

The Rise of Ethnic Nationalism and Its Implications for Pakistan’s Multi-Ethnic Future

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Article Information			Abstract
Received:	April	15, 2025	The concept of an ethnic state and its implications for a multi-ethnic society are critical areas of study in understanding the political and social dynamics of Pakistan. Historically, Pakistan was conceived as a multi-ethnic nation, consisting of diverse linguistic, cultural, and religious groups. However, over time, the notion of an ethnic state dominated by a dominant ethnic or cultural group has raised challenges to the integrity and unity of the country. The rise of ethnic nationalism in Pakistan has been influenced by political, historical, and regional factors that have shaped the nation's trajectory since its creation in 1947. This abstract explores the complexities surrounding Pakistan's multi-ethnic identity, examining the socio-political forces that have sought to define the nation's future along ethnic lines. The future of a multi-ethnic Pakistan depends on its ability to balance regional autonomy with national unity, address the demands of various ethnic groups, and foster an inclusive political framework. This discussion also delves into the potential outcomes of an ethnic-driven state structure and the risks of exacerbating ethnic tensions, destabilizing national cohesion, and marginalizing smaller ethnic groups. The study concludes that for Pakistan to remain a multi-ethnic society, policies that promote ethnic inclusivity, equitable allocation and distribution of resources, and respect for Pluralism and cultural diversity are essential for long-term stability and peace.
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1. Introduction

The question of ethnic identity and the challenges faced by multi-ethnic societies have been central to the political converse in numerous countries, particularly in post-colonial countries like Pakistan. When Pakistan established in 1947, it surfaced as a different nation with a rich mosaic of diverse ethnicities, verbal, and artistic groups. The vision of its founding fathers was that of a unified state where these differences would attend within the frame of a participated public identity. Still, over the decades, the emergence of ethnic nationalism, indigenous difference, and political movements calling for lesser autonomy have brought the idea of an ethnic state into sharp focus. This pressure between maintaining a multi-ethnic identity and the rise of ethnicity- driven politics has led to significant debates on the future of the country.

The birth of an ethnic state, which is frequently driven by the dominance of a single ethnic or dominant group, poses a unique challenge in a multi-ethnic society like Pakistan. Pakistan’s political

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history, characterized by indigenous difference, insular divides, and ethnic movements, has made it decreasingly delicate to maintain a cohesive public identity. The rise of demands from ethnic groups for lesser autonomy or recognition of their artistic and verbal rights has led to complex conversations about the future of Pakistan as a multi-ethnic state. Understanding the counteraccusations of these dynamics is pivotal in prognosticating the unborn line of Pakistan, particularly in terms of its political stability, social cohesion, and profitable substance.

This paper seeks to explore the literal environment of ethnic identity in Pakistan, dissect the forces that have shaped the demand for an ethnic state, and examine the challenges and openings that lie ahead for a multi-ethnic Pakistan. By probing these rudiments, the study aims to offer perceptivity into how Pakistan can navigate its complex ethnic geography while seeking to insure public concinnity and social harmony in the face of growing ethnic and indigenous demands. The paper will also address implicit policy results to alleviate ethnicity pressures and foster a further inclusive political terrain that supports the different races that make up Pakistan.

1.1 Historical Background

Pakistan's ethnic complexity has deep historical roots. Before its formation in 1947, the subcontinent was home to numerous ethnic groups, many of which were governed under the British rule. The colonial administration's policies—especially their reliance on specific ethnic communities (notably Punjabis and Urdu-speaking migrants) for military and bureaucratic roles—contributed to long-term imbalances in picture. These disparities laid the basis for ethnic grievances that would reemerge in times to come.

The secession of East Pakistan in 1971 was mainly due to ethnic and linguistic deprivation's, The 1973 Constitution recognized the importance of provincial identities and laid the foundation for federalism. However, central authorities retained key powers, limiting the autonomy of provinces. Even reforms like the 18th Amendment which decentralized substantial powers to the provinces have not fully addressed the ethnic dissatisfaction, particularly in Balochistan and Sindh.

1.2 Major Ethnic Movements

One of the most persistent ethnic-nationalist movements in Pakistan originates in Balochistan, Baloch nationalists argue that the central government exploits their resources while offering little in return. This sentiment has spurred multiple insurgencies. Pashtun nationalist Movements such as The Pashtun Tahaffuz Movement (PTM) has emerged in recent years. Sindhi nationalism emerged strongly in the 1970s under leaders like G.M. Syed, who proposed the idea of Sindhudesh, a separate homeland for Sindhis.

