

## Analyzing the transitions from ethnicity to civilization

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### Article History

Received: 25.03.2021

Accepted: 05.05.2021

Published: 16.05.2021



**Abstract:** Ethnicity and central ethnicity are central issues in sociology and have been analyzed by sociologists from different angles. Ethnicity or ethnic group is a group of human beings whose members have the same or common ancestral characteristics and origins. Ethnic groups also often have cultural, linguistic, behavioral, and religious commonalities that may be traced back to their ancestors or to other factors; Thus an ethnic group can be a cultural community. The concepts of nation and nationality are closely related to the concepts of ethnic group and ethnicity, but in political societies it imposes a different meaning.

**Keywords:** *Ethnicity, ethnocentrism, nationalism, conflict, community, civil society, conflict.*

### Introduction

One of the basic concepts of social sciences, especially sociology, which is widely used today is Civil Society. If in the past, social scientists and philosophers such as Plato, John Locke, and others sought the utopia and came up with various theories to achieve it. But today, instead of the utopia, civil society has taken over. In sociology, and subsequently in academic circles and strategic centers of civil society, it is the focus of discussions and debates. In a society with very special coordinates that moves from closed and traditional to open. Whether or not the issue of civil society is raised and its proponents speak of the need for positive functions and its strengthening, and its opponents criticize and reject it by relying on other reasons.

The realization of civil society is an ideal that man has been pursuing since the day of creation. The idea of civil society has been around since ancient times among people who wanted a social and lawful life. Although there has never been a single perception of its meaning on the one hand, and its realization among the fans, on the other. Just as individuals, groups, tribes and nations' perceptions of justice, freedom, law, etc. have not been the same throughout history.

Ethnicity and nationalism in the form of ethnic and religious differences have been a source of instability in political structures and have led to crises and severe violence in societies. Ethnicity in slavery and feudal societies is another type of commonality between people who are related by blood and have a

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common land, language and culture, but this commonality is not yet stable enough and the economic commonality is not yet complete on a national scale.

On November 9, 1993, UN Secretary-General Petros Ghali warned that global security was threatened by the spread of ethnic strife after the end of the Cold War. He stated in his report that from the end of Second World War until 1993, there were 127 wars, most of which were based on ethnic differences, and most societies in different parts of the world were not immune to the consequences of such violence. The eruption of horrific ethnic and nationalist violence in major parts of Asia and Africa in the early 1990s raised serious questions about what the future of the international system, governments and the security of their citizens would be. The pessimistic resonance of scientific and political analysis at the time was reflected in the titles of authoritative books such as "The Endless Controversy by Richard Haas, The Chaos by Daniel Minham, and The Clash of Civilizations, and The Restoration of World Order by Samuel Huntington."

The nineteenth century saw the rise of political thought in ethnic nationalism, and race and nationalism were first linked by Johann Gottfried van Herder. The focus of societies on ethnic relations and the removal of the context of history from the concept of ethnicity caused the proponents of imperialism and nationalism to justify their ideas. An important example in the nineteenth century is the German Empire and the Third Reich, each formed on the basis of a single theory. These governments are in fact reclaiming lands that once belonged to Germany. The life history of people who later entered the model of a state-centered society, such as those who rose from southeastern and eastern Europe full of the collapse of the Osman and Austro-Hungarian empires. The former Soviet Union has always been plagued by ethnic strife.

The present article, which discusses ethnicity and civil society, seeks to answer the question of how Afghan society can move from an ethnic society to a civil society with its own criteria? To answer this question, the ethnocentric community first evaluated its consequences.

