

## **Afghan revolution 1978 and its Socio-cultural impacts on Balochistan: A case study of Quetta City.**

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### **Abstract**

*Every society in the globe has a particular socio-cultural set up. Societies are always subject to change and so are their cultures, the changes may be caused by different factors. Changes in socio-cultural systems can bring disorder as well as betterment. This research focuses such socio-cultural impacts and changes in Balochistan caused by Afghan revolution 1978 and afghan refugee settlements in Balochistan. This research was carried out in Quetta city. The respondents of the study were common people of Quetta city across the ethnical, religious and lingual backgrounds. The sample of this study was selected through simple random sampling technique. The sample of this study consisted of 267 respondents. The conceptual frame work of this study was the socio-cultural changes. The data of this study were analyzed through SPSS by conducting different statistical tests. The statistical test proved a positive relationship between the variables. The findings and results of the study suggested an interconnected relationship between the socio-cultural changes and the Afghan revolution and Afghan refugees. Recommendation on the basis of the findings of the study was that Afghan revolution and Refugees influx in Balochistan after it has brought a number of socio-cultural changes in Balochistan. Along with negative impacts there were some positive impacts of Afghan refugees too on the society of Balochistan.*

**Key Terms:***Globe, Socio-cultural, Balochistan, Afghan revolution, Refugees, Ethnical, Religious, Lingual, Quetta.*

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## **Induction**

The conflicts and wars in Afghanistan have caused enormous migrations and human sufferings over the past years and yet the story continues. Soviet Union based its policy of Sovietisation and subjugation on the physical extermination with the ideology of totalitarianism which intended to destroy the Social, cultural, religious and economic legacy of Afghanistan. Bombing the villages indiscriminately was the conduction of the policy. To prove the comprehensiveness of the destruction we have to go through the reports which show the estimations of the physical damage: in this process of brutality Tens of thousands of people were killed, wounded and rendered shelter less. A report proclaims on the extent of the Afghan refugees: That in Afghanistan every single individual is victim. (Refugees, 1997). Consequently, the world ever faced a huge problem of refugees created by the Afghan war(s). The whole population of Afghanistan has been displaced from villages, towns and cities. At the end of the day, more than six million (more than three million in KPK and Balochistan provinces of Pakistan) Afghan civilians had to take shelter as refugees in the neighboring countries. The rehabilitation and the relief of unfortunate refugees require billions of dollars to be pumped in by the international agencies. By 2003 it was thought that more than 2 to 3 million refugees had returned to their home land after the elimination of Taliban. (Refugees, 2003). But increased swiftly thereafter, the tale of deaths in Afghanistan was and is no less pathetic. The reports say that Soviet-Afghan war caused at least a million deaths, disabled and maimed many more. In the result of it an army of widows and orphans came into existence, and turned half of the population into refugees (6 million) and IDPs internally displaced persons. (Samady, 2001). According to another report Soviet-Afghan war disabled around 1.0 million people. (Jamrany, 1991). The killings of the people and migrations together kept the population of the country always decreasing. The reports estimated the population of Afghanistan between 15 to 17 million including the nomadic population of the country, on the other hand census conducted by government in 1997 suggested the per-war population of the country around 13.5 million. (Naby, 2002). Noor Ahmed Khalidi suggested that during 10years of war (1978-1987) 876,825 Afghan lives were taken which makes it the 7% of the total population of Afghanistan. (Khalidi, 1991).

In April 1978, after the pro-Soviet coup people of Afghanistan began to flee their country. The members of the royal family and their associates were among the first to flee their homeland and take shelter in Pakistan, then some of them moved to North America, Western European countries. When Kabul regime began to arrest and persecute thousands of people who were suspects of supporting and aiding the opposition, this move of Kabul regime poured more and more refugees into Pakistan. The Soviet occupation, continuation of war and human right violations brought waves of refugees in hope of safe shelter in Pakistan and as well as sent them to Western Europe countries, Middle East and Iran. UN statistics declare that: there are Five million Afghan living as refugees in Iran, Pakistan and elsewhere in the world. Additional, one million are IDPs in Afghanistan who left their countryside and went to major cities of Afghanistan especially to Kabul in order to avoid the security risks. Approximately, one third of the war Population of 15 million in Afghanistan has been scattered and uprooted and they make the one half of the estimated refugee population of the world. The pro-Soviet government of Afghanistan consistently denied the presence of Afghan refugees in neighboring countries pre and post invasion.(Emadi, 1988). President Babrak Karmal in an interview to BBC correspondent spoke about presence of Afghan refugees in Pakistan:

*“Who has taken a census of these two or two and a half million people? These figures are entirely incorrect. But I would like to point out to you that throughout history two and a half and even three million Afghan nomads have been traveling to and from Afghanistan, previously to India, and presently to Pakistan. Likewise, there are Pushtun families having one brother living on this side and another brother on the other side, and they are traveling freely between the two countries.”* (BBC, 1980)

The number of the Afghan refugees in Pakistan has been reported differently but they are between 2 to 3 million in number. According to the statistics available, there are 2.7 million Afghan refugees living in 380 camps (Today no refugee camp exists on ground all the camps have been abolished, the Afghan refugees both registered and unregistered are living along with the main local population of Balochistan in cities and countryside on their

own) in Pakistan. The majority of the Afghan refugees (75%) live in KPK, 20% in Balochistan and 4 to 5% in Punjab province. (Emadi, 1988)

A census was conducted in Quetta on the population of Afghan in Pakistan in 2005. The census recorded 3 million Afghan in Pakistan. The census also gave the data of a number of 2.4 million Afghans have left for their homeland after America led defeat to Taliban. (UNHCR, 2004). This number seems to be misleading because there are still hundreds of thousands of unregistered Afghan citizens living in Quetta city and there are in millions all around the Balochistan, especially in Nushki, Dalbandin, Chaghi, Taftan, Zhob, Loralai, Pishin and other major districts and cities of Balochistan. A Tripartite agreement took place between both the involved states and UNHCR for the voluntary repatriation of the Afghan refugees. This agreement motivated a large number of Afghan refugees to return to their country but in fact non Afghan refugees respected the agreement and they were not willing to return and still living a main stream life beside local people of Balochistan. It is an on ground fact that The Afghan refugees causing tremendous problems for the local Baloch and Pashtun population and causing demographic change in both Baloch and Pashtun belts of Balochistan.