Additional ethnic demands include the call for a Saraiki province in southern Punjab and a Hazara province in northern Khyber Pakhtunkhwa. These demands are rooted in diverse linguistic, cultural, and economic identities. Though less militant, these movements reflect a broader pattern of regional groups seeking recognition and political space within the federal framework.

1.3 Impacts on Governance

Ethnic nationalism has had a deep consequence on how Pakistan is governed, often highlighting the tensions between centralized authority and regional strains. Although the constitution outlines a federal structure and reforms like the 18th Amendment have aimed to devolve power, much of the real control remains with the central government over areas such as natural resources, taxation, and security policy. This has left many ethnic groups, particularly in Balochistan and Sindh, feeling politically put aside and economically underprivileged.

1.4 Research Objectives

This study explores the intricate relationship between race and state dynamics, with a particular focus on Pakistan. It examines the literal emergence of ethnic countries and their part in shaping the contemporary transnational system, pressing the influence of ethnicities on global political structures. Also, the study analyses the impact of social diversity on state cohesion in Pakistan, assessing the country's challenges and unborn prospects as a multi-ethnic state. Another crucial ideal is to probe the level of dependence within multi-ethnic countries, examining how profitable difference among various ethnicities contribute to political insecurity, indigenous inequalities, and public cohesion. By addressing these objects, the exploration will give a comprehensive understanding of the complications restraining race and its consequences for governance and public concinnity.

1.5 Significance of the Research

This study holds substantial academic and policy applicability as it provides a nuanced understanding of race's part in shaping state structures and political stability. By assaying the emergence of ethnic countries in the transnational system, the exploration contributes to global conversations on state conformation, nationalism, and identity politics. Likewise, it offers perceptivity into the challenges of maintaining public cohesion in a multi-ethnic state like Pakistan, where ethnical divisions have historically told political conflicts and governance structures. Understanding the profitable dependences of different ethnical groups will further punctuate the socio- political consequences of resource distribution and profitable marginalization. The findings of this exploration will be precious for policymakers, scholars, and institutions working on ethnical conflict resolution, governance, and inclusive state- structure. By offering practical policy recommendations, the study aims to contribute to the development of further indifferent and stable governance fabrics that fete and address ethnic diversity within the state.

2. Literature Review

The converse on race and nationalism in Pakistan has been extensively explored, with scholars examining the complications of ethnic identity, political struggles, public integration, and state responses to ethnic demands. This section critically evaluates being literature on the subject, pressing crucial themes, exploration gaps, and areas for beyond discussion.

Ahmed (1986) provides an in- depth analysis of ethnical nationalism in Pakistan, fastening on the Baloch, Sindhi, and Muhajir communities. He discusses the literal and political surrounds in which these groups have sought lesser autonomy. Still, the study doesn't explore the contemporary part of globalization and digital activism in ethnical movements, an area taking farther disquisition.

Jalal (1995) offers a critical perspective on Muhammad Ali Jinnah's leadership and the creation of Pakistan. She argues that Jinnah's vision for a Muslim state shaped the country's political structure and ethnical relations. While furnishing precious literal environment, her work doesn't address the post-independence elaboration of ethnical politics. Unborn exploration could compare Jinnah's vision with contemporary state programs to more understand ethnical challenges.

Harrison (1981) examines Baloch nationalism within the frame of indigenous power dynamics and Soviet influence. His study is pivotal in understanding the external factors shaping ethnical movements in Pakistan. Still, it primarily focuses on Cold War politics and doesn't dissect post-Cold War developments in Baloch nationalism. Unborn exploration should explore how enterprise like the China- Pakistan Economic Corridor (CPEC) impact ethnical politics in Balochistan.

Aziz (1993) compares Pakistan's ethnic politics with other post-colonial countries, pressing common challenges faced by multi-ethnic nations. His work effectively explains issues related to public

cohesion but lacks an in- depth analysis of digital media's part in ethnical rallying. In moment's digital age, farther exploration should explore how social media platforms impact ethnical converse in Pakistan.

Ahmad (2002) explores the relationship between race and politics, fastening on how ethnical groups like Punjabis, Pashtuns, Sindhis, and Baloch influence public concinnity. While his exploration provides a broad overview, it doesn't adequately address the part of youth in ethnical movements. Unborn studies should examine how youngish generations engage with ethnical politics, particularly in civic areas.