In general, throughout human history, we are faced with two types of ethnicity. The first type is the same ethnicity, family interests, which usually evokes the word tribe and clan. With the beginning of the migration of human societies, the second type of ethnic groups emerged, which in fact marked a kind of evolution of the societies of the countries, and ethnic groups with common features together formed the nation. Military invasion, immigration, trade, and religions have led to the evolution of ancient tribes. At the same time, ethnic and generational differences still exist between ethnic groups living in the same country, and these differences continue to be present with ethnic births. Members of an ethnic group (not to be confused with the nation) always claim that throughout history, they have had a rich and valuable cultural background, but some historians and demographers believe that many of these cultural issues are the result of recent years. They have no place in the cultural background of the people from a political point of view. The country lacks sovereignty and unity in the ethnic group. While ethnicity and race are two related concepts, the concept of ethnicity is more concerned with

social groups and is characterized by common tribal interests, common nationality, common genes, religion, language or culture, while race deals with the concept of biological classification of "homo sapiens" and is based on genotype and phenotype characteristics.

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## Research Methodology

In this research, review and study of scientific and researched works have been used and done as a library research. First, authoritative books and sources related to the issue under study have been identified and collected, and then the concept and issue of ethnicity and the factors and consequences of ethnicity have been researched and studied based on the findings of these texts.

## The Concept of Ethnicity

The word ethnicity has more practical uses and different interpretations have been made of it. Anthony Smith's definition has a wide application: "A nation is a specific human population with a common ancestral myth, common memories, cultural elements, connection to a historical land or homeland and a degree of sense of interest and responsibility" which are central elements of identity, has a common belief, awareness and culture.

According to historical experiences and current events, it can be said that this sense of belonging and common identity (us), which was usually accompanied by a sense of pride and commitment to ethnic norms, is both a factor of social harmony and solidarity between members of each ethnic group and it was also the cause of the hypocrisy and conflict of that people with other tribes. So that the sense of commitment, loyalty, trust and respect of these people has strengthened each ethnic group and weakened the unity of that ethnic group with other ethnic groups.

Sometimes this sense of ethnic belonging and commitment is accompanied by a sense of superiority and ethnicity, and has fueled inter-ethnic animosity and a tendency to fight for dominance. Perhaps the term ethnicity can be considered synonymous with the definition of a nation, with the difference that, firstly, according to the definition of a nation, ethnicity must be defined below that definition.

Max Weber believes that ethnic groups are human groups with a religious belief in common ancestors. A belief that can be due to physical similarities, similarities in customs, memory and shared memories that reside with each other.

According to this definition, Afghanistan is one of the countries that has a lot of ethnic diversity, to the extent that some researchers have quoted more than two hundred ethnic groups in Afghanistan, and this diversity in ethnic structure is reflected in Afghan law. The people of Afghanistan are people who have the citizenship of Afghanistan and these people consist of Pashtuns, Tajiks, Hazaras, Uzbeks, Turkmen, Baluchis and etc.

What seems to be important is to find a clear criterion and basis in this country. (Cultural elements), which is one of the main components and an important element in recognizing ethnicity, cannot be an accurate and sufficient criterion in the separation of ethnic groups in Afghanistan. Language, which is a cultural element, is not a sufficient criterion for distinguishing ethnic groups in Afghanistan because at least ethnic groups such as Tajik, Hazara, and Ghezelbash, which are three different ethnic groups, speak the same language, although they differ in dialect and dialect. In addition to language, race can also be considered in distinguishing ethnicities. The division of ethnic groups in terms of race is also considered by researchers and is considered one of the important criteria for ethnic differentiation. Refers to a group of people who identify themselves in terms of ethnicity, is having origin, race, history, land, culture, religion, literature, music, language, circle of marriage, customs, holidays and collective prayers, habits,

acquisition, eating and dressing and common destiny have a different identity and different from other ethnic groups and social groups know that.

Considering to historical experiences and current events, it can be said that this sense of belonging and common identity (us) which is usually accompanied by a sense of pride and pride and commitment was against ethnic norms, it was both a factor of social harmony and solidarity between the members of each nation and a factor of hypocrisy and conflict between that nation and other ethnic groups. So that the sense of commitment, loyalty, trust and respect between the people of each nation is strengthened and the cohesion of that nation with other nations is weakened.

Sometimes this sense of ethnic belonging and commitment is accompanied by a sense of superiority and ethnicity, and has fueled inter-ethnic animosity and a tendency to fight for dominance. Perhaps the term nation can be considered synonymous with the definition of a nation, with the difference that, first, according to the definition of a nation, a nation should be defined below that definition. In the case of ethnic groups in Afghanistan, this type of distinction of ethnicity has been considered by researchers. A person's racial basis is based on his biological characteristics.

