

**Pashtun Ethnic Chauvinism in Lillias Hamilton's *A Vizier's Daughter: A Tale of the Hazara War***



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**Abstract:** *A Vizier's Daughter: A Tale of the Hazara War*, a Victorian novel, set in the multiethnic state of Afghanistan, depicts ethnic chauvinism between the Pashtun and Hazara in the 1890s. The Pashtuns, the largest Sunni plurality, founded and consolidated Afghanistan, while, the Hazaras, a Shia minority, are considered migrants. Gul Begum, the Protagonist, including her people are suppressed and oppressed. Gul Begum is sold as servant from one Pashtun to another. The Pashtun ethnic chauvinistic perception is evident in the textual treatment of the novel. Retaining the fundamental precepts of Edward Said's Orientalism, this article employs the lens of internal orientalism. Qualitative method is used to analyze the ethnic chauvinism. It is found that the Pashtun characters consider the Hazaras as inferior, subordinate, and migrants, though, the Hazaras reflect themselves free of all subordination and inferiority. Gul Begum suffers a lot due to the chauvinistic treatment by the Pashtun characters, considering her as sub-citizens. The article concludes that the ethnic-chauvinistic perception by the Pashtun towards the Hazara in the novel is manifested through, enslavement, suppression, and oppression.

**Keywords:** *A Vizier's Daughter*, Pashtun, Hazara, internal Orientalism, Chauvinism, suppression

### Ethnicity in Afghanistan

In Afghanistan, approximately fifty groups of various ethnicities reside. The major ethnic groups include; the Pashtun, Tajik, Uzbek, and Hazara accounting for more than 90 percent of the total Afghan population. The Pashtun are the largest plurality, founded and consolidated the state of Afghanistan, followed by the Tajik, Uzbek, and Hazara in numbers. Except for the two brief periods (1929 and 1992-94), when Tajiks ruled Afghanistan, the Durrani Pashtun dynasty created and ruled Afghanistan throughout most of its history. Prior to the Soviet invasion of Afghanistan (1979), *qawm* and ethnicity were not that highlighted politically,

however, following the Invasion, and subsequent occupation (1979–89) *qawm* and ethnicity became salient. It followed ethnic division, ethnic strifes, and ethnic disputes amongst the country's major ethnic groups. Coexistence of diverse ethnic groups in Afghanistan disturbed. The Pashtun ruler, Amir Abdur Rehman (1880–1901), used coercion to establish a centralized state with defined frontiers. In the process, he polarized ethnicities by deporting and suppressing various ethnic groups inside the country. His policy of internal colonization effected the echelon of the Pashtuns to organize them to suppress the non-Pashtuns, especially Hazara and Nuristanis, by calling up Sunni brand of Islam. With this plan,

he made himself the Amir of Afghanistan. Displacement and expulsion of Tajiks, Uzbeks, and Hazaras, as well as the resettling of Pashtuns, have all been used to strengthen the Afghan state. Though, it widened ethnic cleavages by causing ethnic hostility, resentment, and isolation (Qasim, 2012).

Afghanistan was and still is a culturally diverse and multi-ethnic country, where it contains a variety of languages and various and complex identities, as do other postcolonial countries. Ethnicity, on the other hand, poses a challenge to the state creation process on its own. It needs a new type of politics, one that is integrative, culturally sensitive, and politically engaged. Many ethnic groups have been politicized as a result of the failure to integrate them into a national power structure or the unwillingness to provide them with a reasonable degree of cultural and political autonomy, which has resulted in civil wars. Many postcolonial governments' collective nationhood experiences give contradictory evidence concerning the efficacy of building national cohesion and a sense of shared nationhood (Rais & Rais, 2008).

The national identity is based on ethnic groups, and it is no more than a "tribal state". The ethnic rank of Hazaras is considered the lowest in Afghanistan. They are perhaps the only other ethnic group capable of challenging the Afghans' dominance of power, both in terms of numbers and geographical position. This truth might perhaps be the reason for the Hazaras' continued isolation, de-identification, and subjugation by successive Afghani administrations, above all people. Others, like the Nuristanis and Uzbaks, have not always fared much better, except that because they are Sunni, they have not been subjected to religious repression as the Shi'a Hazaras have (Mousavi, 2018).