Ahmed (2013) traces the literal development of Pakistan's political system and the part of race in governance and political stability. His analysis is essential for understanding structural factors contributing to ethnical pressures. Still, he doesn't significantly bandy the impact of recent indigenous changes on ethnical politics. Unborn exploration should explore how degeneration programs affect ethnical autonomy.

Metcalf (2000) examines Islamic revivalism in British India and its influence on ethnical and religious individualities. Her work provides essential background for understanding Pakistan's religious-ethnical dynamics. Still, it doesn't dissect how contemporary Islamist movements interact with ethnical politics. Farther exploration should probe how religious groups impact ethnical conflicts in Pakistan moment.

2.1 Research Gap

A significant exploration gap exists in understanding the part of digital activism and social media in shaping ethnic politics and rallying in Pakistan. While being education has considerably examined literal surrounds, state responses, and socio- political confines of ethnical movements, there remains a lack of comprehensive analysis on how digital platforms impact ethnical identity conformation, political engagement, and rallying strategies. The adding reliance on social media for political converse, particularly among youngish generations, necessitates an inquiry into how digital activism reshapes traditional ethnical movements, alters power dynamics between the state and various ethnicities, and facilitates transnational advocacy. Also, the crossroad of digital governance, state surveillance, and online suppression in the environment of ethnicities rallying remains unexplored. Addressing this gap through an interdisciplinary approach, incorporating both qualitative and quantitative methodologies, will contribute to a nuanced understanding of contemporary politics of ethnicity in Pakistan and inform policy interventions for conflict resolution and inclusive governance. Separatists' inclinations, Politics, and limited Dynamics in Pakistan ethnicity plays a pivotal part in shaping political confederations and party systems in Pakistan. Various political parties have historically aligned themselves with specific ethnic identities, constituencies, leading to the regionalization of political power (Ahmed, 1986). The Pakistan People's Party (PPP) has traditionally drawn support from Sindhis, while the Muttahida Qaumi Movement (MQM) has represented the interests of Urdu- speaking Muhajirs (Jalal, 1995). also, Baloch nationalist parties similar as the Balochistan National Party (BNP) and Pashtun oriented parties like the Awami National Party (ANP) have shaped indigenous political geographies (Harrison, 1981). Still, being literature has not sufficiently examined the part of globalization and digital activism in reshaping ethnic political alliances. Unveiling the study should explore how social media platforms impact political rallying among ethnical groups in Pakistan (Khosro & Rovidad, 2023).

The crossroad of ethnicity and religion in Pakistan has created complex socio- political dynamics, frequently aggravating intergroup pressures and differences (Metcalf, 2000). The Sunni- Shia rift has historically attached with ethnic diversities, particularly in regions with different insular compositions, similar as Karachi and Gilgit- Baltistan (Qureshi, 2014). also, non-Muslim ethnic minorities, including Hindus and Christians, face systemic demarcation, farther complicating their ethnic and religious individualities (Siddiqi, 2019). While former studies have explored the part of religious

confederations in shaping ethnical conflicts, there's a lack of exploration on the influence of contemporary Islamist movements on ethnical identity conformation. Farther inquiry is demanded to assess the impact of religious- political associations on ethnical solidarity and divisions (Khan, 2020).

3. Research Methodology

This study employs a qualitative research approach to examine the crossroad of ethnicity, nationalism, and state policies in Pakistan. Exercising a case study and descriptive and analytical methodology, it analyses crucial ethnical movements, including the Baloch, Pashtun, and Muhajir struggles. The research further integrates both primary and secondary sources, for data collection. alongside getting data from published research papers and policy papers assessing public comprehensions of ethnic identity and political participation. Also, sanctioned government reports on ethnic programs give critical perceptivity. Secondary data sources include books, journal papers, policy papers, and media reports, offering both literal and contemporary perspectives on ethnic politics in Pakistan. The study employs thematic analysis to identify recreating patterns in ethnical rallying, state responses, and the influence of external actors. A relative analysis further contextualizes Pakistan's ethnic dynamics within broader global gestic of multi-ethnic nationalism.

3.1 Theoretical Framework

Rooted in Realist Security Theory, this frame views ethnic conflicts as security dilemmas in which different ethnicities seek power and security in response to perceived pitfalls from the state or rival groups. In Pakistan, ethnic movements, similar as the Baloch nationalist struggle, can be interpreted through this lens, where the central government prioritizes territorial integrity while ethnic groups demand lesser autonomy. The state's response, including military operations and indigenous reforms, reflects a Realist approach to maintaining public concinnity through power and control.

