



ISSN: 0975-766X
CODEN: IJPTFI
Research Article

Available Online through
www.ijptonline.com

ETIOLOGY OF POLITICAL PARTICIPATION IN SOUTH-EAST OF IRAN

Parviz Reza Mirlotfi*¹, Mansour Ganjali², Fatemeh Shahraki³

^{1,2}Children and Adolescents Health Research Center, Zahedan University of Medical Sciences, Zahedan, Iran.

³MA of Political Sciences, Islamic Azad University of Zahedan.

Email: pr.mirlotfi@yahoo.com

Received on 12-07-2016

Accepted on 28-08-2016

Abstract

Social participation, typically political participation is necessity of democracy and it is a sign of the legitimacy of the political system, which is an important to transit to democracy. The authors have investigated to explain its theoretical aspects and processes of political participation in South-east of Iran. As we know that political participation is one of the component is to evaluate political systems in today's political literature.

The most important factor in social participation is sharing in elections, which it regarded as the most general level of participation. The authors have tried to clarify the factors of social participation and political participation in South East of Iran. In the current study, most general level of participation has discussed and then political participation of people and people political behaviors, which have been effective in reduction or increase of their political participation, is pointed out.

Keywords: Social participation and political participation

Introduction

Participation in special optimal conditions including political stability, political and social dynamicity and freshness, and enhancement of social coherence in needed. Therefore it can mention values would not be realized merely with plurality in votes and political social competitions. Political competition is an activity of social participation and it can be regarded worth when they could not direct to political dispersion and fragmentation.

Thus, presence of competition solely in the social system cannot be regarded as essential solution. Competition itself requires fields and conditions including political culture and spirit of criticism tolerance and adherence to laws and civil institutions and social justice which all leads to Integration and nation unity.

Theoretical Foundations

Political participation as an act of social participation has effects and outcomes for all of political systems: stability and efficiency of those system always requires approval and recognition from the society, because people has a pivotal role in all political systems for efficiency and efficacy of their system. From religious view, people have prominent role in effectiveness and actualization of legitimate power and religious authority. What does political participation really means? What kinds of activities are considered as political participation? Are those systems with religious scholars as merely supervisors in governmental issues and general supervision of religion over politics considered as religious system? Can religious systems and systems which consider political and social affairs as function of religion, especially religious systems based on absolute clerical rule, be democratic systems? How public participation is realized in these types of systems? [1]. Several authors have considered social participation as an indicator of health, well-being and positive social behaviors. Social participation is seen as an important condition for children's development, as children gather knowledge and develop social skills while interacting with other people [2].

Political participation is one of main concepts in social studies and sociology so that formation of political system and its conduct is result of such participation in democratic systems. Essentially political system would not have stability without such participation. In the political view, the more is political participation, stability and effectiveness of political system will be increased. In addition, function of political participation is integration, unity, and coordination of institutions and powers of political system, because the system and nation with high political participation utilizes unity, integration and cohesion, and when such aware and managed and planned participation is properly shaped it takes social state, and national unity and social cohesion will be strengthened. To begin with, social participation as consumer participation, derives from authors connected to social inclusion and the rights-based movement. The Institute for Social Participation describes social participation as (the right for) 'meaningful involvement in decision-making about health, policy and planning, care and treatment, and the well being of self and the community[3]. It causes promotion of satisfaction and general trust of citizens toward political governance. Thus, increasing political participation strengthens cohesion, unity and integrity of the society and the political system.

Solidarity is the factor for social connectivity which connects all members of society, despite having different hobbies, interests and needs. In Islam, the axis of solidarity is religion and religious values. Participation and cooperation and mutual interaction between people and government in the implementation of political, economic and social development

programs and projects is known as "political participation". It seems that realization of goals of government depends on public acceptance in democratic systems, especially religious democratic systems. In other words, political participation is not only present in this system, but also high level of political participation of citizens can be observed compared to other governmental models. Main goal of this research is finding reasons for competition (positive and negative) and its impacts on development in South-east of Iran, which results from growth and political consciousness of the people of this region of the Revolution. With investigation of dimensions of such competition, informed decision-making and creating international authority and acceptance of the international system and political stability. What is impact of tastes of relatives on political competitions in South east of Iran?