### **Factors in the formation of ethnocentrism**

In general, it has been proven that ethnicity is one of the scourges of human society that has imposed countless sufferings and oppression on human beings throughout history. This phenomenon is rooted in the animal nature of man, which is based on his domination and extravagance. In this regard, it seems that due to the motivation of ethnic aspirations and the extreme issue of ethnicity on a global scale and stirring up profitable countries this issue it will not be long before the world, especially the third world multinational countries, are severely affected by the unpleasant consequences of this, and the results show that in general, ethnicity and its instrumental use cause insecurity, bloody human crises, mistrust and hinders investment, and causes the flight of elites and capital comes from society, and today this can be easily seen in third world countries.

Ethnicity is a kind of internal interaction in which the people of an ethnic group, considering it, want to impose their ways of thinking and behaviors as a general criterion on society, and this kind of tendency to look at their attitude. And show intra-ethnic and extra-ethnic behavior, or it can be interpreted more simply. One is the tendency of the individual towards the group,

which is a state of intense ethnocentrism, the individual sees his group as more virtuous and superior than other ethnic groups, and considers the values of his group as total values and seeks to expand it and towards others. The whole person is a relative outside the ethnic group or group who, in the case of extreme ethnicity, focuses on their ethnic group, despises other ethnic groups and tries to maintain their social distance from other non-native groups.

The ethnocentric person always gives priority to his group and judges in its favor. This issue has the same population in the ethnic group, which is more superior in terms of collective quantity, political and economic population.

Factors influencing the intensification of ethnic formation or ethnic nationalism in multi-ethnic societies are due to the specific structure of each society, including several factors:

- 1- How the structure of the distribution of power resources such as political, economic and cultural;
- 2- The historical experience of interactions and ethnic relations from two perspectives, **firstly**, is it domineering and can be dominated, and **secondly**, is it federal or autonomous?
- 3- Reaction and sensitivity of external factors such as regional and global powers;
- 4- Geographical conditions in the ethnic composition of each society in relation to ethnic similarity and ethnic relation to neighbors;
- 5- The type of attitude and degree of tendency of ethnic groups towards identity, interests, minority, and national government;
- 6- Inequality and ethnic, religious, political and many other factors;

Ethnocentrism exerts its effects on different levels, the most obvious consequence of ethnocentrism is that it defines the culture and way of life of others in a special way and ultimately puts it on its own culture and way of life. In such a situation, there is a state of tolerance, understanding and tolerance.

In addition to the negative dimensions of ethnic centrality, it also has positive consequences, but what should be paid more attention to is the comparing of the negative and positive effects of ethnicity, in which case the negative consequences that create unpleasant conditions in society are far more than the positive consequences. It should be noted that the tendency to ethnic centrality has emerged in specific and different contexts and has different manifestations, and individuals always want non-ethnic commonalities outside their group according to ethnicity.

The members of a nation will have less of a national identity crisis if they feel that they have an equal position in achieving these rights; But if ethnic groups fail to reconcile themselves with the process of nation-building, national literature, the official language of public education, and official religion, they fall into the category of second-class citizens and are deprived of their rights, marginalized, and fell deprived, and strengthen their sub-national identities, (such as ethnicity, race, neighborhood and etc.).

And it becomes a stimulus for engaging in political acts and violence, etc., especially in countries with ethnic differences, these problems are more raised.

Every human being tends to consciously search for his or her identity in a particular group. Identity can be possible on several levels, and each person can accept several identities simultaneously and normally. However, each human being, depending on the case, or it gives more importance to its belonging at this or that different level and places these belongings in a hierarchy of inner and accepted loyalties. Identifying individuals in groups is the source of psychological strength, balance and flourishing of personality.