Unlike other school of thoughts, Constructivism argues that ethnic individualities and nationalisms are socially constructed and evolve over time grounded on political converse, literal narratives, transnational influences. In Pakistan, ethnic identity is shaped by social traditions, migration patterns, and consequences of globalization. The part of digital& social activism, cross-border language traditions and norms uniformities, confederations, and transnational connections and movements (e.g., Pashtun Tahafuz Movement) illustrates how individualities are continuously constructed and readdressed rather than being stationary realities.

By integrating Realist Security Theory and Constructivism, this study provides a comprehensive frame to examine how ethnical groups in Pakistan both respond to state power and reconstruct their individualities through social and political processes (Constructivism). This binary approach allows for a nuanced understanding of ethnical politics and informs implicit policy results for ethnical integration and public cohesion.

4. Analysis of Ethnic Diversity in Pakistan

Pakistan's ethnic division and its demography and its connection to its geography is characterized by significant diversity, with major groups including Punjabis (roughly 44.7), Pashtuns (15.4), Sindhis (14.1), Baloch (3.6), and Muhajirs, who form a sizable civic demographic (Pakistan Bureau of Statistics, 2017). Each group exhibits distinct socio-artistic individualities shaped by literal migration patterns and indigenous confederations. The demographic attention of these groups influences political power distribution and socio- profitable structures. While Punjabis dominate civil and military institutions (Rais, 2017), Pashtuns hold significant influence in transnational trade and security sectors (Ahmed, 2013). The uneven indigenous representation of ethnic groups has counter accusations for governance, federalism, and policy- makers, frequently fuelling inter-ethnic contestations (Shaikh, 2020).

Ethnic identities in Pakistan plays a vital part in shaping social unrest and the narrative mostly propagated goes beyond the moral grounds and devised standards, language, and social structures. Language remains a central element of ethnic distinction, with major languages including Punjabi, Pashto, Sindhi, Balochi, and Urdu, which also serves as a lingua franca (Rahman, 2002). Artistic practices similar as carnivals, myth, and traditional vesture support ethnical pride but also contribute to divisions in public identity construction (Jaffrelot, 2004). Ethnic confederations frequently mandate social networks, marriage patterns, and profitable openings, strengthening intra-ethnic cohesion while contemporaneously fostering inter-ethnic competition (Shah, 2019). The absence of an inclusive public identity has aggravated ethnic compartmentalization, leading to grievances regarding artistic representation in state narratives and media converse (Hussain, 2018). Race is a defining factor in Pakistan's political geography, impacting electoral gaster

Political parties' alliances, and governance structures. Political parties similar as the Muttahida Qaumi Movement (MQM), Awami National Party (ANP), and imaginative Baloch nationalist coalitions decide support from specific ethnical constituencies (Waseem, 2012). Still, the state's approach to ethnic politics has been inconsistent, oscillating between accommodation and suppression. The 18th amendment to the Constitution, which regressed power to provinces, was seen as a step toward lesser ethnic exploitation, yet a major opportunity over fair and just representation in civil institutions persist (Rumi, 2021). This provision played a significant part in managing the demands of ethno-national politics through co-optation or compulsion further complicates traditional relations, frequently sidelining popular processes in favour of centralized control (Siddiq, 2007).

Ethno-national difference are not positive or fruitful tendencies or developments that have fuelled grievances and movements demanding more resource allocation and autonomy. Punjab, as the profitable centre, attracts the maturity of artificial investment, while regions similar as Balochistan and interior Sindh remain economically marginalized (Ali, 2015). These difference manifest in employment patterns, with Muhajirs traditionally dominating regulatory and marketable sectors, while Sindhis and Baloch remain underrepresented in civil employment (Ahmed, 2020). Resource allocation, particularly in energy-rich regions like Balochistan, has been a flashpoint for ethnical conflict, with allegations of profitable exploitation by the central government (Grare, 2013). Also, ethnic divisions in labour requests contribute to occupational isolation, with Pashtuns constantly engaged in transport and trade sectors, while Sindhis and Baloch remain concentrated in agriculture (Shah, 2022). The unstable profitable geography not only exacerbates ethnical divides but also impacts public stability, gruelling programs that address indigenous profitable imbalances and promote inclusive development strategies.

