Ethnic Issues and National Integration in Pakistan: A Review

Muhammad Khalid Sheikh[1], Aftab Hussain Gillani[2]

[1] Ph.D. Scholar, Department of Pakistan Studies, The Islamia University of Bahawalpur, Pakistan.
  Email: pavc@iub.edu.pk
[2] Professor, Department of Pakistan Studies, The Islamia University of Bahawalpur, Pakistan.
  Email: draftab90@gmail.com

ARTICLE INFO	ABSTRACT
	A sense of ethnicity is logic of cultural group identity within a particular community. A complex interaction of ethnic, cultural, and historical features helps people set themselves apart from the other groups. There are no states on the earth that are racially diverse. Pakistan is not an exception in this regard. Pakistan is unrivaled in its ethnic, linguistic, and geographic diversity. Conflicts develop when ethnic identity runs afoul of socioeconomic injustice. Ethnic conflicts significantly impact national integration, the bond, and solidarity among people of all castes, creeds, religions, and genders. It is a sense of brotherhood, solidarity, and social coherence within the nation's society and communities. The current study focuses on the idea of ethnicity in Pakistan, and some of the factors include religion, language, caste, territory, and national integration. Unfortunately, ethnic conflict exists in every region of Pakistan. According to the report, to reduce interethnic tensions, each ethnic community should receive a fair share of political power and economic resources.

Corresponding Author's Email: pavc@iub.edu.pk

1. Introduction

An ethnic community has a long history of fighting for recognition and equality. If this confrontation intensifies, it could turn into an ethnic one. Pakistan's five most prominent ethnic groups are Seraiki, Baluch, Punjabi, and Pashtun. There have been ethnic and linguistic disparities among Pakistan's citizens ever since the nation first appeared on the world map, and ethnicity-related concerns have persisted. The complex combination of racial, cultural, and historical traits that split society into various groups is called ethnicity. Ethnic identities are created by presumptive blood relationships, race, geography, language, religion, and sociocultural norms. It is a character flaw that becomes politically significant under specific historical and socioeconomic conditions. In addition to being used to further the group's common benefit, it is also a political identity construction and mobilization tool.

In Pakistan, there is ethnic diversity. The euphoria surrounding the independence movement obscured certain ethnic and geographical divisions. But as the movement's initial exhilaration passed, regional and racial divisions reappeared. They were developing a sense of political engagement among many ethnic groups within the democratic and participatory framework proved to be a complex undertaking. With time, ethnic and linguistic variety emerged as the most challenging political and social issues that significantly influenced the character and course of Pakistani politics. With a focus on politics, this study attempts to understand and analyze the ethnic strife in Sindh, a province of Pakistan (Inayatullah, 1988).

Pakistan had five federating units at the time of its independence in 1947, including the princely states that had entered Pakistan and the tribal regions. North West Frontier Province (NWFP), Punjab, Sindh, Baluchistan, and Bengal made up the federating entities. These territorial entities differed greatly in terms of their population, ethnic and cultural makeup, physical characteristics, and size of their respective territories (Siddiqi, 2012). Bengalis made up about 55% of Pakistan's total populace in its Eastern wing. The Punjabi-dominated civil and

