

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



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## Poverty as a Social Problem in Afghanistan

Afghanistan is an agricultural country by tradition and the social life of the people of Afghanistan is simply related to their culture and resources. The resource at the disposal and discovered up to now have not been mobilized and used for continued civil war and insurgency in the country. The problem with Afghanistan is that some of which are very costly have either not been discovered or not been fully utilized. Although, Afghanistan is a rich country in terms of Gold, silver, copper, iron, metals, torques but these resources require huge investments to be utilized. As a result, it requires a very encouraging and motivating investment policy by the government to provide incentives to both national and international investors to invest in Afghanistan natural resources. There are three sources of man while living as a member of society. Time, money and labor are great sources at our disposal. Time is the time of life and age which is not fully utilized because our culture is not industrial and most of us are not trained in technology of using resources available in our country. Our educated human resources are in search of jobs in foreign countries and they are leaving Afghanistan both due to lack of job opportunities and insecurity. This has given an idea "that Afghan society is not able to absorb technical skill due to lack of technical resources with us". Our culture is traditional and requires manual labor more than technical one. These all have led to decide that Afghan society is poor and is not able to cover up the needs of the nation within the country.

Now, the question we shall answer is why we are a poor nation, though we have numerous natural resources and very gifted talents?

To answer this question, one must look closely at political and economic factors in play in Afghanistan. Political causes have deep roots in the weakness of the state's capacity to establish legitimacy and consolidate political power. Therefore, corruption continues to spread within its own bureaucratic apparatus as well as in the society at large. Bribery, nepotism, and racial discrimination are among the most prevalent forms of corruption within the Afghan government institutions and they have almost paralyzed the bureaucratic apparatus of the country. This subsequently reduces the state's authority and capability to design and implement poverty alleviating policies effectively. It also limits government's ability to cooperate with, support, and at the same time, hold international aid agencies accountable while executing short and long-term development programs. Further, the poverty reduction policies of Afghanistan have not been based on a social equality paradigm; ethnic and regional interests have preceded social equality in these policies either in their content or the way they have been implemented. Moreover, economic frailty, and dependency of the government on foreign aid hinders state's ability to address the issue of poverty in an effective manner. Lack of adequate economic power leads to state's inability to employ and train sufficient civil service, military and police force to implement the law, defend the right of the poor, and end war-lords' claim to authority. This means that the Afghan government has not yet achieved the political and economic capacity to create the conditions necessary to implement successful anti-poverty policies. To do so, the government has to control institutional fraud by providing higher wages and benefits to its employees, and taking more unyielding disciplinary actions against those who do not abide by the law. Nepotism, bribery, embezzlement, and racial discrimination are among the bureaucratic ills that severely affect the ability of the state to provide basic social and economic services to the public, and particularly to the poor. Corruption has jeopardized the state's ability of Afghanistan to cooperate with, and monitor international aid agencies.

As a result, in the absence of the government's support, and guidance, the participants in economic reconstruction of Afghanistan would continue to face major impediments to coordinate efforts while trying to reach those struggling in destitute. If Afghanistan wants to achieve any substantial gains in its quest for eradicating poverty, the formation of an empowered state with the economic capacity to provide basic social services such as health, education, and employment opportunity is an absolute necessity for the country. Therefore, the question is how could the government augment its economic power in order to fight corruption, and help the poor to rise above poverty line? One of the main venues through which a government is able to generate revenue is to collect sales, payroll and property taxes. Unfortunately, the Afghan state has limited institutional and technological capacity to do so. In the absence of sufficient military power, the state's authority is limited in collecting taxes from small business, property owners, and producers of agricultural products. In another words, economically Afghanistan remains fragile because it has insufficient capacity to generate budgetary revenue. Consequently, the government is unable to offer competitive salaries to its own employees, and afford sufficient controlling and or guiding measures for the overall growth and direction of the economy. Poverty is one of the main social issues in Afghanistan. Although, Afghanistan a country with different natural resources, it suffers heavily from poverty due to lack of utilizing its resources. One of the main causes of poverty in Afghanistan is weak state, a condition that it is not able to utilize its resources. In addition, wide spread corruption has paralyzed the government system and most of the revenues of the goes to the pockets of the civil servants due to weak check and control systems and corrupt practices in collecting taxes from small business, property owners, and manufactureres.

