Affghanistan Quarterly

Vol. 1  Summer  1382 (2003)  No. 1

Social Sciences
Scientific and Research Center
Academy of Sciences of Afghanistan
AFGHANISTAN

Vol. 1 Summer 1382 (2003) No. 1

Editor: Senior Researcher
Mohammad Younos Baria
Co-Editor: Researcher Bakht Mohd Bakhtyar
Coposed & Designed by: Abdul Latif Ahmadi

Editorial Board:
1. Assistant senior Researcher A.Bari Rashed
2. Senior Researcher Nasrollah Sobman
3. Assistant Senior Researcher Dr.M. Alam Isaqzai
4. Jalat Khan Hekmaty
5. Pahanwal Amir Mohd Shindandi
د افغانستان د مجملی د بیا خبریدو له امله
د افغانستان د انتقالی اسلامی دولت د رئيس پیغام

دیر خوشحاله به چي زموږ د هبر توه په برخوی مجمله چي شاوخوا دوی لسیبی نه خبریده. اوس بيا د خبریدو نابای لري او دیر زر به پی بر لیدو د افغانستان د فرهنگ د مینه دل او

سرگي رونی سي.

دا افغانستان مجمله چي کوم وخت د افغانستان د تاریخ تولی له خوا به انگریزی او فرانسه پي

زموږ خبریده، به خارج کي پي دیپوزیتونکي او مینه او د درلوله، د نیرو او افغانستان پوهانویله

غیرنی دی مجمله د لاسي له دولت اوژونی اوزامور د پوهانویلی عمدل مقالی به انگریزی او فرانسه پي

زموږ ترجمه کيدي او خارجیونه دهمه مجمله له لاری رسيدی.

اوس چي دا مجمله د افغانستان د علومو اکادمی له خوا یوباري به انگریزی زموږ خبرودی، زما

هبله ده، چي نه پخوا زياته معياري او پخه خبره سی.

زه ددي مجملی د بیا خبریدو له امله د افغانستان علومو اکادمی او دود مجملی کارکونکيو

ته مبارکي رايم او زيات بریالیتوب پي غوارن.

حامد خر زه
دا افغانستان د انتقالی اسلامی دولت د رئیس
Massage of the President of Transitional Islamic State of Afghanistan on the republishing of "Afghanistan" magazine

It is pleasure for me that an important and historic magazine is starting its republication after two decades and its reappearance will make its readers happy once again.

The magazine of Afghanistan which was published by Historical Association of Afghanistan in English and French languages had a lot of readers and lovers around. Many orientalist scholars sent their researches to the magazine and many other academic articles of our scholars would be translated into English and French and that the foreigners could get them through this magazine.

The magazine which is going to be published by Academy of Sciences of Afghanistan in English language alone may be more standard than them before.

I congratulate the Academy of Sciences of Afghanistan and all the staff of this magazine and wish them to be succeed.

Hamed Karzai
بسم الله الرحمن الرحیم
پیام رئیس اکادمی علوم افغانستان
بمناسبت نشر مجدد مجله افغانستان

مجله علمی (افغانستان) معرف انکشاف علم و تحقیقات علمی
اکادمی علوم افغانستان و به‌یکی از وسایل ارتباط همگانی این کانون
بیانگر اهداف، ارمان‌ها و فعالیت‌های علمی اکادمی علوم برای مراکز علمی و
مجامع بین‌المللی بی‌بان انگلیسی است.

خدا ج. را سیاست‌گذار مک اکادمی علوم پس از یک مدت طولانی توقف
در نشرات خوش اینک توقف یافت تا مجله افغانستان را نیز در زمره سایر
نشریه‌های موقوت خود بار دیگر به نشر پردازند.

آرزومندی مجله؛ (افغانستان) ضمن ارایه اطلاعات کافی و مقالات
ارزشمند در علوم و افغانستان وضع نامه‌های نشریاتی، فقدان لزوم‌وار
های تحقیقاتی، کمبود کتاب و امکان و قطع روابط علمی اکادمی علوم را با دنیا
که موجب مشکلات دهه مقام‌های افغان در مقابله تجاوزات خارجی است
برای باز سازی زمینه‌های از دست رفته نیز به توجه دانشمندان و نهادهای بزرگ
علمی تحقیقی جهان رسانیده بتوانند.

موفقیت دانشمندان و بخصوص ریاست نشرات اکادمی علوم را در
رایستای ادامه کار نشریاتی بموقع این مجله علمی از بارگاه خداوند "چ" تمنا
دارم.

با عرض احترام

معاون سرمحقق عبدالباری "راشد"
In the name of Allah, the Beneficent, the Merciful
Massage of the President of the Academy of Sciences of Afghanistan on occasion of the republication of the Afghanistan Magazine

The Afghanistan magazine is a scientific publication, published by the Academy of Sciences of Afghanistan since longtime ago.

It was really unfortunate that this magazine, the only one English publication of the Academy of Sciences of Afghanistan could not continue its scientific and academic activities for some times.

Thanks God, that after a long period of interruption, the Afghanistan magazine once again conducting its scientific activities along other periodicals publish by the Academy of Sciences of Afghanistan.

We wish and earnestly hope that this Quarterly issues in English can carry out useful research works by scholars of the Academy of Sciences of Afghanistan and establish scientific links between scholars of the Academy of Sciences of Afghanistan with other research centers of the world.

The Academy of Sciences of Afghanistan asks scholars and researchers of research centers abroad to send articles and research works to be published in the Afghanistan Quarterly,

Assistant Senior Researcher
A.B. Rashed
1. Editorial 1
2. Ass.Prof.Amir Mohd Shindandi  
   Afghanistan the Heart of Asia 2
3. Senior Researcher Mohammad Younos Baria  
   A study of Social change through Education... 7
4. Mohd Hashem Kamali  
   Training and appointment of Judges ... 20
5. Jalat Khan Hekmaty  
   Afghanistan ( An Historical Sketch ) 29
6. Researcher Abdul Hakim Safi  
   The Strengthening of National Unity...  
   Trans.by Jalat khan Hekmaty 37
7. Researcher Hafizullah Haddad  
   Monetary Reform and its effect in the future 46
8. Researcher Bakht Mohd Bakhtyar  
   Foreign Policy of Afghanistan ... 51
9. E. Arianzai  
   Story: Store 59
10. Report 64
Editorial:

Afghanistan Journal is one of the well-known scientific and research publication of the Academy of Science of Afghanistan. Its first issue was published in 1964 and so far has contributed too much in the field of historical, cultural and archeological research. Unfortunately, due to the chaotic situation and war in our country, Afghanistan quarterly could not continue its routine way of publication. As a result, the publication was stop for sometimes.

With the establishment of Transitional State of Afghanistan, Afghanistan quarterly was given an opportunity to start its publication once again. In publication of this issue we are trying to bring to our respected readers the original topic about the history, literature, folklore, and other cultural aspects of our society. Moreover, articles concerning the political and economical development at present in Afghanistan will be included in the contents of the Journal.

We hope to receive articles, criticism, advice and suggestion from our readers and respected scholars about whatever would make the content of this journal more useful.
Afghanistan the Heart of Asia

Afghanistan is a mountainous country situated almost in the middle of the great Asian Continent. By having high mountains, zigzag valleys and vast deserts make it difficult for the strange invaders to occupy the country and many of these trespassers have been buried here too.

Alexander the Great was one of these strange invaders who attempted to occupy the land before Christ and they failed in their goals and couldn’t remain here for a long time. Later on, the Persian Halchamanshids and Sasanids tried to sieze the land but they suffered a lot in this region also. During the spreading of Islam by Arabs into Afghanistan encountered them to suffer a lot and many Arabs were martyred by Afghans whose graves are used as sacred places and pilgrimage nowadays.
Genghiz khan is nother notorious person who invaded Afghanistan and continued holocaust, pogroms and destruction of the big cities throughout Afghanistan. Being a very savage, barbaric and cruel man did not frighten our people but instead they rose against him and stood firm in their deeds and actions. However most of our cities were changed into ruins and the civilized country suffered a lot and many of its inhabitants were slaughtered savagely but their resistance and defence proved that Genghiz khan was not able to control the region of freedom fighters all together. A great number of his cruel and tyrant commanders were killed here and most of his troops were vanished a long the long valleys of the country. The story of the killing of his son-in-law in Heart is quite known to everyone where the command of the war was given to the daughter of Genghiz khan who was the wife of the dead commander and she put into practice the extreme barbaric ways and methods in conquering Heart. The resistance of Ghordis in the historical Ghor’s fort is extraordinary and amazing against the big khan or Genghiz khan himself. The uprisings of the people of Bamyan and Balkh provinces against the savage and wild troops are good instances of Aghans resistance against the strange and satanic forces from outside Afghanistan.

The invasions of Timoor Lane and Baber into Afghanistan caused a lot of troubles and problems for them and for the people of our country too but this is an obvious fact that the resistance of our people proved that they were successful against any kinds of invasion from abroad.

The Safawid State of Persia and the Gorgarii State of India were also busy in competition for occupying more lands here which caused the collapse of persian empire by Afghans and the splitting up of Mughuli empire of India too.

Once the Great power of the west or the Great Britain also attempted to enter Afghanistan although it was not a direct attack or invasion but it was disguised under different pretexts. At first the
people of Afghanistan were thinking that British forces entered Afghanistan to restore the power to an Afghan king who was dethroned by his brother. As soon as the people understood that there was a plot and their country is occupied, so they changed this region as a hot hell for the British forces and many of them were buried here. In one of these fightings happened between Afghan and British forces in Kabul only one person by the name of doctor Bryodon could escape the death and reached Jalalabad in amiserable condition. The Great Game which was started between the Great Britain and Csarist Russia came to a standstill. As soon as the British forces were defeated in Afghanistan the Russians was taught a good lesson and they did not dare to step forward because they thought they might have the same fate of British forces.

Later on same thing strange happened in the world. Great Britain had to leave east and India. The Russia underwent a strange change under the name of revolution and a system called Socialism was established and a slogan by the name of people’s government for the people was recited throughout the world to attract the attention of world’s prolateriats and every country was careful that the same thing will happen to them. The new system with the new slagos were interesting for the oppressed people. The Right of freedom, the right of having enough food, cloth and shelter were the deceiful words put into vast propagation which enabled the Soviet Union or Russia to conquer some places and it was crawling toward the west quickly and steadily.

The progress of the Soviet Union was amazing and the western world was surprised and did not know how to stop its movement. It was occupying more and more land on the earth day by day and it also found wings and occupied the air space too. The western world was watching the film and was confused what to do against the Great Devil. They assembled together and launched a very vast program of propgation against it but the Soviet Union was not listening and continued its progress throughout the world. The United States was provoked to act as a leader of the western world against this disastar
which was swallowing everything but the U.S.A with all its allies failed to stop the progress of the courageous eatter of the world that was quit fat and sturdy now.

