

In the Name of God, the Most Merciful, the Most Kind



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The Role of the State

In the present times, mostly among the developed nations, there is a greater emphasis on the positive role of the state, because it is now clearly realized that the influence of the state permeates all our relations, even those of the personal kind. Considering the same concept as a guideline, Afghanistan must also ensure that all the citizens are provided their basic rights and requirements of life.

First of all, it should create conditions for the growth of free individuality and personality of its citizens. The function of the state is not merely the business of the policeman, of arresting the criminals or of ruthlessly enforcing contracts but of providing for men equal chance, as far as possible, of realizing what is best in their intellectual and moral natures.

The state must protect and promote the welfare and well-being of the individual by preserving law and order. But this is not enough. Mere protection of the rights of an individual and enforcement of his duties do not exhaust the list of its functions. Every state now espouses the cause of the economically and socially weak, so that the mere requisites of health and decency shall not be denied by accident or misfortune or incapacity to any member of the community. Furthermore, modern state now assumes the duty of promoting general welfare. It is now clearly realized that the state is a collective body and not a joint-stock company of the privileged class. It should promote social conditions for the welfare of all. It is now universally recognized that society cannot be happy, prosperous and progressive if some people suffer from the pangs of hunger or are illiterate and ignorant or are unhealthy and miserable.

Modern society is becoming collectivistic. Hence modern state can no longer be individualistic, as it was in the nineteenth century. It is now recognized that state should interfere and regulate social and economic lives, if such interference and regulation promotes general welfare. Hence the sphere of state activity should extend to new fields of social and national life for there are many things of general well-being which are not provided by the efforts of individuals and associations either because their private efforts are insufficient or they are incapable of doing so.

The state should be the custodian of the future of the nation. It must conserve what the nation has now, and develop its resources for the future generations. The state with its command on the resources and its universal reach can build for the future in ways that no partial organization can exert. It should take different constructive plans and projects whose benefits will be shared by the future generations. Individual or private enterprise does not undertake it because it is selfish, its resources are limited and its methods haphazard and it aims at immediate gain. The state does not suffer from such limitations or short comings. While private enterprise cannot risk its limited resources in long-term projects, the state can undertake ambitious plans and schemes of conservation and development, as it possesses abundant resources. It can develop national economy by planning and building industry and agriculture by undertaking industrial and scientific research and discovery and encouraging such higher activities of life as science literature and art. In short, it can promote culture and civilization.

It is important to understand from another point of view that human personality in general cannot develop freely without the external conditions of social living which are of universal concern in view of the acknowledged objects of human desire. These conditions are peace and order, protection, safety and prosperity.

The state must maintain peace and order not because it is a sort of universal policeman but because in peaceful and orderly atmosphere alone each individual can rise to the full stature of his personality. In other words, man develops his individuality and personality only when the state regulates the dealings of the citizens with one another, prevents confusion and chaos, maintains the rights of its citizens and enforces their duties.

The state should maintain order not for the sake of order but for the higher ends of protection, conservation and development. Modern state cannot become merely police-state as the laissez faire wanted it to be. It is a positive state, for it actively creates conditions of human development and welfare.

Analyzing our own country with this perspective we find that there are many shortcomings that we need to amend in order to make it a better society. The responsible authorities in this regard should take positive steps and let the people of Afghanistan achieve their basic requirements so that they are able to strive for the realization of their personalities in an atmosphere of peace, tranquility and justice. It is their right and no one should neglect them their due right.



Afghanistan and the Challenges of Socialization

By Hadi Miran

Social contract called law, is the product of thoughts of scholars and the symbol of cultural capacity ruling social relations in a society. Communities have reached certain social welfare, economic stability and mental tranquility under the aegis of modern science. No development occurs in a society unless its mental prerequisites and conditions are provided. Afghanistan, however, is among the countries beset by not only dire economic poverty but also intellectual poverty. In Afghanistan there is no such thing as production of thought. It lacks the culture of study and the rate of publishing books will go no more beyond ten per month.

In Kabul, where more than 6 million people are estimated to live, the publication of its most prestigious newspapers is no more than 6,000.

Educational capacity is extremely limited in this country and lack of educational sources and modern mechanism failed to bring social evolution in Afghanistan. In addition, intellectual poverty hampered the progress of verbal literature and restricted the realm of words which toughen conveying the true message. One of the reasons behind violence will lie in restriction of words; i.e., when there is lack of logical words, violence resurfaces. To sum up, intellectual poverty is likely to be the deciding factor which impedes the development of collective wisdom. That is why, the process of socialization could not go beyond ethnic borders in Afghanistan or change into hotbed of human superiority.

Sentiment or discrimination in its radical frame is a tragic and destructive issue which prevails in Afghanistan in one way or another. Ethnic and religious sentiment is widespread which led to hatred and pessimism hampering social and cultural integration. Such sentiment can be called a chronic and infectious disease which will pass from one person to the next and ultimately stagnate social development. It is also a great obstacle before progress for restricting people in tribal and ethnic structure.

Based on aforementioned facts, the challenges before the process of socialization in Afghanistan narrowed the sense of tolerance and coexistence. This issue will lead to reproducing discriminated and biased generation who will hand down this character to next generation. This way, the mechanism of socialization will remain intact. Although accessibility and extension of means of communication have connected the world and affected socialization in our time, yet the process of socialization in our country has not met a serious change and did not transcend ethnic structure.

Now the question is that what is the solution to this challenge? The educational process in Afghanistan has many

deficiencies. The poor, outdated and inefficient content of the curriculum along with its non-standard form and inappropriate material for this process has stagnated the cycle of producing knowledge.