4.1 Case Studies of Ethnic Conflict

The Balochistan conflict remains one of Pakistan's most prolonged case of ethno-national struggles, driven by grievances over political marginalization, profitable difference, and resource control (Grare, 2013). Baloch nationalist movements argue that the fiefdom's vast natural coffers, including gas and minerals, have been exploited by the central government without acceptable reinvestment in original development (Bansal, 2012). Consecutive governments have responded with a combination of military operations, profitable impulses, and political accommodations, similar as the Aghaz-e-Haqooq-e-Balochistan package (Rumi, 2021). Still, executed encounters, extrajudicial killings, and restrictions on political expression continue to fuel separatist sentiments (Ahmed, 2020). The China-Pakistan Economic Corridor (CPEC) has further exacerbated pressures, with Baloch chauvinists viewing it as a civil action to alter the fiefdom's demographic composition and excerpt coffers without serving original communities (Wolf, 2019).

The Mohajir community, composed of Urdu-speaking settlers from India following the 1947 partition, has faced challenges assimilating into Pakistan's socio-political geography (Verkaaik, 2004). Originally privileged due to their regulatory dominance, the rise of ethnic Sindhi nationalism and the posterior share system marginalized Mohajirs in government jobs and educational institutions

(Ahmed, 2013). This led to the conformation of the Muttahida Qaumi Movement (MQM) in the 1980s, which sought to assert Mohajir identity and political influence (Waseem, 1996). Still, Karachi's ethnic diversity and MQM's militant body redounded in violent civic conflicts, drawing state crackdowns and shifting political alliances (Shah, 2022). In recent times, MQM's fragmentation and declining influence have raised questions about the future of Mohajir political identity (Raza, 2021).

The Pashtun Tahafuz Movement (PTM) represents a new form of extremist ethno-national activism, arising in response to state-led counterterrorism operations in the Pashtun belt (Abbas, 2020). Pashtuns have historically played a central part in Pakistan's security geography, with numerous servings in the service and being impacted by the Afghan conflict (Ahmed, 2013). Still, military operations in the Federally Administered ethnic Areas (FATA) and Khyber Pakhtunkhwa (KP) led to large-scale deportations and moral rights violations, fuelling resentment (Gul, 2021). PTM, led by Manzoor Pashteen, advocates for justice regarding enforced discoveries, extrajudicial killings, and ethnic profiling of Pashtuns (Shah, 2019). The state has responded with surveillance, apprehensions, and repression, framing the movement as a security trouble (Rumi, 2021). PTM's emergence highlights evolving ethnic dynamics in Pakistan, where youngish generations use digital activism to challenge state narratives (Kugelman, 2020).

4.2 Impact of race on National Unity

Ethnic diversity or ethnic pluralism in Pakistan has played a complex part in shaping public identity, frequently challenging the state's sweats to foster unified nationalism. The duty of a singular public identity, particularly through the state's emphasis on Islam and Urdu, has led to resistance from ethno-national groups seeking lesser recognition of their distinct individualities (Rahman, 2011). This resistance has contributed to regionalism and ethno-nationalist movements, particularly in Balochistan, Sindh, and Khyber Pakhtunkhwa (Waseem, 2019). While people from different races culture traditions rallying have frequently been framed as a trouble to public cohesion, scholars argue that embracing ethnic pluralism rather than suppressing it could strengthen Pakistan's concinnity (Ali, 2020).

The Pakistani state has employed a combination of indigenous vittles', political accommodations, and military interventions to manage ethnic diversity. The 18th Correction to the Constitution, which granted lesser autonomy to businesses, was a significant step toward addressing ethnic grievances (Siddiqui, 2016). Still, critics argue that the perpetration of parochial autonomy remains inconsistent, with civil intervention persisting in crucial areas similar as resource distribution and security policy (Rumi, 2021). Military operations, particularly in Balochistan and the former Federally Administered ethnic Areas (FATA), have been justified as necessary for public security but have also fuelled further ethnic souring (Abbas, 2020). Despite these challenges, enterprise similar as the Benazir Income Support Program (BISP) and targeted development systems in marginalized ethnic regions indicate sweats toward socio-profitable addition (Kugelman, 2020).

Institutional demarcation, media representation, and socio-economic and political difference continue to hamper tendencies towards ethnic disintegration in Pakistan. Ethnic minorities frequently face systemic disadvantages in employment, education, and political representation, buttressing being grievances (Ahmed, 2013). The depiction of ethno-national movements in mainstream media constantly frames them as security pitfalls rather than legitimate political expressions, further marginalizing these groups (Shah, 2019). Also, civic migration and demographic shifts have led to pressures between indigenous ethnic groups and migratory communities, particularly in Karachi and Balochistan (Verkaaik, 2004). Addressing these challenges requires inclusive governance strategies that promote indifferent development, original recognition, and political participation for all ethnic communities (Raza, 2021).