It was 1978 that the Soviet Union became very proud and committed the mistake of its Great Game’s rival. As it seemed drunk and intoxicated by the progress that it made in the rest of the world so it proudly entered Afghanistan to save the revolution and defend from the rights of the toiling people. What a good slogan? Although it knew all about this land and Afghans very well it was a criminal act and uncompensatory mistake which cost it a lot for the Soviet Union, most of its troops vanished here. It suffered human casualties, economic losses and finally was defeated and notoriously left Afghanistan for ever.

A well-known writer and skilled poet of the East, Iqbal Lahori pointed out in one of his poem as follow:

آسیا یک پیکر آب و گل است
در گشاد او گشاد آسیا
از فساد او فساد آسیا

Asia is a body of water and mud,
Afghan nation is the heart in the body,
Its corruption causes the corruption of Asia,
And its welfare causes the welfare of Aaia.

After the defeat of the Soviet Union, Afghanistan was left to itself to cure its wounds of a long war alone although the western world promised that after the defeat of Soviet Union it would help Afghanistan unconditionally. But these were just words but nothing was done in practice. The people of Afghanistan were in need of food, cloth, shelter and other facilities of life so this need and necessity provided an environment for some foreigners to infiltrate into the country and fullfill their goals.
This is an obvious fact that Afghanistan is a poor country and its inhabitants are almost all empty handed. The 24 years long war was also a great disaster and calamity for the nation. The people lost everything and they are living in a unique society of their own. Those who have nothing, so they do not fear. There is a proverb in Pashto:

له د اوږدو څخه نه ویروی

A naked one does not fear from water,

Because a naked one is naked and his clothes will not be soaked so he is ready to dive into the water any moment. The same thing is true with poor people if they are dying of hunger then they will be ready to do anything they can.

To avoid a situation similar to the previous one, it seems necessary to provide facilities for work and create jobs for the unemployed ones. It will be necessary to have peace and security in the country. No need for arms in the hands of people. A strong and powerful government in the center is necessary and the center must have the power to keep all the provinces under its control. The foreign countries, the neighboring countries and all the involved countries should try for the welfare, friendship and prosperity of Afghans unconditionally and quickly otherwise the same problems may happen again and then it will be too late to blame each other.
A STUDY OF SOCIAL CHANGE THROUGH EDUCATION IN AFGHANISTAN

There was a great change in culture and social life of Afghanistan through education for the last fifteen years before 1970.

We can divide Afghanistan educational system into three phases: the ancient educational system, formal traditional educational system and the modern education system, wherein new methods are used during the last fifteen years and became the cause of more changes in our social life.

Ancient education was undertaken by Mollah * in the mosque for the common people or in the palace of king for the nobility.

Formal traditional educational system started fifty years ago. In those times we had one high school and one military school. Our high school teaching was mainly done by the Indian teachers. The curriculum consisted of Mathematics, History, Geography, Dari, English, Drawing, Logic, Religious subjects and etc. These subjects offered were taught for many years. Many other high schools were

(*)- Mullah is a religious teacher.
built with the same curriculum. The change in the program of the schools was slow and not systematic.

The curriculum of the school was based on book center. Teaching had one direction for the side of the teacher to the saide of the student. The subjects were hard and difficult and were used for the mental discipline of the students. Modern education started during the last fifteen years.

The last fifteen years brought the following changes in the educational systems:

1. The Ministry of Education started to recruit more teachers for primary schools.
2. Teachers were given professional training.
3. Co-education was introduced.
4. Women teachers were given more freedom and they were allowed to teach in boy’s schools.
5. Teachers no longer have the authoritarian attitude nor use corporal punishment on the students.
6. Students have freedom of speech expressing their thought regarding the laws formulated by the Government as well as the traditions and customs of the people.

During these fifteen years when education is undergoing these changes, rapid changes also occur in our culture and social life. Women have achieved more freedom. Now buildings appeared and new roads were built. We can see many changes in the family as an institution in the Afghan social system. We can also see changes in the custom of marriage, holding parties and picnics in Afghanistan.

With the new law of the parliament of Afghanistan women and men were given equal rights.

New in every walk of life, women are playing an important role. However, women are not taking advantage of the privilege given
them. This is because of the parents who are still very oldfashioned, or conservative.

1- Planning department, education in Afghanistan During the last Fifty years. V. 1, Ministry of education, 1968.

At the same time, men were not well educated. More than 90 percent of men were poor farmer. They work in the farms and their income was less than five US dollars per person per month. "1" From this we see that the idea of class distinction between the poor and rich people is being realized by the poor people. It was the duty of the government to narrow down the difference between the rich and the poor. On the other hand, the different cultures of the different tribes in Afghanistan have created a problem of how to bring about a new democratic life for all the people of the country. Religion, tradition and customs had their roles in the life of the young people.

ANCIENT EDUCATION AND ITS PHILOSOPHY

Ancient education in Afghanistan has a long history. If we start our discussion from the time of Islamic religion we see that the aim of Islamic education was the learning of koran and familiarity with the moral precepts and practices of Islam.

In the local mosque schools the basic text was the panj Ganj (five Treasures), comprising sections devoted to moral lessons, religious precepts and laws and to the mildly didactic poetry of Hafiz, Sadi, Shaykh Atar, Mohamad, Masnawey, Shah-Nama Maulawi, etc. The use of the panj Ganj meant however, that children of six or seven were plunged directly into the lofty thought and involved metaphysics of the greatest poets and teachers of the older Muslim world.

Few of the pupils went on to the higher schools or “Madrasa” which were located only in the larger towns. While the emphasis at the madrasa was still upon Theology and its relation to life, there was considerable attention to philosophy and Literatures.”

Islam has a body of doctrines. In the Koran, there is continuous reference to human history. Not only this but the revelation begins with the acknowledgement of civilization, of reading, or writing of knowledge. There is also reverence for the record of human history of all that has drawn man towards God.”

But those schools were not able to educate all the people and it was difficult to educate students by rate. Islamic period lasted till the opening of the twentieth century.

**Formal Traditional Educational system**

“The first lycee was established in Afghanistan during the reign of the last king Amir Habeullah khan in the year 1904.” This school was staffed by Indian teachers with the object of training administrative personnel for the government and a military school for soldiers and officers. In the provinces, however, the traditional order of private institutions and mosque schools was still followed. It was not easy in the early days to find Afghan teachers since science and English teachers were Indians. The teaching program of the lycee was continuously changed and based on the Indian system of education.

---

2- Institute of education, introduction to education, unit 1, Kabul, Afghanistan, 1969, p. 5.
3- Ibid., p. 15.
4- Ibid., p. 4.
After Afghanistan achieved its independence in 1919, it became a free and sovereign country. The government became convinced that one lycee only, namely the Habibia could not alone fulfill the educational needs of the country.

A large number of students, boys and girls, were sent abroad for higher education to such countries as Turkey, Germany, and France.

“After 1913, though the old system of education was still being followed, modern subjects were introduced in the curriculum. After 1922, because of the expansion of new schools and the extension of education to the provinces, keen competition arose between the traditional and the new schools. Sometimes one could notice a feeling of hatred against modern education.”

Slowly, Arabic private schools changed to governmental Islamic institutions and faculties. But still Islamic Traditional subjects like Holy Koran and its translations, and religious subjects remained in the curriculum of the schools.

When we changed our Islamic traditional education system in the country, we brought the traditional authoritarian system of the western education in Afghanistan. This system had a strong discipline. It taught the students obedience by using corporal punishment.

The Social Condition of the People in Those Times

Traditional communities of those times had a form of kingship. They are afraid from their enemies because each community was an enemy of another community.

On the other hand, larger and powerful community try to join small communities to their kingship to get more power. This action, always happens by the fight, by the use of religion to influence their idea on another communities. Sometimes powerful communities play another kind of trick on the small for their obedience like stealing their money, disturbance of their farms, and taking away their children, women, girls, etc. to make them obey to their kingship and their rulers.

The psychological action of this kind of attack from one community to another was on the primary families; according to these force traditional families they try to have a close tight families boundary.

So, they make their marriages within their nucleus. They think that if they have a nucleus family and these families make a community can fight against their enemy and they can keep their culture and custom and forms.

The following effects happened because of the nucleus families and kingship communities:

1. The relation between men and women were based on rules and regulation of Islam.
2. There was no development of mind between the member of those kind of communities.
3. There was no cultural change between the two communities to improv their culture.
4. Administration of those kind of communities had a form of dictatorship and kingship and there was no freedom of opinion and thought between their members. Sometimes,
administrators for the happiness of their member to achieve an important duty, they used women, riches, or give them some another kind of gifts.

5. All the activeties for the development of the community was done by one person and other members of the community lazy and after the death of the head of the community, they tried to divide community into many branches.

6. In the nucleus family genes and biological action was also very weak and the deficiency of one person was improved into their children.

7. There was a continuous en mity between the neighboring communities and both side families afraid from each others and their children had taken psychological pains.

8. Development and discovery of a community remained to the same community and can not move to another; they always tried to keep their riches, lands and farms, culture and customs.

Modern Education

The above problems of the Afghan society became the case of the change of educational system.

The modern educational system were not change by itself because the system of the government of Afghanistan was monarchy. The Afghanistan government, after killing many people directly and indirectly in the jail, understood that dictatorial rulers were not successful way of educating and ruling the people.

The growth of education during these last fifteen years and the new ideas which leaders in education learned when they visited foreign countries, together with change of policies of the government in the educational system brought an impact on the new educational system. The important changes are as follows:

13
1. In-service courses for practicing teachers.
2. Co-education at primary and university level.
3. Freedom for students.
5. Creation of Community schools for villages.

The new ideas which brought changes in the curriculum are as follows:

1. More academic subjects were offered.
2. Professional subjects were offered to teachers.
3. New methods of teaching were introduced.
4. Audio-Visual aids were used in schools.
5. All teachers of primary schools were upgraded to tenth grade graduate level.
6. The level of education in the schools was raised to six grade.
7. The number of primary schools in the provinces specially the schools for girls was increased.
8. The responsibility of primary schools teachers for developing healthy personalities in children and training them to become good citizens was emphasized.
10. Free education for all men and women in Afghanistan was incorporated to the law.
11. Education became the means by which a poor boy of a lower class rose to the middle class.
12. Education stressed democratic life for all people.

The above ideas are good and they should be completely implemented in their educational system. In the process of implementation appeared great changes in our culture and traditional customs.
Philosophy of Modern Education

The philosophy of education is based upon Islam religion philosophy. This philosophy is similar with objective realism. It means belief in God (Lord of Creation, the Compassionate, the Merciful, king of the Last judgment, Allah is one, the Eternal God. He begot none, nor was He begotten. None is equal to Him. He is wise and all-knowing, self-sufficient and all-powerful. This is the notion of Godhood in Islam). Naturally they are following self-realization.

