

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



January 16, 2015

Govt. Should Devise Policies to Restrain Social Ills

Social ill-practices, detrimental to the social bond of intensive interaction, receiving superfluous acceptance among masses, are regarded as social evils. It is generally the loosening effect of law and order coupled with the degeneration of moral values in a society which results in the spread of social evils. In modern society, with special reference to Afghanistan, it is important to note that a number of social evils have grasped our country in its iron claws; in addition, it seems impossible to get out of its tentacles unless immediate attention is given.

Human traits such as greed, hate, lust for power or wealth, arrogance, etc, and become social evils when they are allowed to grow in a society to a point that they become a part of that society. Today, we are being overwhelmingly governed by such indescribable attributes that put us down and render uncivilized. The social evils can be defined in different subjects, for instance, some might only ethical and some might relate to crime or it might violate certain established principles. Whatever, the foundation be, the order, harmony and coexistence of a society are endangered by widespread social evils. We are opportunists and dare to pursue self-fulfilling prophecy; be that deadening, bringing harms to others, is none of our business, our good shouldn't go vain. We frequently give precedence to our low ranked undertakings over others high ranked. We owe thousand of reasons to justify our ill deeds good and discredit other's good deed. Formerly, two men were jailed for 15 years by a primary court in western Herat province of Afghanistan after they were caught selling dog meat. Another individual jailed three years when found guilty of cooperating with the two men. The convicts had played the malicious play he had sold meat of 150 dogs in the market to the local residents, prior to apprehension. The officials also added that the men were deceiving the local residents by introducing dog meat as meat of sheep. Such evil natured man is liable of stricter punishment and shouldn't be spare who fears not exercising vicious design against humanity.

Another issue pleading prior attention is the rampant manipulation of position of authority and power. The public officials abusing their discretionary power and adopting the wrong means at the expense of their favor weren't strange. The same practice now has succeeded infiltrating in private business, earlier deemed corruption free. The people enjoying prestigious position of authority in public office or self-employed business try to make fool the masses. Such practices go unnoticed and unchecked or with the collaboration of associates, in public offices. Earlier a defacing act of sexual abuse of a 5-year-old boy by a police personal surfaced that certainly tarnished our fame, we had earned during the course of time. This shameful act ruined our already bruised image, took place in northern Jawzjan province. Undoubtedly, in all such the victim receives evil consequences upon disclosure of the sad events, followed by reception of threats and warnings from the wrongdoers. Hence, majority of such cases are left unreported. According to the local government officials, incidents involving rape of women and children have been rampant in this province during the recent months. With exception to aforesaid social ill, the social evils that we deal with today are crime bigotry, bullying and illiteracy. Besides these, there are many other social evils like child labor, wastage of food on the occasion of marriages and other social ceremonies etc. Large numbers of teenage children, send to work than schools are observed which of course is against the rule of land. On the other hand the excessive wastage of food by elite class of society where countless people walk bare foot and sleep empty stomach, is unjustifiably acceptable.

Food prices have been raising for some time past, one of the main causes of this is the hoarding of food grains. There is acute shortage of a number of essential commodities due to foul play of black marketers. To earn huge profits, businessmen hoard the necessities of life. The legislatures must introduce legislation to check hoarding with the greatest zeal and effort. Hoarders, black marketers and profiteers should be severely dealt with.

One of the major curse of which Afghanistan is suffering is bribery and moral corruption weakening the institutional performance of the country; a poison that must be put down with an iron hand. A black market is the most colossal crime against society. There are other taboos flourishing, which are gradually decaying the society, creating anomalies such as economic disparity, excessive use of one's authority, falling educational standard, promotion of crime and lack of proper life facilities.

Corruption, unemployment, smuggling, population explosion, inflation, terrorism, bribery, black marketing, adulteration, prostitution, nepotism, and other social evils are cancer for any country. Causes of social evils are poverty, illiteracy, blind tradition. Poverty leads to criminal activities like robbery, thefts, murder, kidnapping and looting. Now and then one can find headlines in the papers about their criminal activities. When people are unable to get their livelihood by honest means, they are bound to turn into criminals. Very often people find criminals living only in the slums. In fact, it is the property that has compelled them to take to social evils. The governments should devise ways and means to raise their standard of living through proper and implementable policies and strategies.