As it is mentioned above that afghan refugees have mixed up with the local Baloch and Pashtun population they also have induced their ill activities in them which they brought with them from Afghanistan. The social disorders and evils which came along with Afghans into Balochistan and polluted the Balochistan's neutral and secular setup were Kishankive Culture, Drug addiction, drug trafficking, robbery, target killing, kidnaping for ransom, religious extremism, sectarian violence, land grabbing, child abuse, child labor, terrorism and the list goes on a part from that they also have caused socio-cultural change, change in the local customs, traditions, norms and values and change in the demographics of in Balochistan. Beside negative impacts there are positive impacts of Afghan refugees on Balochistan too.

### **Socio-Cultural Ties between Balochistan and Afghanistan**

Social interaction is an action or practice of two or more people who are mutually oriented towards each other or any behavior that tries to influence or take account of each other's intention or subjective experience. This makes it clear that both the interacting parties must be aware of each other and have each-other's self in mind. Jonathan H. Turner defines interaction as a

situation in which behavior of one actor is consciously influenced and recognized by the behavior of another actor and vice versa.(Turner, 1988). The border crossers between Balochistan and Afghanistan not just in case of these two areas but internationally crossers are divided into seven classes/categories such as: Refugees, migrants, visitors, trader tourists, travelers, customers and traffickers. All the mentioned categories can be broadly summed up in three categories: regulated, repeated and accidental.

In the case of Baloch-Afghan border, the social-cultural interaction is mainly regular and repeated and there is also somewhat regulated and accidental interaction too. They have all the categories of crossers (regulated, repeated and accidental) and the nature of the crossers has changed from time to time. Regular and repeated interaction is due to the cultural similarities across the borders. The cultural similarities between people across the borders lead towards social interaction amongst tribes on both the sides. Edward Taylor and Hatch as eminent scholars of culture state about culture that; it is a multifaceted whole comprising of beliefs, skills, rules, ethics, traditions, knowledge sharing along with many practices, conducts and competencies by masses in a particular society. Many leading sociologists define culture as; a mental map which directs people in their relations with their surroundings and other people. To them culture has two main kinds non-material and material. (Ferraro, 2001). Dr. Baqai says: culture consists of man-made items like Buildings, furniture, tools, canals, cultivated forms, automobiles, cars, bridges, roads are material culture and customs, beliefs, ideas, languages etc are included in non-material culture. (Baqai, 1975). All those aspects together make the socio-cultural system of a society. The cultural similarities between Balochistan and Afghanistan include both material and non-material kinds.

Irregular and repeated movements and interactions across the border between Balochistan and Afghanistan are due to the fact that Baloch-Afghan border had always been a soft one. There are many points where crossers enter Balochistan regularly like Chaman, Nushki, Chghai, and other divided villages between these areas. Chaman is the only entry point where the movements of Afghans and Baloch are regulated officially by border forces rest of the points are not watched. Unlike Iranian boarder the Rahdari system across Balochistan and Afghanistan border had little demand and has not been considered effective. The system of Rahdari was familiarized after division of

sub-continent in 1947. The Rahdari system in fact suits those crossers who don't possess passports and travel for short periods due to the softness of border. (Kundi D. A., 2016)

Private loan taking and other trades and businesses has traditionally been practiced, particularly the Pashtun tribes, although it is also practiced among Baloch as well. The exchange of livestock, seeds and cash is done particularly among the tribes residing on borderlands. Inter-marriages are also common among the people of the bordering areas and this system has been in practice for centuries. The leading factors of inter-marriages are ethical, tribal and family bonds which serve in strengthening the ties and matrimonial matches of the people across the border. The marriages on both sides of the border are purely arranged marriages among close family members. The marriages are also considered as opportunities of finding interaction and making relations. (Marri K. B., 1974)

The Baloch and Pashtun population on borderland are mostly Sunni. Baloch are more fixable in sacred practices than the Pashtun. In Baloch areas Islam is more moderate on the other hand traditionally Islam is like Irish Catholicism more conservative and rigid in Pashtun areas.

### **Social Impacts of Soviet Invasion on Afghanistan**

The socio-political framework of Afghan society was profoundly transformed because of the long war in Afghanistan. The Soviet Union policy was to replace the private ownership by Communist order. Soviets were intended to build a political order based on Marxist-Leninist ideology of a classless society. Therefore, soviet eliminated the existing political elite in Afghanistan. Soviets brought a new ideological in Afghanistan comprising of a single party which consisted of local communities and especially of tribal Pashtuns. . (Khalilzad, 1997).

In the first phase of the war Soviet destroyed the Islamic and tribal based social fabric and the social elites of the Society. In the second phase Soviets took over the strong social reaction against the atheists. While in the third phase they divided the Afghans on the ethno-ideological bases. After that the Afghan themselves kept changing the stances and alliances for their mutual interests and blatantly used force to cow down each other. Afghans brought disorder and lawlessness in their society by using modern and superior military weapons on their people. (Weinbaum, 1991)

The uncontrolled use of Arms provided by Soviets and America brought the “Kalashankoveculture” in Afghanistan which later transferred to Balochistan. Even after the withdrawal of the Soviet Union the Predicament perpetuated which left a rudimentary political system behind which barely functions today. From 1986 to 1992 different tribal faction were brought into use in order to facilitate the government in eliminating the resilient Afghan groups. These changes brought a traditional fragmentation in the four loyal Afghan ethnic groups the Pakhtuns, Hazaras, Uzbaks and Tajiks. In these ethnic groups verities of different political movements were formed. These movements included Islamist, ethnic nationalist, Afghan national, Communist and centrists. These political changes directly impacted the small ethnic groups such as Uzbaks and Tajiks. An intended educational system was introduced to bring disparities between minority ethnic groups and Pakhtuns who were a dominant factor in armed forces and the government. (Tarzi, 1991)

### **Impacts of Afghan war on Socio-cultural Ethos of Afghanistan**

Like other aspects of the Afghan society their culture also suffered a great damage during the Afghan war. Not just ethnically but also culturally Afghanistan represents a heterogeneous society having different social groups of people and different languages, religious practices, physical appearances, cultural traits, attire, customs and traditions. We find that inter-marriages are relatively uncommon in Afghan society, even they do not have the spirit of nationhood only in the case of foreigners and most of the individuals link themselves to their ‘Qawm’ (Nation).