For two reasons, they have always been discriminated against on both ethnic and religious grounds. The study of the Hazaras can help to bring attention to Afghanistan's national identity issue. Pashtuns are ethnic chauvinists and they apply their superiority over hazaras and marginalized them to the minority. They are labor, slave, guard, and cleaner, representing the

lower social class (Mousavi, 2018).

### **Ethnic Chauvinism**

Ethnic chauvinism means a prejudiced belief in the superiority of a certain ethnic group (a cultural or social group with certain characteristics like religion, language, ancestry or physical traits). It is a belief that your own country, race, sex, or group is better than any other. It is an exaggerated belief in the supremacy of one's nation, class, caste, or group. Chauvinism usually involves xenophobia. Ethnic chauvinism is the state of mind of a person who considers his or her people or nation as superior compared to other people. It is identification of self and categorization of others. Ethnic chauvinists believe that because of the alleged superior worth of their people, their people are entitled to privileges at the expense of other people, who are deemed to be inferior. Often, ethnic chauvinism degenerates into ethnic imperialism. The Nazi-doctrine of the Germans as Uebermenschen is an ethnic chauvinist one. When a Frenchman thinks that because, in his opinion, French culture is superior to other cultures and that, as a result, he is entitled to privileged treatment of any kind, he is an ethnic chauvinist.

Kartal (2020), quotes the chauvinism of Pashtuns and how they expanded their powers with the passage of time. The Pashtunization expanded as time passed after Shah Mahmud's reign. They changed the names of schools, streets, cities, and villages into Pashto language. These names were in the Turkish and Persian languages. All public places were considered the property of only Pashtuns. They mocked the officers and laws of other ethnicities in Afghanistan. Kartal mentions that Mesbahzadeh (2008) writes about the Chauvinism and Pashtunizations in Afghanistan of Pashtuns; because they held and controlled political and administrative authority, Pashtuns would always be in a better position. Governments seeking to maintain Pashtun dominance in the nation relocated Pashtun communities from the south to the north of the country. It always created ethnic conflict between Pashtuns and non-Pashtuns, as Pashtuns regard themselves as Afghanistan's most revered and superior ethnic

group, whereas other ethnic groups regard themselves as a minority. As Abdulloev (2013) states, all the Pashtun rulers were chauvinists and they considered it their right to rule Afghanistan and its people. For this purpose, they captured non-Pashtun areas and subdued their people. They repressed non-Pashtun national movements. The Pashtun-dominated authorities used their army to put down any resistance to Pashtunization. The same point has been expressed by Kartal, about the chauvinistic approach of Pashtuns (2020). Whenever in Afghanistan, Pashtuns gained political power, they used it to suppress non-Pashtuns and sometimes they endangered their political and ethnic identity.

After Pashtun chauvinism and domination, the Taliban also followed in the footsteps of the Pashtuns' rulers. Abdulloev mentions that the Taliban were mostly Pashtuns or Sunni from other ethnicities and started attacks on other ethnicities who were in minorities. They supported the nationalist movement of Pashtuns.

### **Internal Orientalism**

The word *orientalism* is synonymous to othering. We can better grasp the variety of methods by which national identities are created. These methods employed Orientalism subtypes referred to as *domestic Orientalism* (Piterberg, 1996), *Oriental Orientalism* (Gladney, 1994), *nesting Orientalism* (Baki-Hayden, 1995), and *internal orientalism* (Schein, 1997). The geography of these studies is murky, though; while the othering they analyse takes place at the intra-state level. It is based on ethnicity constructs, employing territory (when it does) only to pinpoint the whereabouts of particular ethnic minorities. Since a "spatial component is frequently embedded in the definitions of the *Other*," according to Paasi (1996, p. 13), it is crucial to take the geography of othering into account (Jansson, 2003).

Janssen (2003) writes in his article that this study uses the concept of internal orientalism (Schein, 1997) to explain how the othering of a state's internal territory contributes to the creation of a preferred national identity; it is an investigation into the geographical construction of national

identity. For a brief discussion of the suitability of the Orientalism framework, which is used to characterize this occurrence, the phrase "internal orientalism" must be used (Said, 1979).