On the other hand, Islamic philosophy has a practical value. Mohammad(PBUH) says: “Educate your child in their century.” He says, “Study and get the knowledge if it will be in china.” These points guide Muslim people to study modern knowledge also. The membership of Afghanistan in United Nations and his relationship with western and eastern countries, the idea of nationalism became strong and it became one of the major aims of education.

Membership of Afghanistan in the international life also enlightened people and widened the horizon of their minds. Therefore, as a result, the idea of humanism spread and stood next to nationalism.

In the area of teaching, new western methods of teaching came into competing contact and that of the traditional ones and after many struggles, during these times, resulted in some compromise. As a result, subject-centered curriculum was taken over by child-centered one in some schools in which the min aim is the development of the learners’ potentialities according to his needs and purposes through experience and activeites. This change in the traditional method of teaching show that one can adopt any developmental change in education without spoiling or lowering the value of national and Islamic traditions.

New Changes in our Culture

In 1957 our women got their f Freedon. Before they used “chadari” when they wanted to go out of the house. The “chadari” is a
long dress covering the whole body from head to toe with small holes for the eyes. Under this, they wore another dress. Even their hands and leg were covered with the “chadari”. Women with “chadari” could not go to movies, theatres and clubs. They could not go alone to any park. Very few women went to school. There were no social contacts among the boys and girls. It was considered a great shame for a girl to talk to a boy. Boys also felt shy when they want to say something to girls. Families thought that the best girls were those who did not talk with boys and those who stayd in the house always. The best girls were those who did home chores like cooking, cleaning, sewing, etc. The best boys were the boys who were shy in talking with the girls too. During parties and picnics, women and men occupied separate rooms and places. Women played no sport. Men played sport like “Booz-Coshy” horse-back riding, baseball, hunting, etc. Men like to marry two, three or more women and have many children. Women worked at home and made their men happy. Every village had a headman. When the village people had problems, they had meetings and each meeting started with the national dance. In marriage, the Afghans have a special custom. The father of the boy goes to the father of the girl to ask for the hand of the girl in marriage. If the father of the girl and their family agree they drink sweet tea. If they did not offer sweet tea to the family of the boy it means that they do not agree to the marriage. The boy’s family takes care of all the expenses for the marriage. The father in a family is the head. All the members of family obey the father. The mother teach their children to obey their father. Children until the age of fifteen can not talk very well with their father. Obedience of the children to their parents and old people is very important. A child until he had his own family had no freedom. A good boy or girl is one who prays to God and obey his parents and old people.

Traditional buildings were made of stone, wood and clay, with small pathway and a small window. Because of close family ties three or more families lived in one house.
By the new law of the parliament of Afghanistan women and men had equal rights.

New in every walk of life, women are playing important roles. We have women working as Minister in the Government and elected as parliament members. They recognize the importance of women in society. However, women are not taking advantage of the equality offered to them. Still many women wear the "chadari". This is because of the parents who stick to the tradition.

The marriage custom has also changed. During the wedding party the men and women mix together. But this is done only by a small group of educated people.

Educated people do not want to have more than one wife. Now boys and girls play many games. But still boys and girls do not play games together. There are still very few social contacts between boys and girls.

Boys and girls of the school and university have courage now to talk about the custom laws passed by the government, and education. They make many strikes to bring about reforms in education. They have strikes of workers in the factories. They want more facilities and improved living condition. But still they do not know very well about the democratic life that is why class distinctions still exist. People talk freely about religion, tradition and customs.

New buildings and new houses are built in the cities. Families are now getting their individual freedom in living. But still there are many traditional houses which are not good for the health. Towns and cities are having the centralized system of government. People have no freedom to build private schools and they have less freedom in building factories, etc.

Communities have kingship system, in the villages. Change of tradition and beliefs are going very slow.
Now we need bring a good system of democracy for our social welfare through changing the curriculum of the schools and planing for community development in Afghanistan.

The reason that I can say is our school curriculum and our social plan are not successful are the following some problems:

a. There are still 2,400,000 pushtu speaking namads. They need education health service and civilization.
b. All the villages of Afghanistan have traditional kingship life. We need to improve our country in both urban and rural areas. We built huge modern buildings like kandahr international Airport, etc, that we donot need them now in our plan.
c. We need to cultivate our animals and our wild forestjungle on the mountainous area.
d. There is no factory for milk, butter, cheese and very few factories for fruits.
e. People are not trained for self-government and leadership in the villages.
f. Our agriculture needs machinery training for the farmers who have more lands.
g. Inspite of the high expenditure on education the progress in education, both qualitative and quantitative, is not quite satisfactory.
h. School equipment is in short of supply.
i. There is a great need for modern textbooks.
j. There is a great need for modern library facilities.
k. Too much of the curriculum of the elementary school is unrelated to the daily life of the pupils.
l. Teachers are poorly paid.
m. There is no freedom for the teacher to talk about the laws of the government and education.
n. There is less freedom for students to talk about the laws of the government and education.
o. There are administrative difficulties about the centralized system of education.
p. There is a great shortage of primary teachers.
q. There is limited contacts between boys and girls.
r. There is less care of drinking water and sanitation.
s. There is less care of government about the sports and games for the health of the student

BIBLIOGRAPHY


Institute of Education. *Introduction to Education*. Unit I, Kabul, Aghanistn, 1964.


Training and Appointment of Judges
The Afghan Experience

This essay begins with some introductory remarks that seek to characterise Afghanistan’s experience of constitutional and judicial reforms of the 1960s. This is followed by a brief discussion of the legal regime that governed and continues to govern selection and appointment of judges under the 1964 Constitution and some of the laws that have remained in force ever since. The remaining part of the discussion is devoted to the training of judges and judicial personnel under the judicial training program that was introduced in Afghanistan in 1968. A judicial training course was instituted that trained law graduates to enter judicial service. The training program that was thus instituted was annually evaluated and reviewed during the first three years of its operation. This essay looks into the details of that experience and how it responded to the needs of the trainees and any lessons that were learnt as a result.

The program was the first of its kind for Afghanistan as no training program for judges had ever existed in the country. Judicial personnel including the qadis and muftis were customarily selected from among the ulama and religious leaders as well as graduates of religious madrassas and Kabul University’s Faculty of Shar’iyyat. Selection was based on practical experience and apprenticeship. A suitable candidate who had knowledge of Islamic law
could be appointed as a mufti, who acted in the capacity of an advisor to the qadi (judge) and could be promoted to become qadi after some years of experience.

The judiciary was basically an integral part of the civil service and that of the executive branch. The Ministry of Justice was the governing body that supervised the judiciary and was also in charge of the selection and appointment of judges.

One of the salient aspects of reforms that were introduced under the 1964 Constitution was to proclaim the judiciary “as an independent organ of the state which discharges its duties side by side with the legislative and executive organs.” (Art. 97) The Constitution introduced a revised and self-contained judicial structure with the Supreme Court at its helm. In an attempt to put an end to the long-standing pattern of executive domination of the judiciary, the Constitution authorised the judiciary to “adjudicate in all litigations brought before it... in which real or legal persons, including the state, are involved either as plaintiff or defendant.” (Art. 98) This Article further provided that “under no circumstances shall a law” exclude from the jurisdiction of the judiciary a case of sphere and assign it to other authorities.

The Constitution ensured the security of judicial office by laying down specific criteria concerning the appointment of judges, their promotion, and removal from office. The Chief justice and other judges of the supreme Court were to be appointed by the Head of State from among persons who qualified a number of requirements pertaining to nationality, age, a clean personal record, and possession of “sufficient knowledge of jurisprudence, the national objectives, and the laws and legal system of Afghanistan.” (Art. 105) Under Article 106, the Chief justice and other judges of the Supreme Court could be removed from office in two ways. One was the normal procedure under which the head of state could review the appointment of the Supreme Court judges after the lapse of ten years of service, and the other was the elaborate impeachment procedure which required the
approval of the Lower House of Parliament and ratification of its decision by the Loya jirga before a judge of the Supreme Court could be suspended from office and removed.

The newly acquired independence of the judiciary and its standing on par with the other two organs of state naturally placed it under fresh demands to meet higher expectations regarding the caliber of its service and the talk of reform that followed the new Constitution and filled the broadsheets over the nature of anticipated progress. The expectation levels were particularly accentuated in the wake of the sustained criticism of the judiciary and dissatisfaction over widespread corruption and abuse in its rank and file. The delegates of the Loya jirga that debated the draft constitution in 1963 spoke delegate after delegate over miscarriage of justice in the hands of abusive qadis and muftis throughout Afghanistan.

Law and judicial practice in Afghanistan have historically been dominated by the Shari’a and traditional religious leaders who filled the judicial posts in large numbers. Statutory legislation was basically a latecomer on the scene which supplemented the Shari’a and in some areas replaced it. Introducing new reforms in this pattern of domination by traditionalist forces had also generated tension and a certain conflict of interest between the old and the new that tended to pull the judiciary in different directions.

Among the more substantive reforms that the 1964 Constitution introduced, one was to establish and order of priority between statutory law and the Shari’a, and the other was by clarifying the ambiguity that had remained undefined concerning the nature of law in Afghanistan. Thus it was provided:

**Excepting the conditions for which specific provisions have been made in this constitution, law is a resolution passed by both Houses and signed by the king. In areas where no such law exists, the provisions of the Hanafi Jurisprudence of the Shari‘at of Islam shall be considered as law. (Art.69)**
The legal order that was envisaged here was that the courts of justice should be guided by the statutory text that addressed and removed persistent ambiguities and diversity of views and rulings that were found in the Shari’a texts. It was hoped that judicial affairs would be fully regulated by law, which would enable a new generation of law graduates to fill the rank and file of the new judiciary in due course. The order of priority that was established between the statutory law and Shari’a could obviously have been made effective in the presence of a credible mass of statutory law, which did not, however, materialise. Many of the existing statutes were soon found to be in need of amendment and co-ordination with the new Constitution and Supreme Court. The Constitution was passed at a time when judicial practice was still dominated by Islamic law and the existing manpower which had not seen any basic changes. The necessary changes were, in other words, largely anticipated, and much groundwork needed to be done if they were to be effective. Some of the most urgent changes were made by the Supreme Court itself through the introduction of in-house regulations in the late 1960s, but a great deal of new legislation was needed to substantiate the constitutional reforms. The changes that followed were, however, gradual to begin with, and they soon ran into difficulty due to the legislative impasse that marked the years immediately following the new Constitution. The new parliament and the executive became engaged in a power struggle and failed to adjust to their new roles. The paralysis that followed also frustrated the ambitious legislative program that the Constitution had anticipated.

