The Role of the Type of Political System in Sustainable Peace in Afghanistan

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Abstract

The role of the type of political system in creating stable peace in Afghan society is the main issue of this article, which has been investigated by using the descriptive-analytical method and the library-documentary technique, the relationship between the type of political system and stable peace in the Afghan society. According to this research, the political systems that the people of Afghanistan have experienced so far, despite their differences, had one thing in common, and that is tyranny and self-control, which administered in a centralized manner in different periods. A military that has no cultural and social structure of Afghan society, the democracy that imposed on the Afghan society after the fall of the first period of the Taliban group and without paying attention to the cultural structure of the people of this land, not only failed to provide the security and comfort of the Afghan society; Rather, it exacerbated the ethnic divisions and, following that, the insecurities caused by ethnic and religious alignments; In such a way that the ground for the Taliban's dominance over Afghanistan provided. Galtung: sustainable peace is created in society when direct, structural and cultural violence eliminated, and political systems play an effective role in this area, and among different political systems, the most appropriate system in creating stable peace and removing all kinds of violence, the federal system is the system that has the most similarities with the socio-cultural structure of the Afghan society.

Keywords: Afghanistan; Peace; Violence; Democracy; Federal System

Introduction

Afghanistan consists of different ethnic groups with difference religions, languages and dialects. This ethnic diversity and pluralism has caused, in addition to foreign invasions, devastating civil wars and house burnings to happen in this country, wars that have caused countless and irreparable losses of life and money to the people of this country, it continues even now, and there is no sign of stopping or reducing it, and the internal conflicts take on new dimensions every day.

Despite the fact that Afghanistan is not a unique country in the world in terms of ethnic and geographical structure, but in terms of the events and incidents that the people of this country have witnessed so far, it is unique and unique. Afghanistan has ethnic and linguistic diversity like South Africa, even though, South Africa experienced ethnic and religious differences to the extent of civil wars in the

beginning, but a relative agreement soon was reached between different ethnic groups, agreement that, in addition to giving up destructive internal wars, provided the basis for peaceful coexistence of difference ethnic groups.

After nearly two centuries, Afghanistan still has not overcome this fundamental problem; Rather, his problems have intensified; Because the open and hidden interventions of foreign countries have deprived them of any thinking of ethnic elites and currently the main decision makers and players in the political game of Afghanistan are the powerful regional and global countries. So far, there are no signs of abating their involvement, and as a result, despite this trend, the problems of terror and suicide and ethnic and tribal wars will still remain. Unless the political and scientific elites of different ethnic groups do a serious and fundamental re-reading of their past actions and think of new and modern solutions with a mental shake-up and removal of mental sediments caused by ethnic and tribal prejudices.

The meaning of the political system in this article is the executive branch, which includes all ministers headed by the president, On the one hand, the political system has all the facilities and scarce resources, and on the other hand, as an undisputed power, it acts as it wants. Therefore, the type of political system is one of the factors that cannot ignored in relation to sustainable peace in the society. No research has been done on the role of the type of political system in creating sustainable peace in Afghanistan. Therefore, the increase of insecurities, on the one hand, and the lack of a scientific research in this field, on the other hand, make such research necessary and obligatory more than ever. So the main question of this research is "Which type of political system plays an effective role in creating sustainable peace in Afghanistan?".

Although social phenomena are not single-caused, some causes play a more fundamental and serious role than other causes, and it seems that "federal system" is the most suitable type of political system in Afghanistan according to the social structure of Afghanistan.

1. Theoretical Foundations and Conceptual Framework of Research

1.1. Theoretical Foundations

The relationship between peace and the type of political system is one of the relatively new topics and for the first time, the famous German moralist philosopher Immanuel Kant, in the late 18th century, addressed this issue and compiled a book titled Sustainable Peace. Kant presents a plan for sustainable peace between nations by entering into federations without losing their sovereignty (Barat Alipour, 2014: 41). Kant considers three basic conditions necessary and essential for the realization of lasting peace, both at the international level among governments and at the domestic level among different nations, which are:

1- The interaction of nations should be based on the rights of hospitality towards each other;
2- The law of nations must be republican
3- The law of nations should be based on the federalism of countries (Kant, 1917: 65-69).

