

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



July 05, 2017

Weaker Justice System Promotes Crimes

Currently, Afghanistan is suffering from myriads of problems and among them the rising rate of crimes is a dominant one. The persistent insecurity and instability have provided the opportunity to the criminals to take full advantage. Moreover, the prevailing circumstances – the snowballing poverty and unemployment, growing injustice and unreliable law and order system – are further pushing the people towards crimes and corruption. It is always important to see that there is a prominent link between poverty and crimes.

There are many people who commit crimes only because they are not able to feed their families or they are capable of fulfilling the ever-growing necessities of life. The important point is to realize that though poverty is one of the basic reasons of why people commit crimes, it is not the only reason. It can be observed that the criminals are mostly rich and have connections with authoritative people in the society. Moreover, there are criminals among the ruling elite and they commit huge crimes and never brought to justice. Thus, there are different reasons behind the crimes that are committed within a society and they are not always evident to us. What is evident is the outcome of the crimes as it directly influences the people. Whether there is a murder, robbery or a kidnapping, the effect is very direct and can be felt by the victims, their relatives and other people who come across those crimes.

These impacts of the crimes disturb the normal social life and may prove to be a ripple that can generate more crimes and disturbances within the society. Therefore, it is important to safeguard the society from these influences and control the crimes in the best possible manner.

Two types of strategies can be effective in this regard – short term and long term strategies. The short-term strategy is basically carried out by the law-enforcement system in the society that works through the institutions of courts and police. Law-enforcement system within a society basically works on the principle of identifying the criminals, bringing them to the justice and punishing them. The countries with weaker law-enforcement systems suffer to a large extent in providing justice to the alleged criminals. Such societies also suffer from lack of providence of timely justice. The system of courts is not very efficient. There are many cases that take many years in courts and yet remain undecided. The people who are influenced by such cases experience a complete change in their lives, which is from bad to worse and by the time they reach to justice, their lives are already destroyed. It has been also observed that the cases that belong to influential people are pursued immediately while the ones that involve the ordinary people are kept in files and they never reach to the courts.

And then there are detention centers that, in fact, do not transform the criminals into useful citizens, which is the basic philosophy of them. They, on the other hand, turn them into bigger criminals and if unfortunately, which mostly happens, there is a person who has been punished wrongfully; such a person becomes a true criminal after leaving the detention center. Unluckily, Afghanistan is one of the same types of countries that suffer from weak law-enforcement system. Though there has been much development in this regard, serious concerns still prevail and raise questions about the system.

The police force in Afghanistan is still in the preliminary stages and it really requires years of attention and support to reach to a truly professional stage. There are many areas in the country where the police do not have enough penetration and where they cannot reach to crimes and criminals. Then there are many areas wherein the people still go to traditional courts, which are dominated by religious and tribal leaders instead of going to the courts that are established by the government.

There is a great margin of tireless efforts for the improvement of detention centers as well.

The basic facilities that the prisoners get are in no way enough and the environment is not very much healthy. Even within the detention centers the criminals are able to keep their communication with the outside world and are able to lead or to participate in their unlawful activities. It is really imperative to keep in consideration that the law-enforcement system can provide short-term solution to the crimes.

If a society is really interested in controlling them there should be a long-term strategy that must deal with the basic reasons of the crime and try to nip the evil in the bud. There should be efforts to work on efficient administration, better economic condition, political stability, good governance, providence of basic human rights and control of corruption. Justice should reach to all the people of the society alike and the citizens must not feel alienated from the society.

Moreover, there should not be discrimination as far as practical implementation of the criminal law is considered. Law should not serve the rich alone as is happening in many societies of the world; rather all should be treated equally in this regard.



Financial Serfdom & Freedom

By Dr. Faisal Ali

Continued from Yesterday

Economists must keep on questing for an alternative of fractional reserve banking and a system of interest free credit. The Chicago Plan and Chicago Plan Revisited are the masterpieces for abolition of fractional reserve banking and imposition of Full Reserve Banking. The other variants of Full Reserve Banking include Kay's Narrow Banking, Kotlikoff's Limited Purpose Banking, Positive Money and New Economics Foundation's plans for monetary reform. The substitutes also comprise Islamic Banking, Mutual Credit, Constitutional Monetary System of Lincoln and Bradbury Pound initiative of His Majesty's Treasury in 1914. The best example of interest-free Full Reserve Banking is Jord Arbete Kapital (JAK) bank in Sweden while in the arena of Islamic finance, Akhuwat Model of interest free loans in Pakistan is considered to be more pragmatic than JAK model. The Peasant Land Bank of Russia in 1880 that provided interest-free loans to the liberated peasantry can also be utilized as an interest free model. The system of Rural Cooperative Foundations (RCFs) of Peoples Republic of China which played a pivotal role in the curtailment of rural usury during 1980s can also be employed in usury free arena. The worldwide adoption of "Local Exchange Trading Systems (LETS)" which are interest free barter arrangements can also be helpful in trammeling interest.

The LETS banking system promulgated by Margrit Kennedy and Mr. John Turmel of Canada may be given a due coverage by the media for its application in the orb. In the opinion of this writer, the interest free banking sector that operates on the motto of "no interest on deposits and no interest on loans" may put to use an entrance fee for catering the daily and monthly needs of the banks and employees. In this manner, the banks shall become the places of public good and services where each and every individual would contribute to the common good and welfare of a society. The entrance fee may be considered as a service charge. Another way of meeting the needs of interest free banks is by imposing bank tax on the public by governments.

