

# Rethinking Afghanistan: Ethnic Geography, Historical Realities, and the Case for a New Political Map

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Before the Russia–Ukraine war reshaped global priorities, the United States found itself entangled in the longest conflict in its history — the war in Afghanistan. For two decades, American forces faced a persistent insurgency that resisted decisive defeat. Many regional states, including Russia, China, Iran, and Pakistan, were relatively content with the situation so long as the conflict remained contained and occupied U.S. attention. The war drained America’s resources without significantly altering the regional balance of power.

This trajectory changed when President Donald Trump initiated negotiations with the Taliban, resulting in the 2020 Doha Agreement. President Joe Biden executed the final withdrawal of U.S. forces in 2021, effectively transferring control of the country back to the Taliban. In exchange, the Taliban pledged not to allow terrorist groups to use Afghanistan as a base for attacks on the United States or its allies. Critics argue that both administrations underestimated Afghanistan’s internal complexities and overestimated the Taliban’s willingness or ability to honor such commitments. Yet the deeper issue — one often missing from policy debate — is that the modern Afghan state has always struggled to function due to fundamental geographic and demographic realities (Rubin 2013; Saikal 2004).

Afghanistan, as it exists today, is not the product of organic nation-building. Its borders were drawn in the late nineteenth and early twentieth centuries by British and Russian officials such as Mortimer Durand, Louis Dane, and Sir Nicholas O’Conor. Their goal was to manage imperial competition, not to respect local ethnic boundaries or cultural landscapes. The history of these borders is well documented in studies of British frontier policy and the Great Game (Hopkirk 1992; Embree 1977; Noelle 1997). As a result, Afghanistan’s modern shape cuts across the historical homelands of several major ethnic groups. Pashtuns are split roughly in half by the Durand Line, with an even greater number living in Pakistan than in Afghanistan. Tajiks, Uzbeks, and Turkmen extend across Central Asian republics. Persian-speaking Shia communities in western Afghanistan share deep cultural ties with Iran. Smaller communities — including Aimaks, Baloch, Nuristanis, and others — are similarly divided by state borders that meant little to them (Rubin 2002; Dorronsoro 2005).

These divisions created a country with no singular national identity that could bind its people together under a unified state. Afghanistan became, in effect, a political container for multiple ethnic nations rather than a nation-state in the modern sense. This underlying fragmentation has shaped every major political crisis Afghanistan has faced since its borders were defined.

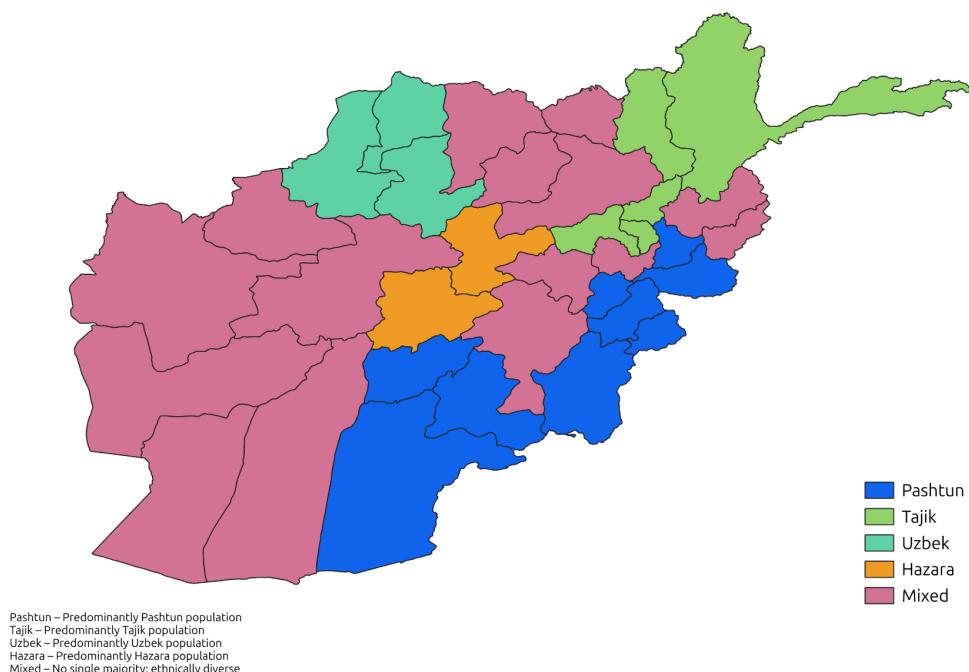
The anthropologist Thomas Barfield, one of the most respected scholars on Afghan history and society, captures this dynamic with exceptional clarity. In *Afghanistan: A Cultural and Political History*, Barfield argues that Afghanistan has rarely possessed a strong central government. Instead, its rulers relied on a delicate balance of local autonomy, tribal agreements, patronage networks, and pragmatic alliances (Barfield 2010). Power tended to flow from the center only when central authority was strong, wealthy, or militarily dominant — which was seldom the case for long.