Ethnic identities can become a source of ethnic conflict and an obstacle to general collective solidarity and cohesion at the community level if they become extreme ethnicity and a sense of superiority and domination over other ethnic groups. On the other hand, national identity is the source of ethnic conflicts within any country if it becomes extreme nationalism and anti-ethnic policies are tried to imitate and de-identify other ethnic groups.

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**Factors exacerbating ethnic crises:**

Among the factors exacerbating ethnic crises and serious obstacles to the identity of collective cohesion are as follows:

- 1- Disagreement and weakness of common understanding of ethnic groups on the principles and rules of collective action in society
- 2- Religious differences
- 3- Ethnicity
- 4- Nationalism
- 5- Feeling of discrimination and injustice
- 6- Lack of participation in government
- 7- Unequal development
- 8- Intensity of inter-ethnic interactions
- 9- Weakness of inter-ethnic interactions on a national scale
- 10- Abuse of differences by external factors and political elites
- 11- Trying to turn ethnic differences into ethnicity
- 12- Intensification of social problems and harms such as lack of optimal use of unemployment resources, poverty, violence and etc.

**Prejudices**

Prejudice refers to inappropriate, deviant, or unforgiving behavior or behavior toward another group of people.

When prejudice is used in cross-cultural and interpersonal contexts, it often results in varying degrees of discomfort or harassment. Brings with it. Levine even explains this aspect, arguing that prejudice refers to "negative feelings and beliefs and a willingness to act or take exclusive action because of which human beings have gained prestige or what they should acquire as members of a minority group.", Is done against them.

When prejudice is used in intercultural communication, it puts the prejudiced person in an unfavorable position that is not directly related to his real attitude, but is part of the prejudiced misinterpretation. Prejudice provides some people with benefits ranging from a sense of superiority to a sense of power.

**Ethnocentrism**

A famous proverb says, "You should not judge another person unless you live in his or her situation for two months." Ethnocentrism refers to the behavior, judgment and beliefs based on which the individual and the group, considers its culture and ethnicity better and superior to others, and when evaluating one of the cultural aspects of another society, it considers its culture as a criterion.

A society that is plagued by ethnocentrism is pessimistic and indifferent to foreign cultures and even to the sub-cultures of its minorities, as a result of its excessive and exaggerated attention to its official culture, and tries to impose its norms on domestic groups and foreign societies. Certainly such an endeavor, called cultural imperialism, will lead members of domestic cultures to suffering, despair, and aggression, and will provoke other societies to strive.



Of course, ethnocentrism can be harmful if it causes aggression and strife. Other societies that become cultural absolutism, that is, the unequivocal supremacy of their own cultural norms over other societies and prejudice against them that have no place in the present age, in which case it will pursue cultural imperialism. But if ethnocentrism is balanced and relative, or in other words, becomes cultural relativism, it will lead to group cohesion, peaceful coexistence, and the spirit of national and ethnic solidarity. They suffer from disorder and disintegration, which is why ethnocentrism exists in all societies.

### **Causes and factors of ethnocentrism**

Regarding the causes and factors of ethnocentrism or in other words, the politicization of ethnic differences, the main theories are:

#### **1. The theory of competition over resources**

This theory has been proposed by sociologists and researchers in political science such as Glaser, Muniehan, and Ms. Soran Olzak. Accordingly, the political integration of ethnic groups within a nation- state provides a framework in which competition over resources, especially government jobs, is a major driver of inter-ethnic conflict. This competition between ethnic groups causes ethnic mobilization and leads to the formation of ethnic organizations and the increase of ethnic identities.

#### **2. Elite competition theory**

A complex analysis of the role of ethnic elites in creating ethnicity and shaping and constructing and treatment of ethnic identity can be seen in Paul Brass's works. According to him, ethnic elites, using cultural elements, not only create an ethnic identity separate from the identities of other members of the land population for the group, but also create a gap in the competition for political power between ethnic groups.

#### **3. The theory of cultural pluralism.**

The theory of cultural pluralism considers the state as a tool of group domination and does not give the possibility that in this society the state can be composed of autonomous ethnic groups. The pioneers of this theory are Fournival and Smith.

