

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



September 29, 2016

Fighting Diseases Properly

Diseases are natural and almost all the human beings get sick at some time or the other. People get sick because of different reasons, mostly because of different viruses and bacteria. And different people react in different ways to the diseases that they get. Some become very much depressed and pessimistic, while there are others who neglect even serious diseases. It is interesting to note that the reactions of different people have different sorts of effects on the diseases. The ones who fight bravely with the diseases, get rid of them easily, while others who become too much depressed are bound to live with their diseases longer. It seems like the attitude through which the individuals react to the diseases has direct influence on the immune system.

Then there are other sorts of reactions as well. There are few who waste no time and before they are completely sick, they reach to the doctors for treatment, while there are some others who do not like going for any sort of treatment, and let the diseases cure with the passage of time. And there are many people who do not opt only for the scientific medical treatment.

Some people visit religious specialists who have their own ways of treatment, mostly treating the people by reciting verses from religious scriptures, or giving the patients talisman, which they wear or tie with their cloths. Sometimes, some mathematical calculations or particular terms are written on a piece of paper which is dipped into the water and drunk by patient.

These are only some of the ways; there are many other interesting ones as well. These sorts of treatments can be best linked with the concept that the diseases in human bodies are because of the wrath of God, or because of the some actions by men that are not in accordance to the teachings of scriptures, therefore, the efforts are made to end that wrath. These are the concepts that are actually from the ancient times that still persist in some of the religious countries.

Then there is homeopathic system of treatment that tries to treat the patients with alternative medicine. The system was basically introduced by Samuel Hahnemann in 1796 and it is based on the concept that a substance that causes symptoms of a disease in healthy people will heal similar symptoms in sick people, as well. The system is not based on true science and the scientists and medical doctors mostly do not believe in its usefulness.

Nonetheless, there are thousands of people around the world who follow this type of treatment.

There are some people who believe in some other forms of treatments as well. Among them the treatment through exercise, meditation, yoga, acupuncture, and witchcraft are the most dominant ones. These all endeavors show that human beings are not very comfortable with diseases and they want to get rid of them in every possible way. In fact the urge of human beings to cure their disease has given rise to different types of treatments.

As the well-known Russian Writer Leo Tolstoy says, "No disease suffered by a live man can be known, for every living person has his own peculiarities and always has his own peculiar, personal, novel, complicated disease, unknown to medicine."

Nevertheless, it is important that when the people get sick they should try to fight it with proper understanding and courage. They have to neglect superstitions and try to understand the real cause of their diseases and if they are not capable of doing so they must get help from professionals in this regard.

However, the importance of the reaction to the disease would always be important as it would provide motivation and energy to the patient to try out ways of fighting with the disease.

It is also important that the doctors and healers must also play their role. If they encourage the patients that their diseases would be cured easily and they would not need to worry, the patients would already start healing. It will have a positive effect on his psychology and would strengthen his immune system.

On the other hand, the importance of health facilities can never be neglected in this regard.

Every effort should be made on the national and international levels that the people should be provided health facilities easily so that they are able to fight the diseases they face. And, it is also one of the basic human rights to have access to better health and every country in the world must make sure that there are people are provided with health facilities.

There are so many aspects of life that are directly linked with better health. With such importance of health, it is necessary that in our country Afghanistan the authorities must make sure to provide best health facilities to the people so that they have the capability to fight lethal diseases.

Role of Education in Economic Development

By Mohammad Zahir Akbari

Education in every sense is one of the fundamental factors of economic development. No country can achieve sustainable economic development without substantial investment in human capital. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. Education raises people's productivity and creativity and promotes entrepreneurship and technological advances. In addition it plays a very crucial role in securing economic and social progress and improving income distribution.

In fact, Economic development is a complex process and economists have had a difficult time identifying the fundamental factors. At its core this process is one in which financial and human capital are combined in ever more sophisticated and productive ways, and that is why certain countries advance in this process much more rapidly than others. Few centuries ago, Adam Smith identified, "the acquired abilities of all the inhabitants are a kind of capital," what is now called "human capital," as one of the four types of fixed capital that contribute to production in a national economy. Some economists began to wonder if poor countries might be poor because they lacked human capital. They deduced that rich countries devastated in World War II were able to quickly employ massive amounts of new physical capital, while the poorest countries seemed unable to successfully utilize even small amounts. They theorized that a nation's capability to productively use physical capital is a function of its level of human capital and that if human capital does not increase along with physical capital, then economic development cannot proceed. In addition, it is notified that human capital is more likely to be the constraint to development because foreign investors are eager to invest in physical capital, but not in human capital.