Parliament

Pass the test



Real Factor of Security and Peace

By Ali Adili

Democracy is increasingly believed to be a factor of security and peace within a state. Security and peace remain a yearning for Afghan people. It appears to have turned into a pipe dream. Afghanistan has gone through three decades of conflicts and warfare. Conflict begins when demands are not negotiated and disagreements are not solved through political process, and holders of competing demands recourse to violence. The demands could be for political participation, balanced development and justice and equality. In addition to internal disasters, the country also constituted threat to international peace and stability, which manifested in 9/11 attacks.

Being mindful of the years of conflicts and positing way to move the country towards stability and peace, the preamble of Afghan constitution says, "Realizing the previous injustices, miseries and innumerable disasters which have befallen our country... Comprehending that a united, indivisible Afghanistan belongs to all its tribes and peoples; And in order to: Strengthen national unity, safeguard independence, national sovereignty and territorial integrity of the country; Establish an order based on the peoples' will and democracy; Form a civil society void of oppression, atrocity, discrimination as well as violence, based on rule of law, social justice, protecting integrity and human rights, and attaining peoples' freedoms and fundamental rights."

There are legal frameworks in place for the country to open in democratic front. Democracy is founded on some basic principles that include: political participation and government by consent; political equality; and universal citizen and human rights. Sociologist Robert Putman considers that there will be no democracy and no economic development if there is no strong "social capital", that is to say, a whole set of relations of trust between the members of a society that permit them to devote themselves to the good of the enterprise or the nation instead of remaining prisoners of "amoral familism," (Peace and Democracy/ Alain Caillé). To unmitigated chagrin, this continues to remain the culture in Afghanistan. The conflicts in Afghanistan were mainly rooted in exclusiveness and monopolization. They also had ethnic causes. 'Horizontal inequalities' between different identity groups are a major source of insecurity, with ethnic, religious etc. signifiers used to mobilize people and groups into violence. This is the etiology of conflicts and disputes in Afghanistan. In order to understand how democracy is a factor of security and peace, we need to define war and conflict. There are many definitions of war. Cicero defines war broadly as "a contention by force." Denis Diderot comments that war is "a convulsive and violent disease of the body politic." Karl von Clausewitz believes "war is the continuation of politics by other means."

Citizens of democracies tend to calculate the cost of violence in solving their disputes, which leads them to discussion and negotiations. There are cases where democracy has led to or pro-

vided conditions for development. Both democracy and development can not be sustainable without justice. Today, Afghanistan ranks first in poppy production, second in corruption and maternal mortality. It is also one of the largest aid-recipient countries of the world. This is not Afghanistan's appropriate place. Though it is said that "democracies make elections, elections do not make democracy," the people of Afghanistan showed considerable interest in elections. Against incredible odds, the Afghan people showed amazing courage and determination. Many stood in lines, amidst heat, dust and heavy rain, for considerable periods of time, exposed not just to the elements, but to potential rocket-propelled grenades, car bombs, and drive-by assassins. Now that Afghan government is intent on reconciling with Taliban and other insurgent factions, it is important to note that the political architecture of future Afghanistan needs to be pluralistic and democratic to redress the past injustices and to provide for the participation and growth of all Afghan tribes, sub-cultures and ethnics. This is what article six of the constitution sets out, "the state shall be obligated to create a prosperous and progressive society based on social justice, preservation of human dignity, protection of human rights, realization of democracy, attainment of national unity as well as equality between all peoples and tribes and balance development of all areas of the country." The recent overemphasis on military issues at the expense of efforts to promote genuine development and good government matters not only because of the resulting human cost, but also because poverty, unemployment and weak, corrupt government are important drivers of conflict. Also, the government's hyperbole of stress on reconciliation alone will not bring any permanent peace and durable security. Ultimately, these factors must be effectively addressed if there is to be any sustainable improvement in security and a lasting peace for Afghans. Afghanistan is having the last chance to build a legitimate and secure Afghan state, no longer prone to turning into safe haven for terrorists and extremists. While Afghan government and people should prod their inter-national allies to defeat insurgency or compel them into embracing reconciliation process without any compromise on the constitution, they themselves should also take some bold steps or make effective move. They have to bring about social capital, moving away from the tribalism, exclusive approaches and divisive politics. Afghan constitution is based on inclusiveness and provides for the rights of all Afghan citizens. Any back-tracking from these constitutional rights will plunge the country back into insolvable chaos. In another item, the peace proposal sets forth, "Foreign fighters will not stay in Afghanistan after the withdrawal of foreign troops." Withdrawal of international forces before foreign militants is tantamount to paving the way for take-over of those foreign fanatic fringes. Afghanistan can not afford to become abode for religious fanaticism and international terrorism.

