The Role of the Model of Ethnic Relations in Reducing Crime in Afghanistan

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Abstract

Ethnic and linguistic diversity in a country, while it is considered an opportunity for growth and development, if not managed properly, becomes a serious challenge and creates tension in the country, increasing crimes will be one of them. Afghanistan has faced this problem for many years and has not yet found a suitable solution. The current research, using the descriptive-analytical method, aims to provide a suitable solution according to the cultural and social structure of the country. Historical and empirical studies of countries show that they have experienced four types of patterns of ethnic relations to solve their problems. The first model is the out-group marriage that results in born babies that do not belong to a specific race but belong to diverse races. The second one is the pattern of assimilation that occurs at two levels of culture and social structure. Based on this, the culture of other ethnic and their social groups fade away in the culture and social structure of the larger ethnic. The third modal is ethnic pluralism. Based on this pattern, different ethnic groups maintain their own culture and social structure. The fourth one is the model of unity in plurality, in this model, ethnic diversity is recognized on the one hand, and geographical and cultural unity is also considered on the other hand. Considering the ethnic structure in Afghanistan, the most suitable model for reducing crimes is the model of "unity in plurality", which respects the values of different ethnic groups and also considers the unity of society.

Keywords: *Ethnic Relations; Sameness; Pluralism; Unity in Plurality*

Introduction

Afghanistan is a country consisting of different ethnic, religions, languages, and dialects. These differences have caused devastating civil wars in this country in addition to foreign invasions. The wars that have caused countless and irreparable losses of life and money to the people of this country are still going on and there is no sign of stopping or reducing them. The interior takes 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; the events which have happened are unique. Other countries such as the United States of America have experienced ethnic and religious differences to the point of civil wars, but soon a

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

Afghanistan, however, with the passage of nearly two centuries, not only has overcome this fundamental problem; Rather, its problems have intensified. The open and hidden interferences 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 powerful regional and extra-regional countries, and there are no signs of abating their involvement.

As a result, despite this process, the problems of terror, suicide, and ethnic and tribal wars will still remain. Unless the political elites of different ethnicities do a serious and fundamental rereading 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 and agree on common principles.

In my opinion, the type of pattern of ethnic relations is one of the most important factors that has always played a very fundamental and decisive role in establishing a peaceful life in multi-ethnic societies like Afghanistan. So, the main question of this research is "Which type of model of ethnic relations has an effective role in reducing crimes such as assassination, suicide, and individual, social, and state crimes in Afghanistan?".

Although it is simplistic to think of social phenomena as monocausal; it can be said that some causes play a more fundamental and serious role than other causes, that the pattern of ethnic relations is one of the causes that has a more effective role than other causes, and it seems that according to the general culture of the people of this country should be the model of "unity in plurality" as the most appropriate model of ethnic relations in the Afghan society.

 Therefore, this paper, which is conducted to confirm or reject this hypothesis, consists of two parts and a conclusion, in the first part, the typology of the "model of ethnic relations" is discussed, and in the second part, the course of evolution and determination the type of suitable model will be discussed in the Afghan society and finally, the result of the research will be discussed as confirmation or rejection of the above hypothesis.

Part 1: Typology of Ethnic Relations Pattern

Models of ethnic relations, in a general classification, are divided into four categories:

1- **Creation of a New Human Being:** Some experts believe that the only solution for multi-ethnic societies is to abandon different ethnicities and create a new human being, which is a mixture of different ethnicities. "The concept of mix was created for the first time by Hector John Duker Vicor in the 80s of the 18th Century. He believed that in America the people of all nations have melted into a new race of humans" (Huntington, 2005, p. 184).

Based on this point of view, one of the important characteristics of the new man is that he does not have the temperament of any other ethnic group, in fact, this new man is like a gene that is manipulated at will and with ideal characteristics. and corrected. Hector John de Croycourt, who proposes this ethnic model for the United States of America, says: "The new American sheds all his old prejudices and temperaments, and learns new things from the way of life to which he adheres, from his new government to which he rules, and from the new class to which he belongs" (ibid.). The creation of a new human being was the first model that was tried in the United States of America to overcome the problems and conflicts caused by ethnic diversity, and a solution was also considered to realize and stabilize this model in American society "Interethnic marriage" was one of them.