## The Social Reintegration of the Ex-combatants in Afghanistan

By Mohammad Sakhi Rezaie

The social Reintegration of the ex-combatants is the most difficult task in decisively bringing civil conflicts to an end. A reintegration program to bring ex-combatants back into society has been multifaceted and there has been growing interest in community based activities in post conflict settings around the world. Community based reintegration policies and strategies have been implemented in countries as diverse as Malaysia, Nigeria, Colombia, Afghanistan and many other countries. One of the interesting issues in these programs is the theory that the social participation of ex-combatants in the communities where they settle and their acceptance are helpful for minimizing or maximizing (based on where they are settled) recidivism to illegal activities and strengthening reconciliation of armed conflicts. There are several reasons why social reintegration is important to a successful reintegration of the ex-combatants. First, social reintegration may assist to limit the resource of civil war. Second, Social reintegration include special challenges in comparison to other aspects of reintegration (political, economic) because of the interactive nature of social interface that emphasizes on relationships with other actors. As an ex-combatant, participating in the activities of a community of formal social groups may contain exposing oneself and facing security dilemma risks from armed groups. Ex-combatants in their interactions with community members, may face stigma, jealousies over demobilization incentives, and animosities between victimizers and victims that further accelerate reconciliation. It also may demotivate the ex-combatants and they may even rejoin to the armed groups or may resume their illegal activities. If community-level reintegration is well designed, such efforts may help balance the rights and interests of the community with the help provided to ex-combatants, fostering a feeling of inclusion and enhancing the legitimacy of the GoIRA programs.

Third, While everyday form of social life and political participation have been studied for decades in the

fields such as sociology, the social participation of ex-fighters may contain potentially unique challenges because these people may have undergone great trauma, have limited human capital and social connections and live in dangerous settings.

We assume that community characteristics are vital and find that where there are higher rates of participation in organizations among the general population there are higher levels of ex-combatant participation. By contrast, communities with less social participation (and fewer participation opportunities for ex-combatants) are associated with higher levels of organization among ex-combatant themselves. Considering the geographical location where most ex-combatant belong to, this is a potential threat to the social reintegration of ex-combatant in Afghanistan. Because Research findings show, most of them settle in the areas not only terrorism activities are high but also the rate of other illegal activities are high as well. This may speak to the individual of agency of ex-combatants to seek opportunities for social contact and organization, wherever those opportunities may lie. Security risks, such as living near ongoing armed conflicts, are not found to be significantly related to lower community participation by ex-combatants, but are in connection with higher rate of organizing among ex-combatants.

In sum, as we explored in this brief article social reintegration of ex-combatants is of significant importance for succeeding any reintegration program. Social reintegration due to its social interaction nature may either provide a supportive social integration for the ex-combatants or motivate the ex-combatants to reorganize with the illegal elements. Afghanistan reintegration, suffer heavily from unrealistic and non-research based reintegration programs. Lack of considering the social fabrics and social empathy in certain parts of the country with the terrorist and illegal armed groups not only has acted as a barrier to social integration but also motivated the ex-combatant to regroup once more.

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## Past is the key to future

By Ahmad Shah Karimi

The way we learn things might be quite different and each of us might try diverse paths to learn things. Learning can be about new things and information and so forth or it can be about the past and the experiences we have gained from it which is an important part of our life that its effects can be seen in different respects of our life. For instance, the success and failure of our course of endeavors or our lifetime as a whole can be judged from how we learn our lessons. And it's through this process that new things take place of the old once and we find new ways to make things happen keeping in mind not to make errors that might have hazardous outcomes. For example, we consider which things are important to adapt and which things need to be eliminated so that old mistakes aren't repeated again which the repetition might leave irrevocably marks. Although it was mentioned that learning comes out of different things and from different ways and we have to know all of them but here the focus would be about learning from past experiences and the history that has fruitful outcomes which the following statements shed light on them. Before discussing the benefits of knowing about the past it is necessary to consider how people view it. Some think it is essential to study history in order to make their future bright but some think past has no concern with the future. Other think that future is related to present, the things they have in present remain same as in future. Different people have different believe on the same the topic. Why is it so? Perhaps due to the different experiences they have gained from past or have taken lessons from history and lives of leaders and other people. In some way or another experience is second name of past which. Regardless of the points some people make saying that past has nothing to do with the present I am sure that there are fruitful lessons to be learned from the past. Basically, it is important to

study history and keeping the past in mind to avoid repeating the mistakes of the past and understand why things are as they are! We study history to learn where we were in the past and where we are now, to learn about our ancestors and other people to come to know how they lived, where their lives were in a great position and how things got a worse shape due to mistakes they made in their life.

In last consideration, if we do not have a past what would we be today? Obviously nothing, if we don't know the hard works of our ancestors then how can we realize their great achievements, and what we can learn from their achievements and hardships and how can we pay respect to them. If we do not study history then how we could be able to know which things are valuable to stick to and what things need to be eradicated. Or how could we realize and feel proud on our country, culture and faith. Knowing about the past is the thing that firstly help us to feel proud about the distant past where our forefathers used to live a good life filled with love and happiness and secondly, to know how wars, discrimination and lake of unity had torn us apart and make everything unstable.

To sum up, the results we get through learning and searching about the past is priceless. It helps us to see how other people lived, where their actions and deeds benefited themselves and societies and where their mistakes changed the circumstances inside out. As a result we come to know how we can live a better live not repeating the mistakes others did or we ourselves did in the past. Therefore, we should give our best shot to at least know about the past so that we decide which part of the lessons are important to maintain and which parts need to be eradicated from our lives. Final word, the more we know about history, the more we will be ready to build our future.

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