The Impact of Relative Deprivation on Social Accommodation Among Ethnic Groups in Afghanistan

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Article

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Abstract

Afghanistan is a multi-ethnic country, and this characteristic is perceived as a significant factor contributing to many issues and crises in the country. One of the critical variables in the formation of ethnic conflicts in this country has been the sense of deprivation among ethnic groups. Therefore, examining the relationship between the sense of deprivation and social-ethnic accommodation is of utmost importance. The present research was conducted with the aim of sociologically elucidating the impact of the sense of deprivation on the social accommodation of ethnic groups in Afghanistan. The study employed a survey method using a researcher-made questionnaire. The target population for this research included all adults aged 20 to 50 in Kabul city, representing the four major ethnic groups: Pashtun, Tajik, Hazara, and Uzbek, with an estimated population of around one million. Multi-stage cluster sampling was used in the study, and according to Cochran's formula, 1,055 individuals were selected as the research sample from the population. Descriptive findings of the research indicated that the level of social accommodation among respondents was above average. Additionally, there was a significant difference in social accommodation between respondents of different ethnicities and religions. Other results showed a positive and significant relationship between respondents' literacy level and age with social accommodation. Moreover, a significant negative correlation was found between the relative sense of deprivation and social accommodation. Regression analysis results demonstrated that the sense of relative deprivation had a significant impact on inter-ethnic social accommodation in Afghanistan. This variable alone explained about 2% of the variance in the range of inter-ethnic accommodation. The overall conclusion of this research suggests that a sense of relative deprivation exists in the relationships and equations among ethnic groups, and there is a need for scientific and practical programs and policies to reduce this sense.

Keywords: *Social accommodation, Ethnic diversity, Social deprivation, Ethnic groups in Afghanistan*

Introduction

The level of accommodation and coherence in social relationships, particularly among different ethnicities and religions, remains a crucial factor in achieving the desired goals of governance systems within the theoretical development patterns in societies. Despite cultural, economic, and political differences in a society, the promotion of social

accommodation is of paramount importance for realizing sustainable and equitable development. Moreover, because the management and political programs do not take into account these cultural distinctions, they are unable to overcome development obstacles, as the adaptation of these programs to the specific and distinct characteristics of each ethnic group is limited. One of the cultural and social distinctions that significantly influences the accommodation and continuity of human societies is the differences arising from intra- and inter-ethnic relationships. Cultural disparities among ethnic groups in societies composed of diverse ethnicities are significant[1].

Today, according to Calhoun (2020)[2] and Beckert (2017)[3], alongside the deepening process of globalization, we witness the expansion and cultural accommodation of economic markets and legal and political systems. On the other hand, we observe the emergence of various ethnic differences in many regions of the world[4]. Therefore, in the current global context, considering the growth of globalization processes and extensive communication capabilities among people that transcend political boundaries, and also taking into account the rise of national awareness and ethnic nationalism worldwide, it can be argued that the traditional model of nation-building, which sought to assimilate all ethnic groups into a unified nation, faces challenges[5].

However, the inability to understand the specific historical conditions, problems, and existing disparities has weakened the collective companionship and social accommodation among people or inter-ethnic accommodation. Their belief in the instability of the concept of "us" is consequently destabilized. Thus, the contradictions arising from understanding this sense of belonging often diminish the level of social accommodation in society; these factors often contribute to social fragmentation. Inequalities are among the factors that create differences in society. Inequality leads to the emergence of a sense of social deprivation and injustice, ultimately resulting in dissatisfaction and an increase in social tensions. According to Blau's perspective, the only way to prevent the increase of social dispersion or the reduction of social accommodation is to eliminate the constraints created as a result of the expansion of inequalities[6].

Since many sociologists and psychologists consider the existence of widespread deprivation among ethnicities and tribes as a significant factor in the formation of ethnic and tribal tendencies, it can be said that deprivation is not solely understood in its economic and material sense. Other forms of deprivation, often understood in the fields

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[1] Horowitz, D. L, *Ethnic Groups in Conflict*, Univ of California Press, 1985, 225.

[2] Calhoun, Craig. "The class consciousness of frequent travellers: Towards a critique of actually existing cosmopolitanism." In *Enchantments of modernity*, pp. 310-340. Routledge India, 2020.

[3] Beckert, Sven. "The monied metropolis: New York City and the consolidation of the American bourgeoisie, 1850–1896." *Class: The Anthology* (2017): 393-411.

[4] Seyedamami, K. "National Unity and the Growth of Ethnicities." *Strategic Studies* 1, no. 1 (1998): 7.

[5] Seyedamami, K. "Ethnic Groups' Perception of Their Media Images." *Journal of Cultural Research in Iran* 4 (2008): 144.

