ETHNIC TURBULENCE AND SOUTH ASIAN STATES: A WAY FORWARD

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ABSTRACT

Ethnic violence in South Asia is a complex and multifaceted issue that has deep historical roots and is influenced by numerous factors. This violence is characterized by conflicts and tensions between different ethnic groups in the region, fuelled by historical grievances, competition for resources, political power struggles, and cultural differences. The region's complex history of colonization, partition, and the redrawing of borders has left deep-seated divisions and unresolved conflicts, which continue to contribute to ethnic tensions. Additionally, socioeconomic factors such as economic disparities and unequal access to resources play a significant role in exacerbating these tensions. Addressing ethnic violence in South Asia requires a comprehensive approach that includes promoting dialogue, inclusivity, and equal opportunities for all ethnic groups. It is crucial to address the historical grievances, foster understanding between different communities, and work towards resolving political power struggles. Additionally, initiatives to reduce economic disparities and ensure equitable distribution of resources can help alleviate the sense of marginalization and disadvantage that often fuels ethnic violence. By addressing these underlying causes, South Asia can move towards a more peaceful and harmonious future, where diverse ethnic groups coexist in mutual respect and understanding. For that reason, by using qualitative based case study approach, this research paper investigates the reasons of ethnic conflicts in South Asia, its impact on the development, and bear workable solutions to overcome those clashes.

Keywords: South Asia, Ethnic violence, complex, colonization, power struggle, marginalization, case study, reasons, development, solutions

INTRODUCTION

The South Asia is abode of many races. In the past it was the heaven for all races, in search of economic prosperity and pastures land. As a result, Dravidian, Arian, Greeks, Central Eastern races, Muslims and Westerners now and then attacked South Asia. During all such rules of foreign ruler's differences among the different races, religions and regions widen and became a cause of terrorism. Besides, South Asia is a land which has welcomed all the major religions of the world, its indigenous religions like Hindhumat, Jainmat etc. Many sects emerged due to the amalgamation of such religions; religion of Sikh is one such instance. These religions have their own rivalries which are turned into terrorism

now, besides foreign interest and intervention in the region could be counted a major cause. Furthermore, economic exploitation of one race or community and similarly political domination of one sector, intolerance a creation of Narrow mindedness, or only few historical backgrounds for the spread of terrorism in South Asia (Pathak, 2009).

The South Asian region comprising Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka and Maldives are facing with drastic ethnic problems. Ethnic violence in Pakistan (Punjabi, Sindhi, Pathan and Balochi), an intensification of violence in India (Sikhs, Tamils, Kashmiris, Nagas and Assamese), growing communal tensions and

extremist activity in Sri Lanka (Tamil issue), the Chakma problem in Bangladesh, issues of Lhotshampa or ethnic Nepalis in Bhutan and Terai ethnic conflict in Nepal hand reinforced South Asian states as one of the most dangerous region in the World. Therefore, this research paper examines the causes of ethnic conflicts in South Asia, its influence on the progress, and display potential solutions to seize those conflicts.

HISTORICAL BACKGROUND OF SOUTH ASIA

South Asia or present SAARC region has an ancient history commencing from the Indus Valley Civilisation about 2500 BC. The evidence of this glorious civilisation is found in the ruins of Mohen - Jo -Daro and Harapa. South Asian SAARC region is pre-eminently a land of varieties. It has been aptly described as the epitome of the word. South Asian region is composed of seven countries namely Bhutan, Bangladesh, India, Maldives, Nepal, Pakistan and SriLanka. General (Retd) K.M Anf has described the members of SAARC family as "the seven-member constellation of Ursa minor in South Asia". These nations occupy all the geographic area, referred to historically as the Indian sub-continent. This region is physiographic mosaic with arid deserts, towering mountains, fertile plains, rivers, rain sodden delta, valleys and dense jungle. The history of South Asia demonstrates that the geographic unity has helped to invest the region with a sense of common destiny (Smith, n.d.).

The South Asian sub-continent is the collective home of various social systems, cultures and religions. Diversity of culture and religion is a character of this area. All the world religions are found here. Religions have shaped the historical contours of South Asia. The ideal of cultural unity is also nothing but a myth. Even we leave aside the Muslims and other religions 'the Hindus are divided into thousands of mutually exclusive and often hostile sections by the caste system and different social traditions (Under these circumstances it is not surprising that "the Hindus and Muslims despite having lived as neighbours for centuries remained distant and separate". The Hindus and Muslim social system are existed side by side, yet they could not work for real intention. Thus, this fundamental and inherent social, cultural and religious disunity was ultimately responsible for the creation of two states India and Pakistan. Despite several diversities, South Asia does share powerful ecological, economical and political mutual ties.