After Kant, the Glocal Forum seriously considered peacebuilding and highlighted the role of local governments in this issue and put local governments in the spotlight as the main actors in peacebuilding from the bottom up (Karimi and Hafez Nia, 2017: 7).

One of the other theories related to this topic is Giddens' construction theory.

"The theory of construction (structure-agent) emphasizes the role of the agent and its impact on the structure and vice versa, and clarifies the issue that social phenomena formed from intellectual

and social construction, which the role of thought and thinking can be effective as social structures play a role in the formation of people's thinking" (Binesh, 2008: 23).

In general, it can be said: Giddens' goal of construction theory is to create harmony and alignment between structures that are a condition for social and political interaction on the one hand and workers as actors who have an effective role in creating structures on the other hand.

According to the author, the social structure of Afghanistan is based on ethnic, linguistic and religious diversity. Therefore, it is a suitable political system that can create agreement and harmony between political rulers as agents on one side and ethnic, linguistic and religious diversity as a socio-cultural structure on the other side.

2. Conceptual Framework

1.2. The Concept of Peace

Peace in the word means giving up war by making a contract (amid), and according to this meaning, wherever peace is mentioned, the existence of war comes to mind; That is, it puts peace in front of war, But Johan Galtong, a Norwegian scientist who is known as the father of peace and has researched peace for many years, contrasts peace with violence and defines peace as the absence of violence (Galtong, 1969: 172).

According to Galtung, there is violence in the place where the actuality of the physical and psychological dimensions of the human being under the influence of the conditions of social life is less than their capability. In fact, violence is the cause of the difference between actuality and capability (Ibid: 168). Galtung considers violence as a triangle consisting of three sides, which are: direct violence, structural violence and cultural violence.

1- Direct Violence

The meaning of direct violence is to treat a person with the aim of threatening and harming his life or preventing him from freely reaching basic and basic needs. Violence is direct, tangible and visible which done physically or verbally, and the victim of violence and its perpetrator are identifiable.

2- Structural Violence

Structural violence, as its name suggests, refers to the violence that lies in the ruling structures in society, which manifests itself in the unequal distribution of power, resources, and job opportunities. Structural violence occurs when there is a general perception that certain groups, classes, races, and nationalities should have more access to goods, resources, and job opportunities than other groups, classes, races and nationalities. This idea becomes injustice in various fields among the people of the society.

3- Cultural Violence

Cultural violence is the result of mentalities and beliefs that we learn from childhood about the necessity of violence and that surround us in our daily life. This type of violence does not directly lead to killing or harming people's lives; Rather, it legitimizes structural or direct violence or at least does not consider them wrong (Galtung, 1990: 291-293).

4- Political System

The meaning of political system in this article is the same thing that the constitution has interpreted as government in Article 71. According to this article, the term "government" refers to the total number of ministers working under the presidency of the president, which we interpret as the executive branch.

a) Typology of Political System

One of the typologies, which has a long background in human history, is the division presented by Plato. Plato divides political systems into five categories, which are briefly discussed here:

1- Theocracy: According to Plato, "theocracy" is the first type of political system that humanity experienced. Theocracy is a type of government in which absolute political power is in the hands of the supreme spiritual authority, and the theoretical basis of the government is that such a system is from God, and the spiritual authority, which plays the role of a political authority, is the administrative and judicial system. He interprets and executes the "commandments of God" that came through revelation. (Ashuri, 2003: 329);

2. Oligarchy: According to Plato, the second system that mankind experienced was oligarchy, a system based on the value of wealth. This means that at that time all affairs are in the hands of the wealthy, and the need do not have a share in the administration of the country. (Platoon, 1380, third volume: 1103).

