Commit to take action

It was September 15th, just four weeks ago, when I asked our Investment Theory instructor, Prof. Mua Shaqiq, to provide me with some useful books on the subject. He kindly recommended some books related to investment and sent them to my USB chip. I thanked him and, soon after I returned home, I turned on my old PC to preview the books. The purple cover page of Rich Dad, Poor Dad by Robert T. Kiyosaki and its interesting title made me preview it first. Although the ten-chapter book didn’t contain a table of contents, I found interesting topics as I previewed it. I planned to read this 131-page book on Tuesday morning, September 22nd when a friend of mine wanted me to go shopping with him. Though I didn’t need to go shopping, I wasted almost the whole morning going with him. Then, I planned to read the book the next Tuesday morning after attending my investment class at Kabul University. Similarly, my classmates asked me to walk around campus with them that morning. I also spent 50 Afghanis buying a hamburger at 10 o’clock that morning when, to be honest, I wasn’t hungry at all. But I did it because my classmates did.

The next Monday, however, I finally started reading the book. The book contained sentences that have changed my life. Kiyosaki wrote, “The world will push you around if you lack internal control and discipline,” and “I believe that each of us has a genius within us. The problem is, our genius lies asleep, waiting to be called upon,” and “Before I learned to ride a bike, I first fell down many times.” Now, if my friends want me to waste my time, I will simply respond, “Sorry, I have to read the planned book.” Furthermore, I take care of each of my 1 Afghani. Last Wednesday, I canceled the decision to give up teaching English. Since I read the book, my life has been more enjoyable. I realized how easy it is to be the change you wish to see. Everyone can do it, but it needs self-commitment.

Last but not the least, I could be the change only when I took action. So, to be the change you want to see in the world simply means to start with yourself. Be the icebreaker of the change you want. The life stories I mentioned, which show how the world was pushing me around, are very common for most of us. As a student of Economics, I learned the terms ‘scarce resources’, ‘choice’ and ‘management’ many times, but I was taught to use them only in the context of business and corporations. Our professors say, “You will use them later on in business.” They recommend memorizing them instead of taking action. In conclusion, to realize your dreams of change, learn and learn to design realistic plans, and be committed enough to take action. That’s how you will be the change you want to see in this world.

Changing old perspectives

We live in a world where humans are suffering from many types of violence, discrimination, injustice, poverty, war and many more problems. If we want to change this situation, we should start from ourselves. “Be the change” means to want, choose and commit your actions to do the right things. It means we must change ourselves, not the world, and then the world will be changed unconsciously. I want a peaceful and developed world without any discrimination and without gender inequality. I wish for a world where the exploitation of women will end. I want a world in which we respect each other and all humans have the same rights. So, I must be the change I want to see.

As a girl who grew up and lived in this society, I know the women’s situation in our country. I have personally witnessed the violence against women. I have been harassed on the street and I have been verbally abused by Afghan men. I have suffered the experience of inequality in my own family. All of these experiences show that the human rights are broken in Afghanistan and also around the world. At least one woman in every three has been beaten, coerced into sex or otherwise abused in her lifetime. Every year, violence in the home and the community devastates the lives of millions of women. In Afghanistan, violence against women and gender discrimination is very common. Afghanistan is a patriarchal country and women’s rights were always sacrificed in the past. This situation should be changed and people have to understand women’s rights and respect women.

Moreover, all of us know that the world is mostly dominated by men—especially in our country, Afghanistan, which rarely cares about the needs and rights of women.

Believe to achieve

In many places, women are restricted by their view of themselves and the world. These views infract their abilities. I want for us to break the passive and stereotypical image that women have of themselves. I wish for all women to be educated. I wish for women to believe in themselves and bring a positive change in their views towards the world and themselves. It is difficult to make changes in our societies until we change our own mind’s view. This mindset should be changed and the change should come from within. So, we must continue struggling to achieve our goals and to gain equal rights in a male-dominated society.

In conclusion, we should believe in ourselves and fight against injustices and inequalities to achieve our rights. We have to be the initiators who will inspire others. If we accept our responsibilities, I am sure we will witness the change we wish to see in the world.
You are Nevisandeh: a writer

Recently the Interstellar Bulletin published an essay by Murtaza Ahmadi, "Dreamseller of Kabul," which I enjoyed reading. At the same time the 2015 Pulitzer Prize for Literature was announced. Thinking about Murtaza’s description of the Civil War in Kabul and Ms. Alexievich’s style of writing prompted me to write this article. I am selling the dream you, the readers, can be a Pulitzer Prize winning writer. Be challenged by Murtaza’s and Ms. Alexievich’s stories. I look forward to seeing your story in the Bulletin. Writers, author, storyteller, recorder of history, giver of pleasure, hope, fact, you can be any of these. Svetlana Alexievich, a Belarussian, won the 2015 Pulitzer Prize for her "polyphonic writings, a monument to suffering and courage in our times." Ms. Alexievich published many books before being recognized with this most prestigious of all literary awards. It is her style of writing that prompts me to say to each of you, "You are a writer."

Ms. Alexievich allows her stories to be told through the words of her interviewees; descriptions of places and people; emotions, feelings and reactions to events; and facts, dates and names of places. Her interviews and recordings are the warp of the stories she threads and weaves, creating a tapestry of reality that reads better than fiction. In "War’s Unwomanly Face," she allows the little people to tell the story of historical events. You, the writer are surrounded by witnesses of history. Each of us, wherever we are, are witnesses. Recording, whether interviewing others or noting our own views of what we see, hear, feel and do, is not guaranteed to be the truth. It is perception. It is a story. Writers write stories.

Start today. Interview your parents, your neighbors, and your friends about their memories. Ask them to tell you what they thought, how they felt, how things smelled during the Civil War or any other point of history that interests you. What? You say you don’t have time. Make the time to record. Writers are still writing about the Napoleonic Wars, about the Roman Wars and do they ever wish that they had access to recorded voices from then to aid them in their story writing. Record orally if you can, using video or voice recorders. Written journals and notes are good as well. Always begin with the date, time and place.