military bureaucracy's highly concentrated policies and the central government's callous response to the cultural, economic, and political grievances of East Pakistan contributed to a feeling of alienation among the Bengalis. In the end, it resulted in a civil conflict, the division of Pakistan, and the establishment of a new independent state, Bangladesh, in December 1971. Pakistani leadership took action to unite various ethnic groups into one country after 1971, including creating a new constitution in 1973(Inayatullah, 1988). However, Pakistan has continued to face challenges as a result of linguistic and regional conflicts and ethnic concerns. All of the federating entities, with the exception of Punjab, experienced ethnicity-related issues after the creation of Pakistan in 1947. Pukhtunistan in the NWFP created an ethnic problem for Pakistan. The Pakhtuns requested that Pukhtunistan maintain their culture and language. The center paid no attention to the subject of Pakhtun identity or autonomy. Instead, succeeding administrations dealt with it by combining the NWFP with the rest of West Pakistan and repressing those favoring local independence. In response, Baluch and Sindhi nationalist leaders partnered with Pakhtun proponents of provincial autonomy and harbored intense anger over their regions' 1955 unification into One Unit. In Sindh, ethnic tension became increasingly apparent. Sindh was once a province where Hindus dominated commercial activity, and feudalism had a foothold. The 1930s saw the independence of Sindh from Bombay, which strengthened the focus on Muslim identity. A new era in the province's history began with the crossing of the border by Hindus after the partition of India in 1947, which also saw the entry of Muslim refugees looking for work. Instead of Sindhis filling the void left by the urban and business-oriented Hindu community, well-educated Mohajirs, whose mother tongue, Urdu, became the country's official language, filled it. In Karachi, Hyderabad, and Sukkur, they established their businesses, industries, and financial concerns.

Additionally, the policy of allocating lands, evacuees' property, and jobs in government agencies produced a more structured and creative group that, rather than submitting to the impact of indigenous culture, began forging its own unique identity. It caused the native Sindhis to feel uneasy about the burgeoning metropolitan class. G.M. Syed and Hyder Baksh Jatoi, two prominent Sindhi leaders, felt disenfranchised by the new forces. The Mohajir Quomi Movement (MQM formation's) growth under the Zia dictatorship exacerbated the Sindhis' vulnerability. The center's dissolution of the Junejo administration (a Sindhi landowner) reinforced their belief that the system would never give Sindhis a fair shake in national and provincial affairs. Sindhi resentment was further fueled by the MQM's operations against the PPP government and ultimate affiliation with Nawaz Sharif's IJI. It increased ethnic militancy in the region.

1.1. Purpose of the Study
The key purpose of this research work is to shed light on the analytical study of the politics of language, region and ethnicity in Sindh Province (1958-1999). The mainly purpose of this study is to point the internal and external policies. Before this research work, some researchers worked at these issues but analytical study guide the researchers to enhance the knowledge about foreign policies and also causes of awareness about ethnicity.

1.2. Research Objectives
Following were the objectives of the study:
1- To analyze the politics of ethnicity in Sindh during 1958-1999.
2- To evaluate the policies of ethnicity and culture.
3- To discuss the impact of ethnicity on people's lives.
4- To evaluate the policies regarding ethnicity.
5- To evaluate the impacts of ethnicity.
6- To elaborate the foreign policies towards other nation states.
7- To analyze the critical appraisal of ethnicity in Sindh.

1.3. Research Questions of the study
The basic idea is that the history and dynamics of ethnic politics have a big effect on how the political system works, and that ethnic identities can be better handled in a democratic structure where people can have a say. So many people say that dictatorial and authoritarian systems make racial differences stand out and make people less likely to believe. Even though they support electoral politics, groups based on ethnic identities also support the politics of rewards and punishments. The goal of the study was to find answers to the following questions:

1. What is the relationship between ethnicity and politics?
2. Why does the strength of ethnicity change over time in terms of the limits it creates and the actions it makes people do?
3. How did ethnic factors affect political results, such as voting, violence, protests, and learning a language?
4. How did the Muhajir Qaumi Movement's desire for tribal rights turn into violence in Sindh?
5. Is the unequal division of state resources and the fact that those in power don't care about people's ethnic backgrounds a big reason for the ethnic conflict in Sindh province?
6. Is the tendency for the military to take over the political process a reason of racial tension and fighting in Sindh province?

1.4. Research Methodology
This research was a survey that used an analytical methodology.

1.5. Data Collection
The researchers used a wide range of primary and secondary sources for this investigation. Researchers approached government agencies, historical records, libraries, journals, and sources of both public and private information for primary sources. In order to properly represent the vibrant and elaborate picture of insanity that arose at the turn of the century, the researchers reviewed various books, essays, and other published materials.