The Law of judicial Authority and Organisation 1967 (qanun-e-slahiyat wa tashkilat-e-qaza’I- henceforth as LJAO) spells out certain conditions for admission into the judicial cadre( kadr-eqaza’i ) which include possession of a law degree from the “Faculty of Law or the Faculty of Shar’iyyat, or a certificate of the official madrassas not less than a baccalaureate” ( Art.75). The two law schools at Kabul University referred to here each applied a four-year program of study
in the Shari’a the applied laws of Afghanistan, and comparative legal systems. The Law Faculty emphasised on the study of comparative and applied laws of Afghanistan, whereas the Faculty of Shar’iyyat focused more on Shari’a legal studies. A certain imbalance was noted in the study programs of both of these law schools for purposes of admission of its respective graduates into the judicial cadre. Thus it was noted that both of these law schools produced graduates who were either deficient in the knowledge of the Shari’a, or of the applied statutes and modern laws, which left them short of the necessary balance of skills that was required in all the three areas of concern. It was in view of this that the Supreme Court introduced a judicial training course (kors-e setage qaza’i) in 1968, initially a one year course which was later extended, at least partially, to two years in 1971. Practical skills, court attachment, and remedial studies for law graduates in both the Shari’a and modern laws were emphasised. Graduates of Law Faculty were exposed to a wider coverage of the Shari’a whereas graduates of Shar’iyyat were given a better grounding in modern legal studies.

**The First Year of the Training Program**

Training during the first year of the judicial training course (JTC) in 1968 consisted of two parts: Classroom instruction, and court observation. Trainees spent the first half of each day in the classroom and the second half in observing courtroom proceedings. The whole program was practice-oriented. Judges and court administrators were called upon to conduct many of the sessions. Classroom instruction focused on the study of core statutes such as the LJAO, the Civil Procedure Law (Usulkanma-e Huquqi ‘Adli) 1336/1957, Law of Criminal Procedure (Qanun-Ijra’at-e Jaza’i) 1344/1965, Law of Commercial Procedure (Usulkanma-e Muhakimat-e Tijarati) 1342/1936, and the Commercial Code (Qanun-e Tijarat) 1334/1955. The instructors explained and elaborated the applied aspects of the codes from the viewpoint of court practice. Experienced police officers, public prosecutors and other specialists were also engaged and invited for occasional presentations that offered insight in the applied aspects of the laws.
Weekend workshops were a regular feature of the program. They engaged the trainees and instructors in panel discussions and informal exchange that focused on materials that were covered during the week. These sessions, according to the Research Department of the Supreme Court, proved "as beneficial to the instructors as they were to trainees, and they gave the instructors a chance to evaluate the effectiveness of their instruction, to follow the progress of the trainees, and to become more familiar with the needs of the trainees."

Courtroom observation was, however, deemed to be the most important aspect of the training of prospective judges. This occupied the latter portion of the daily program, and it focused on familiarising the trainees with court proceedings both at the trial and appellate court levels. The trainees observed, and to a limited extent also participated in the decision-making processes. Smaller groups of trainees thus visited the courts, observed and participated in court proceedings and interacted with the judges.

**The second year of the training program**

Some insight was gained from the experience of the first year of training, which led in turn to some modification of the training program for the second year of its operation in 1969. One important change was to abandon the division of the day into the two parts for classroom instruction and courtroom observation. Attending court proceedings only for half the day over the entire year of training proved to be somewhat disruptive. The trainees often came in the middle of a case and would see its conclusion without having seen its commencement, or vice versa. The half-day arrangement also proved to be inconvenient to the smooth progress of court proceedings. It was consequently decided to assign the first half of the program all to classroom training and the latter half to court observation and attachment. The total number of trainees per year varied between 50 to 60 persons.
The program in its Third year

The training program was further revised on its third year of operation in 1970. The changes that were made as a result were as follow:

The Research Center of the Supreme Court which supervised the program reached the conclusion that for purposes of court observation, the trainees had to be divided into yet smaller groups when they were assigned to particular courts. The judges found larger groups such as groups of 15 trainees difficult to cope with and it tended to affect the normal progress of court proceedings. Some judges also found participation of the trainees in the decision-making processes less than convenient and disconcerting. In some instances the trainees were not permitted to read the court decision until after it was delivered.

During the first two years, no attempt was made to match the trainees to the court system which they might have ultimately been serving as judges. To make the training more purposeful, it was suggested that the trainees should be attached more selectively to particular courts. A prospective judge of a commercial court was thus thought to benefit more if he focus more on training in this area rather than general proceedings of the civil or criminal courts.

The trainees were not required to take a final examination at the end of the training year. This was also found to be a factor in the case of trainees who tended to be irregular or were reluctant to apply themselves well into the more difficult aspects of their training.

The result of these findings was reflected in the set of regulations that the Supreme Court formalised and in introduced after three years of observation. The Judicial Training center Regulations (Moqararat-e- marbut ba markaz-e-setagh wa motali’at-e-qaza’i) 1349/1970 in (17) sections articulated the more refined version of the training program. Under these Regulations, the training program was to be supervised by a committee headed by a justice of
the supreme Court. Permanent committee members included the
director and deputy director of the Research Center, and the
administrative head of the judiciary. Six other positions on this
committee were to be filled by one-year appointments. These included
one judge from each of the three divisions of the Court of Cassation,
one judge from the Central court of Appeals, one judge from the
Provincial Court of Kabul, and one from the Primary Court. The
committee was also assigned the task to review the training program
annually and incorporate further improvements as and when
appropriate. The Regulations (Sec.13) also assignend the participating
courts and judges specific duties to fulfil toward the trainees who
visited or were attached to their courts. These duties included1)
acquainting the trainees with the general functions of the
court;2)giving the trainees comprehensive information on cases under
consideration;3) giving the trainees full access concerning the
judgements rendered in those cases;4) submitting monthly reports on
the conduct and progress of the trainees. Court administrators were
also required to acquaint the trainees with the administrative
repossesses of the court, and also to keep a record of the trainees’
attendance. The number of trainees attached to a court was also
limited to four trainees at a time.

The Regulation also made admission into the program more
selective and confined it to graduates with higher record of grading.
The contents of the training program were further reviewed and
reorganised into four segments, each consisting of three months of
training. The first segment consisted of classroom instruction, both
general and specialised; the former included all trainees, whereas the
latter divided them into three groups. The Islamic Law group formed
one group and they received instruction in western jurisprudence,
constitutional law, law of property and inheritance, the criminal code,
and criminal procedure code. The Law Faculty graduates were
subdivided into two sections, namely public law, and commercial law
respectively. The former received instruction in the civil servants law,
land law, anti-smuggling law, electoral law and public security law.
The commercial law group was taught commercial procedure, labour
law, private investment law, and commercial procedure. The last two sections were then combined to receive instructions in Islamic jurisprudence. Finally the three sections were combined into one to study the Afghan constitution, the LJAO, legal documents, and court administration.

The third segment of the revised program was devoted to a detailed study of series of actual court decisions. The trainees were again divided into sections according to the type of court they would be serving in.

The last three months of training consisted of model trials, with the trainees themselves acting as judges, prosecutors, defence lawyers, and litigants. This gave the trainees the opportunity to test their skills under the pressure of actual trial situation, and this was thought to be even more effective than courtroom observation.

Lastly, due to the more complex nature of commercial law and procedure, training in this part of the program was extended from one to two years. The second year of training consisted entirely of apprenticeship in each of the three levels of the commercial courts.

(To be continued)
Jalat Kh. Hekmaty

AFGHANISTAN: (An Historical Sketch)

Afghanistan is geographically the most strategic country in central Asia and with 5000 years of antiquity. According to some Iranian sources, it first appeared in history in the 6th century BC. When this country was included in the then Persian empire under the Akhamanids’ rule, Around 330. Alexander the Great. Who conquered the Persian Empire swiftly, but who faced hardest resistance here and after getting married with an important chieftain’s daughter Rukhshana and playing all kinds of political tactics as well as using military power, was able to subdue these people. After Alexander’s death in 323 BC most of the region fell to one of his generals by the name of Seleucus Necator and later on to the Indian king Chandragupta. Later another Greece dynasty established itself in Bactria (today’s Balkh and Northern Afghanistan) and its rule lasted from 256 BC.

(*)- This article was written as a piece of general information in 1997, not intended to be necessarily published. Now that Afghanistan magazine has kindly decided to published it as useful information, I appreciate this gesture. Hekmaty
Until 130 BC. This dynasty resulted into what is called Greeco-Bactrian civilization. The Greeco-Bactrian state was overrun by nomadic tribes called Sakas (today’s Sahaks, who have much in common with Pashtuns and are considered as such) and then by the Khushens, who adopted Buddhism in the 3rd and 4th centuries AD. The Ephthalites (called Yftalies by the Afghans) or White Huns were in control of Afghanistan by such dynastic names as Ratbil Shah, Zanbil Shah and Zamborak Shah. When the Arabs conquered the region and introduced Islam here in the middle of the 7th century. The Arab Islamic impact was the most striking and everlasting than any other before and after it.

Nevertheless it took centuries until Islam became the dominant religion in this country. It has been related that the Arabs used to say that, these people i.e. the Afghans, would never give up their new religion if one they accepted it, and in fact this has been proven by history. All subsequent wars from outside and inside the country have been fought by the name of freedom and the Islamic religion, concepts that complement each other in the eyes of the Afghan people to this day.

The country has been traversed by great conquerors and rulers known in the history of the region as well as in the world. The Turkic dynasty founded by the Muslim Sultan Mahmud of Ghazni which had complete ascendancy in the area in the 10th and early 11th centuries was followed by the Afghan Ghurids dynasty (1148-1215 AD) under which the Islamic culture achieved brilliant heights. The Ghurids extended their rule eastward as far as northern India. A most eye-catching historical relic of the Ghurids in India is the Qutub Minar (Qutub Minaret) in Delhi, which was erected by Qutbuddin Aibak, a slave king of the Ghurids and it was constructed after the style of Minar-I-Jam in Ghur of Afghanistan.
The Ghurids were surpassed by the hordes of the Mughal Genghis Khan, who came down from the Gobi desert in 1220. Most of Afghanistan was under Mughal control until the close of the 14th century. Then it was invaded by yet another Mughal, Temorlane, who seized northern Afghanistan and destroyed the entire irrigation installations in Sistan. South Western Afghanistan. He was followed by Babur, who with help of the Afghans themselves, founded the Mughal dynasty of India and conquered Kabul in 1504. Later in the 16th century, Safavids from Iran and Uzbeks from the north made headways into the region. True to their indomitable spirit and strong love of freedom, the Afghans never succumbed to the miseries imposed on them by their rivals and enemies. Thus the Iranians and the Mughal successors of Babur faced continuous Afghan revolts. Among the early local leaders who were both men of the pen and the sword and who gave much political consciousness to their people and lead many wars against the occupationist powers were Bayazid Roshan and the celebrated famous poet and fighter Khushal Khan Khatak (15th and 16th centuries respectively).