[6] Rastegar Khalid, A., M. Mohammadi, and M. Esmaeili Bigi, "The Relationship between Relative Deprivation and Social Cohesion among the Youth in Tehran", *Studies and Social Research in Iran* 3, no. 3 (2014): 475.

of sociology and social psychology, have always been important as well[7]. This matter is essential both in the emergence of social accommodation and in placing society in conditions of rupture and social discord. In fact, the various forms of ethnic relations in a society appear to have a mutual and meaningful impact on the economic, political, social, and cultural structure of that society. The social system governing societies affects outcomes such as social convergence, social discord, and even the division of social labour. In other words, if these cultural differences are not well managed, they can lead to various negative consequences such as separatism and non-accommodation.

However, ethnicity as a variable has emerged as one of the most challenging obstacles to political reconstruction and the nation-building process in Afghanistan. This is despite the explicit or implicit belief of many researchers and policymakers that ethnic groups have existed since ancient times. They assume that ethnic groups are solid cultural entities divided based on apparent boundaries and have been involved in ethnic conflicts for many years. The research conducted by Schoolcraft[8], Benite (2009)[9] and MacEachern (2000)[10]" in Africa and the Indian peoples in America and the history of the ten oldest peoples of the world show this issue. Therefore, Afghanistan, being a multi-ethnic country, magnifies the importance of this issue. Any form of ethnic discord or alienation can cause irreparable damage to the unity and accommodation of the country, jeopardizing national security. Thus, understanding and recognizing the factors influencing social accommodation among ethnicities in Afghanistan is of scientific, rational, practical, and foundational importance for the unity and national success of the social and political system. A scientific approach and understanding of these factors can facilitate political management and result in more effective and purposeful governance.

Given these considerations and the socio-cultural and political conditions of Afghanistan, it is imperative to seek solutions that reduce any conflicts of interest and create an environment for social convergence and accommodation. The current situation in Afghanistan calls for actions that educated individuals can play as social benefactors, fostering unity, equality, and mutual acceptance. Nowadays, many scholars view social accommodation as a desirable framework for the demands of ethnic groups in multicultural and multi-ethnic societies to control and reduce conflicts and tensions between ethnicities and between ethnic groups and the central government.

2. Empirical Background

Asghari Nyari and Mahmoodaoglin[11] conducted a study which indicated a significant correlation between the sense of relative deprivation and violent behaviours among the studied citizens. Factors such as religious differences, geographical remoteness, cultural interactions, tribal life structure, poverty, unemployment, lack of widespread

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[7] Raoufi, M., M. B. Taj Aldin, and G. Mashhadi Miqani, "Sociopsychological Analysis of the Inclination toward National and Ethnic Identity with Emphasis on Relative Deprivation among the Youth in Ilam City", *Iranian Social Studies* 11, no. 2 (2017): 7.

[8] Schoolcraft, Henry Rowe. *History of the Indian tribes of the United States*. Reprint by Historical American Indian Press, 1857.

[9] Benite, Zvi Ben-Dor, *The ten lost tribes: a world history*, OUP USA, 2009.

[10] MacEachern, Scott. "Genes, tribes, and African history", *Current Anthropology* 41, no. 3 (2000): 357-384.

[11] Asgari Nyari, Y., and R. Mahmoodaughli, "Relative Deprivation among Baluch Ethnic Groups and Its Impact on Political Violence." *Theoretical Politics Quarterly* 23 (2018): 305-336.

participation, smuggling, infrastructure weaknesses, cultural, ethnic, and religious similarities with crisis-hit countries like Afghanistan and Pakistan, and the reinforcement of anti-Shiite movements such as Wahhabism by external actors, including Saudi Arabia and Pakistan, as well as natural challenges like water scarcity and drought, were considered fundamental causes of political violence in this region. Maadani and Ghorbani Reik[12] conducted research which indicated that the following factors are influential in shaping the coexistence of ethnic groups in Talash: shared experiences of political events throughout history, social exchange relationships, kinship, economic, cultural, and specialized divisions of labour, addressing economic and social needs through specialized skills, cultural and social interactions, and the role of government policies. Raoufi, Taj al-Din, and Mashhadi Miqani[13] demonstrated a significant and inverse relationship between the level of relative deprivation in the economic dimension and the inclination towards national identity in the political dimension. Additionally, there was a significant and direct relationship between the level of relative deprivation in the economic dimension and the inclination towards ethnic identity in the political dimension.