1.6. Primary Sources
The official records that may be found in documents and on official websites are the primary sources for this research study.

1.7. Secondary Sources
The primary sources of secondary material include books and research articles published in numerous national and international journals, newspapers, and theses on pertinent subjects.

2. Literature Review
2.1. Ethnicity
A group of people is said to be ethnic if they have certain traits that set them apart from most other members of the same culture. An ethnic group may have biological characteristics that contribute to racial distinctions, but these traits do not constitute a standard for classifying ethnic groups. It is a group of people who identify as belonging to the same community due to actual or imagined similar ancestry. Nobody is in charge of their ethnicity. Your race—Asian, African-American, Caucasian or European, Hispanic, etc.—also plays a role. The acquisition of values, beliefs, behavioral norms, languages, or specific dialects by an ethnic group member throughout the socialization process is referred to as behavioral ethnicity. A group of people is said to be ethnic if they have certain traits that set them apart from most other members of the same culture. An ethnic group may have biological characteristics that contribute to racial distinctions, but these traits do not constitute a standard for classifying ethnic groups. It is a group of people who identify as belonging to the same community due to actual or imagined similar ancestry. Nobody is in charge of their ethnicity. Your race—Asian, African-American, Caucasian or European, Hispanic, etc.—also plays a role (Peter, 1991). The acquisition of values, beliefs, behavioral norms, languages, or specific dialects by an ethnic group member throughout the socialization process is referred to as behavioral ethnicity. A group of people is said to be ethnic if they have certain traits that set them apart from most other members of the same culture.

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charge of their ethnicity. Your race—Asian, African-American, Caucasian or European, Hispanic, etc.—also plays a role. The acquisition of values, beliefs, behavioral norms, languages, or specific dialects by an ethnic group member throughout the socialization process is referred to as behavioral ethnicity. They express their fundamental forms of engagement using these social values (Peter, 1991).

3. Difference between Race and Ethnicity

Ethnicity is different from race. People are categorized by race according to shared physical or biological traits that reflect diverse ethnic values. Language, religion, territorial boundaries, and other cultural characteristics, such as historical, political, and geographic roots, are all included in ethnicity. When asked if they considered themselves to be a member of any such group, 72% of research participants answered they in some way identified with an ethnic group.

3.1. Ethnic Differences and Ethnic Conflicts

Over time, people's affinities may change. People's physical and cultural ethnic distinctions occur as a natural element of life. As links between two groups strengthen, the recognition of these differences might become more apparent. The presence of ethnic differences awakens a deep sense of peoplehood. Based on their ethnic characteristics, some groups frequently receive advantages over others. Power in the economy, society, or politics is often one of the leading causes of racial inequalities. It is not always possible to minimize the cultural differences mentioned in ethnic interaction without sacrificing analytical comprehension.

Given that culture cannot be viewed as a rigid and constrained system of signs, this is one of the key conclusions drawn from formalist studies of ethnicity. Violence on a large scale is inextricably tied to ethnic disparities(Marvin, 1984). The presumption that race must generate conflict because ethnic conflicts are familiar is a grave error. However, there are times when racial and ethnic differences do cause conflict and violence. People's preference for members of their group and their active hostility toward members of other groups are two of the most frequent causes of ethnic disputes, which inevitably lead to hate. Separation is the only viable option if the animosities resulting from ethnic diversity are too severe to be reconciled.