Economists now accept that investment in education, or human capital, is an important element in the economic development process. Econometric studies provide very strong and consistent evidence that more educated workers are more productive and that they earn higher salaries. There is also no doubt that average levels of education and national income rise simultaneously. So, this idea not only support Adam Smith's view that acquired abilities are a form of capital but also proves that education plays a large and critical role in the economic development process and that it most likely is the limiting factor in this process.

The relationships between the two capitals (human capital and physical capital) are complementary. There is some variation in the relative amounts of the two types of capital, but no countries have high levels of only one type. For example, the U.S. has more human than physical capital, while Japan has more physical than human capital, but both countries have high levels of both. Similarly studies show that economic development does not occur automatically. If it did, there would not be such large differences in the magnitude of the capital stocks between countries. How-

ever, there are some other characteristic(s) which is not present in the less developed countries, facilitated historic investment in both types of capital. It is also evident that whatever these characteristics are, they vary widely across countries because levels of capital/adult vary widely. If human capital and physical capital are complementary, then historically either type of capital or both could have been the factor limiting investment in the other type of capital.

Human capital is created initially by providing children with primary and secondary schooling. Private financing of this type of investment is not feasible for poor children. Countries that are highly developed today have a long history of providing free or highly-subsidized education to the poor. A review of their history suggests that the initial impetus for this schooling had a religious basis, but that as the public's level of education and income rose, their demand for schooling rose, and the financial support from private donors was replaced or greatly augmented with public funds. If poor countries wish to achieve high levels of national income, they need to provide public funding for the universal education of the poor, at least at the primary and secondary levels of schooling.

The evidence on returns to education indicates that investment in schooling is subject to diminishing returns, but that the macro marginal return on all education is still considerable in highly-educated countries. In less-educated countries the marginal macro returns are much larger, in excess of 50 percent, but since most of this return is indirect, the magnitude of the marginal returns to education is not generally appreciated. These very high macro marginal returns to education make it possible for poor countries to grow very rapidly if they make a major commitment to raising their average level of schooling. The evidence also indicates that educated workers raise the marginal productivity of physical capital and of other workers. In highly educated countries the spillover effect on other workers is very small, but in less-educated countries this effect appears to be much larger. Finally, all countries the positive effect of rising human capital on the productivity of physical capital is required to offset the diminishing returns to investment and make rising investment in physical capital financially viable in the development process.

Finally, the human capital and physical capital are complementary; the education has both direct and indirect effects on national income. So the human capital and physical capital are both required for economic development and that each has a positive external effect on the productivity of the other. To end with Education is the key to solve every problem, no nation could achieve sustainable economic development without substantial investment in human capital.

"Education is the most powerful weapon you can use to change the world." Nelson Mandela.

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Legislation - A Panacea for Problems

By Hujjatullah Zia

Law is established to ensure social justice and protect the citizens' fundamental rights namely their rights to life, liberty and estate. In natural state, which is void of law and order, "man is man's wolf" and people bullied one another in the worst possible way. Besides restricting the individuals' freedoms, law is intended to humanize the society, eradicate violence and bloodshed and alleviate the anguish and sufferings of mankind.

The gladiatorial games conducted in 264 BC, reveal the men's tendency towards violence and cruelty. Gladiators were, mostly, prisoners of war, slaves bought for the purpose, or criminals condemned to serve in the schools. However, free men also volunteered to be gladiators and, by the end of the Republic, comprised half the number who fought. Often, they were social outcasts, freed slaves, discharged soldiers, or former gladiators who had been liberated on retirement but chose to return for a period of service. They signed on for a fee and swore a fearful oath of absolute submission to the lanista to be burned, flogged, beaten, or killed if so ordered. This game was a display of aristocratic wealth and prestige as it has been privately financed by the family. Gladiatorial games originally had taken place in the Forum, where temporary stands were erected. According to Julius Caesar, there was "built a kind of hunting-theatre of wood, which was called an amphitheater/stadium from the fact that it had seats all around without any stage". Occasionally, they collapsed, tragically killing hundreds, even thousands, of those who had come to witness the death of others. During the reign of Tiberius, a wooden amphitheater collapsed and buried either twenty thousand or fifty thousand spectators. The first permanent amphitheater in Rome dates to the consulship of Augustus in 30 BC. Gladiatorial games were presented perhaps ten or twelve days each year and often as celebrations. The gladiator held a morbid fascination for the ancient Romans. Their blood was considered a remedy against impotence, and the bride whose hair had been parted by the spear of a defeated gladiator was thought to enjoy a fertile married life. Although their lives were brutal and short, gladiators often were admired for their bravery, endurance and willingness to die. In surrendering their lives in the arena, the gladiator was thought to honor the audience, and glory was what it could offer in return.