The supporters of this model believed that a person who is born in this way does not belong to any ethnic group; What is the fact that this person, racially, does not belong to a specific tribe, and at least, has a return to two different nations, whose subsequent generations can return to several nations, and polls show that the public opinion has accepted this model. In 2001, CNN asked in its poll whether "Americans' perception of themselves as multiracial rather than belonging to a particular race" is good or bad for the country. 64 percent of the respondents considered it good for the country, and 24 percent considered it bad" (ibid., 422).

2- **Assimilation:** "The word "assimilation" is derived from the Latin root which means to make similar or become similar. At first, this concept was used in natural sciences to mean the absorption and digestion of substances in the body, but later in sociology, it meant the process of acceptance of the values, patterns, and lifestyle of the dominant group by ethnic groups and groups in the society in the order that it has been used to be absorbed and digested in the side of the group" (Saroukhani, 2010, P. 44).

Assimilation is one of the patterns that is also known as "tomato soup". Fans of this model believe that as in "tomato soup", various ingredients are used; But in the end, what attracts attention is the color and glaze of the tomato, and the other ingredients used to melt and disappear in the tomato.

"In the assimilation model, there are two groups, which are: the first group of assimilation candidates or newcomers and the second group of social adopters. The first group must acquire new tools and learn how to use new mechanisms. In this process, the value system of newcomers changes, that's why assimilation policy is also called the process of social and cultural change" (Salehi Amiri, 2015, P. 53). According to this model, assimilation occurs at two levels: one at the cultural level and the other at the social structure level. At the cultural level, the dominant or ruling ethnic culture plays the role of tomato, and the culture of other ethnic groups is like the ingredients used in "tomato soup" which eventually fades and disappears, and what is visible to the eye is seen, the culture of the people will prevail.

When we talk about assimilation at the cultural level, it means that assimilation takes place in all parts of culture; Because culture (both material and spiritual) includes three parts, which are: language, religion, and customs. Based on this model, what is seen and can be seen is the religion, language, and customs of the dominant tribe, and the culture of other tribes will not have any acceptance or legitimacy in the society. At the level of the social structure, assimilation occurs when "members of different ethnic groups are distributed in different institutions of society and enter into social contracts with the members of the ruling ethnic group" (ibid., 57).

3- **Ethnic pluralism:** Ethnic pluralism, like the previous model, can be realized in two areas (cultural and social structure). In 1915, this model came into existence for the first time in the United States of America as a multi-ethnic country and became known as the "salad" model. This ethnic concept was invented by Horace Kallen and he called it "cultural pluralism". This name was gradually established; But in fact, it was more of a theory of ethnic pluralism" (Huntington, ibid., 185).

As in "salad" all the ingredients used preserve all their original characteristics, in the model of ethnic pluralism, all ethnic groups preserve their identity and customs in all spheres and no A nation does not disappear and melt into another nation.

Among the supporters of this view is Mr. Giddens. He believes that the most important feature in the politics of pluralism is to maintain unity in the midst of plurality. In this model, the organization of the country's political body is applied in such a way that every social and ethnic group has the possibility to protect their own values and achieve their rights. In a pluralistic society, many accepted social and cultural groups join the socio-political system by maintaining their cultural characteristics through participation and coexistence. (Salehi Amiri, 2009, P. 186).

Ethnic pluralism, the most appropriate model, is known in countries with multiplicity and ethnic pluralism, where in this model, the equal validity of many different subcultures is recognized (Giddens, 2004, P. 308).

Ethnic pluralism, at the cultural level, means that in such a society, the language, religion, rituals, and customs of all ethnic groups are recognized, and the efforts of the government in the society will be to preserve and strengthen the culture of different ethnic groups, and the government It is obliged to provide the basis for the growth and development of the culture of all ethnic groups without any discrimination, and all ethnic groups, freely and without any fear and anxiety, promote and expand their own language, religion, rituals, and customs, and none of the ethnic groups have the right to disturb and hinder others.

At the social level, ethnic pluralism means that each ethnic group has its own social group, and the government recognizes them and provides their field of activity. The existing example of this type of model of ethnic relations is Lebanon .The ruling system in this country is quota democracy. That is, the important positions of the country are rationed according to the population and population of ethnic groups. The competition for important positions will be among the people of one tribe, not all the country's people.

