

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



February 13, 2018

The Issue of Ignorance

One of the basic problems in Afghanistan is ignorance. And this problem is generating and invigorating many other problems as well. There are many problems that can be solved with little effort and consideration; however, because of ignorance they have become unsolvable. When the people of a country are not able to understand what they want and what they don't, it is really difficult to solve their problems. In most of the remote areas of our country there are still many people who consider getting education as a crime. On the other hand, there are the residents of the cities who are convinced that education is inferior to wealth as they witness the failures of the educated men and the success of the ignorant rich people. In this way the value of education is getting lower and the higher values of life are facing great loss.

The main reason of this scenario is our social setup, wherein, education is considered useless and the ways to success and prosperity are on the opposite direction to that of education. In fact, our people have not yet learnt how to live like the developed and free countries of the world. Therefore, they as a nation are not able to choose a better life style and social practices for themselves. As a matter of fact, such a quality can only be attained when they know the true meaning of free thinking and true knowledge. They, without a tinge of doubt, do not know what their real requirements or demands are and what factors can lead them to success. There have been many occasions when they have neglected the welcomes of modernity and development. Whenever, there have been efforts even from the government to pursue modern education and better social and political decisions, they have tried to oppose them and push the country towards conservatism.

Because of the prevailing ignorance most of the people in the country cannot even think about a prosperous society, wherein all the citizens have their due rights. They even do not know that there are certain countries in the world that have most of the facilities of life and they have developed so much that now they have reached to skies to discover them. However, the situation in our country is so that if a clergy announces that man is mortal and he can never reach to the skies and the claims of the developed countries of the world are nothing than white lies, they will definitely believe him with respect and complete obedience.

Our people are alien to the industrial and scientific developments and on most of the cases they treat them with hypocrisy. There are many among us who basically take advantage of the scientific inventions and discoveries almost on daily basis but never hesitate to declare them incorrect and false. If they had the potential they would definitely take our society back to the Dark Ages. Carl Sagan has rightly observed, "We have also arranged things so that almost no one understands science and technology. This is a prescription for disaster. We might get away with it for a while, but sooner or later this combustible mixture of ignorance and power is going to blow up in our faces". Unfortunately, there are many so-called intellectuals in our society as well who spend their time and energy in favoring the conservative and fundamentalist ideas and strive to prove them right.

Because of the issues and people mentioned above our society has become confused. One of the most dominating characters of our society is that it has made the people conservative and they have started praising their past more than their present. They have started hating each other instead of disseminating the golden feelings of love and brotherhood. As noted by Maya Angelou, "We allow our ignorance to prevail upon us and make us think we can survive alone, alone in patches, alone in groups, alone in races, even alone in genders". However, they need to understand that they have to be vigilant and understand that they are being fooled. Their thoughts are being confined and their emotions are being betrayed. They are being utilized in the name of religion and history. Now, they have to realize that their responsibilities are to declare clearly that they are no more ready to be fooled and to be utilized by others. Their rights are to announce their hatred for ignorance, poverty, conservative ideas, slavish thinking and growing hypocrisy. They need to fight against the prevailing injustice and all the efforts that try to keep them away from education and knowledge. They should say no to the darkness and try to follow the light as it is the only way that they can live their life with prosperity and dignity; because as Frederick Douglass said, "Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe".



The Causes of Rising Crime in Kabul

By Sakhi Rezaie

Crime is one of the social issues which is of constant importance in our society. In the last few months we have witnessed a sharp rise in crime in Kabul.

One may not wonder why the crime is considered important in our society, because the aim of society is to help the citizens to optimize the fulfilment of their lives, and if crime is widespread, or even crime exists in the society, then this is a strong indication that this is not happening in the concerned society. The people who commit the crime aren't fulfilled, the victims certainly aren't pushed towards fulfillment, and fear of crime can affect everyone. If crime is particularly high in a certain type of society, an insecure society with lack of social cohesion or low social cohesion, we must ask if the advantages of the society outweigh the high crime, or are these benefits worth it at all? Could a different approach to crime lead to decrease the crime rates without having to alter the fabric of our society?

Crime as a social issue in Kabul requires to be addressed in a comprehensive manner. To prevent crime it is important to have an understanding of its roots in our society. These roots are complex and interrelated, but we can summarize them in three main categories:

Economic factors

In addition to lack of financial resources, poverty manifests itself in a lack of educational opportunities, lack of meaningful employment options, poor housing, lack of hope and the prejudice against the persons living in poverty.

Poverty is one of the main social constructs of Afghanistan society. At least, above 80 percent of the Afghan population lives under the poverty line, and this is true about the people who live in Kabul as well.

Social Environment

Our social structure mirrors to citizens and communities what we value and how we set our priorities. Social root causes of crime are generally common and it applies to any society to some extents and they usually include: inequality, not sharing power, lack of support to families and neighborhoods, real or perceived inaccessibility to services, lack of leadership in communities, low value invested on children and individual wellbeing, the overexposure to television as a means of recreation, watching criminal films and videos.

Family structures, I believe that families are uniquely placed in contributing to raising healthy responsible members of the society. However, the duty of putting children first goes beyond the family to include communities and the society. Dysfunctional family conditions contribute to future delinquency. These include parental inadequacy, parental conflict, parental criminality, lack of communication, lack of respect and responsibility, abuse and neglected children, family violence. Kabul as a place where has witnessed fierce civil wars

and now one of the main targets of the terrorists groups, is one of the places most conducive to crime in Afghanistan. And the cause of crime in Kabul are diverse. To prevent or at least reduce crime in Kabul, it requires to focus on improvements in all the three mentioned areas because they are inter-related and nurture each other to create the enabling environment for crime and crime rising. To address the crime issue in Kabul, the government shall develop a realistic crime prevention plan, to be implemented holistically in three phases: Short, Mid, and long term.