Rastegar Khalid, Mohammadi and Esmail Bigi[14] investigated the relationship between the two concepts of the sense of relative deprivation and social accommodation among the youth in Tehran, a questionnaire with three sections to measure social accommodation, the sense of relative deprivation, and respondents' demographic characteristics were developed and distributed among a sample of 384 individuals (calculated based on the Cochran formula). The samples were selected from districts 6, 10, and 17 in Tehran. The hypothesis testing confirmed the relationship between gender and occupation with social accommodation. At the same time, variables such as age, marital status, education, and residential area were found to be unrelated to social accommodation. The main hypotheses of the research indicated an inverse relationship between the two perceived and cognitive senses of deprivation and social accommodation. In other words, as respondents' perception and sense of deprivation compared to others increase, the level of social accommodation in society decreases. Naghdi and Sultani[15] conducted research which revealed the identification of significant factors influencing ethnic convergence, including the level of social capital, acceptance of citizenship principles, satisfaction with life, participation in social and political affairs, age, cultural and relational status of individuals, the sense of relative deprivation, and access to communication media. The study also found no correlation between marital status, employment status, and social background of individuals with their level of ethnic convergence. Path analysis results indicated that the above-mentioned influential variables explained 8.0% of the level of ethnic convergence. Rabbani, Rabbani, and

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[12] Maedani, S., and R. Ghorbani Rik. "Social Factors Affecting the Coexistence of Ethnic Groups in Talesh." *Journal of Behavioral Sciences* 32 (2017): 139-160.

[13] Raoufi, "Sociopsychological Analysis of the Inclination toward National and Ethnic Identity", 5-24.

[14] Rastegar Khalid, "The Relationship between Relative Deprivation and Social Cohesion among the Youth in Tehran", 473-495.

[15] Naghdi, A., O. Ahmadi, and M. Soltani Ezzat. "Sociopsychological Examination of the Level of Convergence of Ethnic Groups (Fars, Turk, Lur) in Hamedan Province." *Social Analysis of Social Order and Inequality* 68 (2013): 131-154.

Hassani[16]conducted research among Isfahan University students during the academic year 87-88, using a questionnaire as the research tool.

The primary hypothesis of the study posited a meaningful relationship between students' inclination towards national identity, which involves a sense of belonging, commitment, and loyalty to the land, nation, society, and government of Iran, and the level of relative deprivation. Empirical findings confirmed the main hypothesis within the statistical population, indicating an inverse and relatively strong correlation between relative deprivation and the inclination towards national identity. Damaniak[17] investigated and discussed the phenomenon of attitudes of non-engagement in multicultural societies. The study findings demonstrate that attitudes such as undermining a unifying political mechanism are influential. Multiculturalism is affected by ethnic positions, but the emergence of multicultural attitudes does not guarantee the least impact on discrimination and segregation. The recent focus of this research lies in multiculturalism thought, lacking support for assimilation policies. The theoretical contributions of this research strengthen Sullivan's hypotheses, emphasizing the importance of political mechanisms in multicultural societies from an empirical perspective. Schetter, in 2005[18] , conducted research which indicated that almost all policymakers, journalists, and researchers consider ethnic rifts and groups as dominant lines of conflict in Afghanistan. What this approach neglects is the reality that despite the ethnicization of conflict, the ethnicization of the Afghan people has led to a setback. While ethnicity has transformed into a political-military force that must be considered as one of the factors in the enduring 23-year war in Afghanistan, its importance as a political and social organizational foundation has remained very limited. Therefore, ethnicity competes with rival identities and is strategically significant for opposing war factions. In conclusion, it was found that in the final version of the constitution that was ratified, representatives reached some fundamental agreements regarding language and religion.

Although ethnic tensions in the discussion about the constitution made ethnicity a fundamental factor in politics, it became clear that all Afghans have a distinct position in power and politics based on their ethnicity. For example, after Hamed Karzai was recognized as a powerful president, he played the role of Pashtuns, which led to him losing the representation score from ethnic capabilities. Mittra and Ray[19] aimed to explain inter-group violence (Muslim-Hindu Violence in India) in the context of economic changes. The theoretical foundation of their research is a theoretical approach that claims that if the income of a group is low, an increase in the income of groups leads to an increase in violence. According to these two researchers, an increase in the per capita income of Muslims or Hindus will result in a significant increase in future religious conflicts. Moreau, in 2003[20] , examined the cultural acceptance process of the

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[16] Rabbani, A., R. Rabbani, and M. R. Hassani. "The Relationship between Relative Deprivation and Inclination toward National Identity (Case Study: Students of Isfahan University)." *Applied Sociology* 22, no. 2 (2011): 67-94.

[17] Damanik, E. L. "Ethnicity Situation and Intolerant Attitudes in Multicultural Societies in the Medan City." *Journal Humaniora* 32, no. 1 (2020): 39-50.

[18] Schetter, C. "Ethnicity and the Political Reconstruction of Afghanistan." No. 3. *ZEF Working Paper Series*, 2005.

[19] Mitra, A., and D. Ray. "Implications of an Economic Theory of Conflict: Hindu-Muslim Violence in India." *Journal of Political Economy* 122, no. 4 (2014): 719-765.

[20] Moreau, K. *Global Culture, Identity*. London and New York: Routledge, 2003.

children of Algerian immigrants who have become integrated into French society. In general, according to the researcher, the identity of the children of Algerian immigrants is influenced by French society. Power dynamics also influence it, and to change this belief, the priority lies with collective strategies.