4- **Unity in multiplicity:** This model was invented considering the previous two models and their ineffectiveness; A model that, on the one hand, pays attention to ethnic unity, considering the positive features of the "assimilation", and on the other hand, considering the positive features of the "Ethnic Pluralism". "Ethnic unity refers to a situation where within a country, geographical borders coincide with ethnic borders" (Salehi Amiri, 2006, P. 70), but an ethnic plurality, in this model means that distinctions and differences prevail over similarity. Individual and social differences caused by acquired or hereditary factors and technological, scientific, industrial developments, etc., make human communities different in practice" (Ibid.: 71).

The unity and oneness of the cultural system and social structure in the form of an organic link creates a more inclusive and stable society, which is able to continue for many years despite its internal diversity.

Comparison table of models of ethnic relations

Row	A model of ethnic relations	Indicators of the models of ethnic relations
1	Creating a new man	1- A newborn does not belong to a particular tribe; because it belongs to one nation from the mother and to another nation from the father. 2- He does not belong to any nation from the culture (language, religion, rituals, and customs) and purposefully belongs to a pre-designed culture. 3- Regarding social structure, he belongs only to the social group that is planned by the government.
2	Sameness	1- A Person who is born from a single ancestor. 2- The culture (language, religion, rites, and customs) of his own people melts and disappears in the culture of the dominant people, and his own culture is not recognized. 3- At the social level, she/he does not have the right to create an ethnic social group and must operate in the form of

		a dominant ethnic social group.
3	Ethnic pluralism	1- All ethnic groups are recognized. 2- The government is obliged to provide the basis for the growth and development of the culture of groups without any discrimination, and the people of each ethnic group are free to develop and expand their own culture. 3- At the community level, the members of each tribe freely create social groups, in which case social groups are usually ethnic rather than national.
4	Unity in diversity	1- There is a national culture that provides the basis for the unity of all ethnic groups. 2- All ethnic groups, while preserving their own culture, are required to follow and strengthen the national culture. 3- All ethnic groups are recognized by the government. However, if ethnic interests are in conflict with national interests, national interests will come first 4- At the community level, all ethnic groups have the right to create social groups; But no social group should be ethnic; Because the main goal is to strengthen national culture and interests, that is, ethnic pluralism is acceptable in the form of national unity, not outside of it.

Part II: Evolution of Ethnic Relations Model and Appropriate Model in Reducing Crime in Afghanistan

The first paragraph: The evolution of the pattern of ethnic relations in Afghanistan: The evolution of the pattern of ethnic relations in Afghanistan, according to the political history of this country, can be examined in three separate stages: one before the fall of the Taliban period, one during the republican period, and the other after the Taliban regained control of Afghanistan.

A) The pattern of Ethnic Relations, before the Fall of the First Period of the Taliban

Historical studies show that from the time of Afghanistan's independence until the fall of the first Taliban emirate, the rulers of this country have followed only one model of ethnic relations, and that model has been "identity" and the only difference between different periods is in intensity and weakness. The implementation of this model has been discussed below:

1- The replacement of the Pashto language instead of the Persian language: If we consider Abdul Rahman Khan as the founder of modern Afghanistan, from his time to the time of Nader Shah, the only official and national language of the country was the Persian language and all correspondence, agreements, treaties and etc., were compiled in the Persian language, and the name of this language in that period was the Persian language, not Dari. One of the main themes of the schools was Persian reading, and until the time of Jabibullah Khan, the Pashto language was not even part of the educational curriculum, and during his time, in 1915, it entered the educational curriculum for the first time, and it was Nader Shah's time that the language Pashto

gradually replaced the Persian language and reached its peak at the time of the appearance of the Shah, and the Pashto language, as a symbol of the ruling people, became the national language, and the pattern of ethnic relations of "identity" was officially clicked, and the Persian language became Despite having a long history in Afghanistan, it was marginalized simply because of belonging to other ethnic groups, and after that, everything; Even the scientific and administrative terms were designed and edited in Pashto language, and the first manifestation of the pattern of sameness was this way.

2- The generalization of the term Afghan to all ethnic groups in Afghanistan: Historical evidence shows that the word Afghan was originally the name of an Afghan tribe, a tribe that today is called Pashtun; Therefore, in the year 1925, in the introduction of a letter he wrote about the Ottoman army, Abdul Rahman Khan addressed the people of Afghanistan this way: "I, who am Amir Abdul Rahman, declare, O people of Afghanistan, that you are Durrani, Gholjai, Persian, Hazara, and Turk" (Facebook Abdul Hai Khurasani).