Since in the oligarchy system, all the affairs of the society are controlled by only the wealthy and capitalists, the most important characteristic of this type of political system is that there are no restrictions on the acquisition of money and wealth, and the rulers of the oligarchy system They do not establish any law to prevent the youth from extravagance. (Moradi Maragheh, 2002: 163);

3. Democracy: Plato believes that the system of democracy arose from the improper performance of the rulers of the oligarchic system. Because the practical and public behavior of the rulers of this system leads to war and conflict between the capitalists and the impoverished, and as a result of this conflict, the poor and the impoverished will eventually win and bring down the oligarchic system and replace it with They build the system of democracy.

"Democracy" is a Greek word that is derived from demokratia and consists of two parts demos (people) and kratos (government). Democracy means a political system in which the people, not kings or nobles, rule. (Giddens 2004); But democracy is a political system that takes different forms according to the conditions and socio-cultural structure of each country.

According to the author, one of the structures that is suitable for realizing democracy in multi-ethnic and multicultural countries is the federal political system. Different meanings have mentioned for federalism, and one of these meanings is that federalism means the joining together of a distinct human community, which reconciles two opposing tendencies: firstly, the desire for autonomy and secondly, the effort to form A whole society that includes all the member groups. Therefore, federalism should be seen as satisfying the sense of independence of small nations in the form of the need for quantitative and qualitative development. It is for this reason that federalist solutions show the movement from the point of isolation to the point of aggregation and from small dimensions to large, which in nature has the resilience to organize international political organizations in regional and global contexts (Qazi, 2013: 241).

According to the above explanations: federal government is more likely to be placed in a country that is more ethnic, linguistic and racial, which believes that the best form of organizing human affairs

can be done in an organization. He found that it defines unity. The countries that choose the federal system pursue two basic goals: one is the unification of all the different ethnicities centered on a central government and the other is the recognition of all the ethnicities with their own customs and traditions.

By creating a federation, these countries block the path of disintegration, which seen as the biggest threat to them; Because the federation is a decentralized political system, which according to the constitution has a government whose regional units are involved in the policy of coexistence and compatibility, and this system actually decentralizes the sovereignty and by redefining its territory based on ethnic-regional demands, it causes accumulation and protecting the interests of ethnic minorities (Smith, 2014: 27).

4- Authoritarian: In Plato's opinion, the democratic system, due to the unlimited freedoms given to the citizens, will soon give way to the authoritarian system his opinion, every extreme state turns into its opposite. And excessiveness in everything leads to the opposite of that, the boundless freedoms of democracy are transformed into full-fledged tyrannical slavery. (Moradi Maraghei, ibid.: 179);

5- Philosopher King: According to Plato, the best system is a system in which philosophers are in charge of society. A system where a philosopher is at the top of the pyramid of power, that society achieves complete peace and comfort, which Plato calls "Utopia" and prefers it to all political systems.

Contemporary political thinkers divide political systems into two types and believe that all existing political systems can be traced back to these two types of systems, which include: pluralist or democratic systems, of which the federal system is a type. It is a unitary or authoritarian system.

The most important characteristic of a pluralist or democratic system is that the political struggle in it, in broad daylight, flows freely and without protection, and on the other hand, in unitary or authoritarian systems, there is basically no official political struggle and everything is subject to Will is the ruler. (Duvorje, 1997: 149).

b) The Mechanism of Choosing the Best Political System

Choosing the type of political system is one of the most important and decisive categories for every country. In the past, many people believed that if a military system worked and had positive results in one country, the same system can be used in other countries as well. But historical experience showed that this idea was not reasonable. Today, many believe that the political system in each country takes a different form according to the cultural and identity structure that prevails in it; In other words, the type of political system is chosen according to the cultural structure of each country; For this reason, Mojtahedzadeh believes that the system of democracy can only emerge and develop and remain stable in a country that is suitable and harmonious with the cultural structure of the people of that country: "Democracy can only emerge in a country whose government is based on the nation." And it will be stable when it is local and rooted in local culture and identity" (Mujtahadzadeh, 2017: 81).

