

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

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State should Guarantee Welfare of the People

State, in the modern sense, is a welfare or social agency and it must make efforts so as to ensure the rights of the individuals who live in it. Its primary objectives should not be only to preserve the law and order but also to provide conditions for ensuring the maximum good of the maximum number of people. It should pursue through its agencies the welfare of all the members of the society and try to make sure that the rudimentary requirements of citizens are provided to them with ease and convenience.

Today, most of the states in the world agree that the basic rights of human beings include both moral and legal rights, whereas the legal rights include the civil rights, like the right to life, right to family, right to property, right to freedom of speech and expression, right to form associations and move about freely, right to work, right to religion, right to equality and right to education, and the political rights, like the right to vote, the right to contest elections, right to public office, right to petition and the right to criticize government.

In the contemporary era when the world has been globalized and the politics has been internationalized, the theories and movements of rights have reached to all the corners of the world to provide the basic rights of the human beings. These endeavors try to facilitate human rights on the face of the barriers of economic and political incapacities and shortcomings of the national governments. These rights are basically monitored by the international bodies and work under the umbrella of United Nations Organizations. Though the international movements and organizations play their roles to make sure that all the human beings are given their rights, at the same time it is necessary for the human beings to have complete awareness about their rights so that they are not violated.

Individual awareness, in this regard, stands as the most important factor. Keeping in view a democratic setup it is imperative that the claim for rights must come from the individuals. Though the states can fulfill their responsibilities, it is not always necessary that they do so; therefore, the individuals have to rise to the occasion and make sure that they are provided such political, social and economic environments wherein their rights are guarded properly.

In addition, individuals within a democratic political system can influence the policies of the government and even they have a huge role in the making of the government, mostly during elections; therefore, their aware roles guarantee that they favor a government which keeps in consideration their rights and requirements.

Though there have been both national and international endeavors to protect basic rights of human beings, still there are many human beings who suffer from the deprivation of their basic rights. Many governments in the world, like that of our country Afghanistan, still lack the basic democratic principles and the requirements of welfare state and therefore fail to provide the citizens their due rights.

To be very specific about Afghanistan we can say that a so-called democratic government has been installed, which has taken oath to provide the people their basic rights, yet there are millions who remain unattended. Food, cloth, shelter, security and basic education are the requirements that should be provided to the people of Afghanistan, unfortunately, the government has not been able to make great achievements in that regard.

Poverty is widespread and unemployment rampant. The basic infrastructure is non-existent. People fall prey to social evils. The rate of crimes has escalated and the gap between the rich and poor seems to be widening with each passing day. Coupled with this problems is the absence of a mechanism for good governance. The government authorities and their policies have not been able to address the actual problems of the people, in fact, many of them are out of the access of government. There are many areas in the country that are never approached by the government representatives; therefore, they remain unattended.

The weaker strata in particular are suffering from the consequences of the bad governance and lack of attention. Women are influenced the most. Their rights are being violated in different parts of the country and they are being victimized by the worst kind of violence. In fact, there are fears that certain achievements that have been made regarding the position and rights of women during the so-called democratic governments will soon be lost and the society may once again experience widespread discrimination against them.

At the same time, children are also undergoing the influences of the situation. They are not able to have the basic requirements to live alive and survive against different diseases. They are kept away from education and there is no guarantee about their future.

It is really important that the concerned authorities must pay full attention to the situation and solve some of the basic requirements of the people if it is serious about solving the main issues in the country; as most of the issues are related to the poverty, unemployment and lack of security.



Pakistan on the Verge of Political Syndrome

By Hujjatullah Zia

Pakistani government is embroiled in two major challenges, the issue of combating terrorism and the Panama Papers, which has put pressure on Pakistani Prime Minister Nawaz Sharif. Recently, the issue of Panama Papers also dubbed as "Panamagate" has turned into a hot issue and making the daily headlines in Pakistani newspapers. The latter has been a bone of contention between PML-N and Pakistan Tahreek-e-Insaf (PTI) led by Imran Khan since the scandal broke in April 2016.

