role in the majority of global tragedies and violence. In most of the nations where it has occurred, ethnic conflicts that have taken on a life of their own are to blame for the dispersion and have had a major impact on human and sociopolitical development (Javaid, 2016).

Generally speaking, the security narrative promotes a single nation, one set of values, and one national tradition. Refusal to comply with this standardized approach results in instant stigmatization. It's a procedure that erodes the foundation of a pluralistic society and dissuades from presenting a complex, accurate picture of the nation. It demands conformity and irons out diversity (Menon,

2021).

Pakistani nationalism that is defensive in nature is how the security narrative presents itself. It has produced an imagined community, as defined by sociologist Benedict Anderson in social theory, that is dispersed geographically yet feels a feeling of identity with a certain concept. In a similar vein, the security state narrative and the notion that hostile nations like India, Afghanistan, and Iran surround Pakistan have been accepted by the Pakistani establishment, institutions, and a sizable portion of the populace. It is believed that the outer world is working against him. A potentially explosive version of this nationalist narrative is created when the class interests of different groups come together with the apparent unifying force of religion keeping them together (Javaid, 2016).

The world's unfavorable opinion of Pakistan is not just due to the security establishment's hegemony. The political parties are a mess. They are unable to consider more significant matters of foreign and security policy because they essentially lack domestic political reasoning. Consequently, civilian regimes were unable to exert any discernible influence during their tenure in office, particularly since 2008. To put it mildly, the Pakistani government's relationship with the world press has not been good. The government's information monopoly has been undermined by the rise of social media, and managing information resources has become more challenging. Although the state might still coerce regional media organizations in Pakistan, the international media swiftly became aware of this since their correspondents had strong connections to regional media outlets. Pakistani officials feel that negative tales about Pakistan sell better and that the world media concentrates on negative features of the country. This argument might have some merit. However, the establishment's obsession with it may indicate that the underlying reasons of actual issues are not being dealt with, thus harming the nation's reputation (Menon, 2021).

In western countries' think tanks around the world, there is a rising consensus against Pakistan. This needs to be addressed immediately. However, the prevalent nationalism in Pakistan, which is shallow and unsophisticated, encourages intolerance of critical discourse in the nation. Those that work with global think tanks and are affiliated with academic institutions are labeled as disloyal or anti-state. The establishment fails to see the value of critical thinking as an essential component of scholarly discourse. He fails to acknowledge that academics who critique government policies do so for the betterment of society and the state's overall performance. They are not at all disloyal (Goldstone, 2008).

Ethnic Conflicts and the Role of Social Media and Electronic Media

The ability of diverse voices to communicate their ideas, perspectives and worldviews is made possible by social media platforms, which have a significant impact on contemporary society. The ability of these platforms to mobilize in support of social movements, protect the environment and defend marginalized communities and groups across various attitudes serves as an example of this potential. However, social media has frequently been used to disseminate false information, broadcast hate speech, and incite conflict by inciting violence (Staniland, 2012).

In the context of conflict, social media has been shown to interact with mainstream media and collaborate in the creation of narratives. For the purposes of this definition, "mass media" refers to a broad range of media platforms that employ mass communication to reach a large audience and function within clear organizational frameworks. We can say that Mass Media is some time comes in the control of the authorities but Social Media is always free from this control. Mass media includes outlets like radio, television, newspapers, and magazines. But these days' social Media has more users than Mass Media. Social media are platforms for decentralized

broadcasting that enable users to participate in social networks as well as produce and share content. Social media platforms include, for instance, Twitter, Facebook and YouTube (Goldstone, 2008).

Armed or non-violent conflicts are related to the societies in which they occur. This emphasizes how crucial it is to take into account how cultural and technological factors influence how armed conflicts play out. The example of how social media and conventional media interact, as well as the role of contemporary media platforms in armed conflict, is provided by the protracted, deadly conflict in Pakistan. Technology by itself is neither good nor harmful; rather, the way various actors use it determines its impact. Pakistan serves as an example of how hate speech and stories that legitimize ethnic violence can exacerbate ethnic tensions through a negative feedback loop between the mass media and social media (Staniland, 2012).