One of those who advocated the second point of view is John Stuart Mill. It divides the desire, character and characteristics of all societies into two types: one is the active and militant character, and the other is the passive and non-combatant character. A demander in response to the question of which of the above temperaments and traits is in the interest of the society and the world, Mill says: "There is no more certain truth than this in the history of mankind that any progress made in any of the affairs of human civilization Unquestionably, it was the work of those who were unhappy with their luck and destiny" (Mil, 1996: 401).

According to Mill, a nation that fights to defend its rights and interests and does not leave this vital responsibility to fate and destiny and hates the slogan "We must wait for things to correct themselves" more than other nations. He can take steps to improve his situation and the world. On the other hand, a nation that leaves its destiny to destiny and surrenders to the situation is itself the main factor in creating the course of regression, and such a society will not see real reform and progress. (ibid: 409-411).

According to him, the political system suitable for the deterministic nature is autocratic systems, and the political system suitable for the militant nature is the democracy or democratic system.

2. The Role of the Type of Political System in Creating Sustainable Peace in Afghanistan

Before we determine which type of military plays an effective role in creating lasting peace in Afghanistan, it is necessary to review the systems that the Afghan people have experienced so far and after that, considering We will present to the past systems of Afghanistan on the one hand and its socio-cultural structure on the other hand the type of political system suitable for the establishment of lasting peace.

1.2: An Overview of the Past Political Systems of Afghanistan

The political systems that the Afghan society has gone through so far can be read in two separate stages: one stage before the fall of the Taliban and the other stage after the Taliban. From the time when Ahmad Shah Abdali established a country with definite geographical borders called Afghanistan for the first time in 1747, until the fall of the Emirate of the Taliban group, despite the differences between them; But they shared one feature, and this feature is the common feature of all of them, and that is tyranny and autocracy. This has led governments to concentrate power in such a way that the people of Afghanistan have never seen multiple powers and all power, in different periods, was directed and led from one center and by one person. (Insight, ibid.: 257).

After the first fall of the Taliban group, the Bonn meeting in Germany was the starting point for changing the type of political system in Afghanistan. For the first time, the representatives of different ethnic groups reached an important and strategic agreement, which became known as the "Ban Agreement" and its first achievement was to crush the old and worn-out wall of the type of political system that the Afghan society had experienced until then. In the preamble of this agreement, while all ethnic groups were recognized, it was also mentioned "the establishment of an inclusive government free of any kind of discrimination", a government that had substantial differences with the previous governments: "Remembering that the temporary organization is the first step to establish an inclusive, gender-free, multi-ethnic and fully representative government and cannot remain in power after the appointed time."

This agreement became the basis for the drafting of a constitution that explicitly recognized the type of national political system in Afghanistan as belonging to the nation, which applies it directly or through its representatives. The head of the article "Sovereignty belongs to the people" expresses the type of political system ruling in Afghanistan; That is, democracy, and the sub-article refers to the way of exercising the sovereignty of the people, which is implemented directly or through their representatives.

3. The Appropriate Political System in Sustainable Peace in Afghanistan

As mentioned, after the first fall of the Taliban group, in 2003 the constitution was drafted, in which the type of political system in Afghanistan was determined. Considering the ethnic and tribal structure of this country, the type of political system that was recognized as suitable was "democracy". " Democracy, which had brought some success in some countries, and the Afghan society expected that after the establishment of the democracy system, the least thing it would achieve would be security,

comfort and peace; But as time passes, not only peace and security did not come in this society; Moreover, the security situation is getting worse and more miserable every day. The second vice of president of the Islamic Republic of Afghanistan announced on 8/9/2016 during a speech at the UNESCO International Organization in Paris that according to reliable information, there are currently around 30 terrorist groups in Afghanistan and each of them, in different ways. Different people are doing terrorist and suicide acts.