The text presents a collection of research studies focusing on various aspects of social dynamics, including ethnic relations, political violence, relative deprivation, national identity, and multiculturalism. While each study contributes valuable insights to its respective field, there are several points to criticize and conclude:

Lack of Integration: The text presents a series of studies without integrating them into a cohesive narrative or synthesizing their findings. This makes it difficult for the reader to discern overarching themes or draw comprehensive conclusions.

Limited Scope: Some studies focus on specific regions or communities, which may limit the generalizability of their findings. For example, studies focusing on Balochistan or specific cities in Iran provide valuable insights into local dynamics but may not apply universally.

Methodological Concerns: The text briefly mentions the methodologies used in some studies (e.g., surveys, path analysis), but it lacks a critical evaluation of the strengths and limitations of these approaches. Without such evaluation, it is challenging to assess the reliability and validity of the research findings.

Overemphasis on Ethnicity: While ethnicity is a recurring theme in many studies, there is a risk of oversimplification or essentialization of ethnic identities and their role in social dynamics. It is essential to recognize the multifaceted nature of identity and its interaction with other factors such as economics, politics, and culture.

Limited Theoretical Framework: Some studies appear to lack a robust theoretical framework to guide their research questions and interpretations of findings. A stronger theoretical foundation could enhance the rigour and coherence of the studies.

Publication Dates: The text includes studies spanning over a decade, raising questions about the currency and relevance of the findings, given that social dynamics and contexts can evolve rapidly.

Absence of Critical Analysis: The text provides summaries of each study but lacks critical analysis or evaluation of the strengths, weaknesses, and implications of the findings. Without such analysis, it is challenging to assess the broader significance of the research.

In conclusion, while the text presents a diverse array of research studies on social dynamics, it lacks integration, critical analysis, and a coherent narrative. Moving forward, synthesizing these studies, critically evaluating their methodologies and findings, and placing them within a broader theoretical framework would enhance our understanding of the complex social phenomena they address.

3. Theoretical Framework of the Research

Unlike theories that solely look at these issues from a purely economic perspective and focus only on the tangible and real conditions of societies, Ted Robert Gurr considers the increasing expectations of individuals as a significant factor in the occurrence of violence. This refers to the gap that people feel between the values and desirable conditions they aspire to achieve. These values are categorized into three forms: welfare

values (material well-being and opportunities available for using mental and material abilities), power values (the ability of individuals to influence others and avoid unwanted interference in their lives and actions), and interpersonal values (psychological satisfaction obtained in social interactions). However, within the framework of this theory, desires and different values can be introduced and categorized within this analytical framework, in line with the historical, social, and cultural conditions of different societies. Regardless of the nature of these values, the greater the gap between the "value expectations" of the actors and their attainment of these desires, or in other words, the "value capabilities," the higher the likelihood of violence and incidents such as popular uprisings and, consequently, revolutions. Value expectations are the average positions that actors find justifiable and deserving, and value capabilities are the average positions that actors likely consider themselves capable of achieving. One of the strengths of Robert Gurr's theory is its attempt to understand what goes on in the minds of the actors and not limit itself to what actually happens in reality. In other words, it goes beyond an economic perspective and incorporates other factors into its model. It not only considers what is happening within society but also focuses on the "value expectations" that play a role in people's minds. On the other hand, it does not only rely on the potential and fundamental capabilities to reach these desires; instead, with a broader perspective, it incorporates the mental perception or interpretation of the actors regarding the possibility of achieving their desires as an essential variable in its model.[21]

Ted Robert Gurr delves into social deprivation and its relation to social behaviour. He defines relative deprivation as the presence of relative deprivation, which appears in the form of the gap between the expectations of value and the value capabilities in the perceptions of the actors. Value expectations include those goods and living conditions that people consider themselves deserving. Value capabilities pertain to matters that need to be found in the social and tangible environment: conditions that determine people's chances regarding education or the preservation of specific values that they expect to realize [22].

According to Gurr, six factors influence the capacity and capability of ethnopolitical groups for effective political action.

1. Common identity and awareness of common interests are essential prerequisites for mobilization. One of the most common strategies of ethnopolitical activists and ethnic organizations is creating an interpretation and understanding of the customer's interests and commonalities through frameworks that embody symbols of common identity, complaints, and grievances. Common identity and commitment to pursuing ethnopolitical goals cannot be easily established if the identity and motivation for collective action are weak. However, the combination and intersection of common motivations and group identity (such as the situation of Shiites in Iraq during Saddam's era) create an inflammatory substance that can quickly ignite under certain circumstances.

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[21] Gurr, R. T. *Why Men Rebel*. Translated by A. Morshedi Zadeh. Tehran: Strategic Studies Research Institute, 2009.

[22] Ahmadvand, S. "Psychological Foundations of Jewish Fundamentalism." *Politics Quarterly* 46, no. 1 (2016): 7.