### ***A Vizier's Daughter, A Tale of the Hazara War***

*A Vizier's Daughter; A Tale of Hazara War* depicts fatalism and a pessimistic assessment of inability of humanity in dealing with social culture. It has the trait of naturalism in its depiction of the inability of humans at the face of overpowering fate. Another aspect of the novel is the orientalist depiction of Afghanistan. The central theme of the novel thus revolves around the miseries of ethnic life in Afghanistan under 'the Iron Ameer' Abdur Rahman (Amin & Khan, 2017).

Amin & Khan (2017) further inform about the Hazara war as conflict between Pashtun and Hazara, the strategy of Abdur Rehman to crush the Hazara nurtured hatred among various groups. Specter of deep religious and ethnic polarization in Afghanistan (Shia vs Sunni, Pashtun vs Hazara) emerged during this period. The policy of political unification of Afghanistan was the need of period in broader context but the manner in which it was carried out ensures that Abdur Rahman failed to incorporate the various segment of Afghan society.

### **Plot Summary**

*A Vizier's Daughter* was written in English by British lady medical physician, Lillias Hamilton, published in 1900 during the Victorian era (1837-1901). The novel is set in Afghanistan and depicts the suppression of the Hazara people. It represents the gloomy picture of Hazaras through Gul Begum, the main character. The author describes Sultan Muhammad Khan (father of the famous poet Faiz Ahmad Faiz) as a self-satisfied court favourite who finally becomes an overloaded official in the court of Amir Abdur Rehman. Many of the theoretical assumptions and qualities associated with late Victorian writing are present in the novel. The novel became the most popular genre of English literature, with themes of virtues and vices throughout the early Victorian period. Fatalism is a gloomy judgement of humanity's incapacity

to adjust to a changing social situation, as demonstrated by Lillias Hamilton in "A Vizier's Daughter: A Tale of the Hazara War." Gul Begum, the novel's main character, has little influence over the awful tidings of fate that turn her from the proud daughter of a vizier to a slave girl in Kabul. It also has a naturalistic quality to it in terms of depicting humanity's incapability in the face of overwhelming fate. Another feature of the novel is the orientalist portrayal of Afghanistan, which is common in western literature about the Orient. The novel's principal topic consequently centres upon the horrors of life in Afghanistan under Abdur Rahman, the "Iron Ameer." The novel is told from the perspective of an omniscient narrator who knows everything. The author's firsthand experiences as the court physician of Ameer Abdur Rahman in Kabul give the basis for the subject matter.

#### **Research Objective:**

1. To examine the Pashtun ethnic-chauvinism in Lillias Hamilton's *A Vizier's Daughter* from the perspective of Internal Orientalism

#### **Research Question:**

1. What Pashtun ethnic-chauvinism is manifested in *A Vizier's Daughter* from the perspective of Internal Orientalism?

#### **Research Methodology**

This article employs qualitative-interpretive methodology. The study involves analysis of the text of the novel, *A Vizier's Daughter*, from an Internal Orientalist perspective. The study is based on the exploration of ethnic-chauvinism in the novel. The selected novel is the primary source of the data. Researchers normally use one of two research approaches while performing a study: qualitative or quantitative. The goal of a qualitative study is to gain a better understanding of a social or human problem from several perspectives. Qualitative research is conducted in a natural setting and requires the creation of a comprehensive and accurate image of the phenomena being studied (Mason, Jennifer). In general, qualitative data analysis is thought to be a human process in which the researcher depends on textual and content

analysis. Quantitative data analysis, on the other hand, is better suited to research studies that require statistical data. The researcher prefers the qualitative method to handle the issue at hand in this research study because it is more explanatory in nature. The reason for using this method is to obtain a genuine textual analysis, which appears to be suited for examining the characters.

#### **Theoretical Framework: *Internal Orientalism***

This article examines ethnic chauvinism between the Pashtun and Hazara characters in the selected novel from the perspective of internal orientalism. The binary division of West and East, or Occident and Orient, underpins Edwards Said's Orientalism. The theory deals with otherness, othering, or "us and them." The concept of "internal orientalism" is based the binary opposition within a region or state, as one is considered superior and the other is inferior (Jansson, 2003). The inferiors are dealt with as "others" or "othering," as in the concepts of "occident" and "orient," or "us" and "them." The ethnic Hazara face otherness, or us and them, in Afghanistan. The idea of "internal orientalism" is used to examine how the South is portrayed in the US as an internal spatial "other" and to suggest a relationship between these representations and the development of a chosen national identity (Jansson, 2003). Space has either been overlooked or is seen as a supporting aspect in studies that examine how internal othering influences the creation of national identities (Jansson, 2003). This study has used the concept of internal Orientalism (Schein, 2000) to explain how the othering of a state's interior territory contributes to the creation of a privileged national identity; it is an investigation into the geographical construction of national identity.