Geographical Unity

All the seven countries of South Asia have a geographical compactness. The continuity of border imparts economic advantage to the people of the region and helps them to amalgamate to each other. This closeness gives the region many infrastructures linkage based on colonial legacies, common history, race, religion, language and cultural background which are unique as compared to other regions like west Asia or Southeast Asia. The ethnic composition of the region is even more heterogeneous than its religious and cultural make-up given the diverse geographic origins of the various peoples who settled South Asia. Internal migrations have inspired much inter ethnic strife that has undermined the sense of unity and replaced it with conflicting loyalties and nationalistic antagonisms. The South Asia has continental dimension and its total area is nearly two million square miles. The distance from west to east is more than 2100 miles and from extreme north to south is the same. The population of South Asia is more than 1.5 billion. South Asia, with 21 per cent of world population, has barely 1.5 per cent of the world's GNP and 3.3 percent of world's total area. Obviously, it has the largest concentration of the world's poverty. Thus, it has been ranked third concentration of population in the world. South Asia is bounded by china on the north for the rest of Asia by Himalayas and is bounded on the other side by the Indian Ocean. A narrow arm of Afghanistan (Wakhan Corridor) separates it from Tajikistan, on the west of South Asia lies the Afghanistan and Iran, on the cast is Myanmar while on its south lays the Indian Ocean with Bay of Bengal. On the wold globe, 'South Asia lies between 01 degrees South to 37 degrees North latitude and between 62 degrees east to 97 degrees East latitude' (Bushra, 1997).

Lack of Political Cohesion

Despite being a geographical unit, South Asia always lacked political unity. The ancient history reveals that the entire region has hardly remained as one political unit under the sovereignty of one government. South Asia was divided into smaller

states, though some of the dynasties rose to prominence and effected a partial unification of the region under one rule, yet no complete political union of the whole region was ever attained. It was the Muslims and lately the British who united the sub-continent by providing uniform administrative and sometime a single government, but it was transitory. The natural division and physical features have always prevailed and manifested in division of sub-continent. 'The sub-continent has itself always been at least two distinct words, the truly Indic region comprising the gang tic plains and peninsular India, on the one hand and the Indus region consisting of basin of Indus and its tributaries (. e. Pakistan) on the other". (South Asia having seldom political unity was a conglomeration of sates with their distinctive language and customs, enough it had a certain amount of homogeneity because of a common civilisation and outlook on life. "The various philosophies and religion that sprang from its bosom were mostly based upon a set of common assumption regarding cosmology and life".

Geo- Strategic Importance of South Asia
South Asia has always been the focus of world politics due to its strategic location. During the inclement cold war between superpowers, it has been centre of stage. Indio-Russian alliance and Pak-US marriage brought South Asia into world politics. The persistent political instability and war between Arab and Israel in the Middle East, the fall of pro US regime of Shah and Islamic revolution in Iran, the Socialist based revolution in Afghanistan in December 1979, the outbreak of fratricidal war between Iran and Iraq and Iraq's occupation of Kuwait had diverted not only the attention of super powers but also the attention of entire word including the United Nations active involvement in South Asia. According to Dr. Moonis Ahmar "Compounded with these developments, Pakistan's tilt towards the US the post 1980s period the deepening of Soviet military presence in Afghanistan and the accentuation of the superpower naval military build-up in the Indian Ocean further augmented the South Asia prominence in the World Affairs". The South Asia lies on the mid way junction between Southeast Asia and the Middle East. In the annals of History both regions are considered quite sensitive and strategic regions of the world. The strategic

importance of Indian Ocean bordering South Asia can be appreciated in view of its geographical situation, with major sea routes connecting the gulf and the Red sea and stretching from Africa by way of Suez to the Far East and Australia, it covers an area of about 15 million square kilometre or one third of all the oceans." The Indian Ocean in recent years has gained a major significance in the global strategic consideration patricidal particularly consideration after strategic establishment of US nuclear base at Diego Garcia."

Junction of Various Religions
South Asia is also situated at the junction of different ideologies and religions, Islam to its west, Hinduism roits East, Communism to its Notch and by virtue of American and wester European naval presence in Arabian Sea Christianity to its South besides Christian minorities. Economically, South Asia is the shortest land and air route from Russia and central Asia to the Indian Ocean, from china to Indian Ocean, and from Middle East and Iran to India passes through this region. Similarly, the air routes from Europe to the Far East pass over or close to South Asia. "Their individual or collective denial to any Airline could result in great economic and political disadvantage". The fatal terrorist attacks on World Trade Centre on September 11, 2001, propelled South Asia onto the stage-stage of international scene and global war against terrorism was launched from one of the Asian Country. The G-7 Countries like United States, Japan and Western Europe have strategic and vital interest in South Asia. Due to its proximity to Central Asia, it has become hub of economic potential and Middle East. Due to its proximity to Central Asia and Middle East it has become hub of Economic potential.