#### **4. The international system and ethnic conflicts**

Most of the existing theories about ethnic mobilization emphasize the role of domestic forces in the emergence of ethnicity and ethnic nationalism and ignore the role of the international factor in this regard and consider it insignificant. Edward Azar and Stephen Ryan emphasizes the international dimension of ethnicity and ethnic conflict.

### **The concept of civil society**

An overview of the word and term of civil society in the opinions of thinkers shows the fact that this concept, like other historical concepts, has different perceptions and has undergone planetary changes over time.

The first perceptions of civil society is human consensus that has a state and is ruled law. This has been reflected in the minds of Eastern thinkers such as Ibn Khaldun, Farabi, and Western thinkers such

as Thomas Hobbes and John Locke in various forms, but the new definitions of civil society are more influenced by the views of the classical German philosopher Friedrich Hegel.

What is the meaning of this word for the first time and what changes has taken place during the history of its origin, which is important in terms of how thinkers view civil society, some see it as a way and a method, and some see it as a goal and a destination.

And some thinkers believe that civil society is a structure, a method and a context and has no fixed content. Therefore, each school and each nationality can choose the appropriate way and method to achieve the goal according to the time and place according to its purpose and destination.

From the Renaissance, the modern age and until now, a special philosophical view of man, his rights and values were based on philanthropy and humanism.

Humanism was able to reflect widely on the categories of politics, economics, and law.

In the field of economics, the growth and prevalence of free markets and the struggle and competition to attract more profits and welfare in the field of politics, the emergence of modern governments whose scope of authority is limited in the areas of service, welfare and security of society and defense of privacy and individual freedom. Thus, in civil society, issues such as respect for individual rights and freedoms, tolerance, the rule of law, collective agreement and consideration of the majority vote and rationality are central indicators

### **National Identity, Citizenship Rights, Civil Society**

National identity (citizenship rights)

In national identity, the question arises as to what political unit the individual knows and to what extent his feeling of alienation from the political unit is deep and the residents In a particular political geography and governed by the laws that govern it, do they psychologically consider themselves members of that unit? National identity has many facets, including a close relationship with citizenship and national citizenship, which has traditionally emphasized the equality of human beings who have accepted membership in a national government. "Liberalism considers citizenship as an honor and considers that in the first place it includes the rights of individuals, and civil republicanism considers citizenship as an action containing responsibilities towards a more inclusive society" (Nash, 2009: 164) For these people, racial, linguistic and ethnic discrimination are rights that these rights are:

1. Equality in access to political and administrative officials of society;
2. Equality in basic opportunities such as education, decent employment and welfare facilities;
3. Equality in rights and legal privileges;
4. Equality in the rights related to political participation and its duties.

The realization of civil society in today's world seems impossible without regard to national identity and citizenship, citizenship rights are one of the main requirements in today's civil society. "Civil society is a collection of various organizations, parties, guilds and groups that have been created by the will of the people to firstly defend and protect the rights of the people against the government and secondly to ensure the participation of as many people as possible in the control of power." (Bayat, 1387: 236) Therefore, citizenship rights will be observed when a national identity is formed.



In the discussion of national identity, the question arises as to which political unit one considers oneself a member and how one knows and wishes to be known.

National identity is formed when all individuals and ethnic groups living in a particular political geography, have equal rights and respected, and it is from such thinking that the citizenship rights are born.

Therefore, the national identity of civil rights is closely related, which naturally emphasizes the equality of people who have accepted membership in a national government. For these people, regardless of racial, linguistic, ethnic and legal differences, the most important of these rights are:

- 1: Equality in access opportunities with political and administrative officials of the society.
2. Equality in basic opportunities such as education, employment and defense facilities.
3. Equality in legal rights and privileges and political participation in the duties of the members of a nation if they feel that they have an equal position in achieving the said rights. National identity will face fewer crises. Citizenship rights will not be considered until national identity is formed. If the acceptable values of others are not accepted, the result will be the opposite.