3.2. Ethnic Conflict Based on Religion

There is no doubt that Pakistan's leaders failed to keep strong national identities. Political training and institutionalization of the people were not able to happen because there wasn't enough money and different social groups didn't have the same amount. After Prime Minister Liaquat Ali Khan and Quaid-e-Azam Muhammad Ali Jinah died, the government chose new leaders. Still, they didn't have the political power and skills to set up a strong democratic political system, which was needed to make sure that all of Pakistan's ethnic groups had equal participation. The ruling class used the differences between different faith groups as a way to gain more power in the military and in everyday life. Religious groups like Jamat-i-Islami and Jamiatul-Ulema-i-Islam have always been able to handle their identities in a controlled environment with military oversight. Religious leaders couldn't come up with a plan for the general public's good because there were so many different ideas among them. Muslims are a religious minority, and the more the government controls people's lives to meet its own needs, the more likely they are to dislike and resist this activity. These religious groups don't want the same imam to lead their prayers there. Any time the government or religious extremists tried to bring them together, it caused a lot of trouble. Rulers forced different faith groups into a sectarian war so they could protect their own personal interests. General Zia-ul's actions made it clear that there were hidden differences between different faith groups. Haq's In the 1980s and 1990s, this way of thinking made people unhappy and split the country. In a place like Pakistan, where different ethnic groups live together under the banner of Islam, it's clear that Islam is a key part of bringing people together (Majeed, 2010). But there were too many different kinds of people for faith to bring them together. After the 9/11 attacks, Pakistan's government became more involved in the fight against terrorists. The Musharraf government started a number of programs to stop people from being too extreme. Religious groups got involved in order to reach their own goals. Terror was brought into Pakistani society by suicide bombers. Law enforcement organizations have tried a number of things to keep extremist people in check.

3.3. The conflict between Ethnic Groups Based on Language

Politics in Pakistan tend to be linguistic group politics. The identities of the Pakhtun, Sindhi, Baloch, Punjabi, and Mohajir peoples are communicated in Pakistan through the Pashto, Sindhi, Baloch, Punjabi, Mohajir, and Siraiki languages. Notably, ethnic identities in Pakistan initiated linguistic movements to establish their identities and used language as a formidable means of power assertion. Language concerns, particularly the Bengali language issue, severely threatened the state's integrity. Language, like other symbols of identities, may bring people together and arouse and sustain a sense of unique existence in a community. The Bengali people's language problem was the issue that caused the most resentment and played a significant role in their understanding of alienation. They pushed for Bengali to be acknowledged as the national language in addition to Urdu. Bengalis asked for their language to be known as a national language, but they were rejected despite their overwhelming population. This controlling class' mentality gave birth to the idea of Bengali nationalism. Despite Bengali being accorded the national language status, the vacuum that had already been created prevented East Pakistan from seceding in 1971. Even if there are Mohajirs who speak Urdu, the Sindhi language continues to be an essential part of the Sindhi identity. Sindhi ethnic nationalists see Sindhi as a necessary part of the cultural legacy. Ethnic issues are pretty crucial in Sindh, as Sindhis, Mohajirs, Punjabis, Pakhtuns, Baloch, and Gujrati interact with one another. These linguistic divisions have clashed with one another on various occasions (Rahman, 1998).

1972 saw the outbreak of language riots in Sindh due to opposition to Urdu's monopoly. Sindhi nationalists began to gain traction in Sindh's politics. Under the rule of Zulfiqar Ali Bhutto, the Sindh Assembly passed a resolution declaring Sindhi to be the official language of Sindh. In Hyderabad and Karachi, Mohajirs demonstrated against the law, and conflicts between the Sindhi and Urdu-speaking ethnic groups also broke out. By passing an ordinance in favor of Urdu, the government was able to ease the conflict between the two factions. The three main ethnic groups of Balochistan speak Balochi, Brahvi, and Pashto. The Baloch people have faced numerous problems ever since 1947. They believe the central controlling force has destroyed their capacity to uphold their unique identities. In 1972, when their administration was founded in the province of Balochistan, the Baloch people exhaled a sigh of relief. Baloch believed that their language would be treated with the respect it merited. The well-known Baloch nationalist and former governor of Balochistan, Ghaus Baksh Bizenjo, however, declared in 1972 that Urdu would be the language used for all official correspondence. To avoid any clashes between Baloch, Pathans, and Braves, the Balochistan government took this move. Baloch leaders took advantage of the language barrier to consolidate their control. They did, however, fuel the simmering tensions of distrust between the major ethnic groups and their subdivisions.