SIGNIFICANCE OF THE STUDY
Besides geographical features, the geo-political and strategic importance of the South Asia is such that it increases the interest of the World. As a result, they support and oppose the interest groups of their favour and disfavour. South Asia is a gateway to Central Asia, and Middle East where all the energy resources are dumped, explore and can go to the needy World centres. Oil of the Middle East, which is lifeline of the West especially, for America goes through Persian Gulf, and Indian Ocean. Similarly, the

Central Asian resources can go to the World only, and only through Afghanistan, and Pakistan. Therefore, the stability of this region seems very important for the whole World. However, South Asia is a region of diverse ethnic groups. Their ethnic turmoil has destabilized this region and make this region as one of the most volatile regions of the World. By investigating the issues of ethnic violence and the solutions to overcome this problem, this research would be helpful for the States to find the reasons of ethnic violence and the solutions to eradicate this cause. This study would also be helpful for the future researchers to dig out the further aspects of this current area of study such as social, cultural, political, and economic effects of ethnic violence in south Asia.

RESEARCH OBJECTIVES
1 To explore the nature of importance of South Asia.
2 To understand the reasons behind the ethnic conflicts in Pakistan, India, Nepal, Bhutan, Bangladesh and Sri Lanka.
3 To recommend the solutions of ethnic turbulence in South Asia.

RESEARCH QUESTIONS
1 Why South Asian region is the most dangerous region in the World?
2 Why are the South Asian states facing the issues of ethnicity?
3 How can ethnic issues in South Asian region be resolved peacefully?

REVIEW OF LITERATURE
A literature review refers to the overview of the previously available data relevant to the topic being studied such as books, articles, magazines etc. In context of this current study, the literature review has been divided into three themes. The following three themes have been made to provide an in-depth evaluation of the present study:
1. Ethnicity and Ethnic conflicts
2. Factors leading to Ethnicity
3. Ethnic violence in South Asia

ETHNICITY
Ethnicity refers to a person's cultural, social, and historical background that shapes their identity. It encompasses shared customs, traditions, language, and heritage that distinguish one group from another. Ethnicity is an integral part of a person's sense of belonging and can influence their experiences, values, and perspectives. It plays a significant role in shaping societies, as it contributes to cultural diversity and enriches the fabric of a nation. Understanding and respecting different ethnicities is crucial for promoting inclusivity, fostering social cohesion, and building a harmonious society.

The ethnic groups, which have their own common identity, based on common ancestry, shared race, language, religion, customs or historically derived feeling of being a different group are full of ethnicity. This is the sensation in which one ethnic group wants only its own better achievements in comparison to the other ethnic groups. They want themselves to be on the top in every area of success, and their rival groups to be on the loser's side. This feeling causes several problems for the affected state. Such ethnic conflicts become an impediment in the development of the country and the most dangerous is the element of secession in these conflicts. Unity and integration of the society is spoiled by such ethnicity.

There are four major actors in the South Asian systems that are creating the problem of ethnic turbulence. In the following, we shall review their ethnic issues in these states to comprehend the turbulence created by these groups.

ETHNIC CONFLICTS
Ethnic conflict refers to conflicts and tensions that arise between different ethnic groups within a society. It is characterized by clashes, violence, and hostilities based on ethnic differences, including factors such as language, religion, culture, and historical grievances. Ethnic conflict can range from localized disputes to large-scale violence, often leading to significant social, political, and economic consequences.

These conflicts can stem from a variety of factors, including competition for resources, political power struggles, territorial disputes, and discrimination. Historical events, such as colonization, partition, or the redrawing of borders, can also contribute to the deep-seated divisions and unresolved conflicts that fuel ethnic tensions. Socioeconomic disparities and unequal access to resources can exacerbate these tensions, as marginalized ethnic groups may feel disadvantaged and marginalized.

Addressing ethnic conflict requires a multifaceted approach that focuses on promoting dialogue, understanding, and inclusivity. This can involve efforts to address historical grievances, foster interethnic dialogue, and promote policies that ensure equitable distribution of resources and opportunities. Conflict resolution mechanisms, such as mediation and reconciliation processes, can play a crucial role in resolving ethnic conflicts and building sustainable peace.

The goal is to create a society where diverse ethnic groups coexist in harmony, respect, and mutual understanding, embracing the richness of their cultural diversity while working towards common goals of peace, prosperity, and social justice.

Consequent upon the subject, the next category already described is the focus of this discussion.