Pakistan's media environment is increasingly being utilized as a battleground between those who aim to encourage violent conflict and others who strive to manage or prevent it, as a result of the growth in ethnic tensions and terrorist activities that spread fear through highly publicized attacks. The standard strategies employed by instigators, villains, and cults have always included hostility, emotional manipulation, and half-truths. The Facebook Papers, which were just released, indicate that social media is now a major avenue for using these tools. The Facebook Papers, which have been analyzed by over a dozen news organizations, indicate a structural problem at the political and technical levels. Frances Haugen, the whistleblower who made the records public and testified before the US Congress and the British Parliament, claims that Facebook knew that nasty content and false information were being circulated around the world (Lieven, 2011)

Pakistan has experienced a great deal of hate and false information spread through

digital media. 26% of Pakistan's population, or 46 million people are using social media as of January 2021. Pakistan's primary language, Urdu, is not even translated versions of Facebook's Community Standards. Because of this, the guidelines pertaining to false information and hate speech could not even be applicable to what was shared on Pakistani social media. Major social networks have altered how we interact and communicate, changing people's perceptions and ways of thinking as they have, as is the case with many worldwide developments. For the average user, a reliable source of information is an update from a friend or online follower rather than what is stated by the major news outlets. Whether it's a successful business, product, or bogus social media propaganda, many individuals have a tendency to take things at face value without doing any critical thinking. Any civilization that has ethnic tensions at its core experiences disruptions to schools and other social services, as well as concern for the lives of both instructors and students. This is advantageous to the advancement of education. It is common knowledge that education serves as both the catalyst for social progress and the foundation for economic expansion. Ethnic conflict has often wide-ranging repercussions on a person's or community's social, political, and economic life, as well as on institutions like the health and education systems. Agriculture is severely restricted during times of conflict, which has an impact on animal production and crop harvests. Social media has a significant impact on all of these ethnic conflicts since it has fueled the escalation of ethnic conflict in numerous global countries. In light of the aforementioned, it is now required to explain how hate speech and fake news may travel so swiftly and incite conflict. According to some researchers, such as the CITS (Center for Information Technology and Society) and NCBI (National Center for Biotechnology Information), a combination of trolls, BOTs, and regular users are working together to spread hateful and fake content among various ethnic groups in order to

further their own agendas and foster animosity between them. Trolls are people who only use their social media accounts to spread offensive and inflammatory content that offends others, including public figures, and incites various groups. When it comes to spreading fake news and fostering hatred on social media, they are the "masters of tragedy." By taking advantage of these behaviors, national integration is seriously jeopardized. People who use Facebook and social media frequently are known as common users. When they associate with trolls and BOTs, they spread hate and false information. Many frequent users think that what they read or see is true because they do it so frequently. In order to engage people on social media, they share it (Shaikh, 2018). Regarding contentious political, social, ethnic, and other problems, Pakistan follows this pattern. Since September 2019, the Pakistani non-governmental organization Bytes for All has been keeping an eye on hate speech on social media and has documented numerous instances of it. Facebook, Twitter, and other tech behemoths have implemented measures to "tighten security and eliminate hate speech and misinformation that spreads easily." These include adding more offensive terms to lists in regional tongues, eliminating bots and phony accounts, and enhancing their "deep-sense algorithms," which are not yet sufficiently sophisticated. Therefore, no apology or explanation—nor technical fixes for Facebook and other platforms—will be sufficient to make up for the lives lost as a result of cruel or phony video speeches and materials. Everyone who uses social media regularly encounters hate speech. While digital platforms are powerful tools for amplifying hate speech, it is hate itself that drives this challenge. Globally, the rise of populist politics and the return to exclusive narratives shows that hate speech is only one manifestation of a much larger problem. But when it comes to speech, hate speech has proven powerful (Lieven, 2011).

Platforms like Facebook and Twitter and apps like WhatsApp have converted weapons

in the hands of criminals, who are further encouraged by the anonymity the web offers. In essence, hateful and inflammatory speech threatens social cohesion, promotes intolerance and creates harmful and violent effects in the real world. This means the impact of hate speech is not limited to targeted individuals, ethnic groups and communities, but affects social and political stability at a wider level and destroys nations which are from long time these acts are in full swing in Pakistan and its result is exactly very hazardous for Pakistan's survival and affected all aspect of development. Hate speech is an attack on diversity, inclusion, tolerance, and the very foundation of our human rights norms and principles in and of itself. More generally, it jeopardizes social cohesion, erodes shared values, and can pave the way for violence, reversing the progress made toward peace, stability, sustainable development, and the realization of all human rights (Shaikh, 2018).

Hate speech negates the values of inclusion, tolerance, and diversity as well as the very foundation of human rights norms and principles. In addition to social and economic exclusion, it may expose those who are the target to discrimination, abuse, and violence. Hatred expressions, if left unchecked, can even be detrimental to societies, peace and development because they can lead to conflict, tension and human rights abuses including atrocity crimes. Therefore, it is essential to address and combat hate speech. A comprehensive strategy is needed, involving all of society. All people and groups, including governments, the private sector, media, Internet companies, religious leaders, educators, young people, and civil society, have a moral obligation to strongly condemn hate speech and a critical role to play in combating this scourge (Cooper & Berdal, 1993).