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The Way Forward in Afghanistan

By Abdul Samad Haidari

I can't understand why people are frightened of new ideas. I'm frightened of the old ones." -John Cage. The long decades of conflicts and destruction in Afghanistan are points of regret for all of us and no one want those bitter memories return to their lives. The most unfortunate part of the whole story is that the same kind of killings and bloodshed are still consistent. The national solidarity which is important for every nation to move ahead has been missing in Afghanistan. We have given importance to 'I' and 'we' but not to 'you.' It is 21st century and we are in a global village - we have to move ahead with new optimistic thoughts so that we can cope with this new era. Now, a new window is open to us. With positive thinking we can alter our fate and for that it is never too late. There is no doubt that the democratic process in Afghanistan has just initiated but we can strengthen by determination and bringing some necessary changes - our government has to work for that.

Democracy in a country is the foundation of development and prosperity - to which there are numerous hurdles in Afghanistan. The last presidential election in Afghanistan was marred with frauds in voting process - this is not what we want. The election defamed Afghanistan and politicians in Afghanistan on every ground. There were objections from Afghan themselves and from the international community. For a short time that people thought their valuable votes have all gone in vein. But ultimately we were successful to elect our president and this was welcomed by nations around the world. Knowing that almost every nation did face obstacles until they became a democratic nation, the Afghans are also hoping to see their country prosperous and their government ran on the principles of social justice and equality.

Peace can never be denied, peace itself is a precious commodity, necessary for any progress and prosperity. The problem of maintaining peace in the modern world is a baffling one. Wars and rumors of wars have cast black shadows on the people's lives in 21st century. If wars become a permanent feature of international life, if we are to live in this tense atmosphere of constant dread and preparedness, civilization will suffer a permanent blackout. War does not offer solution to our wants. On the contrary, it brings its train unspeakable human tragedy and suffering.

As we are well cognizant with the fact that war by no means, is a natural disaster like a hurricane or earthquake. In the past centuries, in the beginning of civilization war was necessary to overcome the barbarians who came upon a nation like a horde of locust. Later on, in the middle Ages, it was fashionable for the knights to take up arms and to take part in war for the sake of prestige and chivalry. No doubt, war was the sport of kings and the game of the

upper classes. Their objectives were wealth and honors. This love for excitement was deeply embedded in the social system.

More importantly, the modern war in the 21st century doesn't settle any problem, except which side is the stronger. The values of justice and tolerance should not be subordinated to the power objective. Peace can be maintained when we shun war as a pestilence and resort to negotiation, discussion and arbitration. And thus, the most powerful and influential of all the agents of education is public opinion, the accepted stands of good and evil of right and wrong. If this perennial, motivating force was properly used, this world would be a much more pleasant place to live in.

The present conditions and circumstances we are living in, today are very much in need of reform. We cannot take the world on our shoulders and remodel it according to our desire; but we can help in creating a climate of peace which is so essential for the realization of our objectives. In order to produce this atmosphere among the people throughout the world, there must be a regular campaign of educating the masses. Mahatma Gandhi once said, "if we are to reach the real peace in this world and if we are to carry on a real war, we shall have to begin with children and if they grow up in their natural innocence, we won't have to struggle, we won't have to pass idle resolutions, but we shall go from love to love and peace to peace until at last all the corners of the world are covered with that peace for which, consciously or in consciously the whole world is hungering." So we must undertake a regular campaign of bringing up children of a society in such a way as to instill a deep love for peace in them. One of the greatest philosophers of the modern world, Dr. Radhakrishnan, in one of his speeches has considered, "if we want to secure enduring peace, pacts and treaties are not enough. Peace is not the result of an armed truce or a cold war; it is possible only if the nations spontaneously accept the ideals of justice, freedom and decency." The present troubles of the world will not disappear with patchwork agreements and compromise, unless the idea of violence is removed from the hearts of the people and they look for friendly cooperation. I have no doubt that the approach of affection and love brings out affection and love from the other country.

The problem of peace in the modern world is nothing less than the problem of creating a world community. It is only by an enlargement of the communal consciousness that durable peace can be attained but a higher rung in the ladder of man social cohesion from the family upwards, and as men have successfully outgrown the earlier stage of the tribal, the clan, and the race, the transition

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