Barfield also emphasizes that Afghanistan has historically been a territory that outsiders could conquer but not administer. Empires might control Kabul and a handful of major cities, but the rural regions — especially the mountains and tribal belts — remained fiercely independent (Barfield 2010; Gregorian 1969). Local identities, particularly ethnic and tribal affiliations, held far more weight than any state-imposed nationality. These patterns persisted into the modern era, which helps explain why externally funded attempts to build a Western-style centralized Afghan state repeatedly faltered.

After 2001, the United States and its allies attempted to construct a unified Afghan government capable of commanding loyalty from all ethnic groups. Constitutions were drafted, elections held, security forces trained, and billions spent on governance programs. Yet, as Barfield and other scholars warned, these efforts often rested on an assumption of a cohesive Afghan national identity that did not exist in practice (Rubin 2013; Saikal 2004). Local powerbrokers, ethnic militias, and regional interests consistently resisted or bypassed the authority of Kabul. The Taliban's eventual return to power reflected not only military dynamics but the deeper structural truth that Afghanistan's modern borders and its ethnic geography have never aligned.

Given these realities, the question arises: What kind of political arrangement could offer Afghanistan long-term stability? The past century shows that trying to force a highly centralized state onto a deeply diverse and decentralized society has rarely succeeded. A durable solution may require confronting the map itself — reconsidering whether the current borders serve the people who live within them.

### Conceptual Ethnic Regions of Afghanistan and Their Potential National Alignments



One possibility is the creation of a more federal or confederal Afghanistan, in which major ethnic regions exercise meaningful autonomy. Tajik-majority areas in the northeast, Hazara regions in the central highlands, and Uzbek/Turkmen regions in the north could form self-governing states within a loose federation. The Pashtun south and east could maintain their own structures and traditions without imposing them on others. Such arrangements resemble governance models used in certain multiethnic states where centralization has historically failed (Hale 2008).

An even more ambitious alternative would be to allow ethnic populations to realign with neighboring states where their cultural and linguistic groups already dominate. Afghan Tajiks could integrate with Tajikistan; Uzbeks and Turkmen with Uzbekistan and Turkmenistan; some Persian-speaking communities with Iran; and Pashtun regions with Pakistan, which already has a large Pashtun population. This proposal reflects broader theories of border realignment and ethnic self-determination (Snyder 2000). Such realignments would likely face substantial international resistance, as border changes are rare and politically sensitive. Yet they may reflect the underlying social reality more accurately than the current arrangement.

None of these solutions are simple, and each carries risks. Ethnic boundaries are not perfectly clean; many regions are mixed. Not all individuals identify solely — or even primarily — through ethnicity. Some Afghans strongly identify with the Afghan nation despite its challenges. Furthermore, regional powers would have their own interests in any such restructuring. But the alternative — insisting indefinitely on a centralized Afghan state defined by borders drawn by colonial officials — may perpetuate instability rather than resolve it.

The reality is that Afghanistan's instability is rooted not only in politics, ideology, or foreign intervention but in the basic mismatch between its borders and its people. Recognizing this does not guarantee a solution, but ignoring it guarantees ongoing turmoil. By understanding Afghanistan through the lens of ethnic geography, historical experience, and Barfield's scholarship, we gain a clearer view of why past efforts failed and what future paths might offer a chance at lasting peace.

A sustainable political order in Afghanistan must ultimately reflect the identities, cultures, and aspirations of its people — not the lines drawn on imperial maps. Only by confronting these fundamental realities can the world move beyond the pattern of repeated interventions and collapses that has defined Afghan politics for more than a century.

## **Important Note on Data Reliability and Ethnic Statistics in Afghanistan**

When discussing ethnicity in Afghanistan, it is essential to acknowledge that all available data are approximate, contested, and often politically sensitive. Afghanistan has not conducted a comprehensive, nationwide census that reliably measures ethnic identity for many decades, and many previous population surveys either excluded rural areas, relied on estimates, or avoided ethnicity questions entirely due to security and political concerns.

As a result, no single chart, map, or demographic breakdown should be treated as definitive. Sources such as the CIA World Factbook, academic publications, Wikipedia summaries, or demographic visuals shared on platforms like ResearchGate may present broadly similar patterns, but their percentages and categorizations frequently differ. This is due to:

- Lack of standardized census data
- Disputed definitions of ethnic identity (e.g., linguistic vs. tribal vs. self-identification)
- Political incentives to inflate or deflate group sizes
- Population displacement caused by decades of war, migration, and refugee movement
- Regional variation in how communities identify themselves

Because of this uncertainty, ethnicity-based maps or charts should be viewed as tools of illustration, not as precise measurements. They are useful for identifying general patterns, such as the concentration of Pashtuns in the south and east, Tajiks in the north and northeast, Uzbeks in the northwest, and Hazaras in the central highlands, but they cannot establish exact percentages or fixed boundaries.

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