2. Common aspirations for ethnopolitical activity refer to the similarity of demands and the existence of the necessary motivation for ethnopolitical activities.

3. Geographic concentration: Ethno-national uprisings are more feasible for groups with a territorial and geographical base, while scattered and urban groups cannot easily engage in such activities. Some researchers attribute the fall of the Soviet Union and the non-accommodation of Yugoslavia to the geographical location of the residents of their ethnic groups. The first blow to ethno-national insurgents is more effective in places where the group is concentrated or in enclosed enclaves. Some researchers also consider the likelihood of ethnic war in areas where the place of residence is mixed. According to a study, about 85% of seventy ethnic civil wars have occurred among groups with high population concentration[23].

4. Pre-existing organization: The accommodation of ethnic groups depends on the interaction among their members. Having a common language and region enhances interactions, and pre-existing organizations such as religion and common occupational and professional structures with dominant political status, as well as having a local government, can affect the performance of ethnopolitical groups/identities in different ways.

5. Dominance of factions and groups and the creation of alliances: Dominance over small and limited loyalties, tribalism, and the like is crucial for the political capacity of ethnonational groups, as otherwise, a significant portion of the group's energy will be spent on internal conflicts, and there will be the possibility of external intervention by players encouraging them against each other. An interesting example of the dispersion of Kurdish groups can be seen in northern Iraq, where they advanced cooperation with Saddam to overcome the rival group; however, their alliance during the post-Saddam era led to significant gains and a prominent position for the Kurds in the future government of Iraq, depending mainly on overcoming internal differences and maintaining the coalition.

6. Authentic leadership: The role of leadership in organization, mobilization, and overcoming factional differences is vital. Undoubtedly, leadership and its characteristics depend on the social-cultural environment of that society, and a general rule or formula for effective leadership cannot be provided. An authentic leader internalizes the most fundamental values and aspirations of the group and encourages members to consider his actions in the direction of common interests[24].

According to Gurr, three distinct patterns can be identified for social imbalance: Firstly, downward deprivation, where the expectations of human groups regarding political, social, and economic values remain constant, but their capabilities decrease. In such situations, human groups, feeling deprived relative to what they once had or believed they had, become resentful. Fundamentalists, for example, attribute their anger to the reduced capabilities of elites in achieving religious ideals and the loss of faith in religious norms. Secondly, aspirational deprivation is where the capabilities of human groups remain constant, but their expectations increase according to the following pattern and continually intensify. This deprivation is often a result of aspirations. Individuals do not believe they should lose what they already have. Their anger stems from the perception

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[23] Short Jr, J. F. Poverty, *Ethnicity, and Violent Crime*, Routledge, 2018, 37-39.
[24] Luck, E. C. "Roots of Ambivalence: The United Nations, Genocide, and Mass Atrocity Prevention." In *Preventing Mass Atrocities*, 166-185. Routledge, 2018, 168

that they lack the tools to meet new or intensified expectations. These expectations indicate a demand for a higher level of values that previously existed, such as justice, order, religion, spirituality, or values that did not exist before, or a demand for more values. For example, Jewish fundamentalists seek a reduction in the influence of secular powers in their country, discarding secular values. Therefore, they declare the reinforcement of this presence and the strengthening of secular logic as the cause of their anger.

Thirdly, upward or progressive deprivation, where, according to the diagram below, with a simultaneous increase in expectations and a significant decrease in capabilities, relative deprivation escalates. We encounter this pattern as a generalized form of the model presented by James Davies, known as the "J-curve" [25]. In this pattern, the improvement in the people's value status creates expectations about the continuation of this situation. Now, if capabilities remain constant or decrease, upward relative deprivation is created. This pattern is more prevalent in societies facing ideological and systemic transformations. Introducing a secular ideology into a society with less structural flexibility brings about this situation. The growth of secular tendencies among Israeli elites in recent decades has led to the anger of traditionalists towards the old situation[26]. Thus, the issue indicating that relative deprivation is not only unidimensional but also multidimensional, or in other words, of a compound nature, is manifest in various economic, political, cultural, and social factors[27].

Gurr and Branscombe have emphasized the role of the sense of deprivation in highlighting ethnic bonds and weakening national bonds[28]. Branscombe believes that the sense of deprivation in ethnic minorities leads to psychological consequences such as reduced self-esteem, anxiety, and distress. However, individuals do not passively respond to these negative outcomes; instead, they strive to compensate for their values, respect, deficiencies, and deprivations by returning to ethnic values[29] . Additionally, according to proponents of this theory, the primary cause of the emergence of relative deprivation is ethnic self-awareness[30].