Moreover, tribalism was also rife within human societies when there was no law and state. When a member of a tribe was killed, the tribe sought revenge - which led to the deaths of tens or hundreds of others. Sometimes their violence continued for years. To lessen the challenges and decrease men's sufferings,

the human societies sought to establish a government and submit their freedom to the authority to have their rights and liberty protected in return.

Subsequently, the state approved law and order and established judicial and executive powers to control and stabilize the human societies. It is said that law stems from moral values and human conscience.

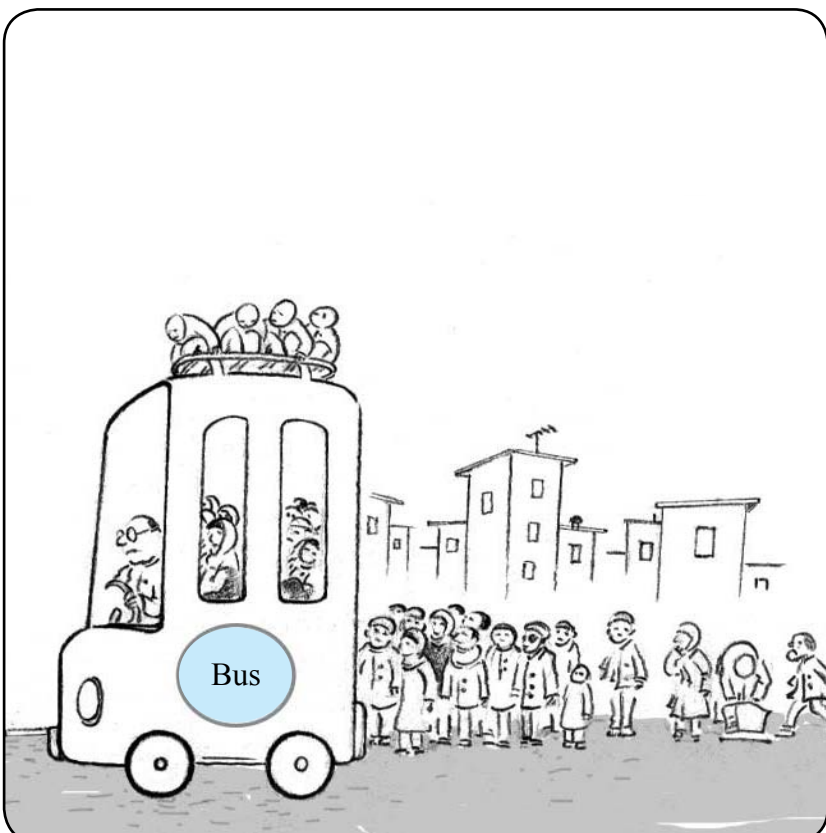
For instance, based on moral standards, men's rights should be protected and their life and liberty will have to be valued. Similarly, one must not shed the blood of mankind or harm him. The individuals are supposed to exercise compassion and sympathy towards one another, respect their dignity and do their best to play a constructive role in the society. So, it is believed that ethical code is the spirit of law and if human societies deplete law from moral values, it will not suit the societies.

In addition, there is a set of natural laws which plays key role in constituting statute. Many prominent philosophers believe that men's rights to life, liberty and estate are bestowed by Creator not by state. The individuals submitted part of their freedoms to the state, through "social contract", to have their rights protected in return. So, natural rights are also reflected in statute. According to some philosophers, if the government will not be able to protect citizens' rights, they are not to take action against the government but can resort to civil disobedience.

The same is the case with anti-moral law. When the law, approved by government, cannot provide the citizens' needs or which is against the moral standards and social norms of a society, the citizens can protest through civil disobedience and peaceful demonstrations but they are not allowed to stage insurgency against the government.

Fortunately, Afghanistan's Constitution is approved based on religious tenets, national values and social norms and accepts the Universal Declaration of Human Rights and international instruments. The state is committed to respect and protect the rights of the citizens irrespective of their race, color and creed and no discrimination is allowed to be exercised against any citizens. However, if the law is not put into practice properly, the political, social and economic challenges will continue unabated and the public will show tendency towards the state of nature namely chaos and disorder will emerge. To prevent from disorder and corruptions, only approving an immaculate law will not be a panacea for the problems, but it must be implemented as well. Now it is the government to fulfill its commitment through putting the law into practice so as to alleviate the sufferings and anguish of the nation.

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