Immaterial conflicts reflect the clash of ideas between two or more than two people, groups or communities etc. Conflicts regarding ethnic factors falls into this category.

FACTORS LEADING TO ETHNICITY

Ethnic factors relate to cultural religious and language backgrounds etc of people, especially the ones who are in a minority in a particular place. Let us have a look at the ethnic factors imparting tremendous impact on the social lives of people. They are:

a) Common Ancestor: It relates to human psychology. It is a natural phenomenon that people sharing common ancestors feel closer and comfortable with the other members of the same group by considering them as a "Family". This feeling of affinity is one of the major factors of promoting ethnocentrism in the masses. For instance, political elections in our society represents one of the fine examples of where votes are cast based on ancestral differences, sometimes leading to serious conflicts.

b) Ancestral Land: An ethnic group can be in majority or in minority population in its ancestral land. In the case of majority, such group wants to have its own state with its formal international status and territorial boundaries. Whereas, when ethnic group forms a minority in a country and is controlled by rival ethnic group it may be humiliated and be driven out from its land.

c) Language: Another key factor leading to ethnocentrism is language. Language, a way of communication, has a tremendous impact upon the social life of masses. Usually there lies a difference of language in different regions and areas. Different communities consider language as an identity. Therefore, they become a bit touchy regarding this factor. So, to protect their identity, they tried to protect their language. This game of language protection sometimes leads towards a conflicting situation between different communities. Therefore, the development and declaring of language a national and official language is a common example of ethnic language conflict.

d) Culture: Culture represents the way of life, ideas, customs etc of community. Similarly, like language and other factors, people are possessive towards their culture and this possessiveness sometimes leads towards conflicts.

e) Religion: Religion provides set of certain values in a society. Different religious, ethnic groups organise their lives in respect of their religious believes and are even willing to sacrifice their lives for it. Every religious group considers its religion superior and desired the dominance of its religion. For this purpose, they use various methods that lead towards conflicts.

ETHNIC VIOLENCE IN SOUTH ASIA

Ethnic violence in South Asia refers to conflicts and tensions between different ethnic groups in the region. It can arise due to historical grievances, competition for resources, political power struggles, and cultural differences. These factors contribute to a sense of identity and belonging among different ethnic groups, which can sometimes lead to aggression and acts of violence.

One of the root causes of ethnic violence in South Asia is the historical context. The region has a complex history of colonization, partition, and the redrawing of borders during the independence era. These events have resulted in deep-seated divisions and unresolved conflicts that continue to fuel ethnic

tensions. Additionally, political manipulation plays a significant role in exacerbating these tensions. Some political leaders exploit ethnic divisions for their own gain, further inflaming the situation and inciting violence.

Socioeconomic factors also contribute to ethnic violence. Economic disparities and unequal access to resources can create a sense of marginalization and disadvantage among certain ethnic groups. This perceived inequality can lead to resentment and acts of violence as groups struggle to assert their rights and secure their interests.

Overall, ethnic violence in South Asia is a complex issue influenced by historical, political, and socioeconomic factors. Addressing these underlying causes and promoting dialogue, inclusivity, and equal opportunities are crucial steps towards fostering peace and harmony in the region.

RESEARCH METHODOLOGY

The researcher utilized archival research to analyse historical records, government reports, and media coverage related to ethnic violence in South Asia. This provides valuable insights into the long-term trends, causes, and consequences of ethnic violence. Particularly, this study opted qualitative based case study method while using secondary form of data like books, research articles, journals and useful websites. By using explanatory approach, this research paper tends to evaluate the ethnic issues found in South Asian states.

This multidimensional approach has helped to capture the complexity of the issue, and informed effective strategies for prevention, and peace building.

Ethnic Composition of South Asia

The ethnic composition of the region is even more heterogeneous than its religious and cultural make-up, due to the diverse geographic origins of the various peoples who settled in South Asia. In recent past the peoples within the region took advantage of the Pox Britannica to migrate to South Asia, often as cheap plantation labour, the distribution of ethnic and linguistic groups became even more complex, such as Tamil tea plantation population in the Srilankan hilly areas and various other ethnic enclaves in the plantation areas of Assam. Such relative recent internal migrations have inspired much inter-ethnic

strife that has undermined the areas sense of unity and replaced it with conflicting loyalties and nationalistic antagonisms (Wilson and Den, 1982).

States Facing Ethnic Turbulence in South Asia
INDIA

India is the largest country in the South Asian region. It is multi- religious, multi-linguistic and multi-ethnic entity, so it has always been in the ethnic turmoil. Religion is the key identity in these ethnic groups, as Hindustan 83% Muslims 12% and Sikhs 2% Buddhism and Christianity are followed too. The Sikhs, Tamils, Kashmirs, Nagas and Assamese have their own differences and interests in India.