In discussing which factors hinder the expansion of civil society, the following factors can be mentioned:

- 1: Concentration of political power, increasing control over sources of power, both compulsory and non-compulsory.
- 2: Lack of existence and weakness of political culture.
- 3: The ruling ideologies that are in opposition to domination and civil society.
- 4: The impact of external factors that cause ethnic, intellectual and religious tensions.
- 5: The existence of ranit or dependent governments, especially in the field of economics.

Given the obstacles and challenges mentioned, is it possible to transition from ethnicity to modernity? To answer this question, it is necessary, given the traditional construction in a society like Afghanistan, to first point out the existing contexts and opportunities for the development of civil society.

**International conditions and pressures:** Defensive governments faced a crisis in the 1970s and new liberalism was born within liberal societies, the wave of modernity with minimal deprivation and the slogans of civil society took on a whole new form and gradually centralism lost its construction in traditional societies.

### **Economic infrastructure and the formation of the middle class:**

In today's civil society, the middle class has a special place in view of the relative growth of the economy. Modernization and structural changes in the economic and social spheres in developing countries usually provide favorable conditions for the development of civil society.

Political conflicts in the power structure: If we consider Afghanistan, the current structures of government here are not in the form of a pyramidal organization with regular decision-making levels, but it seems as a heterogeneous action. The absolute independence of any of the political and ethnic factions provided a good ground for the expansion of civil society.

The growth of public media and mass communication networks has formed new spaces in the field of communication

The mass media and its effective use have provided a good ground for the defeat of ideologies opposed to the expansion of civil society and, consequently, its domination and development.

### **Controversy**

The discussion of ethnicity and the transition to civilizations beyond it, has always been considered and researched by sociologists and researchers, and about ethnic identities, ethnicity and ways and methods of transition from those different and controversial perspectives have been presented. Some scholars believe that the ethnocentric factor of elites seeks power that uses ethnicity and ethnic group as tools, and some thinkers consider the factors of ethnocentrism to be more than a political factor. According to some sociologists, ethnicity is not a primitive, natural and self-evident phenomenon whose characteristics are race, language, religion and shared collective memories or lifestyles particular groups, but ethnicity and ethnic identities are a historical phenomenon and Consequently, it can be changed and transformed. This view considers the transition from ethnicity to wider civilizations as a precondition for the realization of civilization, depending on the abandonment of ethnicity and the strengthening of mutual respect for other ethnic and cultural groups. Other sociologists consider economic growth and industrialization as the transition from ethnicity to civilization, and contrary to the first view, which considered cultural development as a precondition for transition from ethnicity to civilization, they prioritize economic development and industrialization. The view of civil society is based on the fact that with the growth of institutions and values of civic ethics, it is possible to move from ethnocentrism and ethnic boundaries to civilization and the will to coexist with other ethnic groups.

Hence, it can be seen that there are different and controversial views on the factors of ethnocentrism and on the ways and means of transition from ethnocentrism to civil society and the will to live together.

### **Conclusion**

As a result, it can be said that ethnicity is considered as one of the social problems of our society and throughout history, the experiences of countries show that this phenomenon has caused countless sufferings and oppression in societies, even according to sociologist, ethnicity is considered as one of the scourges of human society.

Among the factors of ethnicity can be considered: the unfair distribution of wealth, geographical environment, type of attitude towards minorities, ethnic discrimination, hegemony and ethnic sensitivities, as well as external factors, is regional and global interventions. Because Afghanistan is one of the countries with a lot of ethnic diversity, it has a long way to go to achieve modernity and modernity and meet the criteria to strengthen the nation-building process. It means that members of society feel that they are on an equal footing with each other in achieving their rights. In this regard, we can mention the strengthening of national identity based on citizenship rights and the expansion of civil society as influential factors in the process of nation- building. Citizenship rights will enable citizens of the country

to enjoy better opportunities such as equal pay, education, employment and social welfare, and civil society will increase the possibility of influencing ethnic groups and minorities in the political system. However, despite the serious obstacles to the development of civil society and civil rights, given the areas and opportunities mentioned, we can hope for further domination and expansion of civil society and civil rights in Afghanistan, in which case more opportunities It will be created in the field of nation building and will open the way for the realization of a modern society in the country.

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