According to the theory of deprivation, ethnic gaps or disharmony intensify when one of these ethnic groups concludes that, due to specific reasons, they receive less than their entitlement from available resources or what they expect[31]. The other ethnic groups feel that they have been unjustly treated, as they believe they are entitled to more rights and resources. Various strategies and resources are employed to achieve these goals, one of which involves resorting to violence and rebellion. Therefore, these ethnic groups resort

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[25] Gurr, R. T, "Why Men Rebel", 255-243

[26] Gurr, T. R. *Peoples versus States: Minorities at Risk in the New Century*. US Institute of Peace Press, 2000, 321

[27] Imam Jomeh Zadeh, S. J., and A. Ebrahimi. "Sociological Analysis of the Occurrence of the Islamic Revolution; Emphasizing T.W. Robert Gore's Relative Deprivation Theory and the Thoughts of Imam Khomeini." *Political Science Knowledge* 12, no. 1 (2016): 33

[28] Bourish, M. Y. "Culture, Identity and Immigration." *Ethnic and Racial Studies* no. 21 (1997): 574-576.

[29] Kraus, Stephen J. "Attitudes and the prediction of behavior: A meta-analysis of the empirical literature." *Personality and social psychology bulletin* 21, no. 1 (1995): 42.

[30] Umana-Taylor, A. J, "A Longitudinal Examination of Latino Adolescents' Ethnic Identity, Coping with Discrimination, and Self-Esteem", Journal *of Adolescence* 28, no. 1 (2008): 20

[31] Gurr, R. T, "Why Men Rebel".

to political aggression and violence to attain greater rights, benefits, or relief from deprivation. According to the theory of relative deprivation, discrimination and deprivation have both tangible and psychological aspects, both of which are crucial for social order[32]. If these aspects are not felt among ethnic groups in multi-ethnic countries, the level of coordination and interactions between ethnic groups increases.

Furthermore, it can be concluded that there is a reciprocal relationship between feelings of deprivation and discrimination; the sense of discrimination increases the expectations of individuals in the ethnic community, leading to an increased sense of relative deprivation. The escalation of these two factors also strengthens ethnic identity within the community and reduces inter-ethnic interaction, resulting in social disharmony between ethnic groups[33].

Therefore, based on the theory of relative deprivation, it can be said that in societies where the sense of social deprivation is higher, susceptibility to various social damages, including various forms of violence and riots, increases. This theory posits that in such societies, social accommodation, collaboration, and social interaction among individuals or ethnic groups decrease significantly; in other words, a high sense of social deprivation leads to a reduction in social interactions and accommodation within that particular group or ethnicity. In summary, the higher the sense of social deprivation within a group or ethnicity, the weaker their social interactions compared to other groups and ethnicities, resulting in a decrease in social accommodation within that group or ethnicity. In the context of Afghan society, according to Gurr's theory, if a particular ethnicity in Afghanistan experiences a higher sense of deprivation, the members of that ethnic group exhibit lower levels of accommodation and a lower inclination towards inter-ethnic social accommodation.

In this context, the present research aims to elucidate and analyze the role of the sense of relative deprivation in social-ethnic accommodation. This is because a portion of the ethnic conflicts in this country are perceived to be linked to the sense of relative deprivation among certain ethnic groups. Therefore, the primary question of this research is: What impact does the sense of relative deprivation among the major ethnic groups in Afghanistan have on their social accommodation?

4. Research Methodology

The research employs a survey and cross-sectional method. The target population for this study includes all adults aged 20 to 50 in Kabul city, representing the four major ethnic groups: Pashtun, Tajik, Hazara, and Uzbek. Sampling in this research was conducted through multi-stage random sampling or multi-stage cluster sampling. In the first stage, the city of Kabul was divided into 19 districts according to the municipal divisions. In the second stage, several sections were systematically identified from each region, and in the third stage, people were randomly selected for interviews. The sample size, determined using Cochran's formula, was 1050 individuals. The initial data analysis was performed using SPSS22 software. The data collection instrument was a researcher-developed questionnaire, the validity and reliability of which were confirmed before distribution to the samples. Cronbach's alpha coefficient in both variables was reported to be above 0.7 and acceptable. The results of this validation are presented in the Table below.

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[32] Ahmadvand, S. "Psychological Foundations of Jewish Fundamentalism", 7
[33] Short, "Poverty, Ethnicity, and Violent Crime", 37-39.

5. Research Findings

A) Descriptive Statistics of Respondents

The descriptive findings of the research indicate that 68% of the respondents were male, while 31% were female. Among the participants, 59% were single, and 41% were married. In terms of education, the majority had a bachelor's degree. Regarding age, the highest percentage of respondents fell within the age range of 21 to 25 years. In terms of ethnicity, the distribution was as follows: 272 individuals (25.8%) were Pashtun, 291 individuals (27.6%) were Tajik, 206 individuals (19.5%) were Hazara, 176 individuals (16.7%) were Uzbek, and 110 individuals (10.4%) belonged to other ethnic groups (Table 1).