Both minority and Han Chinese identities saw significant changes in China over the 20th century. Han views towards non-Han people were paradoxically both antagonistic and incorporating as they grew to be seen as a part of what was perceived as the Chinese people. Such changes in the distinctions between identification and otherness point to additional limitations of the orientalist paradigm. Persons

who are regarded differently in the dominant representation may also be seen as an essential component of the people or nation of their representers in the case of internal orientalism. Second, as happened during China's openness in the twentieth century, identity was formed. There may be more than one contrastive other that is significant in defining the self, as opposed to only one other that appears to be bound in dyadic opposition to the nation (Schein, 2000).

### **Discussion and Analysis**

The analytical tools have guided the selection of sources for the analysis. For a more objective analysis of the sources, close reading strategies are used to extract the meaning. Afghanistan is a multiethnic state largely ruled by the Pashtuns. The Pashtuns have tried to Pashtunize the country and in the recent past they have had social, religious, and ethnic turmoil with other ethnicities such as Uzbek, Tajik, and Hazaras. The novel, *A Vizier's Daughter: A Tale of the Hazara War* deals with ethnic chauvinism between Pashtuns and Hazaras, as Gul Begum is a Hazara and she suffers a lot in Kabul. She is a beautiful, tall, and educated girl, but she still works as a slave in Kabul, although she is the daughter of a vizier (chief) of Hazarajat and the niece of the chief of Hazara. She was sold out into the hands of Pashtuns one after the other, and they dealt with her very badly, except Sultan Muhammad Khan (the chief secretary of the Ameer Abdul Rehman), himself a kind-hearted man.

The people of Hazara are physically different from the Pashtuns in Afghanistan, and their physical description is very roughly, like "faces like full moons," that they are very broad, "heads like rugged bullets," and they have small sunken and slant eyes. The bones of their faces are high, and they have flat noses (p.6). Ethnically, the appearance of the Hazara is different from that of the Pashtun people. In history, the Turkmen also attacked Hazara and made them their slaves, while carrying their cattle, young boys, and girls as slaves. Socially, they are considered an inferior ethnicity in Afghanistan. The above statement shows physical, national, religious, cultural, or ideological differences. Ghulam Hussain's appearance in the novel is picturesque;

"bullet and pig-headed"; and socially, they are "rejected" (a prisoner – a slave (p.10). Marrium to Gul Begum is "handsome", tall and educated, but is rejected, a prisoner and slave in Kabul. It highlights the social status of Hazara in Kabul. The Hazara are divided into two tribes; one tribe lives in Kabul as slaves, laborers, and prisoners. The other group lives in the Hazarajat as a free tribe in their own country (Hamilton, 1900, p. 12). Culturally, the Hazaras live in caves, thoughtless of the rock or mud that gives them shelter (Hamilton, 1900, p.16). The Pashtuns are in the majority according to their ethnicity, and they are socially, culturally, economically, and politically stronger than other ethnicities in Afghanistan. It is considered by the Vizier of Hazara, but a patriotic spirit makes him firm against the statement of Ameer Abdul Rehman. The chief secretary advises him to compromise and pay tax to Ameer, but he denies it and adds that if the Hazara resist, the consequences will be more brutal; the people will be made slaves and prisoners, and very few Hazara will survive (Hamilton 1900, p.35). The Vizier attempts several visits to Afghanistan, but they are all in vain and fruitless. But those people who surrender to tax would find hospitable asylum in Kabul during war, and after war the land would be given back to them, the Chief Secretary says to the Vizier of Hazarajat (p.35).

Actually, the Afghans consider the Hazaras poor, powerless, slaves, and labor. So, their conquering is very easy for them.