*“The unit of Afghan social organization is the Qawm, a network of affiliations that is most intense in the family, in which are nested wider loyalties to tribe, clan, occupation, ethnic group, region and finally to the continued existence of the country itself. The degree of support and protection is greatest at the local level and becomes more attenuated in broader contexts in which boundaries between Qawms shift in response of changing balances of power. Qawms are societies within a society. They have allowed Afghanistan to survive over centuries, through a common interest in local autonomy, against external*

*threats. Their strength, fierce defense of local control is also their weakness: each Qawm is suspicious of the others, and when they cannot agree, they are prone to take up arms” (Weinstein, 2004)*

The actual working of group identity is very narrow because it does not go beyond the ethnic group or tribal level. The intensity of the solidarity has undoubtedly changed at village or household level. (Institute, 2012). It is the foreign attacks or invasions which units the Afghans for a common cause of safety of their “Millat” (the State).

Afghan society has faced a dramatic social and cultural change because of a history of long going wars that Afghans have faced. The national traits were the hallmark of the Afghan society, are now increasingly weakening and they are swiftly moving towards the intolerance. The wars has affected the psyche of even small children, even they know nothing except trauma and war. Terrible physical and psychological scars have been caused to their minds and bodies. This thing is undermining the syncretism by which once the complex multi-cultural society was solidified. The economic structure of the society has been damaged but the damage to the customs, values, norms are way more dangerous than the damage to the economic structure. (Khan D. I., 2012).

A state of apprehension and fear predominates, the minds of the people, even among those people who fought the Soviet troops and supported and stood beside the Taliban. Those People are pushed towards the continued violence and conflict by who were once sustained as a vital animating force by the spirit of Jihad (The spirit of Jihad is still found in the Afghans especially in Pakhtun tribes because they consider it a religious obligation). Since the Soviet occupation till date Afghan society is owing to the war against the foreigner invaders, before USSR now USA. The art, music, architecture, education, literature and customs etc, hence every aspect of the popular culture of the Afghans was effected over past two, three decades.

The whole set of the Afghan culture was subjugated by the Soviets to the Marxism and Leninism they recognized no culture contradicting to the Communism. Soviets stated a trend of Russian movies about the 2<sup>nd</sup> World War in the cinemas. For this purpose Soviets arranged busses for the children to bring them from schools to the cinemas to watch such Russian movies. On Kabul TV programs and documentaries were shown to the people about the



Soviet culture and on the subject of “Our Great Northern Neighbor” (Russia). Newspaper and other presses were strictly censored in order to stop the anti-Russian culture propagations. For the taming of the minds of Afghans in Communist lines Soviets began to publish and circulate Soviet-centric Newspapers such as: Sab (the Revolution), Yuldis (the Star) and Girash (the Struggle). All these Newspapers were in local minority languages such as: Turkmen, Balochi and Uzbek. Soviets for sensitizing the Afghans about the contributions of the USSR in central Asia began to distribute free of cost pamphlets, periodicals, Soviet books through book stalls. For the popularization of the Communist culture to the detriment of the non-atheist heritage of the Afghans they constructed Soviet scientific and cultural centers. (Majrooh, 1987)

Likewise the Communists, Taliban also played their part in demeaning the rich historical cultural heritage of the Afghanistan. Taliban destroyed every that cultural reminiscence which did not fit in the Islamic framework; in fact they undid whatever slipped from the hands of the Soviets. The destruction of the statue of the Buddha at Bamiyan by Taliban is a typical example of their vandalism. The Afghan tradition of peaceful co-existence of various lingual, ethno-religious, and cultural communities was disturbed by the enforcement of rigid “Shariah” policies. (Nojumi, 2002). Taliban forced the Afghan in the same direction as the Soviets did earlier only difference of the mindsets Soviets pushed them onto the line of Communism and the Taliban on religious lines. Taliban also had the political agenda of neglecting the significance of the national ideology of Afghanistan. The cinemas, TVs, radios, music, art and photography were forbidden in Afghanistan of Taliban because they all were considered secular forms of popular culture. (Roy, 1996).

Female literacy rate also came down in Taliban regime because they were considered allergic to the education of female. All faculties of the Kabul University were devoid of female students by 1997. A number of the teachers of the university were assassinated such has Syed BahauddinMajrooh a dean in Kabul university and majority fled abroad and never returned. The decline in female education unabatedly continued and by 1999 the female literacy rate reached to the lowest level of 3 and 4%. (unicef, 1999). The freedom of media was also muzzled by the Taliban, the Kabul TV and the Kabul radio represented the agenda of the popular faith the “Shariah”. The circulation of

religious thoughts had a cascading effect on the secular literature among the nascent Afghans. Earlier the pro-Communist literature were patronized among the people but at the same time the anti-Soviet resistant groups clandestinely circulated anti-Communist and Soviet literature in Afghanistan. (Goodson, 2001).