A. The Sikhs

The problem of the Sikhs in India started in 1917 by the Sikhs populated in the Northwest, and part of Dravidian race in the South. Ramaswamy Naicker formed the Justice party in 1917, which was renamed as Dravida Kazhagam (DK). They wanted a separate state of Dravidistan. There became a militant group, Dravida Munnetra Kazhagam, which succeeded to rename Madras as Tamilnadu in 1965. The DK has splitted and is not furthermore potent in the secession.

On the other hand, in the western Punjab, the demand of Khalistan was raised. In 1920, a semi-military organisation, the Akali Dal was formed to achieve their demands. The Akali Leaders agitated for an independent Sikh state "Khalistan" but could not succeed. In the post-partition era, Congress ignored them up to 1966, after feeling their unrest and noticing their demands, they were granted by the government with the status of Indian Punjabi Suba (Indian Punjab Province) for their satisfaction. In the 1970's, the situation started becoming worse. The Sikhs were feeling unsatisfied with the policies of the Union Government and the Akali Dal demanded autonomy in the name of Khalistan. The mass agitations created fundamentalism under the leadership of Jarnail Singh Bhindranwale.The Golden Temple in Amritsar was their sacred place and the center for their activities. The Indian Army attacked it on 6 June 1984, resulting in the killing of Bhindranwale and his followers. This violence raised the level of tension and secessionist feelings. It led the events towards the extremism and even Mrs. Gandhi was assassinated for this. In 1985 (24 July), a memorandum was signed but the secessionist

movement is still alive, hence in the silent and low moods (Kapur, 1986).

B. The Princely States

The problem started with plan of partition. The British India and the princely states were identified as independent ones, under the British Crown. When partition was announced, these states were given the independence to join the either country keeping in view geographical contiguity and religious majority. Some states like Hyderabad, Junagarh wanted to join Pakistan, but they could not do so. India found a so-called solution for these problematic demands, but Kashmir became the cause of disagreement between Pakistan and India. The problem is potentially alive and a cause of terorism and needs a proper solution according to the Kashmir's will.

C. The Assamesse

Since the beginning of the 19th century, Assam was being flooded by the migrants from Bengal, Bihar, Orissa, Nepal and Madras. There were four types of migrants who shook the very basis of Assamesse social structure and economy: Tea Plantation labourers, Bengali Hindus, Bengali Muslims and Marwari. Assamesse Hindus were always terrified of their rapidly losing identity as a separate nation. In 194%, the Cabinet Mission Plan decided to give the province to East Pakistan but to do so because of the Congress Government of Assam.

The real problems were the migrants who took total hold of Assam's economy. By 1930, 1.6 million tea planters (labourers) had been imported, as the locals were not ready to work on the low wages. Bengal Hindus were dominant in administration, medicine, law, teaching and journalism. In 1891, the Bengali Muslim population vas 8% in theBrahmaputra valley, which increased to 24% in 1961. The Marwaris of Rajasthan were small bur having by-birth capabilities of business, they eventually took over the trade and commerce of Assam?

In this way, the migrants became the major problem of Assam. The foreigners became the central issues. There were riots in Assam on this issue. The riots took place in 1948, 1950, 1960, 1968, 1972, 1980 and 1983. There were different parties and associations formed for the purpose of putting the foreigners out of Assam, the Al Assam Students Union (AASU) and the All Assam Gana Sangram Parishad (AAGSP) led the agitation and after a long period of protracted negotiations, it was decided that the illegal aliens, entered between 1966 to March 1971, were to be disfranchised for ten years and the later were to be deported. This accord was signed on 15 August 1985. Now the problem of deportation is still unresolved between India and Bangladesh (Brass, n.d.).

D. Tribal People

There are several tribes which are living in the border areas but eight major tribes who are creating terrorist problems for India. The first major group is the Nagas who were converted to Christianity during the British rule. They declared independence at the time of India's partition but failed. After intermittent negotiations, they succeeded in creating a state Naga Land in 1963 within the Indian Union. Now the militant youths of the Nagas are struggling for a larger and autonomous Naga Land. The second tribe is the Mizo. At the time of partition, the Mizo's were granted with an autonomous Mizo district within Assam. The militant group of Mizo National Front was not satisfied with the events taking place with changing times. They now demand for a larger Mizoram, including Mizo inhabited areas in neighbouring states. The tribal people in the state of Tripura felt their reducing population in the state because of the foreigner's influx. They formed Tripura National Volunteers (INV) and demanded for a homeland of their own. They were suppressed through power, but the problem is still unresolved. This tribe lives in Singhbhum district of Bihar in about 1400 villages. They demanded for a separate country of Kolhanistan but crushed and pressurised to de-escalate their demands. This group, Meitis belonging to Tibeto-Mangoloid race, lives in Manipur. They waged a violent struggle for their Pre-Hindu Kingdom of Kangleipak but suppressed by the state. This tribe, demanding for a separate state "Uttarakhand" life in the state of Utar Pardesh. Their movement is continued. A state of Jharkhand had been demanded since long, before partition. The Jharkhandi Mukhti Morcha (MM) is their party, and the demands still stand along with he threats of severe measures. The most recent is in Darjeeling by the Gorkha population. Their demand is a separate state of Gorkhland (Neet, 1987).