B) Social Accommodation Status

Table 1: Description of the dependent variable

0/7	7	Low	Social accommodation
49/6	512	Medium	
49/8	514	Much	

Table (1) illustrates the frequency of respondents regarding social accommodation. As observed in this Table, the level of social accommodation among the research participants is, on average, high. Approximately 99% of the respondents demonstrated moderate to high and medium levels of social accommodation, while less than 1% exhibited low social accommodation. Based on the results of this Table, it can be concluded that the respondents in this study have a favourable status in the variable of social accommodation, with the majority indicating a high level of accommodation.

C) Inferential Findings

Table 2: Relationship between age and social accommodation

Age of the respondents			Independent variable
Number	**Significance level**	**Pearson**	The dependent variable
1034	0/417	0/025	Social accommodation

Table (2) depicts the relationship between age and social accommodation among the respondents. As can be observed, there is a significant correlation between age and social accommodation. In other words, changes in the age of respondents do lead to a meaningful alteration in social accommodation levels. ($p < 0.05$)

Table 3: The relationship between literacy level and social accommodation

Literacy level of the respondents			independent variable
Number	**Significance level**	**Pearson**	The dependent variable
1034	0/021	0/002	Social accommodation

Table (3) illustrates the relationship between respondents' literacy levels and social accommodation. As observed, there is a significant correlation between respondents' literacy levels and social accommodation, and the correlation is positive. In other words,

as the literacy level of respondents increases, the level of social accommodation also increases. Conversely, as the literacy level decreases, the level of social accommodation among respondents decreases. This relationship is significant at the 0.05 level and has a correlation intensity of 0.002. The strength of the relationship indicates that it is not significant at a meaningful level. ($p < 0.05$)

Table 4: The relationship between ethnicity and social accommodation

Significance level	F value	standard deviation	Average	Number	Nationality
0/000	73/59	8/29	63/95	265	Pashtun
		7/21	68/89	277	Tajik
		6/86	73/93	176	Uzbek
		9/69	74/57	206	Hazara

Table (4) illustrates the difference between ethnicity and social accommodation among respondents. As observed, there is a significant difference between ethnicity and social accommodation. This indicates that the level of social accommodation varies significantly among respondents based on their ethnic backgrounds. Among respondents from the Hazara ethnicity, this level is at its highest, with an average social accommodation of 73.57. In contrast, respondents from the Pashtun ethnicity have the lowest average social accommodation, followed by Tajik and Uzbek ethnicities, respectively. This difference is statistically significant at the 0.000 level, confirming the hypothesis. ($p < 0.05$)

Table 5: The relationship between respondents' religion and social accommodation

Significance level	F value	standard deviation	Average	No:	Religion
0/000	61/90	8/51	68/22	714	Soni
		9/14	74/66	317	Shia
		5/56	80/00	3	Other religions

Table (5) illustrates the relationship between respondents' religious affiliation and social accommodation. As observed, there is a significant difference between religious affiliation and social accommodation. This indicates that the level of social accommodation varies significantly among respondents based on their religious affiliations. Among respondents affiliated with the Shia denomination, the average social accommodation is relatively higher compared to those affiliated with the Sunni denomination. This difference is statistically significant at the 0.000 level, confirming the hypothesis. ($p < 0.05$)

Table 6: The relationship between the feeling of relative deprivation and social accommodation

Dependent variable (social accommodation)		Independent Variable
The significance level	Correlation value	
0/000	-0/162	Feeling deprived

Table (6) illustrates the relationship between the sense of relative deprivation and social accommodation among respondents. As observed, there is a significant and negative correlation between the sense of relative deprivation and social accommodation. This means that as the sense of relative deprivation increases, the level of social accommodation decreases, and vice versa. This relationship is statistically significant at the 0.001 level, with a correlation coefficient of -0.162. ($p<0.05$). The respondents of this research were based on the feeling of relative deprivation.

Table 7: Summary of the multiple regression model using the simultaneous method

Sig	SE	F	2R	R	Model
0/000	9/08	27/76	0/026	0/162	**Independent variables**

As observed in Table (7), the R-squared value is 0.026, indicating that the independent variable explains more than 2% of the variance in the dependent variable. The standard error (SE) is the average of the squared differences between the predicted scores and the actual scores or initial values. This index provides a measure of the variability of points around the regression line. Therefore, based on the multiple regression analysis (step by step) regarding leisure time activities, it can be stated that over 2% of the observed changes in social accommodation among the respondents in the present study are accounted for by the sense of relative deprivation.

Table 8: **The final result of the multivariate analysis**

Sig	T	SE	Beta	B	Independent variable
0/000	5/26	0/057	0/162	0/300	Feeling of relative deprivation
0/000	43/15	1/43	-	62/72	constant number

Table (8) illustrates the impact of the independent variable on explaining the dependent variable. The variable of relative deprivation, with a beta coefficient of 0.162, significantly influences the social accommodation in lifestyle (overall index), as the effect is significant at the 0.000 level. In other words, relative deprivation has a meaningful impact on social accommodation.