By late 1990s, the rich national treasure of Afghanistan suffered a great amount of damage; over 70% of National Museum of Kabul and 100% of the historical objects kept there were burnt down and damaged. By 1995, almost all the precious and priceless collection of the National Museum of Kabul were destroyed and partially sold in the market by the Taliban. The material remains found from different archeological sites of Afghanistan were transported in international market through Pakistan. The greatest archeological find from Afghan land of 20<sup>th</sup> century including “collection of Begram” was also lost. (Rashid, 1995). Thus, 70 years of treasure unearth since 1922 was annihilated by the catastrophe of the war. (Thomas, 1996). A part from the destruction several historical sites in and around Kabul including Babur’s garden, mausoleum of Nadir shah, Victory Arch in Paghman and Darulaman Place were reduced to the rubble during different fights. (Times, 1996). Many of the historical sites were ignored for restoration such as: Herat’s fifteenth-century Timurid minarets. Taliban dynamited two colossal statues in Bamiyan and others in Karak and Foladi valley in 2002. The greatest Buddhist temple, immovable museum and a master piece “Gandahara art” the “TepeShutur-e-Hadda” was demolished and its unique moldings were plundered. The Minaret chakari Taliban considered it un-Islamic and destroyed it. It was one of the most significant monuments of the 1<sup>st</sup> century AD. (Feroozi, 2004).

In the walk of the war the rich history of traditions and crafts disappeared. The traditional motifs of the carpet weavers were modified they began to project the ubiquitous Kalashnikov and other guns in their carpets. Same degradations and modifications came into the carpentry, embroideries and clothing styles etc. (Majrooh, 1987). The constant wars devalued the National sports of Afghanistan like: “*Buzkashi*”. The divergent ideologies, changing rules, conflicts and wars left unpleasant effects on Afghan way of life. These changes in the political and social setup Afghan population had to move here and there in search of livelihood and safe shelter. This pursuit brought them in KPK, Balochistan and Iran as refugees. (Nojumi, 2002)

### **Afghan refugees in Pakistan**

Afghan refugees are the largest protected refugee situation under the mandate of UNHCR and they constitute the world's second largest refugee population. It has been 35 years to their protected displacement still they represent the 40% of protected caseload and more the one fifth of the global refugee population. With the support of Pakistan, Islamic republic of Afghanistan, Iran and UNHCR, SSAR (The regional Solutions Strategy for Afghan Refugees) was developed in response to the circumstances in Afghanistan and to find comprehensive solutions for the issue of Afghan refugees in the region. The three regional governments (Pakistan, Afghanistan and Iran) prepared joint portfolios of proposed projects as part of this ongoing effort along with agencies of United Nation and international, national non-governmental organizations (NGOs) and intergovernmental organizations (IGOs). A unique integrated framework for multilateral coordination and cooperation was offered by the portfolios in each country in order to find out advance solutions for the issue of refugees and to address their needs. (UNHCR, 2015)

Currently an estimated figure of 3 million Afghan refugees are living in Pakistan, nearly half of them are illegally settled. According to the media of Pakistan the registered Afghan refugees have been allowed by Pakistani government to live in Pakistan until December 2015. The Afghan government requested Pakistani government to allow 1.5 million afghan refugees to live in Pakistan for more two years. This request was made during a tripartite meeting in Kabul the UN high commission for refugees was also involved in that meeting. It will be catastrophic if Pakistan allows the afghan refugees to live in Pakistan for more two years. It has its economic and security implications especially for the province of Balochistan and KPK where most of the refugees live.(Baloch Z. , 2015)

News flashed in the electronic and print media of Pakistan just one day after the request of Afghan government that 52 people involved in terror financing in Pakistan are nabbed by security agencies. According to media all of them were Afghan citizens. They all had Pakistani identity cards with the connivance of NADRA officials. Having fake Pakistani identities makes it very difficult for the security agencies to trace them down. It was said that all nabbed Afghans have provided a huge amount of money to the terrorist

outfits in Pakistan and all the money was transected through “Hawala” “Hundi” methods. (Khan D. R., 2015)

Since March 2002 over 4.3 Afghan refugees were repatriated from Pakistan through UNHCR as per 2016. Government of Pakistan says Pakistan is hosting about 1.7 million Afghans while UNHCR reports their number about 1.3 million. According to the census conducted on Afghan refugees in 2005 Ministry of States and Frontier Regions reported the ethnic breakdown of the Afghan refugees in Pakistan was Uzbeks 2.3 percent, Hazara 1.3 percent, Pashtun 81.5, Baloch 1.7 percent, Turkmen 2.0 percent, Tajiks 7.3 percent and others were 3.9 percent. According to the UNHCR Pakistan’s government yearly receives 133 million dollars (78 dollars per person) from UNHCR for hosting the Afghan refugees. (UNHCR, 2016). The following figure No: 1 shows the Afghan refugee population in Pakistan from 2002 to 2008 in million given by UNHCR.

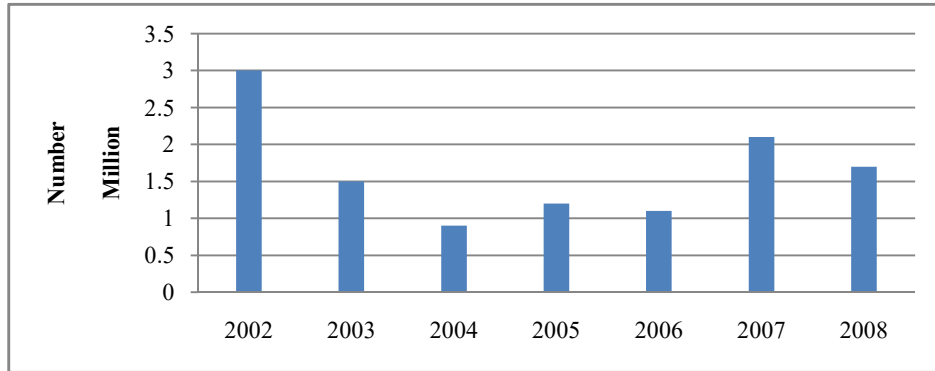


Figure 2.23.1.overview of Afghan refugees in Pakistan in million from 200 to 2008. (UNHCR, 2008)

In order to discuss the legal status of refugees in Pakistan we have to go through a statement of ‘EASO’ European Asylum Support Office which clarifies the term refugee in Pakistan.