E. Religious Communities

These are those groups who feel themselves deprived and disadvantaged. Dalits, Muslims and Christians are such religious communities who have to face

severe discriminations. Dalits and the other backward castes are struggling for social justice. These low caste people make 70% of population.

The Muslims, who are 12% of the population, form a minority in comparison to 83% Hindus. The Muslim minority is demanding protection f their cultural, religious and economic rights. The communal rots have become a routine. In the 1980's, the tension of Babri Masjid took 2000 to 3000 Muslims lives. Now, Gujrat has become a centre of communal riots. The Christians are also on of those communities who are falling prey to Hindu extremism and fundamentalism. Even their churches, the priests and the nuns are not safe. This community does not want to secede, but their only demand is their social security (Sohail, 2001).

PAKISTAN
Pakistan, itself a country got its name based on ethnicity P for Punjab S for Sindh, K for Kashmir, was consisted of five ethnic groups at the time of partition: Bengalis, Punjabis, Sindhis, Pathans, and Baluchis.

A. Punjab
Punjabis, belonging to the Punjab province, were greater in number in West Pakistan and dominant in the new country. The wrong policies of the rulers made Punjabis a hazard to the other provinces. As a request they assumed Punjabis as plunderers and hatred was being developed in the hearts of the other ethnic group. In 1971, Pakistan had to face worst of her fate due to the ethnicity in one of her provinces, East Pakistan was separated India was the leading supporter in the secessionist movement and the politically wrong polices and decisions by the West Pakistan added to the movement, formed a crisis. Whatever the reasons were, the ethnicity could not be stopped. With less or more intensity, some one or the other problem had been arising (Jafar, 1987).

B. Sindh
In Sindh province, the demand of Sindhu Dash, by Jay Sindh movement is not easy to be accepted. Sindhis are bitter by feeling their weak position in Pakistan's political conditions. In relation to other ethnic groups, they are comparatively backward. They could acquire standard education due to variety of reasons including land lordships, they are 2% of Pakistan's armed forces; 5% of federal public service; three forth of industrial assets in Sindh are of non-Sindhis; irrigated lands have been distributed to the non-Sindhi public servants and military personnel during 1950's and 1960s. They even cannot get jobs in Middle East. Even the Muhajirs dominated their provincial capital (Hussain, 1987).

B. KPK (Khyber Pakhtunkhwa)
Pathans are politically suspicious and do not like Punjab. The Pakhtoonistan movement was started in 1945 but became a weak with the emergence of Pakistan. It re-birthed when NWFP felt the policies like of centre towards Punjab (Ralp, n.d.).

D. Baluchistan
Baluchistan, which is 44% of Pakistan is tribal oriented. Sardar system is strong and change is hard to introduce. As a result, every modulization change by federal govt. is resisted. They think all the changes as encroachments on their traditions. No schools, hospital, dispensaries and roads are appreciated there because of the fear of dominance and reach of Punjabis in their areas (Kennedy, 1984).

The most recent and potentially strong ethnic group became the Muhajir's who came to Pakistan from U.P. they considered themselves always as Muhair's and could never be assessed themselves as natives. The Muhajir Qaumi Movement became their voice and demanded for their recognition as a fifth nationality. Their demanding and protesting attitude brought them into confrontation with the provincial and federal Government Violence became the fate of Karachi and then the law and order situation was handled forcefully by the state The violent members of the MQM were arrested and some of them fled to abroad The rest of MQM became peaceful and their positive role made the political condition better.

SRI LANKA
Sri Lanka was a peaceful and politically stable democratic state but since the emergency of Bangladesh, SirLanka is facing the worst ethnic dilemma. The ethnic problem is between the Sinhalese and the Lanka Tamils. The Sinhalese Buddhists consider themselves as the first settlers and their religion as the native one, since the third century B.C. They think that Sri Lanka is the only place for them being a separate ethnic group (Robert, 1973; Jr., 1965 & Singh, 2018).

