By Mohammad Zahir Akbari

Pakistan's President, Dr. Mamnoon Hussain, has arrived in Afghanistan to meet with Afghanistan's President Ashraf Ghani, Chief Executive Officer of the Taliban, Mullah Mohammad Omar, and other high-ranking Afghan officials on Friday. According to the local press reports, peace and reconciliation in Afghanistan, joint counter-terrorism efforts, restoration of Afghan religion, protection of culture, bilateral political and trade ties, and regional connectivity by topped the agenda of the talks. It is also said that the two leaders endorsed the idea of a one-on-one discussion following the recent delegations-level talks at the Presidential Palace. Apparently, Abu Dhabi welcomed Islamabad’s vision for peace and reconciliation in Afghanistan and pledged to support peace talks to the Afghan leaders. Thus, both leaders called on the Taliban to respond positively to the peace offer and join the peace process without further delay. They agreed that there was no military solution to the ongoing Afghan conflict and that the political solution was the best way forward. The leaders also said that they would not allow their countries to be used for anti-state activities against each other. Abu Dhabi also extended invitations to Islamabad to visit Abu Dhabi and discuss issues of mutual interest.

A glance at Afghan society will clearly depict that there is a marked division between the rich and the poor. This division exists for a long period: Afghan society is deeply divided into two classes, factions or strata, whatever they are named. There are marked differences in the way how the rich and the poor are treated by it, how the rich are protected and dominant and clear line can be drawn between them and the gap between them can be observed constantly. Ill-fated, that gap seems to be getting widening with each passing day.

The intervention of international community, though changed Afghan society to certain extent, it could not bring about real change. In fact, it further widened the gap between the rich and the poor. The wealth that possessed in the country for assistance and help could only find the rich people waiting for them. Therefore, they made sure that it did not reach the poor and deserving masses and made sure to strengthen their position with its support. This intensification in inequality can be easily observed in different parts of the country. For example, in capital Kabul, through cursory observation one can find the unmeritedness in the so-called development – poor and muddy houses can be easily observed in the shadows of tall buildings and in similar fashion various classes of poor children can be found running around the back yard for a living.

Apart from that, its manifestations can be found in various other ways as well. Just consider the way how the law and order system treat the people. There is a marked difference between how the rich people are treated by it, i.e. it must not only the upper class rather the upper strata of their wealth, they can threaten the police, dodge them or even bribe them. They can even buy the decisions of the courts in their favor. However, the poor people are treated accordingly. If they have no other way, they can even escape from the country easily. While there are many poor people, who might have not done any crime or may have committed small crimes so as to fulfill the overwhelming necessities of life, to serve their families or to find some morsels of food can be easily observed. This division is not a natural phenomenon. There can be rich and poor in a society but in Afghanistan they have reached to the extreme. There are extremely rich and poor people and the gap between them is ever widening. This generates inflation and also a sense of disposition. The ones who are deprived, who are intently seeking the fulfillment of their desires in whatever possible manner, will become nonconformist. They will definitely rise against the government and against the system. They know that they would not be provided the deserving rights; therefore, they will opt for illegal means and will thus generate many social evils. This division is not merely a result of the economic disparity, but it should be made sure that justice should be maintained in its true frame. Its impact on the youth in particular can be harmful in its most possible manner, will become nonconformist. They will definitely rise against the government and against the system. They know that they would not be provided the deserving rights; therefore, they will opt for illegal means and will thus generate many social evils. This division is not merely a result of the economic disparity, but it should be made sure that justice should be maintained in its true frame. Its impact on the youth in particular can be harmful. The education system in present Afghanistan is of strong concern.

Secondly, social mobility should be made smoother in our society. For instance, it must not favor only the upper class; rather the upper classes should be made sure that justice should be maintained in its true frame. Its impact on the youth in particular can be harmful in its most possible manner. There can be rich and poor in a society but in Afghanistan they have reached to the extreme. There are extremely rich and poor people and the gap between them is ever widening. This generates inflation and also a sense of disposition. The ones who are deprived, who are intently seeking the fulfillment of their desires in whatever possible manner, will become nonconformist. They will definitely rise against the government and against the system. They know that they would not be provided the deserving rights; therefore, they will opt for illegal means and will thus generate many social evils. This division is not merely a result of the economic disparity, but it should be made sure that justice should be maintained in its true frame. Its impact on the youth in particular can be harmful. The education system in present Afghanistan is of strong concern.

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Learning from Martin Luther About Technological Disruption

By Nicholas Davis

Five hundred years ago this week, a little-known priest and university lecturer in theology did something unremarkable. He posted nine theses to a door of a church. In an academic debate on the Catholic Church’s practice of selling “indulgence” – promise that the buyer or a relative would spend less time in purgatory after they died.

Today, Martin Luther’s “theses,” posted at the Castle Church in Wittenberg, Germany (he subsequently sent a copy to his boss, Cardinal Albrecht of Brandenburg), are widely recognized as the spark that ignited the Protestant Reformation. Within a year, Luther had become one of Europe’s most famous people, and his ideas – which challenged not only Church authority, but also the authority of the state and the relationship with God – had begun to provoke contamination in academic circles. Luther’s ideas struck a chord and began the Protestant movement.

What made Luther’s actions so momentous? After all, all codes in reforming the church had been occurring regularly for centuries, especially in the Germanic tradition, according to historian Diarmaid MacCulloch’s work in A History of Christianity: The First Three Thousand Years, the two centuries before Luther. The church was under tremendous strain because of the new papacy and the way that the Church was operating in the 16th century. It was in such a state that the Protestant Reformation became a bitter battle played out in the relationship with God – had begun to provoke contamination in academic circles. Luther’s ideas struck a chord and began the Protestant movement.

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A central feature to the revolutionary nature of Luther’s ideas was his view of religious authority, the Protestant Reformation. Luther maintained that the Bible was the sole authority of the Christian Church and that the authority of the pope and the church was derived from the Bible. Luther believed in a direct relationship with God, without the mediation of the church. This was a radical idea at the time, and it challenged the traditional view of the church as the mediator between individuals and God. Luther also rejected the Church’s authority to interpret the Bible and believed that individuals could interpret the Bible for themselves. This was a significant shift in thought, as the Church had traditionally been the sole interpreter of religious matters.

The printing press greatly expanded the accessibility of the religious text. The “Luther Bible” was printed in Wittenberg over the following decade, reaching up to 100,000 copies in a single year. Luther quickly grasped the potential of the printing press to spread his message, and he used it to great effect. The “Luther Bible” was printed in Wittenberg over the following decade, reaching up to 100,000 copies in a single year. Luther quickly grasped the potential of the printing press to spread his message, and he used it to great effect.

The printing press was a revolutionary – and exponential – technology. Type printing, allowing the reproduction of the written word at greater speed and lower cost, allowed tens of thousands of copies of a single text to be printed in a single day, whereas in the past it might have taken years to produce the same number of copies. This made it possible for ideas to spread more quickly and widely than ever before. The printing press allowed ideas to spread more quickly and widely than ever before. The printing press allowed ideas to spread more quickly and widely than ever before. The printing press allowed ideas to spread more quickly and widely than ever before. The printing press allowed ideas to spread more quickly and widely than ever before.

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