*The term refugee is technically not used in Pakistan. Pakistan is not a signatory to the United Nations Convention Relating to the Status of Refugees (also known as the 1951 Refugee Convention or the Geneva Convention) of 28 July 1951 and the Protocol Relating to the Status of Refugees of 31 January 1967.(Office, 2018)*

In September 2018 Danish Refugee Council 'DRC' presented a report in which DRC stated that Pakistan government distinguishes between refugees with a meaning PoR cardholders and with a recognized status and those who do not keep such identity (who do not hold PoR card). (Council, 2018). This differentiation keeps importance to the assistance and rights the Afghans receive and to which they are identified and also for their protection as DRC stated. UNHCR explained in one of its research paper in 2008 that after the Soviet invasion 1979 UNHCR established a permanent office in Pakistan in order to support and assist the Afghan refugees in Pakistan but government always kept the control of the Afghan refugees in its hands. According to the same source after the rapid increase in the refugee population in Pakistan UNHCR adopted the prime facie recognition practice, but it also kept up the examination of the individual cases to every possible extent. Pakistan government in order to safeguard its control over refugees decided to recognize the Afghans as refugees thus they became eligible for the assistance. To do so Pakistani government formed seven parties to register the Afghan refugees and the refugees had to get registered in any one of the seven parties. Such steps of Pakistani administration effectively suspended the perspective of prime facie recognition of UNCHR. (UNHCR, 2018). According to a report of ADSP published in 2018; UNHCR does not conduct the prime facie recognition or group status determination of the Afghans in Pakistan. (ADSP, 2018). Another study conducted by Human rights watch in 2002; government of Pakistan refused to consider the newly arriving Afghan refugees from late 1999 as prime facie refugees. (HRW, 2002).

Afghan refugees did not feel the need of legal documents until 2006. Pakistani government in collaboration with UNHCR stated the process of registration of Afghans and providing PoR cards from 2006 to 2007. (Council, 2018). ADSP states that: Afghan population can be divided into four categories in Pakistan among them PoR cardholders are considered as registered refugees. In 2017 Pakistan in order to document the unregistered Afghans started to issue 'ACC' Afghan Citizen Cards but still there Afghans in Pakistani territories that do not have any legal documents. Last category of Afghan in Pakistan includes those Afghans who hold Afghan passports with Pakistani visa. (ADSP, 2018). Categories of Afghan refugees living in Pakistan are given in the following figure 2 according to their legal status in Pakistan as described by the ADSP's study in 2018.

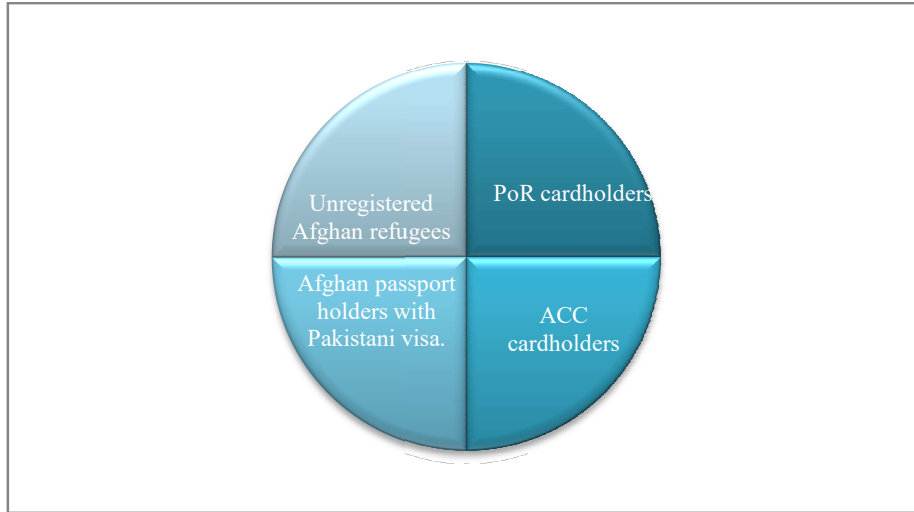


Figure 2.23.2. Afghans in Pakistan According to their legal status.(UNHCR, 2008)

**Area wise breakdown of Afghan refugees in Pakistan**

In 2002 According to UNCHR in 1990s more than 300 AVRs were established across Pakistan. (Nations, 2019). According to recent data there are 54 AVRs still functional in Pakistan. 43 of them are Khabar Pakhtunkhwa, 10 of them are in Balochistan and 1 Of them is in Punjab. Khabar Pakhtunkhwa has the highest number of registered Afghan refugees which is 58% of the total number, 23% are in Balochistan, 12% are in Punjab and Sindh hosts 5 % of the Afghan refugees. Following table shows the area wise breakdown down of Afghan refugees.

Province	AVRs	Total cardholders	PoR	% by location ARV	% by location urban settlement
K P K (including former FATA)	43	824 904 (58 %)		46%	54 %
Balochistan	10	325 395 (22 %)		15%	85%
Punjab	1	166 715 (12 %)		10 %	90 %
Sindh	0	64 890 (5 %)		0	100 %
Islamabad	0	34 462 (2 %)		0	100 %
Other locations	0	1 %		0	100 %

Table 2.24.1. Area wise breakdown of registered Afghan refugees (UNHCR, 2020)

## **Afghan refugees and other problems in Balochistan**

### **i. Weaponization in Balochistan**

The weaponization of Balochistan and the Kilashankov culture in Balochistan started when Soviet and America sent huge supplies of AK47 rifles and other weapons for Afghan Mujahidin groups of their hands. The Mujahidin started to smuggle the weapons back to Balochistan and other parts of Pakistan they also used to sell the weapons especially the Ak47 directly on nominal prices to the common people of Balochistan. During the Afghan war different Afghan groups smuggled various type of weapons like: rapid fire guns, anti-air craft guns, missiles, hand grenades, anti-tank ammunition, rocket launchers etc in Balochistan. Similarly, the Darra weapon market (considered to the world's largest illegal weapon market) also flourished after the influx of Afghan refugees. Weapon market in Darra roughly consists of about 2600 shops and 3000 technicians. It started producing sophisticated weapons of all kind. (Beghum, 2018). These weapons spread to every nook and corner of Pakistan and Balochistan. These illegal smuggled weapons were used in terroristic activities and militancy in Balochistan. The ethnic sectarian clashes and other organized crimes were the outcomes of weaponization in Balochistan, which took the society to gradual militarization in past years a few decades.(Dotani, 2011).