In early 17th century, once again the Afghans grew in power and in 1709, the Hotaki dynasty of Kandahar was founded by Mirwais. His son the youthful Shah Hussain, conquered the Iranian capital of Isfahan in 1722, and the Hotakis ruled over Iran until 1738 when a Turkic Sunni by religion, named Nadir Shah Afshar launched a counter-offensive and ruled over Afghanistan until 1747.

In 1747 Nadir was assassinated by the Iranians, but his family was saved from being dishonored and killed by the rebels, by Nader’s Afghan general, Ahmad Khan. Thus upon retreating from Iran, the Afghan Chiefs selected Ahmad Khan as their king in 1747, who became known as Ahmad Shah Baba. He named the whole country Afghanistan. Prior to that, the country’s name was first Ariana and then Khurasan which included wider areas on all sides. Ahmad Shah ruled for 25 years over a vast expire including Mashhad of Iran, in the West, Bukhara in the North, Kashmir and India in the North East and
East, and Baluchistan and Sindh in the South, as far as the Arabian sea.

In modern times too. Afghanistan has continually been trespassed by foreign powers both being neighboring and far away, as far as Britian, for instance. The country has always been a thorn in the eyes of Iran who is never satisfied with its Eastern borders, especially regarding Herat. Ahmad Shah’s Empire was disintegrated among his rivaling and power seeking descendants coupled with foreign interferences.

Being located between two emperial powers, the Soviet Union and Britian (because of India) the Russians spared no efforts to interfere in the Afghan affairs, and seized portions of land (e.g pangdeh in North-West). Britain on the other hand, trying to protect its colonial power in India, once against France (under Nepolian) and then against Russia, had three encounters of clashes with Afghanistan, with intervals of about 40 years each i.e.1838-40, 1879-80, and in 1919. On all three accounts, the Afghans appeared victorious although with heavy loses otherwise. The latest aggression against this country was committed by the former Soviet Union, who occupied the country in 1979 to protect the communist regime in Kabul with broad based plans of their own. Thanks to the heroic resistance of the Afghan Muslim nation and the international support, the Russians had to shamefully evacuate the country and its army as well as the whole if its communist empire was dismantled as an aftermath of the Soviet aggressive immediate and latent expansionist activities in the region and the world over.

The foregoing clearly shows how turbulent the Afghan’ lives and conditions have been throughout the country’s history. A scholar has said that the country with the most history is the most unlucky too. And Afghanistan has had a lot of history.

Today Afghanistan has about 22 million people about five million of whom have been living as refugees in the neighboring
countries, Europe, America and in Australia as well. In 1992 they made the largest refugee population in the world, about 4.5 million.

The Afghan people are a good mixture of different ethnic groups in various numbers. The latest estimates put the Pushtuns about 55 percent, Tajiks, 25 percent, Uzbecks 9 and Hazarras 9 percent each. There are also other groups like Nooristanis, Aimaqs, Turkomans, Kirghizies etc. and there are about 34 dialects with Pashto and Dari (Persian) being the two main national and official languages. Literacy rate has been shown at 25% with women being about 10% in the cities and less than 2% in the rural areas.

Economically, Afghanistan is one of the poorest countries in the world with annual income being 220$. Even before the communist coup of 1978. 85 percent of the people are engaged in agriculture on the land which is mountainous and only 14% percent being arable. Even so the country produced enough food saff for its population in the years before 1978 and there was little or no need for importing food.

The major mineral resources are salt, coal, iron and copper but deposits of gold, siver, beryl, lapis lazulis also exist and among them iron ore, chrome, zinc and uranium are still largely unexploited. It has been estimated that if fully exploited, the economic resources of the country can easily meet the needs of up to one hundred million population. The major manufacturing enterprises are those of woolen, textile and cement factories. Agricultural products such as fruits, wool, hides, medical plants etc are exported. Timber has also been an exporting item but it is not contributing much to national economy.

The government was a constitutional monarchy in 1960s and then a one party republic in mid 70s and then one communist party in control of the affairs although nominally the two houses of parliament and judiciary power still existed even under the Communist rule until as late as 1992 when the communist regime was overthrown by the Islamic forces of Mujahideen and the Islamic government was

33
established in April 1992 Before the last 18 years the people lived in harmony and had peaceful relations with each other regardless of their different ethnic backgrounds women had equal rights with men and worked in the highest government, offices. The whole region had nothing to worry about as long as there was peace in Afghanistan.

Unfortunately the past 18 years have brought all the misery to the country as well as threats to peace in the region because of the very conditions in Afghanistan and thus the words of the renowned philosophical poet Allama Iqbal Lahori, have proved true who had profound love for Afghanistan and who has said:

Asia is a body of clay and water and Afghanistan is the heart in that body.

From its peace and prosperity there is peace in Asia.

And from its unrest there will be unrest in Asia.

Thus first the Soviets through their communist local puppets destroyed the country and forced its people to become refugees during the fourteen years of internal war and fighting between the occupying forces and the local allies on the one hand, and the religious organizations on the other.

Eighty percent of the country's economic resources were destroyed during the first fourteen years and most of what was left in the cities especially in Kabul the capital, was destroyed during the first fourteen years and most of what was left in the cities especially in Kabul the capital, was destroyed during the last four years of fighting between the power seeking religious factions themselves. It is said that more than 80% of Kabul city has been destroyed because of these wars. National property like the national museums, the Art Gallery, public libraries etc. as well as private enterprises have all been looted or damaged and houses. Public buildings and factories have been utterly destroyed.
Harm to the people and violations of human rights have been countless. About a million and a half have been disabled by both the war and the poverty. Women and children have been among the first to suffer. Women are still deprived of their rights to work and education in Taliban areas where peace and tranquillity have been fully restored.

The latest wars of misery and destruction have all been brought by the foreign interventions with the help of the factional leaders and their commanders. For the past 4 years the country has been practically ruled by the most greedy power and property seeking commanders who spared no efforts to achieve their most inhumane and self seeking goals. That is why one can say that the commandracy. The Taliban have put a nice end to the commandracy in about three fourths of the country under their control, but they are a trouble in their own ways by following the most strict rules of Islam. And because of it the world has turned its back to them and the foreign countries, especially some neighboring ones whose interests conflict with each other in Afghanistan, are directly and indirectly fanning the flames of war in Afghanistan. Russia and Iran are making no secret of their open hostilities against the Taliban by supporting Dostum and forces loyal to Prf. Rabbani, the ousted President of Afghanistan. Russia seems to be more fearful of the Taliban but this is only a pretext being used to reinstate and strengthen their position in the former Soviet states of Central Asia India has her own fears of the Taliban in Kashmir and thus because of the lack of peace and national government in Afghanistan, there is unrest and disputes in the region.

The United Nations and the West are still giving assistance to the Afghans though in much little quantities CDAP has helped, for instance, during the past two years about 15 thousand disabled men women and children through its physiotherapic Orthopaedic centres, special education and employment support and income generating services and the activities will be extended to other
vulnerable groups especially widows and orphans as well in the coming two years.

One of our main objectives has been to contribute to peace building process in Afghanistan. All-sided efforts are needed by both UN and other agencies plus the efforts of the Afghans themselves to rehabilitate the country and its people and build a peaceful home for the nation*

(*)- As this article has reflected a rather skechy glimpse of Afghanistan, just for the sake of updating the flow of the latest events after 1997, we can add that unfortunately, the Taleban failed to pursue a truly peaceful national policy in line with respect for human rights and democracy and a policy acceptable to the world opinion at large becaue of the foreing agriation and terrorest hands. Thus upon the events of september 11th the coaliation forses lead by U.S.A put an end to that regime and the world community under UN initiatives created the Boun conference and Afghanistan which lead to the Afghan interim Administration headed by Mr. Hamed Karzai. Following the loya Jerga ( May 2002) There came the Transitional Islamic State of Afghanistan to power for a period of two years. The Transitional Government is trying hard to put an end to warlordism in the country and creat a strong central power which will have control over the entie country. Efforts to this arm the major and minor commaders and train national army and police force still continue. The commission working on the draft constitution has finished its work and a new commission is working to finalize the constitution to be presented to another Loya Jerga for approval in this year.

Comparitively speking, a lot of imortant things have taken place during the last about a year and a half like international recognition of the regime, freedom of press,education for all,return of about two million refugees, to name a few, but all are waiting to see real rehabilitation of the country.
The Strengthening of National Unity as an Urgen need of our society at Present

Human society since its creation up to present has passed through various historical periods. During these periods it has witnessed ups and downs. Much ethnographical changes took place in each historical periods which caused changes of status and structures of ethnographical set ups rather than following an eventually path.

The most primary social institution in a society is family structure which has emerged under the series of socio-biological effects. This first and primary foundation during its evolution has evolved into more complicated and advanced social units such as the clan the tribe, which eventually and likewise constitute the nation. Here we shortly explain each one of these notions as follow:

Clan: The clan is a unit of human society, consisting of various families of the same kinship gathered around on the basis of economic and blood relationship.
Tribe: The tribe is constituted of a collection of various clans whose members have formed a common economic entity in some aspects of their livelihood.

It is worth mentioning that the foregoing two social units came into being one after the other during the each phase of human existence.

Kin: The kin is constituted of the combination of various tribes. Besides of blood relationship, members of kin live in a unified territory, having a common language and culture.

The community is not a static entity it is taking a path of maturity and floorish during time intervals: The community coupled with its development ,bringing together different sects and tribes which constitute the nation under the influence of socio-economic, political and cultural factors. The basic concepts and requirements for the formation of the nation can be described as follows:

The nation is a perpetual combination based communion of a human community constituted through having a common language territory economic livelihood national spirit and national temper, which core manifested in the national culture. All such common aspects bind the members of society in one single entity thus changing into nation(1)

The word nation came into being or is used some what at the latter stage of middle age and at the start of the new age. It's economic infrastructure laid upon creation of elements capitalistic economy and necessity of promotion of local markets and from view point of cultural aspects it is based on common literary, language which is the main instrument of ensuring social relations. It is this process during which national thinking and feelings that the desire arises to initiate

Mahdi Haider Socio-political Dictionary, Kabul , 1368.
loyalty forwards a geographical united homeland united national culture dependence of independence and territorial integrity.