You are a writer. Nevisandeh, you have the possibility to be a Pulitzer Prize winner. Start today!

About the author: Janet Brongers is a regular reader of the Interstellar Bulletin and the former Admissions Director for the American University of Afghanistan. She and her husband lived in Afghanistan from 2007-2009. While in Afghanistan she conducted a reading circle at the Marefat School and other volunteer initiatives. She lived in eight different countries in a 40 year period and was an ESL instructor in all of them. She and her husband are now enjoying their retirement in the U.S.

About the author: Mahdia Daqiq is a former Star student and is currently in the 9th grade at the Oakwood Friends School in New York. She hopes to be a politician in the future.

Fearless

If all the world is against me
If I can’t fly anymore
If they take away my voice
I am not tired
I am not unhappy
They can’t imprison me
I dance in the streets of freedom
I am not that leaf in fall that is scared of winter
I am ready for every storm that you bring
I will not change my idea no matter how hard it is
I believe in my high thoughts

Live in the present moment!

No matter what happened yesterday or last year, live in the present moment. No matter what may or may not happen tomorrow, the present moment is where you should always be! Undoubtedly, many of us spend too much of our lives worrying about things that are out of our control. We allow past events and problems and future concerns to dominate our present moments. As a result, we feel anxious, frustrated and hopeless. For instance, a friend of mine asked me for a favor. Although it was something I was able to do, I turned him back on him and my regrettable choice damaged our friendship. I was not living in the present when I made that bad choice. And my regret for that decision preoccupied me and began to eat me from the inside. It really robbed me of something I was able to do, I turned my back on him and my regrettable choice damaged our friendship. I was not living in the present when I made that bad choice. And my regret for that decision preoccupied me and began to eat me from the inside. It really robbed me of something I was able to do, I turned my back on him and my regrettable choice damaged our friendship. I was not living in the present when I made that bad choice. As a consequence, we only have the present to enjoy to the fullest and get the best out of it. Many people live as if life is a dress rehearsal for some later date. It is not. In reality, no one has a guarantee that he or she will be here tomorrow. The present is the only time that we have control over. John Lennon, a British singer and songwriter, once said, "Life is what happens while you are busy making other plans." When we are making other plans, our siblings are getting older, our children are growing up, the people we love are moving away and dying, and our dreams and opportunities begin to slip away. In brief, we fail to fully benefit from life.

How can a person live in the present? Sometime back, my father and I were eating lunch together. I said to him, "I feel so lonely and depressed. I am tired of life." My dad replied, "The reason you feel lonely and depressed is that you prefer playing games and watching films to communicating with your family members and your friends. The less you communicate with your friends and your family members the lonelier and more depressed you become." Life was passing me by. Thenseforth, I decided to focus my attention on the present and limited the amount of time I spent playing games and watching films. Now I spend most of my time with family members and friends.

Fear can paralyze or discourage us – fear of events that might happen in the future. Maybe we are concerned that we won’t have enough money, we will fail in some pursuit, our children will get into trouble, we will get old and die, whatever. When our attention is in the present moment, we push the fear from our minds.

To combat your fears, the best strategy is to learn to bring your attention back to the present. Mark Twain said, "I have been through some terrible things in my life, some of which actually happened." Many of the things we fear will never happen. We need to control our fear so that fear does not control us. Practice keeping your attention on the here and now. Be present in your lives. Be present in each moment. Your efforts will pay great dividends.

As a consequence, we only have the present to enjoy to the fullest and get the best out of it. Many people live as if life is a dress rehearsal for some later date. It is not. In reality, no one has a guarantee that he or she will be here tomorrow. The present is the only time that we have control over. John Lennon, a British singer and songwriter, once said, "Life is what happens while you are busy making other plans." When we are making other plans, our siblings are getting older, our children are growing up, the people we love are moving away and dying, and our dreams and opportunities begin to slip away. In brief, we fail to fully benefit from life.

How can a person live in the present? Sometime back, my father and I were eating lunch together. I said to him, "I feel so lonely and depressed. I am tired of life." My dad replied, "The reason you feel lonely and depressed is that you prefer playing games and watching films to communicating with your family members and your friends. The less you communicate with your friends and your family members the lonelier and more depressed you become." Life was passing me by. Thenseforth, I decided to focus my attention on the present and limited the amount of time I spent playing games and watching films. Now I spend most of my time with family members and friends.

Fear can paralyze or discourage us – fear of events that might happen in the future. Maybe we are concerned that we won’t have enough money, we will fail in some pursuit, our children will get into trouble, we will get old and die, whatever. When our attention is in the present moment, we push the fear from our minds.

To combat your fears, the best strategy is to learn to bring your attention back to the present. Mark Twain said, "I have been through some terrible things in my life, some of which actually happened." Many of the things we fear will never happen. We need to control our fear so that fear does not control us. Practice keeping your attention on the here and now. Be present in your lives. Be present in each moment. Your efforts will pay great dividends.
A letter to Farkhonda

How can I write my feelings for you? It is so difficult to put my sad feelings into words. First of all, I apologize to you for anything that happened to you. We, all Afghans, are responsible in this land.

Farkhonda, the day I learned of the tragedy of your death was the day that I had the worst and the weakest feeling of my whole life. I was at home and my sister came in from outside and explained that a mob of angry men attacked and tortured and killed you after hearing that you had burned the Quran. My sister did not believe that you had burned the Quran. But I had questions in my mind. I tried to understand why a young woman would do such an action. I wondered if it was the truth or not. But I knew in my heart that it did not matter. The wild actions committed by your attackers were not justified.