Pashto is the primary language in Khyber Pakhtunkhwa. Supporters of the Pakhtun language have always been present. Khan Abdul Gaffar Khan always used Pashto to stand apart, even in the days before the division. Throughout the Yahya Khan and One Unit eras, the National Awami Party (NAP) supported Pashto. Surprisingly, though, Khyber Pakhtunkhwa's official tongue when NAP took office in 1972 was Urdu. The rising affluence of Pakhtuns and their improved integration into Pakistan's political and economic systems meant that Pathans' language concerns did not pose as much of a threat to the nation's integrity. Punjab's southernmost region is known as Siraiki. The struggle to preserve the Siraiki language started in the 1960s, and the area is largely underdeveloped. The Siraiki-speaking people's sense of ethnic nationalism grew due to discrimination, a lack of the development, and limited access to goods and services like power. Speaking of Siraiki, one may object to or reject allowing non-Siraikies access to Siraiki locations. Southern Punjab's Siraiki speakers have proclaimed their unique identity due to a sense of deprivation, with language acting as the most prominent symbol. Punjabis, who place less significance on the Punjabi language than other ethnic groups, dominate Pakistan's political system.

3.4. Ethnic Conflict Based on Territorial Issues

Territoriality is a significant contributor to the emergence of a hostile environment between the various ethnic groups in the different regions of Pakistan. Due to issues with the National Finance Commission's (NFC) distribution of financial resources, the provinces' water-sharing problem, and the dominance of one ethnic group in the political system, deprived ethnic identities felt alienated. Pakistan is set up as a federation, which means that it is made up of federating organizations. (called provinces). The Constitution of 1956 was written after nine years. In the constitution of 1956, there were three types of power: federal, regional, and

concurrent. People in East Pakistan and the less-developed parts of West Pakistan didn't want Punjabis to be in charge, and this law couldn't deal with that. The presidential system of government was written into the constitution of 1962. The provincial leaders did their jobs according to what the central government told them to do, which made people on both sides angry. Many ethnic identities didn't grow as much as they could have because the central government's economic and political strategies weren't well thought out. Another problem that makes it hard for Pakistan's many different ethnic groups to get along is that one region or one ethnic group often runs the government. The governing elite has always concentrated power rather than pursuing a decentralization approach. Pakistan had to go through a period of fragmentation due to this strategy(Majeed, 2010).

3.5. Significant Problems in Ethnic Conflict

A lot has been written about Pakistan's ethnic rivalries and complaints, as well as its history, facts, and legitimacy. We will list the critical aspects of Pakistan's ethnic issues here:

i)   Sovereignty: The so-called "elites" of the major ethnic groups have voiced their displeasure with the dominant position held by the ruling class in Punjab, which is maintained through the use of provincial rights, regional sovereignty, and self-determination. There have occasionally been calls for total confederation, independence with only residual powers for the center, greater freedom within the federal system, the creation of new provinces for groups without one, and changes to the provincial boundaries to create areas with a more homogeneous ethnic makeup. The list of demands made by various ethnic groups has recently been extended to include the wish to conduct local elections and to award local governments more authority, particularly in the metropolitan areas of Sindh.

ii)   Allocation of Resources: The provinces and the various ethnic groups may come into conflict over resources for development and continuing expenses, some irrigation water, government employment (the quota system), and opportunities for further education and professional professions in this most important arena. (location of admission policies and institutions, allotment of agricultural lands in Balochistan and Sindh to military officers and civil bureaucrats are some of the resources that the contending parties fight over).

iii)   Inter-province Migration: A lot of people in Sindh and some people in Balochistan don't like it when people move there from other countries or from the NWFP and Punjab. In 1981, the ratio of net movement to the total population of Sindh was 9.6%, according to the census. This kind of large-scale movement often puts a strain on their resources and changes the balance of the population.

iv)   Language and Culture: As different groups of people fight to show who they are, a common theme is the need to protect and promote their languages and cultures against Urdu's dominance and the disrespect for local cultural assets. Cultural symbols are ways to bring people together and prove that what a group wants is right.