The above text, which is taken from the official letter of Abdul Rahman Khan, indicates that at that time the word "Afghan" was exclusive to one nation, not all tribes, and if not, it was not necessary for him to name all tribes and he could only by mentioning the word "Afghan", he addressed all the people of Afghanistan and there was no need to mention the names of all ethnic groups.

In addition to that, the word "Afghan" has been introduced as the name of one of the tribes of Afghanistan in dictionaries such as the Dehkhoda dictionary under the word "Afaghaneh" and the Amid dictionary. "Afghan or Oghan is a special name that is the name of a tribe living in Afghanistan" (Amid, 1984, P. 176). Likewise, the Islamic encyclopedia, after mentioning various sayings about the word Afghan, writes: "Afghan, in a special sense, is a name that non-Pashtuns call Pashto-speaking people" (Mousavi Bejnordi, 2015, p. 522).

However, there are many examples that indicate the politics of the sameness ethnic relations model in Afghanistan. This policy led to the bloody wars of the seventies in Kabul, and the Taliban also made it durable and consistent, with the fall of the Taliban group in this period, a new chapter in the history of Afghanistan was opened. A season that changed the pattern of ethnic relations deeply.

b) The Model of Ethnic Relations After the Fall of the First Period of the Taliban

After the fall of the Taliban, the Bonn meeting was the starting point for changing the pattern of ethnic relations in Afghanistan. Different ethnic groups reached important and strategic agreements, which became known as the "Bonn agreement".

Its first achievement was to eliminate the model of ethnic relations of "sameness". In the introduction of this agreement, all ethnic groups were recognized. This agreement became the basis for drafting a constitution that explicitly abandoned the model of sameness of ethnic relations and established another model of ethnic relations instead.

"Pluralism or multiplicity and ethnic and linguistic diversity is recognized; Because ethnicity in Afghanistan is part of the identity of the country's people, and no person can be found without exception who does not belong to one of the country's ethnic groups" (Danesh, 2011, p. 472).

Although he introduces the type of model of ethnic relations in Afghanistan, ethnic pluralism; the signs and indicators that exist in the constitution are more in line with the model of ethnic relations "unity in plurality" than the model of ethnic pluralism. According to Article 35 of the Constitution, every citizen of Afghanistan has the right to establish a community or a political party in order to achieve material or spiritual goals. But this right has not been recognized in an absolute way; Rather, first of all, no party should be formed ethnically; That is, the members of any party should not be of the same ethnicity, Secondly, none of the activities of the party should have an ethnic basis, or according to the forty-fifth

article of the same law, the government is obliged to design and implement the educational curriculum according to the rules of the holy religion of Islam, and accordingly elect the president through the majority vote. (Article 61) which are all among the indicators of unity. On the other hand, there are other signs and symptoms in the same law that indicate pluralism, the effects of which are discussed below:

1- Recognizing all ethnic groups living in Afghanistan and naming them (Article 4 of the Constitution);
2- Recognition of all common languages in the country. Language is considered one of the important parts of the culture of every nation, which the constitution in the 16th article, although the official language of the country, introduces Pashto and Dari; But it also recognizes the language of other ethnic groups, and even each of those ethnic groups can publish publications and media in their own language, and where the majority is outside that language, it is recognized as a third language.
3- Recognition of the Jafari religion: For the first time in the constitution approved in 2002, the Jafari religion was recognized. Based on Article 131 of the constitution, the personal status of Shiites is settled according to the Jafari jurisprudence, and similarly, there is a ruling somewhere. Likewise, if there is no ruling anywhere in this constitution or other laws about it, it will be resolved according to Jafari jurisprudence.

However, this type of pattern of ethnic relations was never implemented, and in practice, not only was it not used; Rather, it was drawn towards the model of "sameness" with the difference that instead of the bloody wars of the seventies, ethnic rivalries, and conflicts continued in a deeper and more deliberate way on the part of the ethnic groups, which can be clearly seen in the issuance of electronic identification cards.