5. Findings and Results

This study provides an in- depth analysis of ethnic politics and identity conformation in Pakistan, pressing their consequences for governance, public concinnity, political and social development and social integration. The important findings are as follows:

- I. **Culture and Political Allegiance** Political parties in Pakistan frequently align with ethnic groups, leading to regionalized political geographies. Ethnic- grounded political rallying has redounded in both political commission and insular divisions, impacting electoral issues.
- II. **Economic difference and Marginalization** Economic inequalities among various ethnic grouping's energy grievances and demands for more autonomy. Unstable distribution of coffers, employment openings, and structure development have aggravated ethnical pressures, particularly in Balochistan and Sindh.
- III. **The part of Religion in Ethnic Identity**, Religious identity intersects with multiethnic Pakistan, ethno-national identity, impacting political representation and social cohesion. Sunni-Shia divisions, as well as the marginalization of non-Muslim ethnic nonages have contributed to social fragmentation.
- IV. **Multiple Ethnic and ethno-national Conflicts and State Response** Ethnic conflicts, similar as those in Balochistan and Karachi, demonstrate a pattern of state responses involving military interventions, political lodgement, and profitable impulses. Still, these measures are unable to completely address the root causes of ethnic disgruntlement.
- V. **Impact of Globalization and Digital Activism** The part of digital activism in ethnic rallying has increased significantly. Online platforms have handed marginalized ethnical groups with a space to state grievances and organize political movements, similar as the Pashtun Tahafuz Movement (PTM).

Table 1

Findings	Description / Implications
Historical Centralization	Power was concentrated among dominant ethnic groups, leading to the marginalization of smaller communities.
Inadequate Federal Reforms	Constitutional measures to increase provincial autonomy exist but have been implemented unevenly across regions.
Ethnic Depiction	Some ethnic groups have gained partial inclusion, but Baloch, Sindhi, and other minorities still face significant barriers.
Economic and Cultural Marginalization	Many ethnic movements stem from long-standing economic neglect and efforts to preserve distinct cultural identities.
Security Measures and Human Rights	State responses to ethnic dissent have often involved human rights violations, deepening mistrust.
Autonomy vs. Independence Tensions	While some groups seek greater autonomy, others push for independence; Pakistan's history (e.g., Bangladesh) highlights risks of unresolved ethnic conflict.

6. Conclusion

Ethnicities remain a central factor in shaping Pakistan's socio- political geography. This study underscores how ethnic identity influences political stability, profitable progress, and social political cohesion and development. While the state has introduced programs to manage multiple ethnic diversities, challenges persist in icing indifferent representation and addressing grievances. The crossroad of race, religion, and nationalism continues to shape Pakistan's domestic stability and state-structure.

7. Recommendations

To address ethnic difference and foster public concinnity, the ensuing recommendations are proposed:

- I. Equitable Resource Distribution The government must ensure fair allocation of resources and profitable openings to reduce ethnicity- grounded differences. Special focus should be given to underdeveloped regions similar as Balochistan and Khyber Pakhtunkhwa.
- II. Inclusive Political Representation Electoral reforms should promote political inclusivity, icing acceptable representation of ethnic minorities in governance structures. Commensurable representation mechanisms could enhance nonage participation.
- III. Conflict Resolution through Dialogue A shift from military- led results to political and social dialogue is essential in managing ethnical conflicts. Establishing forums for inter-ethnic communication and disagreement resolution can contribute to long- term stability.
- IV. Strengthening Social Cohesion Educational reforms should emphasize inter-ethnic harmony, promoting artistic exchange programs and public narratives that celebrate diversity rather than consolidate divisions.
- V. Digital Governance and Ethnic rallying taking the multiple ethnicities on board while making decisions regarding their majority areas the part of social media campaign in ethnic gatherings must be conceded and regulated to help misinformation while icing that digital spaces remain accessible for licit political converse.

Upcoming investigations should concentrate on understanding the evolving nature of ethnic identities in Pakistan, particularly in the environment of globalization, digital activism, and transnational influences. Relative studies with other multi-ethnic countries could offer precious perceptivity into conflict resolution strategies. Also, empirical assessments of government programs, including the effectiveness of degeneration and affirmative action programs, are necessary to formulate further inclusive governance structures and programs because Pakistan is an amalgamation of multiple ethnicities not a nation to single ethnic group.

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