3.6. Need for National Integration

National integration is the knowledge of a shared identity among a nation's population. It indicates that although the people come from many casts, communities, faiths, cultures, locations, and linguistic groups, they all acknowledge their shared humanity. National Integration aids in the nation's development and helps maintain its stability. It promotes intergroup harmony and combats language, regional, and caste discrimination. It strives to bring people together and strengthens the sense of patriotism. Through the active and ardent promotion of the ideas, notably of tolerance and harmony for which our nation stands, it increases the feeling of brotherhood and decreases distinctions in religion, area, race, and culture. National integration is a multifaceted, dynamic notion with many interconnected historical, political, social, cultural, interactional, and economic facets. These things work together, add up, and usually help each other, but they can also do some things on their own. Integration makes sure that all systems work well together so that output is higher and data is consistent(Ahmad, Ghosh, & Reifeld, 2000).

In addition, it attempts to reduce the complexity introduced by improved system communication, thereby minimizing the impact of any future modifications to these systems. It

fosters tolerance and intellectual development in individuals. National integration is crucial for a nation because its integrity has frequently been compromised throughout history. It faced both internal and external obstacles of great magnitude. Integration enables citizens to accept diverse cultures, thereby fostering a sense of community. People who partake in multiple civilizations broaden their horizons and gain access to a variety of cultural resources.

In the instance of Pakistan, it is necessary to comprehend the national and political integration. "National integration is the process of attaining and preserving nationhood." The national integration process is one that maintains a system together. The political organization of a state consists of ethnic groups, which are components of the state's system. Local societies are not only brought under the control of a larger state, but also submerge their local loyalties in sentiments of allegiance and support for the larger unit. This procedure has also been called national integration or nation-building. Political integration is generally defined as "the process by which two or more actors become new actors." (Inayatullah, 1988)

Jacob Teune says that integration is "a sense of community among people who are part of the same political entity." Whether or not cultural unity is necessary or enough for political unity is another question that needs to be looked at carefully. Cultures can be broken up, but political order can still be kept if the leaders of the different subcultures work together to counter the centrifugal effects of cultural fragmentation. Malick and Rai say that you can study national unity at the following levels:

1.   Social Level.
2.   Cultural Level.
3.   Ideological Level

In this context, the term "national integration" can be understood to refer to the culmination of a societal process that works toward the goal of bringing together and bringing harmony to disparate aspects of national life. The process of interaction between different groups, departments, regions, and organizations within a nation can potentially result in reciprocal accommodation and an increased sense of identification with the nation as a whole. According to what Rai has to say about the topic, "national integration can concern the success or failure of creating a sense of nationhood within an entity that was recently independent."According to Hawer Wriggins, "national integration then suggests the bringing together of the distressed parts of a society into a more integrated whole or to make out of many small societies a closer approximation of one nation." (Ahmad et al., 2000). According to what Karl W. Deutch had to say about the topic, "political integration is the integration of political actors or political units, such as individuals, groups, municipalities, regions, or countries with regard to their political behavior." Integration in politics refers to a relationship in which the behavior of political players, units, or components is altered from what it otherwise would be because of the influence of the other party. According to Anwar S. Dil, it is "the process by which individuals and groups come to see themselves and their children, as part of group experiences in history, and by which they are willing to give their loyalty to the group in an extremely complex phenomenon"(DIL, 1968). This definition describes it as "the process by which individuals and groups come to see themselves and their children, as part of group experiences in history." Hughes and Schwarz, for example, suggest that there are three distinct types of integration with respect to this:

   i.   The Mass Community
  ii.   The Political amalgamation
 iii.   The Inter-governmental co-operation".