### **ii. Drugs and Narcotics**

The estimations say that 90% of the poppy cultivation of the world is done in Afghanistan and 70% of the high rated heroin is produced from poppy throughout the world. (Hilali A. , 2010). Poppy cultivation and its production flourished during Soviet Invasion in Afghanistan. In order to generate revenue to continue the war against USSR the Afghan groups restored the cultivation of poppy and drug trafficking to the European countries and other parts of world through Balochistan and Iran. This 'golden crescent' made Afghanistan the heaven of drug. The drug business created drug and arm mafias on the borders of Balochistan and Afghanistan. With the passage of time drug was available across Balochistan. The number of drug addicts was unknown in Balochistan during 1980s but soon after the number went into thousand, according to estimations 450000 drug addiction cases were reported in 1986 across Pakistan and among them were 5000 heroin addicts.

**iii. Increase in Organized Crimes**

As the weaponization hit the Balochistan's society the crime ration also raised to its highest peak. Organized crimes such as: street crimes, kidnaping for ransom, vehicles snatching, assassinations of religious clerics, political assassinations, killing the workers and common people on ethnic and sectarian basis became common crimes in Balochistan. Increase in militancy also left its effects on the local culture of the society, norms, values, traditions and customs changed. The display of arms became a symbol of status and power which resulted in rapid growth of warlords in Balochistan. (Qaiser, 1991)

**iv. Ethno-political strife**

A variety of cultures, languages, and ethnic groups is the distinct beauty of Balochistan. People were living a peaceful life in pluralist society of Balochistan in an amicable way free of all hatred for others. The interests (social and political) of the people were not in conflict with each-other. The social fabric of the society was functioning in a smooth manner. Chauvinist and ethnic approach of some non-local ethnic groups is another gruesome impact of afghan war on Balochistan. Balochistan is suffering from this kind of problem since 1985 when the violent activities occurred in Balochistan on ethno-political basis. Such violence still exists in Balochistan since the Afghan war and has claimed thousands of lives of the innocent people. (Beghum, 2010)

**v. Sectarianism**

Revolution of Iran 1979 and Afghan-Soviet issue brought and promote sectarianism in Balochistan. Iranian revolution is not the subject but here it is important to slightly mention it because it makes a triangle of Iran, Pakistan and Afghanistan which had a part in the sectarian and religious violence in the region. AyatullahKhumini was in support of Shia cause in the entire region and Middle East same was done by military dictator General Zia-ul- Haq for Sunni cause in Pakistan and brought the mentality of Afghan Mujahidin in Pakistan which was the religious fundamentalism and extremism in Pakistan. Balochistan being a Part of Pakistan experienced the flames the most. Zia was a firm supporter of the Islamization process in Pakistan and he had the plains to enforce a purely Sunni Islam in Pakistan and make it a Sunni state just like Iran as Iran was and still is a Shia state. The



Shia community felt the Islamization process as a discriminatory step for them. The sense of insecurity among Shia community and the increasing religious extremism caused chaos in the country. The Shia community in response laid the foundation of Tehrik-e-Nifaz-e-FigahJaffaria TNFJ in 1979. The Sunni Clerics in 1985 formed a political party Anjuman-e-Sipha-e Sahaba in order to counter the TNFJ with the support of government of Pakistan and Saudi Arabia and TNFJ was backed by Iran.(Beghum, 2018). In 1986 both the rival groups Tehrik-e-Nifaz-e-FigahJaffaria and Anjuman-e-Sipha-e Sahaba came into sectarian clashes. The TNFJ is still operating with the same name but the Sunni side changed their faction's name and named it as Sipha-e Sahaba Pakistan SSP, along with Sipha-e Sahaba another sectarian political party of Sunnis came into market with the name of Lashkar-e-Jhangvi LeJin 1996.Both the sides Shia and Sunni organized significant attacks on one another and thousands of people have lost their lives in the clashes of both the rival sides since their creation. The Shia target killings in Balochistan are an example of sectarian violence. Even today decades after the death of Zia people curse him for his Jihadi extreme policies which he implemented in the influence of international forces.

The crimes in Balochistan have increased significantly since the influx of Afghan refugees in a large number. The perception among Baloch and local Pashtun about Afghan refugees is not a pleasing one. Afghan refugees are blamed for a wide variety of illegal activities in Balochistan. The illegal activities of Afghan refugees include Drug trafficking and drug trade in Balochistan, weaponization (Kilashankov Culture), robberies, street crimes, Target killings, Child abuse and Child labor, Prostitution, land grabbing, kidnapping for ransom etc. Afghan refugees are a huge burden on the economy of Balochistan they have occupied the most of the Jobs in Balochistan because a large number of them has been given illegal identifications (CNICs) by corrupt government officials in Balochistan. They are capable of bribing and afford huge amount of money for jobs which the local population cannot; this has caused rise in unemployment in Balochistan. The businesses of local people of Balochistan have also been disturbed by Afghan refugees because they have captured all the businesses and trades and a notable rise has come into the property rates in cities of Balochistan especially in Quetta. The population of overall Balochistan in general and in big cities of Balochistan in specific has increased beyond the limits due to

Afghan refugees. The list of issues brought by Afghan refugees goes a long way but my limitations will not allow me to go in detail of the crimes and it is also not needed to go in details of the issues because every single individual of Balochistan and Pakistan is well aware of the destructions caused by Afghans.