The character of Ferad Shah (a Pashtun) represents brutality and harshness. He is a colonel in the Afghan army and very close to Ameer Abdul Rehman. Ferad Shah is a true representation of Pashtun chauvinism. He devastates everyone who goes against Ameer's law. The grandmother of Gul Begum came to the house of her daughter from another village of Hazaras, and she told a story of Ferad Shah's brutality. He burnt alive the whole village of Hazara because of the killing of one Afghan soldier. Ferad Shahd brings three soldiers to a Hazara village so that they will remain in the village and the poor villagers will facilitate their stay without any delay or complaint. Their behaviour is chauvinist and oppressive to the

Hazara people. They started beating the Hazara people in their own village. The Hazara villagers go against them and kill one of them, while the rest of the two run away to save their lives. The barbarism of Ferad Shah is very terrifying as he brings half wolf dogs and sets them free over the Hazara people and then burns them alive.

“The dogs are hal-wolf, half-bloodhound, blood and cruel”. They sprang first on children, tearing them, wounding and killing”(p.43). “The street ran blood”(p.43). The savageness and cruelty of Ferad Shah brought killing and massacring in the streets of Hazarajat. The cry of women and children everywhere, and he is known as a monster in Hazarajat. When he enters the village of Hazara, he finds; “The wounded man, the corpses, the wounded, suffering, dying children, but “These did not appease him”(p.43)

The blood thirst of Ferad Shah is not going to be quenched by the bloody situation, because he was famous for the name of the beast, a cruel beast. As a result, he issues an order to burn them all. “Bring some straw and light it,.....We ‘ll roast these swine alive”..... We‘ll teach them how treat us in the future, these low Shiah”. (p.43)

The situation of the whole village is worsening and Ferad Shah is enjoying this inhuman situation and act of brutality because of their ethnicity, as it is said by him, "these low Shiah". The Afghan soldiers kicked the Hazaras from their houses and they were abused. “Put your Hazaras where you like, that’s nothing to us but clear the houses”.p.42

The Afghans consider the Hazaras their property, as they like it and how they like it, they grab it. The vizier said, if Ferad Shah demanded for Gul Begum to be sent to Kabul, If the message of the messenger is not listened to, it will bring "death and destruction" to the Hazaras. (Hamilton, 1900, p.47). Gul Begum is going to be married to Muhammad Jan (a forged marriage), just to save her from Ferad Shah. The marriage will not be real just to avoid Ferad Shah. She asked her father who else would protect her if he couldn't (Hamilton, 1900, p.50). It shows the weakness of the Vizier of Hazara.

Wali Mohammad, the father of Gul Begum, replies that when Afghans and Turks come to our country, they take what they like. This is the chauvinist attitude of the Afghans. Gul Begum's father says that Ferad Shah does not need a wife; he has so many, but he wants to drag us into war. He wants to make us slaves and treat us like rebels (p.51). “Hazaras who would lay down their arm, a home to all who would seek refuge to Kabul” (p.60).

It is quite chauvinistic that Ameer wants to bring the Hazaras unarmed and make them their slaves. Those who lay down their arms will not be treated as rebels. The statement shows that if they choose not to fight with Afghans and surrender their sovereignty, they would be pardoned and would be treated as refugees in Kabul, and the refugees of Kabul mean slaves of Afghans.

The Vizier says to his daughter Gul Begum that the Afghans would destroy their home, there would be no mercy for Hazaras, and they would be taken as slaves. (Hamilton, 1900, p.63). The Hazaras are so helpless that they can't save themselves and their country. If they go against it, there will be death, killing, massacring, defeat, and slavery. They prefer to be dead but not slaves because slavery in Kabul (with Afghans) is a worse thing (p.65). The Ameer was against the Hazaras and their country, next to Afghanistan. He used to create trouble for the Hazaras and was irresistible to the Hazaras. The Afghans persistently opposed the Hazaras. The resistance of Hazaras and the fight of Afghans would destroy and ruin the Hazarajat.

