The Stratification of a Society

The social and political changes in Afghanistan, in the post-Taliban scenario, have been able to draw diverse effects on society in varying ways. Among all these changes, the stratification of society into rich and poor classes is a dominant one. The difference has been increased and is affecting every single thing in society. It has not been the stratification of a society in different classes that causes these changes to affect the society in a whole but has become intense, which has caused the society to suffer or even decay. The wealth that has poured in the country in the last decade has not been apparent to benefit the needy people of the society rather that has been accumulated by certain authoritative people who use it for their own benefits and grudges. Through the stratification into rich and poor classes existed in Afghan society earlier, but it has been changed into a primitive shape; and in the urban regions the stratification has taken on a new meaning of modern upper and lower classes.

Some may consider the stratification of the society in different strata as something normal and natural; but it is because of the intra-strata class that the society tends to function as whole. However, this argument is debatable, and it is the stratification of the society that has made the society a linear type of class. Some of the purposes of Capitoleism, at least in theory, tends to follow justice and demands that everyone should be given their due share. How can it be possible that a large portion of the society have as much as they deserve lawfully. Further, the system of Capitoleism allows the individuals to participate and develop in the private political power.

This system works to be seen for some of the countries, but there are controversies regarding the function of the system. In fact, if this system has been working for some of countries, there are few very important questions that need to be noted here. This system has been helping the system to develop instead of facing a failure. First, it has been said that justice that should be maintained in true spirit, i.e. it must not favor only the upper class; rather the upper class should be treated as the law and order and the system in the same way as the other two classes, namely, lower, middle and upper classes.

In those countries, in fact, social stratification has not been changed into social injustices. Second, social mobility has been made very easy in societies that have a system of stratification. A person taking birth in a lower class to work hard, develop the capabilities and he or she may possibly moved to the higher class in the society, and even equal opportunities for almost all the members of the society to participate in the development of the country. But this has been the case in Afghanistan where the society does not have as much as they deserve lawfully. They believe that it is because of interaction of various factors of stratification that the society tends to function as whole. However, this argument is debatable, and it is the stratification of the society that has made the society a linear type of class. Some of the purposes of Capitoleism, at least in theory, tends to follow justice and demands that everyone should be given their due share. How can it be possible that a large portion of the society have as much as they deserve lawfully. Further, the system of Capitoleism allows the individuals to participate and develop in the private political power.

The widespread ignorance provides strong reason to ongoing violence. The social participation of women deemed a taboo at large –making them difficult to develop their capabilities and potentialities. Women are people who own properties worth millions of dollars. These are all the results of the social stratification. The poor do not seem to have many opportunities of improvements in their lives and that their social mobility is possible when they come across some social help and donations. Those who have proper means and financial resources own supposed to be part of a stratified society does not exist, while the social injustices on the rise. The law and order is the source of threats and harassment, has served as the slave of the upper-class. The current scenario of the country where people suffer without enjoying any right to social justice.

The political situation in Afghanistan has been turning quite alarming not only for the regional peace and security of Central and South Asia but also for the entire planet as represented by recent repeated insurgent activities and failures to be overcome. While Afghanistan is a multi-cultural nation which includes Pashtuns, Hazaras, Uzbeks, Turks and other ethnicities and similarly sharing similar function, all ethnic groups across a dialogue table would be crucial to bring peace to Afghanistan. It is the responsibility of the Afghan government, its army and the international forces to reach a peace deal in different parts of the nation, depending economic and social problems that are taking the form of humanitarian aid packages from the donors and reducing the level of the political and military intervention in the region.

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By Amatayar

Both man and woman should be deemed as an operational, social, political and economic entity in a society. The non-acceptance of women’s due positions, contributions and requirements in the economic, social and political society has undermined the future of all the emerging economies of the region which can bring Afghanistan from its current phase of conflict to its long, and multiple years of peace. The social stratification has worsened the situation of society and the leaders of Afghanistan have been under fire for introducing a new penal code which could have contradicted a man’s view on a subject. Equating it to a man’s dignity the lawmakers had to push for her fate. The fate of these individuals have been agreed on for decades by Afghan leaders and Parliamentarians. This kind of law is a fair guide to the society but it is not just when the depiction is not in the interest of the humanitarian principles. As a result, the current scenario in Afghanistan is not just in the interest of the humanitarian principles, but it also signifies the fact that the society is not paying any regard to the fundamentals from a situation safeguarding the women’s rights, they are making the representation in the fundamental of society that they will do so themselves, will be in isolation and dependancies, as an emblem of decency and modesty, it may be to fulfill the hue of moral human resource. There is a simple EVAW Act that needs to be insisted in order to be able to protect the women. In the international humanist organization Afghanistan, Afghan civil society groups and the Afghanistan Independent Human Rights Commission (AIHRC) has objected to the new approval of the Elimination of Violence against Women (EVAW), which is the 24 new ways to safeguard against illegitimate offenses against women given it will be minimalistic laws. As a result, the populace of Afghanistan is moving towards the reality that the violence against women is a phenomenon in its own right, and not just a phenomenon that the society is not doing to protect them.

The government instead of taking measures to uphold women rights is backtracking by enforcing the law, a result of which is increased violence. This is why the present Afghan laws treating women seems to replicate Taliban’s irrational laws. The Ministry that is assisting in drafting Afghanistan’s new penal code has proposed provisions on “moral crimes” involving adultery that call for stoning. The current system of justice is more like modern upper class and lower class division. It has also been observed in the past that some of the provisions on “moral crimes” involving adultery that call for stoning. The current system of justice is more like modern upper class and lower class division. It has also been observed in the past that some of the provisions on “moral crimes” involving adultery that call for stoning. The current system of justice is more like modern upper class and lower class division. It has also been observed in the past that some of the provisions on “moral crimes” involving adultery that call for stoning. The current system of justice is more like modern upper class and lower class division. It has also been observed in the past that some of the provisions on “moral crimes” involving adultery that call for stoning.