Later, I learned that people believed you burned the holy Quran because a Mullah told them so. After some days, more and more of the truth came out defeating each inaccurate point with many details. As we became more aware of the true facts, it was so difficult for me and my family to comprehend. I could not stop my tears. Everyone was silent at home. No one could speak. Our sad faces, tears and horror filled the room. I had a very sick feeling about those murderers and could not believe they were humans. In fact, I could not even imagine the wild actions that led to your death. It was a strong shock for me. Even all these months later, I feel sick when I think about what happened to you. You were a victim of misunderstandings. I realize that I am a girl like you and other girls. It took a long time before I could accept that uncivilized people could do such bad actions to you. No one can understand the amount of pain you tolerated.

After your brutal murder, I was afraid to walk in Kabul's streets. I was afraid to live among the wild people in Kabul. I know you can understand me because it was your torture that created my bad memory of Kabul people. Although it was your weak and thin body which was beaten and burned, my soul will feel forever torched and bruised. I am sorry for you. I am sorry for myself. I am sorry that I could not do anything for you. I am sorry for all girls in this land and I am sorry for all humans who call this country home.

After you flew into the sky of freedom, who will be as kind as you to your parents? Who will hug them and wipe away their tears? Who will keep the secrets of your brother and who will be your sister's best friend? No one can replace you, Farkhonda! You are our hero! You are our home!

All Afghan people will remember you forever because you taught us the most important and most valuable lesson. You proved that people should not prejudge anything – not a person or an event or anything. We do not have the right to decide and pass judgment. Those responsibilities do not belong to us.

Respectfully yours,
Sajeda Ahangaran

Perspectives about Afghan women

The below speech was delivered to the Gender Development Department of the Ministry of Women's Affairs when Farhang was a panelist discussing the situation of Afghan women.

Woman is the angel who gave man's civilizing should start in and from homes. Parents' perspectives of their daughters and sons should change. Besides, parents who are investing in their sons in a family should pay attention to their daughters too. This will be the beginning of a new transition in promoting human civilization in Afghanistan. Have we ever noticed the Indian dramas broadcast on TV? As a result of these programs, the sales of women's Indian clothes increased every day. Indian goods such as Vélchens, saris and Indian jewelry flooded the market.

When they started broadcasting Turkish dramas, decoration of the shops, houses, our daily life routines, and even our catchwords changed. This change of our tastes had an economic impact and brought about a mutual economic relationship between the two countries. This evolution tells us, "Pay attention!"

People have the potential to accept change. The authorities have to find ways for better communication in order to bring about fundamental changes and institute practical plans. Today, children are changing by the effect of their own specific TV watching habits. They get enthusiastic to attend schools, read poems, know their birthdays and so on. Using the media to enter the homes of people is not difficult at all. Business marketers know how to use television advertising to get an outcome. Why shouldn't we use this tool and invest on these perspectives?

We need to invest in Afghan men to encourage them to embrace the change. Men need training and workshops more than women simply because men govern the society. For sharing their dominance with women and for changing this dominance to management, they need to know why they have to do so. We can’t take everything from Afghan men and say, "It is all because of Democracy." Rather we should educate men about the need for democracy and make them understand the values of equal rights between men and women. This way men and women hand-in-hand can bring about long term, fundamental changes. Whenever women are not considered an object in life, the literature will change. Literature is not the founder of the civilization, but literature maintains it. We need to change the story.
Afghans march against terrorism and for a political system to secure their future

By: Ali Reza Yanepour, PhD Researcher, International and Political Studies, School of Humanities and Social Sciences, University of New South Wales, Australia

Originally published on "The Conversation"

The Afghan capital Kabul witnessed a historic protest on Wednesday when tens of thousands of people marched to the presidential palace. It was the largest demonstration in Afghanistan’s modern history. Demonstrators carried the coffins and photos of seven innocent people – including two women and a nine-year-old girl – whose bodies were found on Saturday.

Afghan officials reportedly said Islamic State (IS) had kidnapped these ethnic Hazara people several months ago and held them in the Aghanadhal-district of southeastern Zabul province. While serious questions remain about the circumstances of the kidnapping and killings, the captives had been brutally beaten just days old. Their bodies were sent to their families in the Jaghor district of Ghazni province.

In a marked sign of respect, national security forces allowed the protesters to move freely around the square in front of the palace. The demonstration was largely peaceful, except when guards opened fire on protesters who tried to breach the palace gate. A presidential spokesperson said ten protesters were wounded.

The protest had been looming for a long time. At one level, it was a demonstration of national solidarity against violence and terrorism. Amid increasing insecurity, highlighted by the fall of the provincial centre Kunduz to the Taliban, the demonstrators chanted in support of Afghanistan’s shaky political system.

At the same time, reflecting anger and disappointment with the poor and discriminatory performance of the national unity government, the protesters called on the international community to continue supporting the Afghan people’s struggle against violence.

Street protests and uprisings are not new for the people of Afghanistan. In the 1960s and 1970s, Kabul University students protested and overthrew the king, ending over two centuries of rule by the monarchy. In the 1980s, the Mujahideen’s violent uprisings caused the fall of the Soviet-backed government, followed by a brutal civil war in Kabul in the 1990s.

Despite differences in form and timing, previous protests and uprisings shared two important features.

First, the pace of political reform failed to match the public’s desire for change, resulting in chaos and disorder. As political scientist Samuel Huntington has said: “[Social disorder] is the product of rapid social change and the rapid mobilisation of new groups into politics coupled with the slow development of political institutions.”

A significant aspect of Wednesday’s protest was that the people voiced support for the current political system. However, on Wednesday, the demonstrators chanted in support of the nascent political system, a mark of its strong legitimacy among a majority of the Afghan people.

In another significant development, the protesters came from all walks of life and included men and women and all ethnic groups of the country: Pashtuns, Tajiks, Hazaras, Uzbeks and other minority groups. They emphasized national solidarity over their ethnic and sectarian differences.

Speaking on the local Tolo TV, protest representative Zaki Daryabi said: “Their demand goes beyond the safety of the Hazaras and they want justice for all Afghans regardless of their ethnicity, sect and location.” On the same day, people in Zabul province, mainly from the Pashtun ethnic group, organised a separate protest in support of the victims’ families and the demonstration in Kabul.