### **Methodology**

The research design for this study was descriptive and analytical research method. As per the nature of this study quantitative research approach was brought into consideration. The independent variable of the study was “impacts of Afghan Revolution 1978”. It was measured on many scales discussed in the questionnaire of the study. The dependent variable of this study was “Socio-cultural changes”. This was also tested through different scales during the cores of the study. The study was conducted in Quetta city. A Quetta city is the capital of the Balochistan and it has a very culturally and ethnically diverse population that is why it was set as the main universe of the study and the primary data for this study was collected in the geographical boundaries of Quetta city. The sample of this study was selected through simple random sampling (SRS) method in order to obtain more scientific and effective results so that the results could be applied on entire population. As per the government records total population of Quetta is 1,001,205. (PBS, 2017). In this study 267 respondents were sampled out as per the sample formula given below. As per the government records total population of Quetta is 1,001,205. (PBS, 2017). In this study 267 respondents were sampled out as per the sample formula given below. For data collection from the respondents of this study, a closed ended questionnaire was used. For data collection from the respondents of this study, a closed ended questionnaire was used.

### **Results**

#### **Frequencies of demographic Scale:**

The demographics of the study were the personal information of the respondents which were sampled out for this study such as gender, qualification and occupation. Respondents of this study were common people of Quetta city across the religion, gender and age. The frequency test was applied to all the three demographic scales which were as gender,

qualification and occupation. In the frequency test of the demographic scales of the study mean, median, mode, standard deviation, range, variance, minimum and maximum values were taken. The details of the demographics are given the appendices A. Given table of the statistics shows the total number of the respondents of study and other statistical values of each demographic variable is also given.

**Table 4.1.1 Statistics of Demographic Scales**

		Gender	Qualification	Occupation
N	Valid	267	267	267
	Missing	0	0	0
Mean		1.09	3.60	3.43
Median		1.00	4.00	4.00
Mode		1	3	3
Std. Deviation		.281	.846	1.300
Variance		.079	.715	1.690
Range		1	5	4
Minimum		1	1	1
Maximum		2	6	5

**Gender distribution of the study**

In the following statistical table of the gender variable the total number of the male and female respondents is indicated. The total number of the male respondents was 244 with a percentage of 91.4%. Similarly, the total number of female respondents was 23 with a percentage of 8.6%.

**Table 4.1.2 Gender demographics of the study**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	244	91.4	91.4	91.4
	Female	23	8.6	8.6	100.0
	Total	267	100.0	100.0	

**Qualification distribution of the study**

The statistical table indicates the qualification variable of the study. There were 2 respondents with qualifications of matriculation level making 0.7% of the total population, 12 respondents were of intermediate level with a percentage of 4.5% and 118 respondents had the qualification of bachelors with a percentage of 44.2%. Similarly, 100 respondents had the master’s degree making 37.5% while 30 respondents were of postgraduate level with a

percentage of 11.2%. Moreover, there were 5 Ph.Ds. in the respondents with a percentage of 1.9%.

**Table 4.1.3 Qualification Demographics**

	Frequency	Percent	Valid Percent	Cumulative Percent
Matriculation	2	.7	.7	.7
Intermediate	12	4.5	4.5	5.2
Bachelors	118	44.2	44.2	49.4
Valid Masters	100	37.5	37.5	86.9
Postgraduate	30	11.2	11.2	98.1
Ph.D.	5	1.9	1.9	100.0
Total	267	100.0	100.0	

#### 4.1.4 Occupation distribution of the study

Occupational distribution of the study is explained in the following statistical table. 34 respondents were teachers with a percentage of 12.7%, 21 doctors/engineers making 7.9% of the total number of the respondents and there were 76 lawyers with a percentage of 28.5%. While, there were 67 students making 25.1% and 69 others with a percentage of 25.8%.

**Table 4.1.4 Occupation Demographics**

	Frequency	Percent	Valid Percent	Cumulative Percent
Teacher	34	12.7	12.7	12.7
Doctor/Engineer	21	7.9	7.9	20.6
Valid Lawyer	76	28.5	28.5	49.1
Student	67	25.1	25.1	74.2
Other	69	25.8	25.8	100.0
Total	267	100.0	100.0	

#### Reliability test

Reliability test is usually carried out in order to find out the internal consistency of the variables. That is why Cronbach's alpha test was brought in use, which indicates the consistency. The value of Cronbach's alpha ranges from 0.07 to 0.9 which indicates the data is reliable. (Bryman, 2009). In this study the value of the Cronbach's is ( $\alpha = 0.845$ ) which is significant and reliable. Following table shows the reliability test of the variables.

**Table 4.1.5 Reliability Statistics**

Cronbach's Alpha	N of Items
.845	26

**Distribution of Scales**

	Q.1	Q.2	Q.3	Q.4	Q.5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Q.13	Q.14	Q.15	Q.16	Q.17	Q.18	Q.19	Q.20	Q.21	Q.22	Q.23	Q.24	Q.25	Q.26	
N	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267	267
Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean	2.09	2.25	2.18	2.36	2.30	2.33	2.27	2.43	2.31	2.30	2.12	2.37	2.30	2.33	2.17	1.96	2.33	2.24	2.33	2.40	2.28	2.40	2.50	2.65	2.45	2.25	
Median	1.77 <sup>a</sup>	1.97 <sup>a</sup>	1.81 <sup>a</sup>	2.11 <sup>a</sup>	1.99 <sup>a</sup>	1.94 <sup>a</sup>	1.98 <sup>a</sup>	2.20 <sup>a</sup>	2.13 <sup>a</sup>	1.96 <sup>a</sup>	1.89 <sup>a</sup>	2.14 <sup>a</sup>	1.96 <sup>a</sup>	2.00 <sup>a</sup>	1.87 <sup>a</sup>	1.75 <sup>a</sup>	1.99 <sup>a</sup>	1.97 <sup>a</sup>	1.92 <sup>a</sup>	2.17 <sup>a</sup>	1.98 <sup>a</sup>	2.22 <sup>a</sup>	2.22 <sup>a</sup>	2.51 <sup>a</sup>	2.25 <sup>a</sup>	2.02 <sup>a</sup>	
Mode	1	1	1	2	1	1	1	1	2	1	2	2	1	1	1	2	1	2	1	2	2	1	1	2	2	2	1 <sup>b</sup>
Std. Deviation	1.2994	1.305	1.396	1.286	1.332	1.431	1.328	1.376	1.219	1.385	1.156	1.278	1.352	1.378	1.286	1.106	1.376	1.239	1.457	1.298	1.303	1.289	1.410	1.353	1.275	1.221	