Afghans are considered strong among all the ethnicities in Afghanistan and deal mercilessly with all the other ethnicities in the country. The Hazaras are not a single ethnicity that is treated badly by Afghans. It is said that they defeated the other ethnicities and seized their property and animals without any payment. During the war with Hazaras, the religious leaders of Hazaras were kidnapped, tortured savagely, and made public. They were then killed. The rebels were cut down and cut to pieces. In short, the Afghans thought they were the only residents of Afghanistan and the property only belonged to Afghans (Pashtuns). For the social, political, and

economic superiority that they claimed went against every ethnicity in Afghanistan. They primarily targeted the Hazaras of Hazarajat because they were not considered native Afghans and their sectarianism was a source of contention. The Hazaras were/are Shias, and that's why they kidnapped, killed, and banished them from Afghanistan, considering them foreigners. Their homes and property were grabbed and distributed among Pashtuns because the Pashtuns (Afghans) thought Afghanistan only belonged to them. The Afghans attacked, as they had been attacked many times, and would grab their property and animals (p.77). Ghulam Hussain was not a killer, a murderer, nor an accuser of any crime, but he refused the social, economic, and ethnical supremacy of the Afghans. The Afghan soldiers tried so many times to catch him, but he swept away from their hands. The soldier caught Muhammad Jan (a Hazara resident) and tortured him badly. He was used to spy on Ghulam Hussain. The soldiers not only treated the Hazara badly but abused them also. In short, they were tortured verbally and non-verbally, as one of the soldiers said. "The dog speaks the truth" (p.82)

The Afghans, civil and soldiers, treated the Hazaras badly, called them by bad names and considered them less than animals. The life of Hazara slaves in Kabul was worse, and they were equal to animals. If a basic right were given to Hazara, then it would be considered an act of kindness by the Afghans (p. 122). After spending some time in the house of Ferad Shah, the Hazaras were taken to Kabul, to the camp of slaves. They reached the crowded camp of Kabul and then she was sold to a merchant. Gul Begum felt degradation and started doing silly acts to be done in the house of the merchant. She lived uncleaned, untidy, and imbecile, which was unbearable for the merchant and she was sent again to the camp (p.125).

The Afghans had a strong sense of superiority and saw the Hazaras as the worst thing on the planet. They snatched the very basic right of life from them (the Hazaras). Gul Begum was teased and forced to be married to an unfit and old man. She used to deny it because of her master, who

fought for her most basic rights in life, such as where she wanted to go and what she wanted to do. She refused to marry old men (Afghans), and after one, she had another, and so on. The third man came to her with a marriage proposal, and on her refusal, he made some sarcastic comments about her and her social and ethnic status. She was said to be neither a free girl nor the daughter of a Hazara vizier, but she was currently a slave, a prisoner, and rejected. The daughter of a rebellious person and a lawful slave of Kabul (p.139).

The concept of "internal orientalism" is based on the binary opposition within a region or state, as one is considered superior and the other is inferior.

According to Gul Begum, it was the price of betrayal being paid by Ameer to Muhammad Jan. He was considered a traitor in the community of Hazara as he spied on his own country for the sake of money and a job.

The clash started between Muhammad Jan and the Chief Secretary, Gul Begum. Individually, every Afghan is a chauvinist. They think that they are superior to other people (ethnicity). Muhammad Jan joined the Afghan ethnicity and felt superior to the Chief Secretary. Through the voice of Gul Begum's mother, Muhammad Jan issued a warning to her. Afghan people don't like foreigners with high positions in their country. They go against them. The same situation was faced by Sultan Muhammad Khan (chief secretary).

### ***Us and Them (Otherness)***

The term "Orientalism" refers to a variety of disciplines that provide Europeans with understanding of the Orient or Others (57). "Us" and "them," "black" and "white," "bright" and "dark," "superior" and "inferior," and "first world" and "third world" were divisions made by Westerners between the globe's people. As Patterson writes (1970) in his book *Ethnic Chauvinism: The Reactionary Impulse*, a society is organized and developed initially based on kinship, with a belief, ideology, or nationalism around a territory or location (p.44). The formation of that society is identified with ethnicity. The social group of kinship is the tribe,

and it emerges to be ethnicity. They emerge from the kin-hegemonic stage, and the nucleus of ethnicity emerges from the merger of us and them (p.44). The binary division of West and East, or Occident and Orient, underpins Edwards Said's Orientalism. The purpose of the theory is otherness, othering, or "us and them." The concept of "internal orientalism" is based the binary opposition within a region or state, as one is considered superior and the other is inferior.