Integration was first conceived of by Leonlind Berg, who defined it as "the process by which nations forego the desire and ability to conduct foreign and key domestic policies independently of each other, seeking instead to make joint decisions or to delegate the decision-making process to a new central organ." Berg and Nye further propose that there are variations in the economic, political, and social spheres. Economics integration would constitute high trade, social integration would include the unification of masses, special groups or elites, and political integration would encompass a wide array of phenomenon, including more decisions on the international level, international bureaucracies and attitudinal similarity among nations.

"When we speak of integrated societies, what we mean is that their functional and psychological parts confirm to the identity or spirit of a given society," (Majeed, 2010). This energy is the embodiment of its religious philosophy. " According to Myron Winer, "national integration has thus replaced self-determination as a public important question than the process by which sub-national, regional, and ethnic identities are created." This is a direct quote from Myron Winer. In point of fact, the words that we use have connotations of insult: tribalism, communalism, langualism, or, to group all of these concepts together under one heading, "primordial attachment." According to what Ake Claude has to say about the matter, "a political system is integrated to the extent that the minimal units develop in due course of political behavior and a commitment to the political behavior patterns legitimized by those norms." Coleman and Rosenburg's definition of it is "progressive bridging of the elite mass gap on the vertical plane in the course of developing an integrated political process and a participant political community"(Coleman & Rosenburg, 1971).

According to Winner, "a massive range of human relations and attitudes are covered by integration, such as integration of diverse and dissert cultural loyalties and the development of the sense of nationality, the integration of political units into a common territorial framework, with a government which can exercise authority, the integration of the ruler and he ruled, the integration of the citizen into common political process, and finally the integration of individuals into organizations for purposive activities". According to R.A. Schermerhorn, integration is co-ordinated with on going activities and objectives of the dominant group in the society". Dr. Rounaq Jahan says that national integration is broadly defined as the creation of a national political system, which supersedes or incorporates all the regional sub-system(Jahan, 1973). Haa's definition of the system is a familiar one, "a second level body of concept, a network of relationships among relationships leaving the concrete actors one step below".

Haas goes on to formulate his conception of a system appropriate to his investigational scheme. Such a system is of the concrete actor-oriented variety. It has no defined attributes, no needs, no tools. The components of this system are actors, governments and voluntary associations.

Typically, national integration is viewed as a subset of larger issues with political growth. However, despite the fact that the issues are related, achieving an integrated nation and a modern, developed, standardized polity frequently needed distinct sets of policies. In the new states, political development is founded on national integration as a two-dimensional issue. the bridging of regional differences and the development of a universal collection of political principles.

4.   Conclusions
In the above research, it has been demonstrated that while ethnic polarization in Sindh and Balochistan has worsened in recent years due to past and present internal and international migrations, the trend appears to be toward greater ethnic heterogeneity in various regions of Pakistan. In light of the increasing economic and political interdependence and cultural homogenization, identifying regional and ethnic issues within a multiethnic framework has become both necessary and feasible. Conflicts between ethnic groups in Pakistan have weakened the foundations of the state and destabilized the political system. The brutal battling between Sindhis and non-Sindhis in Sindh and the inter-tribal conflict in Pakistan's tribal areas are now accepted cultural norms. Even though decision-makers do their best to mitigate the situation, restrict violence, and limit conflicts, the nation's plans and policies fall short of achieving the desired outcomes. In numerous ways, the policies backfired and exacerbated the problem's instability. When an escalation occurs, the government and its agencies work to de-escalate the situation. Significant societal burdens were imposed by the ethnic disparity. In conclusion, it could be argued that achieving national integrity, security, and unity is possible if the primary objective is to promote equality and harmony rather than to eradicate ethnic diversity for the sake of uniformity.

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