Social participation as consumer participation emphasizes both engagement of people in society as well as the societal responsibility to provide the conditions necessary for social engagement [4]. What does political participation really mean? What kinds of activities are considered as political participation? Are those systems with religious scholars as merely supervisors in governmental issues and general supervision of religion over politics considered as religious system? Can religious systems and systems which consider political and social affairs as function of religion, especially religious systems based on absolute clerical rule, be democratic systems? How public participation is realized in these types of systems? [2].

Some factors that Affecting Social Participation in South east of Iran

Political participation encompasses the many activities used by citizens to influence the selection of political leaders or the policies they pursue. Political participation derives from the freedom to speak out, assemble and associate; the ability to take part in the conduct of public affairs; and the opportunity to register as a candidate, to campaign Political participation: local biological foundations, poverty, sectarian, distance to the intellectual and cultural developments in the contemporary century, dogmatic interpretations of Islamic teachings, poor development programs, neighborhood with impoverished areas of Afghanistan and Pakistan, religious inequalities with majority and weaknesses in grounds for participation of the Sunnis in political and economic affairs, which mainly are rooted in the weakness of the process of nation-building and democracy principles, have led to poor participation of Baluchis [5].

Economic affairs: The weakness of environmental powers in the province, eccentricity, not situated on the main north - south communication paths of the country, neighboring with poor areas of Afghanistan and Pakistan, low security factor in the province, tribe-orientation, lack of distribution of opportunities in the national level, employment of many social in

the hidden economy or drug and goods trafficking, migration to Arab countries of the Persian Gulf coast and widespread unemployment in the province are among factors that affect the whole economic affairs of the province. Based on figures by the Management and Planning Organization, unemployment rate was 9% in 1996 and it was increased to 27 percent in [5]. Due to weakness of economic foundations in the province to absorb and utilize young and unemployed young labor force and grounds for hidden employment, many people tend to work in trafficking. Trafficking does not necessarily mean drug trafficking, but major trafficking in the province occurs in fuel materials.

Balouch tribe and social status: a common feature of social life among Balouch people is tribal system. In Balochistan, nature or lineage determines the social status of individuals and groups. The identity of a person is dependent and inherent in it he is born and lives. Marriage among essences is within a group. Integration and overall coherence is the result of internal consistency of essences [5]. This feature indicates the strength of their influence against other Balouch elites, when the captains, chiefs and university graduates [6].

Divergence of law and central government: Divergence of government is a kind of alienation toward legitimacy of the rule of law among people, especially among those nurtured in the traditional political and nomadic organizations. When divergence occurs, instead of serving the people in the courtroom and legal authorities to resolve their differences, they consult and seek the help of a solution to the problem from their elders or themselves act for solving the problem. By breaking down political structures, hierarchy and power also is damaged and loses its past functioning.

Role of Elites in Ethnic Affiliation and Participation

Ethnicity is an identity that is created by the ethnic itself. In Iran's Baluchistan, influence of elites in the traditional form of Baluch community has been more effective than non-ethnic educated elites, because power structure in tribes of Baluchistan is such that heads of tribes (known as Sardar) have had more active role in ethnic movements. Of course it should be noted that attempt for creating ethnic identity in this region has been mostly result of activity of educated Baluch elites in Pakistan's Baluchistan. Pakistan's Baluchistan has been more developed than Iran's Baluchistan and its elites emerged earlier than Iran's elites [7]. The dynamics of ethnicity based on giving a title or clan seems to be a commonplace and easy to do [8].

Regarding tribal elites of Baluchistan it should be noted that urban educated elites have had mostly tribal background, that is, they have been either from relatives of tribes' traditional elites or they were non-tribal and rely on financial, military, and political resources of tribal leaders [7]. Non-ethnic elites in Baluchistan mostly support authority right of

minorities generally for gaining wider support and influence especially among lingual – religious groups. Of course it should be noted that their main goal is attracting support of Baluchestan people from themselves and mobilization of Balouch people to participate in political movements against central government [9]. Thus it can be concluded that one of the main factors affecting emergence of ethnic tendencies in Baluchestan is result of activities of Baluoch traditional and educated elites along with non-ethnic elites. Ethnic elites help formation of political organizations, and non-ethnic elites attempt for fight against central government with thought of developing their political and material profits either than authority of Baluchestan [10]. KhajeSarvi described commitments of political stability after Islamic Revolution in his book “political competition and political stability” [11]. Motalebi (2014) in his paper entitled “Consolidation and strengthening of democracy in Turkey political system with an emphasis on Islamist nature and development” refers to political competitions in Turkey and its role in the country’s political changes [12].