In light of the abovementioned statement, the Ameer has presented the example of birds such as cuckoos and hedge-sparrow, which is a representation of ethnical division into us and them. In the text, cuckoos represent the Hazaras as they have made their nests in the Afghan areas. But they are not lawful residents of Afghanistan; they have occupied the land and built their houses. If they want to live on the occupied land, they have to pay tax to the Ameer of Afghanistan. It shows that they are not considered legal citizens of Afghanistan and treat them like foreigners. They need to show their loyalty to the country and pay rent. Hamilton (p.30, 1900)

"They had been planted in the territory proper of Afghanistan" (p.30). "They had sprung, leaving these cuckoos behind" (p. 30). Ghulam Hussain, A vizier of Hazara held many meetings with the Afghans without any result. They believed that they were residents of a free country and had no need to pay tax, but the Ameer did not agree with them.

According to Said (1977), "we" represent Europeans and "those" represent non-Europeans, Europeans are stronger than non-Europeans, and they are against non-Europeans. The same case lies in Afghanistan, as Pashtuns are "we" and non-Pashtuns are "those". Pashtuns are against non-Pashtuns. "Persuade your people to pay the taxes" (p.34).

Hazaras do not agree with Afghans to pay tax, so many meetings are arranged between Pashtuns and Hazaras with no result. The Afghans want to subdue the Hazaras to the terms and conditions of Ameer. They try to persuade as they have no guns, no army, and are socially,

economically, and politically weak. So, they would not be able to protect themselves. Pashtuns think they are stronger and more economically and politically powerful than Hazaras. Like European thinkers, they are more developed and civilised than non-European thinkers. In this way, Pashtuns think that they are more civilised and developed than the Hazaras. The Hazaras have no roads and their lands are desolate (Hamilton, 1900, p.34). The chief secretary said to Ghulam Hussain that they were unprotected and the Ameer wanted to save them from the invaders and the attack of Kafir. The Afghans claimed that Hazarajat is Afghan territory, but the Hazaras are not Afghans. Basically, they believe in us and them. The Afghans think that the Hazaras know nothing about war. Further, they said if they merged with Afghanistan, then they would protect them (35). The Afghans advise Ghulam Hussain, the vizier of Hazara, to save the poor peasants and mountaineers (p.36). It is an indicator that the Hazaras are less undeveloped and uncivilised as they are poor and mislead peasants and mountaineers. They subjugate their social status and are considered poor and unknowing. For Patterson (1977), the superiority of their army force and the security of the centralised state are reasons for their domination (Ethnic Chauvinism). The Afghan army is very strong, which is one of the reasons for the Afghans' superiority in Hazaras. The Army of Afghans is led by Ferad Shah, as he is a "monster", not a human.

## Conclusion

Ethnic chauvinism turns into aggressive nationalism when the institutions of the state favour their respective ethnic group. A *Vizier's Daughter* reflects upon that transformation. Lillias Hamilton captured a glimpse of Afghan ethnic chauvinistic history through imagination. This research explored ethnic chauvinism between the Pashtun and Hazara characters in the novel, *A Vizier's Daughter*. It highlighted the ethnic chauvinism of Pashtun characters in Afghanistan by examining the sufferings of Hazaras through the protagonist, Gul Begum. The Amir of Afghanistan, a Pashtun, informed the vizier of Hazarajat during early 1890s that if



they paid taxes to the government of Afghanistan, they would facilitate them: by making a road, providing guns, an army, and finance them. The Hazaras denied the offer. The Pashtun waged war on them and subdued them by force. This displaced the Hazaras ethnicity into different directions: Czarist Russia, Iran, and Baluchistan, including internal dispersion of the vast numbers. The Amir considered the Hazarajat as the territory of Afghanistan and its inhabitant Hazara as migrants. He used the Sunni brand of Islam against the Hazaras by calling himself Amir of Afghanistan and considering the Hazaras as infidels. The Pashtun army subdued them by forceful suppression. Gul Begum and her people suffer a lot at the hands of Pashtun characters. She is sold in Kabul as slave from one Pashtun to another. She was suppressed and oppressed. Even, the Hazara women and children were slaves, their men killed. The depiction of Pashtun ethnic chauvinism by Hamilton is realistic manifestation evidenced from history. The Pashtun are considered dominant, superior, and privileged, while the Hazara as subordinate, inferior, and disadvantaged. The historical fact remains that the echelon of the Hazara ethnicity in Afghanistan not developed despite lapse of a period of a century (1890-1990s), though, considerable political transition in the 21<sup>st</sup> century assisted their lot.

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