The authorities of the Ministry of Education in Farah said that not only schools in districts of Shabk Koh, Puchar Road, and Qalah kaa are locked by Taliban, but in the center of Farah twenty schools are also closed by them. Schools are facing security problems in insecure regions of our country. As a result of this problem, many schools were banned in three districts of Farah. As reported by Dowechawlah, the director of education in Farah, Mr. Faruqi, said that yesterday twenty schools were closed in three districts of Farah. Moreover, he is worried that other districts, like Lash and Josim, will be faced with the same problem.

The director of education in Farah wants to establish four schools in the center of province, but he said that in these districts, teachers and students were threatened during the night in different ways, even some were threatened to death. Therefore, many students are deprived of getting an education.

The Taliban did not take the responsibility of closing schools in Farah. However, Mr. Faruqi said that teachers and students are threatened by insurgents and Dayesh who disagree with education.

Security officials in Balkh Province announced the formation of a special operations unit. This unit is in charge of sudden and unexpected events and will suppress enemies in times of insecurity and chaos. The unit consists of 150 members who have been chosen from trained, successful security forces (Police, Afghan National Army, Special Police, Afghan National Civil Order Police, and Afghan National Directorate Security).

The Balkh Police Chief, Sayed Kamal Sadaat, said that there was a major necessity for the establishment of that special group to provide security. He added that the special unit is responsible for security of life, security of property, and security of Balkh people.

These developments reflect significant social and political changes in Afghanistan over the past decade. Among other things, it has a widely legitimate constitution and national security force.

In 2014, from a very low enrolment base in 2001, around eight million students attended schools. About 250,000 students, including 20% women, were enrolled in 144 higher education institutions.

Today, the internet, mobile phones and other media connect Afghans to the outside world more than ever before. Facebook users played the leading role in the organisation and coverage of Wednesday’s demonstration. Some local TV stations provided live broadcasts.

Leaders get a wake-up call

These protests should serve as a wake-up call for government leaders to work more for the security of the people. To do so, they must put aside personal and political differences. As a first step, more than a year after the national unity government took office, they should work together to appoint a defence minister.

As he promised justice, President Ashraf Ghani and his political allies need to review the past year’s security policies and demonstrate greater political will in fighting the Taliban and other insurgent groups. After the fall of Kunduz and previous killings in Jalriz, Ghor and Badakhshan, which were similar to the latest beheadings, military support from Kabul arrived too late or did not arrive at all.

Poor logistical organisation and widespread corruption no doubt played a role. However, concern is growing about the true intent and the political will of Ghani and his security advisers in fighting the Taliban, as they all belong to the same ethnic group.

Finally, the protests are a call for continued support from other nations, including Australia. It is promising that General John Campbell, commander of the NATO-led force in Afghanistan, called on Wednesday for national unity in Afghanistan and reiterated the commitments of the United States and other NATO governments to the “peace process” with the Taliban.

In reality, the “peace process” is in limbo. This is because of infighting among Taliban factions and political differences between Afghanistan and neighbouring Pakistan, which supported the Taliban in the past.

As such, Afghanistan is demanding a clearer policy by their government and the international community towards the Taliban and other insurgent groups which continue to murder civilians. In particular, Australia should add the Taliban factions to its listed terrorist organisations.

Otherwise, ongoing insecurity, extreme poverty and poor governance threaten to destroy the legitimacy of the shaky political system and, with it, Afghanistan’s future as a country.
China makes ten thousand apartments in Kabul

The Ministry of Urban Development Affairs announced that the Chinese Government has decided to build ten thousand apartments in Kabul. Sayed Saadat Mansoor Naderi, Minister of Urban Development Affairs, when announcing this program added that after Russia’s help in development of apartments in Afghanistan, it will be the second project apartment construction in Kabul. According to the announcement of this ministry, Mr. Naderi added that by building these apartments most of the government employees will have their own permanent house. The Minister of Development Affairs said, “These city blocks will be built in a small area with a low price and long term loans will be executed for the governmental employees who do not have their own apartments.” Sayed Saadat Mansoor Naderi added, “In the past decade, more than $100 million has been spent in different arenas, but special changes were not brought to the lives of poor and homeless people.” He emphasized that constructing these apartments by the government of China will be a great and memorable gift for the citizens of Afghanistan.

Mr. Naderi explained that the young generation cannot afford an apartment in addition to the expenses in city blocks after they get married. The Ministry of Urban Development Affairs of Afghanistan with the help of other NGOs has contemplated making the apartments available with lower prices and a long term installment plan in order to make it easier for employees to own their salary and not requiring saved money. Still it is not clear when construction of these city blocks will be started. The Minister of Urban Development Affairs will travel to China to finalize this big project for Afghanistan.

Protesters prevented entrance of Public Work’s employees to Ministry

The protesters who seek job opportunities in the country blocked the ministry’s door and did not allow the Ministry’s employees to enter. The protesters who made a pact to fight against unemployment in the country, says that until they reach their goal, they will not allow the Ministry’s employees to enter the Ministry. They emphasized that until they reach their goal, they will stay twenty-four hours a day in front of the Ministry of Public Work and will not allow any of the employees to get inside the Ministry. Two months ago these young people protested in front of the parliament building because of unemployment. They claimed in a written statement that unemployment is a serious problem in the country and has broken the backbone of the young generation.

Protesters have stated in their letters and written complaints that the rate of unemployment in Afghanistan is 25 percent. Unemployment is the second social problem after security. But the National Unity Government does not pay attention to this problem. The percentage of young people who flee from Afghanistan is rising because of unemployment and the pending departure of international forces from Afghanistan. Last year, before the presidential election the campaign promise of the president was addressing the high unemployment situation. But after one year has passed from these promises still no programs have been announced to address this issue.