According to Panamagate, eight off-shore companies had links with the family of Sharif and his brother, Chief Minister of Punjab, Shahbaz Sharif. It added that the prime minister's children Maryam, Hassan and Hussain "were owners or had the right to authorize transactions for several companies".

The issue prompted the opposition parties and the public to show strong reaction. Realizing that silence would deepen the crisis, Prime Minister Nawaz Sharif addressed Pakistani nation on 5 April 2015 saying that he was open to the formation of a judicial commission to probe his family's alleged finances in offshore tax-havens.

According to him, his father established an industrial plant in Makkah, following the military coup in 1999. The plant was "later sold, and my sons invested the funds into their businesses."

In another address in April 22, Sharif announced that his government had decided to formally ask then Chief Justice of Pakistan to set up a judicial commission for investigations into Panama Papers leak.

The opposition parties stood against the PML-N with firm determination and Pakistan Peoples Party (PPP) Chairperson Bilawal Bhutto-Zardari called on Sharif to step down. On 29 August 2016, The PTI filed a petition with the Supreme Court seeking disqualification of Sharif from his office as well as the National Assembly. It has been filed against 10 respondents, which included Nawaz Sharif, his daughter, sons and government institutions.

On 30 September 2016, Imran Khan launched a big demonstration in order to put pressure on state institutions which, according to him, were not working judiciously on the Panama Papers issue. Imran Khan called on party workers to lay siege to Islamabad on Oct 30, telling them to paralyze the capital until Sharif resigns or presents himself for accountability.

Moreover, Pakistani Army Chief Raheel Sharif urged the premier to resolve the Panama issue saying that the pro-

tracted controversy over Panama Papers investigation was affecting governance and national security and, therefore, the issue needed to be urgently brought to a close. To cut it short, a five-judge larger bench headed by Justice Asif Saeed Khosa was constituted by the Supreme Court to resume hearing of the Panama Papers case from January 4, 2017.

The lawyer for Prime Minister Nawaz Sharif's sons sprang a new surprise before the Supreme Court by claiming that the bearer share certificates of the four London flats remained in the custody of Maryam Nawaz — the prime minister's daughter — between February and July 2006. Salman Akram Raja told the court that a trust deed was executed between Maryam and Hussain Nawaz in February 2006, following which she acted as a trustee for her brother. The confession could prove to be a major blow to the Sharif's case.

As the Supreme Court (SC) resumed hearing the Panama Papers case on Monday, Finance Minister Ishaq Dar and the Sharif family's lawyers submitted separate objections to the "damning" final report of the joint investigation team (JIT) that probed allegations of money laundering against the Sharif family.

Hearing the arguments from lawyers of Pakistan Tehreek-e-Insaf (PTI), Jamaat-e-Islami (JI), and Sheikh Rashid, the judges directed PML-N's lawyers to present their arguments on Tuesday, 18 July 2017.

It is worth saying that on Sunday, Sharif held consultative meetings with his legal and political teams to frame the family's stance and devise a strategy to counter political rivals. Hence, the Panama issue is the crux of the challenges in Pakistan which has outweighed security problem. That is to say, the security issue will remain unaddressed or will move slowly since the recent case has turned to the hottest issue in Pakistan. On the one hand, warring parties seek to intensify their attacks but on the other hand the PML-N opposition parties intend to consolidate their own political bases and prepare for future election.

There seems to be no partisan agreement although the apex court is likely to show tendency towards an agreement to shelve the case until 2018 election. Up to now, Sharif has refused all calls to step down. Both parties' counsels will do everything in their power to win the case. Now Pakistani nation must be waiting impatiently to see the court's today decision. However, it is believed that there will be long distance to the final verdict.

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Why am "I" not Seen?

By Monirah Yosufzada

I shoulder my way through a tunnel filled with light but the closer I get the dimmer the light becomes.