It must be mentioned there are many factors involved in the formation of a nation. In some other countries all the necessary requirements for the formation of the nation exist and so the nations emerged with all their characteristics, while in some other countries without the existence of all requirements. In other words from viewpoint of the law of social evolution and sociology the formation of such a nation took place on the basis of capitalistic order. Otherwise there is no opportunity for its formation without the latter conditions.

As mentioned before, the basic factors and requirements are shared economy, common language and other national cultural specifications and national character.

Another factor that could complicate the process of creation of a nation is immigration and displacement of the population which takes place due to the various factors.

There are very few countries in the world having a unified nation constituted of a single ethnic. In many countries of the world whose inhabitants are from different ethnics, but are subjects of united political system of a state.

In a multinational country the issue of a national cohesion is of vital importance to be considered. An attention should be paid to solve variations and discriminations if existed as such, attract all subjects to obey sovereignty of the central government, each and every subject should enjoy equal rights and privileges under the law and all subjects should shore and work to promote and glorify their common homeland.

As mentioned above one of the necessary items of bringing the tribes and ethnic groups together in our country was promotion of
capitalistic elements development of local market and creation of national culture.

Besides, as the political system of our country was under the influence of imperialistic power, it was not possible to develop a single and unified bourgeoisie national culture before gaining our political freedom and independence.

But under the circumstance after the establishment of an independent and sovereign state by the young Afghans in 1919 all the tribes and nationalities who had struggled together for gaining independence, they formed a unified Afghan nation in the widest sense of the word.

In other words participation of our people in their struggle for independence created proper and necessary condition for formation of a united single Afghanistan.

The newly established state of the Young Afghans under the leadership of King Amanullah took positive steps to further harmonise the tribes and nationalities together all the more.

The late historian Meer Ghulam M. Ghobar in connection with the process of shaping development as such comments: “The state of Afghanistan before all other plan attempted to bring about Afghan national unity and wisely framed it on measures of brotherhood, and equal rights of the Afghan people.”\(^\text{(2)}\)

In the article No 8 of the constitution (called Nezam Nama) was stated: “All the people living in Afghanistan irrespective of religion and sectorian differences are citizen of Afghanistan. There should be no difference and discrimination from viewpoint of race, language, religion and tribe”.

---

2-Meer Ghulam M. Ghobar. Afghanistan in the course of history vol. 1 p 794.
All nationalities and different religion sects were recognized as having equal rights before the law. This issue proved as a strong element towards national unity.

While years before the independence during the reign of the late Ammeer A. Rahman in attempts to ensure security in Hazarajat repressed and crushed the defiant elements of Hazara people which caused annoyances of Hazaras and that relatively damaged unity of nationalities. The late king Amanullah treated them kindly in words and action to soothe their feelings.

The famous historian M. Ggobar concerning the matter relates: “Ameer Abdur Rahman Khan during the rise of Hazara people intensified the shia and sonni issue and made it like an inureable wound but king Amanullah cured it by his wise policy and good conduct towards different religious sects” (3)

As mentioned before, after regaining independence and during the rule of the Young Afghan under the leadership of Amanullah all liberal-minded elements and progressive forces who were interested in promotion and advancement of the country gathered around the central government through which better opportunity was furnished to strengthen the national unity. But it was rather a bad fortune that through intrigues and plots the process of the national unity did not proceed as was expected malicious, covert and overt plots of internal and external enemies of the country contributed to its setback.

However, the newly founded and reformist state of the young Afghan, internal and external plots and to some extent due to relative haste of the regime, itself collapsed as a result of which anarchy and confusion prevailed in the country, central power was weakened and general crises prevailed in all sectors of social life, security was loosened economic and administrative system sheltered down. In a situation like this power seeking was lords in order to maintain or gain

3- M.GH. Ghobar, Afghanistan in the course of History p.670
more strength started to compete with each other throughout the country. By instigating the inhabitants under their influence they wanted on the basis of lingual ethnic religious feelings of the people to gain the people's loyalties. All this created negative thinking in the minds of the masees and by weakening national unity, there appeared such terminology as the "Northern and Southern" being resident of the north or the south. *(4)*

Anymore it took several years until the era of anarchy and confusion, compelled with strangulation and terror come to an end and thanks to normaccy in the national conditions and impact of international events, the selfish inner of those obsessed with power were modified and the new authorities tried to heal the injured feelings of the people in different parts of the country. These efforts were made to attract the attention of all towards the central power and the country was once again directed in the right course of national unity.

At times whenever, our country was faced with colonial pressure by foreign countries and internal conflicts from within, the most important factors for our national unity had always been the holding of grand assemblies or Loya Jirgahs by our peoples. Through the Loya Jirgahs our people have been able to resist all kinds of threats and pressure against our national unity. Also our peoples' faith in Islam have always helped to work as a unifying force in all sorts of condition and keep them united. It has been most effective in strengthening our national unity as it was testified three times, twice in the Anglo Aghan wors and a third thim in our rightful Jehad against the sovit occupying forces in 1980.

In any circumstances, when destructive policies of the entrnal and external enemies of the national unity are inaction, it is the duty of each and everyone Afghan who wants a strong, united and independent Afghnaistan to stand firm and struggle against all destructive enemies of the country, wether they are local or external,

---

4 For more information see Afghanistan in the last five couturies by M.M sadiq Farhang and Afghanistan in the course of History by M.Gh.Ghobar.
acting with awareness or instigated and motivated by alien adversary forces. There can be no doubt that it is through this fraternal relations between and among the various tribes and ethnic groups residing in the country which guarantees a sovereign and independent Afghanistan and its historical violability.

As it was mentioned earlier, in the past the antiprogress and reactionary elements have consciously or unconsciously, playing to the hands of our enemies, provoked ethnic enmity between different nationalities of our country. Such ill-intended policies have sometimes reached at the level of bearing the country apart and they used to question the identity of the country. Fighting this social disease which destroys our historical pride is the duty of every citizen, especially the enlightened and the learned ones.

On its part, the sacred religion of Islam which is the faith of the grand majority of our people, also shows all sorts of ethnic, tribal, linguistic discrimination encouraging its followers for unity and equality. From Islamic point of view, various verses of the holy Quran and sayings of the holy Prophet (PBUH) condemn all kinds of ethnic, tribal or linguistic discrimination. For instance the Holy Prophet (PBUH) himself settled the dispute between different tribes of Macca over pulling the Hajarul Aswad stone in the wall of Kaaba, and the enmity between two tribes of Aos and Khazraj after his immigration to Madina.

Aayatullah Mohsini, one of the Jihadic Leaders has said:
"Efforts in trying to create differences between the country's tribes and nationalities and keeping the followers of the (suni & Shia) sects apart from each other as well as slanders against religious leaders is the biggest treachery against the country and the people. The people must understand that animosity and discord between the ethnic groups and the followers of the religious sects is the biggest obstacle impediment against the progress and development of the country. If a million bricks, plaster of paris and cement are put separately, a room cannot be built, but when their materials stick together, tall and strong
bulding are built from them. Unless we give hands of fraternity, cordiality and cooperation to each other, neither the country nor our people will make any progress. All and everything will be harmed. According to most scholars and men of thought, no man is better than others on the basis of his racial and ethnic relations, but it is so in review of the following principles: knowledge, virtue and skill and competence in working. Therefore, in order to establish a sound social system and strengthen our national cohesion, it would be most useful to keep these principles in mind and practically adhere to them.

A French scholar by the name of Olivier Owa, who has written a book on the Soviet Afghan war, with a view to the events regarding Afghanistan during the latest years, has said as follows: “racial and ethnical rivalries will destroy and type of unity based on the banner of Islam”

Dear compatriots, let us not allow such viewpoints as these ones, get accomplished and implemented. Our country which due to foreign intervention and their internal puppets has suffered beyond limits in the flames of discord, more than any thing else, it impedes peace and national unity. It is the duty of all our compatriots with clear conscience and enlightened thinkings to play their historic role in the way of realization of this good for full eradication of the national discord and achievement of fortified national unity. Million of our people have long been waiting to accomplish this.

We should remember the thinking and thoughts of Sayed Jamaluddin Afghani the leader of Islamic and Eastern movement of freedom and independence. It was he who wanted to eradicate the remnants of the colonial influence from the eastern lands and the Indian subcontinents by creating unity and cohesion between Hindus and Muslims of that continent.

---

5- Hazrat Aayatullah Mohsini Rasala Rahe Taraqi-e-Ma (our Path to progress), Kabul Feb. 1380, p.33.
6- Olivia Rwa, Lessons From Soviet Afghan War, translated( into Dari ) by Sultan Baheen, p.141.
In short it must be mentioned that, after the passing of many years of strife and struggle against the senseless wars imposed on us by external and internal enemies as a result of efforts by our freedom fighters and with the support of international community, the opportunity has been prepared for establishment of a sound national administration, sustainable central government, ensuring national security, national progress and strengthening of our national unity. It is the duty of all them with compassion for the well being of the country and our nationals, regardless of their ethnic, tribal, linguistic and sectorial relations to give hands, get united and steadfastly struggle for presentation and strengthening of our national unity, freedom and independence, integrity of our homeland, progress and of a strong glorified Afghanistan. We should always stride in the footsteps of our men of knowledge like the late Sayed Jamaluddin Afghani. All our energies should be spent in the way of achieving peace, prosperity and happiness for everyone and united nation consisting of various, pridelful tribes and ethnicities respecting all and each other.

The late grand Afghan poet Khalilullah Khalili has summarised the foregoing ideal in verse so nicely as he says:

Who is Hazara, who is Pashtun, what is Tajic, What is Uzbek.
Break down the colonial factions in its foundation. (7)

7- Ahmad Shah Masood, a strong man awaiting future horizons, p.306.
Monetary Reform and its effect in the future

The protracted and more than two decades political instability, aggression of foreigners, intervention of hostile countries“1” and internal civil war in our beloved country Afghanistan caused to hinder the socio-economic from its natural route of progress and development and touch unpleasantly the infirm economical system in this war-affected country.

Because of the mentioned problem, majority of our people were compelled to migrate to other countries as well as the greater part of producers and other workers were obligated to draw the servicing and production fields to military areas and convert production space to rifle-pet and battle field. In other words during such situation all the economical social,cultural, pecuniary and spiritual abilities of people in service of war and political range, which in consequence the level of internal products maximumly descend and the society necessities in foodstuff rely on imports.

1 مداخله کشورهای منتخاصم.
Such situation motivates the level of national income to decline considerably as well as the level of government’s consumptions increasing day by day, because of existence protracted war and bad state of affairs in the country. This condition will produce deduction in the total budget of state.

The government for the purpose of support of its budget deduction relies on money publication. This action caused unrestraint inflation.

According to the information issued by Da Afghanistan Bank, during the mentioned situation the level of inflation raised up to 1200%. The condition of inflation affected severely our poor and miserable people especially those who had fixed (constant) income. Such situation had to be brought to an end.