Herat: Escalated suicide rates and reduced cases of self-immolations

The Afghan Women Network of Herat reported that the number of self-immolations among women in Herat has been reduced significantly since last year. Nevertheless, the number of suicide cases by other means, especially intoxicants, have dramatically increased. Herat used to have the largest number of self-immolations in Afghanistan. Self-immolation cases, as the biggest problem, have always been a serious challenge for the local judicial institutions in Herat. However, the media, religious institutions and civil institutions have succeeded in dramatically reducing self-immolations with only five cases reported since the beginning of last year in Herat.

Nevertheless, local officials are concerned about the new challenge of women committing suicide but means other than self-immolation in Herat. Almost every day, the Central Hospital of Herat is occupied with a new case of attempted suicide by intoxicants such as rat poison. The Afghan Women Network added that awareness publications warning against suicide attempts and labelling it as a major sin by the religious institutions as well as the fear of irreversible side effects of burn wounds after surviving an attempted suicide, have been significant contribution to the reduction of women burning themselves. However, suicides by other means, such as poison, have been increasing at high rate. Although there has been a 40% decrease in the rate of self-immolation attempts by Herat women compared to 2013 records, an additional 50% reduction is expected by the end of 2015.

Convening an advisory meeting, the Afghan Women Network reported an escalating rate of sexual assaults, honor killings and family violence during this year. The Network added that until September, 15 suicide attempts, 15 honor killings, 8 cases of self-immolation and 5 cases of extreme family violence against women have been recorded by the Independent Human Rights Commission.

Cases such as honor killings, suicides and family violence are not usually assigned to the government organizations but are mostly dealt with in traditional meetings or local informal justice systems. Reports suggest that forced marriages and restricting women from education are two other types of family violence against women, regularly occurring in Herat City.

About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, notwithstanding, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing.的家庭, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.

The NGO’s have stated that the majority of women are considering self-immolation and suicide as a valid option due to the new challenges they are facing, including family violence, forced marriage and restrictions on education. About 90% of the families in Shandand Province of Herat are preventing their daughters from attending schools due to security concerns, and often do not send them to school even if it is safe. Nevertheless, the officials say that the school doors have continuously been open to the female students in Shandand and other insecure territories. In the meantime, identical educational hurdles are being experienced, though not as extensively, in other provinces such as Guilan, Faryab and Kandahar. The prevention of girk attending schools, even in Herat City, have been reported. The main reason of which is said to be gender discrimination by the male members of the family. The Afghan Women Network has also published that about 24 forced marriages and school prohibition cases have been assigned to the Women’s Voice Organization in Herat.
Girl with the curly hair

I started painting in 2009. The one who has always motivated and encouraged me is my sister, Nabila Horakdsh. Nabila is a professional painter and photographer and we share our painting supplies. I sketch images and scenes in my mind and when I am alone at home, I start painting what I have envisioned. There are many things in Afghanistan to hurt people - for instance, you are sleeping and you hear a bomb blast. Painting allows me to express my deep feelings, the situation in my country, and my dreams of peace.

I feel the distance between me and myself, the distance between the person I am and the person I want to be, and these feelings always compel me to paint. Sometimes I draw and paint what I am feeling by using my Galaxy mobile. When I am in the car, my office, a class or while I am waiting for someone, I enjoy taking my mobile out of my bag and painting. The painting of the girl with red hair is my latest work. I love it the most. When I was working on it, I felt more relaxed. I thoroughly enjoyed painting her. The time was passing quickly and I worked and worked to express my feelings in her image. When I moved the brush to paint her curly red hair, it soothed and calmed me. It was as if my silence was speaking through the girl’s curly hair. Since I am a person who cannot easily express my feelings, painting is a form of communication for me.

This painting is my first multimedia piece of art. I added the jumble of yarn over the girl’s heart to represent my inward preoccupation, the traffic I feel inside of me. I have many hopes and dreams and plans for my life and the yarn is like a little mountain of my ambitions.

I have not participated in any exhibitions yet. I have only shared my small art works on Facebook. I wish to participate in an exhibition in the future. I want my painting of this curly-haired girl with her distinct eyebrows to become famous. When people see the painting of her, they will remember me and recognize my unique style. I want to hear people say, “This painting belongs to Shaista.” As I become more professional, I hope to find my way and style through my art.

My elders appreciated my sacrifices and encouraged me to be strong so that I could study well.

Was excited thinking about the first day I would meet my friends. I expected to gather again and enjoy the same fun as we did in the past. But it didn’t happen. Everything had changed. My friends were not the same as they were before. The expectations I had of my town were not the ones I experienced in reality. Some of the people I knew misjudged me and wrongly perceived people who return from Afghanistan as enemies. My friends had changed their mentalities and had developed discriminatory perspectives toward me and toward each other.

My peers have become isolated and unwilling to communicate with others. They have begun to distinguish and divide themselves in an intra-ethnic rivalry by the towns in which they lived, Maribad and Hazaratown. They insulted and discriminated against each other for a reason I cannot understand, with each acting and feeling superior to the other. My friends were from both towns so it was difficult to accept how much things had changed.

I saw how language and accents were used to divide people. Some students who are better in English and Urdu felt superior to others. Afghans in Quetta have their own accent called Qtagi. It is an accent mixed with English, Urdu and Dari. I was teased in Afghanistan for my Qtagi accent and now my friends in Pakistan ridiculed my accent which had changed since being in Kabul. I became depressed that I was not even comfortable with my childhood friends and my home community. I left the city and it was difficult to recollect my early and happy memories about the place where I was born, the place where I grew up, the place where I once belonged.

“I ask myself, why is this happening?” I want each of us to reflect on our past and consider how many people we have insulted or mistreated in such a way. Nobody wants to be judged or labelled. Nobody wants to be looked down upon because of how they speak or dress, or where they live, or what ethnic group they belong to. If we are Shia or Sunni, from Jaghori or Wardak, speak with a Kabuli accent or a Qtagi accent, if we were refugees in Iran or Pakistan, if we come from a village or a city – we are all equal! Please help to teach your friends. Discrimination causes nothing but the failure of a society. Unity is the key to success and it will occur when each of us starts to change ourselves. As it is said, “Be the change you want to see in the world” and take our first step toward success for a better and brighter tomorrow.