Tunnel comes to end and I step on hard ground with fear. I stand up with trembling feet and set foot in a tortuous path. My confused mind is replete with tall and short names, which are related to me in some ways but I still wonder which one is "my name". However pressure I put on my mind, I do not remember. Ambiguous voices are heard from far distance as if calling towards themselves. I move carefully to get to the voices. I get to a stone-built citadel with tall walls and doors.

I enter one of the doors and see that the citadel is replete with people's hustle and bustle and the names they state. I revise those names in my mind so as to find "myself" there. But, with great difficulty, I come to know that I am none of those names. "Who am I, what am I?" I cry. "What is my name?" The answers are just silence and disregard...! I move in the crowd and seek to attract their attention to myself. However, no one sees me, hears me or answers me. The hustle and bustle start again and "I" gradually fade into oblivion among the voices and inattentive crowd.

Namelessness means insignificance, invisibility and living in a dark and ghost-like world and gradual death in the crowd who neither knows nor wants to know you. The story of women's namelessness in the traditional Afghan society is filled with torture and nightmare. The story of the death of signs and feminine identity in the valley of beliefs has been eroded. The story which begins with the denial of name and feature, knotted with thousands of restriction and deprivation and continues to the grave and beyond.

To campaign against historical injustice imposed on Afghan women, the demand for name under the title of "Where is my name?" is one of the key methods for gaining equality between men and women. Currently, as many individuals do not entitle women living a human life, the movement of demanding name might seem to them superficial and may not reflect the depth of women's pain and sufferings. However, revising the issue will suggest that demanding name means demanding the reciprocation of all women's violated rights in the country. Those who spare the true names from their wives and daughters, will trample upon a thousand of their similar rights as well.

Psychologically, selecting name is the starting point for one's identity and personality and struggle for flourishing their individual talents. On the other hand, hiding name will be the beginning of enslaving not only one's identity but also their personality. With the return of this right to Afghan women, their violated rights in the past will be recovered systematically and their pain and sufferings will be relieved. In the campaign for demanding name for women, it should be considered that hid-

ing women's names and feature in the country originate from Afghans' deep-seated beliefs and traditions. Hence, recovering the right to name for Afghan women is in need of polishing the beliefs and traditions of the society regarding women, their role and status in social life.

With educational and intellectual struggles, we have to put an end to negligence and discrimination seeking to censor women's names and should stress the positive role of women's participation in the society.

Men should be made understood that hiding women's names is not only not in relation with Islam and religious feelings, but it will also be a preliminary issue in suppressing the proportion of great talents and opportunities and prevent them from growing in parallel with men's. The nightmare of women's namelessness and anonymity should be explained to men.

It must be said that the abominable tradition of hiding women's name are rooted from certain weakness and spiritual and cultural vacuums and how its harm has engaged both men and women. They should know that although women seem the certain victim, this trend will continue sacrificing many daughters, sons, mothers and fathers for generations.

Those who hide the names of their wives and daughters, are believed to inherit great fear and confusion from history and their forefathers and putting a lot of effort into handing it down to the next generation. The movement of demanding name for women should target the chain of this historical banality with logic and reason. Indubitably, if any bullets, backed with sound mind, target this negative series, will alleviate the history of all our historical pain and sufferings. A persistent struggle in this regard will bestow "name" to Afghan women and "flying wing" to Afghan men, women, boys and girls in our mysterious land.

"Where is my name?" is not fantasy or intellectual, symbolic and showy performance under the pretext of justice for women but a true movement, serious step, and a conscious process for changing the destiny of men and women in this land. "Name" is the epitome of humanity and justice and "woman" is the symbol of life and blooming in this campaign. Accompanying this campaign is tantamount to accompanying the philosophy of life, creature and discovering the name of women, creativities and the virtue of a community.

I am Monirah, Parasto's mother and Hamida's daughter, and want my name and the sacred names of mothers and daughters of this land be pronounced without an iota of shame and fear and fly with mild breeze and proud mountains so that the frightening nightmare of my male and female compatriots comes to an end forever and their progress reaches a peak. Hoping for it, let us move forward!

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