The main reason for this conflict was the inclusion or exclusion of the word "Afghan"; a word that, as mentioned earlier, according to historical evidence, is the special name of the Pashtuns, and its inclusion means applying the name of one nation to all the ethnic groups of Afghanistan, and for this reason, it has led to the resistance of various ethnic groups, the result of which is, Fruitless and erosive conflicts within ethnic elites have been nothing else. Placing the word "Pohanton" a Pashton, word for university next to the word "Daneshgah" a Persian word for university, resulted in different and serious reactions from its opponents and supporters, in society and parliament; In such a way that these differences resulted in the rejection of the Ministry of Higher Education bill by the Parliament.

Now the question is that despite the change in the pattern of ethnic relations, in the most important document of the country (Constitution); in practice, no change was made and every ethnic group seeks to give preference and priority to their ethnic interests, not national interests, and because of this, the ground for the increase of terrorist and suicide groups was also provided.

The second vice 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.

According to the information published in cyberspace, in the future and after the defeat of ISIS in Syria and Iraq, Afghanistan will become the main headquarters of ISIS, and now in several provinces, the black flag of ISIS has been raised and they have taken responsibility for many terrorist attacks on Shiite mosques in Kabul.

The most important reason for the failure of this ethnic model in Afghanistan is not paying attention to the foundation of its acceptance and to the general culture of the society. The lack of serious will from the government, to implement is another reason for to failure of the drafting model in the Republican Constitution.

If this model has had a positive result in another country, it is due to the practical solutions presented in its realization in the society on the one hand and the serious will of the government to implement it on the other hand. Afghanistan, which lacks the two factors, its natural and logical result will be the failure of such a model.

c) The Pattern of Ethnic Relations in the Second Period of the Taliban Rule

In the re-domination of the Taliban group in Afghanistan, it was expected that they would make a fundamental change in their thinking and behavior by using their bitter experiences of the past and the republic period; But their two-year rule shows that not only change has been made; Rather, they move towards ethnocentrism with much more determination and In order to achieve this goal, they do not hesitate to commit any crime against other ethnic groups and systematically kill the military and political elites of other ethnic groups and have openly removed other ethnic groups from power.

The historical experience of Afghanistan shows that the choice of an inappropriate model of ethnic relations has resulted in many crimes in this country against other ethnic groups, especially the Hazaras. Suicide attacks in Hazara schools, and mosques, as well as suicide attacks during their peaceful protests in Dehmazang Kabul and the beheading of helpless Hazara travelers on the road, are among the crimes that have been committed due to ethnocentrism.

Examining these crimes requires another opportunity; Even gender discrimination and exclusivity in the distribution of government positions are rooted in this inappropriate ethnic model; Because gender apartheid (one of the clear examples of crimes against humanity) and depriving other ethnic groups of politics is only compatible with the vision and attitude of a certain people, and if the ethnic fence was broken during this period, many of these problems would not exist.

The Second Paragraph: the suitable model of ethnic relations for reducing crime in Afghanistan

Ethnic and tribal prejudices in Afghanistan have almost completely blocked extra-ethnic and tribal marriages, as a result of which the model of creating a new human being, which was only possible through extra-tribal marriages, practically comes to a dead end. However, the model of "identity" is the only model that has been experienced in Afghanistan, which has resulted in terrible incidents and crimes in Afghanistan; Therefore, implementation of this model will not be logical and rational.

The model of ethnic pluralism, although in the short term, solves the problems of multi-ethnic societies; But choosing this model, in the long run, is not only for the benefit of the society; But also lead to irreparable losses, one of which will be keeping the flame of ethnocentrism burning in the society. The first victim of this model is meritocracy; While meritocracy is considered one of the main and basic conditions in the development of societies.

Considering the disadvantages and shortcomings of the first three models, the only unique model that can play an effective role in reducing crimes and suicide attacks in Afghan society is the ethnic relations model of "unity in plurality".

Conclusion

This research started with this basic question: "Which type of model of ethnic relations has an effective role in reducing crimes such as assassination, suicide, individual, social, and state crimes in Afghanistan?" It continued with the hypothesis that according to the general culture of the Afghan society, the pattern of ethnic relations "unity in plurality" is the most effective pattern in reducing crime in Afghanistan, to confirm or reject it, the upcoming research, from two parts (typology of the pattern Ethnic relations and the evolution of models and the most appropriate ones in the Afghan society) was formed.

According to the results of this research, the failure of many models in the issue of reducing crime on the one hand and the public culture of the people on the other hand, the model of "unity in plurality" is the best model that, if implemented correctly in the society, can play an effective role in reducing crimes and this model provides a better basis for peaceful coexistence.

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