6. Discussion and Conclusion

First Hypothesis: Relationship between Socio-Demographic Variables and Social Accommodation: The analysis and testing of the first hypothesis regarding the relationship between socio-demographic variables and social accommodation indicate significant correlations between literacy level, ethnicity, and religion with social accommodation. However, a significant correlation was found between age and social accommodation. The study revealed that literacy level, ethnicity, and religion play crucial roles in shaping social accommodation. The highest correlation was found with literacy level, emphasizing the importance of education in fostering social accommodation.

Second Hypothesis: Relationship between Relative Deprivation and Social Accommodation: The results of the research support the second hypothesis, showing a significant and negative correlation between relative deprivation and social accommodation. The intensity of this relationship is moderate, suggesting that as the

sense of relative deprivation increases, social accommodation tends to decrease. Regression analysis further emphasizes the meaningful impact of relative deprivation on social accommodation, explaining more than 2% of the variance in social accommodation among respondents.

Interpretation and Implications: Based on the outcomes of this study, a significant inverse relationship was identified between the sense of relative deprivation and social accommodation among ethnic groups in Afghanistan. This implies that as ethnic groups perceive or experience deprivation compared to others, social accommodation diminishes within and, consequently, across the broader society. Conversely, reducing the sense of relative deprivation among ethnic groups may enhance overall social harmony.

Relative deprivation, signifying a perceived lack in comparison to others, plays a pivotal role in shaping social dynamics. The study highlights the need for societal planners and policymakers to address these disparities actively. Providing equal rights and benefits for comparable conditions can substantially reduce feelings of relative deprivation and contribute to the expansion of social accommodation.

Conclusion

The study illuminates critical insights into the complex interplay between socio-economic conditions and social cohesion within the Afghan context. Building upon previous studies that have explored the multifaceted dynamics of ethnicity, identity, and social accommodation in Afghanistan, this research delves specifically into the role of relative deprivation in shaping intergroup relations. Drawing from empirical evidence gathered from diverse ethnic communities in Afghanistan, the findings underscore a significant relationship between the sense of relative deprivation and levels of social accommodation among ethnic groups. As individuals experience a heightened perception of deprivation compared to others, their inclination towards social accommodation diminishes. This suggests that disparities in socio-economic status, access to resources, and opportunities contribute significantly to the fragmentation and polarization of Afghan society along ethnic lines. The implications of these findings are profound, particularly in the context of Afghanistan's complex socio-political landscape characterized by historical ethnic tensions, ongoing conflict, and socio-economic disparities. Addressing the root causes of relative deprivation, such as poverty, inequality, and marginalization, emerges as a critical imperative for fostering social cohesion, building trust between ethnic communities, and promoting sustainable peace and development in Afghanistan.

Moreover, the research underscores the importance of adopting inclusive policies and interventions that prioritize equitable distribution of resources, social justice, and empowerment of marginalized groups. By addressing the underlying drivers of relative deprivation and promoting avenues for meaningful social engagement and participation, policymakers and stakeholders can contribute to nurturing a more inclusive and cohesive Afghan society. In conclusion, the findings of this research shed light on the intricate relationship between relative deprivation and social accommodation among ethnic groups in Afghanistan, highlighting the urgent need for holistic approaches to address socio-economic inequalities and promote inclusive social development. Through concerted efforts to address disparities and foster mutual understanding and respect among diverse ethnic communities, Afghanistan can pave the way towards a more harmonious and resilient society.

In conclusion, the research has elucidated the intricate interplay between socio-demographic variables, relative deprivation, and social accommodation in Afghanistan. The findings underscore the importance of education, ethnicity, and religion in influencing social accommodation. Additionally, the study illuminates the detrimental impact of relative deprivation on social accommodation and advocates for policies that aim to mitigate these disparities. Understanding the nuanced relationships among these factors is crucial for fostering national unity and social harmony. The study suggests that concerted efforts to reduce relative deprivation, coupled with inclusive policies and equal opportunities, can significantly contribute to enhancing social accommodation in Afghanistan. The findings of this research align with Ted Robert Gurr's Strain Theory and empirical studies that have been examined. Consequently, the overarching conclusion of the study is that a form of relative deprivation exists in inter-ethnic relations in Afghanistan, contributing to some of the social issues and crises, including social disparities, in the country. In essence, part of the social challenges and disharmonies in Afghanistan can be traced back to the sense of relative ethnic deprivation.

In conclusion, the research supports the notion that addressing this form of relative deprivation is crucial for fostering normative interactions among ethnic groups and improving inter-ethnic relations in Afghanistan. Therefore, the research suggests that scientific and practical programs should be designed and implemented to reduce this sense of ethnic deprivation. The ultimate goal would be to enhance social accommodation and mitigate the social challenges stemming from inter-ethnic disparities in Afghanistan.

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