On the other hand, the Lanka Tamils are proud of their ancient culture, dialect and identity. They feel strong affiliation with fifty million Tamils of South

India. Although Tamils are a minority in Sri Lanka, but support of the Indian Tamils make them a danger for the Sinhalese. At present the situation is that the Lanka Tamils feel that they own the island where they have been living for over a millennium despite most of the Tamils in south India (Gananath Obeyesekere, 1984 & Sliva, 1982).

During the movement for independence, the perception of the conflict has been different of these communities. The minority Tamils demanded constitutional reforms for protection their position in the professions and the government. The Sinhalese wanted their sovereignty hold over the island to protect their religion and language, which only exist in Sri Lanka.The extremist Sinhala group in SriLanka demands to eradicate Tamil self-rule from Tamil majority areas while the extremist Tamils demand to drive the Sinhalese out of the Tamil majority areas.

Their equal claim to the island as their homeland is creating great problems for the state. Their continued violence against each other is increasing mistrust. It is making the situation difficult day by day (Colombo: Ministry of State, 1983).

BANGLADESH

Bangladesh is a country, which is the result of an ethnic conflict with Panjabis ended in secession from Pakistan. Now Bangladesh itself is facing the ethnic problem from her tribes. These tribal people belong to Chakma tribe and live in the Chittagong Hill Tracts (CHI). The geographical conditions have made those tribes independent to the rest of plains. The Chakma's have quite different life and culture from the rest of the population. The Chakmas are the largest tribe of the area they were 70% of the population of the area during the 19th century. At the time of partition, they demanded to be part of India as they were non-Muslims, but CHT was awarded to Pakistan. The Chakmas protested and decided not to accept the award. However, the Army suppressed their protest. The condition got worse in 1963 with the amendment in 1962 constitution of Pakistan. With the emergence of Bangladesh, the CHTPA (Chitagong Hill Tract People's Association) demanded for autonomy within the state, but their demands were rejected. They tried again and against bur the Bengali Government did not accept any of

their demand. The Government even tried to reduce the tribal people to a minority (Singh, 1984).

'Economic conditions too were becoming worse for the tribals. For instance, tribal temperament and lack of technical know how made them unfit for industrial labour, hence they could not get employment. Most damaging to their economy and lifestyle was the Amna Hydroelectric Project, which created a 250 square mile lake in which 54000 acres of settled, cultivable land was lost. 100,000 persons were severely affected. The Goverment was able to resettle only about two-thirds of the displaced families in about 20,000 acres of cultivable land of inferior quality (Saeed, 1988).

The ever-increasing unemployment problem highlighted the tension. The demographic and economic factors decreased tibal political power and created a fearful sensation for the extinction of their religious practices, social rites and values, which are totally different from the Bengalis. On the other hand, the Government wanted to integrate the CHT with the rest of the country and to explore its resources in the state's interest. These points of view created the atmosphere and turned it into a major ethnic problem for the state. This ethnic tension has created inter-state problems too. Bangladeshi Government asserts that India was giving aid to the Chakma insurgents and Indian claims that Bangladeshi Govemment was driving the tribe into the Indian Territory through military actions and is also providing sanctuaries to secessionist groups of Northeast India. In such way, the problem is becoming serious and dangerous (GC Kha, 1997).

NEPAL

Nepal is also a multi-ethnic & mili-linguistic state of the Himalayan region. The state consists of almost 87% of Hindu 8% Buddhist 3.5% Muslims. Most of the population is of Tibetan origin; with a Terai people of plains are in minority. They have Indian origin and speak Indian languages both the group have developed many problems. Therefore, has become major threat to the country (Tiwari, n.d.).

BHUTAN

Ethnic conflicts facing by Bhutan is due to two ethnic groups, the Bhutanese of Tibetan origin, who inhibit northern Bhutan & are the ruling elite, and the Bhutanese of Nepali origin who reside in South-

Western Bhutan. They are Nepali Hindu immigrants & form a distinct linguistic & cultural group. The Nepalese minority makes up 30-35% of the population but the Nepalese activist's claim that they account for 35% while the got official put the figure at around 30%; many of them are illegal immigrants. The signs of ethic conflict in Bhuttan emerged in 1989, when Bhutan introduced new policies to preserve its culture. In this regard Bhutan expelled several thousands of Indians who had been illegal residents of the country. The Drupa Government of Bhutan prohibited Nepali migration in 1988, as Bhutan feared that Bhutanese will become a minority in their own country it imposed in 1989, a Buddhist Driglam Namzha code of conducts, made Dzonkha the national language & restricted Nepali language in the Southern Schools. The Bhutanese of Nepali origin termed it the policy of forced cultural assimilation and strongly opposed it. This opposition turned into a movement for political change. In 1990 and a pro-democratic movement was launched by the Peoples Party in Bhutan which led to a crack down on the Nepal community

In the South, resulting expulsion of Nepali speaking Bhutanese into Nepal. This issue also created an ethnic problem in the country.

