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Analysis of civil movements in Kabul city within the framework of spatial justice theory

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Abstract

Spatial justice is mentioned as a critical discourse that aims to eliminate discrimination, reduce poverty, social segregation and domination. This conceptualization of spatial justice in the city requires the knowledge of power players in different social and political arenas and the analysis of power relations, structures and productive processes of urban space. The issue of achieving spatial justice in the distribution of urban public facilities has been greatly developed in the literature and research of the world. The importance of discussing spatial justice when there is no match between the population and urban public services or when low income is combined with income poverty caused by less access to goods and services provided by the public sector and leads to the backwardness of the areas. Fair distribution of facilities in the city will increase the quality of life in the city in the short term and will bring sustainable development in the long term. One of the most important signs of spatial justice

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in cities is the balanced spatial distribution of urban services. Unfair distribution of urban services can not only lead to disrupting the population balance in the city, but also shapes the city atmosphere in a socially and economically unfair way. The goal of spatial justice is the fair distribution of urban facilities, facilities and services among different neighborhoods and areas of the city, taking into account the basic needs; So that no neighborhood or region has significant spatial superiority over another region or neighborhood in terms of having valuable resources and the principle of equal access for all is respected. In addition, there should not be much difference in per capita wealth according to the population in the city areas. In fact, the distribution of services and facilities and their quality are inseparably linked with social welfare and they cannot be separated from marginal issues such as citizens' inequality and personal freedoms. It should be noted that even the most beautiful places and the best of them in terms of accessibility and life situation, if they are faced with the lack or weakness of access to resources and facilities, they cannot be enjoyable and useful for the well-being of the residents. In Afghanistan, with the establishment of the new government, equality of interests and geographical justice have always been important, and cities have been the place of protests as a symbol of civility, which has led to the formation of movements in the capital city of Kabul. With the two main streams of civil protest, i.e. the Tabsem movement following the killing of a teenage girl due to ethnicity and religion, as well as the insecurity of the roads leading to the capital, and the lighting movement due to the change in the transmission of the electricity network from the route of Bamyán province, for the first time by the Hazara ethnic group, civil steps were taken in the city. The cable was formed. These movements were formed by young and educated leaders and intellectuals of the ethnic community and political figures. The movement of these movements was from the west of Kabul city by the socially deprived class towards the presidential palace, who stood up to sue for the violated right. In the city of Kabul, the shrine of the martyr Ustad Mazari, as a point of unity and decision-making, streets and squares have been urban elements intensifying the movements to protest against the government. The main question of the article is whether civil movements in the city of Kabul with an ethnic background are a reaction to the spatial injustice in the distribution of urban services?

Spatial justice refers to the spatial or geographical aspects of justice and injustice. Locational discrimination created through prejudices imposed on certain populations due to their geographic location is effective in producing spatial injustice or persistent spatial structures of fundamental privilege and advantage. Three familiar forces that shape spatial and spatial discrimination are class, race, and gender. Geographically heterogeneous development and underdevelopment provide another framework for interpreting the processes that

create injustice, in the contemporary world justice is seen as more concrete and reasoned alternatives than other alternatives, and as a symbolic force that effectively works against class, racial, and gender divides to Strengthen collective political awareness and gain a sense of solidarity based on shared experience.

Spatial injustice caused by voluntary factors (urban management and policy-making system) and involuntary factors provides the isolation of urban areas and, consequently, citizens; In such a way that the inability to participate effectively in social, economic and cultural life will result in disconnection and distance from the mainstream of society. This isolation causes a sequence of social deprivation. Ignoring and neglecting recognition and lack of attention to control and social isolation is the basis for the separation of deprived groups from social assets and their staying away from benefits, opportunities and power; This is an enemy of freedom and justice. This makes the underprivileged groups, who live in denser areas of the city, to be recognized as a disruptive force in the process of sustainable development of the city in the face of the mainstream society. Violent and oppositional groups grow in the light of such conditions. The soft violence of actions by the political management of the urban space against the underprivileged and underprivileged groups creates and increases the social gap and spatial faults in a part of the society, the definite consequence of which is the organization of losers and violent entitlement (hard violence) in the form of social anomalies and annoying crimes in society will be Therefore, by setting the point that social participation and absorption and presence in the mainstream of society is the inalienable right of citizens in the contemporary world, and the creation of spatial faults and social isolation is considered as an example of soft violence and violation of the civil rights and inalienable interests of citizens.

Therefore, the most important mission of urban planners and managers in this direction is to try to achieve the ideal of “equal opportunities” in the access of different groups of the urban society to urban services and to eliminate the conflict in providing educational, health, service opportunities and the like. In this regard, compliance with the principle of equality and equal access to bio-urban opportunities is one of the basic priorities.

In Afghanistan, unfortunately, the procedure is based on inequality based on ethnic and religious criteria. Killings, deportations and forced resettlement in unfavorable areas, economic pressures, usurpation of land and pastures, and receiving heavy taxes are examples of the historical past of the Hazara ethnic class in Afghanistan. In the past history of this people, whenever the conditions were favorable, popular uprisings were formed to claim the lost rights. Inequality in access to opportunities leads to power asymmetries where a few with authority control social conditions without considering the opinions of others.

Regionalism at the national level has led to regionalism in the geography of Kabul city. Apart from the geographical dimension, this regionalism has caused the formation of regionalism in the political geography of the city.

According to the history and geographical situation of the country and the settlement of ethnic groups in the context of the geographical and urban space of Kabul, the application of political and economic pressures, deprivation, destruction and erasure of the Hazara ethnic class have always been ongoing. Political, cultural and people's movements that were hurt more than other ethnic groups were able to mark a new page in the history of this country and this ethnic group launched urban movements with a national aspect against the ruling system to eliminate discrimination in the new era.

The domestic and global consequences of Kabul movements can be expressed as follows:

- ü The occurrence of the first peaceful demonstration in an insecure and crisis-ridden country in the history of this country
 - ü The meeting of the negotiating delegations of the government with the supreme council of the movement
 - ü Self-belief, self-confidence and dignity of the millennial society
 - ü Changing the position of the inferior to superior society in the country after a long history
 - ü The national consensus of the educated and intellectual class of the country
 - ü A new image of the structure of the Hazara society and its reflection in the geographical space of the country
 - ü Historical registration and naming of Dehmezang Square (the victims of the demonstrations) after the martyrs of light
 - ü The attention of the international community, especially the United Nations, to the formation of two urban movements in Kabul
 - ü The meeting of the ambassadors of the four great powers with the supreme council of the movement
 - ü The pressures of the international community on the current government
 - ü Sending three high-level delegations headed by the Hazare tribe to three world conferences in the unprecedented history of this country
 - ü The attention of the international community to the recognition and political position of the Hazara people
- The formation of the World Millennium Council in 2013.

Key words: population, national power, Copenhagen school, Islamic Republic of Iran, religious teachings.