Where is “Home Sweet Home”? 

I was compelled to move to Afghanistan in 2012 at the age of 16, after my cousin was killed in a bomb blast in Hazaratown, Quetta, Pakistan. My parents were terrified for our security and felt it would be safer for me to move to Kabul to pursue my studies. In Pakistan, in general, Afghan refugees are disdained. Hazaras, specifically, are frequent targets in terrorist attacks. I was accustomed to the prejudices against us in Pakistan, but was not prepared for the discrimination and disdain that I would face from my fellow Afghan-Hazaras when I returned to Pakistan after my short stay in Afghanistan.

As a 16-year-old boy being far away from my family was intolerable, in addition to all the hardships of working and trying to support myself financially. I desperately awaited my opportunity to return to Quetta to spend time with my family and reconnect with my childhood friends. Equally important was the mental and physical relaxation I anticipated upon my return. “Home Sweet Home” was an expression on my mind during my trip to Pakistan. When I reached home, I greeted everyone, shared my experiences and talked about the difficult circumstances I had suffered.

The painting of the girl with red hair is my latest work. I love it the most. When I was working on it, I felt more relaxed. I thoroughly enjoyed painting her. The time was passing quickly and I worked and worked to express my feelings in her image. When I moved the brush to paint her curly red hair, it soothed and calmed me. It was as if my silence was speaking through the girl’s curly hair. Since I am a person who cannot easily express my feelings, painting is a form of communication for me.

This painting is my first multimedia piece of art. I added the jumble of yarn over the girl’s heart to represent my inward preoccupation, the traffic I feel inside of me. I have many hopes and dreams and plans for my life and the yarn is like a little mountain of my ambitions.

I have not participated in any exhibitions yet. I have only shared my small art works on Facebook. I wish to participate in an exhibition in the future. I want my painting of this curly-haired girl with her distinct eyebrows to become famous. When people see the painting of her, they will remember me and recognize my unique style. I want to hear people say, “This painting belongs to Shaista.” As I become more professional, I hope to find my way and style through my art.

My elders appreciated my sacrifices and encouraged me to be strong so that I could study well.

I was excited thinking about the first day I would meet my friends. I expected to gather again and enjoy the same fun as we did in the past. But it didn’t happen. Everything had changed. My friends were not the same as they were before. The expectations I had of my town were not the ones I experienced in reality. Some of the people I knew misjudged me and wrongly perceived people who return from Afghanistan as enemies. My friends had changed their mentalities and had developed discriminatory perspectives toward me and toward each other.

My peers have become isolated and unwilling to communicate with others. They have begun to distinguish and divide themselves in an intra-ethnic rivalry by the towns in which they lived, Maribad and Hazaratown. They insulted and discriminated against each other for a reason I cannot understand, with each acting and feeling superior to the other. My friends were from both towns so it was difficult to accept how much things had changed.

I saw how language and accents were used to divide people. Some students who are better in English and Urdu felt superior to others. Afghans in Quetta have their own accent called Qtagi. It is an accent mixed with English, Urdu and Dari. I was teased in Afghanistan for my Qtagi accent and now my friends in Pakistan ridiculed my accent which had changed since being in Kabul. I became depressed that I was not even comfortable with my childhood friends and my home community. I left the city and it was difficult to recollect my early and happy memories about the place where I was born, the place where I grew up, the place where I once belonged.

“I ask myself, why is this happening?” I want each of us to reflect on our past and consider how many people we have insulted or mistreated in such a way. Nobody wants to be judged or labelled. Nobody wants to be looked down upon because of how they speak or dress, or where they live, or what ethnic group they belong to. If we are Shia or Sunni, from Jaghori or Wardak, speak with a Kabuli accent or a Qtagi accent, if we were refugees in Iran or Pakistan, if we come from a village or a city – we are all equal! Please help to teach your friends. Discrimination causes nothing but the failure of a society. Unity is the key to success and it will occur when each of us starts to change ourselves. As it is said, “Be the change you want to see in the world” and take our first step toward success for a better and brighter tomorrow.

Where is “Home Sweet Home”? 

I was compelled to move to Afghanistan in 2012 at the age of 16, after my cousin was killed in a bomb blast in Hazaratown, Quetta, Pakistan. My parents were terrified for our security and felt it would be safer for me to move to Kabul to pursue my studies. In Pakistan, in general, Afghan refugees are disdained. Hazaras, specifically, are frequent targets in terrorist attacks. I was accustomed to the prejudices against us in Pakistan, but was not prepared for the discrimination and disdain that I would face from my fellow Afghan-Hazaras when I returned to Pakistan after my short stay in Afghanistan.

As a 16-year-old boy being far away from my family was intolerable, in addition to all the hardships of working and trying to support myself financially. I desperately awaited my opportunity to return to Quetta to spend time with my family and reconnect with my childhood friends. Equally important was the mental and physical relaxation I anticipated upon my return. “Home Sweet Home” was an expression on my mind during my trip to Pakistan. When I reached home, I greeted everyone, shared my experiences and talked about the difficult circumstances I had suffered.

My elders appreciated my sacrifices and encouraged me to be strong so that I could study well.

I was excited thinking about the first day I would meet my friends. I expected to gather again and enjoy the same fun as we did in the past. But it didn’t happen. Everything had changed. My friends were not the same as they were before. The expectations I had of my town were not the ones I experienced in reality. Some of the people I knew misjudged me and wrongly perceived people who return from Afghanistan as enemies. My friends had changed their mentalities and had developed discriminatory perspectives toward me and toward each other.

My peers have become isolated and unwilling to communicate with others. They have begun to distinguish and divide themselves in an intra-ethnic rivalry by the towns in which they lived, Maribad and Hazaratown. They insulted and discriminated against each other for a reason I cannot understand, with each acting and feeling superior to the other. My friends were from both towns so it was difficult to accept how much things had changed.