CONCLUSION

South Asia is the region, which is inhabited by many races like Dravians, Arians, Greeks, Muslims. Similarly, the region is also a hub of all the religions, Hindu mat, Budh mat, Islam and Christianity. These races and religions have seen their powerful days in the past. During their golden periods they subjugated other companion races and religion, such type of situation created hatred, hurt burning and competition. That competition of the past with historical events has created permanent foes and friends. These foes and friends of yesterday are facing each other in the form of terrorist today. South Asia is the largest concentration of the world poverty. Poverty is a breeding ground of all the problems, troubles and sufferings. According to one Muslim Sufi, it is the sixth pillar of Islam, if it is not removed it destroys all other pillars of Islam.

Ethnicity is a cause of violence in South Asia. Ethnicity is usually based on common ancestry, shared race language, religion, customs and historically derived feeling of diverse groups. In South Asia as compared with all other regions of the World, ethnic based violence is common. As South Asia is a motherland of many ethnic groups. In every country of South Asia, there are many ethnic groups. They are striving hard for their common identity to find a proper and special place in the society and the state. Ethnic groups like Balouch - Pushtoon, Sindhis -Punjabis and Muhajirs in Pakistan fall in this category. Similarly, Dravidians and Arians are found in India. Besides, many other groups based on caste system, and belong to different social groups, are also found in Bangladesh such as Bengalis and non-Bengalis. Same problem is being faced in smaller countries of Bhutan, and Nepal.

These ethnic groups are involved in violent acts to enhance their importance, and value in their countries because being small in number, they can not do the same through the constitutional channels. Therefore, they are creating disturbances in their areas through different channels and platforms including street power, guerrilla groups, targeting civilian and military personnel to achieve their purpose.

SriLanka is not a different story where liberation tigers of Tamil Elam have gone to the last extent to achieve their purpose against the domination of the Sinhalese. To crush them Srilankan government has let loose all types of forces. Bangladesh is also using its agencies and government power to suppress the movement of Chakma Tribes in Chitagang Hill Trades. In Nepal state is busy to crush through what ever means the Maoist movement.

1.5 billion Population of the World is living in this area. It is a very eye-catching figure for the multinationals. They do not like to lose it at any cost. Therefore, rivalry among the multinationals is fuelling and enhancing the extremism in South Asia. Its countries like Pakistan and India have multiplied its importance in the world affairs, due to variety of reasons and factors. These countries are atomic powers, India is the biggest democracy of the world today.

and once again Pakistan has become a front-line state. Due to one reason or the other South Asian countries belong to different civilisations and fall into the interest of different civilisations. Thus, different powers support different countries and different civilisation on separate occasions due to

varied reasons, which is a cause for intensifying the terrorism in South Asia.

Politics and political leaders are a nerve system to control the vein of a society. They make it calm and cool which results into peace. But as for as the political pollution in South Asia is concerned, it is hardly available and can be seen in any other present-day region of the World. Neither masses political conscious level is well standard, nor the leaders are competent, and sincere enough to the State to bring peace, and to control violence. Consequently, in every state of South Asia one finds many political issues. This results in movements for separation, which are supported by violence, and terrorism.

SUGGESTIONS

Based on deep analysis of the entire topic of research, the researcher has recommended the following recommendations on two levels:

1. At State level
2. At Regional level (South Asian level)

At State level:

a) Promote inclusivity and respect for all ethnic groups through education and awareness programs.
b) Encourage dialogue and open discussions to address underlying issues and foster understanding.
c) Implement policies that protect minority rights and ensure equal opportunities for all.
d) Support cultural exchange programs to promote appreciation and acceptance of diverse backgrounds.
e) Engage local communities in decision-making processes to address their specific concerns.
f) Collaborate with international organizations, and neighbouring countries to gain insights and support in resolving ethnic conflicts.
g) Create platforms for marginalized voices to be heard and represented in policymaking.
h) Focus on economic development and reducing socio-economic disparities to create a more inclusive society.
i) Invest in peace building initiatives, and conflict resolution mechanisms.
j) Foster a sense of national identity that celebrates diversity and promotes unity among all ethnic groups.

At Regional level (South Asian level)

a) Mass level contact among South Asian countries must be encouraged.
b) The visits of academicians, intellectuals and sportsman must be increased.
c) India should change its despotic behaviour to other countries of the region.
d) Kashmir issue should be resolved.

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