Conclusion and Recommendations

Various factors influence public political participation level in elections of parliament including following cases:

1. One of the important components in increasing participation is the literacy and knowledge.
2. Ethnic and tribal competitions sometimes have increased participation rate to the upper limit.
3. Efficiency of individuals and output of major elections and its results in the people lives play role in participation level.
4. Efficiency of the system in creating security in the region is usually fruitful in attachment to the government and regional and international position plays an important role in increasing participation.
5. The role of civil and construction services Iranian Revolutionary Guards in revolutionary institutions and the province that have been serving had an impact on participation.
6. The system compassion and caring for the people as well as influential role of organizations such as Imam khomeini Relief Foundation, Jihad, and Welfare Organization’s Shahid Rajaei Plan and even purposeful subsidies have had extensive role in public participation in the elections.
7. **In any city where demands of people from authorities are more it can be stated that its people Consequential political culture is stronger in elections and participation level, and following cases can be pointed out:**
 1. The dignity and respect and preserving human dignity and respect for people and their tribes are involved in increasing participation.

2. Increasing higher education institutions and schools in all villages has increased the awareness and participation.
3. The role of women is widely grown and the idea that did not like presence of women in the social arena today is broken and women's education level has increased dramatically and they have entered social and political arena, and this is more among the Sunni people and this has led to increased participation.

Health and soundness of elections in the 35 years after the revolution and win of candidates vote by people has been effective in increasing participation.

4. Increasing role of religious influential people in explaining people on political participation away from religion and ethnicity and political participation based on meritocracy, non-interference of state institutions, attention to national divisions and building cities based on the population, ethnicity dispersion and other considerations met by the government and the candidates' attention to the fact that they should not commit non-fulfillment of promises to people are among strategies to increase people participation.

References

1. Bakhshayeshi Ardestani, A. & Mazaheri, M.M. (2004). Introduction to Political Sociology, Tehran Islamic Azad University, Sales
2. McConachie H, Colver AF, Forsyth RJ, Jarvis SN, Parkinson KN. Participation of disabled children: How should it be characterised and measured? *Disab Rehabil* 2006; 28(18): 1157–1164.
3. Pishkur, Barbra et al., Participation and social participation: are they distinct concepts? *Clin Rehabil* March 2014 vol. 28 no. 3 211-220.
4. Bathgate T, Romios P. Consumer participation in health: Understanding consumers as social participants. La Trobe University: Institute for Social Participation and Health Issues Centre, 2011.
5. Azizi p. and Azarkamand R. Study of divergence of the Baloch people and the impact on national security. *Daneshnameh*, 2012, Paper No. 1, 4(2).
6. Shabani Reza, NosratKhatoon Alwai, Political developments - Social Balochistan constitutional, *Payam Baharestan*, 2013, 3(6).
7. Mozafari, M.A Case Study of Ethnicity and Social Security Baluch people living in Sistan and Baluchistan Province (2012). National Conference on border towns and Security, Challenges and Approaches. Zahedan, Iran.

8. Nasution, Indra Kesuma, Ethnicity, Democracy and Decentralization: Explaining the Ethnic Political Participation of Direct Election in Medan 2010, *Proceed Environmental Sciences* 20 (2014) 496-5.
9. Ahmadi, H. (1997). Ethnicity and ethnicity centralism in Iran, *Myth or Reality*; Tehran, political and economic information, 1997, 116,115(1).
10. Strategic Research Center (2007). Ethnic issues in Sistan and Baluchestan, aspects, factors, strategies, Tehran: expediency assembly, Year 2, No. 44.
11. KhajehSarvi, Political competition and political stability in the Islamic Republic of Iran, 2004. Tehran: Islamic Revolution Documents Center.
12. Motalebi M. Comparative Study of Islam's Security Approach with Realistic, Liberal Security Approach, 2014,2(40).

Corresponding Author:

Parviz Reza Mirlotfi*,

Email: pr.mirlotfi@yahoo.com