I saw how language and accents were used to divide people. Some students who are better in English and Urdu felt superior to others. Afghans in Quetta have their own accent called Qtagi. It is an accent mixed with English, Urdu and Dari. I was teased in Afghanistan for my Qtagi accent and now my friends in Pakistan ridiculed my accent which had changed since being in Kabul. I became depressed that I was not even comfortable with my childhood friends and my home community. I left the city and it was difficult to recollect my early and happy memories about the place where I was born, the place where I grew up, the place where I once belonged.

“I ask myself, why is this happening?” I want each of us to reflect on our past and consider how many people we have insulted or mistreated in such a way. Nobody wants to be judged or labelled. Nobody wants to be looked down upon because of how they speak or dress, or where they live, or what ethnic group they belong to. If we are Shia or Sunni, from Jaghori or Wardak, speak with a Kabuli accent or a Qtagi accent, if we were refugees in Iran or Pakistan, if we come from a village or a city – we are all equal! Please help to teach your friends. Discrimination causes nothing but the failure of a society. Unity is the key to success and it will occur when each of us starts to change ourselves. As it is said, “Be the change you want to see in the world” and take our first step toward success for a better and brighter tomorrow.
Stories
My Grandmother Told Me

The Soviets sent their tanks to Jaghori to take back Sang-e-Masha. There were hundreds of them. We climbed on our rooftops and could see the columns of tanks roll into Sang-e-Masha. There were airplanes and helicopters, and other vehicles that I haven’t seen anywhere else. The helicopters fired bombs the Mujaheddin positions on the mountain tops behind Tamerre. Some of the bombs were called Parachute bombs. They started with a gentle fall, and then flashed towards the Mujaheddin posts. We could hear the bang and see the flashes of fire. The tanks rolled into the markets, and then rolled into the hills towards Chil-Baghra. Later they turned around and returned to Lomo, and stayed there.

The people of Sang-e-Masha fled. They arrived in their hundreds, maybe thousands. Hundreds of them came to our village. Many stayed, some kept walking further into the hills, towards Haydar and Pato. Families, the young, the old, children, they kept arriving across the Jaw Pus in large groups. Some of them stopped to ask for water and food. We shared with them what we had, but there wasn’t much. It appeared into the valley the previous night. At the one end of the cave sat the families from the village, at the other end were families from Lab-e-Darya, and other families in Sang-e-Masha. The cave was full, but people kept coming. More people were cramming into the cave when Mushlem-e-Jaar arrived. He screamed: For God’s sake, leave. We are too far up the mountain. The cave can be seen from Tamerre. They have binoculars.

We panicked. People forced their way out. Some rushed further up the hill, others fled down the hill. It was chaos.

Moments later, something whizzed over our heads and slammed against the Jaaba rock face. Phumes of smoke rose from the top of the mountain. Then there was another. Then more shells whizzed past the hill. Asayd Rashied and the rest of us screamed down the hill and hid in the trees. Some hid behind the big rocks. We were afraid. Parents forgot their children, husbands their wives, nobody knew or cared where the other person was. We thought that was it. We thought we would all die. Then it stopped. It was all quiet. We didn’t dare move. We stayed put until it was dark. Then some returned to get food, others stayed out in the open.

Khodim, Dr Ghulam Hussain’s father, was killed in Qoodokhah. He thought that the tanks had left, and he returned to his home. He was shot. He crawled around his house leaving behind a blood trail. He bled to death. It was rumored that he was killed by his communist cousin who was accompanying the Soviets at the time. Another man was shot on the road to Hongol. Ghulam Abbas from the village had been captured by the soviet soldiers:

Using gun-firing gestures they asked me if I was a Mujaheddin. I shook my head. Then the soldiers drew lines in the soil like a farmer. In their gestures they wanted to know if I used a shovel and was a farmer. I nodded and using my fork and arms acted out farming and irritation. They let me go. I didn’t move. They pushed me, and pointed at the road. I began walking but I thought they would shoot. I walked on and on. I tied them and did nothing.

The tanks stayed in Lomo for one winter, and the fighting continued. They fortified their positions and mined the hills. After the winter, they returned to where they came from. It was months of waiting before the people returned to their homes. People just could not believe that the soviets and their Iron fronts were gone.

Now that I look back and think, the Soviets were not nearly as bad as the groups that came after them. The civil war worse than the war against the Soviets. When our people turned on one another, they committed atrocities hundreds of times worse than that of the Soviets. It was the Mujahedin, then came the Taliban, and now they say there is a new group called Damish or Dushi or Doshi (ISIS). Those despots are killing people on TV all the time. I hear they don’t even spare children. Let’s wait and see what new calamities they bring upon our people this time around.

About the author: Hadi Zaher was the first graduate of Quetta’s branch of Urmia Educational Society in the year 1999. He has an MA from the University of Wollongong in Australia and is currently a post-graduate student at the University of New South Wales.

Kabul

Written by: Saib-e-Tabrizi
Translated by: Dr. Josephine Davis

Ah! How beautiful is Kabul encircled by her arid mountains And Rose, of the trails of thorns she envies Her gasts of powdered soil, slightly sting my eyes But I love her, for knowing and loving are born of this same dust
My song exalts her dazzling tulips And at the beauty of her trees, I blush
Khizr chose the path to Kabul in order to reach Paradise For her mountains brought him close to the delights of heaven From the fort with sprawling walls, A Dragon of protection Each stone is there more precious than the treasure of Shayagan
Every street of Kabul is enthralling to the eye Through the bazaars, caravans of Egypt pass One could not count the moons that shimmer on her roofs And the thousand splendid suns that hide behind her walls
Her laughter of mornings has the gaiety of flowers Her nights of darkness, the reflections of lustrious hair Her melodious nightingales, with passion sing their songs Ardent tunes, as leaves enflamed, cascading from their throats
And I, I sing in the gardens of Jahanara, of Sharbara Ardent tunes, as leaves enflamed, cascading from their throats Her melodious nightingales, with passion sing their songs