Therefore, the fundamentals of people's lives and the intellectual and behavioral patterns of political system have experienced no change. It should be noted that a community's cultural and intellectual capacity is directly dependent on the capacity and efficiency of educational system. Hence, to pass this process, the content of curriculum should be revised for bolstering the talent of the younger generation. That is to say, the content of the syllabus should be enriched so that the cycle of production of thought starts moving and the society gets rid of intellectual poverty.

Second, Understanding and learning human rights doctrines have become an urgent need for human society. Realizing the principles and foundations of human rights will not only promote the knowledge of citizenship and rights but also facilitates understanding the boundaries of our attitude towards others. Despite the fact that more than a decade has passed from the activities carried out by Human Rights Independent Commission in Afghanistan, human rights have remained unknown in this country. Since the doctrines of human rights are the element of democracy, acquiring them will pave the ground for understating the true sense of democracy and reduce violence. Thus, it will be highly beneficial if human rights doctrines be included in school text books rather than being restricted in the realm of political slogans.

Third, the media are appropriate means of conveying thoughts and mentalities. The messages of media will be effective if their contents are in accordance with people's knowledge and state of minds. Ill-fatedly, the media in Afghanistan is highly poor. To view the content of Afghanistan's media, one can measure the cultural capacity and collective wisdom of Afghan people.

Since media are called soft power, they should be able to change public perspective. It is said that using systematic preaches and advertisement will make people imagine the hell as heaven and vice versa. It indicates that how preaches will be able to portray the facts in different colors.

Hence, systemizing and organizing the media programs are one of the highly effective a dynamic approaches for changing the views of a society, mainly of children. It will further reduce tension, promote moral standards and widen the horizon of people to put aside the differences and embrace tolerance and coexistence.

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Human Catastrophes in Myanmar

By Hujjatullah Zia

The flagrant violation of human rights on the grounds of religion has become widespread and is likely to change into common practice. It was believed that religious fundamentalists target people on the basis of their sect and beliefs, however, states and individuals that claim to believe in equality of mankind in rights in dignity without their accidental backgrounds also trample upon the rights and dignity of religious minorities.

The issue of human rights violation in Myanmar, which is a chronic problem, is making the headlines around the world. Rohingya Muslims suffer severely under the incumbent president Htin Kyaw and leader of the ruling National League for Democracy (NLD) Aung San Suu Kyi - who, along with high-level Myanmar officials, is often criticized for his failure to stem human rights abuses.

Aung San Suu Kyi's security adviser U Thauang Tun said last month that a UN mission investigating allegations of rape, torture and killings of Rohingya Muslims would only "aggravate" troubles in Rakhine state. "We dissociated ourselves from the decision because we found that it was less than constructive," Thauang Tun is cited as saying. He added, "We feel that that mission can only aggravate the situation on the ground."

His statement came less than a month after Myanmar declined to grant visas to three UN-appointed experts who would probe allegations of abuse against the minority by the armed forces. Following the military crackdown in 2016 and 2017, probes by the UN have found evidence of increasing incitement of hatred and religious intolerance by "ultra-nationalist Buddhists" against Rohingyas while the Myanmar security forces have been conducting "summary executions, enforced disappearances, arbitrary arrests and detention, torture and ill-treatment and forced labor" against the community.

The north of Myanmar's Rakhine state has been under lockdown since October, when the military launched a security operation in response to what it claims was an attack by Rohingya armed men on border posts, in which nine police officers were killed.

A UN report in February said the campaign against the Rohingya, who were stripped of their citizenship in 1982, "very likely" amounted to war crimes. International media and human rights organizations have often described Rohingyas as one of the most persecuted minorities in the world. Inflicting sufferings on any individuals, mainly on the basis of their caste, color or creed, has no room in international instruments. It is really outrageous to see

that an individual or an ethnic group is being tortured or killed in any parts of the world. In other words, humiliating men or spilling their blood will be a stain on collective conscience. The Universal Declaration of Human Rights (UDHR) has found out following World War Two that "disregard and contempt for human rights have resulted in barbarous acts" and offered the remedy for bloody wars as saying, "Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

Perhaps, Rohingya Muslims are radical group; however, barring them from going to school will aggravate the challenge. It is said that Myanmar government restricts education opportunities for them.

Therefore, many pursue fundamental Islamic studies as their only educational option since there are only mosques and seminaries in their areas.

After all, Myanmar government has invariably disregarded the International Humanitarian Law (IHL) through targeting innocent civilians, mainly women and children, and violate their dignity. Women have been reportedly raped before the eyes of their children and children were killed in cold blood before their mothers.

Such stories are highly shocking and the international community will have to open its eyes to human catastrophes in Myanmar. There is a myriad of states with many ethnic minorities which live a peaceful life. They seek to promote religious tolerance in one way or another and pave equal ground for all ethnic groups for getting knowledge so that they could broaden their horizons. The multi-ethnic states such as China and India can be the epitome of coexistence and must be an eye-opener for Myanmar. History shows that resorting to violence or killing ethnic groups will never alleviate challenges but triggers stronger sense of revenge and hatred. Similarly, if the door for modern education is not open to them, they will not be able to change their mindsets.

All in all, it will not justify the cruel practices of Myanmar state or soldiers. They are never ever allowed to target non-combatants or violate their dignity.

Indeed, their inhuman treatment will outrage conscience of mankind around the globe. Hence, the international community must take serious step in this regard and put an end to the nonstop cycle of this tragedy so that Rohingya Muslims be able to exercise their rights to life, liberty and property without fear and barriers.

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