This concern before all required the amputation of war, establishment and settlement of peace in country. Fortunately by formation of Interim Administration and after that by selection of Transitional Islamic Government this desire obtained and for social and economical rehabilitation of Afghanistan preliminary terms made available. As actually we are about to put the first steps in this regard. But in such situation the first priority to monetary reform.

According to the decree issued by the President of Afghanistan the verification process of Monetery Reform started by replacement of old currency by new one. The objectives of Monetary Reform, which were mentioned in decree, can be cited as follow.

Establishment of stability in monetary stystem..., rectification of monetary system in Afghanistan and increase of Money cost (Afghanis), interchange of state liabilities, alternation of people liabilities... and removing of old currency from transaction circulation².

The replacement ratio has accepted 1/1000. For non-bishy currency, serial bank not number (35) and over this number the replacement criterion is 1/2000 and the period for verification of reform was stabilized two months and actually one other month for application of this reform is extended.

As the result of Monetary Reform, before all the publication and managing of money will be controlled by central bank meanwhile the publication of counterfeit (factitious) and non-counterfeit currency (by different parties and resource) will be prevented, and the exact number of money in circulation in national economy will be specified. As well as the new currency (Afghanis) will have a comparative stability and in consequence its national and international validity will be increased, but whatever is desirable and contemplation able regarding the Monetary Reform Mechanism and can create unexpected and unpleasant expectation is mentionable as follows.

1. In Money Replacement Process, no limitation has been regarded, so everyone is allowed to replace his/her old money with the new currency. Therefore, this action will automatically cause the increase of money in circulation (circulated money).

2. Currency with the series number (35) or over this number, which officially and practically doesn’t have validity, without any adequate reasons becomes acceptable and replaceable with new currency. It is apparently clear that by this action a special group of people and individuals will be benefited, however, our poor and miserable people will be severely affected.

3. The government has no adequate power and control on the Commercial Authorities (customs) stationed in borders such as, Mazar-e-Sharif, Jalalabad, Hirat and so on and customs’ incomes and other taxes will be taken and spent by statesmen in local Authority. Therefore, the money won’t circulate to central bank, in consequence low income will create deduction in state budget.
4. The replacement process of currency was assigned for two months, but this period prolonged for one month more lately, nevertheless, the government has no complete supervision and control on publication of old currency. According to the information received from central bank staffs that the old currency is recently publishing and bringing to the banks for replacement with new currency. This action will have no good affect on Monetary Reform and will the possibilities of expected results.

5. The announcement of Monetary Reform one month before its practical performance had no desirable outcome. In many countries the monetary reform was done immediately without the previous notice to people, which took very short time (during 20 to 30 days). Even those countries collated the reform without replacement of all old currency by new one (even those countries accepted to retreat or escape from replacement of all old currency by new one.)

By consideration to present situation and the mechanism of monetary reform, which its performance is going on, the following suggestions are worth mentioning.

1. It is necessary to create limitation in replacement process of currency and money should be paid as installments as well as the remainder part should be kept as deposit in the bank meanwhile the depositors should be encouraged for investment.

2. The government should seek the ways to rehabilitate the previous resources of incomes such as directly levy taxes on land, income taxes especially customs taxes and should provide new income resources.

3. The Banks in our country should adopt such policy and mechanism regarding banking transactions to draw the attention and confidence of people meanwhile they should be encouraged to open accounts (saving and current) and deposit their money to the bank.
4. For the purpose of decrease of money, which is in circulation during the norm operation of business and transactions, it is better to try to provide goods and foodstuff instead of money for people and staffs. Furthermore the replacement of currency with series number(35) and over that number should be abstained.

5. The method, which is proceeding by centr bank for the purpose of saving of new currency stability, namely to put up to auction the valid foreign currency such as Dollar will cause to escape the valid currency from country (cause to lose the valid currency) It is worth mentioning that fulfillment of such procedure in Russia also did not have good and satisfactory results. This action not only increased the socio-economical problem in Russia but this country lost the foreign valid currencies that were received as aid and assistance.

6. The government should create a good system of financial discipline in different levels and should avoid the publication of new currency for the purpose of addressing its consumptions.

Basis:

1. Monetary policy Objectives. Prof. Sharaf, Da Afghanistan Bank Magazin, issue number (291),1361.


Foering Policy of Afghanistan
Main princeples and objectives

In modern time no state can live in isolation without having relations with other members of international community. It shows that our world has became a small and interdependent world. The involvement of states must be systematic and based on some well-defined principles which are reflected in the foreign policy of a country.

The role and significanece of foreign factor acquires much importance in politics particularly in foreign policy of a country. It excerts remarkable influence on the course of development taking place in a country. Foreign policy is not completely separated from domestic policy.

Foreign policy of country is influenced by so many factors that it is not possisible to enmeratwe all of them here. Broadly speaking, these factors into two kinds viz, objective and subjective. In fact the two are closely interlinked and have effect on each other. "In the formulation of a country foreign policy both the objective and the subjective factors play an improtant role. The objective factor which
influences a country foreign policy in cludes the environmental factors like historic influence geographical location, national resources, industrial development, population etc. The subjective factors on the other hand refer to those specific developments or practical situation which influence the foreign policy of a country”1”

Commonly speaking there is no difference of views among scholars on the common features of foreign policy as mentioned above. But many questions and problems arise when we speak about the foreign policy of a concrete country. So the foreign policy of Transitional Islamic of Afghanistan (TISA) is not exception in this regard.

The present situation in and around our country and the state of international relations attach importance to the foreign policy of TISA. Establishment of peace and stability and reconstruction of Afghanistan put tremendous tasks before its foreign policy. No doubt that to a certain degree the future development of situation in our country will depend on the implementation of foreign policy principles and objectives. “A state foreign policy is the totality of its dealings with the external environment. Foreign policy is more than the collection of official documents, formal records of actions and public statements. A foreign policy statements can be simple and succinct… or it may be complicated and imprecise. Foreign policy is the overall result of the process by which a state translate its broadly conceived goals and interests into specific course of action in order to achieve its objectives and preserve its interests”2”

On the basis of changes taking place in international relations and in the position of Afghanistan the foreign policy of TISA is undergoing transformation which is expressed in replacing traditional approach and patterns of foreign policy by new assumption,

2. See. Ibid. p.65
objectives and principles. The new tasks and problems caused due changes even in methods and techniques for the implementation of foreign policy of our country. As the detailed and comprehensive analysis is beyond the capacity of an article, here we want to mention some main principles, objective and feature of TISA foreign policy.

The most significant document regarding foreign policy of Afghanistan is Bonn’s Accords of Nov 2001 which asserts in part: "We participants of conference under the auspices of UN agreed in the presence of special envoy of the UN General Secretary to put an end to the devastated conflict, strengthen national conciliation, permanent peace and stability and observed human rights in country. We are committed that the independence, national sovereignty and territorial integrity of Afghanistan be protected. We respect the rights of Afghans freely determine their political future according to the principles of Islam, democracy and social justice." 3

Another significant document regarding foreign policy of Afghanistan is Mr. Hamid Karzai’s speech on the occasion of transfer of power from former president Mr. B. Rabani on 11 Dec 2001. This pronouncement is very important in so far it outlined the basic principles and objectives on which foreign policy of TISA is to rest in the years to come. These principles and goals are further elaborated by Hamid Karzai in his speeches and pronouncements on different occasions. By bringing them together we can form a fairly good idea about the main features of foreign policy of TISA.

Although common goals and principles of foreign policy are similar, their reflection varies from state to state. "Foreign policy objectives are the product of an analysis of ends and means. Logically, the ends sought should determine the means selected for their achievement. When several way of action are feasible the one that will most clearly advance the national interests should be adopted. The reverse situation sometimes prevails however, and the means available

may determine what objective a state ought to seek, just as events sometimes seem to run away with policy." Thus the main principles and objectives which the TISA foreign policy seeks to achieve are as below:

1. PRINCIPLES
   - Observation of Islam. Islam offers solution to all our existing problems, it is, therefore, no hindrance to running a modern state and its foreign policy. In his speech on the occasion of transfer of power Mr. H. Karzai said "Preservation and observation of principles of Saint Islam and sacred Sunnah of our righteous prophet (PBUH) are in the guideline of our all affairs." Foreign policy of TISA must show the true spirit of Islam and demonstrate that it has nothing common with terrorism. The TISA is not only against terrorism but take active part in the international struggle against it." The religion of Islam stood for peace and against war, for humanitarianism and against ferocity, for the weak against the strong, for the victim against the aggressor - in short for good against evils."
   - Nonalignment, this principle is one of the significant feature of Afghan foreign policy. The policy of non-alignment was dictated by the consideration of national interests. On the other hand geographical location and traditional attitude of our

country demanded that Afghanistan should not join alliances.

- Strengthening of cooperation with UN. It is known that from the very beginning of Afghan issue UN has been playing important role in its settlement. At present, the UN role in situation in and around Afghanistan is clear from Bonn’s Accords. Which in part say:” Interim Administration is to work in compliance with resolution No 1378 of Nov. 14, 2001 of UN Security Council and other related resolutions of the Security Council about Afghanistan”\textsuperscript{7} Insisting on the cooperation with UN, Hamid Karzai said “ Afghanistan become active member of UN and completely accept its charter. Present administration of country while expressing its gratitude and respect, hope the world organisation- UN spare no efforts and actual cooperation in establishment of peace, convocation of loya jerga, for formation of transitional State of Afghanistan and adoption of new constitution which God willing be proceed on time”\textsuperscript{8}

- Good neighbourhood and intimate relations with Islamic countries. Afghanistan has historical and cultural ties with neighbour countries. The preservation and expansion of relations on the mutually beneficial basis with them are in the interests of peace stability progress and friendship in the region. Kabul declaration on good neighbourly relations of December 22 with the participation of representative of 6 countries is the fundment for maintaining relations with our neighbour countries.

\textsuperscript{7} Hewad daily. Kabul 8/01/2002.
\textsuperscript{8} Anis daily. Kabul 23/12/2001.
- It mainly directed to overcome suspicion and misunderstanding in relations with the concerned countries. Addressing the participants of conference Hamid Karzai said “I hope that we have all learned from the past mistakes and will follow the right course from now on”.

- Peaceful coexistence. The quality of relations with other countries will depend on the level of support and assistance to Afghanistan. In this regard special attention deserves relations with countries of antiterrorist coalition first of all with USA, Great Britain Germany etc.

2. OBJECTIVES:

As to the main objectives of TISA foreign policy, they are mentioned as below:

- Protection of territorial integrity, preservation of national unity and the interests of Afghan people both within and outside the country.

- Struggle against terrorism, extremism and narco-trafficking is in the forefront of TISA foreign policy objectives.