About Saib-e-Tabrizi
Celebrated Persian poet of the later Safavid period

Saib-e-Tabrizi, Mirza Mohammad Ali (ca. 1592 - 1676), was a privileged child of the mercantile elite. Saib was educated and began his literary career in Esfahan. Like many aspiring Persian poets of the age, Saib felt that the Mughal courts of India offered the best prospects for the furtherance of his literary career. He set off for the east in 1624-25. When he arrived in Kabul, he met the young governor of the city, Mirza Ahsan-Allah Zafar Khan, himself a poet who wrote under the penname of Ahsan. The two forged a close friendship: Zafar Khan was Saib’s primary patron for the next several years, and Saib acted as the governor’s mentor in the poetic art. Saib accompanied Zafar Khan when he was called to the imperial court to pledge his allegiance to the newly enthroned Shah Jahan in 1628.

Saib’s seven-year residence in India helped to establish his reputation as the foremost poet of the age, and he spent the rest of his life in Isfahan, traveling only to visit other cities in Persia. He apparently enjoyed cordial, if not especially close, relations with the Safavid court. In his later years, Saib appears to have retired from public life, receiving a limited number of students and literary admirers from throughout the Persian-speaking world. He was buried in a garden retreat near the Manjed-e-Lohan in Isfahan.

Mirza Mohammad Ali- Saib-e-Tabrizy
ca. 1592-1676
Meeting an internationally-trained Afghan Special Forces pilot
An interview with Rahman Rahmani, soldier, pilot and author

Tell us how you became a pilot. Well I have a story about becoming a pilot. I was twelve years old living in “Akora Khatak,” somewhere in Peshawar. I was with my cousin coming back from my grandfather’s house who lived in a different town. We were lost on the way back and couldn’t find our way home and we were crying. At that time a Pakistani military plane landed a bit farther and made the air dusty. I stopped crying because I was seeing something new. I passed a few police officers and asked them, “Please let me go in. I want to see inside. Please, please, I wanna see the pilot, the aircraft.” But they prevented me from entering and told me, “You can’t go inside, stay back.” From that time on I was dreaming to become a pilot. But as you know, Afghanistan is the graveyard of dreams. You usually don’t have the ability to choose what you become. I forgot that dream for about ten years, but when I returned to Afghanistan and became a soldier, my dream become a reality and I went to USA to become a pilot. So it was a dream for me to become a pilot.

About the interviewers: Farid Shafaiy recently joined Star Educational Society as a teacher. He studies Political Science and International Relations at Ibne-Sina University. He has worked as an English teacher and private tutor in the past and aspires to be a successful diplomat in the future.

What can you tell us about being named as the “Eagle of Afghanistan”? No, I am not the eagle of Afghanistan. It’s just the favor and kindness of my people who call me this.

How does it feel to be a pilot? Well, we had teacher in United States who said that when we are flying above the earth, you feel like you are controlling the earth. It’s a feeling that I cannot describe. It is like a feeling of honor, gravity and that’s it.

As a military pilot, do you regret killing enemies of our country or feel sorry for them? Well, if enemies of Afghanistan find me, will they feel sorry for killing me? Of course not. So why should I feel sorry for them?

What is your view of the cultural, political and social environment in Afghanistan? Afghanistan is a country with a lot of war and I have grown up in a war environment where everyone tried to hide himself or herself. The thing that I want to change most in my people is that they do not hide anymore. They should speak up. They need to speak freely and use the freedom of expression in Afghanistan, or their right to speak up. For example, I, as a Sunni Hazara, couldn’t announce my existence - I couldn’t say this two years ago. I want my people to be themselves. It is not a political aspect at all. But in a country where everything is political, you cannot escape from being political. You would need to have some kind of political mind. I want to tell the politicians that if they are reaching a position gained by the people’s votes, they have respect the voters and do not forget the promises made during their campaign. For example, our president and chief executive director, Abdullah Abdullah, reached where they are now by the vote of people but they cannot name themselves as the leaders of Afghanistan. We have to bring some changes from inside and outside of Afghanistan. We need to pay more attention to the young generation and think younger.

You wrote a book called Afghanistan: a collection of stories. Please give us more information about this book. Well, this book has fourteen stories. Four stories about the Russian invasion, three about the Mujahidin regime, and a few about the time of the Taliban. The rest are about USA and NATO countries and how they see Afghanistan, how they feel about people of Afghanistan. These stories are fiction, but all of them are based on true stories, the stories that I experienced, or my father, mother or relatives told me. I have written about those things. The stories are the real life of Afghan people, so when you read book, you find yourself in the position of an Afghan who experienced many kinds of punishments, being away from family, immigration to Pakistan, doing asylum stuff or things like that.

What awards did the book receive? The book was nominated among the ten best news books of USA, but didn’t win the prize.

Why do most of your writings seem sad and kind of tragic? Well, I lost my father when I was four months old and I didn’t have my mother by the age of twelve. I have always worked hard, whether in Afghanistan or Pakistan, and the tragic environment which always existed around me made me such a writer. It all makes me to write from inside my soul for the readers. I am from Afghanistan and have the right to speak up.

Are you planning to write the second series of this book? I think not, because these days I have very little time. It’s finished.

Is it problem of time or the stories finished? No, I didn’t mean the stories finished. Afghanistan is the land of stories. Stories do not finish in Afghanistan. I don’t have time to collect more stories.

What message would you like to share with our readers? Get together and unite. Be brothers, work for Afghanistan and reconstruct this land.

Website: http://www.star.edu.af
Email: interstellarbulletin@gmail.com
Phone: +93-785 10 39 20 +93-744 56 37 55
Designer: Musa Aubin
Editor: Kara Lozier
Editor-in-Chief: Ali Reza Yasa, Chairman