**Conclusion and Recommendations**

This study revolves around impacts of the Afghan revolution 1978 on the society of Balochistan. This study was totally systematic and scientific which has provided more reliable results about the impacts of Afghan revolution on the society of Balochistan. This study is special one in terms of its importance and uniqueness because the settlement of Afghan refugees after Afghan revolution 1978 is widely discussed among the people of Balochistan and their impacts on the Balochistan's society are also given importance by the experts both political and social as well as economic. The findings of this study are very much helpful for those who are interested in the strategic, political and social studies of this region and will open new ways for the new researcher who are interested to conduct a research on Afghan revolution and its impacts over the region.

Results of this study are of a wide importance because they are directly related to the social lives of the common people of the Balochistan. The results of this study revolves around the social aspects of the Afghan revolution 1978 the main result of the study came as; Afghan refugees have left their impacts on the culture of Balochistan because they have spread in every direction and in every major city of Balochistan and they have caused many effects on the cultural norms and values of Balochistan. The refugees have are taken responsible for the micro level changes in the customs and traditions of the local people of Balochistan which has led to disturbance in the social setup of Balochistan. They have also left their foot prints on the socio-cultural institutions of Balochistan and have affected the local languages of the Balochistan because they have reached every possible corner of Balochistan. Moreover, Afghan evolution 1978 caused a great human displacement in Afghanistan due to which Afghan refugees entered Balochistan and other neighboring countries who bought religious extremism in Balochistan with them. The results further indicate that the crime rate has also increased in Balochistan since the arrival of Afghan refugees and they have also caused an increase in the criminal behavior of the local people Balochistan. Along with other social aspects Afghan refugees have affects the financial conditions of the people in Balochistan in terms of employments especially in private sector. It also came forth after a complete analysis of the first hand data gathered from the universe of this study that Afghan refugees have caused an increase in child labor. Afghan settlement in Balochistan has an increase in the population of Balochistan and their un-regularized settlements have caused demographic change in major cities of Balochistan especially in Quetta city. After the invasion Afghan revolution by Soviet Union the drug trafficking hit its peaks in the region which caused elevation in the drug addiction in Balochistan. Afghan revolution gave a boost to the terrorism in Afghanistan which spread out in the region which caught Balochistan in its flames. Furthermore, Afghan revolution 1978 molested the secular face of Balochistan and caused religious fundamentalism and provoked the sectarian sentiments of the people. Land grabbing, kidnapping, target killing and Kilashankov culture were some other hazard of Afghan revolution and refugee settlement in Balochistan according to the results of this study.

However, along with negative impacts of Afghan revolution 1978 and Afghan refugees, they also have left some positive impacts on Balochistan like; they brought new trade and business opportunities for the people of Balochistan and have played their role in the economic development of Balochistan. They also brought some innovative methods of agriculture in Balochistan which brought a new development in the agricultural field of Balochistan. Afghan refugees increased the hard working sense in the people of Balochistan and they have been an helping hand for the locals by providing them cheap labor since their settlement in Balochistan.

Through the findings of this results we came to that people of Balochistan are well aware about their basic socio-politico-economic rights. They are also well informed about the impacts of unrest in Afghanistan both negative and positive on their society. Findings of this study also suggest that the people of Balochistan specially the Pashtuns have developed good relations with the Afghan refugees. The factor behind their friendly ties is that they share some what a common culture and a common language. It is also suggested through the findings that the refugees especially Afghan refugees have been given illegal citizenships in Balochistan through using the political influences and links which injustice with the locals of Balochistan. Moreover, it is also indicated that the matter of the Afghan refugees was not systematically handled by the state missionary, which caused social chaos in both the locals of Balochistan and in the Afghan refugees. This mishandling of the Afghan refugees played its role in the involvement of Afghan in the criminal activities for the fulfillment of their basic financial needs.

On the bases of the conclusion of this study it is recommended that the Afghan refugees must be given a safe and honorable path to their homeland. Pakistan and the international community must play their role in replacement of Afghan refugees in their homeland. It is also recommended after a complete analysis of the primary and secondary data of the study that state must take strong measures against the illegal citizenships of the Afghan refugees which is parallel to a direct attack on the civil rights of the people of Balochistan. Government must also make effective policies about the right and duties of the Afghan refugees and take measures to prevent their youth from criminal activities. There must be a systematic regulatory system for Afghan refugees and there must be an effective system of check and balance on them. It is only possible if the Afghans are confined to the refugee camps

established by the government and they must be provided with their basic right there in their camps. It is also recommended that people of Balochistan must protect their socio-cultural institutions, culture, norms, values and traditions from the external forces such as Afghan and other refugees living in Balochistan.

Moreover, keeping the conclusion of the study and personal experience of the researcher it is recommended that if possible a large number of the respondents should be sampled out in order to conduct a good and effective research. It is also recommended on the bases of the personal experience of the researcher and participants that some extra respondents must also be included in the actual sample so that they may cover the deficiency of the actual respondents and could easily replace the actual respondents in case of any unavailability of the actual respondents.



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