

Crisis of Social Trust in Afghanistan

Crises of Social trust has been identified as one of the most important foundation upon which the legitimacy and sustainability of political systems are built. Trust is essential for social cohesion and well-being as it affects governments' ability to govern and enables them to act without having resort to coercion. Consequently, it is an efficient means of lowering transaction costs in any social, economic and political relationship.

Social trust on government it's all about how governments meet the sustainable development goals SDGs for its country. This means what government achieve, or are perceived to achieve, on the one hand, and, on the other, how they go about meeting citizen expectations.

This paper is about crises of social trust in Afghanistan the causes/ factors and its consequences.

Crisis of Social Trust in Afghanistan, is among the scant subjects which affects our life intensely on the other hand, scientific and research centers have paid less attention to it from scientific prospect to study and derive it.

In this research, Crisis of Social Trust is evaluated as a social problem. In reply to this question which why Crisis of Social Trust is a social problem, it is necessary that we should clarify that what is the social problem?

From sociologists and anthropologists perspective, social problem is result of negative functions of institutes and social organizations. This description is very general and was accepted by most of theoreticians.

Social Problems are phenomenon which can be a threat to social desire changes and evolutions in the development path. Hence, it cannot be determined as a sole problem.

Crisis of trust is a subject which is also attractive at social psychology. Our unit of analysis is not individual but social groups. Therefore this phenomenon is studied and evaluated as Social Problem.

The nature of social problems predominantly is the way as follow:

- 1) Is known as a common phenomenon, hence it possesses social essence. Crisis of social trust in Afghanistan is an all-around phenomenon and its outcomes has affected entire aspects of society.
- 2) Social Problems possess historical aspect. Current conditions of societies is the continuation of past conditions. Even if we witness very critical changes like revolutions at societies, we can find its base at past conditions of those societies. Social Problems are phenomenon which are linked with past historical conditions of the society. It would be infatuated if we accept crisis of social trust in Afghanistan as a temporary phenomenon. Historical features of our society and past political and non-

political problems has played a fundamental role in continuation of crisis of social trust undoubtedly. For better understanding, we should search the base of crisis of trust at history of that society.

- 3) Social Problems possess reality.
- 4) Social Problems are relatives and variables.
- 5) Social Problems can be controlled.
- 6) Social Problems are multi-lateral and have common boundaries.

I believe that, the formation elements of trust crises in Afghanistan are identifiable and with recognition of these elements and their consequences, we can develop better strategy and implement it to solve and overcome the situation. Solution to crisis of trust in Afghanistan, as it is a structural and common problem, requires gradual reforms. Therefore, the issue of crisis of trust in Afghanistan has political, cultural and social aspects and also the economic factors cannot be ignored. Harold Flips, the western theoretician verification of this allegation says:

Social Problems with considering their factors, can be categorized as follows:

- 1) Social Problems due to economic circumstances like indigence, addiction, mendicancy and suchlike.
- 2) Social Problems due to bodily complaints like illnesses and disabilities.
- 3) Social Problems due to mental disorders and complaints like psychosis, suicide and suchlike.
- 4) Social Problems due to cultural circumstances like divorce, escape from home, bribery and suchlike.

Marx believed that current biggest problem at capitalism was establishing and continuing the class system in which the ruling minorities exploit the condemned majority. But people and the worker class could not recognize the existence of such crisis until they reach class consciousness. To the interpretation of Locuch, they lived in a decent class not in a proper class equal to their dignity. According to Marx and followers of the theory of contradiction, the status quo in capitalist systems is a critical situation and therefore is Social Problem.

The issue of Crisis has also attracted many other philosophers and sociologists to itself. Plato in the debate of Justice Crisis, Makiawli in the debate of Stability Crisis, Lutami Habz in the debate of Command Crisis, John Lock in the debate of Legitimation Crisis, Edmond Barack in the debate of Civilization Crisis, Marx in the debate of Capitalism Crisis, and Russo spoke about Morality Crisis and the other contemporary theoreticians have somehow witness outbreak of anarchies at their societies and their theories has formed around Crisis phenomenon.