Short Term measures

The government shall increase the number of police forces and take specific measures to encounter the criminal incidents in those areas where the rate of crime is at the peak. Also, the government, shall involve the public to cooperate with police in terms of suspicious individuals, groups and institutions.

Mid Term

The government shall take all the necessary measures to create employment opportunities and improve the economic conditions of the people. This also requires ensuring the protection of the national and international investors. Ensuring the security of large and small companies, entrepreneurs and economic institutions, require more transparent and accountable law and order institutions. Although, the Afghan governments have repeatedly developed reform and anti-corruption measures in these institutions, they have not had much gain in this sector so far.

Long Term

Crime is closely linked to the conditions of the children in our community. If the Afghan government wants to strategically tackle the crime, it shall develop a realistic and modern educational curriculum, to educate the children as the future generation to be the responsible members of the society. Of course, takes time, but it is the best mechanism that can address this social issue in a sustainable manner.

Crime is one of the main social issues in Kabul city. The rising trend of crime in Kabul indicates that social, political and economic institutions are not functioning well. Crime in any society including Kabul has economic, social and family factors, and it is one the basic criteria for assessing the success or failure of these institution in any given society. Crime prevention is one of the main roles and responsibilities of the governments. As a result, the Afghan government shall develop a realistic crime prevention plan and implement holistically according to its time frame and shall make all the necessary measures to involve the community to support its efforts if it does not want to fail achieving its crime prevention goals.

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The Ethics of Fighting Drug Resistance

By Christian Munthe

GOETHEBURG - In 2014, the World Health Organization reported that drug resistance - especially resistance to antibiotics - is a growing threat to human health, food security, and "the achievements of modern medicine." Far from being an "apocalyptic fantasy," the WHO said, a post-antibiotic era "is instead a very real possibility for the twenty-first century."

Drug resistance threatens the effective treatment of a growing list of communicable diseases - from bacterial infections to viral and fungal diseases. When people recklessly use antibiotics to fight a common cold, when farmers use antibiotics to boost livestock productivity, or when pharmaceutical factories emit antibiotics into the environment to cut production costs, the bacteria that the drugs are designed to kill become immune. The more antibiotics consumed and emitted, the faster resistance develops, leading to "superbugs" that jeopardize human health, both by raising the risk of massive deadly epidemics and by compromising medical services, such as surgery and cancer treatment, that rely on effective antibiotics.

This scary reality continues to frustrate health-care professionals. To be sure, there are solutions to the drug resistance crisis: restricted consumption, better diagnostics and disease surveillance, and expanded clinical development of new drugs are three. And some initial coordinated action has been taken in the WHO global action plan. But every fix has an ethical component, and four years after the WHO's assessment, the ethical roadmap for addressing this medical emergency remains dangerously ill-defined.

Health-care policies that pursue long-term goals often have short-term costs for human, animal, and environmental wellbeing. For example, restricting antibiotic consumption in certain populations could lead to job losses for those prone to illness. Actions taken to prevent infections may also infringe on personal privacy, as epidemiologists seek to identify and track people who carry resistant bacteria. Controls may even require curbing individual freedoms, like accessing hospitals or getting on airplanes.

Moreover, capping antibiotic use could lead to higher drug prices, threatening access for those who need the medication. And, while many people might prefer a status quo approach that speeds up the development of new antibiotics while leaving current consumption unchanged, this solution brings its own set of ethical considerations - such as how and when to reduce the length of clinical trials.

For all of these reasons, ethicists, health-care researchers, and

social scientists have begun to examine how best to ensure that strategies for tackling drug resistance are ethically responsible. In 2015, the year after the release of the WHO's report, the journal Public Health Ethics published a special issue devoted entirely to this topic.

Then, in November 2017, the Centre for Antibiotic Resistance Research (CARE) at my own university held the first-ever major symposium on the topic, bringing together leading scholars in economics, ethics, law, policy, social science, and health care. The two-day conference provided a platform for the development of collaborative synergies, and the research output is scheduled to appear in the journal Bioethics.

These scholarly gatherings have helped to foster academic interest in the ethical considerations of drug resistance, but represent only a tiny fraction of what is needed to help the world safely navigate the looming moral minefield. Any effort to restrict antibiotic consumption, regulate the food and pharmaceutical industries, or change human behaviors - all strategies that are currently being discussed - will require complex ethical reflection and analysis.

The first ethical hurdle is to reach a consensus on how to characterize drug resistance. Many ethicists see it as a "collective action problem," a public-health concern that must be addressed in an organized, holistic manner. There is less agreement, however, on what kind of collective action problem it is. Is it similar to other global challenges like climate change, poverty, or inequality? Or is it more of a national issue, best left to sovereign authorities? How we define the problem will determine what trade-offs people and governments are willing to make.

Several participants at the CARE symposium highlighted this problem, noting that to implement drug-resistance strategies successfully, governments must strike a balance between global medical responsibility and local public good. One idea that has been proposed is to tax meat produced with antibiotics, an approach that could move animal agriculture in a more sustainable direction. While meat costs might climb, drug resistance in livestock would decline, as would adverse environmental effects. The ethical question is whether a solution like this would be fair on a global level, especially if the result is more expensive food.

As drug resistance-related challenges become more urgent, one might think that ethical debates are an unaffordable luxury. But, given the risks implied by deploying ill-considered solutions, careful consideration of the ethical implications of drug resistance strategies is essential.

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