- Maintenance of relations with other members of international community and adoption of required policy towards them with a view to promote the country’s interests.

Foreign policy of TISA seeks to promote and further its national interests. Often the interests of various states come in clash and the state has to promote its interests bearing in mind this factor. On this basis policy makers have to define the priority of interests their character and main direction of our country in international affairs.

Foreign policy aims at promotion of economic interests of the country. The importance of this factor is evident from the point that in the result of 23 years war all sectors of economy have been destroyed in country, and required urgent reconstruction. To attract and coordinate foreign assistance and donation is one of the main objective of TISA foreign policy.

At present, when the preparation of new constitution of our country is in its final stage the principal aspects of Foreign policy of Afghanistan are to be set forth in a special chapter including: ensuring international conditions favourable for establishment peace and reconstruction in country, safeguarding the national interests, consolidating the position of Afghanistan in international community, struggle against terrorism for peace and progress, implementation the principle of the peaceful coexistence.

The new constitution must confirm the fundamental principles of foreign policy on which Afghanistan bases its relations with other states in particular, the principles of sovereign equality, mutual renunciation of the use or threat of force, inviolability of frontiers, territorial integrity of states, peaceful settlement of disputes, non interference in internal affairs, respect for human rights and fundamental freedoms, the equal rights to decide one's own destiny, cooperation among states and fulfilment in good faith of obligations orising from the generally recognised principles and rules of international law.
In conclusion it is appropriate to point out that international relations and foreign policy of TISA are of great importance. Successful fulfilment of the tasks standing before the foreign policy of our country plays decisive role in the stabilisation of situation and reconstruction of Afghanistan. Hence all efforts of Afghan diplomacy must be directed at the creation of favourable conditions for the prosperity of our beloved country.

References:

By E. Arianzai

The Store

It was before sunset. He was absorbed by some thought, staring at the snow-covered ridges of the opposite mountain. The sun rays were adorning the trees. The whole afternoon, he was worried by one thought. He took a cold water bath a few times, sat and lied down. But he got up again. He wanted to cry, scream at the top of his voice. But it seemed that he had no time for this. He was overpowered by fear. His body was covered with perspiration.

He had gone white. He was like a patient who gripped by fever. It seemed as if his body was drying up. But the blood gushing into his head was nearly bursting it.

There was a confusion in his mind. He wanted to tear his mouth from one corner to another.
- "Help..."

He had gone white. He was like a patient who can not breathe and was fighting for his life. He splashed some water on his face, beat
his head against the trunk of a tree a few times and like a mad man, was throwing his hands in the air:

-“Help…”

He remembered the red eyes of another man. Suddenly the whole atomosphere was full of heartbreaking sounds and crunching teeth. The opposite forest bidding farewell to the sun ray, seemed all eyes and ears. And the loud screams tormented him:

-“Yes…” I’m telling you. I order you to finish him. I’m telling you. He is an enemy. Don’t pity him… I order you to hurry up… He put his fingers into his hair. His eyes were shining red and he beard:

-“Finish him… finish him…”
His own voice mingled with the scream:
-“Help… I have to…”
Unwillingly, he moved on.

He couldn’t delay anymore. The late sun rays showed its shadow many times longer than real. The blue sky was fighting again with the rushing clouds. The brightness of the sky and the darkness of the clouds were colliding. Drops of perspiration were falling off his forehead and running down his chest.

The sight of the ruined villages and destroyed fields pained him. There, the normal life was dying out. The enemies had assaulted the populated areas.

He was still moving. Curls of vapour were leaving his mouth. The brightness of the sky was not visible anymore. Everything was half hidden in darkness.

Slowly and slowly, sickness and hangover occupied his mind. His senses were numbed. Dark shadows were moving in front of his sleepy eyes.
The weather was real cold and the storm moving rapidly. In the evening, pedestrians and others were invisible. And he was coming close to the enemy.

The enemy was close by but his silhouette was not recognizable in the dark. He didn’t have time to do much thinking. Screams kept disturbing him:

-“I order to finish him... No mercy for the enemy.”

Three or four shots were fired, but in the darkness, no one saw anything. It was quiet afterwards. The strange night seemed to have no end. He came near a corpse. He was perspiring. When he looked up, he realized that he had to carry it.

Rain and storm had stopped. Only the sound of the stream was heard. He pulled the corpse to a high spot.

He should have thrown it into the gushing stream. The body was too heavily for him. He was perspiring under its weight. But still he respected his obligation. He heaved the dead body in a kneeling position, got up every slowly, walking very slowly.

The opposite wind was hindering his movement. He hadn’t carried such a heavy load in his life before. The hands of the dead were hanging down. He turned one around the back of the corpse and held the other in front of his chest and throat.

Now the corpse looked like a sack of potatoes on his back and he was cowering under its weight. He couldn’t move in a straight line.

He couldn’t breathe as his throat was being choked. His perspiration drops mixed with rain, streaming down his chest. At this time, he uttered these words;

-“Help... Help...”

61
He was almost crushed under the weight and could hardly walk. The feet of the corpses were dangling in front of him. The route was muddy and the movement difficult.

The storm calmed down but the rain was pouring. He had come a long way and was exhausted. The muddy stream ran over many corpses. The foul odour was greatly disturbing.

He had no time to rest. His back was benching. The weight of the corpses was overwhelming. He was staggering and felt scared. After a while, behind the high grounds, the sound of muddy waters was loud while the rain was making its own a racket.

When he started to cross the stream, his fear subsided. After a long while, he had spotted the bank he was looking for. His back was breaking. The head body was getting heavier. The foul smell was still bothering him. He couldn’t look around. The hand of the dead body was around his neck.

He leaned on one side to throw away the corpse. But it didn’t move, he tried to remove its hands. But they had dried. He screamed:

-“Help... Help...”

The sound was echoed in the valleys.

He didn’t know it was his own voice. He thought someone else was on the bank.

He moved farther. The water was rising to his knees. He was still moving forward like a snail. He tried to remove the feet of the dead body. But this was also impossible.

He was going nuts. Because of fear and cold, he was in a state of hallucination, still crying.

-“Help... Help...”
He had now one foot in the mud and was lifting the other with great difficulty.

When the ripples reached him, the water rose to his chest. He heard the sound of owls. All his efforts to get rid of the corpse proved futile. Even he couldn’t scream anymore.

The dead body was holding the living.
He had no stamina left. His eyes were tired. He wanted to go back. But the mud was holding his feet and the corpse bent him down. He was almost collapsing, bent forward so much that his forehead was touching the water.

After a while, a strong wave toppled and drowned him with the corpse and gun.
Report

A delegation from the Academy of Sciences of Afghanistan was invited by the Indian National Scientific Academy (INSA) on the 25th of October 2002 to participate in the conference of Third World Academy of Sciences (TWAS). The Academy of Sciences of Afghanistan has the membership of the Federation of Asian Scientific Academics and Societies (FASAS) too. So for more information about FASAS and its aims will be introduced briefly as below:

After discussing issues of common interest and exchange of views the meeting adopted a resolution about the formation of Federation of Asian Scientific Academies and Societies (FASAS) in 15 of January 1984. Obviously Academy of Sciences of Afghanistan became one of the founder members of this Federation.
The Federation is a non-governmental scientific organisation of the Asian region composed of 12 scientific Academics and societies as national members. The principal objectives of the Federation are advancement of science and technology and the organisation of national and regional program for the development of Asian countries.

Following are the aims and objectives of the federation:

(i) To work for the advancement of science and technology for the benefit of humanity;
(ii) To promote indigenous national competence and collective self-reliance in science and technology;
(iii) To stimulate regional cooperation, identify problems of regional interest, determine priorities and organise programmes and projects of mutual interest;
(iv) To encourage the exchange of scientists and scientific information, to organise joint workshops, seminars, symposia and training programmes and to promote research programmes;
(v) To prepare reports to increase awareness of the public and of policy and decision makers; and
(vi) To enhance the contribution and impact of academies and societies in national and regional development.

Our reporter met the group and interviewed them about their visit to India. The following answers were presented by them to the questions of our reporter.

The president of the Academy of Sciences of Afghanistan senior researcher Mr. Abdul Bari Rashid who participated in the conference and delivered his speech during his stay in New Delhi he continued to explain the problems and difficulties that the Academy of
Sciences of Afghanistan is having falled with and the members of (TWAS) and (FASAS) promised to help the Academy of Sciences of Afghanistan.

Mr. Abdul Bari Rashed also visited the Indian National Science Academy. By emphasise on the problem that the Academy of Sciences of Afghanistan is suffering from, the Indian side promised to try its best for the promotion and training of researches and they also offered six fellowships for the experts of the Academy. He also added that he visited the National University of Gandhi and the authorities of the university promised to train the researchers in Pashto and Dari departments of the university and at the end of their study Ph.D degrees will be granted to them.

The president of the Academy also presented some more information about (TWAS). He said that the Academy of Sciences of the Third World was established in 1983 but Afghanistan is still not its member. Therefore, the president has written an official letter to (TWAS) to accept the Academy of Sciences of Afghanistan as its permanent member, there are 583 member of academies from different countries of the world in TWAS.

The objectives of TWAS are as follows:

1. To recognize report and promote excellence in scientific research performed by scientists of the Third World;
5. To promote contacts among research workers in Third World countries and the world scientific community;
6. To provide information on and support for scientific awareness and understanding in the Third World;
7. To encourage research and development on Third World problems;
8. To bring out publications related to science, technology and development in the Third World.
2 - By the invitation of the Association of Academies of Sciences in Asia (AASA), Assistant Senior Researcher (Ass Prof), Abdul Bari Rashed, the President of the Academy of Science of Afghanistan participated in the 4th annually meeting of AASA in Tehran from 23 – 25 September this year.

At present, the AASA has 15 members of academies from 15 Countries, Afghanistan and the People Republic of China became its new members. AASA is working for science and research development in Asia.

During meeting the president of ASA reached an agreement regarding mutual scientific and cultural cooperation with Academy of Science of Islamic Republic of Iran and Siberian Branch of the Academy of Science of Russia. On the basis of this agreement it is planned the contracts of cooperation about the concerned issues be concluded between ASA and the mentioned Academies in the near future.

The 4th General Assembly meeting of AASA and International Symposium on Food Recourses and Security approved Declaration which says in part:

- Promotion of scientific and technological cooperation.
- Holding bilateral symposia and workshops.
- Exchange of scientists.
- Exchange of information and publication.
- Bilateral and multilateral cooperation among member academies.
- Conducting joint research projects.
Annual Subscription:
Kabul: Afs.240
Provinces: Afs.280
Foreign Countries: $ 40
Price of each issue: Afs. 80

Address: Academy of Science of Afghanistan
Sherpoor Watt Kabul Afghanistan.
Tel: 2102921