The term of بحران is the translation of the word Crisis which is derived from a Greek medical Word. This words in our minds generally represents an unusual, horrible, violent and decisive emergency situation.

Basically, at a small level (individual) or macro level (society), a crisis happens when values, interests and high objectives have been threatened. This threat can be from internal environment or external sources domestic and international level as well.

When we speak about Trust Crisis, we somehow demonstrate to a crisis which annihilates trust, sympathy and unity among different groups in the society including different ethnicities, government, nation, intellectuals and people through threatening identity maker values and high goals of the society.

In a very general sense, Crises, depending on which region and why they happen, may include one of the following:

- 1) Disruption of the society's philosophical and value system causes a crisis of legitimacy and its product is distrust.
- 2) Disruption of the society's relative and legal system causes an institutional crisis and its product is distrust.
- 3) Disruption of the society's behavioral and individual system causes an identity crisis and its product is distrust.
- 4) Disruption of the society's pluralism and convergence system especially among ethnicities causes a participation and integration crisis and its product is distrust.
- 5) Disruption of the society's evolutionary, development and modernization system causes a distribution crisis which is the basis for the formation of the other crises and its product is also distrust.

During his debates on legitimacy, Marx explains the types of legitimacy in two minimal and maximal forms. ((If a government can provide the major economic needs of its people, without considering their political, social and cultural needs, it possesses the minimal legitimacy and there is lower level of trust is related to it. But if the government tries to provide essential and comprehensive needs of social groups in a fair form without considering regional, ethnical, classical and religious trends in different political, cultural and economic arenas, it possesses the maximal legitimacy and higher level of trust according to Marx Weber)).

In societies that are in crisis like Afghanistan, the trust of the government among people and ethnicities would be based on their satisfaction with the government's functions and achievements in solving the initial needs and problems, providing health services, security, fight against corruption, legal regulation, raising incomes, educational needs, same treatment applied to different ethnicities and etc.

When a society is passing through the political, cultural and economic crisis, there are areas of tension, divergence and distrust in that society due to general, social and classical disagreement and racial, ethnical, lingual and other differences.

In the process of political renewal and development, a comprehensive and consciously effort is made by the political system to achieve the new capacity of nation building and country building.

Meanwhile racism is a historical reality of the society of Afghanistan, it has also followers among politicians, thinkers and philosophers, based on features and tendencies which creates in individuals or one ethnicity, and it causes social distrust. Racism can lead to a closed ethnical identity which based on it the other ethnicities assumes as aliens and outsiders. Growth of these types of closed identities like Pashtun ethnical identity, Tajik ethnical identity, Hazara ethnical identity and Uzbek ethnical identity can prevent formation of a kinetic and national identity through creating and continuing distrust.

From point of view of sociology and anthropology, human evolution and development, closed ethnical identities can change to open ethnical identities through internalization of values, believes and more generalized norms. As it says In Holy Quran:

((O people, we created you from man and woman, we made tribes and nations in order to recognize each other. Indeed, your dearest in the sight of the Lord is your most pious.))

In this verse, there is a clear emphasis on the need for mutual relationships because mutual recognition cannot be imagined except establishing mutual relations. Meantime, in this verse, any racial and ethnic superiority has been prohibited, because what makes a nation superior is virtue and good morals.

In our country, social distrust between tribes will be omitted when religious and national noble and more general values in the process of socialization and acculturation enter into minds of people and tribes.

Contrary to the perceptions of some social theoreticians, prejudice is not always a negative phenomenon. We can evaluate two kinds of prejudice and utilize the better one in the country's development and advancement:

- 1) Prejudice based on traditional values of an ethnicity or a closed social group, which leads to negation of other ethnicities and groups and causes distrust and sometimes many conflicts with others.
- 2) Conscious prejudice based on open identity that in this prejudice, members of ethnic groups moreover pay attention to their development and their tribe development and they don't prevent development of the other people. In this prejudice individuals tend to more fundamental and humanitarian values which are more general and widespread than ethnic values, and base of their function is internal and is linked with other tribes.

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