The question that raised here is why "democracy" in Afghanistan has not had very positive results and consequences? The countries that were similar to Afghanistan in terms of ethnic structure have achieved a relative harmony and convergence by changing the pattern of the political system. But the change of the political system in Afghanistan has not only led to the cohesion and unity of different ethnic groups; Rather, it has exacerbated ethnic divisions more than ever before, and these are the questions that occupy the minds of every Afghan today.

Giddens believes that the structure and the worker have a completely mutual and two-way relationship; That is, just as workers have an important and effective role in creating structure, it is also effective in forming the thoughts and minds of workers. According to this theory, the author believes that the drafters of the constitution have only considered the ethnic structure of Afghanistan to provide a model of the political system; However, they did not pay any attention to the details of this issue and providing the infrastructure of democracy, of which eliminating all types of violence is one of the most important, and after returning to Afghanistan, only the direct violence subsided to some extent. However, the structural and cultural violence that was manifested in the employment of people in government positions was exposed openly and because of this, as time goes by, the distance between the government and the deprived people is increasing more than ever before.

According to the theory of construction, it seems that among the different models of political systems, the "federal system" is the most suitable model for the socio-cultural structure of the Afghan society.

According to the theory of construction, the federal political system will lead to more favorable and constructive results and consequences for the Afghan society, which is one of them, removing the feeling of deprivation among different ethnic groups, and also having a positive effect on reducing suicide and terrorist attacks. will leave the federal system is one of the systems that has the power and capacity to eliminate the triangle of violence in all its forms, and it is obvious that we will not achieve lasting peace as long as there is violence in the society.

Ahmad Wali Masoud, one of the analysts of Afghanistan's political issues, believes: "The peace that was established with the help of foreigners can fall apart with a change in the policy of the international community, until there is a common understanding on the country's political root issues. If there is no common national vision and a single strategy, there will be no news of political stability and long-term security" (Massoud, 2011: 19).

Now that the democratic system has collapsed in Afghanistan and the Islamic Emirate of the Taliban has taken over Afghanistan, it has severely ignored the little participation of non-Pashtun peoples and has established a system that has nothing to do with Afghanistan's cultural, political and social conditions and structure. It has kept the flame of ethnic divisions active as a major factor of insecurity.

Therefore, it can be said: the type of political system in Afghanistan is considered as one of the important challenges in the realization of national identity; Therefore, reviewing the type of political system and choosing the right political system can play an effective role in creating national identity. In the author's opinion, as countries similar to Afghanistan chose a federal structure to implement the democracy system and solve their problems, this structure is the most suitable structure for solving the problems of the Afghan society and removing all types of violence in the society. Because it is through

federal structures that the principle of unity at the same time of plurality, as one of the certain principles of democracy, is realized in the best way in different societies. This is especially confirmed by considering the protection of the rights of minorities through complete options such as the autonomy concessions of native rights and ancestral lands with relative authority and the recognition of limited territorial autonomy (Sisk, ibid.: 108).

Final Result

The current research has started with the question, "What role does the type of political system play in creating sustainable peace in the Afghan society?" In order to answer this question, firstly, the theoretical foundations and conceptual framework of the research were examined, and after examining the types of government, we examined the most suitable type of political system to achieve sustainable peace in the Afghan society. The studies of the political systems that the Afghan society has experienced so far led us to an important and fundamental point, and that is that none of the past and present political systems of Afghanistan had anything to do with the socio-cultural structure of the Afghan society; Since Afghanistan is one of the countries that has many ethnic and cultural diversity, the federal political system seems to be the most suitable system in Afghanistan, a system that, if properly explained to the society, will prevent many violence and conflicts. It will curb ethnic and tribal groups and will provide the security of the society in a meaningful way; Because until all types of violence, including structural violence, are not eliminated, and the distribution of scarce resources and employment opportunities is not eliminated, sustainable peace will not prevail in that society, and among all political systems, the federal system is the only system that is free from this. It has the power and capacity.

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