Regrettably, Pakistani politicians appear to lack comprehension of the intricacies involved in the matter, and their responses to concerns regarding the prevalence of hate speech have been limited to advocating for the

reinforcement of outdated laws pertaining to internet content. It is risky to concentrate just on the criminalization of hate speech without giving the underlying causes and political economy of hatred enough consideration. For instance, it is extremely difficult to define hate speech legally in a way that prevents the targeting of dissenting and critical voices (Rais, 2008b).

Hate speech is also situational; at different times, different elements may lead to the establishment of prejudiced attitudes based on the political climate and other circumstances. But a law that leaves room for a subjective reading of the text is also a legislation that is open to misuse. Abuse of speech laws has been prevalent in Pakistani history, and attempts to improve current legislation intended to curb hate speech have been met with opposition from all sides. A group of female journalists who were protesting targeted hate speech in August 2020 requested that political parties develop a special code of conduct to curb hate speech by political operators who try to intimidate female journalists. The National Assembly's human rights committee acknowledged the reporters' statement and urged them to testify and provide documentation of the hate speech they encountered. However, but besides the unverifiable and scientific evidence offered, the political parties have not yet made any official commitments. In fact, the government has repeatedly placed the blame for the rise in hate speech squarely on the shoulders of journalists and members of civil society, claiming that their inability to effectively combat hate speech and incitement to violence is only due to their fear of oppressive laws governing online content (Paul, 2015).

Conflicts, whether they involve violence or not, are influenced by the societies in which they take place. This highlights how important it is to consider scientific and cultural factors when figuring out how military actions develop. The case of the protracted armed conflict in Pakistan serves as a demonstration of how mainstream media

social media and modern media platforms contribute to ethnic conflict. Technology in and of itself has neither positive nor negative effects; rather, the results depend on how different performers apply the technology. The negative feedback cycle between social and media propaganda can encourage hate speech and narratives that justify ethnic violence, as seen in the case of Pakistan. Although hate speech and violent counter narratives in organized conflicts are not new, their distribution and use of new frequencies and platforms are. It serves as an example of how narratives inciting violence are now broadcast through YouTube videos, WhatsApp messages, and Facebook posts rather than through newspapers, television, and radio. Mass and social media connect the nation and its citizens. Pakistan's circumstances emphasize how important it is for peace and conflict investigators to keep an eye on mass and social media. Conflict researchers and negotiators worldwide need to pay more attention to the extent of study on social media's influence in shaping conflict narratives and the media. Social media will continue to be a major factor in the conflict in Pakistan and other parts of the world, whether it is promoting peace or escalating bloodshed (Rais, 2008).

Conclusion

In conclusion, it is clear that Pakistan's heterogeneous ethnic terrain poses serious threats to the stability and existence of the country. The paper carefully looks at how long-standing animosities between different ethnic groups have been driven by historical grievances, socioeconomic inequalities, and cultural alienation. In Pakistan, ethnic fault

lines continue to influence the nation's political landscape and social structure, serving as more than just historical artifacts. Among others, the Mohajirs, Sindhis, Baloch, and Pashtuns have all encountered differing degrees of marginalization and prejudice, which has resulted in general unrest and sporadic violent outbursts. Furthermore, the difficulty of nation-building and governance is made more difficult by the intersections between these ethnic fault lines and other complicated concerns like religious extremism, economic disparity, and regional imbalances. The endeavors of Pakistan to promote unity and cohesion within the country are weakened by the neglect of these fundamental complaints. Ignoring these ethnic fault lines has grave consequences. Pakistan's political stability, socioeconomic progress, and geographical integrity are seriously threatened by ongoing ethnic strife. They not only impede the nation's development toward inclusive governance and democracy, but they also foster an environment that is conducive to the growth of separatist groups and extreme ideologies. Furthermore, fostering a feeling of shared identity and belonging among Pakistan's many ethnic groupings is essential to creating a cohesive and resilient nation. This makes it necessary to celebrate variety, advance intercultural understanding, and cultivate an inclusive and tolerant culture. The Pakistani state's capacity to negotiate and lessen the complexity of its ethnic terrain ultimately determines whether it survives. Pakistan can steer towards a future that is more secure, affluent, and inclusive by appreciating diversity as a source of strength rather than a source of division.

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