That can only happen when all interest free banks are nationalized. It is also added that the interest free banking sector should introduce an interest free interbank lending market by completely abolishing interbank rates.

Stephen Zarlenga in his book "The Lost Science of Money" shows that the monetary reform is more a matter of morality and law than of economics. He also advocates the evolution of monetary department into a fourth branch of government that should work for the common good and nationalization of money creation process which is a precondition for solving the usury problem and its wealth concentration effect. Therefore, it is imperative to the leaders and legislators of various nations to initiate interest write off movement for their respective countries domestically and internationally and promulgate the acts for complete abolition of debt service. Furthermore, the International Financial Institutions (IFIs) like IMF, World Bank and Asian Development Bank (ADB) should initiate interest write off programs for all the developing countries under special initiatives.

In 1996, the IMF and World Bank sowed the seeds of the Heavily Indebted Poor Countries (HIPC) for a group of 38 developing countries. But the new initiatives should include the interest write off programs for all the developing countries because it is

the interest which is feasting on the flesh and bones of developing world especially those nations that are dependent on others and in which corruption and embezzlement are rampant. The newly founded IFI of Asian Infrastructure Investment Bank can also make use of interest free models for channelizing prosperity and tranquility in underdeveloped nations. As far as the recovery of loans from governments is concerned, it can be dwarfed by galvanizing the debt-equity swap method. In addition, The International Financial Institutions should come up with sound and safe Structural Adjustment Programs (SAPs) so that these efforts should not give air to Neocolonialism or Neo-imperialism and sovereignty of the underdeveloped nations should not be compromised. Hence, it is concluded that the economic salvation depends on the total elimination of interest and usury based fractional reserve banking and Margin Trading.

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The Rights and Liberty of Afghan Women

By: Hujjatullah Zia

Women's freedom and dignity have been debated widely in Afghanistan, but still remain a challenging issue. Women are supposed to live a free and honorable life. A society should respect women and their rights, which are highly valued by religion. Religious tenets, moral standards and social norms of a society suggest women to live in a certain frame and there is no absolute freedom. These are all the common perspective about women in Afghan society. On the other hand, there are many mysteries about women's rights and violence against women is widespread in the religious community of Afghanistan.

For instance, everyone seeks to impose their own understandings of hijab and Islamic clothing on women and interpret their rights and freedoms based on their personal mentality. In our society, the woman who is bound to the shackles of traditions and cultural restrictions will be considered honorable. Their rights and dignity are defined by their parents or spouses without reference to law or religious tenets. Women are treated harshly in case of not abiding by the rules set by the male members of their families.

Women suffer from domestic and social violence in Afghan society. They fear of walking alone on a street on a bright day although wearing Islamic hijab. The men, who claim virtue, disturb women in one way or another. Since women are treated as an inferior creature, they have lost their confidence and peace of mind in social life. To put it succinctly, the vacuum of religious tenets and spiritual values is felt deeply in the life of people. Constitutionally, there is no distinction or discrimination between men and women on the basis of their gender and the rights and dignity of both will have to be held in respect. Both men and women are born free and with natural and inalienable rights. Those who seek to impose traditional restrictions on women and force their own understanding of their rights on them, will curtail their freedom, which is against the Constitution.

Emphasizing on the role of religion and cultural values on the one hand, and discriminating women in individual and collective life on the other hand, reflect two contradicting facts. First, women have to be modest and walk within the restricted frame of traditions introduced either by the society or an in-

dividual. Second, despite their modesty, women are treated unfairly and the graph of violence against them is high.

In the hot debate on women's rights, the men in our society have not defined their own attitude towards them. They seek to set rule for women's clothing, walking, fashion, etc. but their treatment is neither according to religion nor constitutional law.

Take, for example, Chinese women. The rights and freedoms of Chinese women are respected truly. Women in China feel no fear to walk alone at midnight on a street without proper dressing, since no one intends to disturb them. Their dressing and walking are none of others' business. They have the right to select their dresses and way of dressing according to their personal taste. Women never feel themselves inferior to men. In brief, women in China exercise their rights and liberty without cultural barriers or traditional structure. They enjoy equal rights and freedoms with men and violence against women has no room in Chinese society. Women live a peaceful and respected life without those all mentioned restrictions. Both the state and nation are respecting the rights of women the same as men. There is no iota of distinction between men and women in individual and social life.

In Afghanistan's Constitution, there is no discrimination between the two sexes as well, as it is said in article 22, "Any kind of discrimination and distinction between citizens of Afghanistan shall be forbidden. The citizens of Afghanistan, man and woman, have equal rights and duties before the law." Similarly, the clergy preach to people to respect the rights of women and treat them kindly. They introduce the kind treatment of our religious leaders as a role model.

The problem is that the ideal rights and liberty of women are in conflict with realistic life. First we construe women's rights based on our own knowledge and taste. Second, we never intend to put an end to all those traditional shackles. Third, we deem women inferior to men and treat them with disdain and humiliation.

So, we have to adjust our view about women's rights and liberty based on our religious tenets and constitutional law. Otherwise, we violate both the tenets and laws. In such a case, the cycle of violence against women will never stop.

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